



Asshifa

رحمة الله تعالى عليه Qadi Iyad

English Translation

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Imam Qadi Iyad رحمه الله تعالى عليه

♦ Publisher's Note ♦

Shifa Shareef is a greatly blessed book. Who can truly describe the extent of its acceptance, especially when it has been granted acceptance in the noble court of the Beloved of Allah, the Master of all creation ﷺ?

Publishing this book in easy English was very necessary, so that those who cannot read Urdu, Hindi, or similar scripts may also benefit from it and receive its blessings. We worked on it for many months, and by the grace of Allah, this work reached completion.

It is necessary to mention a few important points here. While translating this book into English, we did not include many passages that were very difficult. The reason is that English readers of this edition may not be familiar with highly technical Urdu or Arabic scholarly expressions. If difficult expressions were translated too literally, understanding the book would become hard, and the reader may become weary. Therefore, we tried to make it somewhat easier and more concise.

In many places, difficult words were removed and replaced with easier words. In some places, the English meaning was also written in brackets for further ease. Although this has not been done excessively, whatever has been done will, Allah willing, prove beneficial.

Likewise, where there were highly scholarly and difficult discussions, such that even the Urdu passage required reading two or three times to understand, we simplified them where possible. Otherwise, we did not

include them. Similarly, where many narrations or sayings with multiple chains were present on one page, we sufficed with quoting one or two, because that was enough for this edition.

We hope that this English translation of *Shifa Shareef* will prove beneficial for the general public.

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♦ About The Author ♦

Name: Iyad ibn Musa ibn Iyad al-Maliki رحمه الله تعالى عليه .

Kunyah: Abul Fadl.

Year of birth: 476 AH, corresponding to 1083 CE.

Place of birth: Ceuta.

Forefathers: The ancestors of the honorable author رحمه الله تعالى عليه were from Andalus. His late grandfather migrated from there to Fez, and then from Fez he moved to Ceuta.

♦ Education And Training ♦

The childhood and early youth of the honorable author رحمه الله تعالى عليه were spent in Ceuta. There, he acquired knowledge from the leading scholars and spiritual masters of the time. At the age of twenty, the hadith master Abu Ali al-Ghassani al-Sadafi granted him permission to narrate hadith. After the passing of Hazrat Abu Ali al-Ghassani, he travelled to Andalus.

In the *Ulama Number* of the Lucknow journal *Nigar*, it is mentioned that his early education took place in his homeland. He then travelled to Cordoba, where he acquired many sciences and disciplines from hundreds of teachers.

Abul Qasim ibn Bashkuwal رحمه الله تعالى عليه writes in *Kitab as-Silah* that Qadi Iyad رحمه الله تعالى عليه travelled to Andalus in pursuit of knowledge. In Cordoba, he studied with a large group of scholars and gathered a great treasure of hadith. His attention was especially directed toward hadith, and he would take great care in collecting it.

He رحمه الله تعالى عليه possessed a very high degree of intelligence, insight, understanding, and discernment. In matters of fiqh, he followed Imam Malik رحمه الله تعالى عليه, and he is counted among the pillars of the Maliki school.

♦ His Position As Qadi ♦

He رحمه الله تعالى عليه served as Qadi in Ceuta for a considerable period. Through his beautiful character, he won the hearts of the people. He then went to Granada, where the office of Qadi was also entrusted to him. However, he did not remain in Granada for long and returned to Cordoba. In 531 AH, corresponding to 1132 CE, he was appointed to the office of Qadi in Cordoba.

Muhammad ibn Hammad as-Sabti رحمه الله تعالى عليه states that he began engaging in scholarly debate at the age of twenty-one, and at the age of thirty-five he was appointed to the office of Qadi.

♦ His Teachers And Students ♦

He acquired knowledge from great scholars, whose names reach into the dozens. Likewise, a large number of students benefited from him, and among his students were many great scholars.

♦ His Distinctions ♦

He was the imam of his time in hadith, the sciences of hadith, language, grammar, Arabic expression, the historical days of the Arabs, and genealogy. He رحمه الله تعالى عليه also composed poetry and was a prolific author.

Hazrat Muhammad ibn Hammad as-Sabti said that in the time of Qadi Iyad, there was no one in Ceuta who authored more books than him. He رحمه الله تعالى عليه attained such rank and distinction in his city that none of its people reached his level. Yet his knowledge and virtue only increased him in humility and fear of Allah, the Mighty and Majestic.

♦ Shifa Shareef ♦

Although the number of his writings is approximately twenty-two, all of them are priceless treasures of knowledge. Scholars have always looked upon them with honor and esteem, and this continues until today.

Imam Allama Muhyiddin Sharaf an-Nawawi رحمه الله تعالى عليه quotes him in many places in his commentary on Muslim. Imam Badruddin refers to him in *Umdat al-Qari*, and the hadith master Ibn Hajar al-Asqalani draws many benefits and subtle points from him throughout *Fath al-Bari*.

Among the commentators of hadith, when the phrase "the Qadi said" is used, Qadi Iyad is usually intended.

Among all his writings, *Shifa Shareef* received the greatest acceptance. Rather, the continued recognition of his other works and even of the name of Qadi Iyad is, in a special sense, due to this very book.

♦ The Acceptance Of Ash-Shifa In The Court Of Prophethood ♦

Imam adh-Dhahabi رحمه الله تعالى عليه mentions in *Tadhkirat al-Huffaz* that once, in a dream, the nephew of Qadi Iyad saw him seated with the Messenger of Allah ﷺ upon a throne of gold. Seeing this scene, awe overcame him.

Qadi Iyad said, "O my nephew, hold firmly to *Kitab ash-Shifa* and make it your guide on the path."

It was as though he indicated that the rank being witnessed was granted due to the writing of *Ash-Shifa*.

♦ The Rank Of Ash-Shifa ♦

After receiving acceptance in the court of Prophethood, this book attained a special status in the eyes of scholars and the righteous in every age. They praised it in both poetry and prose.

To this day, approximately twenty-six commentaries and summaries of this book have been written. Among them, *Sharh Mulla Ali Qari* and *Naseem ar-Riyad* by Hazrat Allama Ahmad Shahabuddin Khafaji رحمه الله تعالى are especially well-known and accepted.

♦ The Virtue Of Reading Ash-Shifa ♦

Hazrat Allama Ahmad Shahabuddin Khafaji states that the name *Shifa Shareef* corresponds to its meaning, because the righteous predecessors said that reading it is a means of healing from illnesses and is a tested and effective practice for difficulties. Through the blessing of the Noble Prophet ﷺ, reading this book brings protection from drowning, burning, and the disease of plague.

It has also been stated, most probably regarding this very book, that in whichever house this book is present, magic will not have an effect there.

♦ Passing Away ♦

He رحمه الله تعالى عليه passed away on the night of Friday, 9 Jumada al-Akhirah 544 AH, corresponding to 1145 CE. He was buried in Marrakesh. His blessed age was approximately sixty-nine years.

♦ The Urdu Translator ♦

This English edition was prepared from the Roman Urdu edition, which itself was based on Urdu. The Urdu translation before us was that of Allama Ghulam Muinuddin رحمه الله تعالى عليه. Brief details about him are recorded below.

Birth: 23 December 1923, corresponding to 10 Rabi al-Akhir 1342 AH.

Place of birth: Moradabad, India.

Name: Ghulam Muinuddin.

Father's name: Sabirullah Shah Chishti Sabiri Ashrafi Naeemi.

Family: A Sayyid family.

Bay'ah: He رحمه الله تعالى عليه gave bay'ah at the blessed hand of Maulana Sayyid Naeemuddin Muradabadi رحمه الله تعالى عليه.

♦ The Favors Of Sadr al-Afazil Upon Him ♦

His honored teacher, Huzoor Sadr al-Afazil, Maulana Sayyid Naeemuddin Muradabadi رحمه الله تعالى عليه, showed him great affection and kept him with him in religious service.

In 1940, when Sadr al-Afazil intended to have his tafsir *Khaza'in al-Irfan* printed again, he included him in the work of correcting the manuscripts of the translation and tafsir.

From this incident too, one may understand his closeness and acceptance: when the time of Sadr al-Afazil's passing arrived, his head was in the lap of Allama Ghulam Muinuddin رحمه الله تعالى عليه. Sadr al-Afazil asked everyone to leave his room except him, even asking his own sons to go outside. A few moments later, he passed away.

Besides this book, *Shifa Shareef*, he translated several other books as well. After the partition of the subcontinent, he migrated to Pakistan in 1950 CE. He passed away in 1971 CE.

May Allah عز وجل raise his ranks.

♦ Introduction ♦

All praise belongs to Allah عز وجل, Who is unique in His exalted Name, Who is specially described by the sublime Name, and besides Whom there is no final goal and no true object of seeking. He is manifest in reality, not merely in imagination or conjecture. He is hidden by virtue of His holiness, not by being absent. He encompasses the entire creation with mercy and knowledge, and by His immense generosity He has blessed His beloved servants with abundant favors.

From among them, He sent to them the finest Messenger: unmatched among Arabs and non-Arabs, the purest of them in origin, lineage, nobility, and ancestry; superior to them in intellect, insight, wisdom, and forbearance; stronger than them in knowledge, spiritual vision, firm certainty, and resolute determination; and the most compassionate and merciful toward them. Allah عز وجل purified his blessed soul and body from every human impurity, kept him free from every defect and deficiency, and granted him such wisdom and understanding that blind eyes, heedless hearts, and deaf ears were opened through it.

Only the one for whom Allah عز وجل has written felicity believes in him, honors him, and supports him. And only the one upon whom Allah عز وجل has decreed wretchedness rejects him and turns away from his miracles. For whoever remains blind in this world will remain blind in the Hereafter as well.

May the prayers and peace of Allah عز وجل be upon him, with blessings that continue to increase, spread, and flourish; and may complete peace be upon his family and his Companions.

Thereafter: May Allah عز وجل illuminate my heart and your heart with the light of certainty. May He show mercy to me and to you as He shows mercy to those chosen beloved servants whom He honored with His sacred hospitality; whom He made so absorbed in His love that they became detached from creation; and whom He singled out to witness the wonders of His dominion and the signs of His power.

He made their purified hearts joyful and caused their intellects to be astonished by His greatness and majesty. Those beloved servants made only one concern necessary upon themselves: His Divine Being. They had no attachment, in religion or worldly life, except to behold the manifestations of His beauty.

♦ First Part ♦

The explanation of the rank and greatness of Huzoor عليه السلام in the Qur'anic verses.

It is not hidden from anyone to whom Allah عز وجل has granted even a little knowledge or a little understanding that Allah has greatly honored our Prophet ﷺ. He has distinguished him with such virtues, perfections, and noble qualities that they cannot be fully encompassed. He raised his rank so high that pens and tongues become exhausted in attempting to describe it.

Some of these virtues are those which Allah has explicitly mentioned in the Qur'an. Indeed, Allah has bestowed immense generosity upon him and made him pure and purified.

It is narrated from Hazrat Anas رضي الله تعالى عنه that on the night of Mi'raj, Buraq was presented in the noble service of Huzoor عليه السلام. It was adorned with a bridle and saddle. Buraq showed slight hesitation in allowing Huzoor عليه السلام to ride. Hazrat Jibreel عليه السلام said, "Do you show restlessness before Huzoor عليه السلام? Beware! No one more honored than Huzoor عليه السلام has ever ridden upon you."

The narrator says that upon hearing this, Buraq became covered in perspiration out of shame and lowered its neck. (*Sunan at-Tirmidhi*)

♦ Chapter One: The Praise Of Huzoor In The Qur'an ♦

Know that in the Noble Qur'an there are countless verses that describe the excellence of Huzoor عليه السلام. Here, only those verses are being quoted whose meanings are apparent. We have arranged this discussion into ten sections.

♦ First Section: Verses Revealed In Praise Of Huzoor ♦

This section mentions those verses that have come regarding the praise, virtues, and noble qualities of Huzoor عليه السلام. For example, Allah عز وجل says:

"Indeed, there has come to you a Messenger from among yourselves." (*at-Tawbah: 128*)

Hazrat Faqih Abul Layth Nasr as-Samarqandi رحمه الله تعالى said that one meaning of this is: "the most precious and refined being among you."

Allah عز وجل also says that He sent among them a Messenger from among themselves, whom they recognized well. That is, the people knew well his rank, status, truthfulness, and trustworthiness. There

was no tribe among the Arabs except that Huzoor عليه السلام had some relation or kinship with it. (*Durr al-Manthur*)

According to Hazrat Ibn Abbas رضي الله تعالى عنهما, the meaning of Allah's statement, "except love for close kinship" (*ash-Shura: 23*), is that all the Arabs knew and recognized Huzoor عليه السلام very well. (*Bukhari and Tabarani*)

In the final verses of Surah at-Tawbah, it is explained that whenever any hardship reaches the believers in this world or the Hereafter, it is distressing to Huzoor عليه السلام. Allah praised this quality. Some scholars said that Allah عز وجل granted Huzoor عليه السلام two of His special names: *Ra'uf* and *Rahim*.

Similarly, other verses also mention Huzoor عليه السلام. Allah عز وجل says:

"Allah has certainly bestowed a great favor upon the believers, that He sent among them a Messenger from among themselves." (*Aal Imran: 164*)

And He says:

"He is the One Who sent among the unlettered people a Messenger from among themselves." (*al-Jumu'ah: 2*)

It is narrated from Hazrat Ali رضي الله تعالى عنه that he asked Huzoor عليه السلام about the Qur'anic expression "from among themselves." Huzoor عليه السلام said that it refers to being sent among them in lineage, ancestry, and marital relations.

In other words, Allah sent him from among them in terms of noble lineage and family connection. From Hazrat Adam عليه السلام until the blessed birth of Huzoor عليه السلام, there was no unlawful relation among his forefathers. Rather, all were born through nikah.

Ibn al-Kalbi says that he wrote the accounts of five hundred mothers in the noble lineage of Huzoor عليه السلام, and among them he found neither fornication nor the customs of the age of ignorance.

Allah عز وجل described obedience to Huzoor عليه السلام as obedience to Himself. Allah says:

"Whoever obeyed the Messenger has indeed obeyed Allah." (*an-Nisa: 80*)

And He says:

"And We did not send you except as mercy for all the worlds." (*al-Anbiya: 107*)

Abu Bakr Muhammad ibn Tahir said that Allah adorned Huzoor عليه السلام with mercy. He is entirely mercy, and all of his qualities and attributes are mercy upon creation. Whoever receives a share from his mercy is the one who attains salvation in religion and worldly life.

The outward life of Huzoor عليه السلام is mercy, and his inner life after departing from this world is also mercy. Huzoor عليه السلام himself said, "My life is better for you, and my departure from here is also better for you."

Huzoor عليه السلام also said, "When Allah intends mercy for a nation, He first takes the soul of its Prophet, and then He shows mercy to that nation in its present and future affairs." (*Sahih Muslim*)

It is reported in one narration that when this verse was revealed, the disbelievers said, معاذ الله, that Huzoor عليه السلام wanted them to take him as God, just as the Christians had taken Hazrat Isa عليه السلام as God. In order to disgrace their false claim, Allah عز وجل revealed:

"Say: obey Allah and the Messenger." (Aal Imran: 32)

Thus Allah joined obedience to Huzoor عليه السلام with obedience to Himself.

Hazrat Mujahid, in the commentary of the verse, "Listen! It is only in the remembrance of Allah that hearts find peace" (*ar-Ra'd: 28*), said that here the remembrance of Allah refers to Huzoor عليه السلام and the noble Companions.

♦ Second Section: Allah Made Huzoor A Witness And Praised Him ♦

Allah عز وجل, addressing Huzoor عليه السلام, says:

"O Prophet who tells news of the unseen! Indeed, We sent you as a witness, a giver of glad tidings, a warner, a caller toward Allah by His command, and a radiant sun." (*al-Ahzab: 45-46*)

In this verse, Allah عز وجل mentioned many lofty ranks and praiseworthy qualities in honor of Huzoor عليه السلام. Allah made him a witness over his Ummah because he conveyed the message of Messengership from Allah. This is a special distinction of Huzoor عليه السلام. He is a giver of glad tidings for the obedient, a warner for the disobedient, a caller toward Divine Oneness and worship, and a radiant light for the truth.

These qualities of Huzoor عليه السلام are also mentioned in the Torah. It has come through some chains that Huzoor عليه السلام would not be one who shouts in the marketplaces, nor would he make indecency his garment. Allah would adorn him with every virtue. Tranquility would be his garment, righteousness his emblem, taqwa would be placed in his chest, wisdom would be his intellect, truthfulness and loyalty his nature, forgiveness and goodwill his character, justice his way, truth his Shari'ah, Islam his religion, and Ahmad his blessed name.

Through him, the misguided would receive guidance. Because of him, ignorance would be removed and knowledge would become widespread. These qualities were present in the previous scriptures.

Allah عز وجل says:

"Those who follow the Messenger, the unschooled Prophet who gives news of the unseen..." (*al-A'raf: 157*)

And He says:

"So it is by the mercy of Allah that, O Beloved, you became soft-hearted for them." (*Aal Imran: 159*)

Hazrat Faqih Abul Layth Nasr as-Samarqandi رحمه الله تعالى said that Allah reminded the people of His favor upon them: that He made the Messenger *Ra'uf* and *Rahim* toward the believers. Had He made him harsh in speech, the people would have moved away from him. But Allah عز وجل made Huzoor عليه السلام forgiving, generous, soft-hearted, cheerful, virtuous, and immensely merciful.

Allah عز وجل says:

"And thus We made you the best of all nations, so that you may be witnesses over the people, and this Messenger may be guardian and witness over you." (*al-Baqarah: 143*)

Abul Hasan al-Qalibi said that in this verse Allah manifested the excellence of our Prophet and the excellence of his Ummah. Another verse states:

"Allah named you Muslims in the earlier scriptures." (al-

Hajj: 78)

This also indicates that the Messenger عليه السلام is a witness over you, and O Ummah of Muhammad, you are witnesses over the people. Similarly, Allah says:

"Then how will it be when We bring a witness from every nation, and O Beloved, We bring you as witness and guardian over all of them?" (*an-Nisa: 41*)

Allah granted this Ummah the distinction that they will testify regarding the conveying of the message by the previous Prophets, and our Prophet ﷺ will testify to the truthfulness of this testimony.

♦ Third Section: Allah Mentioned Huzoor With Great Favor ♦

Allah عز وجل says:

"Allah forgive you; why did you grant them permission?" (*at-Tawbah: 43*)

Abu Muhammad Makki says that the speech begins with "Allah forgive you." This is like Allah honoring him while correcting the matter. Awn ibn Abdullah said that before informing him of the slip, Allah first gave the news of pardon. That is, the mention of the matter comes later, but first Allah said, "Allah forgive you." Subhan Allah.

Some have said that if the address had not begun with this, the awe of the Divine speech would have affected his blessed heart greatly. But by His mercy, Allah first gave Huzoor ﷺ the news of pardon, so that his blessed heart would find tranquility. Then He said: why did you give them permission to remain behind, before it became clear who was truthful in presenting an excuse and who was false?

In this manner of address there is an indication of the great rank and honor of Huzoor عليه السلام in the court of Allah. This is not hidden from people of spiritual insight.

Some people have assumed that in this verse, معاذ الله, Allah rebuked Huzoor عليه السلام. But Huzoor is free from that. Rather, Huzoor had been given authority. When he granted them permission, Allah informed him that if he had not granted permission, they would still have remained sitting in their homes because of their hypocrisy. It was also made clear that there was no harm in granting them permission.

Allah عز وجل says:

"And if We had not kept you firm, you might have inclined toward them a little." (*al-Isra: 74*)

Some scholars of kalam say that previous Prophets عليهم السلام were addressed after a slip occurred, whereas our Prophet was addressed before such a thing could occur, so that there would be a strong prevention from it happening and so that the conditions of love would be protected. This is an immense grace and mercy of Allah upon Huzoor عليه السلام.

Similarly, Allah says:

"We know that what they say grieves you; they do not truly reject you." (*al-An'am: 33*)

In its commentary, Hazrat Ali رضي الله تعالى عنه said that Abu Jahl once said: "We do not call you a liar; rather, we reject what you have brought." Upon this, Allah revealed this verse.

In another narration, when his people rejected him, Huzoor عليه السلام felt sorrow. Hazrat Jibreel عليه السلام came and asked, "What has caused you grief?" He said, "My people have rejected me." Hazrat Jibreel عليه السلام replied, "Your people have not truly rejected you; they know that you are truthful."

Allah consoled him in this verse by informing him that they were not rejecting him personally; they knew him to be truthful. Then, as a further grace upon him, Allah said:

"Rather, the wrongdoers reject the signs of Allah." (al-An'am:

33)

Allah declared Huzoor عليه السلام free from this accusation and placed the burden of rejecting and opposing the Divine signs upon the disbelievers. Allah also says:

"They denied them, though their hearts were certain of them, out of injustice and arrogance." (*an-Naml: 14*)

Then Allah honored him and removed his distress by first mentioning the condition of earlier people, and then promising victory and help over them. Allah says:

"Messengers before you were also rejected." (al-An'am: 34)

Among the special distinctions of Huzoor عليه السلام is that Allah addressed all the Prophets by their names, but He did not address Huzoor عليه السلام by his personal name in the Qur'an.

♦ Fourth Section: Allah Swore By The Rank Of Huzoor ♦

Allah عز وجل says:

"O Beloved, by your life, indeed they are wandering in their intoxication." (*al-Hijr: 72*)

The commentators agree that Allah swore by the blessed life of Huzoor عليه السلام. Hazrat Ibn Abbas رضي الله تعالى عنهما said that Allah did not create anyone more honored in His court than Huzoor عليه السلام, and he had not heard that Allah swore by the life of anyone other than him.

Abul Jawza said that Allah did not swear by the life of anyone except Huzoor عليه السلام, because no one is more honored in the court of Allah than Huzoor عليه السلام.

Allah says:

"By the wise Qur'an." (Ya-Sin: 1-2)

Regarding the meaning of the word *Ya-Sin*, the commentators have several statements. Abu Muhammad Makki narrates that Huzoor عليه السلام said, "In the court of Allah, I have ten names; among them are *Taha* and *Ya-Sin*."

Abu Abdur Rahman as-Sulami narrates from Hazrat Ja'far as-Sadiq that *Ya-Sin* refers to Huzoor عليه السلام. Hazrat Ibn Abbas رضي الله تعالى عنهما understood it to mean "O human being." It has also been stated that it is one of the names of Allah.

Then Allah says:

"By the wise Qur'an, indeed you are among the Messengers." (*Ya-Sin: 2-3*)

If *Ya-Sin* is taken as one of the names of Huzoor عليه السلام, and as an oath by him, then this contains an exaltation of him from the very beginning. And if it is taken as a form of address, then the second oath confirms his Messengership. In summary, Allah swore by the name of Huzoor عليه السلام and by the Book, then said: "Indeed, you are among the Messengers," meaning that he conveys the Divine message to the servants.

Naqqash رحمه الله تعالى عليه said that in the Qur'an, Allah did not swear by the Messengership of any Prophet except Huzoor عليه السلام. This contains great honor and elevation for Huzoor عليه السلام.

Allah عز وجل says:

"I swear by this city, while O Beloved, you are present in this city." (*al-Balad: 1-2*)

Some have said that after Huzoor عليه السلام departed from this city, Allah did not swear by it in that manner. According to all, the city here refers to noble Makkah.

Allah عز وجل says:

"And by your father Ibrahim and his offspring." (al-Balad: 3)

Whoever understands the word "father" here to mean Hazrat Adam عليه السلام takes it in a general sense. Some understand it to mean Hazrat Ibrahim عليه السلام and his offspring. However, this verse also points toward Huzoor عليه السلام, because in this Surah there are two places where Allah swears by Huzoor عليه السلام.

Allah عز وجل says:

"Alif Lam Mim. This exalted Book, in which there is no place for doubt..." (al-Baqarah: 1-2)

Hazrat Ibn Abbas رضي الله تعالى عنهما said that *Alif Lam Mim* are letters of oath by which Allah has sworn. There are other statements regarding this as well.

Allah عز وجل says:

"Qaf. By the glorious Qur'an." (Qaf: 1)

Ibn Ata رحمه الله تعالى عليه said in its commentary that Allah swore by the strength of the heart of His Beloved عليه السلام, because it had the power to bear Divine address and witnessing.

Then Allah says:

"By the beloved shining star, Muhammad, when he descended." (*an-Najm: 1*)

In the commentary of this verse, Hazrat Ja'far ibn Muhammad said that *wan-najm* refers to Huzoor عليه السلام. The star is the blessed heart of Huzoor عليه السلام, and its shining means that it blossomed with Divine lights. It has also been said that his heart became detached from everything besides Allah.

Ibn Ata, in the commentary of the verse, "By the morning, and by the ten nights" (*al-Fajr: 1-2*), said that the morning here refers to Huzoor عليه السلام, because through him the light of iman emerged.

♦ Fifth Section: Allah Swore By The Rank Granted To Huzoor In The Divine Court ♦

Allah عز وجل mentioned the excellences of Huzoor عليه السلام in Surah ad-Duha. There is difference of opinion regarding when this Surah was revealed. Some said that Huzoor عليه السلام, for a certain reason, had paused the night prayer, and upon this a woman spoke improper words. Others said that when revelation was delayed, the polytheists began saying various things, and this Surah was then revealed.

Hazrat Faqih Abul Layth Nasr as-Samarqandi رحمه الله تعالى عليه said that this Surah contains a description of the special rank, honor, and greatness of Huzoor عليه السلام.

First, Allah described his state with an oath:

"By the radiant face, and by the amber-like locks when they descend." (*ad-Duha: 1-2*, explanatory rendering)

This is among the greatest degrees of honor.

Second, Allah declared the great rank that Huzoor عليه السلام possesses in the Divine court, saying:

"Your Lord has neither left you nor disliked you." (*ad-Duha:*

3)

That is, He neither abandoned him nor regarded him with dislike. Some said it means that after choosing him, He did not leave him.

Third, Allah says:

"And surely the later state is better for you than the earlier." (*ad-Duha: 4*)

Ibn Ishaq said that the final state of Huzoor عليه السلام with Allah is greater than the honor and nobility granted to him in this world. Sahl رحمه الله تعالى عليه said that what Allah has stored for him in the Hereafter, such as intercession and the Praiseworthy Station, is better than what He granted him in this world.

Fourth, Allah says:

"And soon your Lord will give you so much that you will be pleased." (*ad-Duha: 5*)

This noble verse gathers and completes many forms of greatness in both worlds, many kinds of felicity, and many types of gifts and honors. Ibn Ishaq said that Allah will please him with expansion in the world and reward in the Hereafter. Some said that Allah will grant him the Pond of Kawthar and intercession. It has also been mentioned that Huzoor عليه السلام will not be pleased as long as even one person from his Ummah remains in Hell.

Fifth, Allah mentioned all the favors He bestowed upon him, continuing the mention of blessings until the end of the Surah.

Sixth, Allah commanded him to proclaim the blessings granted to him and to show gratitude for the honors bestowed upon him. Allah made his remembrance famous through this verse:

"And proclaim well the favor of your Lord." (ad-Duha: 11)

The gratitude of a blessing is to mention and speak of it. This command is specific to Huzoor عليه السلام and general for the Ummah.

Allah عز وجل says:

"By the beloved shining star, Muhammad, when he descended..." up to: "He certainly saw the greatest signs of his Lord." (*an-Najm: 1-18*)

The commentators have mentioned several meanings here. It is narrated from Hazrat Ja'far ibn Muhammad that the intended meaning is Huzoor عليه السلام.

Allah عز وجل says:

"So I swear by those that turn back, move forward, and remain..." up to: "And the Qur'an is not the recitation of an accursed devil." (*at-Takwir: 15-25*)

In this passage there is an oath that this Qur'an is the recitation of an honored Messenger who is noble in the presence of the One Who sent him. Ali ibn Isa رحمه الله تعالى عليه said that Huzoor عليه السلام is intended here, and all these qualities belong to him. Others said that Hazrat Jibreel عليه السلام is intended, and according to that interpretation the qualities refer to him.

It is narrated that Huzoor عليه السلام saw his Lord, or that he saw Hazrat Jibreel عليه السلام in his original form.

Allah عز وجل says:

"And this Prophet is not miserly in conveying news of the unseen." (*at-Takwir: 24*)

One meaning here is that he is not miserly in conveying matters of knowledge and wisdom. By agreement, this quality belongs to Huzoor عليه السلام.

♦ Sixth Section: Allah's Compassion And Generosity Toward Huzoor ♦

Allah عز وجل says:

"O Beloved, We did not send down this Qur'an upon you so that you should fall into hardship." (*Taha: 1-2*)

Regarding the commentary of *Taha*, some said that it is among the names of Huzoor عليه السلام. This verse shows Allah's compassion and generosity toward him, for Allah made clear that the Qur'an was not sent down upon him to place him in hardship.

Allah عز وجل also says:

"And surely, O Beloved, Messengers before you were also mocked." (*al-An'am: 10*)

Makki رحمه الله تعالى عليه said that through this mention Allah consoled him, granted him strength to bear the harshness of the polytheists, and informed him that whoever wronged him would face a punishment like the punishment that came upon those who denied the Messengers before him.

Similar consolation is found in the verse:

"And if they reject you, then surely many Messengers before you were rejected."

In this subject there is also the Divine statement:

"Likewise, whenever a Messenger came to those before them, they said: he is a magician or a madman." (*adh-Dhariyat: 52*)

Allah honored him by mentioning the previous nations and making it known that the same had happened to the Prophets before him. Then Allah comforted him and explained the reason, and then said: "So turn away from them."

♦ Seventh Section: The Superiority Of Huzoor Over The Prophets In The Qur'an ♦

Allah عز وجل says:

"And remember when We took the covenant from the Prophets: when I give you the Book and wisdom, then there comes to you the Messenger confirming what is with you, you must surely believe in him and surely help him. He said: Do you affirm this and accept My heavy covenant upon it? They said: We affirm. He said: Then be witnesses over one another, and I am with you among the witnesses." (*Aal Imran: 81*)

Abul Hasan al-Qalibi said that Allah عز وجل distinguished Huzoor عليه السلام with an excellence that was not granted to anyone besides him, and He made it apparent in this verse.

The commentators say that Allah took this covenant through revelation. No Prophet was sent except that he praised and described Huzoor عليه السلام. A covenant was taken from them that if they found the time of Huzoor عليه السلام, they would certainly believe in him and help him.

Some said that they were also commanded to mention this covenant to their people and take a covenant from them, so that they would continue passing it on to those who came after them.

The same is narrated from Hazrat Ali رضي الله تعالى عنه: before any Prophet was sent from the time of Hazrat Adam عليه السلام onward, this covenant was taken from him, and he was commanded to take the same covenant from his people. Then, at the end, Huzoor عليه السلام was sent.

Hazrat Qatadah said that Huzoor عليه السلام said, "In creation, I am the first of the Prophets, and in being sent, I am the last of them."

Allah عز وجل says:

"These are the Messengers; We gave excellence to some over others." (*al-Baqarah: 253*)

In the commentary, it is stated that Allah عز وجل sent Huzoor عليه السلام to Arabs and non-Arabs, made the spoils of war lawful for him, and manifested miracles at his blessed hands. There is no Prophet who was granted an excellence or honor except that Huzoor عليه السلام was also granted it.

It has also been said that among the excellences of Huzoor عليه السلام is that other Prophets were addressed by their names, while Huzoor عليه السلام was addressed in the Qur'an by the offices of Prophethood and Messengership.

Hazrat Faqih Abul Layth Nasr as-Samarqandi رحمه الله تعالى عليه, in the commentary of the verse, "And indeed Ibrahim is from his group" (*as-Saffat: 83*), narrates that Hazrat Ibrahim عليه السلام is from the group of Muhammad and is upon his religion and way.

♦ Eighth Section: Allah Sending Durood Upon Huzoor And Removing Punishment Because Of Him ♦

Allah عز وجل informs us that He sends durood upon Huzoor عليه السلام, helps him, and removes punishment because of him. Allah عز وجل says:

"And Allah would not punish them while, O Beloved, you are present among them." (*al-Anfal: 33*)

That is, as long as Huzoor عليه السلام was present in Makkah. When he migrated from Makkah and only a few Muslims remained there, this verse was revealed:

"And Allah is not to punish them while they seek forgiveness." (*al-Anfal: 33*)

This is like His statement:

"Had they been separate, We would certainly have punished them." (*al-Fath: 25*)

Allah also says:

"And had there not been some Muslim men..." (al-Fath: 25)

Then, when the Muslims also migrated and left Makkah, this verse was revealed:

"And what is there for them that Allah should not punish them?" (*al-Anfal: 34*)

This is an extremely clear manifestation of the rank of Huzoor عليه السلام: while he was present, punishment did not descend upon the people of Makkah because of him; and after he departed, punishment was withheld because of the Muslims. When all of them migrated from Makkah, Allah brought punishment upon the disbelievers by giving the Muslims authority over them and victory against them. The swords decided their matter, and the Muslims inherited their lands, cities, and wealth. There are many other explanations of this verse as well.

It is narrated with a chain from the father of Abu Burdah رضي الله تعالى عنه that Huzoor عليه السلام said: "Allah sent down two safeguards upon me for my Ummah. One is that as long as I am present, Allah will not punish them. The second is that as long as Muslims who seek forgiveness are present, Allah will not punish them. When I depart, I will leave istighfar among you." (*Tirmidhi*)

Similarly, Allah says:

"And We did not send you except as mercy for all the worlds." (*al-Anbiya: 107*)

Huzoor عليه السلام said, "I am a safeguard for the Companions." In one narration, it is mentioned as protection from bid'ah. Some understood this to mean protection from disagreement and tribulations. Others said that as long as Huzoor عليه السلام was outwardly present among us, his blessed existence was a great protection. Now, as long as his Sunnah remains alive, protection remains. When the Sunnah becomes lifeless, then one should await calamity and tribulation. (*Sahih Muslim*)

Allah عز وجل says:

"Indeed, Allah and His angels send durood upon the Prophet who gives news of the unseen. O believers, you too send durood upon him and abundant salam." (*al-Ahzab: 56*)

Allah عز وجل manifested the great excellence of His Prophet by first sending durood upon him Himself, then through His angels, and then by commanding the Muslims to present salat and salam upon him.

Abu Bakr ibn Khawraq رحمة الله تعالى عليه narrated that some scholars interpreted the statement of Huzoor عليه السلام, "The coolness of my eyes has been placed in prayer," in this way: Allah عز وجل and His angels send durood upon him, and the Muslims have also been commanded until the Day of Judgment to send durood upon him.

When *salat* is attributed to the angels or to us regarding Huzoor عليه السلام, its meaning is durood and supplication. When it is attributed to Allah عز وجل, its meaning is mercy. In one narration, *salat* also carries the meaning of blessing. Without doubt, when Huzoor عليه السلام taught

how to send durood upon him, he also clarified the distinction between salat and blessing. The rulings of sending durood upon him will be discussed later.

Some scholars of kalam mention in the commentary of *Kaf Ha Ya Ayn Sad* that *Kaf* refers to Allah's sufficiency for Huzoor عليه السلام. Allah says:

"Is Allah not sufficient for His servant?" (az-Zumar: 36)

Ha refers to the guidance that is upon him, as Allah says:

"And He guides you to the straight path." (al-Fath: 2)

Ya refers to his support, as Allah says:

"He supported you with His help." (al-Anfal: 62)

Ayn refers to his protection, as Allah says:

"And Allah will protect you from the people." (al-Ma'idah: 67)

Sad refers to sending durood upon him, as Allah says:

"Indeed, Allah and His angels send durood upon the Prophet who gives news of the unseen." (*al-Ahzab: 56*)

Allah عز وجل also says:

"And if they support one another against him, then indeed Allah is his Helper, and Jibreel, and the righteous believers." (*at-Tahrim: 4*)

Regarding *the righteous believers*, some said that the Prophets or angels are intended. Some said that Hazrat Abu Bakr and Hazrat Umar, or Hazrat Ali, are intended. It has also been narrated that the word *believer* remains upon its apparent meaning.

♦ Ninth Section: The Greatness Of Huzoor In Surah al-Fath ♦

The honors and distinctions of Huzoor ^{عليه السلام} mentioned in Surah al-Fath are now presented. Allah عز وجل says:

"Indeed, We have granted you a manifest victory..." up to: "The hand of Allah is over their hands." (*al-Fath: 1-10*)

These verses are a mirror of the praise of Huzoor ^{عليه السلام}, the rank he possesses in the Divine court, and the nearness and station he has with Allah. Pens and tongues are unable to fully describe its extent.

Allah عز وجل informed him of the decree He had made for him: that He would grant him victory over his enemies, raise his mention, and elevate his Shari'ah. He informed him that he is forgiven, and that through him Allah would forgive those before and after him. Then Allah informed him that He completed all His favors upon him by disgracing and humiliating those who rejected and opposed him, granting him victory over great cities beloved to him, raising his remembrance, guiding him to the straight path, forgiving his Ummah because of him, covering their sins, destroying their

enemies in this world and the Hereafter, distancing the enemies from His mercy, placing curse upon them, and changing them into a wretched state.

Then Allah عز وجل says:

"Indeed, We sent you as a witness, a giver of glad tidings, and a warner." (*al-Fath: 8*)

Then He mentioned his noble qualities. His witnessing is for Allah and for his Ummah, by his conveying the message to them. Some said that *witness* means that he was made a witness for his Ummah regarding tawhid. *Giver of glad tidings* means a bearer of good news for the Ummah regarding the reward of the Hereafter; in one narration, regarding their forgiveness. *Warner* means that he was sent to warn his enemies of punishment. It has also been said that he was sent to protect people from misguidance so that they may believe in Allah.

Allah عز وجل says, according to one meaning, "Honor the Prophet." Some said it means, "Support the Prophet." In one narration, it means: show great intensity in honoring him. Then Allah said, "Revere him," meaning: show him full respect. The command to greatly honor and revere Huzoor عليه السلام is clear. Then Allah said, "Glorify Him," and here the intended meaning is to declare Allah's purity.

Ibn Ata رحمه الله تعالى عليه said that Allah gathered various favors for Huzoor عليه السلام in this Surah. Among them is the manifest victory, and forgiveness. This is an expression of love, completion of

blessings, and a sign of special distinction. Guidance is also mentioned, and that is a sign of his greatness. Forgiveness means that he was declared free from every defect and deficiency. Completion of favor means that he was brought to the perfect degrees. Guidance means guidance toward witnessing.

Hazrat Ja'far ibn Muhammad said that the completion of favor upon Huzoor عليه السلام includes that Allah made him His Beloved, swore by his life, abrogated other sacred laws through him, raised him to the highest station, sent him to Arabs and non-Arabs, made spoils of war lawful for him and his Ummah, made him the intercessor whose intercession is accepted, made him the leader of the children of Adam, joined his remembrance with His own remembrance, and made him a pillar of tawhid.

Then Allah said:

"Those who pledge allegiance to you are only pledging allegiance to Allah." (*al-Fath: 10*)

That is, at the time of Bay'at ar-Ridwan, they were in reality pledging allegiance to Allah عز وجل. Allah says:

"The hand of Allah is over their hands." (*al-Fath: 10*)

Meaning that the pledge was by His command and will. In one narration, the hand of Allah means His power. Some said it means His reward, some said His favor, and some said His covenant. These

interpretations return to one meaning, and they contain honor for the one taking the pledge, meaning our Prophet ﷺ.

Similar to this is the statement of Allah:

"You did not kill them, but Allah killed them; and O Beloved, that dust which you threw — you did not throw, but Allah threw." (*al-Anfal: 17*)

♦ Tenth Section: The Blessed Mention Of Huzoor In The Noble Book ♦

Among these mentions is the event of Mi'raj. Allah عز وجل says:

"And Allah will protect you from the people." (al-Ma'idah: 67)

And He says:

"And O Beloved, remember when the disbelievers were plotting against you." (*al-Anfal: 30*)

And He says:

"If you do not help the Beloved, then surely Allah has helped him." (*at-Tawbah: 40*)

In this event, the disbelievers intended to harm Huzoor ﷺ and destroy him, and they used to hold secret meetings. Allah helped him and repelled them. When he intended to leave his blessed home

at the time of Hijrah, Allah took away their sight so they could not see him. Allah also made their search for him in the Cave of Thawr unsuccessful. Many other signs appeared in this connection, including the descent of tranquility upon him and the incident of Suragh ibn Malik.

Allah عز وجل also says:

"O Beloved, indeed We have granted you countless excellences. So pray for your Lord and offer sacrifice. Indeed, your enemy alone is deprived of every good." (*al-Kawthar: 1-3*)

Kawthar is a pond or a river in Paradise. It has also been said that it means abundant good, or intercession. Some said it refers to numerous miracles, the gift of Prophethood, or Divine gnosis. After this, Allah answered and refuted the enemies of Huzoor عليه السلام, declaring that the one who is his enemy and bears hatred and enmity toward him is the one cut off from all good.

Allah عز وجل says:

"And indeed We gave you the seven oft-repeated verses and the magnificent Qur'an." (*al-Hijr: 87*)

In its commentary, it is said that the seven verses refer to the first seven Surahs that are the foundation of the Noble Qur'an. It has also been said that Surah al-Fatihah is intended, or the seven rulings of the Qur'an, or the seven qualities of Huzoor عليه السلام.

Allah عز وجل says:

"And O Beloved, We sent down this reminder toward you." (*an-Nahl: 44*)

And He says:

"And O Beloved, We did not send you except with a Messengership that encompasses all people, giving glad tidings and warning." (*Saba: 28*)

And He says:

"Say: O people, I am the Messenger of Allah to you all." (*al-A'raf: 158*)

Qadi Iyad رحمه الله تعالى عليه said that these are among the special distinctions of Huzoor عليه السلام. Allah عز وجل says:

"And We did not send any Messenger except in the language of his people, so that he may explain clearly to them." (*Ibrahim: 4*)

Thus those noble Prophets were sent specifically to their own people, whereas Huzoor عليه السلام was sent to all creation. Huzoor عليه السلام himself said, "I was sent to the red and the black," meaning to Arabs and non-Arabs.

Allah عز وجل says:

"This Prophet has a greater right over the Muslims than their own selves." (*al-Ahzab: 6*)

And He says:

"And his wives are their mothers." (al-Ahzab: 6)

In its commentary, it is said that whatever Huzoor عليه السلام commands us, we must act upon it and leave our own opinion. He is our master and we are his servants. The sanctity of all his blessed wives is like that of mothers. Marriage to them after Huzoor عليه السلام is forbidden. This is a special honor for Huzoor عليه السلام. This marriage is also forbidden because they will be his wives in Paradise as well.

Allah عز وجل says:

"And Allah sent down upon you the Book and wisdom, and taught you what you did not know, and Allah's favor upon you is tremendous." (*an-Nisa: 113*)

The "tremendous favor of Allah" means the immense favor along with Prophethood. Some said it refers to what had already been decreed for him from eternity in terms of excellence. Wasiti رحمه الله تعالى indicated that this verse also points to Huzoor عليه السلام having the capacity to bear the Divine vision which Hazrat Musa عليه السلام could not bear.

♦ Chapter Two: Huzoor Is Perfect In Sublime Character And Religious And Worldly Virtues ♦

This chapter explains that Allah perfected the beautiful qualities of Huzoor عليه السلام in terms of creation and character, and gathered within him all religious and worldly virtues in an orderly and complete manner.

O you who love Huzoor عليه السلام and wish to know the details of his magnificent virtues, know that the qualities of beauty and perfection gathered in a human being are of two types. One type relates to worldly necessity, which is required by human nature and worldly life. The second is acquired religious virtue, by which a person is praised and through which special nearness to Allah عز وجل is attained.

These qualities may also be considered in two ways: sometimes one of two qualities exists purely in a person, and sometimes both qualities are combined. Purely necessary qualities are those in which a person has no choice or acquisition, such as ordinary and natural matters: innate beauty, strength of intellect, power of understanding, eloquence of speech, strength of the senses and limbs, balanced movement, nobility of lineage, honor among one's

people, and every matter connected to life and required by its necessities, such as food, clothing, sleep, dwelling, spouses, wealth, and similar needs.

Sometimes these latter qualities also become connected to the Hereafter, when the intention behind them is taqwa and bodily assistance for the path of the Hereafter, and when those needs remain within the limits and rules of the Shari'ah.

As for deeds of the Hereafter, they include all lofty manners and religious etiquettes: knowledge, forbearance, patience, gratitude, justice, zuhd, humility, pardon, chastity, generosity, courage, modesty, noble conduct, silence, calmness, dignity, mercy, beautiful etiquette, good social conduct, and similar qualities. The collection of these qualities is called good character.

Some of these qualities are natural and innate in a person, while others are acquired. However, it is necessary that their root be connected to an original innate capacity, as will be explained, insha Allah. When these manners and qualities are not intended for the pleasure of Allah عز وجل and success in the Hereafter, they become worldly qualities. Nevertheless, according to sound intellect, all of them are agreed to be virtues and excellences, even though people may differ in explaining the causes and reasons for their beauty and virtue.

♦ **First Section: Huzoor** **Gathered All Qualities** ♦

As mentioned above, if one or two qualities are gathered in a person, he is considered honored in his age. One person is regarded as an example in nobility, another in generosity, and another in courage. Then what can you imagine regarding that sacred being in whom all qualities are gathered in such a way that they have no limit, cannot be fully encompassed in description, and are not within anyone's power to acquire? This is purely the gift of Allah.

Messengership, the rank of Belovedness, being chosen, the lofty station, Isra, Divine vision and nearness, intercession, revelation, the Praiseworthy Station, Buraq, Mi'raj, being Messenger to Arabs and non-Arabs, leading the Prophets in prayer, witnessing over previous Prophets and nations, leadership of the children of Adam, the Banner of Praise, giving glad tidings, warning, trustworthiness, guidance, mercy for all the worlds, attaining the station of Divine pleasure, Kawthar, completion of blessings, elevation of remembrance, descent of tranquility, support through angels, the magnificent Qur'an, Allah swearing by his name, stones and speechless things speaking, the dead being brought to life, water flowing from his fingers, informing of the unseen, clouds shading him, pebbles reciting the kalimah, and the great ranks reserved for him in the Hereafter: our intellects stop far below and cannot reach his true station.

♦ Second Section: His Blessed Appearance ♦

Huzoor عليه السلام is the highest of all people, the greatest in honor and rank, and the most perfect in every excellence. May Allah عز وجل illuminate my heart and your heart with the light of iman, and may He increase the love of Huzoor عليه السلام within me and within you.

Now comes the description of the beauty of Huzoor عليه السلام. His blessed form, its beauty, and the perfect proportion of every part of his blessed body are established through many well-known hadith. It is narrated from several Companions that Huzoor عليه السلام had a fair complexion, wide dark eyes with red lines, long eyelashes, a radiant face, fine eyebrows, a raised nose, broad teeth, a round face, a broad forehead, and a full blessed beard that covered his chest.

His blessed stomach and chest were even, his chest was broad, his shoulders were wide, his bones were strong, his arms, wrists, and calves were full, his palms were wide, and his feet were broad. From his chest to his navel there was a fine line of hair. His height was moderate, neither short nor excessively tall; yet when a tall person stood beside him, he appeared taller than that person. This was one of his miracles.

His blessed hair was neither completely straight nor fully curly. When he smiled, his blessed teeth shone like lightning, clear and white like hailstones. When he spoke, it seemed as though rays of

light were emerging from his blessed teeth. His neck was extremely beautiful. His blessed face was neither overly full nor thin; rather, it had a light fullness proportionate to his blessed body.

Hazrat Bara ibn Azib رضي الله تعالى عنه said: "I never saw anyone with hair reaching the shoulders, wearing a red garment, more beautiful than Huzoor عليه السلام." (*Sunan ad-Darimi*)

Hazrat Abu Hurairah رضي الله تعالى عنه said: "I never saw anyone more beautiful than Huzoor عليه السلام. It was as though the sun was flowing in his blessed cheeks. When he smiled, its radiance would fall upon the walls." (*Tirmidhi*)

Someone said to Hazrat Jabir ibn Samurah رضي الله تعالى عنه: "Was the face of Huzoor عليه السلام shining like a sword?" He replied: "No, rather it shone like the moon and the sun, and his blessed face was round." (*Sahih Muslim*)

Hazrat Umm Ma'bad, while describing Huzoor عليه السلام, said that from a distance he appeared very beautiful, and from near he appeared extremely sweet and handsome.

In the hadith of Hazrat Ibn Abi Halah, it is mentioned that his blessed face shone like the full moon.

Hazrat Ali رضي الله تعالى عنه said that whoever saw him suddenly would be filled with awe, and whoever met him would love him. (*Shama'il at-Tirmidhi*)

Whoever describes Huzoor عليه السلام says: "I never saw anyone like him, neither before him nor after him." The description of Huzoor عليه السلام is recorded in great detail in hadith and its commentaries; we are unable to write all of it here.

♦ Third Section: The Cleanliness And Purity Of Huzoor ♦

Regarding the cleanliness of the blessed body of Huzoor عليه السلام, the fragrance of his sacred body and blessed perspiration, and his being pure from dirt, impurity, and bodily defects, Allah عز وجل granted him a special distinction that is not found in anyone besides him.

Allah adorned him with Shari'ah-based cleanliness and purity, as well as the ten natural qualities. Huzoor عليه السلام said: "The foundation of religion is purity."

Hazrat Anas رضي الله تعالى عنه said that he never found the fragrance of any amber, musk, or anything else better than the fragrance of the blessed body of Huzoor عليه السلام. (*Sahih Muslim*)

Hazrat Jabir ibn Samurah رضي الله تعالى عنه said: "When Huzoor عليه السلام touched my cheek, I felt such coolness and fragrance as though he had just taken his blessed hand out of a perfumer's container." (*Sahih Muslim*)

It is also narrated from others besides Hazrat Jabir that whether Huzoor عليه السلام had applied fragrance or not, whoever shook hands with him would have a fragrant hand for the entire day. If he placed his blessed hand upon the head of a child, that child would be recognized by fragrance.

Once, Huzoor عليه السلام rested in the house of Hazrat Anas رضي الله تعالى عنه, and blessed perspiration appeared. The mother of Hazrat Anas brought a small bottle and began collecting the blessed perspiration. Huzoor عليه السلام asked about it, and she said: "I will place it among my fragrances."

Imam Bukhari narrated in *at-Tarikh al-Kabir* that when Huzoor عليه السلام passed by a place, it would be recognized by the fragrance that he had passed that way. Ishaq ibn Rahwayh said that the fragrance of his blessed body was present without perfume being applied.

In the descriptions of Huzoor عليه السلام, it is mentioned that when he intended to relieve himself, the earth would split open and absorb his urine and stool, and only fragrance would be noticed there. A group of the people of knowledge hold that the urine and stool of Huzoor عليه السلام are pure.

Hazrat Ali رضي الله تعالى عنه said that when he gave ghusl to Huzoor عليه السلام, he saw that nothing emerged from him that usually emerges from a deceased person. He said: "Ya RasoolAllah! You were pure and purified in life, and pure and clean after passing from this world." He then said that such fragrance came from the sacred body as he had never experienced before.

In this connection, it is also mentioned that Malik ibn Sinan drank the blood from the wound of Huzoor عليه السلام during battle. Huzoor عليه السلام permitted this for him and said that fire would not touch him. (Tabarani)

Similarly, a woman drank the blessed urine of Huzoor عليه السلام. Huzoor عليه السلام said to her that she would never suffer from stomach illness. He did not command any of them to wash their mouths, nor did he forbid them from doing so again. The hadith regarding drinking the blessed urine is authentic.

Huzoor عليه السلام was born circumcised and with the umbilical cord already cut. Hazrat Aminah said that the usual birth impurities were not present at the time of his blessed birth.

Hazrat Aishah رضي الله تعالى عنها said: "I never saw the private area of Huzoor عليه السلام." Huzoor عليه السلام advised Hazrat Ali رضي الله تعالى عنه that no one should see his private area, and whoever saw it would become blind.

Once Huzoor عليه السلام slept, then woke and began prayer without performing wudu. Hazrat Ikrimah said that Huzoor عليه السلام was protected, meaning his sleep was not the sleep of heedlessness by which wudu would be broken.

♦ Fourth Section: The Understanding, Intelligence, And Wisdom Of Huzoor ♦

Huzoor عليه السلام was the most intelligent of all people. He did not learn from anyone, nor did he study any book. All of this was the gift of Allah, Who made him the greatest in intellect. Whoever reflects upon his arrangements and judgments will recognize this.

Hazrat Wahb ibn Munabbih said: "I read in seventy-one earlier books that Huzoor عليه السلام would be the greatest in intellect and the most excellent in judgment." In another narration, he said: "I read that from the creation of the universe until the Day of Judgment, the intellect of all creation compared to the intellect of our Prophet is like one grain of sand compared to all the sand of the world."

Hazrat Mujahid رضي الله تعالى عنه said that Huzoor عليه السلام would observe those behind him in prayer just as he saw what was in front of him. Huzoor عليه السلام himself said: "Indeed, I see you behind my back."

It is narrated from Hazrat Aishah رضي الله تعالى عنها that Huzoor عليه السلام would see in darkness as he saw in light. Many narrations mention that he saw jinn and devils. Bayt al-Maqdis was presented before him, and he looked at it and described it. When he built his mosque, the Ka'bah was brought before him. It is also narrated that he would see the eleven stars of the Pleiades.

Huzoor عليه السلام was also the strongest in physical power. He defeated the wrestler Rukanah and threw him down three times.

Hazrat Abu Hurairah رضي الله تعالى عنه said: "I never saw anyone walk faster than Huzoor عليه السلام. It was as though the earth was being folded for him, while we would feel difficulty in walking."

Among the special qualities of Huzoor عليه السلام was that his laughter was only a smile. When he turned toward someone, he would turn fully. When he walked, he walked with a beautiful pace.

♦ Fifth Section: The Eloquence And Expressiveness Of Huzoor ♦

The eloquence of the blessed tongue of Huzoor عليه السلام and the expressiveness of his speech were such that he held the highest station in this regard. His speech was concise yet comprehensive, filled with abundant meanings. He had mastery over the idioms of the Arabs. He would speak to every Arab tribe in their dialect and according to their expressions. At times, even the noble Companions would find difficulty and ask him for its explanation.

Whoever reflects upon his hadith will know that he did not speak to every person in the same manner. This can be seen clearly in the way he spoke to people of different lands, and in the letters he had written and sent to kings.

Note: This chapter is best understood by those who know the Arabic language and have recognition of its meanings. If only the translation is quoted here, the eloquence and expressiveness present

in the original Arabic does not become fully visible. For further detail, one should consult the Arabic text of *Shifa Shareef* or books written on the blessed seerah of Huzoor عليه السلام .

Huzoor عليه السلام said: "I am the most eloquent, because I am from Quraysh and was raised among Banu Sa'd."

Umm Ma'bad said that he neither spoke so little that the listener could not understand the meaning, nor so long that the listener would find it burdensome. His speech was like a string of pearls, as though pearls had been threaded together.

♦ Sixth Section: The Nobility Of His Lineage, The Honor Of His City, And His Upbringing ♦

This matter is completely clear: he is from Banu Hashim, from the pure lineage of Quraysh. Among all the Arabs, he is the most excellent and most honored in lineage. The city to which he belongs, meaning Makkah, is the most honored of all cities in the sight of Allah and His servants.

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "Indeed, I was sent through the best generations of the children of Adam, generation after generation, until I appeared in the generation in which I am."

It is narrated from Hazrat Ibn Abbas رضي الله تعالى عنهما that Huzoor عليه السلام said: "Indeed, Allah created the creation and placed me in the best of their generations, in the best generation. Then He chose the tribes and placed me in the best tribe. Then He chose the households and placed me in the best household. Therefore, I am the best of them as a person and the best of them in household."

There are many other narrations of this kind, mentioning that he was transferred through pure and honored loins and was born in the best family.

♦ **Seventh Section: The First Type Of Life's Necessities** ♦

This contains three categories: the virtue of having little, the virtue of having abundance, and different states.

Having little is, by agreement, praiseworthy, such as eating little, sleeping little, and similar matters. This has always been praised. Excess in these matters, such as eating too much or sleeping too much, is considered blameworthy, because it points to greed and desire. The dominance of desire is harmful in this world and the Hereafter. Eating and drinking little sharpens the intellect and weakens desire. This matter needs no detailed proofs, so we suffice with this.

Huzoor عليه السلام took a very small share of both sleep and food and drink. This is one of his noble habits that no one has room to deny. It is also the same habit that Huzoor عليه السلام commanded, especially because these two matters are connected to one another.

Huzoor عليه السلام said: "The child of Adam has not filled any vessel worse than the stomach. A few morsels are enough for the child of Adam to keep his life going. If he must eat more, then let him keep one third for water, one third for food, and one third for breath."

Excessive sleep is originally caused by excess in eating and drinking.

Sufyan ath-Thawri said that eating little grants a person control over staying awake at night. Some of the scholars of the Salaf said: "Do not eat too much, do not drink too much, and do not sleep too much, otherwise you will suffer great loss."

The most beloved food to Huzoor عليه السلام was that which was eaten together, meaning that upon which many hands gathered. (*Bukhari*)

It is narrated from Hazrat Aishah رضي الله تعالى عنها that Huzoor عليه السلام never ate to his fill. When he entered the house, he would not ask for food, nor would he express desire for it. Whatever was presented to him, he accepted.

Among the wisdom of Hazrat Luqman is: "O my son, when you fill your stomach, your thought sleeps and your wisdom becomes silent."

Sahnun رحمه الله تعالى عليه said that knowledge does not benefit the person who eats until his stomach is full.

It is mentioned in hadith that Huzoor عليه السلام said: "Know well, I do not eat while reclining."

When a person eats while reclining, he tends to eat a great deal. Huzoor عليه السلام would eat while sitting on his feet with both knees raised, and he would say: "I am a servant, and I eat as a servant eats, and I sit as a servant sits."

Similarly, Huzoor عليه السلام slept very little. He said: "Indeed, my eyes sleep, but my heart does not sleep." His sleep was upon his right side. This assisted in sleeping less, because the heart and the internal organs are on the left side.

♦ Eighth Section: The Second Type Of Life's Necessities ♦

The second type concerns those matters in which abundance is praised by agreement, and in which having more is considered a point of honor, such as marriage and high rank.

As for marriage, it is praiseworthy by agreement in the Shari'ah, because it indicates complete health and manly strength. Abundance in this matter has customarily been regarded as a point of honor, and praising it is an old-established trait.

Hazrat Ibn Abbas رضي الله تعالى عنهما said that the one who has more wives is superior in this matter. (*Bukhari*) His indication was toward Huzoor عليه السلام.

Huzoor عليه السلام said: "Marry and increase in number, for I will take pride in you over the other nations."

He also said that whoever has the ability should marry, because it lowers the gaze.

The noble scholars did not regard marriage as contrary to zuhd. Sahl ibn Abdullah said that Huzoor عليه السلام loved wives, so how could this be contrary to zuhd? Similarly, Ibn Uyaynah said that the ascetic ones among the noble Companions had wives and slave-women, meaning they had many spouses. In this connection, Hazrat Ali, Hazrat Hasan, and Hazrat Ibn Umar رضي الله تعالى عنهم are known to have had many wives. Most scholars disliked that a servant should meet his Lord while remaining unmarried.

If it is asked: if this is so, then why were Hazrat Yahya, Hazrat Zakariya, and Hazrat Isa عليهم السلام praised despite remaining away from women? The answer is that their remaining away from women does not mean they lacked manly strength. Rather, they were protected from sin and kept away from zina; they were detached from lower desires.

Huzoor عليه السلام said: "Two things from your world have been made beloved to me: women and fragrance." These two things are generally among the pleasures of the world, but for Huzoor عليه السلام they were not in that ordinary sense.

Regarding the strength of Huzoor عليه السلام, Hazrat Anas رضي الله تعالى عنه narrated that Huzoor عليه السلام would visit eleven wives in one day and night. Hazrat Anas said: "We used to say that Huzoor عليه السلام had been given the strength of thirty men." In another narration, it is mentioned that he was given the strength of forty men.

♦ Ninth Section: Two Further Types ♦

The third type concerns different states that are praised and regarded as causes of honor. One of these is possessing abundant wealth. In the view of common people, a wealthy person is considered great. However, wealth in itself contains no virtue. If a wealthy person spends his wealth in the path of Allah, then according to everyone he possesses virtue. But if someone is miserly and greedy in gathering wealth, then this is not praiseworthy.

Once it is established that wealth itself is not a virtue, and that the important matter is where it is spent, then look at the practice of our Prophet عليه السلام. The treasures of the earth were granted to him, the keys of cities were given to him, and the spoils of war were made lawful for him, though they had not been lawful for any Prophet before him. Wealth would come to him from various places, but he would not keep it for himself. Rather, he would spend all of it in its proper place, make others wealthy, and strengthen the Muslims.

He would say: "I would not like to have gold equal to Mount Uhud and then have even one dinar remain with me at night, except a dinar kept for paying a debt."

Once, many gold coins came into the blessed court of Huzoor عليه السلام. He distributed all of them, but six coins remained. He gave them to one of his wives, but then he could not sleep. He distributed those as well and said: "Now I have found peace and comfort."

He departed from this world while his armor was pledged as collateral for the expenses of his family. For residence, food, and clothing, he sufficed with only what fulfilled necessity. Most often, his clothing was a turban, a cloak of coarse cloth, and a thick lower garment.

There is no nobility or majesty in clothing and adornment. That is the adornment of women. The best clothing is that which is pure, clean, and moderate.

♦ Tenth Section: Further Qualities Of Huzoor ♦

Allah عز وجل says:

"Indeed, you are upon tremendous character."

Every excellence was present in the Prophet عليه السلام with the utmost perfection. Hazrat Aishah رضي الله تعالى عنها said that his character was the Qur'an. He would be pleased with what pleased the Qur'an and displeased with what displeased it.

Huzoor عليه السلام said: "I was sent only to perfect noble character."

Hazrat Anas رضي الله تعالى عنه said that Huzoor عليه السلام was the best of all people in character.

It is the gift of Allah that these excellences were present in him from the very beginning. If one reflects upon the states of the other Prophets, it becomes known that such qualities are granted from childhood. Allah عز وجل says:

"And We gave him Prophethood in childhood." (Maryam: 12)

The commentators say that Hazrat Yahya عليه السلام was given knowledge of the Divine Book in childhood. Hazrat Isa عليه السلام spoke immediately after birth. In the Qur'an, he says:

"I am the servant of Allah; He gave me the Book and made me a Prophet who gives news of the unseen." (Maryam: 30)

Hazrat Sulayman عليه السلام was given kingdom at the age of twelve. Hazrat Musa عليه السلام, in childhood, seized the beard of Fir'awn. Hazrat Ibrahim عليه السلام was also granted guidance at a very young age. Some said that as soon as Hazrat Ibrahim عليه السلام was born, an angel came to his service and conveyed the command of Allah. When he was cast into the fire, he was sixteen years old. Hazrat Ismail عليه السلام was seven years old when he was placed in the trial of sacrifice. When Hazrat Ibrahim عليه السلام reasoned from the moon and sun, he was fifteen months old.

When our Prophet was born, Hazrat Aminah said that he placed his hands upon the ground and raised his blessed head toward the sky. In one hadith, Huzoor عليه السلام said: "From the very beginning, I had hatred for idol-worship and poetry."

There is a discussion regarding whether character is acquired or gifted, meaning whether a servant obtains it himself or Allah grants it. Some scholars of the Salaf narrated from Tabari رحمه الله تعالى عليه that good character is created within the servant by birth.

Huzoor عليه السلام said: "A believer may be created upon every trait except betrayal and lying." These two are acquired by the person himself and are his own actions.

Hazrat Umar ibn al-Khattab رضي الله تعالى عنه stated in his hadith that bravery and cowardice are both created qualities; Allah places them wherever He wills.

These praiseworthy manners and beautiful noble qualities are many. Here, we will only mention the principles and point toward the comprehensive qualities, then we will establish the praiseworthy attributes of Huzoor عليه السلام, insha Allah ta'ala.

♦ Eleventh Section: Various Virtues Of Huzoor ♦

Allah granted Huzoor عليه السلام abundant knowledge. His knowledge included the histories of previous nations, their events and occurrences, the governance of people, the refined rulings of sacred laws, the principles of noble etiquette, and various sciences.

The scholars found his speech to be the leader and proof in these matters, such as his interpretation of dreams, and knowledge of medicine, calculation, inheritance shares, lineage, and other sciences. Insha Allah, we will mention these under his miracles.

Huzoor عليه السلام did not study in any school, did not read the previous books, and did not sit in the gatherings of their scholars. Then Allah opened his sacred chest, manifested His matters to him, taught him, and instructed him. This is a great proof of his Prophethood.

Allah granted him knowledge of what had occurred and what would occur. Allah says:

"And He taught you what you did not know, and Allah's favor upon you is tremendous." (*an-Nisa: 113*)

The intellect is unable to measure this favor, and tongues are unable to express it.

♦ Twelfth Section: The Forbearance And Patience Of Huzoor ♦

Hilm is the state by which a person remains firm and composed when confronted with actions that provoke anger. *Tahammul*, meaning forbearance, is the state by which a person restrains himself during hardship and distress and bears them. Its meaning is close to *sabr*, patience. *Afw*, pardon, is the state by which a person leaves retaliation when he has the power to retaliate.

These are qualities with which Allah عز وجل described His Prophet. Allah says:

"O Beloved, adopt pardon and command goodness." (al-

A'raf: 199)

Regarding this verse, Hazrat Jibreel عليه السلام presented in the court of Huzoor عليه السلام that Allah commands him to join ties with the one who cuts ties with him, to give to the one who deprives him, and to pardon the one who wrongs him.

Allah عز وجل then says:

"And be patient over whatever befalls you." (Luqman: 17)

And He says:

"So be patient, as the resolute Messengers were patient." (*al-Ahqaf: 35*)

And He says:

"They should pardon and overlook." (an-Nur: 22)

And He says:

"And whoever is patient and forgives, then surely that is among the matters of firm resolve." (*ash-Shura: 43*)

The state of Huzoor عليه السلام was such that despite abundant harm, his patience only increased; and despite the excesses of foolish people, his forbearance only continued to grow.

It is narrated from Hazrat Aishah رضي الله تعالى عنها that whenever Huzoor عليه السلام was given a choice between two matters, he would choose the easier of the two as long as it was not sinful. But when it involved sin, he would remain farther from it than anyone else. He never took revenge for himself, except when the limits of Allah were violated.

In the Battle of Uhud, the enemies caused him injury and wounded his blessed face. This was very painful for the Companions, and they requested Huzoor عليه السلام to supplicate against them. Huzoor عليه السلام said: "I was not sent as one who curses. O Allah, guide my people."

Hazrat Umar رضي الله تعالى عنه once said to Huzoor عليه السلام: "Ya RasoolAllah, Hazrat Nuh عليه السلام supplicated against his people and punishment came upon them. If you had made such a supplication, we would have been destroyed. But your blessed face was wounded, and even then only words of goodness emerged from your blessed tongue."

Qadi Iyad رحمه الله تعالى عليه says: Reflect here upon the excellence and beautiful character of Huzoor عليه السلام. He did not merely refrain from supplicating for punishment; rather, he pardoned them and supplicated that Allah guide them, and then he said that they are people who do not understand.

Also reflect on the incident when a man said to Huzoor عليه السلام, "Be just." Huzoor عليه السلام advised him and said, "Woe to you! If I do not act with justice, then who will?" One Companion intended to kill that man, but Huzoor عليه السلام forbade him.

And reflect on the incident when Huzoor عليه السلام was resting beneath a tree, and a man intended to kill him. Huzoor عليه السلام pardoned him as well.

Among the examples of his mercy and overlooking is the incident of the Jewish woman who mixed poison into his food. Similarly, he did not take action against the man who performed magic upon him, even though he was informed of all the details through revelation. Likewise, he did not have Abdullah ibn Ubayy, the hypocrite, or many other hypocrites killed.

Hazrat Anas رضي الله تعالى عنه said: "I was with him while he was wearing a thick cloak with a coarse border. A Bedouin pulled it so forcefully that a mark appeared on his blessed neck. Then he said: 'O Muhammad عليه السلام, load these two camels of mine with the wealth Allah has given you, for you do not give me from your own wealth nor from the wealth of your father.' Huzoor عليه السلام remained silent and only said: 'The wealth belongs to Allah, and I am His servant.'

Then he said: 'O Bedouin, shall retaliation be taken from you for what you did to me?' He said: 'No.' Huzoor عليه السلام asked: 'Why?' The Bedouin replied: 'Because it is not your noble habit to repay evil with evil.' Huzoor عليه السلام smiled, then ordered that both his camels be filled with barley and dates." (*Bukhari*)

Hazrat Aishah رضي الله تعالى عنها said: "I never saw Huzoor عليه السلام take revenge for any wrong done to him, and outside of jihad he never struck anyone, neither a wife nor a servant."

Similarly, a man harshly demanded repayment of a debt from Huzoor عليه السلام. Hazrat Umar رضي الله تعالى عنه warned him, but Huzoor عليه السلام repaid him more than was due. This became the reason for that man's acceptance of Islam, for he said that he had recognized all the signs of Prophethood from the radiant face of Huzoor عليه السلام, except two signs that he had not yet tested: that his forbearance would increase in the face of ignorance, and that the harshness shown to him outwardly would only increase his forbearance. He said: "I tested those two as well and found them exactly as his description was written in the previous heavenly scriptures."

The incidents of Huzoor عليه السلام pardoning others despite having strength and power to retaliate are so many in the hadith that we cannot mention them all here. He constantly faced harm from ignorant disbelievers until Allah gave him dominance and victory over them. When he became the ruler, everyone expected that revenge would now be taken from them, but Huzoor عليه السلام pardoned them all.

When Abu Sufyan was brought as a captive, Huzoor عليه السلام pardoned him as well, spoke to him gently, and said: "O Abu Sufyan, is it not time yet for you to accept Islam?" He replied: "May my parents be sacrificed for you. How forbearing you are, how much you join ties, and how noble you are."

Huzoor عليه السلام was farther than all people from anger, and most inclined toward graciousness and joy.

♦ Fifteenth Section: The Generosity And Open-Handedness Of Huzoor ♦

Karam means spending with happiness of heart in matters that bring benefit. It is also called bold generosity, and it is the opposite of miserliness. *Sakhawat* means happily giving up one's right that is with another person; it is the opposite of stinginess. Generosity is to spend with ease and stay away from disliked conduct. This is *jud*, which is the opposite of narrowness. In these noble manners too, no one was equal to Huzoor عليه السلام.

It is narrated from Hazrat Jabir ibn Abdullah رضي الله تعالى عنه that whenever anyone asked Huzoor عليه السلام for something, he never said, "No."

Hazrat Ibn Abbas رضي الله تعالى عنهما said that Huzoor عليه السلام was the most generous of all people, and in the blessed month of Ramadan his generosity would increase even more. Whenever Hazrat Jibreel عليه

السلام came to his court, he would be more generous in goodness than a swift wind.

It is narrated from Hazrat Anas رضي الله تعالى عنه that a man asked Huzoor عليه السلام for something, so Huzoor عليه السلام gave him goats equal to what filled the space between two mountains. When the man returned to his people, he said: "Become Muslim! Indeed, Muhammad عليه السلام gives so much that there remains no fear of poverty."

He gave many people one hundred camels. He gave Safwan one hundred, then another hundred. These noble manners were present even before his declaration of Prophethood. Waraqah ibn Nawfal said that he gives everything and earns the goodness of the Hereafter.

He gave Hazrat Abbas رضي الله تعالى عنه so much gold that he could not lift it. Once, 900,000 dirhams came into his service. He began distributing them and did not return anyone empty-handed until all of it was gone. At that time, a beggar came and asked. Huzoor عليه السلام said: "Buy on my behalf; when wealth comes to me, I will pay it."

A man from the Ansar said: "O Huzoor, spend, and do not fear shortage from Allah, the Owner of the Throne." Huzoor عليه السلام smiled, and signs of happiness appeared upon his radiant face. He said: "I have been commanded with this."

Some say that Huzoor عليه السلام never stored anything for the next day. The incidents of his generosity and open-handedness are very numerous.

♦ Fourteenth Section: The Courage And Bravery Of Huzoor ♦

Courage is a virtue. Courage means that, despite possessing the power of anger, a person places it under the command of intellect. Bravery means that at the time of death the self remains composed, and this action is praised. It is the opposite of fear.

The courage and bravery of Huzoor عليه السلام reached such a level that no one was unaware of it; it was well known. Many severe moments came upon Huzoor عليه السلام where even great brave warriors could not stand firm, but he remained steadfast and did not move away. He faced the enemy and did not turn his back, nor did he move even an inch from his place.

It is narrated from Hazrat Bara رضي الله تعالى عنه that someone asked: "Did you flee from Huzoor عليه السلام at the Battle of Hunayn?" He replied: "But Huzoor عليه السلام did not flee." Then he said: "I saw Huzoor عليه السلام upon a white mule while Abu Sufyan was holding its reins, and Huzoor عليه السلام was reciting: 'I am the Prophet; this is no lie. I am the descendant of Abdul Muttalib.' On that day, no one was seen to be braver than Huzoor عليه السلام." One narrator says that he had dismounted from his mule.

In one narration, it is mentioned that when he became displeased, nothing could withstand his displeasure.

Hazrat Ibn Umar رضي الله تعالى عنهما said: "I never saw anyone braver, more courageous, more generous, or more pleasant in every matter than Huzoor عليه السلام."

Hazrat Ali رضي الله تعالى عنه said: "When the battle became intense and eyes turned red, we would seek protection through Huzoor عليه السلام, yet no one was closer to the enemy than Huzoor عليه السلام. On the day of Badr, you saw that we were under the protection of Huzoor عليه السلام, and Huzoor عليه السلام was advancing forward and fighting the enemies."

Hazrat Anas رضي الله تعالى عنه said that Huzoor عليه السلام was the best of all people, the most generous, and the bravest.

One night the people of Madinah became alarmed and went toward a sound. They then saw Huzoor عليه السلام returning from that direction, as though he had already reached the sound before them and had brought news that all was well. He had gone riding the horse of Abu Talhah without saddle or tack, with a sword hanging from his neck. He was saying: "Do not be afraid at all."

Imran ibn Husayn said that when Huzoor عليه السلام faced an army, he would be the first of the Muslims to attack.

♦ Fifteenth Section: The Modesty And Overlooking Of Huzoor ♦

Modesty is a delicate state that appears upon a person's face when he sees a disliked action that is better left undone. Overlooking is the quality by which a person sees something that his nature dislikes, then turns away from it. Huzoor عليه السلام possessed both qualities to the highest degree. He was the most modest of people and the greatest in overlooking.

Allah عز وجل says:

"Indeed, this caused discomfort to the Prophet, but he would have regard for you." (*al-Ahzab: 53*)

It is narrated from Hazrat Abu Sa'id al-Khudri رضي الله تعالى عنه that Huzoor عليه السلام was more modest than a veiled unmarried girl. When Huzoor عليه السلام disliked something, we would recognize it from his blessed face. His radiant face was delicate and noble.

It is narrated that due to modesty, Huzoor عليه السلام would not fix his gaze upon someone's face while speaking. If he had to mention something disliked about someone, he would express it indirectly.

It is narrated from Hazrat Aishah رضي الله تعالى عنها: "I never saw the private area of Huzoor عليه السلام."

♦ Sixteenth Section: The Beautiful Etiquette, Social Conduct, And Character Of Huzoor ♦

Many authentic hadith have been narrated regarding the beautiful social conduct of Huzoor عليه السلام, his etiquette, and the vastness of his character toward people.

Hazrat Ali رضي الله تعالى عنه said that Huzoor عليه السلام had the most expansive heart toward people, was the most truthful, the softest in nature, and the best in social conduct and dealings.

It is narrated from Qays ibn Sa'd that Huzoor عليه السلام saw them. Toward the end of the incident, when he intended to return, Hazrat Sa'd presented his mule and placed a blanket upon it. Huzoor عليه السلام mounted it. Hazrat Sa'd told Hazrat Qays to accompany Huzoor عليه السلام. Qays says that Huzoor عليه السلام said to him: "Mount." He refused, so Huzoor عليه السلام said: "Either mount or return." Thus, he was compelled to return.

In another narration, Huzoor عليه السلام said: "Sit in front, because the owner of the mount has the greater right to sit in front."

Huzoor عليه السلام would show affection to people and would not make them feel aversion. He would look after his Companions and give each sitting companion his share of attention. His character was so vast that it encompassed everyone, as though he was a father to all, rather even more than that. All Muslims were equal in right before him.

Ibn Abi Halah says that Huzoor عليه السلام was cheerful in character, radiant in countenance, and soft-hearted. Harshness and foul speech never came from him. He never shouted in the marketplace and never praised anyone without need.

Allah عز وجل says:

"So it is by the mercy of Allah that, O Beloved, you became soft-hearted for them. And if you had been harsh in nature and hard-hearted, they would certainly have dispersed from around you." (*Aal Imran: 159*)

And He says:

"Repel evil with what is better." (Ha Mim as-Sajdah: 34)

Whoever called him, he would listen. Whoever presented a gift, he would accept it, even if it was only a piece of meat, and he would give something in return. (*Tirmidhi*)

Hazrat Anas رضي الله تعالى عنه said: "I served Huzoor عليه السلام for ten years. He never said 'uff' to me, nor did he ever say about something I had done, 'Why did you do this?' Nor about something I had not done, 'Why did you not do this?'" (*Muslim*)

Hazrat Aishah رضي الله تعالى عنها said that no one had better character than Huzoor عليه السلام. Whenever any of his Companions or family members called him, he would say, "Labbaik."

Jarir ibn Abdullah said: "Since I became Muslim, he never prevented me from entering, and whenever he saw me, he smiled."

Huzoor عليه السلام would speak pleasantly with his Companions, sit with them, converse with them, love their children, seat them in his lap, accept the invitation of a free man, a slave, a poor person, and others, visit the sick even at the farthest end of the city, and accept the excuse of one who had an excuse.

Hazrat Anas رضي الله تعالى عنه said that whenever someone would speak into the blessed ear of Huzoor عليه السلام, he would not move away until that person himself moved away. In other words, he would listen fully. When someone held his blessed hand, he would not withdraw it until the person himself let go. Whenever someone met Huzoor عليه السلام, he would be the first to say salam, and he would be the first to shake hands with the Companions.

He would honor those who sat with him and would spread his cloth for them. He would give kunyahs to his Companions and call them by good names. He avoided interrupting anyone's speech and would listen fully. If the conversation became excessively long, he would either gently stop it or stand up.

It is also narrated that if someone came to meet him while he was praying, he would shorten the prayer and ask the person the reason for coming. After finishing with him, he would resume the prayer. He would smile often, except when revelation was descending upon him or when he was delivering a sermon.

It is narrated from Hazrat Anas رضي الله تعالى عنه that after Fajr prayer, the slave-girls of Madinah would bring containers of water to the service of Huzoor عليه السلام, and he would place his blessed hand into each of their containers.

♦ Seventeenth Section: The Compassion, Mercy, And Kindness Of Huzoor ♦

The compassion, kindness, and mercy of Huzoor عليه السلام extend over all creation. Regarding this, Allah عز وجل says:

"Your falling into hardship is very heavy upon him; he is deeply concerned for your good, and toward the Muslims he is most kind and merciful." (*at-Tawbah: 128*)

And He says:

"And We did not send you except as mercy for all the worlds." (*al-Anbiya: 107*)

Some scholars, in mentioning the excellence of Huzoor عليه السلام, say that Allah عز وجل granted him two names from His own names: *Ra'uf* and *Rahim*.

It is narrated from Ibn Shihab رحمة الله تعالى عليه that while mentioning the Battle of Hunayn, he said that Huzoor عليه السلام gave Safwan ibn Umayyah one hundred camels from the spoils, then another

hundred, then another hundred. Ibn Shihab said that Sa'id ibn al-Musayyab told them that Safwan used to say: "By Allah, Huzoor عليه السلام gave me so much while he was the most disliked of creation to me. Yet he continued giving to me until Huzoor عليه السلام became the most beloved of creation to me."

Huzoor عليه السلام showed such compassion toward his Ummah that he disliked certain acts out of fear that they might become obligatory upon them. He himself said: "If it were not difficult upon my Ummah, I would command them to use the miswak with every wudu."

He also forbade the Companions from continuous night prayer and continuous fasting, and he refrained from entering the structure of the Ka'bah out of concern that it might become difficult for the Ummah. When he was leading prayer and heard the crying of a child, he would shorten the prayer. All of these are examples of his compassion for the Ummah.

When a people rejected Huzoor عليه السلام or caused him harm, Hazrat Jibreel عليه السلام came and said that if he commanded the angel of the mountains, they would destroy them. The angels said that if Huzoor عليه السلام commanded, they would cause the mountains to fall upon them. But Huzoor عليه السلام said: "I hope that Allah will bring forth from their descendants people who worship Allah and do not associate anyone with Him."

♦ Eighteenth Section: His Loyalty, Fulfillment Of Promises, And Joining Family Ties ♦

Abdullah ibn Hamsa said that before the public declaration of Prophethood, he conducted a transaction with Huzoor عليه السلام. Some money remained due, and he said: "I will bring it to you here; please wait." He then went away and forgot. After three days, he saw that Huzoor عليه السلام was still standing there. Huzoor عليه السلام said: "O young man, you caused me difficulty. I have been waiting for you here for three days."

It is narrated from Hazrat Anas رضي الله تعالى عنه that when a gift was brought to the service of Huzoor عليه السلام, he would say: "Take it to the house of such-and-such woman, for she was a friend of Hazrat Khadijah and loved Khadijah greatly."

Hazrat Aishah رضي الله تعالى عنها said: "I did not feel the kind of protective jealousy regarding anyone as I did regarding Hazrat Khadijah." Huzoor عليه السلام would mention her often, and whenever he slaughtered a goat, he would send portions to her friends.

Once a woman came, and Huzoor عليه السلام asked about her well-being. When she left, he said: "She used to come during the time of Hazrat Khadijah." Good treatment is among the excellences of iman.

Some scholars mentioned that he would maintain ties with every relative, without distinguishing between young and old.

Huzoor عليه السلام prayed while carrying his granddaughter upon his shoulder. When he went into sajdah, he would put her down, and when he stood, he would lift her back onto his shoulder.

When the king of Abyssinia came, Huzoor عليه السلام stood to welcome him. The Companions said that they were enough to serve him. Huzoor عليه السلام said: "When my Companions migrated toward Abyssinia, he honored them. Now I wish to honor him."

When the foster-sister of Huzoor عليه السلام came as a captive, he recognized her, spread his cloak for her, and gave her the choice: if she wished, she could return to her people, or she could remain with him in honor and love.

Huzoor عليه السلام also maintained ties with those who had nursed him. When they came, he would spread his cloak for them and send gifts to them.

♦ Nineteenth Section: The Humility Of Huzoor ♦

Huzoor عليه السلام held the highest rank among people, yet he was the most humble of all. There was no pride in him at all.

Huzoor عليه السلام was given the choice between being a kingly Prophet and being a servant Prophet, so he chose to be a servant Prophet. Upon this, Hazrat Israfil عليه السلام said that because of this humility,

Allah عز وجل would make him the leader of the children of Adam on the Day of Judgment, and he would be the first to intercede.

When Huzoor عليه السلام rode a mule, he would seat someone behind him as well. He would visit the sick among the poor, sit among them, accept the invitation of slaves, and sit among his Companions wherever space was available.

In the hadith of Hazrat Umar رضي الله تعالى عنه, Huzoor عليه السلام said: "Do not exaggerate in praising me as the Christians exaggerated regarding Hazrat Isa عليه السلام" meaning by calling him the son of Allah. "Rather, I am the servant of Allah, so call me the servant of Allah and His Messenger."

Hazrat Anas رضي الله تعالى عنه said that if Huzoor عليه السلام was invited to barley bread and stale curry, he would accept the invitation.

Out of humility, he even said: "Do not give me superiority over my brother Yunus عليه السلام," and, "Do not make distinctions between the Prophets." The discussion of this will come later.

It is also narrated that he would help with the work of his household, milk his goat, patch his clothes, repair his sandals, and bring goods from the marketplace. Once, while buying something in the marketplace, a person kissed his blessed hand. He withdrew his hand and said: "This is what non-Arabs do with their kings. I am not a king; I am only a man among you."

♦ Twentieth Section: The Justice, Trustworthiness, Chastity, And Truthfulness Of Huzoor ♦

Huzoor عليه السلام was the most trustworthy of all people, the greatest in justice, and the most truthful among people. These were such qualities that even his harshest enemies acknowledged them. Huzoor عليه السلام was called *al-Amin* because Allah عز وجل had gathered righteous manners in him.

When Quraysh differed regarding the placement of the Black Stone, then upon seeing Huzoor عليه السلام, they said: "This is al-Amin; we are pleased with his judgment." Even in the age of ignorance, people would come to Huzoor عليه السلام for judgment in their disputes.

Huzoor عليه السلام said: "I am trustworthy on earth and in the heavens."

Even the enemies acknowledged that he was truthful, saying that they did not consider him a liar, but they denied what he had brought.

Huzoor عليه السلام never touched any woman who was not in his lawful possession, meaning neither his wife nor his bondwoman.

♦ Twenty-First Section: The Dignity, Silence, Noble Conduct, And Good Nature Of Huzoor ♦

It is narrated from Kharijah ibn Zayd that Huzoor عليه السلام was the most dignified of all people in a gathering.

Huzoor عليه السلام was inclined toward silence and would not speak without need. His laughter was only a smile. His gathering was a gathering of knowledge, modesty, and trust. There were no unveiled women in it. When he spoke, his Companions would lower their heads.

He would walk leaning slightly forward and gently, as though descending from a height. Abdullah ibn Mas'ud رضي الله تعالى عنه said: "The best way is the way of Huzoor عليه السلام."

When Huzoor عليه السلام spoke, he would speak slowly and clearly, to the extent that if someone wished to count his words, he could do so.

He loved fine fragrance and perfume, used it often, and encouraged others to use it. He said: "From the world, fragrance and wife have been made beloved to me, and the coolness of my eyes is in prayer."

Among the noble conduct of Huzoor عليه السلام was that one should not blow into food, and that one should eat from what is in front and closest. He commanded using the miswak, cleaning the joints of the

fingers, circumcision, removing pubic hair, trimming the moustache, cutting the nails, removing the hair under the arms, rinsing the mouth, and letting the beard grow.

♦ Twenty-Second Section: The Zuhd And Taqwa Of Huzoor ♦

Huzoor عليه السلام was content with very little of the world and avoided display, even though the whole world was created because of him and many victories came to him. Despite this, when he passed from this world, one of his coats of armor was pledged with a Jew for household expenses.

Hazrat Aishah رضي الله تعالى عنها said that Huzoor عليه السلام never ate wheat bread to his fill for three consecutive days until he passed from this world.

In the hadith of Amr ibn al-Harith, it is mentioned that Huzoor عليه السلام left nothing as inheritance except weapons, a mule, and a small piece of land, and that too was given as charity.

Hazrat Aishah رضي الله تعالى عنها said that when Huzoor عليه السلام passed away in her house, there was nothing in the house. Yet it had been offered to Huzoor عليه السلام that if he wished, the plains of Makkah could be turned into gold for him.

In one hadith, Hazrat Jibreel عليه السلام came and said that if Huzoor عليه السلام wished, the mountains could be turned into gold and would accompany him wherever he went. Huzoor عليه السلام lowered his blessed head for a short while, then said: "O Jibreel, the world is the home of the one who has no home, and the wealth of the one who has no wealth elsewhere. Only the one who has no intellect gathers it."

Hazrat Aishah رضي الله تعالى عنها said that the family of Muhammad would pass a month without a fire being lit in the house; they would live on dates and water. It is also narrated that several days would pass without food or drink.

His bed was made of leather filled with date-palm fiber. He would also rest upon a bed made from date-palm branches, which would leave marks upon his blessed side.

♦ Twenty-Third Section: The Fear Of Allah, Worship, And Striving Of Huzoor ♦

His worship and the hardship he bore in it were according to his recognition of his Lord.

Huzoor عليه السلام said: "I see what you do not see, and I hear what you do not hear. If you knew what I know, you would laugh little and weep much, and you would not take pleasure with women upon

beds. You would go out into the wilderness, seek refuge with Allah, and say: if only I were a tree that would be cut down."

In the hadith of Hazrat Mughirah رضي الله تعالى عنه, it is mentioned that Huzoor عليه السلام would pray until his blessed feet became swollen. When he was asked why he bore such hardship, he said: "Should I not be a grateful servant of Allah?"

Similar narrations are reported from Hazrat Abu Salamah and Hazrat Abu Hurairah رضي الله تعالى عنهما.

It is also narrated that he spent an entire night standing in prayer. In one narration, it is mentioned that he always remained concerned and reflective, and there was not a moment of heedless ease for him. Huzoor عليه السلام said: "I seek forgiveness one hundred times every day." In another narration, seventy times is mentioned.

♦ Twenty-Fourth Section: The Perfect Character And Qualities Of The Noble Prophets ♦

In birth, beauty, lineage, character, and all excellences, the noble Prophets are unmatched. They were the gatherers of human excellences. Their rank and degree are the highest and most exalted. However, Allah عز وجل gave some of them excellence over others. He says:

"These are the Messengers; We gave excellence to some over others." (*al-Baqarah: 253*)

And He says:

"And certainly We knowingly chose them over the people of their time." (*ad-Dukhan: 32*)

Huzoor عليه السلام said that the first people to enter Paradise will have faces like the full moon. Then he said that they will be upon the form of one man, meaning upon the form of their father Hazrat Adam عليه السلام; their height will be seventy cubits toward the sky.

In *Tirmidhi*, it is mentioned that Allah عز وجل created every Prophet beautiful and with a beautiful voice, and your Prophet is the most beautiful and most pleasant-voiced among them.

Every Prophet is born in noble lineages. Allah عز وجل said regarding Hazrat Ayyub عليه السلام:

"Indeed, We found him patient. What an excellent servant; indeed, he was one who turned much toward Allah." (*Sad: 44*)

Regarding Hazrat Yahya عليه السلام, Allah says:

"O Yahya, hold firmly to the Book..." up to: "and on the day he will be raised alive." (*Maryam: 12-15*)

And He says:

"Indeed, Allah gives you glad tidings of Yahya, confirming a word from Allah, a leader, one permanently guarded from women, and a Prophet from among Our special ones." (*Aal Imran: 39*)

Allah عز وجل says:

"Indeed, Allah chose Adam, Nuh, and the family of Ibrahim over all the worlds." (*Aal Imran: 33*)

Allah said regarding Hazrat Nuh عليه السلام :

"Indeed, he was a greatly grateful servant." (al-Isra: 3)

Huzoor عليه السلام said that Hazrat Musa عليه السلام was a very modest man and extremely careful in covering himself, to the extent that he would not show any part of his body to anyone because of modesty.

Allah said regarding Hazrat Ismail عليه السلام :

"Indeed, he was chosen." (Maryam: 51)

And He says:

"And remember Our servants Ibrahim, Ishaq, and Ya'qub, possessors of strength and knowledge. Indeed, We distinguished them with a pure quality: remembrance of the final home. And indeed, with Us, they are among the chosen and beloved." (*Sad: 45-47*)

Regarding Hazrat Lut عليه السلام , Allah says:

"And We gave Lut judgment and knowledge." (al-Anbiya: 74)

Hazrat Anas رضي الله تعالى عنه said that when the noble Prophets sleep, their eyes sleep but their hearts do not sleep.

There are countless accounts of the noble Prophets showing that they were gatherers of virtues and perfections. They are not like us. The Prophets are tested greatly, and they display the highest level of patience during those trials. Their reports are recorded, and their virtues are famous and well-known.

Do not pay attention to those things found in the books of some ignorant historians and commentators that are contrary to the honor of the Prophets.

♦ **Twenty-Fifth Section: The Blessed Habits Of Huzoor In Various Matters** ♦

It is narrated from Hazrat Hasan ibn Ali رضي الله تعالى عنهما that he said: "I asked my maternal uncle Hind ibn Abi Halah about the blessed appearance of Huzoor عليه السلام, and he began to describe it."

He said: The blessed body of Huzoor عليه السلام was full and well-proportioned. His blessed face shone like the full moon. His height was neither excessively tall nor short. His blessed head was large, and his hair was moderate: neither completely straight nor fully curly. If the hair parted naturally, a parting would appear; otherwise not. His hair extended beyond the lobes of his ears.

His complexion was fair, his forehead broad, his eyebrows fine and long, not joined together. Between the two eyebrows was a vein that would become prominent at the time of displeasure. His nose was fine and raised, and it had a light that made it appear elevated. His beard was full, his eyes dark, his cheeks fine, his teeth bright and open, and his neck was like a clear vessel of silver.

His limbs were balanced and full of flesh. From the throat to the navel there was a line of hair like a drawn line. The chest was free of hair. There was hair on the forearms, shoulders, and upper part of the chest. His arms were long, and his palms were broad and full. His blessed feet were also full, and his fingers were long. The middle of both feet was slightly raised, smooth, and soft, such that when water was poured upon them, it would flow away quickly.

He would lift his blessed feet calmly while walking. He walked with dignity, leaning slightly forward. His steps were long. When he walked ahead, it was as though he were descending from a height. When he turned toward someone, he turned fully. He kept his gaze lowered. He would walk behind his Companions. Whoever met him, he would greet first with salam.

Hazrat Hasan says: "I asked him to describe the speech of Huzoor ^{عليه} عليه السلام." He said: Huzoor ^{عليه السلام} was always reflective and concerned. There was no moment of heedless ease for him. His silence was long. He did not speak without need. He spoke gently and not harshly. He regarded every blessing as great, even if it was small. He would not criticize the taste of anything.

Nothing could stand before his displeasure. He never became displeased for his own self. When he was displeased, he would turn away and withdraw. When he was pleased, he would lower his gaze. His laughter was only a smile.

Many other attributes and blessed habits are narrated about him. Their discussion is an ocean without shore.

♦ **Twenty-Sixth Section: On The Meanings Of Difficult Words In The Hadith** ♦

In this final section of the chapter, the author of *Kitab ash-Shifa* explained the rare and difficult words found in the hadith. Since those meanings have already passed within the translation, the translator considered it unnecessary to repeat them here and therefore left them out.

Chapter Three: The Rank And Worth Of Huzoor In The Light Of Hadith

This chapter mentions those sound hadith in which the immense rank and worth of Huzoor عليه السلام in the court of Allah عز وجل is described, along with those honored distinctions which he possesses in both worlds.

♦ First Section: The Elevation Of The Mention Of Huzoor And The Blessing Of His Blessed Name ♦

It is narrated from Hazrat Ibn Abbas رضي الله تعالى عنهما that Huzoor عليه السلام said: Allah عز وجل divided creation into two groups and placed me in the better group. Then Allah divided those two groups into three and placed me in the best of the three. Then Allah made tribes from them and placed me in the best tribe. Among the children of Adam, I am the greatest in taqwa and honor. This is not said as pride, but as a statement of reality.

The Companions asked: "When was Prophethood made necessary for Huzoor عليه السلام?" He replied: "When Hazrat Adam عليه السلام was still between soul and body."

Wathilah ibn al-Asqa said that Huzoor عليه السلام said: Allah عز وجل chose Hazrat Ismail عليه السلام from the children of Hazrat Ibrahim عليه السلام.

Hazrat Aishah رضي الله تعالى عنها narrated that Huzoor عليه السلام said: Hazrat Jibreel عليه السلام came to me and said, "I traversed all the eastern and western regions of the earth, and I did not find any man more excellent than Muhammad عليه السلام, nor did I see the sons of any father more excellent than Bani Hashim."

The narration of Buraq's hesitation on the night of Mi'raj has already passed. Likewise, Huzoor عليه السلام said: "I was given five things," and in one narration, "six things, which were not given to any Prophet before me."

First, he was helped by awe from a distance of one month's journey. Second, the whole surface of the earth was made a masjid and pure for him, so whenever the time of prayer comes for anyone of his Ummah, he may pray wherever he is. Third, spoils of war were made lawful for him, though they had not been made lawful for any Prophet before him. Fourth, he was sent toward all people. Fifth, he was granted the station of intercession. In one narration, it is mentioned that he was told: "Ask, and you will be given."

In the narration of Uqbah ibn Amir, Huzoor عليه السلام said: "I am the one who will go ahead of you, and I am your witness. By Allah, I am looking toward my Pond, and I have been given the keys of the

treasures of the earth. By Allah, I do not fear that you will fall into shirk after me, but I fear that you may become entangled in the world."

It is mentioned in hadith that Huzoor عليه السلام said: Allah عز وجل gave me glad tidings that the first people from my Ummah to enter Paradise with me will be seventy thousand, and there will be no accounting for them. He also granted me that my Ummah will neither remain hungry nor be overcome.

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "There was no Prophet except that he was given signs by which people believed. But what I was given is the revelation of the Qur'an which Allah revealed to me. Therefore, I hope that on the Day of Judgment those who follow me will be more numerous than the followers of the others."

The scholars of verification say regarding the meaning of this hadith that the miracles of Huzoor عليه السلام will remain as long as the world remains. As for the miracles of the earlier Prophets, they passed at their own time, and none saw them except those who were present. The Qur'an, however, is such a miracle that age after age will pass over it until the Day of Judgment, and people will recognize it openly, not merely through transmitted report.

Hazrat Adam عليه السلام supplicated through the wasilah of Huzoor عليه السلام. The blessed name *Muhammad* has great blessings. Among the acts of worship of the angels is that they travel through the earth, and wherever there is someone named *Ahmad* or *Muhammad*, they

honor and respect him. Allah عز وجل wrote the testimony of faith upon the Throne and joined the name of Huzoor عليه السلام with His own Name.

The name of Huzoor عليه السلام is also written upon the gate of Paradise, and it is written that punishment will not be given to the one who affirms this testimony of faith. On the Day of Judgment, the one whose name is *Muhammad* will be called and admitted into Paradise.

Huzoor عليه السلام said that in whichever house there is one, two, or three people named *Muhammad*, there is no fear for them.

♦ Second Section: The Virtues Granted To Huzoor On The Night Of Mi'raj ♦

Among these virtues are the vision of Allah عز وجل, leading the Prophets in prayer, ascending to Sidrat al-Muntaha, and witnessing the great signs of his Lord. This event is mentioned in the Qur'an and in sound hadith. Allah عز وجل says:

"Pure is He Who took His servant by night from Masjid al-Haram to Masjid al-Aqsa." (*Bani Isra'il: 1*)

And He says:

"By the shining star... when he descended from the Mi'raj; he saw the very great signs of his Lord." (*an-Najm: 1-18*, explanatory rendering)

There is no essential disagreement among Muslims regarding the truth of the event of Mi'raj, because it is established by the clear text of the Qur'an, revealed in honor of Huzoor عليه السلام.

It is narrated from Hazrat Anas ibn Malik رضي الله تعالى عنه that Huzoor عليه السلام said: "Buraq was brought to me. It was a white riding animal, taller than a donkey and lower than a mule. It would place its hoof at the farthest point of its sight. I rode it until I came to Bayt al-Maqdis. I tied it to the ring where the Prophets tied their mounts. Then I entered the Masjid and prayed two rak'ahs. When I came out, Hazrat Jibreel عليه السلام presented one cup of milk and one cup of wine. I chose the milk. Hazrat Jibreel عليه السلام said: 'You have chosen fitrah.'"

Then he was taken to the heaven. Hazrat Jibreel عليه السلام knocked at the gate. It was asked, "Who are you?" He replied, "Jibreel." It was asked, "Who is with you?" He replied, "Muhammad." It was asked, "Has he been summoned?" He replied, "He has been summoned." The gate was then opened. Huzoor عليه السلام saw Hazrat Adam عليه السلام, who welcomed him and made dua of goodness for him.

Then he was taken to the second heaven. There too, Hazrat Jibreel عليه السلام knocked, and the same questions were asked. The gate was opened, and Huzoor عليه السلام saw Hazrat Isa عليه السلام and Hazrat Yahya عليه السلام. They welcomed him and made dua of goodness for him.

On the third heaven, he met Hazrat Yusuf عليه السلام, who had been given half of worldly beauty. On the fourth heaven, he met Hazrat Idris عليه السلام. On the fifth heaven, he met Hazrat Harun عليه السلام. On the sixth heaven, he met Hazrat Musa عليه السلام. On the seventh heaven, he met Hazrat Ibrahim عليه السلام, who was sitting with his back against Bayt al-Ma'mur. The state of that place is that seventy thousand angels enter it every day, and their turn to enter does not come again.

Then Huzoor عليه السلام was taken to Sidrat al-Muntaha. Sidrat al-Muntaha is a lote tree whose leaves are like the ears of elephants and whose fruits are like large jars. Huzoor عليه السلام said: "When Allah covered it with what He covered it with, it changed, and no created being has the power to describe its beauty and excellence."

Allah عز وجل granted him fifty prayers during the Mi'raj. After that, Huzoor عليه السلام descended to Hazrat Musa عليه السلام. Hazrat Musa عليه السلام asked, "What did Allah make obligatory upon your Ummah?" Huzoor عليه السلام replied, "Fifty prayers." Hazrat Musa عليه السلام said, "Return to your Lord and ask for reduction, because your Ummah will not have the strength for this."

When Huzoor عليه السلام returned, five prayers were reduced. This continued several times until five prayers remained. Even then, Hazrat Musa عليه السلام said that he should ask for further reduction. Huzoor عليه السلام said, "Now I feel modesty."

This event is also narrated through other chains, with some additions and omissions.

♦ Third Section: Was The Mi'raj Bodily Or Spiritual? ♦

The earlier scholars differed regarding whether the Mi'raj was bodily or spiritual. Three types of narrations are found in this matter.

One view is that the Mi'raj was spiritual and that all of it occurred in a dream. The dreams of all Prophets are true and are revelation from Allah عز وجل .

The major scholars and the Muslims generally held that the Mi'raj of Huzoor عليه السلام occurred bodily, in a state of wakefulness. This is the true position, and it is the position of the senior Companions.

Another group says that the bodily Mi'raj in a state of wakefulness occurred up to Bayt al-Maqdis, while the ascent to the heavens was spiritual. According to them, the journey to Masjid al-Aqsa was the limit of the Mi'raj.

♦ Fourth Section: Refuting The Proofs For A Spiritual Mi'raj ♦

Regarding the Mi'raj, Allah عز وجل says that it was made a trial for people. If the Mi'raj had only been spiritual, there would have been no trial in it. The trial occurred because the Mi'raj was bodily.

The verse uses the word *asra*, and this word is not used for sleep. If it had merely been a dream, there would have been no fitnah and people would not have denied it, because every person can travel anywhere in the universe within a moment in a dream.

As for those hadith in which it is mentioned, "I was sleeping," that refers to the state before the angel came. It is not stated anywhere that Huzoor عليه السلام remained asleep throughout all the events of the Mi'raj.

♦ Fifth Section: Huzoor Seeing Allah عز وجل ♦

The earlier scholars differed regarding Huzoor عليه السلام seeing Allah عز وجل. Hazrat Aishah رضي الله تعالى عنها denied it. A group follows the statement of Hazrat Aishah رضي الله تعالى عنها that Huzoor عليه السلام did not see his Lord.

It is narrated from Hazrat Ibn Abbas رضي الله تعالى عنهما that Huzoor عليه السلام saw Allah عز وجل with his eyes. Some say that he saw Allah عز وجل twice. Several narrations have come regarding this. Hasan al-Basri رحمة الله تعالى would swear that Huzoor عليه السلام certainly saw Allah عز وجل, while some mashaikh chose silence on the matter.

Qadi Iyad Maliki رحمة الله تعالى عليه says that there is no doubt that seeing Allah عز وجل in this world is rationally possible. The proof that seeing Allah عز وجل in this world is possible is that Hazrat Musa عليه السلام

desired to see Allah عز وجل in this world. It is not possible that a Prophet would be unaware of something impossible and then ask for it. A Prophet asks only for that which is possible and not imaginary.

As for whether it actually occurred and was witnessed, this is from the matters of the unseen which none knows except Allah عز وجل. This is why Allah عز وجل said to Hazrat Musa عليه السلام: "You shall never see Me," meaning that he did not possess the strength and capacity to bear the Divine vision. None of this proves that seeing Allah عز وجل in this world is impossible.

In *Shifa Shareef*, this matter is discussed in considerable scholarly detail. Here, only a concise rendering has been given.

♦ Sixth Section: Huzoor Conversing And Speaking With Allah During Mi'raj ♦

It is narrated from Hazrat Ja'far ibn Muhammad as-Sadiq that Allah عز وجل revealed directly to Huzoor عليه السلام, without intermediary. This was also the statement of Wasti رحمه الله تعالى عليه, and some theologians also inclined toward it.

That Huzoor عليه السلام spoke with his Lord during the Mi'raj is transmitted from several people, while some denied it. Regarding Divine speech, scholars say that there are three forms: either from behind a veil, as Allah spoke to Hazrat Musa عليه السلام; or by sending an

angel, as occurred with all the Prophets عليهم السلام and most often with our Prophet ﷺ; or through revelation directly. In the division of Divine speech, there is no other form besides these.

Qadi Iyad رحمة الله تعالى عليه says that Huzoor عليه السلام was taken to the highest station, until he reached the station of istiwa and heard the sound of the pens moving. How then could such a matter be impossible regarding him, or how could hearing the Divine speech be far-fetched? Pure is He Who grants to whomever He wills as He wills, and He raises some above others in degrees.

♦ Seventh Section: The Nearness Of Huzoor During The Night Of Mi'raj ♦

Regarding the nearness to Allah عز وجل mentioned in the verses and hadith, most commentators say that the nearness is divided in interpretation: it may refer to the nearness between Huzoor عليه السلام and Hazrat Jibreel عليه السلام, or to one of them, or to Sidrat al-Muntaha. This was mentioned by Razi رحمة الله تعالى عليه.

Hazrat Ibn Abbas رضي الله تعالى عنهما said that it refers to the nearness of Huzoor عليه السلام to Allah عز وجل. It has also been interpreted to mean that he drew near by the command of Allah, or that Allah عز وجل showed Huzoor عليه السلام His power and greatness.

In a sound hadith, Huzoor عليه السلام said that he was taken beyond Sidrat al-Muntaha, and Allah عز وجل drew near and became very near, until there remained the distance of two bows or even less. Allah عز وجل

وجل then revealed to him whatever He willed.

Qadi Iyad Maliki رحمه الله تعالى عليه says: Know that the nearness which is attributed to Allah عز وجل is not spatial nearness, nor is it a nearness with a boundary or limit. Rather, the meaning is that Huzoor عليه السلام was brought near to his Lord in rank: the nobility of his station, the honor of his degree, the illumination of the lights of gnosis, the witnessing of hidden secrets, and the manifestation of his rank and worth.

♦ Eighth Section: Huzoor On The Day Of Judgment And His Special Virtue ♦

Huzoor عليه السلام said: "When people are raised from their graves, I will be the first to come out. I will be their spokesman when they gather, and I will be the one who gives them glad tidings when they lose hope. The Banner of Praise will be in my hand, and in the court of my Lord I will be the most honored of all the children of Adam. This is not pride." (*Tirmidhi*)

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "I will be clothed with one of the garments of Paradise. Then I will stand on the right side of the Throne, and no created being besides me will stand there."

In another hadith, he said: "I will be the first to intercede, and my intercession will be accepted." In one narration, it is mentioned that his followers will be the most numerous. In another narration, he

said: "I will have the gate of Paradise opened. The keeper of Paradise will say: 'I have been commanded to open it for you, and not to open it for anyone before you.'"

Huzoor عليه السلام said: "My Pond is as long as the distance of one month's journey, and its corners are equal. Its water is whiter than silver, its fragrance is more pleasant than musk, and its cups are like the stars of the sky. Whoever drinks from it will never become thirsty."

♦ Ninth Section: The Love And Khullah Of Huzoor ♦

This section mentions sound hadith in which the virtue of Huzoor عليه السلام is established through love and khullah. On the tongues of Muslims, he is especially known as *Habibullah*.

It is narrated from Hazrat Abu Sa'id al-Khudri رضي الله تعالى عنه that Huzoor عليه السلام said: "If I were to take anyone besides Allah as a khalil, I would have taken Abu Bakr as a khalil." In another narration, it is mentioned: "Your companion is the friend of Allah." In another narration: "Allah عز وجل has taken your companion as a khalil."

Once the Companions were speaking among themselves about the ranks of the Prophets. One said that Allah made Hazrat Ibrahim عليه السلام His khalil. Another said that Allah عز وجل made Hazrat Musa عليه السلام His kalim. After hearing these statements, Huzoor عليه السلام said: "I

heard what you were saying. Listen carefully: I am Habibullah, and I do not say this out of pride. On the Day of Judgment, I will carry the Banner of Praise. I will be the first to intercede, and my intercession will be accepted first. I will be the first person to knock at the gate of Paradise; Allah عز وجل will open it for me, and with me will be the poor believers. This is not pride. I am the most honored of the first and the last, and this is not pride."

Allah عز وجل made obedience to Huzoor عليه السلام obedience to Himself, and honored him with love. This station is the highest station.

Khaleelullah, meaning Hazrat Ibrahim عليه السلام, was shown the dominion of all the heavens and the earth: "And thus We showed Ibrahim the kingdom of the heavens and the earth." (*al-An'am: 75*) But regarding Huzoor عليه السلام, Allah عز وجل said: "Then there remained between that manifestation and that Beloved the distance of two hands, rather even less." (*an-Najm: 9*, explanatory rendering)

The khalil sought forgiveness: "And He from Whom I hope that He will forgive my error on the Day of Judgment." (*ash-Shu'ara: 82*) But for the Habib, forgiveness was established with certainty: "So that Allah may forgive, because of you, the sins of your earlier ones and your later ones." (*al-Fath: 2*, explanatory rendering)

The khalil said: "Do not disgrace me on the day they will be raised." (*ash-Shu'ara: 87*) But for the Habib it was said: "On the day when Allah will not disgrace the Prophet." (*at-Tahrim: 8*)

He was given glad tidings before asking. The khalil said at the time of trial: "Allah is sufficient for me." But for the Habib it was said: "Allah is sufficient for you." (*al-Anfal: 64*)

The khalil said: "Grant me a truthful mention among later people." (*ash-Shu'ara: 84*) But to the Habib it was said: "And We raised your remembrance for you." (*Alam Nashrah: 4*) These blessings were granted without his asking.

The khalil said: "Keep me and my sons away from worshipping idols." (*Ibrahim: 35*) But to the Habib it was said: "Allah only wills, O people of the Prophet's household, to remove every impurity from you." (*al-Ahzab: 33*, explanatory rendering)

♦ Tenth Section: The Virtue, Intercession, And Praiseworthy Station Of Huzoor ♦

Allah عز وجل says:

"It is near that your Lord will make you stand at a station where all will praise you." (*al-Isra: 79*)

It is narrated from Hazrat Ibn Umar رضي الله تعالى عنهما that on the Day of Judgment, people will become group after group. Every nation will follow its Prophet and will say: "O such-and-such Prophet, intercede

for us. O our Prophet, intercede for us." Eventually, all will gather and come to Huzoor عليه السلام seeking intercession. That will be the day on which Allah عز وجل grants him the Praiseworthy Station.

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام was asked about this verse, and he said: "It is intercession."

Ka'b ibn Malik narrates from Huzoor عليه السلام that on the Day of Judgment people will be raised, and he and his Ummah will be upon a raised mound. Allah عز وجل will clothe him in a green garment, then permit him to intercede. He will say whatever Allah wills. This is the Praiseworthy Station.

Hazrat Ibn Mas'ud رضي الله تعالى عنه narrates from Huzoor عليه السلام that he will stand on the right side of the Throne at such a station where no one besides him will be able to stand. At that time, the first and the last will all envy him.

Hazrat Abu Musa رضي الله تعالى عنه narrates from Huzoor عليه السلام that he was given a choice: either to admit half of his Ummah into Paradise without reckoning, or to accept intercession. He chose intercession because it is more generally beneficial. He said: "Do you think it is for the people of taqwa? No. Rather, it is for sinners and those who commit errors."

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that he said: "I asked, 'Ya RasoolAllah, what command have you received regarding intercession?' He replied: 'My intercession is for every person who sincerely testifies that none is worthy of worship except Allah, and whose tongue and heart affirm it.'"

Umm al-Mu'minin, Hazrat Umm Habibah رضي الله تعالى عنها, narrates that Huzoor عليه السلام said: "I was shown the condition of my Ummah, what they would do after me, how they would shed one another's blood, and I was shown the punishment of the earlier nations which had already come upon them. So I asked Allah to grant me their intercession on the Day of Judgment, and Allah granted it to me."

Hazrat Ibn Abbas رضي الله تعالى عنهما said that when the people of Hell have entered Hell and the people of Paradise have entered Paradise, and one group of the people of Paradise and one group of the people of Hell remain, the group of Hell will say to the group of Paradise: "What benefit did your iman give you?" They will then call upon their Lord and cry out. The people of Paradise will hear their voices. They will ask Hazrat Adam عليه السلام and the other Prophets to intercede for them, and each will excuse himself, until they come to Huzoor عليه السلام. He will intercede for them. This is the Praiseworthy Station.

There is also a lengthy famous narration which is mentioned here in summary: on the Day of Judgment, all people will first go to Hazrat Adam عليه السلام and ask for intercession. Hazrat Adam عليه السلام will say, "Myself, myself," meaning that today he is concerned for himself. Then they will go to Hazrat Nuh عليه السلام, but the matter will not be settled there. Then they will go to Hazrat Ibrahim عليه السلام, then to Hazrat Musa عليه السلام, then to Hazrat Isa عليه السلام, and finally they will come to the court of Huzoor عليه السلام. Huzoor عليه السلام will say, "Yes, yes, I am suited for this." He will then present himself before his Lord and intercede.

♦ Eleventh Section: The Greatness Of Huzoor Regarding Paradise And Kawthar ♦

It is narrated from Hazrat Amr ibn al-As رضي الله تعالى عنه that he heard Huzoor عليه السلام say: "When you hear the words of the mu'adhdhin, repeat the adhan as he says it. Then send durood upon me. Whoever sends durood upon me once, Allah عز وجل sends mercy upon him ten times. Then ask Allah for wasilah for me, because it is a rank in Paradise that is suitable for only one servant from the servants of Allah, and I hope that I am that servant. Therefore, whoever asks Allah for wasilah for me, intercession becomes lawful for him."

It is narrated from Hazrat Anas رضي الله تعالى عنه that Huzoor عليه السلام said: "During the night of Mi'raj, I was travelling through Paradise when a river appeared before me, on whose banks were domes of pearls. I asked Jibreel, 'What is this?' He replied, 'This is the Kawthar which Allah has granted you.'" Then Hazrat Jibreel عليه السلام struck its soil with his hand and brought some out, and it was fragrant like musk. Its water is sweeter than honey and colder than snow.

♦ Twelfth Section: The Hadith In Which Giving Huzoor Superiority Over Other Prophets Was Prohibited ♦

If you say: when Qur'anic proofs, sound hadith, and the consensus of the Ummah establish that Huzoor عليه السلام is the most honored and noble of human beings and superior to the Prophets, then what is the meaning of those hadith in which giving superiority is prohibited?

For example, it is narrated from Hazrat Ibn Abbas رضي الله تعالى عنهما that Huzoor عليه السلام said: "It is not suitable for any servant to say that I am better than Yunus عليه السلام." In another narration, he said: "Do not give me superiority among the Prophets." In another narration, he said: "Do not raise me above Hazrat Musa عليه السلام." There are other narrations of this type as well.

The scholars have given several explanations for this.

First, Huzoor عليه السلام prohibited this before it was made known to him that he is the leader of the children of Adam. Therefore, at that time, he forbade giving superiority.

Second, this statement of Huzoor عليه السلام was from humility and self-effacement, and the aim was to negate arrogance. However, this answer does not fully remove the objection.

Third, do not give such superiority among the Prophets that it leads to diminishing any Prophet, especially regarding Hazrat Yunus عليه السلام. Allah informed this so that no ignorance should arise in anyone's heart regarding him, nor should there be any lessening of his exalted rank.

Fourth, the prohibition relates to giving superiority in the reality of Prophethood and Messengership, because the Prophets are all upon one rank in Prophethood and Messengership. Prophethood itself is one reality, and in that reality there is no mutual superiority. Superiority is in additional states, special distinctions, and miracles. In Prophethood itself there is no superiority; rather, superiority is due to further matters after Prophethood. Allah عز وجل says that He gave some of them excellence over others.

The statement of Huzoor عليه السلام was so that no other Prophet would be diminished, no one's rank would be considered low, and no disrespect would occur. This is a great expression of the compassion of Huzoor عليه السلام.

♦ Thirteenth Section: The Blessed Names And Virtues Of Huzoor ♦

Huzoor عليه السلام said: "I have five names. I am Muhammad. I am Ahmad. I am Mahi, through whom Allah removes disbelief. I am Hashir, at whose footsteps people will be raised. And I am Aqib, the one who comes last." Allah عز وجل named him Muhammad and Ahmad in His Book.

The name Ahmad is an intensive form regarding his quality of praise, and Muhammad is an intensive form regarding the abundance of praise. Thus Huzoor ^{عليه السلام} is the greatest among those who praise, and he is the most excellent of all those who are praised. He is the one who is praised most, and he is the one who praises his Lord most.

In the plain of resurrection, he will be renowned through praise, and he will be granted the Praiseworthy Station.

There are great virtues in both of these names. Before him, no one had been named with them. Allah ^{عز وجل} protected these names in this way. The name Ahmad appeared in the previous scriptures, and glad tidings were given with it. Shortly before his blessed birth, when it became well-known that a Prophet would come whose name would be Muhammad, some people named their children Muhammad.

In one narration, it is mentioned: "I have ten names." Among them are *Taha* and *Ya-Sin*. His titles appear frequently in the Qur'an, such as *Siraj*, *Munir*, *Nadhir*, *Mubashshir*, *Ra'uf*, *Rahim*, and others.

♦ Fourteenth Section: The Names Of Huzoor Along With The Names Of Allah ♦

Allah ^{عز وجل} granted him honor and virtue by naming him with names connected to His beautiful names and attributes.

Qadi Iyad Maliki رحمه الله تعالى عليه says: Now understand that Allah عز وجل gave many Prophets a special honor by clothing them with one of His names. For example, Hazrat Ishaq عليه السلام and Hazrat Ismail عليه السلام were named *Alim* and *Halim*; Hazrat Ibrahim عليه السلام was named *Alim*; Hazrat Nuh عليه السلام was named *Shakur*; Hazrat Isa عليه السلام and Hazrat Yahya عليه السلام were named *Barr*; Hazrat Musa عليه السلام was named *Karim* and *Qawi*; Hazrat Yusuf عليه السلام was named *Hafiz* and *Alim*; Hazrat Ayyub عليه السلام was named *Sabir*; and Hazrat Ismail عليه السلام was named *Sadiq*.

Allah عز وجل gave our Prophet عليه السلام excellence in this manner: He clothed and adorned him with those names which are mentioned in His Noble Book and in countless earlier revealed books.

Some of those names are mentioned in this section. Allah عز وجل derived his name Muhammad from His own name *Mahmud*. He called him *Ra'uf* and *Rahim*. He called him *Mubin*, *Nadhir*, *Haq*, *Nur*, *Siraj*, *Shahid*, *Karim*, and *Azim*. In the Zabur, his name was given as *Jabbar*. He was called *Khabir* and *Fatih*. Huzoor عليه السلام described himself with the name *Shakur*. He was called *Awwal* and *Akhir*. He was called *Qawi*. Huzoor عليه السلام called himself *Wali* and *Mawla*, meaning helper. He was called *Hadi*. Huzoor عليه السلام is also *Mu'min*, *Muhaymin*, and *Amin*.

♦ Fifteenth Section: An Explanation Of A Subtle Point ♦

Qadi Iyad Maliki رحمه الله تعالى عليه says: Now I will conclude this chapter by mentioning a subtle point, and in it will come an explanation that removes doubts which may arise in some unhealthy minds.

The point is that Allah عز وجل, in His attributes and His beautiful names, is so exalted that no created being can resemble Him in even the slightest degree, nor can anyone be compared to Him. Without doubt, in what the Shari'ah has mentioned, there is no real resemblance between the two meanings at all.

This is because the attributes of Allah عز وجل are eternal, without beginning and without end. In contrast, the attributes of creation are originated, temporary, and granted. Creation has need in its attributes, while Allah عز وجل is pure and independent of all such need. He has always existed with His attributes and will always remain so.

All of this is the creed of Ahl as-Sunnah wa'l-Jama'ah.

Many senior scholars have explained this clearly: there is nothing like Allah عز وجل. He is unique in His attributes, His names, and His actions, and there is no resemblance between Him and creation.

Chapter Four: The Miracles Of Huzoor

This chapter describes the miracles of Huzoor عليه السلام which Allah عز وجل granted him, and the special distinctions and noble wonders with which He honored him.

Qadi Iyad Maliki رحمه الله تعالى عليه says that we did not compile this book for the one who denies the Prophethood of the Prophet, or who stretches his tongue against the miracles of Huzoor عليه السلام. Rather, we compiled it for the people of love who say *labbaik* to the call of Huzoor عليه السلام and who love Huzoor عليه السلام.

In *Tirmidhi*, it is mentioned that when Huzoor عليه السلام came to Madinah and Hazrat Abdullah ibn Salam رضي الله تعالى عنه came to meet him, he said: "As soon as I saw his face, I recognized that this could not be the face of a liar."

Abi Ramsah at-Taymi saw Huzoor عليه السلام and said, "This is the Prophet of Allah." Many people recited the kalimah as soon as they saw him.

♦ First Section: The Linguistic Meaning Of Prophethood ♦

The word *nubuwwah* comes from *naba*, which means news. Or it means that Allah عز وجل informed him of His unseen matters. According to this, *Nabi* means one who gives news of those matters about which he has been informed. Other meanings have also been mentioned.

♦ The Meaning Of Messengerhood ♦

A *Rasool* is one who is *mursal*, meaning sent. The Messengerhood of Huzoor عليه السلام means that Allah عز وجل sent him to convey the Divine commands to those toward whom he was sent, and it was made necessary upon the Ummah to follow him.

Scholars differed over whether *Nabi* and *Rasool* have one meaning or two. Some said that both have the same meaning, because the origin is from *annaba*, meaning to give news; every *Nabi* is a *Rasool* and every *Rasool* is a *Nabi*.

Others said that the two are separate. Sometimes both meanings gather in Prophethood, where the purpose is being informed of the unseen, announcing the special qualities of Prophethood, and attaining elevation and ranks through its recognition. At other times, they differ by the additional quality of Messengerhood, in which there is a command to warn and alert, as we say.

Some scholars held that a Rasool is one who brings a new Shari'ah, while a Nabi who is not a Rasool is one who does not bring a new Shari'ah, even if he is commanded to convey Divine commands and warn people.

The correct position is the one held by a large body of scholars: every Rasool is necessarily a Nabi, but not every Nabi is necessarily a Rasool. The first Rasool among them is Hazrat Adam عليه السلام, and the final Rasool is Huzoor عليه السلام.

♦ The Meaning Of Revelation ♦

The original meaning of *wahy* is to incline or turn toward something. When a command from Allah عز وجل descended upon Huzoor عليه السلام, he would turn toward receiving it. For this reason, it was called *wahy*. There is further linguistic discussion regarding this word.

♦ Second Section: On The Explanation Of Miracles ♦

Know that what the Prophets عليهم السلام brought is called a miracle because creation is unable to bring anything similar to it. Miracles are of two types.

The first type is an act that belongs to the category of human capability, yet people become unable to perform it. Their inability is proof that the act is from Allah عز وجل, and it proves the truthfulness

of the Prophet. Examples include the Jews being turned away from wishing for death, and the most eloquent and articulate Arabs being unable to bring anything like the Qur'an.

The second type is an act that is outside human capability altogether, such that no one has any power to bring its like. Examples include bringing the dead to life, the staff of Hazrat Musa عليه السلام becoming a serpent, the she-camel emerging from the rock, a tree speaking, springs of water flowing from the fingers, and the moon being split. These are miracles which no one can perform except Allah عز وجل.

Both types of miracles appeared abundantly at the blessed hands of our Prophet عليه السلام. In comparison with the other Prophets, his miracles are far more manifest and stronger.

The Qur'an alone is such a miracle that scholars said its shortest Surah, *al-Kawthar*, is a miracle; and every verse of it, or verses equal to that Surah in amount and number, are miracles. Then, within that Surah specifically, there are multiple miracles, as will soon be explained.

Qadi Iyad Maliki رحمه الله تعالى عليه says: Speaking the truth, I say that many miracles narrated from Huzoor عليه السلام are known with certainty. For example, the miracle of the splitting of the moon is established by the explicit text of the Qur'an. The same applies to the events of water flowing forth and food increasing. These were

narrated by reliable people and by a large group of Companions. The miracles that appeared during battles were witnessed and narrated by all those present.

Some reports, however, have no foundation and are built upon falsehood. It also happens that after some time, scholars investigate and the status of a narration becomes clear. But the miracles narrated from our Prophet ﷺ, even as time passes, only become more manifest.

Among the miracles of Huzoor ﷺ is that he gave news of the unseen and informed of what had occurred and what would occur. This is a truth over which there is no veil.

♦ Third Section: The First Aspect Of The Qur'an's Inimitability ♦

The Book of Allah عز وجل contains many miracles from several angles. In understanding these aspects, they may be divided into four categories.

First: the beauty of its arrangement, the joining of its words, its eloquence, its concise expressions, and such rhetoric as goes beyond the customary speech of the eloquent Arabs. The Arabs had been given such eloquence that no other nation had been granted the like of it. They would recite poetry in wars, criticize one another, and

praise themselves with words more beautiful than strings of pearls. Through their speech, they could make a coward brave. They possessed such mastery of language.

If such people were rendered unable, it was Huzoor عليه السلام who rendered them unable by bringing the Qur'an. Its verses are firmly arranged, its words are detailed, its rhetoric astonishes intellects, and its eloquence overpowers every speaker. Despite its conciseness, it is balanced in the beauty of its arrangement.

The Arabs had great expertise in this field, yet for twenty-three years the Qur'an challenged them and knocked at the doors of their ears, but they remained unable. The challenge was:

"Do they say that he has made it himself? Say: then bring one Surah like it, and call whoever you can besides Allah." (*Yunus: 38*)

There are other verses of this kind in which the challenge was issued, yet no one could accept it. When they were unable, they named it magic and other things.

Then the Noble Qur'an mentions lengthy stories and reports of past times in such a beautiful manner that this too is a miracle for one who reflects. Usually, in the speech of eloquent people, such extended narratives weaken the speech and remove the pleasure of expression. But the Qur'an mentions them with such excellence that its speech is joined together as though one strand is connected to another.

♦ Fourth Section: The Second Aspect Of The Qur'an's Inimitability ♦

The second aspect of the Qur'an being a miracle is its wondrous arrangement and unique style, which is unlike the styles of Arabic speech, whether poetry or prose. Every verse has an ending pause where the connection of words reaches completion. No likeness of this was found before it, nor after it, and no one has the power to resemble any part of it.

When Walid ibn Mughirah heard the speech of Huzoor عليه السلام, and Huzoor عليه السلام recited the Qur'an to him, his heart softened. When Abu Jahl later came to him in denial, Walid said: "By Allah, none among you knows poetry better than I do. By Allah, what Muhammad عليه السلام says is not like poetry."

When Utbah ibn Rabi'ah heard the Qur'an, he said: "O my people, you know that I have not left anything without knowing and reading it. By Allah, I heard such speech that, by Allah, I have never heard anything like it. It is neither poetry, nor magic, nor soothsaying."

The incident of Hazrat Abu Dharr رضي الله تعالى عنه accepting Islam also shows that he found no equal to this speech. Such is the style of the Qur'an: it renders people unable when they reflect upon it.

♦ Fifth Section: The Third Aspect Of The Qur'an's Inimitability ♦

The third aspect is that the Qur'an contains news of unseen matters that had not yet occurred. Whatever of these later occurred happened exactly as the Qur'an had informed. Allah عز وجل says:

"You shall certainly enter Masjid al-Haram, if Allah wills." (*al-Fath:* 27)

And He says:

"After their defeat, they will soon overcome." (ar-Rum: 3)

And He says:

"So that He may make it prevail over all religions." (al-Fath: 28)

There are many such reports of the unseen in the Qur'an. For example, it informed that within a few years Rome would overcome Persia, and that people would enter Islam in groups. At the time Huzoor عليه السلام departed from this world, Islam had not yet entered all the cities of Arabia. During the caliphate of the Muslims, Islam reached those places, and in their era the religion gained dominance. Their caliphate reached the edges of east and west, as Huzoor عليه السلام said: "The earth was folded up for me, and I saw its east and west. Soon my Ummah will receive as much of it as was shown before me."

Allah عز وجل took responsibility for protecting the Qur'an, and it is impossible for anyone to alter it. Even after hundreds of years passed, the enemies were unable to change it. Whoever intended such a thing only made himself helpless by his own hands and had to turn back on his heels.

Among the Qur'an's unseen reports is that it described the qualities of the hypocrites and exposed the secrets of the Jews. It also included the destruction of the enemies of Huzoor عليه السلام and glad tidings of victory.

♦ Sixth Section: The Fourth Aspect Of The Qur'an's Inimitability ♦

The fourth aspect of the Noble Qur'an being a miracle is that it contains unseen reports about earlier nations which none knew except their scholars. Huzoor عليه السلام would describe events in such a manner that a scholar from them would affirm and accept them as correct. Such a scholar knew only as much as Huzoor عليه السلام would describe.

They knew that Huzoor عليه السلام was unschooled, meaning that he had not learned reading and writing from anyone in the world. They would ask Huzoor عليه السلام many questions, and the Qur'an would descend upon him and he would recite it to them. Many accepted Islam, while many others became envious.

♦ Seventh Section: The Qur'an's Inimitability By Rendering A People Unable ♦

The four categories mentioned above are manifest in proving that the Noble Qur'an is a miracle, and there is no doubt in them. Besides these, there are also verses that were revealed to render a people unable in a particular matter. For example:

"Say: if the final home with Allah is purely for you..." (*al-Baqarah: 94*)

Regarding the Jews, Allah عز وجل said: "Then wish for death." (*al-Baqarah: 94*)

The Qur'an informed them that they would never be able to wish for death, and that is exactly what happened.

♦ Eighth Section: The Qur'an's Inimitability Through Awe And Majesty ♦

The state that comes upon hearts, and the awe that reaches the ears, when the Qur'an is heard, is among the aspects of its inimitability.

This condition was very heavy upon those who denied it, to the extent that they considered listening to it burdensome, and this only increased their aversion. Allah عز وجل mentioned that they disliked its

recitation. This was because of their natural heaviness toward it. For this reason, Huzoor عليه السلام said that the Qur'an is hard and difficult upon such a person.

As for the Muslims, they continually affirm its awe and fear through constant recitation, while they recite it with joy and natural inclination. Allah عز وجل says:

"The skins of those who fear their Lord tremble from it; then their skins and hearts soften toward the remembrance of Allah." (*az-Zumar: 23*)

And He says:

"If We had sent this Qur'an down upon a mountain, you would certainly have seen it humbled and split apart." (*al-Hashr: 21*)

The proof that this power is specific to the Noble Qur'an is that even one who does not know its meanings or its commentary is moved to tenderness by it. A Christian once passed by a reciter and, upon hearing the Qur'an, began to weep tears of blood. When asked about it, he said that its sweetness and arrangement made him weep. This is the very power which a group acknowledged before accepting Islam and after accepting Islam.

Many people entered Islam because they heard the Qur'an. As soon as they heard it, its greatness settled in their hearts, and later they accepted Islam.

♦ Ninth Section: The Qur'an Will Remain Forever ♦

One aspect proving that the Qur'an is a miracle is that its verses will remain. As long as the world remains, they will remain, because Allah عز وجل has taken responsibility for protecting it. He says:

"Indeed, We sent down this Qur'an, and indeed We are its Guardian." (*al-Hijr: 9*)

All the miracles of the noble Prophets ended after their appointed times passed; nothing remains of them now except their reports. But the verses of the Qur'an are radiant, and its miracles are manifest until today. Hundreds of years have passed over it, and many attempts have been made, yet no alteration could be introduced into the Qur'an. Whoever intended this made himself helpless with his own hands and had to return overturned upon his heels.

♦ Tenth Section: Various Aspects Of The Qur'an's Inimitability ♦

A group of imams mentioned many points regarding the aspects of the Noble Qur'an's inimitability. Among them is that the one who recites it or listens to it never becomes fully satisfied and never becomes weary of it. Rather, with increased recitation, he finds even

more sweetness and delight. By reading it again and again, love for it takes root. It always remains fresh and new. As for any speech besides it, the heart becomes weary when it is read repeatedly.

Another aspect is that the Qur'an is a gathering of all sciences and forms of knowledge. The sciences of the Shari'ahs have been gathered in it, and attention has been drawn to the methods of rational proofs. No likeness of it could be brought in any way. It surrounded those who denied it, whether in the sciences of biography, unseen reports of earlier nations, admonitions, wisdoms, reports of the Day of Judgment, virtues, etiquette, noble qualities, and other matters.

Allah عز وجل says:

"We have not left anything out of this Book." (al-An'am: 38)

And He says:

"And We sent down upon you this Qur'an as a clear explanation of everything." (*an-Nahl: 89*)

This Qur'an is truth, not play or amusement. Repeated recitation does not reduce its delight; rather, it increases it.

It is narrated from Hazrat Ka'b that he said: Hold firmly to the Qur'an, for it is understanding for intellects and the light of wisdom.

In reality, the aspects of the Noble Qur'an's inimitability are the four already mentioned. Everything else relates to the special qualities and wonders of the Qur'an, which will never come to an end.

♦ Eleventh Section: The Miracle Of The Splitting Of The Moon And The Returning Of The Sun ♦

Allah عز وجل says:

"The Hour drew near, and the moon was split." (al-Qamar: 1)

And He says:

"If they see a sign, they turn away and say: this is ongoing magic."
(*al-Qamar: 2*)

The commentators of Ahl as-Sunnah agree that this event occurred. Allah عز وجل informed of the splitting of the moon, and He also informed of the disbelievers denying it.

It is narrated from Hazrat Ibn Mas'ud رضي الله تعالى عنه that during the blessed era of Huzoor عليه السلام, the moon split into two parts: one part was above the mountain and the other was behind the mountain. At that time, Huzoor عليه السلام said: "Bear witness," meaning: look and observe.

This event occurred in Makkah. The disbelievers of Quraysh said that if this was magic, then it had affected only their eyes. If people outside also saw the same thing, then it was not magic. Later, when people arriving from other towns were asked, they also said that they had seen it.

The number of narrators who transmitted this report is quite large, and its chains are also sound.

Regarding the returning of the sun, Imam Tahawi narrated through two chains from Hazrat Asma bint Umayy رضي الله تعالى عنها that Huzoor عليه رضي الله تعالى was resting with his blessed head in the lap of Hazrat Ali عليه السلام رضي الله تعالى عنه. Hazrat Ali عليه السلام had not yet performed Asr prayer, until the sun set. Huzoor عليه السلام asked: "Ali, have you prayed?" He replied: "No." Huzoor عليه السلام then supplicated: "O Allah, he was in Your obedience and the obedience of Your Messenger, so return the sun for him."

Hazrat Asma رضي الله تعالى عنها says that she saw the sun rise again after setting, and it remained over the mountains and the earth. This event occurred at the place of Sahba on the route to Khaybar. Imam Tahawi said that both hadith are established and their narrators are reliable.

In one narration, when Huzoor عليه السلام, after returning from Bayt al-Maqdis, informed the disbelievers of Quraysh about the condition of a caravan, they asked when that caravan would arrive. He said that

it would arrive on Wednesday. It did not arrive on that day, so Huzoor عليه السلام supplicated, and one portion of the day was extended. The sun was held for Huzoor عليه السلام.

♦ Twelfth Section: Water Flowing From His Fingers And Increasing ♦

Many hadith have been narrated regarding this, and a group of Companions described water flowing from the blessed fingers of Huzoor عليه السلام.

Hazrat Anas رضي الله تعالى عنه narrates: "I saw Huzoor عليه السلام at a time when the time of prayer had arrived. The people were searching for water but could not find any. Huzoor عليه السلام placed his blessed hand into a small amount of water and said: 'Perform wudu from it.'" The narrator says: "I saw water springing from the fingers of Huzoor عليه السلام, and approximately three hundred people, or eighty people, performed wudu."

On the day of Hudaybiyyah, the people were thirsty and could not find water. They submitted to Huzoor عليه السلام that there was no water. Huzoor عليه السلام placed his blessed hand into his vessel, and water began to spring forth until fifteen hundred people performed wudu. The narrator said that if they had been one hundred thousand, that water would have been enough for them.

♦ Thirteenth Section: Further Miracles ♦

The Companions once descended near a spring in which there was water only like a shoelace. The Companions would scoop it with their hands and gather it. Then Huzoor عليه السلام washed his blessed face and blessed hands with that water and returned it to the spring. Thereafter, water flowed abundantly from it, and everyone drank.

During Hudaybiyyah, another event occurred: Huzoor عليه السلام placed an arrow into a pit in which there was no water. Then all the people drank fully, to the extent that they gave water to the camels and made them sit again to drink more.

At various places, people complained to Huzoor عليه السلام about lack of water, and through his miracle water came forth there. Likewise, rain falling many times through his supplication is also from this category.

♦ Fourteenth Section: Increase In Food ♦

Among his miracles is that food would increase.

It is narrated from Hazrat Jabir رضي الله تعالى عنه that a man asked Huzoor عليه السلام for something, so he gave him thirty sa' of dates. That man, his wife, and their guests continued eating from them until one day

he measured them. He then informed Huzoor عليه السلام. Huzoor عليه السلام said: "If you had not measured them, you would have continued eating, and they would have continued increasing for you."

In the famous hadith of Hazrat Abu Talhah رضي الله تعالى عنه, Huzoor عليه السلام broke a few barley loaves into pieces, recited whatever he willed over them, and then fed seventy or eighty people from them.

In the hadith of Hazrat Jabir رضي الله تعالى عنه, on the day of Khandaq, Huzoor عليه السلام fed one thousand people from one sa' of barley and one goat. After everyone had eaten, the food still remained complete. This was through the blessing of the blessed saliva of Huzoor عليه السلام.

Hazrat Abu Ayyub Ansari رضي الله تعالى عنه invited Huzoor عليه السلام and Hazrat Abu Bakr رضي الله تعالى عنه. The food was only enough for two people. Huzoor عليه السلام told him to call thirty men from the Ansar. They ate. Then he told him to call sixty people. They ate. Then he told him to call seventy people. They also ate. On that day, no one left without accepting Islam and pledging allegiance.

In one narration, a large vessel of meat was brought, and people continued eating from it from morning until evening, but it did not finish.

Hazrat Fatimah رضي الله تعالى عنها once cooked food and invited Huzoor عليه السلام. Huzoor عليه السلام sent a bowl from it to each of his noble wives. After that, many people ate from it, yet the pot still remained full.

Through the supplication of Huzoor عليه السلام, a few dates increased many times, so that many people ate to their fill. Many hadith have been narrated regarding this.

♦ Fifteenth Section: Trees Speaking, Bearing Witness, And Coming Running ♦

It is narrated from Hazrat Ibn Umar رضي الله تعالى عنهما that they were on a journey with Huzoor عليه السلام when a Bedouin met them. He was asked where he intended to go. He said that he was going home. Huzoor عليه السلام said: "Will you come toward goodness?" He asked what that was. Huzoor عليه السلام said: "That you bear witness that none is worthy of worship except Allah and that I am the Messenger of Allah." He asked: "Is there anyone who bears witness for you?" Huzoor عليه السلام said: "This acacia tree standing at the edge of the valley."

The tree then came, tearing through the earth, and stood before Huzoor عليه السلام. He made it bear witness three times, and then it returned to its place.

In another narration, a Bedouin asked him for a sign. Huzoor عليه السلام said: "Tell that tree before you that the Messenger of Allah calls it." When it was told this, it began to shake with its roots, came out, and arrived in his blessed presence. The Bedouin said: "Command it to return." Huzoor عليه السلام commanded it, so it returned and became as it had been in its place. The Bedouin said: "Allow me to prostrate to

you." Huzoor عليه السلام said: "If I were to command anyone to prostrate to another, I would command a woman to prostrate to her husband." The Bedouin said: "Allow me to kiss your blessed hand and sacred feet." Permission was granted to him.

In one narration, Huzoor عليه السلام took hold of two trees for privacy while relieving himself and led them as someone leads his camel. The trees walked with Huzoor عليه السلام and joined together. When he finished, they returned to their places.

There are many other narrations of this kind in which trees walking and speaking are mentioned.

♦ Sixteenth Section: The Weeping Of The Date-Palm Trunk ♦

The hadith of the weeping date-palm trunk strengthens these reports, because it is famous, well-known, and reaches the level of mass transmission. More than ten Companions narrated it.

Huzoor عليه السلام used to deliver the sermon while leaning against a trunk. Later, a pulpit was made for him, and he left that trunk and delivered the sermon from the pulpit. A sound of weeping came from the trunk like the cry of a she-camel giving birth.

Because of its weeping, commotion spread through the Masjid and the people began to weep. Then Huzoor عليه السلام went to it and placed his blessed hand upon it, and it became silent. In one narration,

Huzoor عليه السلام said: "If I had not embraced it, it would have continued weeping in grief for me until the Day of Judgment." Then he ordered that it be buried beneath the pulpit.

When Hasan al-Basri رحمه الله تعالى عليه would narrate this hadith, he would weep and say: "O servants of Allah, a piece of wood longed for Huzoor عليه السلام because of the nearness it had to him. You have even more right to long for meeting Huzoor عليه السلام."

♦ Seventeenth Section: Miracles Related To Inanimate Things ♦

It is narrated from Hazrat Ibn Mas'ud رضي الله تعالى عنه that he said: "We used to hear the tasbih of food while it was being eaten."

Hazrat Anas رضي الله تعالى عنه said that Huzoor عليه السلام took some pebbles in his blessed hand, and they began reciting tasbih in the blessed hand of Huzoor عليه السلام, until they heard the tasbih. Then he gave them into the hand of Hazrat Abu Bakr رضي الله تعالى عنه, and they continued reciting tasbih. Then they were placed in their hands, and the tasbih stopped. Hazrat Abu Dharr رضي الله تعالى عنه narrated something similar and mentioned that the pebbles continued reciting tasbih in the hands of Hazrat Umar and Hazrat Uthman رضي الله تعالى عنهما.

Hazrat Ali رضي الله تعالى عنه said: "We went with Huzoor عليه السلام to one part of Makkah. There was no tree or mountain except that it said to Huzoor عليه السلام: 'Assalamu alayka Ya RasoolAllah.'"

It is narrated from Hazrat Jabir ibn Abdullah رضي الله تعالى عنهما that whichever tree or stone Huzoor عليه السلام passed by would prostrate to him.

It is narrated from Hazrat Anas رضي الله تعالى عنه that when Huzoor عليه السلام, Hazrat Abu Bakr, Hazrat Umar, and Hazrat Uthman رضي الله تعالى عنهم climbed Mount Uhud, it began to shake. Huzoor عليه السلام said: "O Uhud, remain still. Do you not see that upon you are a Prophet, a Siddiq, and two martyrs?"

It is narrated from Hazrat Ibn Abbas رضي الله تعالى عنهما that around the Ka'bah there were three hundred and sixty idols whose feet had been fastened into stones with lead. In the year of the conquest of Makkah, Huzoor عليه السلام entered Masjid al-Haram. He pointed with the stick in his blessed hand, without touching them, and said: "Truth has come, and falsehood has vanished." (*al-Isra: 81*) Whichever idol he pointed toward from the front fell backward, and whichever he pointed toward from behind fell forward, until not a single idol remained.

From this same category is the hadith that when Huzoor عليه السلام travelled with his uncle for trade, a monk saw the stones and trees prostrating to him and recognized that he was the final Prophet.

♦ Eighteenth Section: Miracles Related To Animals ♦

It is narrated from Hazrat Aishah رضي الله تعالى عنها that there was a goat in their home. When Huzoor عليه السلام came, it would not move around; it would remain calm and settled. But when Huzoor عليه السلام left, it would move about restlessly.

It is narrated from Hazrat Umar رضي الله تعالى عنه that they were with Huzoor عليه السلام when a Bedouin brought a hunted lizard and asked who he was. They said: "He is the Prophet of Allah." The Bedouin said: "By Lat and Uzza, I will not believe until this lizard believes." He then threw the lizard down. Huzoor عليه السلام called it, and it came to life and bore witness to the Prophethood of Huzoor عليه السلام. Upon seeing this, the Bedouin became Muslim.

From this category is also the narration of the wolf speaking to the shepherd. When the wolf spoke to the shepherd, he said: "How amazing that a wolf speaks!" The wolf replied: "Shall I not tell you something even more amazing? Huzoor عليه السلام has arrived, and he is giving news of the unseen." The shepherd then came to Huzoor عليه السلام and informed him of this. There are different narrations regarding the wolf, with some variation in wording.

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام entered a garden, and a camel prostrated to him. In one narration, the camel complained to Huzoor عليه السلام that people were taking too much work from it.

Similarly, at the time of the Hijrah, when Huzoor عليه السلام was in the cave, trees blocked the path, and pigeons and a spider served him.

In one narration, five, six, or seven camels were brought to Huzoor عليه السلام so that he could slaughter them on the day of Eid al-Adha. Each one tried to be the first for Huzoor عليه السلام to slaughter.

It is also narrated in this chapter that Hazrat Safinah, the freed slave of Huzoor عليه السلام, was surrounded by a lion. He introduced himself before the lion and said: "I am the freed slave of Huzoor عليه السلام, and I have the letter of Huzoor عليه السلام with me." The lion moved its shoulders and showed him the way.

Huzoor عليه السلام had a mount named Ya'fur. Wherever he sent it, it would go, and whichever Companion he told it to call, it would go to that person's door and strike its head there. After the passing of Huzoor عليه السلام, it cried out and fell into a well and died.

In one narration, during a journey, a goat came. When Huzoor عليه السلام milked it, three hundred people drank its milk.

On one journey, Huzoor عليه السلام placed a horse in front of him as a sutrah for prayer and said: "Do not go anywhere until we finish praying." The horse did not move at all until the prayer was completed.

♦ Nineteenth Section: Reviving The Dead, Infants Speaking, And Their Testimony ♦

At Khaybar, the roasted goat informed Huzoor عليه السلام that poison had been mixed into it.

A child who could not speak was brought into his blessed court. Huzoor عليه السلام asked: "Who am I?" The child replied: "You are the Messenger of Allah."

It is narrated from Hazrat Hasan that a man came to the court of Huzoor عليه السلام and said that he had left his daughter in such-and-such wilderness. Huzoor عليه السلام went toward that wilderness and called her. She answered and came into the blessed presence of Huzoor عليه السلام. Huzoor عليه السلام said to her: "Your mother and father have become Muslim. If you wish, I will return you to them." She replied: "I have found my Lord better than them." It should be remembered here that in the age of ignorance, daughters were sometimes buried alive.

It is narrated from Hazrat Anas رضي الله تعالى عنه that a young man from the Ansar passed away. His elderly mother complained, and her son came back to life.

It is also narrated regarding some Companions that they spoke even after passing away.

♦ Twentieth Section: Healing The Sick And Afflicted ♦

Hazrat Sa'd ibn Abi Waqqas رضي الله تعالى عنه said that Huzoor عليه السلام would give him arrows that had no iron tip and say: "Shoot them." They would then perform the function of arrows. This was his miracle.

On that day, Huzoor عليه السلام shot so many arrows from his bow that it broke. On that same day, an arrow struck the eye of Qatadah ibn Nu'man رضي الله تعالى عنه, until the eye came out of its socket and fell onto his cheek. Huzoor عليه السلام returned it to its place, and that eye became even better than the other.

A blind man submitted to Huzoor عليه السلام: "Pray to Allah to restore light to my eyes." Huzoor عليه السلام said: "Go, perform wudu, pray two rak'ahs of nafl, and then say this dua: O Allah, I ask You and turn toward You through Your Prophet Muhammad عليه السلام, the Prophet of mercy. O Muhammad عليه السلام, through you I turn toward your Lord, so that He may restore my sight. O Allah, accept his intercession regarding me."

The narrator states that the man came back with his eyesight restored by Allah عز وجل.

There are several other incidents of blind eyes being restored.

On the day of Uhud, an arrow struck the throat of Kulthum ibn Husayn. Huzoor عليه السلام applied his blessed saliva to it, and he recovered immediately. Abdullah ibn Unays had a wound; Huzoor عليه السلام placed his blessed lips upon it, and the pus disappeared. Hazrat Ali رضي الله تعالى عنه had an eye ailment, so Huzoor عليه السلام applied his blessed saliva, and it was cured. Zayd ibn Mu'adh was struck in the foot by a sword; Huzoor عليه السلام applied his blessed saliva, and it healed. The shin of Ali ibn Hakam broke during the Battle of Khandaq; Huzoor عليه السلام applied his blessed saliva, and it healed.

Mu'awwidh ibn Afra, who was a thirteen-year-old fighter, had his hand cut off by Abu Jahl. He came to the service of Huzoor عليه السلام carrying his hand. Huzoor عليه السلام applied his blessed saliva to it and joined it to its place, and it became attached.

It is narrated from Hazrat Ibn Abbas رضي الله تعالى عنهما that a woman brought a child who was afflicted with madness. Huzoor عليه السلام rubbed his chest. The child coughed forcefully, and something came out from his stomach that resembled a black puppy and ran away.

♦ Twenty-First Section: The Acceptance Of His Supplications ♦

The chapter of the acceptance of the supplications of Huzoor عليه السلام is very vast. His supplications for people, whether in matters of benefit or harm, are established by tawatur.

It is narrated from Hazrat Hudhayfah رضي الله تعالى عنه that when Huzoor عليه السلام supplicated for someone, that supplication would be for him, his son, and his grandson.

Hazrat Anas رضي الله تعالى عنه said that his mother requested Huzoor عليه السلام to supplicate for him. Huzoor عليه السلام supplicated: "O Allah, grant him abundance in wealth and children, and bless whatever You give him."

Hazrat Anas رضي الله تعالى عنه said: "I possess much wealth, and my sons and grandsons are close to one hundred until today."

Huzoor عليه السلام supplicated for dominance through the Islam of either Abu Jahl or Hazrat Umar رضي الله تعالى عنه. That supplication was accepted regarding Hazrat Umar رضي الله تعالى عنه. Hazrat Ibn Mas'ud رضي الله تعالى عنه said: "We remained in honor from the day Hazrat Umar accepted Islam."

Huzoor عليه السلام supplicated for Hazrat Abu Qatadah رضي الله تعالى عنه: "May your face be successful. O Allah, bless his hair and body." When he passed away, despite being seventy years old, he appeared like a fifteen-year-old young man.

Huzoor عليه السلام supplicated for Hazrat Nabighah رضي الله تعالى عنه: "May Allah not break your mouth." Not a single tooth of his fell. In one narration, he was the most beautiful of people because of his teeth. Whenever a tooth fell, another would grow in its place, though he lived for one hundred and twenty years, and in one narration even longer.

Huzoor عليه السلام supplicated for Hazrat Ibn Abbas رضي الله تعالى عنهما: "O Allah, grant him understanding of the religion and give him knowledge of tafsir." Thereafter, his title became known as the great scholar and the interpreter of the Qur'an.

Huzoor عليه السلام supplicated for Abdullah ibn Ja'far رضي الله تعالى عنهما regarding buying and selling, so whatever he bought brought him profit.

He supplicated for Hazrat Ali رضي الله تعالى عنه that he be protected from heat and cold. After that, Hazrat Ali رضي الله تعالى عنه would wear summer clothing in winter and winter clothing in summer, yet neither heat nor cold troubled him.

He supplicated for his blessed daughter that she never remain hungry. Hazrat Fatimah رضي الله تعالى عنها said: "I never remained hungry."

Huzoor عليه السلام supplicated against a tribe, and such severe famine came upon them that Quraysh requested mercy from Huzoor عليه السلام. Then he supplicated for them, and they received rain.

He supplicated against the king of Persia when he tore his blessed letter, saying: "O Allah, tear his kingdom apart." His kingdom did not remain for him.

A child once interrupted his prayer, so he supplicated against him, and the child became paralyzed and sat down.

Huzoor عليه السلام supplicated against Utbah ibn Abi Lahab: "O Allah, set one of Your dogs upon him." A lion then ate him.

Those who placed the entrails of a camel upon Huzoor عليه السلام while he was in prayer were supplicated against, and all of them were killed in the Battle of Badr.

There are many narrations of this kind: he supplicated against people, and his supplication was accepted.

♦ Twenty-Second Section: The Reality Of Whatever Touched Huzoor Being Changed ♦

It is narrated from Hazrat Anas ibn Malik رضي الله تعالى عنه that one night the people of Madinah became frightened by a terrifying sound. Huzoor عليه السلام rode the horse of Abu Talhah رضي الله تعالى عنه and went out. That horse was slow, and others said that it walked very gradually. When Huzoor عليه السلام returned, he said to Abu Talhah: "I found your horse like a river." Thereafter, that horse was never left behind by any other horse.

Hazrat Jabir's camel was very slow and weak in movement. Huzoor عليه السلام struck its foot with a stick, and it became so fast that its reins could hardly be controlled.

Hazrat Sa'd ibn Ubadah رضي الله تعالى عنه had a slow donkey. Huzoor عليه السلام rode it once and returned it, and it became so swift that none could compete with it.

In the helmet of Hazrat Khalid ibn Walid رضي الله تعالى عنه were some blessed hairs of Huzoor عليه السلام. Whichever jihad or battle he engaged in, he was certainly granted victory.

In a sound hadith, Hazrat Asma bint Abi Bakr Siddiq رضي الله تعالى عنهما brought out a silk cloak and said that Huzoor عليه السلام used to wear it. They would wash it and give its water to the sick to drink, and through its blessing they would be healed.

Once, Huzoor عليه السلام placed his blessed saliva into the well of Hazrat Anas رضي الله تعالى عنه at his home, and it became the sweetest water in Madinah. Similarly, during a journey, he passed by water that was known to be salty. He spoke well of it, and its water became sweet.

Whatever touched the blessed hand of Huzoor عليه السلام received blessing. He touched a stick, and it became illuminated. He gave it to the Companions, and it remained illuminated, such that narrations mention travelling by its light at night. He gave a date-palm branch, and it became a sword. Through the blessing of his blessed hand, the milk of goats increased. His blessed hand healed a person afflicted with leprosy. He healed many children, people affected by madness, and the sick.

Hazrat Abu Hurairah رضي الله تعالى عنه complained to him of forgetfulness. Huzoor عليه السلام commanded him to spread out his garment. After that, he never again complained of forgetting.

♦ Twenty-Third Section: Huzoor Being Informed Of The Unseen ♦

Among his miracles is that Allah عز وجل informed him of unseen matters, meaning He granted him knowledge of the unseen, and made him aware of future events. There are many hadith in this chapter, so many that no one can know their depth. This is established by tawatur, and all agree that Huzoor عليه السلام was informed of the unseen.

Hazrat Hudhayfah رضي الله تعالى عنه said that Huzoor عليه السلام stood and delivered a sermon. He did not leave out anything that would occur in its place until the Day of Judgment except that he described it. Whoever remembered it remembered it, and whoever forgot it forgot it. He did not leave out any leader of fitnah who would arise until the Day of Judgment; their number reached more than three hundred. Huzoor عليه السلام mentioned their names, the names of their fathers, and the names of their tribes.

Hazrat Abu Dharr رضي الله تعالى عنه said that Huzoor عليه السلام did not leave even a bird flapping its wings in the sky except that he explained it to them.

Huzoor عليه السلام informed the Companions of dominance and victory. He informed them of the conquest of Bayt al-Maqdis, Syria, and Iraq; of the conquest of Khaybar at the hands of Hazrat Ali رضي الله تعالى عنه; of the distribution of the treasures of Kisra and Caesar; of tribulations and differences; of the seventy-three sects; of wars and the conditions of various lands; of the signs of the Day of Judgment;

of the martyrdom of Companions; and regarding Hazrat Hanzalah رضي الله تعالى عنه, after he was martyred, he instructed that his wife be asked about him.

He said that the caliphate would remain in Quraysh. He informed that Hazrat Fatimah رضي الله تعالى عنها would be the first of his household to pass away after him. He said that after him the caliphate would remain for thirty years. He described the condition of Hazrat Uways Qarani. He informed of thirty liars. He described the condition of the Khawarij. He informed of war at sea, of Imam al-A'zam Abu Hanifah, of the lost camel, of what was in people's hearts and warned them, of the reconciliation by Hazrat Hasan رضي الله تعالى عنه, of the killing of the people of Mu'tah, of the passing of King Najashi, of which of his wives would pass away first after him, of the martyrdom of Imam Husayn رضي الله تعالى عنه at Karbala, of Suraqah wearing the bracelets, and of the conquest of Constantinople.

There are countless matters of this kind which were to occur after thousands of years, yet Huzoor عليه السلام described them beforehand.

♦ Twenty-Fourth Section: The Protection Of The Prophet ♦

Allah عز وجل protected Huzoor عليه السلام from the evil of people. He says:

"And Allah will protect you from the people." (al-Ma'idah: 67)

And He says:

"And O Beloved, remain firm upon the command of your Lord, for surely you are under Our watch." (*at-Tur: 48*)

Hazrat Aishah رضي الله تعالى عنها said that Huzoor عليه السلام used to be guarded, until Allah عز وجل revealed this verse:

"And Allah will protect you from the people." (al-Ma'idah: 67)

In one narration, when Huzoor عليه السلام would stop at a place, the Companions would choose a tree for him so that he could rest beneath it. A Bedouin came to him, drew his sword, and said: "Who will save you now?" Huzoor عليه السلام replied: "Allah." The Bedouin's hand began to tremble, his sword fell, and he struck his head against the tree until blood flowed. At that time, this verse was revealed.

Huzoor عليه السلام pardoned that person. When he returned to his people, he said: "I have come from the best of people." This incident is narrated regarding other occasions as well.

When Surah Lahab was revealed, in which the wife of Abu Lahab was condemned, she heard of it and came with stones in her hands to throw at Huzoor عليه السلام. Allah عز وجل concealed Huzoor عليه السلام from her sight. Although he was before her, she spoke to Hazrat Abu Bakr Siddiq رضي الله تعالى عنه and returned.

Many people plotted to kill Huzoor عليه السلام, but Allah عز وجل protected him. The incident of the cave is also part of this discussion, showing how he remained safe from the enemies.

It is narrated from Fudalah ibn Amr that he said: "On the day of the conquest of Makkah, I intended to martyr Huzoor عليه السلام. He was performing tawaf, and I came near him. Huzoor عليه السلام said: 'Is it Fudalah?' I said: 'Yes.' He said: 'What are you saying within your heart?' I said: 'Nothing.' Huzoor عليه السلام smiled, sought forgiveness for me, and placed his blessed hand upon my chest. My heart became peaceful and settled. By Allah, before he had lifted his blessed hand, nothing in all creation was more beloved to me than him."

♦ Twenty-Fifth Section: The Clear Miracles Of Huzoor ♦

Among the clear miracles of Huzoor عليه السلام is that Allah عز وجل made him a gatherer of sciences and forms of knowledge. He specifically informed him of all religious and worldly benefits, gave him knowledge of the matters of Shari'ah, the laws of religion, and religious governance, and informed him of the earlier nations that had passed.

He informed him of the stories of Prophets and kings, and of all the ages that passed from Hazrat Adam عليه السلام until his own time. He made him aware of their Shari'ahs and books, their lives, their reports, the days of Allah among them, the qualities of their people, their differing opinions, the lengths of their lives, the wisdoms of their wise ones, and the disputes each nation had with its disbelievers.

He also informed him of every group's objections from their own books, the secrets and hidden sciences of those who possessed revealed books, the reports they concealed, the changes they had made in Arabic expressions, the rare words of different groups, the types of their eloquence, their proofs and arguments, their examples, wisdoms, poetry, and meanings. Allah عز وجل opened all of this to him.

Allah عز وجل adorned the Shari'ah of Huzoor عليه السلام with pure character, excellent praise, and noble etiquette. Then, for Muslims, He made lawful those things that are pure and made unlawful those things that are impure.

♦ Twenty-Sixth Section: The Unseen Reports Told By Huzoor ♦

Among the special distinctions and miracles of Huzoor عليه السلام are those unseen reports connected with the angels and jinn; Allah عز وجل helping him through the angels; the jinn being made obedient to him; and many Companions seeing them.

Allah عز وجل says:

"When, O Beloved, your Lord was revealing to the angels: I am with you, so keep the Muslims firm." (*al-Anfal: 12*)

And He says:

"When you were crying out to your Lord, He answered you: I am going to help you." (*al-Anfal: 9*)

Hazrat Abdullah ibn Mas'ud رضي الله تعالى عنه narrated regarding the verse, "He certainly saw the greatest signs of his Lord" (*an-Najm: 18*), that Huzoor عليه السلام saw Hazrat Jibreel عليه السلام in his original form, and he had six hundred wings.

In hadith, the speaking of Huzoor عليه السلام with Hazrat Jibreel, Hazrat Israfil, and others is established. It is well-known that on the night of Mi'raj he witnessed them in great and small forms. The Companions also saw them in his gathering.

Hazrat Ibn Abbas رضي الله تعالى عنهما saw Hazrat Jibreel عليه السلام in the form of Dihyah al-Kalbi. Hazrat Sa'd رضي الله تعالى عنه saw Hazrat Jibreel and Hazrat Mika'il عليهما السلام in the form of two men. Similar reports are narrated from others as well.

On the day of Badr, the Companions saw heads flying, though the one striking them could not be seen. Imran ibn Husayn رضي الله تعالى عنه used to shake hands with the angels. Huzoor عليه السلام showed Hazrat Jibreel عليه السلام to Hazrat Hamzah رضي الله تعالى عنه in the Ka'bah, and he fell unconscious.

Many authors narrated from Hazrat Umar رضي الله تعالى عنه that an old man came to Huzoor عليه السلام and said that he was a jinn: Hama, son of Lahim, son of Laqis, son of Iblis. He mentioned that he had met Hazrat Nuh عليه السلام and other Prophets after him. This is a lengthy hadith. After that, Huzoor عليه السلام taught him some Surahs.

One day, Huzoor عليه السلام said: "Last night, Shaytan intended to interrupt my prayer. Allah gave me power over him, and I seized him. I intended to tie him to one of the pillars of the Masjid so that all of you could see him, but I remembered the dua of my brother Sulayman عليه السلام, when he submitted to Allah: 'O my Lord, forgive me and grant me a kingdom...' (*Sad: 35*) So Allah rejected Shaytan in failure." This chapter too is very vast.

♦ Twenty-Seventh Section: Proofs And Signs Of Prophethood And Messengerhood ♦

Among the proofs of the Prophethood of Huzoor عليه السلام and the signs of his Messengerhood are those hadith narrated from monks, rabbis, and scholars of the People of the Book regarding the praise of Huzoor عليه السلام and his Ummah, his name and signs, and the Seal of Prophethood that was between his two blessed shoulders.

In this matter there are reports from the earlier people of tawhid. The Torah and Injil contained descriptions and qualities of Huzoor عليه السلام. After accepting Islam, several people narrated and confirmed these descriptions, such as Hazrat Abdullah ibn Salam, Hazrat Ka'b, and others who were Jewish scholars and then became Muslim.

Huzoor عليه السلام repeatedly challenged the Jews, but the Jews altered the Torah, concealed the praise of Huzoor عليه السلام, and remained far from the truth.

♦ Twenty-Eighth Section: Miracles At The Time Of His Blessed Birth ♦

Among the miracles of Huzoor عليه السلام are two signs that appeared at the time of his blessed birth, which his noble mother described. One was that at the time of birth, his blessed head was raised and his gaze was toward the sky. The other was that his mother saw the light that emerged with him at his birth, and the women present at the birth also saw it.

At that time, Umm Uthman ibn Abi al-As saw that the stars had come near, and that light emerged at the time of birth until light spread in every direction.

Shifa, the mother of Abdur Rahman ibn Awf, said that when he was born and brought into her hands, Huzoor عليه السلام sneezed. At that time, someone answered the sneeze, and she saw light between the east and west, until she saw the palaces of Rome.

Hazrat Halimah and her husband, the foster parents of Huzoor عليه السلام, described the blessings of Huzoor عليه السلام: the milk of their she-camel increased, their goats became healthy and full, and his growth was very rapid.

Among the wonders of the night of his birth are that an earthquake occurred in the palace of Kisra and its battlements fell; the water of Lake Tiberias decreased; and the fire of Persia, which had been burning for a thousand years, went out.

When Huzoor عليه السلام ate with the children of his uncle Abu Talib, they would all become full. But when they ate without Huzoor عليه السلام, they would not become full. When the children of Abu Talib woke in the morning, they would be disheveled, but Huzoor عليه السلام would wake cheerful and with eyes as though adorned.

Umm Ayman, who cared for him, said that during the childhood of Huzoor عليه السلام, she never heard him complain of hunger or thirst, nor did she hear this from him after he grew older.

From childhood, Huzoor عليه السلام disliked idols and avoided the practices of the age of ignorance. Allah عز وجل distinguished him with excellent character.

When Huzoor عليه السلام travelled, clouds would shade him. The shadow of Huzoor عليه السلام did not fall upon the ground. Allah عز وجل gave Huzoor عليه السلام the choice at the time of passing. The angels sent prayers and salam upon his sacred body. The Angel of Death sought permission from him, though before him he had not sought permission from anyone. At the time of his ghusl, voices were heard saying not to remove the shirt.

The miracles and blessings of Huzoor عليه السلام appeared abundantly upon the Companions during his life and after his passing. For example, Hazrat Umar رضي الله تعالى عنه supplicated for rain through the tawassul of his uncle, and many people obtained blessings through his descendants.

♦ Twenty-Ninth Section: The Miracle Remaining Until The Day Of Judgment ♦

Qadi Iyad Maliki رحمه الله تعالى عليه says: In this chapter, we have mentioned only some indications from the manifest miracles of Huzoor عليه السلام and the most apparent signs of Prophethood that we found. We left out many and did not mention them. In most hadith, we sufficed with the main purpose and the desired pearl.

The miracles of our Prophet عليه السلام are more manifest than those of the other Prophets from two angles.

First, they are numerous. Whatever miracles were given to the Prophets were given to Huzoor عليه السلام, or more than that was granted to him. Reflect upon the miracles of Huzoor عليه السلام, then look at the miracles of the Prophets, and it will become clear to you that the miracles of Huzoor عليه السلام are more numerous.

The Qur'an itself, in its entirety, is a miracle. Some said that every sentence of the Qur'an is a miracle, even if it consists of only a few words. The details of the aspects of its inimitability have already been mentioned.

Second, the miracles of Huzoor عليه السلام are clear. The miracles of the other Prophets were according to the interests of the people of their time and according to the craft or field that was widespread in their age. In the time of Hazrat Musa عليه السلام, people had reached excellence in magic, so Hazrat Musa عليه السلام was given miracles

resembling that field. Likewise, in the time of Hazrat Isa عليه السلام, the science of medicine had reached excellence, so he was given miracles resembling that field.

When Huzoor عليه السلام was born, the Arabs possessed mastery over speech, and their collective knowledge and sciences were four: eloquence, poetry, reports, and soothsaying. Allah عز وجل revealed the Qur'an upon him, which was extraordinary and beyond custom in all four of these areas. Its arrangement was such that they had no familiarity with anything like it.

We have already explained the aspects of the Qur'an's inimitability. This miracle will remain with him until the Day of Judgment.

Here ends the First Part.

Second Part

♦ Which Rights Of Huzoor Are Obligatory Upon The Ummah? ♦

Qadi Iyad Maliki رحمه الله تعالى says that he divided this Second Part into four chapters. The summary of all of them is that it is obligatory to affirm Huzoor عليه السلام, to follow and obey his Sunnah, to love him and be sincere toward him, to honor and revere him, to behave well with him, to send durood upon him, and to visit his luminous grave. These are necessary upon every Muslim.

♦ Chapter One: Believing In Huzoor, Obeying Him, And Following His Sunnah ♦

Believing in Huzoor عليه السلام is obligatory, and obeying him and following his Sunnah is wajib. It is wajib to affirm the Shari'ah that Huzoor عليه السلام brought.

Allah عز وجل says:

"So believe in Allah and His Messenger and the light which We sent down." (*at-Taghabun: 8*)

And He says:

"Indeed, We sent you as a present and witnessing one, a giver of glad tidings and a warner, so that, O people, you may believe in Allah and His Messenger." (*al-Fath: 8*, explanatory rendering)

Believing in Huzoor عليه السلام is individually obligatory upon every servant. Islam cannot be complete until one believes in him.

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "I have been commanded to strive against the people until they testify that none is worthy of worship except Allah, and until they believe in me in such a way that they affirm whatever I have

brought. When they do this, they have protected their lives and wealth from me, except for those rights whose reckoning is with Allah عز وجل."

In affirmation, acknowledgment by the heart is also necessary along with the tongue. Iman is to believe in everything that is included with the testimony, such as the Books, angels, and other matters.

It is a very evil state that a person gives testimony with the tongue while denying in the heart. Those who do this are hypocrites. Allah عز وجل says:

"When the hypocrites come before you, they say: We bear witness that you are certainly the Messenger of Allah. And Allah knows that you are His Messenger, and Allah bears witness that the hypocrites are certainly liars." (*al-Munafiqun: 1*)

Their verbal affirmation will give them no benefit. They will be placed in the lowest level of Hell. In this world, the ruling of Islam is applied to their outward state, but only regarding worldly dealings. This is because a human being does not have authority over the secrets of hearts. Rather, Huzoor عليه السلام forbade judging the secrets of hearts and condemned it, saying: "Did you split open his heart and look?"

As for the one who acknowledged in the heart but was unable to say it with the tongue, there is difference of opinion regarding him. Qadi Iyad رحمه الله تعالى عليه held that if he had the opportunity, outward expression was necessary. If he did not affirm with the tongue, then his affirmation was not complete.

♦ First Section: Believing In Huzoor, Obeying Him, And Following His Sunnah ♦

Allah عز وجل says:

"O believers, obey Allah and obey the Messenger." (an-Nisa:

59)

And He says:

"Say: obey Allah and the Messenger." (Aal Imran: 32)

There are many other verses in which Allah عز وجل placed obedience to Himself in obedience to Huzoor عليه السلام, promised immense reward for it, and warned of severe punishment for disobedience. Therefore, it is necessary to fulfill every command of Huzoor عليه السلام and to avoid disobeying him.

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "Whoever obeyed me has certainly obeyed Allah, and whoever disobeyed me has certainly disobeyed Allah."

Similarly, when the disbelievers enter Hell, they will say: "If only we had obeyed Allah and obeyed the Messenger." (*al-Ahzab: 66*)

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "Every person of my Ummah will enter Paradise except the one who refuses." The Companions asked: "Who is the one who

refuses?" He said: "Whoever obeyed me will enter Paradise, and whoever disobeyed me has certainly refused me."

♦ **Second Section: Proof From The Book And Sunnah That Following The Sunnah Is Wajib** ♦

The proofs are these. Allah عز وجل says:

"O Beloved, say: if you love Allah, then become obedient to me; Allah will love you and forgive your sins." (*Aal Imran: 31*)

And He says:

"So believe in Allah and His Messenger, the unschooled Prophet who gives news of the unseen, who believes in Allah and His words, and follow him so that you may be guided." (*al-A'raf: 158*)

And He says:

"So, O Beloved, by your Lord, they will not be Muslims until they make you judge in the disputes among themselves." (*an-Nisa: 65*)

Obedience to Allah عز وجل lies in obeying Huzoor عليه السلام.

It is narrated from Irbad ibn Sariyah رضي الله تعالى عنه that Huzoor عليه السلام said: "Hold firmly to my Sunnah and the Sunnah of my rightly guided Khulafa. Hold to it tightly with your molar teeth."

Huzoor عليه السلام said: "Whoever follows me is from me, and whoever turns away from my Sunnah is not from me."

He also said: "Indeed, Allah عز وجل will admit a servant into Paradise because of acting upon the Sunnah."

He said: "For the one who holds firmly to my Sunnah during a time of fitnah and corruption, there is the reward of one hundred martyrs."

He said: "Bani Isra'il split into seventy-two sects. My Ummah will split into seventy-three sects. All will be in Hell except one." The Companions asked: "Which is the saved sect?" He said: "The one that is upon what I and my Companions are upon today."

He then said: "Whoever revives my dead Sunnah has, as it were, revived me. And whoever revives me will be with me in Paradise."

♦ **Third Section: The Obligation Of Following The Sunnah According To The Righteous Predecessors** ♦

Hazrat Abdullah ibn Umar رضي الله تعالى عنهما said to a man: "We do only what we saw Huzoor عليه السلام doing."

Hazrat Hasan ibn Abi al-Hasan رحمة الله تعالى عليه said: "A little action with the Sunnah is better than much action with bid'ah."

Hazrat Ibn Shihab رحمة الله تعالى عليه said: "It has reached us from the noble scholars that holding firmly to the Sunnah is salvation."

Hazrat Umar Faruq رضي الله تعالى عنه wrote to his governors: "Learn the Sunnah, the obligatory duties, and language." He also said that some people will argue with you regarding the Qur'an, so beware, hold them accountable through the Sunan. Without doubt, the people of Sunan, meaning Ahl as-Sunnah, know the Book of Allah better.

Hazrat Ibn Umar رضي الله تعالى عنهما said: "Whoever opposed the Sunnah committed kufr."

Hazrat Imam Shafi'i رحمة الله تعالى عليه said that there is no way except to act upon the Sunnah of the Messenger.

Before kissing the Black Stone, Hazrat Umar Faruq رضي الله تعالى عنه said: "You are a stone. By yourself, you can neither benefit nor harm. If I had not seen Huzoor عليه السلام doing this, I would not have kissed you."

At one place, Hazrat Umar Faruq رضي الله تعالى عنه made his camel turn in a circle. When asked about it, he said: "I do not know. It is only that I saw Huzoor عليه السلام doing the same, so I did the same."

Hazrat Imam Ahmad ibn Hanbal رحمة الله تعالى عليه said: "One day I passed by a group who had removed all their clothes and entered the water naked for ghusl. At that time, I acted upon this hadith: Huzoor عليه السلام said that whoever believes in Allah and the Day of Judgment should not enter a public bath without tying a waist-wrapper. So I did not become naked. That same night, I heard a voice: 'O Ahmad, glad tidings! Allah عز وجل has forgiven your sins because of your acting

upon the Sunnah, and He has made you an imam whom people will follow.' I asked the caller: 'Who are you?' The reply came: 'Jibreel عليه السلام'.

♦ Fourth Section: Opposing The Sunnah Is A Cause Of Punishment In The Hereafter ♦

Opposing the Sunnah of Huzoor عليه السلام and altering his Sunnah is such misguidance and bid'ah that Allah عز وجل has warned of punishment for it. He says:

"Those who oppose the command of the Messenger should fear lest a trial strike them or a painful punishment come upon them." (*an-Nur: 63*)

And He says:

"Whoever opposes the Messenger after guidance has become clear to him, and follows a path other than the path of the Muslims, We shall leave him to what he has chosen." (*an-Nisa: 115*)

Huzoor عليه السلام said: "Some people will be driven away from my Pond on the Day of Judgment. I will call them: 'Come here, come here, come here.' It will then be said: 'These are the people who changed the way after you.' At that time, I will say: 'Away, away, away.'" Meaning, he will express displeasure and disassociation.

He said: "Whoever introduces into our religion something that was not from it, it is rejected."

In the hadith of Hazrat Miqdam رضي الله تعالى عنه, it is mentioned: "Beware! Without doubt, whatever Huzoor عليه السلام declared unlawful is like what Allah عز وجل declared unlawful."

Hazrat Abu Bakr Siddiq رضي الله تعالى عنه said: "I will never leave anything upon which Huzoor عليه السلام continued to act except that I will act upon it. I fear that if I leave any command of Huzoor عليه السلام, I will certainly go astray."

Chapter Two: Love For Huzoor Is Necessary And Wajib Upon The Ummah

Allah عز وجل says:

"Say: if your fathers, your sons, your brothers, your wives, your family, and the wealth you have earned..." (*at-Tawbah: 24*)

This verse establishes the necessity of loving Huzoor عليه السلام, its obligatory and important nature, and that Huzoor عليه السلام is the true one most deserving of love. Here Allah عز وجل gave a severe warning: if you regard love for your family, children, and wealth as greater than love for Allah عز وجل and His Messenger عليه السلام, then:

"Wait until Allah brings His command." (at-Tawbah: 24)

At the end of the verse, such people were called sinful, and it was made clear that they are among those misguided people whom Allah عز وجل did not grant the ability to receive guidance.

It is narrated from Hazrat Anas رضي الله تعالى عنه that Huzoor عليه السلام said: "None of you will be a believer until I become more beloved to him than his children, his father, and all people."

On another occasion, he said that a person is not complete in iman until he regards him as more beloved than his own self. At that time, Hazrat Umar Faruq رضي الله تعالى عنه submitted: "By the One Who revealed the Book upon you, now you are more beloved to me than my own self." Huzoor عليه السلام said: "O Umar, now you have become a complete believer."

Hazrat Sahl رحمه الله تعالى عليه said that the one who does not see the authority and rule of Huzoor عليه السلام over himself in every state, and who regards his own self as his own property, will not taste the sweetness of the Sunnah of Huzoor عليه السلام. This is because Huzoor عليه السلام said: "None of you can be a believer until I am more beloved to him than his own self."

♦ First Section: The Reward For Loving Huzoor ♦

It is narrated from Hazrat Anas رضي الله تعالى عنه that a man came to the service of Huzoor عليه السلام and asked: "When will the Day of Judgment come?" Huzoor عليه السلام said: "What have you prepared for it?" He replied: "I do not have an abundance of prayers, fasting, or charity for it, but I love Allah and His Messenger عليه السلام most of all." Huzoor عليه السلام said: "You will be with the one whom you love."

It is narrated from Hazrat Safwan ibn Qudamah that he migrated toward the Prophet عليه السلام, then came into his blessed court and submitted: "Ya RasoolAllah, give me your blessed hand so that I may

pledge allegiance." Huzoor عليه السلام extended his blessed hand. He submitted: "Ya RasoolAllah, I love you." Huzoor عليه السلام said: "A person is with the one whom he loves."

It is narrated from Hazrat Ali رضي الله تعالى عنه that Huzoor عليه السلام said: "Whoever loves Hasan and Husayn رضي الله تعالى عنهما, and their father and mother, will be with me on the Day of Judgment in my rank."

It is narrated that a man came to the court of Huzoor عليه السلام and submitted: "Ya RasoolAllah, you are more beloved to me than my family and wealth. I remember you in my heart, and until I see Huzoor عليه السلام with my own eyes, I do not find patience and peace. When I remember my death and separation from you, I know that you will enter Paradise and be in high stations with the Prophets. If I enter Paradise, I fear that I will not be able to see you."

Then Allah عز وجل revealed this verse:

"And whoever obeys Allah and the Messenger, they will be with those upon whom Allah bestowed favor: the Prophets, the Siddiqin, the martyrs, and the righteous. And what excellent companions they are." (*an-Nisa: 69*)

♦ Second Section: Statements Of The Righteous Predecessors About Loving Huzoor ♦

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "After me, people will come who will love me and will wish that they could see me even in exchange for their wealth and children."

It is transmitted from Hazrat Amr ibn al-As رضي الله تعالى عنه that no one was more beloved to him than Huzoor عليه السلام.

It is narrated from Ubaydah bint Khalid that when her father Khalid would go to his bed, he would mention his longing for Huzoor عليه السلام and his love for the Companions, naming them one by one. He would say: "These people are my root and lineage," meaning that his heart inclined toward them. He would say: "My longing is long. O my Lord, take my soul toward them." He would continue saying this until sleep overcame him.

Hazrat Abu Bakr Siddiq رضي الله تعالى عنه submitted to Huzoor عليه السلام: "By the One Who sent you with the truth, Abu Talib accepting Islam would be more beloved to me than my father Abu Quhafah accepting Islam, because Abu Talib accepting Islam would be a means of coolness for your blessed eyes."

Hazrat Umar رضي الله تعالى عنه said something similar to Hazrat Abbas رضي الله تعالى عنه: that Abu Talib accepting Islam would have been more beloved to him than his own father accepting Islam, because that

was beloved to Huzoor عليه السلام .

In one battle, the father, brother, and husband of an Ansari woman were all martyred. When she was informed, she asked about Huzoor عليه السلام: "How is Huzoor?" When she saw Huzoor عليه السلام, she said: "Now every calamity is easy for me."

Hazrat Ali رضي الله تعالى عنه was asked: "How was your love for Huzoor عليه السلام?" He replied: "By Allah, Huzoor عليه السلام was more beloved to me than my wealth, my children, my parents, and cold water at the time of thirst."

In one narration, the foot of Hazrat Abdullah ibn Umar رضي الله تعالى عنهما became numb. Someone said to him: "Remember the one most beloved to you; it will become well." He loudly said, "Ya Muhammad عليه السلام," and immediately his foot became well.

Similarly, when the time of Hazrat Bilal's passing arrived, his wife said: "What grief!" He said: "What joy! Tomorrow I will meet my beloved Huzoor عليه السلام and his group."

It is narrated that a woman said to Hazrat Aishah رضي الله تعالى عنها: "Open the grave of Huzoor عليه السلام for me." It was opened for her, and she began to weep until she passed away there.

After the martyrdom of Hazrat Ibn Zubayr رضي الله تعالى عنهما, Hazrat Ibn Umar رضي الله تعالى عنهما stood by him, sought forgiveness for him, and said: "By Allah, I know well that you were one who fasted much, stood much in prayer at night, and loved Allah عز وجل and His Messenger عليه السلام."

♦ Third Section: The Signs Of Loving Huzoor ♦

Not everyone who claims love for Huzoor عليه السلام is truthful unless the signs of love are found in him.

The first sign is that he follows Huzoor عليه السلام and acts upon his Sunnah. He follows the sayings and actions of Huzoor عليه السلام, fulfills his commands, avoids what he forbade, and takes counsel from the etiquette of Huzoor عليه السلام in every state. Allah عز وجل says:

"O Beloved, say: O people, if you love Allah, then become obedient to me; Allah will love you." (*Aal Imran: 31*)

Another sign of love is that one gives preference to what Huzoor عليه السلام explained over one's own desire. Allah عز وجل says:

"And those who had settled in the city and in iman before them..." (*al-Hashr: 9*)

Hazrat Anas ibn Malik رضي الله تعالى عنه narrated that Huzoor عليه السلام said to him: "O my son, if you are able to spend your morning and evening in such a state that your heart is pure and clean from rancor toward everyone, then do so." Then he said: "O my son, this is my Sunnah. Whoever keeps my Sunnah alive has loved me, and whoever loves me will be with me in Paradise."

Therefore, whoever possesses this quality will be complete in love for Allah عز وجل and His Messenger. Whoever opposes some of these matters, his love will be deficient to that extent. His love will be

deficient, but he will not leave the circle of love.

The proof of this is that regarding the man who was punished for drinking wine, and people cursed him, Huzoor عليه السلام said: "Do not curse him, for he loves Allah and His Messenger." (*Bukhari*)

Another sign of love is that one mentions the Beloved often, because a person mentions frequently the one whom he loves.

Another sign is longing to see Huzoor عليه السلام, because every lover longs to see his beloved.

Another sign is showing great reverence when Huzoor عليه السلام is mentioned, and when his blessed name is mentioned, expressing utmost humility and lowliness.

It is narrated that when the Companions mentioned Huzoor عليه السلام, they did so with immense reverence, their hair would stand on end, and they would weep.

Another sign of love is that if one loves anyone, he loves him for the sake of Huzoor عليه السلام; that he loves the Companions and the Ahl al-Bayt; and that he holds enmity toward those who harbor hatred and hostility toward them.

Regarding Hazrat Hasan and Hazrat Husayn رضي الله تعالى عنهما, Huzoor عليه السلام said: "O Allah, I love them, so You love them as well."

He also said: "Beware, beware regarding my Companions. Do not make them targets for your personal aims after me. Whoever loves them does so because of love for me, and whoever shows enmity to

them does so because of enmity toward me. Whoever harms them has harmed me, and whoever harms me has certainly harmed Allah. And whoever harms Allah, soon Allah will seize him."

Regarding Hazrat Fatimah رضي الله تعالى عنها, he said: "She is a part of me. Whatever angers her angers me."

Because of love for Huzoor عليه السلام, love for the Ansar, love for the Companions, and even love for the people of Arabia has been mentioned.

Hazrat Anas رضي الله تعالى عنه said: "I saw Huzoor عليه السلام searching for pieces of gourd in the dish. From that day onward, I always loved gourd."

Among the signs of love is that one keeps enmity with those whom Allah عز وجل and His Messenger عليه السلام kept enmity with, and that one distances himself from the person who opposes his Sunnah and introduces new matters into the religion.

This was the state of the Companions: they killed their own friends, fathers, and children, and fought against them. Abdullah, the son of Abdullah ibn Ubayy, who was the leader of the hypocrites, submitted to Huzoor عليه السلام: "If you wish, I will cut off my father's head and present it to you."

Among the signs of love is that one loves the Qur'an brought by him. Loving it means reciting it, acting upon it, understanding it well, loving its way, and not going beyond its limits.

Another sign of love is that one deals with the Ummah of Huzoor ^{عليه السلام} with compassion and kindness, teaches them good, strives for their well-being, and removes their harms, just as Huzoor ^{عليه السلام} was *Ra'uf* and *Rahim* toward the Muslims.

Among the signs of complete love for him is that the one who claims it should be detached from the world, accustomed to concern, and give preference to the poor.

Huzoor ^{عليه السلام} said to Hazrat Abu Sa'id al-Khudri ^{رضي الله تعالى عنه}:
 "Whoever among you loves me, poverty will rush toward him more swiftly than a flood descending from a high place in the wilderness or from a mountain."

♦ Fourth Section: The Meaning And Reality Of Love ♦

Scholars differed regarding the meaning of loving Huzoor ^{عليه السلام}, and the explanation and intent of loving Allah and His Prophet. In reality, there is no real disagreement, though they differ in describing its state.

Hazrat Sufyan ^{رحمة الله تعالى عليه} said that love is the name of following the Messenger.

Some scholars said that love means considering the support and aid of Huzoor ^{عليه السلام} necessary, removing those who oppose the Sunnah, following the Sunnah, and fearing opposition to the Sunnah.

Some said that love is to keep mentioning the beloved constantly. Some said that sacrificing oneself for the beloved is love. Some said that it is longing for the beloved. Some said that it is to do whatever the beloved says. Some said that love is the inclination of the heart toward agreement.

All the causes of love are gathered in love for Huzoor عليه السلام. Huzoor عليه السلام is highest in beauty, perfection, and character. His favors and benevolence upon his Ummah have already been described. He is *Ra'uf* and *Rahim* toward the Muslims and mercy for all the worlds.

What favor could be greater than his favor? When one reflects, it becomes clear that in reality Huzoor عليه السلام is the one most deserving of Shari'ah love. A servant loves the one who does him a favor once or twice in this world, or saves him from a calamity, and that too from a calamity that will eventually end. In contrast, Huzoor عليه السلام granted us blessings that will never end and saved us from such punishment of Hell that will never perish. Therefore, he is most deserving of love.

♦ Fifth Section: Sincere Goodwill Toward Huzoor Is Wajib ♦

Allah عز وجل says:

"Nor is there blame upon those who do not possess the means to spend, when they remain sincere to Allah and His Messenger. There is no way of blame against the people of goodness, and Allah is

Forgiving, Merciful." (*at-Tawbah: 91*)

The commentators said that sincere goodwill toward Allah and His Messenger means being Muslim outwardly and inwardly with complete character.

It is narrated from Hazrat Tamim ad-Dari رضي الله تعالى عنه that Huzoor عليه السلام said: "Indeed, religion is sincere goodwill. Without doubt, religion is sincere goodwill. Certainly, religion is sincere goodwill." The Companions asked: "For whom?" He said: "For Allah, His Book, His Messenger, and the leaders of the Muslims."

Sincere goodwill toward the Noble Qur'an is to believe in it, act upon whatever is in it, and recite it properly. Sincere goodwill toward the Messenger is to affirm him and accept whatever he commands or forbids.

Abu Bakr al-Ajurri رحمه الله تعالى عليه says that during his outward lifetime, the Companions showed sincere goodwill by always coming forward for his support and aid. After his passing, sincere goodwill is to honor and revere Huzoor عليه السلام, to hold firmly to his love, to continually strive to learn his Sunnah, to gain understanding in his Shari'ah, to love his family and Companions, and to keep enmity with those who oppose his Sunnah.

Imam Qushayri رحمه الله تعالى عليه relates that Amr ibn Layth, a ruler of Khurasan, once climbed a mountain and looked upon his large army. He became pleased and wished: "If only I had been in the service of Huzoor عليه السلام, I would have aided and supported him." Because of this wish, Allah عز وجل forgave him.

Chapter Three: The Command To Revere And Honor Huzoor, Fulfill His Rights, And Its Obligation

Allah عز وجل says:

"Indeed, We sent you as a present and witnessing one, a giver of glad tidings and a warner, so that, O people, you may believe in Allah and His Messenger, and revere and honor the Messenger." (*al-Fath: 8-9*, explanatory rendering)

And He says:

"O believers, do not go ahead of Allah and His Messenger." (*al-Hujurat: 1*)

Allah عز وجل made honoring and revering Huzoor عليه السلام necessary. In explaining its meaning, scholars said that one should be abundant and intense in reverence.

Allah عز وجل forbade raising one's voice before Huzoor عليه السلام, forbade calling him as people call one another, described those who call out in that manner as lacking understanding (*al-Hujurat: 4*), and gave glad tidings of reward to those who lower their voices (*al-Hujurat: 3*).

During one journey, a Bedouin called Huzoor عليه السلام in a loud voice. The Companions stopped him and said: "We have been forbidden from raising our voices."

Allah عز وجل, while teaching the etiquette of the gathering of Huzoor عليه السلام, commanded that people should not say *ra'ina*. From this it is known that whatever contains even an aspect of disrespect toward Huzoor عليه السلام should be left.

♦ First Section: The Practice Of The Companions In Reverence And Honor ♦

Hazrat Umar Faruq رضي الله تعالى عنه said: "No one was more beloved to me than Huzoor عليه السلام. Yet because of the awe and majesty of Huzoor عليه السلام, I did not have the strength to look fully at him. If someone asked me to describe his qualities, I would not be able to do so, because I had not looked at him with my eyes filled."

Hazrat Anas رضي الله تعالى عنه said that when Huzoor عليه السلام would sit among the Companions, and Hazrat Abu Bakr and Hazrat Umar رضي الله تعالى عنهما were present, only these two among all of them would raise their gaze and look toward Huzoor عليه السلام. Huzoor عليه السلام would look toward them, and they would smile at one another.

Hazrat Usamah ibn Sharik said: "I sat in the gathering of the Companions. The Companions were gathered all around, and their state was as though birds were perched upon their heads."

Hazrat Urwah ibn Mas'ud said that when he came as an envoy from Quraysh at the time of the Treaty of Hudaibiyyah, he saw that the Companions revered Huzoor عليه السلام immensely. When Huzoor عليه السلام performed wudu, they would not let that water fall upon the ground; they would rush to obtain it, almost as though they might contend with one another for it, and they would rub it upon their bodies. When Huzoor عليه السلام gave a command, they carried it out immediately. When he spoke, they all lowered their heads out of reverence and did not look directly into his blessed eyes.

When Urwah ibn Mas'ud returned to his people, he said: "I have visited the courts of great kings, but by Allah, I have never seen any king among his people like the rank Muhammad عليه السلام has among his Companions."

Hazrat Anas رضي الله تعالى عنه said: "I saw Huzoor عليه السلام while the barber was shaving his blessed head. The Companions were moving around him, and each one wished that a blessed hair would fall into his hand and not upon the ground."

In this connection, there is also the incident that the disbelievers of Quraysh gave Hazrat Uthman Ghani رضي الله تعالى عنه permission to perform tawaf, but he refused and said: "Until Huzoor عليه السلام performs tawaf, I will not perform tawaf."

The Companions revered him so much that to ask a question, they would put one another forward, or even a Bedouin, and years would pass while they were thinking about asking.

♦ Second Section: The Obligation Of Reverence And Honor After His Passing ♦

Remember this well: after the passing of Huzoor عليه السلام, revering and honoring him remains wajib just as it was during his outward lifetime. Reverence is necessary when he is mentioned, when his hadith is heard, and when his life, his Ahl al-Bayt, and his Companions are mentioned.

Abu Ibrahim an-Nakha'i said that when Huzoor عليه السلام is mentioned before a Muslim, he should revere Huzoor عليه السلام with humility and submissiveness, calm himself, display the awe and majesty of Huzoor عليه السلام, and be in the same state as he would be if he were in the blessed court of Huzoor عليه السلام. He should observe the etiquette that Allah عز وجل taught.

Imam Malik once had a discussion with Abu Ja'far, the Amir al-Mu'minin, in the Masjid. Imam Malik said: "O Amir al-Mu'minin, do not raise your voice, because Allah عز وجل taught a group etiquette by saying not to raise their voices above Huzoor عليه السلام, and He praised the group who lowered their voices. Without doubt, the honor and sanctity of Huzoor عليه السلام now is the same as it was during his outward lifetime."

Hearing this, Abu Ja'far became silent. Then he asked: "Should I face the qiblah when making dua, or should I face Huzoor عليه السلام?" Imam Malik replied: "Why would you turn your face away from

Huzoor عليه السلام, when Huzoor is your wasilah and the wasilah of your father Hazrat Adam عليه السلام in the court of Allah on the Day of Judgment? Rather, face Huzoor عليه السلام and seek intercession through him; then Allah عز وجل will accept the intercession."

Regarding Hazrat Ayyub as-Sakhtiyani رحمه الله تعالى عليه, Imam Malik said: "He is the best among you. I saw him during two Hajj journeys. I would observe and listen to him. Whenever the Prophet was mentioned, he would weep so much that I felt pity for him. When I saw his extreme reverence for Huzoor عليه السلام, I wrote hadith from him."

The state of Imam Malik was that when Huzoor عليه السلام was mentioned before him, his color would change and he would lower himself deeply.

Hazrat Imam Ja'far as-Sadiq رحمه الله تعالى عليه was seen to be very cheerful in temperament, but whenever Huzoor عليه السلام was mentioned before him, his face would become pale. He was never seen narrating hadith without wudu.

Many senior scholars had this state: as soon as the Prophet was mentioned, their color changed and the condition of their bodies changed from awe.

♦ Third Section: The Practice Of The Imams When Narrating Hadith ♦

Amr ibn Maymun said: "I remained in the service of Hazrat Abdullah ibn Mas'ud رضى الله تعالى عنه for a year. I never heard him say, 'RasoolAllah عليه السلام said.' But one day, while narrating hadith, these words came upon his tongue. He became so grieved that sweat appeared on his forehead and began to drip. Then he said: 'Insha Allah, it is like this, or less or more than this, or close to this.'"

Allah, Allah! What etiquette and caution in narration. In another narration, his eyes filled with tears and his veins swelled.

A man came to Ibn al-Musayyab while he was lying down and asked about a hadith. Ibn al-Musayyab sat up and narrated the hadith. The man said: "I wished that you had narrated the hadith while lying down." He replied: "I dislike narrating the hadith of Huzoor عليه السلام while lying down."

Abu Mus'ab رحمه الله تعالى عليه said that Hazrat Malik ibn Anas would perform wudu before narrating hadith, sit with etiquette to express reverence and majesty, and wear fine clothing.

It is narrated regarding Hazrat Imam Malik that when someone came to him, his maidservant would first come and ask: "Have you come to ask a legal question, or to hear hadith?" If the person had come to ask a legal question, Imam Malik would come out

immediately and answer. But if he had come to hear hadith, Imam Malik would go to the bathing area, bathe, apply fragrance, wear fine clothes, and then come and narrate hadith.

Zarrar ibn Murrah said that according to the hadith scholars, reciting hadith without wudu is disliked.

Hazrat Abdullah ibn Mubarak رحمه الله تعالى عليه said: "I was with Imam Malik, and while he was narrating hadith, a scorpion stung him sixteen times. Due to the severe pain, his color changed, but he continued narrating the hadith and did not accept interrupting it midway."

Ibn Mahdi went with Imam Malik to the market and asked him about a hadith on the way. Imam Malik rebuked him, meaning that hadith should not be discussed casually on the road.

♦ Fourth Section: Revering And Honoring The Ahl Al- Bayt And The Pure Wives ♦

Part of revering Huzoor عليه السلام is revering and honoring his pure wives, his family, and his Companions.

Allah عز وجل says:

"Allah only wills, O people of the Prophet's household, to remove every impurity from you." (*al-Ahzab: 33*)

And He says:

"His wives are their mothers." (al-Ahzab: 6)

It is narrated from Hazrat Zayd ibn Arqam رضي الله تعالى عنه that Huzoor عليه السلام said: "I remind you by Allah regarding my Ahl al-Bayt." He said this three times, meaning: revere and honor the Ahl al-Bayt. Zayd ibn Arqam explained the Ahl al-Bayt as the family of Ja'far, the family of Aqil, and the family of Abbas.

Huzoor عليه السلام said: "I am leaving among you those things which, as long as you hold firmly to them, you will never go astray: the Book of Allah and my family, my Ahl al-Bayt."

When this verse was revealed:

"Allah only wills, O people of the Prophet's household, to remove every impurity from you." (*al-Ahzab: 33*)

Huzoor عليه السلام called Hazrat Fatimah, Hazrat Hasan, and Hazrat Husayn رضي الله تعالى عنهم, covered them in a cloak, while Hazrat Ali رضي الله تعالى عنه was seated behind him, and made this dua: "O Allah, these are my Ahl al-Bayt. Remove impurity from them and make them pure and purified."

It is narrated from Hazrat Sa'd ibn Abi Waqqas رضي الله تعالى عنه that when the verse of mubahalah was revealed, Huzoor عليه السلام called Hazrat Ali, Hasan, Husayn, and Hazrat Fatimah رضي الله تعالى عنهم and said: "O Allah, these are my Ahl al-Bayt."

Regarding Hazrat Ali رضي الله تعالى عنه, Huzoor عليه السلام said: "Whoever has me as his friend, Ali is also his friend. O Allah, befriend the one who befriends him, and be an enemy to the one who is his enemy."

He also said: "O Ali, only a Muslim will love you, and only a hypocrite will be your enemy."

Huzoor عليه السلام said: "Whoever loved Hasan has loved Allah." He also said: "Whoever dishonors Quraysh, may Allah dishonor him."

It is transmitted that Hazrat Abu Bakr Siddiq رضي الله تعالى عنه was seen carrying Hazrat Hasan and Hazrat Husayn رضي الله تعالى عنهما on both shoulders, saying: "May my parents be sacrificed for them; they resemble Huzoor عليه السلام, not Ali." Hearing this, Hazrat Ali رضي الله تعالى عنه was smiling.

There are countless incidents of the Companions and righteous predecessors showing reverence and honor toward the Ahl al-Bayt. The predecessors teach us to honor everyone who has a connection to Huzoor عليه السلام.

♦ Fifth Section: Honoring And Respecting The Companions ♦

Part of honoring and revering Huzoor عليه السلام is honoring his Companions, following them, mentioning them with goodness, seeking mercy for them, and avoiding baseless reports of historians,

ignorant narrators, misguided Rafidis, people of bid'ah, and people of desire in which nonsense is spoken about the lofty rank of any Companion.

It is also necessary to avoid and not rely upon any unverified matter attributed to them. The events that occurred among the Companions should be understood in a good way. No Companion should be mentioned with evil, no fault should be attributed to any of them, and regarding other matters one should remain silent.

Allah عز وجل says:

"Muhammad is the Messenger of Allah, and those with him are firm against the disbelievers and merciful among themselves." (*al-Fath: 29*)

Allah عز وجل says:

"And the foremost, the first of the Muhajirin and the Ansar..." (*at-Tawbah: 100*)

Allah عز وجل says:

"Allah was certainly pleased with the believers when they pledged allegiance to you beneath the tree." (*al-Fath: 18*)

It is narrated from Hazrat Hudhayfah رضي الله تعالى عنه that Huzoor عليه السلام said: "After me, follow Abu Bakr and Umar."

He also said: "My Companions are like stars. Whichever of them you follow, you will be guided."

It is narrated from Hazrat Anas رضي الله تعالى عنه that Huzoor عليه السلام said:
 "My Companions are like salt in food; food is not good without salt."

He said: "Fear Allah regarding my Companions."

He said: "Do not abuse my Companions, for if any of you who is not a Companion spent gold equal to Mount Uhud, he would not reach even half a mudd of one of my Companions."

He said: "Whoever abuses my Companions, upon him is the curse of Allah, the angels, and all people. Allah will not accept from him any obligatory or voluntary deed."

There are many sayings of Huzoor عليه السلام regarding the Companions, in which he commanded that tongues be restrained regarding them and commanded honoring and loving them.

Imam Malik ibn Anas رحمه الله تعالى عليه said that whoever hates the Companions of Huzoor عليه السلام is a disbeliever.

Hazrat Abdullah ibn Mubarak رحمه الله تعالى عليه said: "Whoever has two qualities will attain salvation: truthfulness and love for the Companions."

A funeral was brought before Huzoor عليه السلام, but he refused to perform its funeral prayer and said: "This person used to have enmity toward Uthman Ghani رضي الله تعالى عنه; therefore Allah also has enmity toward him."

Sahl ibn Abdullah at-Tustari رحمه الله تعالى عليه said: "The one who does not honor and revere the Companions of Huzoor عليه السلام, and does not regard his commands and counsel as great, does not truly believe in Huzoor عليه السلام."

♦ Sixth Section: Revering The Blessed Relics And Sacred Places Of The Prophet ♦

Part of honoring and respecting Huzoor عليه السلام is honoring whatever is connected to him: his sacred gatherings, honored places, Makkah Mukarramah, Madinah Munawwarah, other places attributed to him, and everything he touched or which became known through connection to him. Honoring and revering all of these is necessary, just as honoring and revering him is necessary.

The front hair of Hazrat Abu Mahdhurah رضي الله تعالى عنه was so long that when he let it hang, it reached the ground. Someone asked him: "Why do you not cut it?" He replied: "I will never be ready to cut it, because Huzoor عليه السلام touched it with his blessed hand."

In the cap of Hazrat Khalid ibn Walid رضي الله تعالى عنه were some blessed hairs of Huzoor عليه السلام. When that cap fell during any jihad, he would rush to retrieve it. Several Companions were martyred while the cap was being retrieved, so people objected. He said: "I did not make

such effort merely to obtain the cap. Rather, in that cap were blessed hairs of Huzoor عليه السلام. I feared that if they fell into the hands of the polytheists, I would be deprived of their blessing."

Hazrat Ibn Umar رضي الله تعالى عنهما would place his hand upon the pulpit on which Huzoor عليه السلام delivered sermons and then wipe it over his face.

Because of this reverence, Imam Malik would not ride in Madinah Munawwarah. Rather, he would walk on foot and say: "I feel ashamed to ride an animal and tread upon that pure land where Huzoor عليه السلام is present."

One of the noble mashaikh performed Hajj on foot. When he was asked about this, he said: "Does a disobedient or runaway slave come to his master riding? If I had the ability, I would come upon my head, not upon my feet."

Hazrat Qadi Iyad رحمه الله تعالى عليه says that reverence is also necessary for those sacred places where revelation descended, where angels came down, those plains where the sound of tasbih echoed, the lands where Huzoor عليه السلام spent time, where the Sunnah of the Messenger and the true religion were conveyed, the Masjids from which teaching was given and prayers were performed, and the sacred lands that touched the sacred body of Huzoor عليه السلام.

All these places should be honored and revered. One should breathe the fragrance of their air and kiss their homes and walls.

Chapter Four: The Obligation And Virtue Of Durood And Salam

Allah عز وجل says:

"Indeed, Allah and His angels send durood upon the Prophet who gives news of the unseen." (*al-Ahzab: 56*)

Hazrat Ibn Abbas رضي الله تعالى عنهما said that this verse means that Allah عز وجل and His angels send blessings upon the Prophet عليه السلام. One statement is that Allah عز وجل shows mercy to the Noble Prophet and His angels make dua. Another statement is that Allah عز وجل praises His Prophet, and the angels make dua.

In this verse, the Companions were commanded to send salam upon Huzoor عليه السلام. Those after the Companions were commanded to present salam at the time of attending the luminous grave and when Huzoor عليه السلام is mentioned.

♦ First Section: The Obligation Of Durood Shareef ♦

It should be clear that sending durood upon the Prophet ﷺ is obligatory. It is not limited or specified to a particular time, because Allah عز وجل commanded sending durood upon him in an unrestricted manner. The imams and scholars understood this command as obligation, and there is consensus upon this.

Qadi Abul Hasan ibn Qisar Maliki رحمه الله تعالى عليه said that it is obligatory to recite durood upon him once in one's lifetime. Sending durood is wajib; if a person recites durood once in his entire life, this obligation is fulfilled.

The Shafi'is say that besides prayer, it is not wajib by agreement. Imam Shafi'i رحمه الله تعالى عليه is alone in saying that if one does not recite durood after tashahhud and before salam, the prayer is invalid.

Abu Bakr ibn al-Mundhir رحمه الله تعالى عليه said that whoever performs prayer, it is recommended for him to recite durood shareef upon Huzoor ﷺ in the prayer. If he leaves durood shareef in the prayer, then according to the school of Imam Malik the prayer is valid, and this is the school of all the people of knowledge. There is a lengthy discussion on this matter.

♦ Second Section: The Places Where Durood Is Recommended ♦

The first place is tashahhud.

It is mentioned in hadith that Huzoor عليه السلام heard a man making dua in his prayer, but he did not recite durood upon Huzoor عليه السلام. Huzoor عليه السلام said: "He was hasty." Then he called him and taught him and others: "When you pray, begin with the praise and glorification of Allah عز وجل, then send durood upon me, and after that ask whatever dua you wish."

It is narrated from Hazrat Umar Faruq رضي الله تعالى عنه that dua and prayer remain suspended between the heavens and the earth until durood is sent upon Huzoor عليه السلام.

It is narrated from Hazrat Ibn Mas'ud رضي الله تعالى عنه that when one of you makes dua, he should first praise and glorify Allah عز وجل, then send durood upon Huzoor عليه السلام, then ask whatever dua he wishes; it will be accepted.

In one hadith, it is mentioned that a dua between two duroods is never rejected.

The occasions for sending durood upon Huzoor عليه السلام include when one mentions him, hears his blessed name, writes it, or hears the adhan.

Huzoor عليه السلام said: "May the nose of the person be covered in dust before whom I am mentioned and he does not send durood upon me."

In one narration, the command was given to send abundant durood on Friday.

Among the occasions of sending durood and salam is entering the Masjid. When one enters the Masjid, he should send durood upon Huzoor عليه السلام and his family; and when leaving the Masjid, he should do the same.

Likewise, when entering an empty house, one should send salam upon the Prophet. Durood should also be recited with the funeral prayer. It is also customary to write durood at the end of treatises and books.

Huzoor عليه السلام said that whoever writes durood upon him in a book, the angels will continually seek forgiveness for that writer as long as his blessed name remains in that book.

♦ Third Section: The Form And Words Of Durood Shareef ♦

The Companions submitted to Huzoor عليه السلام: "Ya RasoolAllah, how should we send durood upon you?" He said: "Say:"

``text

Allahumma salli ala Muhammadin wa azwajihi wa dhurriyyatihi kama sallayta ala Ibrahim, wa barik ala Muhammadin wa azwajihi wa dhurriyyatihi kama barakta ala Ibrahim, innaka Hamidun Majid.

In a narration of Imam Malik from Hazrat Abu Mas'ud Ansari رضي الله عنه , Huzoor عليه السلام said: "Say:"

```text

Allahumma salli ala Muhammadin wa ala alihi kama sallayta ala Ibrahim, wa barik ala Muhammadin kama barakta ala Ibrahim fil-alam, innaka Hamidun Majid.

In another narration:

```text

Allahumma salli ala Muhammadin wa ala ali Muhammad kama sallayta ala Ibrahim, wa barik ala Muhammadin wa ala ali Muhammad kama barakta ala Ibrahim, innaka Hamidun Majid.

In another narration:

```text

Allahumma salli ala Muhammadin an-nabiyyil-ummiyyi wa ala ali Muhammad.

In the narration of Hazrat Abu Sa'id al-Khudri رضي الله تعالى عنه:

``text

Allahumma salli ala Muhammadin abdika wa rasulik.

In the narration of Hazrat Ali رضي الله تعالى عنه, a longer form of durood and salam is narrated, including sending prayers, blessings, mercy, tenderness, and salam upon Muhammad and the family of Muhammad, as Allah sent them upon Ibrahim and the family of Ibrahim.

Besides these, there are many other forms. Their details may be seen in the Urdu edition of *Shifa Shareef*.

## ♦ Fourth Section: The Virtue Of Durood And Salam ♦

It is narrated from Hazrat Ibn Umar رضي الله تعالى عنهما that Huzoor عليه السلام said: "When the mu'adhdhin gives the adhan, repeat as he says, and send durood upon me. Whoever sends durood upon me once, Allah عز وجل sends ten mercies upon him. Then ask Allah for wasilah for me,

because it is a rank in Paradise that will be granted to one servant from the servants of Allah, and I hope that I am that servant. Whoever asks for wasilah for me, my intercession becomes lawful for him."

It is narrated from Hazrat Anas رضي الله تعالى عنه that Huzoor عليه السلام said: "Whoever sends durood upon me once, Allah عز وجل sends ten mercies upon him, forgives ten of his sins, and raises him ten degrees." In one narration, ten good deeds are written for him.

It is narrated from Hazrat Ibn Mas'ud رضي الله تعالى عنه that Huzoor عليه السلام said: "The closest of people to me on the Day of Judgment will be the one who sent durood upon me most abundantly."

Hazrat Ubayy ibn Ka'b رضي الله تعالى عنه submitted: "Ya RasoolAllah, how much time should I set aside for durood?" He said: "As much as you wish." He submitted: "One quarter?" He said: "As much as you wish, and if you increase, it is better for you." He submitted: "One third?" He said: "As much as you wish, and if you increase, it is better for you." He submitted: "Two thirds?" He said: "As much as you wish, and if you increase, it is better for you." He submitted: "I dedicate all my time to sending durood upon you." Huzoor عليه السلام said: "Then your concerns will be taken care of and your sins will be forgiven."

Hazrat Ibn Wahb narrated that Huzoor عليه السلام said that whoever sends salam upon him ten times, it is as though he freed a slave.

In some hadith, it is narrated that people will be presented in his court and he will recognize them because of their abundant durood. In another narration, the one among you who will be saved from the

hardships and severities of the Day of Judgment is the one who sent abundant durood upon him.

It is narrated from Hazrat Abu Bakr رضي الله تعالى عنه that sending durood upon Huzoor عليه السلام removes sins just as cold water removes thirst or fire, and sending durood upon him is more excellent than freeing a slave.

## ♦ Fifth Section: Condemnation And Sin Of The One Who Does Not Send Durood And Salam ♦

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "May the nose be covered in dust," meaning may he be humbled and disgraced, "of the one before whom I am mentioned and he does not send durood upon me."

In one narration, whoever hears the name of Huzoor عليه السلام and does not send durood, then dies, Allah عز وجل will enter him into Hell.

It is narrated from Hazrat Ali رضي الله تعالى عنه that Huzoor عليه السلام said: "The greatest miser is the one before whom I am mentioned and he does not send durood."

It is narrated from Hazrat Ja'far ibn Muhammad رحمه الله تعالى عليه that Huzoor عليه السلام said that whoever is before him when he is mentioned and does not send durood upon him will be made to forget the path to Paradise.

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "Any group who sit in a gathering, then rise before remembering Allah and sending durood upon the Prophet عليه السلام, there is no protection for them from Allah. If He wills, He may punish them, and if He wills, He may forgive them."

It is narrated from Hazrat Qatadah رحمة الله تعالى عليه that it is oppression for a person to have Huzoor عليه السلام mentioned before him and then not send durood upon him.

Many other narrations have come condemning the failure to recite durood.

## ♦ Sixth Section: Durood Is Presented Especially To Huzoor ♦

Among the special distinctions of Huzoor عليه السلام is that whoever from creation sends durood upon him, it is presented in his blessed court.

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "No person sends salam upon me except that Allah عز وجل returns my soul to me, meaning He turns me toward him, and I reply to his salam."

Hazrat Abu Bakr ibn Abi Shaybah narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "Whoever presents salam near my luminous grave, I hear it myself; and whoever sends

it from afar, it is conveyed to me."

It is narrated from Hazrat Ibn Mas'ud رضى الله تعالى عنه that the angels of Allah travel throughout the earth so that they may convey to the blessed presence of Huzoor عليه السلام the salam of his Ummah.

In one narration, he said: "Wherever you are, send durood upon me, because your durood reaches my presence."

Some scholars said that when someone sends durood upon Huzoor عليه السلام, that person's name is also presented.

There are many other narrations of this type mentioning that Huzoor عليه السلام hears durood himself and replies to salam.

## ♦ **Seventh Section: The Issue Of Sending Durood Upon Non- Prophets And All Prophets** ♦

Scholars differed regarding whether durood should be sent upon others besides the Prophet and upon all Prophets.

Qadi Iyad رحمه الله تعالى عليه says that many scholars consider it permissible to send durood upon others besides Huzoor عليه السلام. It is narrated from Hazrat Ibn Abbas رضى الله تعالى عنهما that he considered it impermissible to send durood upon anyone besides the Prophet. It is also narrated that sending durood upon anyone besides the Prophets is not appropriate.

Hazrat Sufyan رحمه الله تعالى عليه said that sending durood upon anyone besides the Prophet is disliked. The school of Imam Malik was that he also did not consider it permissible to send durood upon anyone besides Huzoor عليه السلام .

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "Send durood upon all the Prophets and Messengers of Allah."

There is a lengthy discussion on this matter. Qadi Iyad Maliki رحمه الله تعالى عليه says that his inclination is toward what Imam Malik and Hazrat Sufyan said. The preferred school of many jurists and theologians is that durood should not be recited independently upon others besides the Prophets when they are mentioned. Rather, durood and salam are specifically connected to the honor and reverence of the Prophets. The special practice of salat and salam is wajib for the Prophet عليه السلام and all the Prophets.

The Rafidis and Shias introduced the practice of attaching salat and salam to their imams, making them partners and equals with the Prophet عليه السلام . Besides this, it resembles the people of bid'ah, and resemblance to them is prohibited in the Shari'ah. Opposing them in this matter is necessary.

However, the family and wives may be mentioned within durood along with Huzoor عليه السلام , following and being attached to him, not independently with a special designation.

## ♦ Eighth Section: The Ruling Of Visiting The Luminous Grave And The Virtue Of The Visitor ♦

Visiting the blessed resting place of Huzoor عليه السلام is the Sunnah way for all the people of Islam, and there is consensus upon this. It has such virtue that encouragement has been given for it.

It is narrated from Hazrat Abdullah ibn Umar رضي الله تعالى عنهما that Huzoor عليه السلام said: "Whoever visited my grave, my intercession became wajib for him."

It is narrated from Hazrat Anas رضي الله تعالى عنه that Huzoor عليه السلام said: "Whoever visits me in Madinah Munawwarah with the intention of reward will be in my protection, and on the Day of Judgment I will be his intercessor."

In one hadith, it is mentioned: "Whoever visited me after my passing, it is as though he visited me during my outward lifetime."

Imam Malik considered it disliked for someone to say, "I visited the luminous grave of Huzoor عليه السلام." Abu Imran said that he said this because ordinary people use this wording for visiting one another. Therefore, the recommended wording is to say specifically: "We presented salam upon the Prophet عليه السلام."

Another reason for calling that expression disliked is that visiting ordinary people is merely permissible, but setting out toward the blessed resting place of Huzoor عليه السلام and taking mounts there is

wajib in the sense of being necessary and emphasized.

Ishaq ibn Ibrahim al-Faqih said that the continuous practice has always been that whoever intends Hajj also goes to Madinah Munawwarah, intends prayer in Masjid Nabawi, and seeks blessing from the luminous resting place, the pulpit, the noble grave, the gathering place, every place touched by his blessed hand, every place reached by his blessed foot, the pillar against which he would lean, the place where Hazrat Jibreel عليه السلام brought revelation to him, and those who live there or intended that place, including the noble Companions, the imams of the Muslims, and others. One should visit all of them, seek blessing from them, and take counsel from them.

Imam Malik said that when you present salam upon Huzoor عليه السلام and make dua, stand before the noble grave facing the direction of his luminous face. Do not stand facing the qiblah. Draw near and present salam, but do not touch the blessed grave of Huzoor عليه السلام with your sinful hand, for this is against etiquette.

Hazrat Ibn Umar رضي الله تعالى عنهما was seen placing his hand upon the pulpit and upon the place where Huzoor عليه السلام had passed his blessed hand, then wiping it upon his face.

In every state, when entering and leaving the Masjid, durood should be recited. This was the practice of the predecessors.

## ♦ Ninth Section: The Virtue And Etiquette Of Masjid Nabawi Shareef ♦

Allah عز وجل says:

"Indeed, the Masjid whose foundation was laid upon taqwa from the first day is more worthy that you stand in it." (*at-Tawbah: 108*)

It is narrated that someone asked Huzoor عليه السلام: "Which Masjid is this?" He said: "This Masjid of mine." Some said that it refers to Masjid Quba.

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "Do not set out on a journey toward any Masjid except three: Masjid al-Haram, Masjid Nabawi, and Masjid al-Aqsa."

This does not absolutely prohibit travel, nor does it prohibit travelling specifically to visit the blessed resting place of Huzoor عليه السلام or to attend gatherings connected to the righteous. Rather, the prohibition is for travelling with the intention of worship toward a Masjid other than these three. Travelling to the sacred resting place and gatherings of the awliya is not with the intention of worshipping the place, but for visitation, which is recommended.

Muhammad ibn Maslamah said that it is not permissible for anyone to deliberately raise his voice in the Masjid, nor to bring anything harmful there that people dislike.

Hazrat Abu Hurairah رضي الله تعالى عنه narrated from Huzoor عليه السلام: "One prayer in this Masjid of mine is more excellent than one thousand prayers in all other Masjids, except Masjid al-Haram."

There is difference of opinion regarding which is superior, Makkah or Madinah. There is no disagreement that the place of the luminous grave of Huzoor عليه السلام is superior to every part of the earth. There is also difference regarding which prayers this virtue applies to and which it does not.

It is narrated from Hazrat Ibn Umar رضي الله تعالى عنهما that whoever is able to die in Madinah should die there, because Huzoor عليه السلام said: "Whoever dies in Madinah, I will intercede for him."

Allah عز وجل says:

"Indeed, the first House appointed for the worship of people is the one in Makkah, blessed..." (*Aal Imran: 96-97*)

Many virtues have been narrated regarding Madinah Munawwarah and its sacred places.

## Third Part

## ♦ Matters That Are Possible Or Impossible Regarding Huzoor And The Explanation Of Human States ♦

This part explains those matters that are wajib, possible, prohibited, or impossible regarding Huzoor عليه السلام, and those human states and qualities whose attribution to Huzoor عليه السلام is correct.

Allah عز وجل says:

"And Muhammad is only a Messenger; Messengers have passed before him. If he passes away or is martyred, will you turn back on your heels?" (*Aal Imran: 144*)

And He says:

"The Messiah, son of Maryam, is only a Messenger; many Messengers passed before him. And his mother was a Siddiqah; both of them ate food." (*al-Ma'idah: 75*)

And He says:

"Say: in outward human form, I am like you; revelation comes to me." (*al-Kahf: 110*, explanatory rendering)

From these verses, it is known that Huzoor عليه السلام and all the Prophets were human beings, and they were sent toward human beings. If this were not so, people would not have had the capacity to debate with them, accept their guidance, or turn toward them.

Allah عز وجل says:

"And if We had made the Prophet an angel, We would still have made him a man." (*al-An'am: 9*)

Meaning, even that angel would have been in human form so that you could meet and interact with him, because you do not possess the capacity to debate with angels, find joy and familiarity with them, incline toward them, or see an angel in his own form.

Allah عز وجل says:

"Say: if there were angels walking peacefully on the earth, We would have sent down an angel to them." (*al-Isra: 95*)

The outward limbs, bodies, and human creation of the Prophets are described with human qualities. Those matters that specifically occur to human conditions, such as illness, death, passing away, and similar things, occur to them. However, their sacred souls and inner states stand upon the highest human qualities, connected to the highest assembly. These qualities resemble those of the angels and are protected and purified from every kind of change and calamity.

If their inner states were like their outward states, they would be unable to receive revelation from the angels or have familiarity with them.

Huzoor عليه السلام said: "My eyes sleep, but my heart remains awake." He also said: "I am not like you; my Lord feeds me and gives me drink."

Thus it is established that their inner states are pure and transcendent beyond ordinary human states, and they are free from every defect and deficiency.

## ♦ Chapter One: Religious Matters And The Infallibility Of The Prophets ♦

Qadi Iyad Maliki رحمه الله تعالى عليه says: It should be clear that the changes and calamities that come upon people are either those that occur upon their bodies and senses without intention and choice, such as illness and similar things, or those that occur with intention and choice.

In reality, all of these are actions and deeds, but the mashaikh have divided them into three categories:

1. Belief in the heart. 2. Speech with the tongue. 3. Action with the limbs.

Whatever calamity or change occurs upon a human being, whether by intention and choice or without intention and choice, is contained within these three categories.

Although Huzoor عليه السلام is a human being from the human species, and it is possible in principle to speak of his nature with those things that occur to the nature of other human beings, decisive proofs have certainly been established and consensus has been completed that Huzoor عليه السلام is beyond the ordinary nature and disposition of human beings. He is pure and free from every calamity that occurs by intention and choice or without it, as will soon be explained in detail.

## ♦ First Section: The Firmness Of The Blessed Heart Of Huzoor ♦

The firmness of the blessed heart of Huzoor عليه السلام existed from the time his Prophethood was manifested.

Through the grace of Allah, it should be known to us and to you that Huzoor عليه السلام possessed the highest degree of recognition, clear knowledge, and complete certainty regarding the Oneness of Allah عز وجل, iman in Allah, and everything revealed to him. There was no ignorance in any of this, nor any doubt or uncertainty. This is a matter upon which all Muslims agree.

If someone objects using the statement of Hazrat Ibrahim عليه السلام, when he submitted to Allah:

"Why not certainty? Rather, I wish that my heart may find tranquility." (*al-Baqarah: 260*)

Then the first answer is that Hazrat Ibrahim عليه السلام had no doubt regarding the raising of the dead. His intent was tranquility of the heart and the removal of dispute through direct witnessing of the dead being brought to life. He already possessed knowledge before this event; through witnessing its states, he sought additional knowledge.

The second answer is that Hazrat Ibrahim عليه السلام wished to know his nearness and rank, and to know that his request was accepted.

The third answer is that Hazrat Ibrahim عليه السلام asked for increase in certainty and strengthening of iman, though he had no doubt before that. Other explanations have also been mentioned. Likewise, other verses in which such words appear do not mean that any Prophet had doubt.

In a sound hadith, Hazrat Aishah رضي الله تعالى عنها said that the beginning of revelation upon Huzoor عليه السلام was through true dreams. After that, solitude became beloved to Huzoor عليه السلام, until the Qur'an began to descend in the cave of Hira.

## ♦ The Pause In Revelation ♦

Hazrat Ma'mar said that Huzoor عليه السلام felt great sorrow because revelation had paused. When the disbelievers resolved to kill Huzoor عليه السلام and called him a magician, it is narrated that this weighed heavily upon Huzoor عليه السلام, and he lay down wrapped in a cloak. Then Hazrat Jibreel عليه السلام came down with the verses, "O Prophet wrapped in garments," and "O Prophet covered in a cloak." This pause in revelation was not a reproach; rather, it was according to the Divine will.

If someone asks about the meaning of Huzoor عليه السلام seeking forgiveness seventy or one hundred times a day, then the answer is that Huzoor عليه السلام possessed the greatest recognition of Allah عز وجل, and his rank and degree were the highest among creation. When compared with the state in which he was entirely turned toward his Lord, any other state was regarded by him as a deficiency. For this

reason, he would seek forgiveness from his Lord. A deep meaning is being explained here; when reflected upon with sound intellect, many knots are opened.

## ♦ **Second Section: The Infallibility Of The Prophets Before The Manifestation Of Prophethood** ♦

The Prophets being protected in beliefs of the heart before Prophethood is also established. People differed in this matter, but the truth and correct position is that before the announcement of Prophethood, the Prophets are also protected from doubting Allah عز وجل .

From the time of their birth, strong signs begin to appear in them. They are pure and transcendent beyond every defect and deficiency. They are raised only upon tawhid and iman. No one was ever chosen who, before Prophethood, was involved in disbelief or shirk, معاذ الله .

The disbelievers made every kind of false accusation against our Prophet ﷺ and cast many kinds of taunts upon him. Likewise, the nations of the Prophets accused their Prophets in every way they could, as Allah عز وجل has mentioned. Yet no one accused any Prophet of having acted contrary to Allah عز وجل or contrary to the commands they brought. If such a thing had existed anywhere, they would not have failed to make such an accusation.

The Prophets continuously forbade idol worship. The disbelievers not objecting in this way is proof that they had no opportunity to make such an objection. If such a matter had existed, it would certainly have been transmitted to us. How could they have remained silent, when regarding the change of qiblah they said: "What turned the Muslims away from the qiblah they were upon?" (*al-Baqarah: 142*)

Qadi Qushayri رحمه الله تعالى عليه used this verse as proof of the sanctity of the Prophets:

"And O Beloved, remember when We took the covenant from the Prophets, and from you." (*al-Ahzab: 7*)

This shows that the covenant was taken at the very beginning. How then could Prophethood be given after disbelief and shirk?

Likewise, the statement of Hazrat Ibrahim عليه السلام upon seeing the moon and stars, "Is this my Lord?" should not deceive you, because this statement was made to establish proof against his people. It was a question in meaning: could this be my Lord?

## ♦ Third Section: The Prophets Were Firm In Tawhid, Iman, And Revelation ♦

The Prophets عليهم السلام encompassed religious and worldly matters to such a degree that none surpassed them. It should be known that infallibility is not a condition in knowing every worldly matter, because the Prophets may either not be informed of certain worldly matters, or may hold a view contrary to them. This is not a defect for them at all, because all their concerns relate to matters of the Hereafter, their reports, matters of the Shari'ah, and its laws and rulings. Worldly matters are other than these and are their opposite, unlike the people of the world.

Allah عز وجل says:

"They know the outward of worldly life, while they are completely heedless of the Hereafter." (*ar-Rum: 7*)

It should not be said that the Prophets knew nothing at all of worldly matters. Such a claim would lead toward attributing heedlessness and ignorance to them, and the Prophets are pure and transcendent beyond that. Rather, they were sent to the people of the world, and responsibility for governing, guiding, and reforming their religious and worldly affairs was entrusted to them. These duties cannot be fulfilled at all if there is total ignorance of worldly matters.

In this regard, the lives of the Prophets and of Huzoor عليه السلام are already known.

Huzoor عليه السلام did not depart from this world until all sciences had been granted to him and all forms of knowledge had been established for him with certainty.

The summary is that it is not permissible to attribute to the Prophet عليه السلام ignorance of those detailed Shari'ah matters whose invitation he was commanded to give, because it is not correct that Huzoor عليه السلام would invite toward matters that he himself did not know.

## ♦ Fourth Section: Huzoor Was Protected From The Effect Of Shaytan And From Every Evil And Corruption ♦

It should be clear that the Ummah agrees that Huzoor عليه السلام is protected and infallible from Shaytan, and Allah عز وجل is his Protector. Shaytan can neither cause any harm to his sacred body nor place any whisper into his purified heart.

It is narrated from Hazrat Ibn Mas'ud رضي الله تعالى عنه that Huzoor عليه السلام said: "There is no one among you except that a companion from the jinn and a companion from the angels has been appointed with him." The Companions submitted: "Even for you?" He said: "Yes, but Allah عز وجل helped me against him, and he accepted Islam."

In another hadith, it is mentioned that now he says nothing to him except good, like an angel.

Shaytan tried to disturb Huzoor عليه السلام during prayer and attempted several times to harm him, but he failed. Huzoor عليه السلام gained control over him, and he even said to his Companions: "I thought of tying him to a pillar so that all of you could see him."

When Shaytan could not harm Huzoor عليه السلام, he used his enemies as a means. He came as the old man of Najd to the gathering of the disbelievers of Quraysh and incited them against Huzoor عليه السلام.

If someone presents the statement of Hazrat Ayyub عليه السلام:

*"Shaytan has afflicted me with hardship and pain." (Sad: 41)*

It is not permissible here to say that Shaytan made him ill and caused harm to his body, because this occurred only by the command of Allah عز وجل so that He may test him. In one narration, the harm Shaytan caused him was through whispering to his wife.

Then there is the incident in which Huzoor عليه السلام missed prayer due to sleeping in a valley, and he said that this was a valley where Shaytan was present. Hazrat Musa عليه السلام also struck someone and then said that this action was from Shaytan. It should be understood that in Arabic speech, every bad matter that proceeds from someone, or every disliked action, is often attributed to Shaytan. For example, Huzoor عليه السلام said regarding the one who passes in front of those praying: "Fight him, for he is Shaytan."

The presence of Shaytan in the valley does not necessitate that Shaytan overpowered Huzoor عليه السلام. Rather, the outward wording of the hadith also shows, as comes later, that Shaytan came to Hazrat Bilal رضي الله تعالى عنه and lulled him to sleep by patting him. Therefore, the overpowering was only over Hazrat Bilal رضي الله تعالى عنه, who had been appointed for the performance of Fajr prayer.

## ♦ Fifth Section: The Infallibility Of The Statements Of Huzoor ♦

The proof of the infallibility of the statements of Huzoor عليه السلام is established through clear evidence, along with the sound miracle proving his truthfulness. Whatever the Messenger of Allah said, he said the truth.

There is consensus that it is not permissible for the Prophet عليه السلام to say anything contrary to reality in conveying the message or in anything he conveys to us from his Lord, whether he is in a state of happiness or anger, health or illness.

In the hadith of Hazrat Abdullah ibn Umar رضي الله تعالى عنهما, it is mentioned that he submitted to Huzoor عليه السلام: "Should I write down whatever you say?" He said: "Yes." He submitted: "Whether you are pleased or angry?" He said: "Yes, because in all these states I say nothing except the truth."

In this matter, if any report contrary to reality is found, it is not authentic. That Huzoor عليه السلام is truthful and protected in every state is necessary by proof and by the consensus of the Ummah.

## ♦ Sixth Section: Answers To Objections ♦

There is a narration that Shaytan caused words to pass upon the blessed tongue of Huzoor عليه السلام that were not verses. Regarding this narration, Qadi Iyad Maliki رحمة الله تعالى عليه says that it is not found in any reliable hadith book, its narrators are not trustworthy, and it was transmitted by those writers of history and tafsir who write down every narration. No one has narrated its chain connected to the Companions, nor is it raised to Huzoor عليه السلام.

Regarding this, Abu Bakr al-Bazzar said: "We do not know of any chain for this hadith reaching Huzoor عليه السلام, nor is it permissible to narrate it."

As for its meaning, there is consensus that Huzoor عليه السلام is protected and pure from such low narrations. What is mentioned in it, that Huzoor عليه السلام supposedly wished for verses to be revealed praising idols, is disbelief. Furthermore, that Shaytan could overpower him, make him forget the Qur'an, and insert words that were not verses is all impossible.

It cannot happen in any way, knowingly or unknowingly, that such matters occur from the Prophet عليه السلام.

Likewise, narrations in which it is said that Huzoor عليه السلام said such a thing because of sleepiness are also incorrect, because this too is not possible.

Narrations of this kind cannot place doubt in the heart of any Muslim, because these stories are from people who became apostates. It is astonishing that any sound-minded person would even pay attention to such narrations.

## ♦ **Seventh Section: Truthfulness In Worldly Matters And Human States** ♦

Until now, the discussion concerned speech related to conveying the religion. As for speech not related to conveying the religion, meaning reports that are not related to rulings, matters of the Hereafter, or attributed to revelation, but are instead narrated regarding worldly matters and the states of Huzoor عليه السلام, it is still wajib to consider Huzoor عليه السلام pure from any report of his being contrary to reality, whether intentionally, forgetfully, or by mistake.

He was protected in every state: happiness, anger, affection, temperament, illness, and other conditions. The proof of this is the agreement and consensus of the righteous predecessors. The Companions had complete certainty in every statement of Huzoor عليه السلام, and they would accept his statement in every matter.

Hazrat Umar رضي الله تعالى عنه expelled a Jew from Khaybar. The Jew disputed and said: "Huzoor عليه السلام kept me here, and you are expelling me!" Hazrat Umar رضي الله تعالى عنه said: "Do you not know that Huzoor عليه السلام also said: what will your condition be when you are expelled from Khaybar?" The Jew said: "That was his joke." Hazrat Umar رضي الله تعالى عنه replied: "O enemy of Allah, you lie."

Another point here is that when someone's statement turns out contrary to reality, doubt enters his speech. In hadith terminology, such a person may become regarded as unreliable in narration. His statement will not settle in people's hearts. Therefore, even if a person is trustworthy, if he has abundant confusion, heedlessness, and mistakes, narrating hadith from him is left.

Therefore, the correct position is that Prophethood must be kept pure and transcendent beyond such things, because the purpose of Prophethood is conveying, informing, and confirming. Reflect on the questions and statements of the disbelievers of Quraysh, and it will become clear how much they acknowledged his truthfulness.

## ♦ Eighth Section: Forgetfulness In Hadith ♦

If someone says: what is the meaning of the hadith in which Huzoor عليه السلام prayed Asr and gave salam after two rak'ahs, then a Companion submitted, "Was the prayer shortened, or did forgetfulness occur?" He replied, "Neither of these happened."

Here Huzoor عليه السلام negated both states: neither forgetfulness occurred, nor was the prayer shortened, even though one of the two matters apparently had to be true. You should know that scholars gave several answers to this event. Some of them are fair, while others are extremely harsh and biased.

The correct answer is that such actions occurred so that the Sunnah regarding forgetfulness could be taught. Therefore, he was truthful in his statement: neither forgetfulness occurred from him, nor did he shorten the prayer. Rather, it was instruction of the Sunnah: what should be done when such a matter occurs.

Another answer is that Huzoor عليه السلام informed according to his belief and inner awareness: "I did not forget, nor did I shorten." In one narration, it is mentioned: "I do not forget; rather, I am made to forget." When Huzoor عليه السلام negated it, he negated it from his own self. It is known that he was made to forget so that it would become Sunnah. From this too, it is clear that the statement of Huzoor عليه السلام was true: neither forgetfulness occurred from him, nor did he shorten the prayer.

If the story of Hazrat Ibrahim عليه السلام is mentioned, that he said three "untruths": "I am ill," "The largest of them did it," and that he called his wife his sister, then you should know that these statements are outside the category of falsehood.

The meaning of "I am ill" is: I am one who may become ill, meaning every created being is subject to illness. He used this as an excuse to his people for not going to the festival. Other explanations have also

been given, all showing that it was not falsehood.

As for the statement, "The largest of them did it," this was to reprimand his people.

As for calling his wife his sister, the meaning was that she was his sister in Islam. This too is true, because every believing man and believing woman are brother and sister. Besides this, such situations occurred in order to protect his intention from the enemy. Therefore, it was not falsehood.

## ♦ Ninth Section: The Infallibility Of The Limbs And Bodily Actions Of Huzoor ♦

All Muslims agree that the noble Prophets are pure and transcendent beyond every form of indecency and major sin. The proof of the majority in this matter is the consensus that we have mentioned, and scholars have also established it through rational proofs.

There is no disagreement among the scholars that the noble Prophets are protected from concealing the message and from falling short in conveying it, because infallibility itself requires this.

As for minor sins, one group of the righteous predecessors and others considered them possible for the Prophets عليهم السلام. Another group held that, just as they are protected from major sins, they are

also protected from minor sins.

This disagreement also exists because people differ in defining major and minor sins. Several statements are found regarding the definition of major and minor sins. Some scholars held that the Prophets are protected from intentionally entering disliked matters, and the majority position is that they are protected from minor sins as well.

One proof for this is that we have been commanded to follow the Prophets absolutely. When Huzoor عليه السلام saw someone doing something and did not forbid it, this became proof that the act was permissible. Since this is the rank of Huzoor عليه السلام, how can it be possible to allow the occurrence of something objectionable from him?

Once Huzoor عليه السلام removed his ring, and all the Companions removed their rings. When he removed his blessed sandals, all the Companions removed their sandals. There are many hadith and reports in this matter which cannot be encompassed, but taken together they make it decisively known that the Companions would follow and imitate the actions of Huzoor عليه السلام.

However, permissible matters may occur from the Prophets, because no blame comes upon them for these. Rather, they are allowed in permissible matters. Yet they do not turn toward permissible matters except to the extent needed: to fulfill necessity, gain strength to walk the path, reform the religion, and fulfill worldly needs.

## ♦ Tenth Section: Infallibility Before The Manifestation Of Prophethood ♦

Scholars differed over whether the Prophets are protected before Prophethood as well. Some regarded this as impossible, while others considered it possible. The correct position is that by the will of Allah عز وجل, they are pure and transcendent beyond every defect and deficiency, and beyond every evil that could create doubt.

How could it be otherwise, when even conceiving this issue is impossible? Sins and prohibited matters exist only after the establishment of Shari'ah. Regarding the state of Huzoor عليه السلام before revelation, people differed over whether he followed a previous Shari'ah or not.

A group said that he did not follow any specific Shari'ah, and this is the statement of the majority. Based on this statement, disobedience did not exist at all in that period, and such matters were not applicable to him, because all of them follow after the establishment of Shari'ah. There are other statements as well. One group held silence. The most apparent school in this matter is that of Qadi Abu Bakr رحمه الله تعالى عليه: that Huzoor عليه السلام did not act upon any specified Shari'ah.

## ♦ Eleventh Section: Actions That Occurred Without Intention Or Choice ♦

As for those Shari'ah matters which, if they occur from ordinary people without intention, they are not held accountable for them, then it is even more necessary that the Prophets not be held accountable for them and that they not be considered disobedience. In this matter, they share the same ruling as their Ummahs.

This has two categories. The first is a matter connected to the method of conveying, explaining the Shari'ah, rulings, and teaching the Ummah through that action, so that it may be used as proof and followed. The second is an action outside this and specific only to the personal state of the Prophets.

According to a group of scholars, the first category of action has the same ruling as forgetfulness in speech, though we have already explained that, by agreement, this is impossible for Huzoor عليه السلام, and that he is protected from this being attributed to him intentionally or forgetfully.

For this reason, scholars say that the actions of Huzoor عليه السلام that fall in this category are like speech, in which no contradiction is permissible in any way, whether intentionally or through forgetfulness, because his actions, from the perspective of conveying the message, carry the meaning of speech. There are further scholarly discussions in this matter.

## ♦ Twelfth Section: A Complete Discussion On Hadith Of Forgetfulness ♦

The hadith of forgetfulness narrated regarding Huzoor عليه السلام in prayer are three. One is the incident in which he gave salam after two rak'ahs. Another is the hadith in which, after two rak'ahs, he stood for the third without sitting. The third is that he prayed five rak'ahs of Zuhr.

These three hadith are based on forgetfulness that occurred in actions. In this was the wisdom of Allah عز وجل: that the Sunnah would be taught in such matters. Conveying through actions is clearer than conveying through speech and removes more possibilities. This does not contradict the miracle of Huzoor عليه السلام.

Huzoor عليه السلام said: "I am human in outward form; I forget as you forget. So when forgetfulness occurs, remind me."

He also said: "May Allah have mercy on the person who reminded me of such-and-such verse which I had left out forgetfully." It is also narrated that it had been made forgotten to him. He also said: "I am made to forget so that I may establish the Sunnah."

Huzoor عليه السلام said: "How evil is the person among you who says, 'I forgot such-and-such verse.' Rather, he should say, 'I was made to forget.'"

There is further scholarly detail in this matter.

## ♦ **Thirteenth Section: The Prophets Are Protected Even From Committing Minor Sins** ♦

This section refutes those who consider minor sins possible for the Prophets.

Those who considered this possible used several explicit texts of the Qur'an and hadith as evidence. If they held to the outward meanings of those texts, it would lead to allowing major sins and breaking consensus, which no Muslim can accept.

The commentators differed regarding the meanings of the texts they use as evidence, and many statements of the righteous predecessors have been narrated against the conclusion they try to impose. Since there is no consensus upon their school, and since old disagreement exists regarding their evidences, and since proofs exist showing the error and incorrectness of their statement and the correctness of the other statement, it is wajib to leave it and turn toward the correct position.

Now we look at the proofs.

## ♦ Fourteenth Section: Removing The Difficulty Regarding Sin Being Attributed To The Prophets ♦

In several verses and hadith, words occur which outwardly describe the slips of the Prophets with terms such as "sin" and "wrongdoing." However, these have been interpreted.

Regarding the forgiving of the earlier and later "errors" of Huzoor عليه السلام, several statements exist. For example, some said that the intended meaning is his Ummah; others said that Hazrat Adam عليه السلام is intended. Some scholars took the meaning here as purification from every defect and deficiency. Another statement is that it refers to slips before Prophethood. There are many statements and detailed discussions in this matter.

The explanation of the verse in Surah Tawbah, "Allah forgive you; why did you give them permission?" has already passed in the first part.

Hazrat Adam عليه السلام did not eat the fruit with the intention of deliberate opposition, and this was not disobedience. Rather, he forgot. Likewise, there is no disobedience in the story of Hazrat Yunus عليه السلام.

The slips that occurred from the noble Prophets were due to forgetfulness, and there is no blame in that.

If someone says: what is the meaning of the repeated mention in the Qur'an and hadith of sins, repentance, seeking forgiveness, crying, and humility from the Prophets, while they acknowledged these matters and feared them? Does one without sin also fear?

Then know the answer, and may Allah عز وجل grant us and you ability. The lofty rank of the Prophets, their elevated recognition of Allah عز وجل, their standing upon the way of the servants of Allah, and their recognition of the awe, greatness, firm grasp, and power of Allah, all moved them toward fear of Allah, awe of Him, and concern over His grasp. These matters may have been such that ordinary people would not be held accountable for them.

The state of the Prophets was that they feared even in matters where there was no prohibition and no command. This is because of their high rank. Their slips are such that, like the good deeds of the righteous, in relation to their exalted rank they resemble sins; not that they are sins like our sins.

Some scholars said that the Prophets were taken to account even for the slightest slip because of their great rank in the court of Allah. Others, despite committing many times more discourtesy, are overlooked because their matter is not given the same weight. Allah عز وجل taking them to account in this world is so that their degrees may rise even higher.

Some theologians said that the slips of the Prophets are outwardly slips, but in reality they are their miracles and nearness, as we have explained earlier.

Regarding the Prophets seeking forgiveness, one statement is that their abundant repentance was for constant humility and expression of servanthood, not because of acknowledging fault. It was gratitude for the blessing of Allah عز وجل. Huzoor عليه السلام said: "I am protected from being held accountable for what is earlier and later, but should I not be a grateful servant of Allah?" He also said: "I have more fear of Allah than you and know taqwa more than you."

There is also a subtle meaning in repentance and seeking forgiveness: it is a desire for the love of Allah عز وجل.

## ♦ **Fifteenth Section: Warnings Regarding The Rights Of Messengerhood And Prophethood** ♦

From this discussion, it will have become clear that Huzoor عليه السلام is completely protected from being unaware of the Divine Being. He is also protected from falsehood and speaking contrary to reality. Its occurrence from him is impossible according to Shari'ah, reason, and consensus. His protection from minor and major sins is also established, and he is pure from such matters in every state: happiness, grief, and anger.

It is now wajib and necessary upon you to hold firmly with full strength to the statements and actions of Huzoor عليه السلام, and to act upon them with complete firmness, as a miser holds tightly to something. You should value these accounts greatly, gain knowledge

from their immense benefits, and know the rights of Huzoor عليه السلام: which rights are wajib and which are permissible, so that you remain protected from opposing them. This cannot happen without knowledge.

Whoever holds a belief regarding Huzoor عليه السلام that is not correct to believe about him deserves Hell.

## ◆ Sixteenth Section: The Infallibility Of The Angels ◆

There is consensus that all angels are believers and possess rank. In the matter of infallibility, they are equal to the Prophets.

One group held that all angels are protected from sins. The proof is that Allah عز وجل says:

"They do not disobey Allah in what He commands them, and they do what they are commanded." (*at-Tahrim: 6*)

Verses of this kind, in which the angels fulfilling the command is mentioned, are proof.

Another group held that this is specific to those angels who are Messengers and near ones. They mentioned evidences from biography, history, tafsir, and other sources. The correct school in this matter is that all angels are protected and pure from every evil.

Those who say that all angels are not protected use the story of Harut and Marut as evidence. You should know that whether those narrations are weak or sound, none of them is narrated from Huzoor عليه السلام, nor is this something that can be known by analogy. As for what is mentioned in the Qur'an, the commentators differed over its meaning, and all such reports came from the books and falsehoods of the Jews.

First, there is disagreement regarding Harut and Marut themselves: whether they were angels or human beings, and whether the verse refers to angels or not. According to most commentators, two angels tested the people by teaching them magic, informing them, and saying: "This is an act of disbelief; whoever learns it will become a disbeliever, and whoever refrains from it will remain a believer."

The Qur'an says:

*"We are only a trial, so do not lose your iman." (al-Baqarah:*

*102)*

Here, the action of these two angels was obedience to Allah عز وجل. Where, then, is the sin? They were only for testing others.

There are many reports in this chapter that have no reality. Sound narrations reject them. We do not occupy ourselves with such useless matters.

# Chapter Two: The Special Nature Of The Prophets In Worldly Matters And The Application Of Human Conditions To Them

## ♦ Human Conditions ♦

We have already explained that Huzoor عليه السلام and all the Prophets are from humankind, and that their bodies and outward states are human. It is possible for calamities, changes, and illnesses to reach their outward bodies, and they too must taste death.

Allah عز وجل created every human being in such a way that changes occur in him. Huzoor عليه السلام became ill, felt heat and cold, experienced hunger and thirst, felt anger and grief, and experienced tiredness and pain. Huzoor عليه السلام also fell from a horse, which wounded one side of his blessed body. (*Bukhari*)

The disbelievers caused pain to the blessed teeth of Huzoor عليه السلام. Poison was given to him. Magic was also performed against him. He also used treatment, ruqyah, and similar means. Then, after completing his outward term, he met the Highest Companion.

These are all human states and signs from which there is no escape. Other Prophets besides Huzoor عليه السلام also suffered hardships. Some were even killed, some were cast into fire, some were cut with saws, and at times Allah عز وجل protected some of them from such things. Some were saved by Allah when the disbelievers gained power over them.

Allah عز وجل concealed our Prophet عليه السلام from the eyes of his enemies and protected him in the Cave of Thawr. He protected him from the stone of Abu Jahl, stopped the horse of Suraqah, and saved him from the poison of the Jewish woman. In this way, all the Prophets were both tested with pains and protected.

This is due to complete wisdom: so that in such moments their greatness and nobility become manifest, their human nature is firmly established, and the doubts of weak hearts regarding them are removed. It also prevents people from falling into misguidance because of the wonders that appear at their hands, as the Christians went astray regarding Hazrat Isa عليه السلام. It also gives consolation to their Ummahs through their bearing hardship, and their reward before their Lord becomes immense. Thus the favor of Allah عز وجل upon them becomes complete.

Some scholars of verification said that these changes are specific to their bodies, while their inner reality is pure, protected, and transcendent beyond all of them, and is like that of the angels. This is because they receive reports from the angels. In other words, the effect occurs upon the outward body, not upon the inner reality.

When an ordinary person sleeps, both his heart and eyes sleep. But Huzoor عليه السلام said: "My eyes sleep, but my heart remains awake."

Huzoor عليه السلام also said: "My Lord feeds me and gives me drink." Therefore, when an ordinary person remains hungry and thirsty, his body weakens and his powers end, causing his strengths to disappear. But the state of Huzoor عليه السلام was not like this.

## ♦ First Section: The Effect Of Magic Upon Huzoor ♦

If you say: narrations mention that magic was performed upon Huzoor عليه السلام. Hazrat Aishah رضي الله تعالى عنها narrated that Huzoor عليه السلام would think that he had done something, though he had not done it. In another narration, it goes so far as to mention that he would think he had gone to one of his wives, though this had not occurred. How can such a state come upon Huzoor عليه السلام when he is protected?

You should know that this narration is sound, though objections have been raised against it. Magic is like an illness. Just as other illnesses are established regarding Huzoor عليه السلام, this too does not require denial of his Prophethood.

As for the matter that he imagined he had done something though he had not done it, this also does not imply any objection against his conveying of the message, nor against his Shari'ah, nor against his

truthfulness. It has already been established by proofs and consensus that Huzoor عليه السلام is protected. These matters belong to worldly conditions that are possible regarding him.

The narration that Huzoor عليه السلام would think he had done something though he had not done it refers only to imagination; it was not something relied upon as true. Sufyan said that this was the most severe effect of magic.

Abdur Razzaq رحمه الله تعالى عليه narrated this hadith of magic: a Jewish person performed magic upon Huzoor عليه السلام and buried the material of the magic in a well, until it was close that Huzoor عليه السلام might deny his own sight. Then Allah عز وجل guided him to the actions of the Jews, and Huzoor عليه السلام had it removed from the well.

There are other narrations of this kind. Their meanings show that the magic did not gain control over his heart, belief, or intellect. Its effect was only upon his sight, his being prevented from his wives, his eating and drinking, bodily weakness, and illness, meaning that because of it he became ill.

It is also possible that the meaning of the statement, "he would think that he had gone to his wife though he had not gone," is that the preliminary effects and causes connected with conjugal ability would appear to him, but when he intended to go near them, the effect of the magic would present itself, and he would not find the bodily strength to do so.

There is no objection in this, because these matters occurred due to the effect of magic.

## ♦ Second Section: The State Of Huzoor In Worldly Matters ♦

Those were the states of his sacred body. As for his states in worldly matters, we now examine them according to three categories: belief, speech, and action.

As for belief in worldly matters, it is possible that regarding some worldly matter he held an understanding and the opposite appeared, or that there was uncertainty or assumption in some worldly matter. This is unlike matters of Shari'ah, in which this is impossible.

It is narrated that when Huzoor عليه السلام came to Madinah, he saw people joining the male and female date-palm trees. He said: "If only you did not do this, it might be better for you." They stopped doing so, and that year the fruit was less. This was mentioned to him, and he said: "I am only human. When I command you regarding a religious matter, then act upon it; and when I say something to you from my own opinion, then I am only human." (*Muslim*)

In the narration of Hazrat Anas رضي الله تعالى عنه, he said: "You know your worldly matters better." (*Muslim*)

These were matters that he said in worldly affairs according to his assumption. They were not matters he stated through ijtiḥad in order to establish something as Shari'ah or Sunnah, whose following would be obligatory.

Likewise, on the day of Badr, when Huzoor عليه السلام camped at a place, a Companion submitted: "Is this a place where Allah commanded you to stop, so that we cannot move ahead from it, or is it your opinion and a strategy of war?" He replied: "No, it is my opinion and a strategy of war." The Companion submitted: "Then this is not a suitable place to camp. Rather, we should go near the water of the people and camp there, and close the other wells besides our own, so that we may drink water and they may not drink."

Huzoor عليه السلام said: "You have given sound counsel," and he did as the Companion had suggested, because Allah عز وجل says: "And consult them in matters." (*Aal Imran: 159*)

In the same way, he took counsel in many other matters. These were worldly matters of this category, in which religious knowledge had no role, neither in belief nor in teaching. Therefore, applying this to him is permissible. However, this was not the case in most matters. It is transmitted by tawatur that Huzoor عليه السلام spoke regarding subtle matters, worldly interests, and governing various groups of worldly people in such a way that such knowledge in a human being is itself a miracle. This has already been mentioned in the chapter on miracles.

## ♦ Third Section: Human Judgments And Belief ♦

As for the human rulings and judgments issued by the blessed hand of Huzoor عليه السلام, and his way of distinguishing true from false, this was according to the method he himself explained. He said: "I am only human. You bring disputes to me. It may be that one of you is more forceful than the other in presenting his proof. I judge according to what I hear. So if I award someone the right of his brother, he must not take anything from it, for in that case I am giving him a piece of fire."

In the narration of Hazrat Umm Salamah رضي الله تعالى عنها, Huzoor عليه السلام said: "Perhaps one of you is more eloquent than another, so I think he is truthful and judge in his favor."

Huzoor عليه السلام would issue rulings according to outward states. He judged by dominant assumption, witnesses, and the oath of the one swearing.

In this is the wisdom of Allah عز وجل. If He had willed, He could have revealed to Huzoor عليه السلام the secrets of the hearts of the Ummah, and judgment could have been given according to that. But Huzoor عليه السلام is to be followed and imitated. If he had judged according to his knowledge of hidden realities, the Ummah would have had no way to follow and imitate him in deciding cases.

This occurred so that the entire Ummah could follow him, and whoever judges may judge according to the Sunnah. It also occurred so that the judges of the Ummah of Huzoor عليه السلام could receive the honor of following this way, relying upon what is transmitted from Huzoor عليه السلام, so that the law of his Shari'ah would be arranged and firmly established.

## ♦ Fourth Section: The Worldly Statements Of Huzoor ♦

As for worldly statements that Huzoor عليه السلام made regarding his own states or the states of others, whether about something he would do in the future or had done in the past, we have already explained that any form of speaking contrary to reality is impossible for him in every state: intentionally or forgetfully, in health or illness, in happiness or anger. In every case, he is protected from this.

As for statements whose outward meaning is different from the inner intent, it is permissible for such speech to occur from Huzoor عليه السلام, especially when a particular benefit is intended. For example, during military expeditions, Huzoor عليه السلام would use indirect expression and conceal his hidden intention so that the enemy, if informed, would not prepare to defend itself.

Likewise, regarding the pleasant humor of Huzoor عليه السلام, it is narrated that he said: "I will certainly mount you upon the child of a she-camel." Also, regarding the woman who asked him about her

husband, he said: "Is he the one in whose eye there is whiteness?" In reality, all these statements were true: every camel is the child of a she-camel, and every human eye contains whiteness.

Huzoor عليه السلام certainly said: "I do engage in pleasant humor, but I say only the truth."

All of these matters are from the categories of reports. As for statements that are not reports, but are commands and prohibitions in worldly matters, here too no contradiction is sound from Huzoor عليه السلام. It is not permissible that he command someone or forbid someone from something whose inward reality is contrary to its outward form.

Huzoor عليه السلام said that it is not possible for any Prophet to betray with the eyes. How then could Huzoor عليه السلام betray with the heart?

As for the story of Hazrat Zaynab bint Jahsh رضي الله تعالى عنها and Hazrat Zayd رضي الله تعالى عنه, to say that Huzoor عليه السلام became attracted to her, or that he came to love her, or that she appeared pleasing to him, and then that he wished Hazrat Zayd رضي الله تعالى عنه would divorce her, is a grave defect and is not befitting the rank of Huzoor عليه السلام. It is not possible that Huzoor عليه السلام would turn his gaze toward worldly beauty in a way that had been forbidden. Such statements arise from envy, and Huzoor عليه السلام could not choose such a thing.

In the story of Hazrat Zayd رضي الله تعالى عنه, the Divine wisdom was that the customs of the age of ignorance would be refuted. Allah عز وجل said:

*"Muhammad is not the father of any of your men." (al-Ahzab: 40)*

And He said:

*"So that there may be no difficulty for the Muslims." (al-Ahzab: 37)*

## ♦ Fifth Section: Explanation Of The Hadith Of The Written Document ♦

If it is said: if the Prophet is protected, then what is the meaning of the hadith that at the time of the passing of Huzoor عليه السلام, some people were present in his sacred home, and Huzoor عليه السلام said: "Bring me something so that I may write a document for you, after which none of you will go astray." Some people then said that this state was due to the severity of pain.

In one narration, when Huzoor عليه السلام said this, they began disputing among themselves and saying: "Do you not see the state of Huzoor? Is this due to severe pain?" Huzoor عليه السلام then said: "Leave me in my state. Whatever state I am in is better."

In some chains, it is mentioned that Huzoor عليه السلام was in severe illness, and regarding the writing, Hazrat Umar رضي الله تعالى عنه said: "Why cause Huzoor difficulty with writing, when the Book of Allah is sufficient for us?" The noise increased, so Huzoor عليه السلام said: "Stand up from near me."

In one narration, the people in the house differed and argued. Some said to bring the writer near so that Huzoor عليه السلام could dictate the document, while others said what Hazrat Umar رضي الله تعالى عنه had said.

Our imams said in this connection that our Prophet was not protected from illnesses, and among human conditions is severe pain. However, he was certainly protected from saying anything, even in severe pain, that would harm his miracle or require corruption in his Shari'ah.

Scholars differed regarding this hadith: when Huzoor عليه السلام commanded that the writer be called, why did they differ? One answer scholars gave is that difference has several types: some wajib, some recommended, and some permissible, and this is understood through contextual signs. Perhaps here, from some contextual sign, some people understood that this act of Huzoor عليه السلام was not a firm resolve; meaning, the command was not wajib, but rather optional for the people, either recommended or permissible. It is also possible that some did not understand it. Therefore, someone said to ask Huzoor عليه السلام. When disagreement arose among them, Huzoor عليه السلام left it because it was not a firm resolve.

It may also be that people saw the view of Hazrat Umar رضي الله تعالى عنه as good. Scholars then said that Hazrat Umar's statement may have been out of love, not wishing to burden Huzoor عليه السلام with writing in that state.

Some said that Hazrat Umar رضي الله تعالى عنه differed out of fear that Huzoor عليه السلام might write a command that the Ummah would be unable to bear, and he regarded ijtiḥad, reflection, and searching for the truth as better for the Ummah. Hazrat Umar رضي الله تعالى عنه knew that the foundation of the Shari'ah and the religion had already been established, because Allah عز وجل said:

*"Today I have completed your religion for you." (al-Ma'idah:*

3)

And because Huzoor عليه السلام said: "I advise you to hold firmly to the Book of Allah and my family."

As for the statement of Hazrat Umar رضي الله تعالى عنه, "The Book of Allah is sufficient for us," it was a reply to the one who disputed with Huzoor عليه السلام, not opposition to the command of Huzoor عليه السلام.

Another statement is that Hazrat Umar رضي الله تعالى عنه feared that the hypocrites and those in whose hearts was disease might criticize and say that this document was made privately, and begin saying many things, just as the Rafidis fabricated claims regarding a will and other matters.

Another statement is that this was from the knowledge of Huzoor عليه السلام, as a form of consultation and choice for them: whether all would agree or disagree. When disagreement appeared among them, Huzoor عليه السلام left it.

## ♦ Sixth Section: Explanations Of Words Of Supplication Against Others ♦

If someone asks for an explanation of the hadith narrated from Hazrat Abu Hurairah رضي الله تعالى عنه, in which he said that he saw Huzoor عليه السلام making this dua: "O Allah, Muhammad is only human; he becomes angry as humans become angry. I have certainly taken a promise from You, O Allah, and You will never go against Your promise to me. Therefore, whichever Muslim I hurt, or speak harshly to, or strike with a whip, make that for him an expiation and nearness through which he may attain Your nearness on the Day of Judgment." In one narration: "Make it a cause of purification, forgiveness, and mercy for him."

It cannot be correct that Huzoor عليه السلام would strike or curse someone undeserving. Huzoor عليه السلام is protected from that. Therefore, you should know that the first statement of Huzoor عليه السلام, "O Allah, he was not deserving of it," means: O Allah, in Your knowledge, his inner state was not deserving of it, because my knowledge is according to the outward, as he himself said. This statement also carries the wisdom already mentioned: that in humility and self-effacement too, his Ummah may follow him.

Thus, whoever Huzoor عليه السلام struck, disciplined by harsh words, or cursed, was deserving according to his outward state. Then, out of compassion and kindness for his Ummah, and because of the quality of mercy for Muslims with which Allah عز وجل described him, he made

special dua for them. He feared that Allah عز وجل might accept his supplication against them, so he prayed: O Allah, make this supplication and this action a mercy for him.

This is the meaning of his statement that the person may not be deserving of it. It does not mean, معاذ الله, that rage and anger caused him to do such an action toward an undeserving Muslim.

His statement, "I become angry like a human," should not be understood to mean, معاذ الله, that anger and rage would move him toward an improper action. Rather, it is possible that anger moved him to curse or speak harshly as a form of punishment; or that there was some possibility in the punishment, and forgiveness was also permissible; or that in that matter he had the choice to punish or forgive.

It is also possible that this dua, and supplications against others on several occasions, were not meant with deliberate intent, but were according to the habit and idiom of the Arabs, without intending acceptance. For example, the statements of Huzoor عليه السلام: "May your hand be covered in dust," and "May Allah not fill your stomach," and similar common expressions of supplication against someone.

It is mentioned among the qualities of Huzoor عليه السلام that he was not foul-spoken and did not curse. At most, at the time of correction, he would say about someone: "What is the matter with him? May his forehead be covered in dust." Therefore, the hadith mentioned should be understood in this meaning.

Even then, out of compassion for his Ummah, Huzoor عليه السلام feared that such supplications might be accepted. Therefore, he took a covenant from his Lord that even these expressions and idioms should become a means of purification, mercy, and nearness for Muslims.

Sometimes, Huzoor عليه السلام would say this out of compassion and love for the person against whom such words had been said, so that he would not become frightened of the Prophet's curse, think himself truly deserving of it, regard it among accepted supplications, and fall into despair.

At times, Huzoor عليه السلام asking his Lord regarding the one whom he had struck with a whip or spoken harshly to was proper and sound, so that it would become an expiation for him, or so that the hurt he experienced would erase his offense. It is possible that receiving punishment in this world becomes a cause of forgiveness and pardon for him in the Hereafter, as mentioned in another hadith: whoever commits such an offense and is punished in this world, that punishment becomes his expiation.

## ♦ Seventh Section: The Worldly Actions Of Huzoor ♦

As for the worldly actions of Huzoor عليه السلام, their ruling is the same: even in worldly actions, he is protected from sins and disliked matters, as we have already explained. As for forgetfulness or mistake in some action in the manner already described, that is

possible, and these matters do not harm his Prophethood. Rather, their occurrence is also from rare matters, because his general actions were correct. In fact, most of them, or all of them, stood in the place of worship and nearness to Allah عز وجل, as we have explained.

This is because the Prophet عليه السلام would choose worldly actions only to the extent needed: enough to fulfill necessity and preserve bodily life. In this there is benefit and wisdom, because his noble being was one that worshipped his Lord, established His Shari'ah, and fulfilled the political and communal affairs of his Ummah.

The actions that occurred between him and his Ummah were carried out in such a way that he treated them well, expanded goodness for them, spoke good words, listened to them, won over the rebellious, overcame the stubborn enemy, and dealt gently with the envious. All these actions and matters are true, along with his righteous deeds and sacred practices.

At times, the worldly actions of Huzoor عليه السلام differed according to different circumstances, and he would prepare means for matters resembling worldly actions. When he went to someone nearby, he would generally ride a donkey. In travel, he would ride a camel. In the battlefield of jihad, for firmness he would ride a mule, and he would also ride a horse. He kept a horse for sudden needs and for assistance when cries for help came.

For the benefit of the Ummah and for personal interests, he would also change his clothing and states. He would choose for his Ummah those worldly matters that circumstances required, and he would dislike the opposite, even if in his own view goodness appeared in something else.

For example, he would leave some things because of some actions, though he considered doing them better than not doing them. At times, even in religious matters, he would do something in which he had the choice to do or not do.

For example, he went out from Madinah toward Uhud, though his usual method at the time of jihad was to remain fortified in Madinah. Likewise, despite knowing with certainty the condition of the hypocrites, he left killing them for the sake of winning over others and out of regard for their Muslim relatives. He also disliked that people should say, "Muhammad عليه السلام kills his own companions," as mentioned in hadith.

Similarly, he did not choose to rebuild the Ka'bah upon the foundations of Hazrat Ibrahim عليه السلام. He left this out of consideration for the hearts of Quraysh, and out of fear that if its foundation were changed, their hearts might become averse and their previous hostility toward Islam and Muslims might return. Therefore, he left it as it was. He said to Umm al-Mu'minin Hazrat Aishah رضي الله تعالى عنها: "If your people had not been close to the time of disbelief, I would certainly have completed the Ka'bah upon the foundations of Ibrahim عليه السلام."

Likewise, he would do something and then leave it because goodness lay in something else, such as camping near the wells at the Battle of Badr. Or like his statement during the Farewell Hajj: "If I had known earlier what I know now regarding my matter, I would not have brought the sacrificial animal."

He would meet enemies with a cheerful face to win their hearts, and he would show patience over the harm of the ignorant. He said that very evil are the people from whose evil others keep away. Yet he would grant fine things to such people so that they would come to love him, his Shari'ah, and the religion of his Lord.

In his sacred home, he would also do work that servants and attendants do. At the same time, he possessed such awe that nothing appeared from any side around it. Those present in his gathering would sit as though birds were perched upon their heads.

He would speak with those who sat with him as though they were already familiar. He would express wonder as they expressed wonder, and he would smile and laugh as they smiled and laughed. Through this openness of face, people became devoted to him. He kept no rancor in his heart toward those who sat with him.

Huzoor عليه السلام said: "It is not suitable for a Prophet that his eye be treacherous."

If you ask: what is the meaning of the incident in which a young man came, and Huzoor عليه السلام said, "He is the elder son of the household," and treated him with kindness and affection; then after he left, he said to Hazrat Aishah رضي الله تعالى عنها: "He is the worst of people, from

whose evil people protect themselves." How can it be permissible that the outward be contrary to the inward from him, and that he say such things behind him?

The answer is that his action was to please that person's heart, so that his iman might remain firm and his companions might enter Islam because of it. When they saw him being treated in that way, they would be drawn toward Islam. Such conduct from him was so that, through worldly gentle dealings, they would incline toward religious governance, meaning they would accept Islam. Huzoor عليه السلام would also make hearts happy by giving the wealth of Allah عز وجل; so how much more could gentle speech have an effect?

Hazrat Safwan said that when Huzoor عليه السلام was the most disliked of creation to him, he gave him much wealth. He continued giving until Huzoor عليه السلام became the most beloved of creation to him.

The statement of Huzoor عليه السلام, "He is the elder son of the household," is in reality the opposite of backbiting. Rather, it is to warn one who does not know his condition, so that he may be cautious of him and not rely completely upon him, especially when he is the leader of a people. When such disclosure is due to necessity and the aim is to remove harm, it does not remain backbiting. Rather, at times it becomes wajib, just as the hadith scholars mention the deficiencies of narrators when investigating them.

If an objection is raised that Hazrat Yusuf عليه السلام placed the cup in his brother's belongings, then declared him a thief and kept him back, then it should be known that this plan was from Allah عز وجل.

When it is from Allah عز وجل, no objection can be made against it.

It is not permissible for us to attribute to the Prophets matters they did not say. Rather, such things should be kept far from them. As for explaining the slips of those besides the Prophets, that is not necessary, because non-Prophets are not infallible.

## ♦ Eighth Section: The Wisdom In The Prophets And Messengers Being Tested ♦

If someone says: what is the wisdom in illnesses coming upon the Prophets, and Allah عز وجل testing them, as occurred with Hazrat Ayyub, Hazrat Ya'qub, Hazrat Daniyal, Hazrat Yahya, Hazrat Zakariyya, Hazrat Isa, Hazrat Ibrahim, Hazrat Yusuf عليهم السلام, and others, even though they were the chosen, beloved, and selected ones of Allah among His creation?

Then know, and may Allah عز وجل grant ability to us and you, that all the actions of Allah are just, and all His words are true and cannot be changed. He tests His servants. He says:

*"So that We may see how you act." (Yunus: 14)*

And He says:

*"So that He may test which of them is best in action." (al-*

*Kahf: 7)*

And He says:

*"And so that Allah may make known the believers." (Aal*

*Imran: 140)*

And He says:

"And Allah has not yet tested your warriors, nor tested the patient."

*(Aal Imran: 141, explanatory rendering)*

And He says:

"We shall certainly test you until We make known those who strive among you and the patient, and We test your reports." *(Muhammad: 31)*

Thus Allah عز وجل placing them in different kinds of tests is for the elevation of their ranks. It is also to manifest their states and causes of patience, contentment, gratitude, obedience, reliance, surrender, dua, crying, and humility. Those who are tested may see mercy toward the afflicted and compassion toward those in suffering and pains, increasing their insight. These become a remembrance for others and counsel for those besides them, so that they may follow them in trials and calamities, console themselves by remembering what passed over them, and imitate them in patience.

It is also so that the slips and moments of heedlessness that occurred from them may be erased, so that they may appear in the court of Allah purified and cleansed, and receive complete reward.

It is narrated from the father of Hazrat Mus'ab ibn Sa'd رضي الله تعالى عنهما that he said: "I submitted to Huzoor عليه السلام: who are those upon whom the severest calamities and trials descend?" He replied: "The Prophets عليهم السلام. A person's affliction is according to his religion. Trials do not leave the special servants until they make him such that he walks upon the earth with no burden of error upon him."

Allah عز وجل says:

"And how many Prophets fought, with many men of Allah alongside them." (*Aal Imran: 146*)

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that a Muslim will continue to be tested in his life, children, and wealth until he meets Allah عز وجل with no burden of error upon him.

It is narrated from Hazrat Anas رضي الله تعالى عنه that Huzoor عليه السلام said: "When Allah عز وجل intends good for one of His special servants, He hastens hardships for him in this world. And when Allah intends evil for a soul, He leaves him in his sins until He gives him his full punishment on the Day of Judgment."

In another hadith, it is mentioned: "When Allah عز وجل makes a servant beloved, He afflicts him with pains so that he may cry and humble himself."

Samarqandi رحمه الله تعالى عليه and others mention that whoever is honored in the court of Allah عز وجل receives severe trials, so that his virtue becomes manifest and he becomes deserving of complete reward.

It is transmitted from Hazrat Luqman رحمة الله تعالى عليه that he said: "O my son, fire purifies gold and silver, and trials purify the Muslim."

It is transmitted that the reason Hazrat Ya'qub عليه السلام was tested regarding Hazrat Yusuf عليه السلام was that, due to love for him, he looked toward him during prayer while Hazrat Yusuf عليه السلام was absorbed in sleep.

Another narration says that he and his son Hazrat Yusuf عليه السلام were eating a roasted goat and laughing. In their neighborhood, an orphan smelled it, desired it, and began to cry. Because of the child's crying, his elderly mother also began to cry, though only a wall stood between them. Hazrat Ya'qub عليه السلام and his son were unaware of this. Thus Hazrat Ya'qub عليه السلام was reproached with grief and weeping over Hazrat Yusuf عليه السلام. He wept so much that the sockets of both eyes sank, and his eyes became white with sorrow.

When he later learned of this, he spent the rest of his life having it announced at his house that whoever did not have provision for the day should come and take from the family of Ya'qub. As for Hazrat Yusuf عليه السلام, Allah عز وجل has described the trials through which he was reproached.

It is narrated from Hazrat Layth رحمة الله تعالى عليه that the reason Hazrat Ayyub عليه السلام was afflicted with pains was that he went with the people of his town to the king there to complain of his oppression. The people of the town spoke harshly to the king, but Hazrat Ayyub عليه السلام spoke gently to him in order to protect his fields. Because of this, Allah عز وجل afflicted him with trial and hardship.

With these same benefits in view, illness and pain became severe upon Huzoor عليه السلام. Hazrat Aishah رضي الله تعالى عنها said: "I never saw anyone experience pain as severe as Huzoor عليه السلام."

It is narrated from Hazrat Abdullah رضي الله تعالى عنه: "I saw Huzoor عليه السلام during his illness, and he had a severe fever. I submitted: 'You have a very severe and intense fever.' He said: 'Yes, I experience the intensity of fever equal to two men among you.' It was asked: 'Is this so that you receive double reward?' He said: 'Yes, it is for that.'"

In the hadith of Hazrat Abu Sa'id رضي الله تعالى عنه, a man placed his hand upon Huzoor عليه السلام and said: "By Allah, I cannot keep my hand upon you because of the intensity of your fever." Huzoor عليه السلام said: "We, the group of Prophets, have double hardship. Some Prophets were martyred, and some were tested with poverty. These noble ones rejoiced over these trials just as someone rejoices over abundance."

It is narrated from Hazrat Anas رضي الله تعالى عنه that Huzoor عليه السلام said: "Immense reward is connected to immense trial." (*Tirmidhi*) When Allah عز وجل loves a people, He afflicts them with trials. Whoever is pleased with this, for him is the pleasure of Allah عز وجل; and whoever is displeased with it, for him is the displeasure of Allah عز وجل.

The commentators said that the statement of Allah عز وجل, "Whoever does evil will receive its recompense" (*an-Nisa: 123*), means that a Muslim is recompensed in the world through calamities, and they become an expiation for his sins.

Hazrat Abu Hurairah رضي الله تعالى عنه narrated that Huzoor عليه السلام said: "When Allah عز وجل intends good for someone, He places him in trial." He also said: "Whatever calamity reaches a Muslim, Allah عز وجل makes it an expiation for him, even if a thorn pierces him." There are many other narrations of this kind.

The second wisdom is that through these trials, the powers of the lower self become weakened, so that at the time of death the departure of the soul becomes easier. When the body becomes weak because of illness, the intensity of the final moments and the agony of death become lighter. This is unlike the person upon whom death comes suddenly and seizes him. It is observed that the states of the dying differ: upon some, hardship appears, and upon others, ease appears.

Huzoor عليه السلام said that the example of the believer is like the stalk of a crop, which the wind bends from side to side. In the narration of Hazrat Abu Hurairah رضي الله تعالى عنه, the believer is like a soft stalk that the wind bends; when the wind becomes still, the stalk returns to balance. This is the state of the Muslim: trials bend him.

The disbeliever is like a tree standing straight until Allah عز وجل breaks its neck. The meaning is that the Muslim, afflicted by calamity, struck by hardship, touched by illness, remains pleased with the Divine decrees, obedient to them, and bends his neck for the pleasure of Allah عز وجل. His not becoming displeased at these trials is like the soft stalk of crops that obeys, bends, then returns to balance. He turns back toward gratitude to his Lord and awaits mercy and reward.

When a servant reaches this state, neither the illness of death troubles him nor do trials make him displeased. The departure of the soul becomes easier for him, because he has already become accustomed to bearing hardships and pains, and he knows the reward that Allah عز وجل has stored for him. His heart is completely at peace.

This is unlike the disbeliever, whose affairs are mostly left loose and whose body remains healthy and sound like a tree, until when Allah عز وجل intends to destroy him, He breaks his neck suddenly and he does not even realize. Death seizes him without softness or ease; because of this, his death is very severe, and in the Hereafter their matter will be even harder.

For this reason, the righteous predecessors disliked sudden death. In this connection, there is the hadith of Ibrahim عليه السلام that he disliked a sorrowful death, meaning sudden death.

The third wisdom is that illnesses are messages of death. The more severe the illness, the greater the fear of death, and the more prepared one remains for death, with the opportunity for seeking forgiveness and other acts. He knows that he will meet his Lord, and these illnesses are informing him. Becoming unconcerned with this worldly home, which contains many corruptions, his heart becomes attached to the Hereafter.

He then fears the evil consequences of everything that makes him heedless of Allah عز وجل. He fulfills the rights of the servants. When he looks toward those dependent upon him, he makes a will for them

among those he leaves behind, or commands that they be looked after.

Regarding a person who died suddenly, Huzoor عليه السلام said, "Subhan Allah," as though something displeasing had become known to him. He said: "Deprived is the one who was deprived of making a will."

He also said: "Sudden death is comfort for Muslims, but it is a sorrowful seizure for the disbeliever and sinner."

This is because when death comes to a believer, he is usually prepared for it, since he is always acting upon the command of Allah عز وجل. So why should it not be mercy for him? Its coming upon such a person is easy in every way, however he dies, because he moves from the pains of the world toward the comfort of the Hereafter. This is like the statement of Huzoor عليه السلام that the Muslim is one who receives comfort and also gives comfort to others.

As for the disbeliever, he dies while unprepared for it, and sudden death surrounds him. Death then appears to him as the most severe thing, and separation from the world becomes a painful shock. This is extremely hard upon him.

Toward this meaning is the statement of Huzoor عليه السلام: "Whoever loves meeting Allah, Allah loves meeting him; and whoever dislikes meeting Allah, Allah dislikes meeting him."

## Fourth Part

# Chapter One: The Words By Which Insult And Disrespect Occur

## ♦ The Fourth Part ♦

This fourth part concerns the one who insults Huzoor عليه السلام, shows disrespect to him, or, Allah forbid, abuses Huzoor عليه السلام. Qadi Iyad Maliki رحمه الله تعالى عليه says: without any doubt, it has already been established through the Book, the Sunnah, and the consensus of the Ummah what rights of Huzoor عليه السلام are obligatory, and it has also been made clear what his favor is and what reverence, respect, and honor are due to him.

In view of these matters, Allah عز وجل has declared in His Book that causing pain and hurt to Huzoor عليه السلام is unlawful. The Ummah has consensus that whoever among the Muslims shows disrespect to Huzoor عليه السلام or speaks evil of him is to be killed. Allah عز وجل says:

"Indeed, those who hurt Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and He has prepared for them a humiliating punishment." (*Ahzab: 57*)

And He says:

"And those who hurt the Messenger, for them is a painful punishment." (*Tawbah: 61*)

And He says:

"And it is not fitting for you to hurt the Messenger of Allah, nor that you should ever marry his wives after him. Indeed, this is a grave matter with Allah." (*Ahzab: 53*)

Allah عز وجل also prohibited words with double meanings regarding Huzoor عليه السلام, saying:

"O believers, do not say *ra'ina*; rather say, *Look upon us,*' and listen carefully from the beginning." (*Baqarah: 104`*)

Of the same kind is that Huzoor عليه السلام forbade taking his kunniyah. He said: "Name yourselves with my name, but do not take my kunniyah as your kunniyah." This was so that his blessed person would be protected from hurt. When someone called out, "O Abu Qasim," Huzoor عليه السلام responded. The caller then submitted that he was not calling Huzoor عليه السلام, but someone else. At that time, Huzoor عليه السلام forbade people from taking his kunniyah, so that the hypocrites and mockers would not find an opportunity to hurt him.

The verifying scholars understood this prohibition to apply during his outward lifetime, and held it permissible after his passing, because the reason for the prohibition was hurt, and that reason no longer remained. There are many scholarly positions regarding this hadith, but this is not the place to mention them. The position we have mentioned is the way of the majority.

Allah عز وجل says:

"Do not make the calling of the Messenger among yourselves like the calling of one another." (*Nur: 63*)

It is narrated from Hazrat Anas رضي الله تعالى عنه: "You name your children Muhammad and then speak harshly to them!"

It is also narrated that Hazrat Umar Faruq رضي الله تعالى عنه wrote to Kufah that no one should be named with the name of the Prophet. In one narration, he saw a man named Muhammad being abused by another person, who was saying: "O Muhammad, may Allah do such-and-such to you." Hazrat Umar رضي الله تعالى عنه said: "I should not see that because of you the name Muhammad is abused. By Allah, I shall not call you Muhammad as long as I live." He then named him Abdur Rahman. He intended to forbid naming people with the names of the Prophets out of honor and reverence for them, and he changed such names. He said: "Do not give names upon the names of the Prophets." Then he رضي الله تعالى عنه refrained from forbidding this.

The sound position is that after Huzoor عليه السلام these names are all permissible. The proof is that the Companions agreed upon it. A group of Companions named their children Muhammad or took the kunniyah Abul Qasim. In one narration, Huzoor عليه السلام granted Hazrat Ali رضي الله تعالى عنه permission for this. Huzoor عليه السلام also informed of the name and kunniyah of Imam Mahdi, and he himself named several Companions Muhammad. He said: "What harm is

there if there is one Muhammad, two Muhammads, or three Muhammads in your house?" We have already explained this discussion in detail in two earlier chapters.

## ♦ The First Chapter: Words By Which Insult And Disrespect Occur ♦

It should be known that every statement spoken about Huzoor عليه السلام by way of abuse, or by which fault is attributed to him, or by which any harm is attached to his noble person, his religion, his way, or any one of his qualities, or any indirect expression or similar wording spoken against him by way of abuse, or any statement made by way of reviling and insulting that contains belittlement, contempt, or diminution of his rank, or any criticism or fault-finding against him, is all counted as abuse. Its ruling is the same as the ruling regarding the one who abuses him, namely the ruling of killing, as we shall explain ahead. We do not make any exception in this matter, nor do we allow any kind of doubt in it.

Whether explicit or by indication, the same ruling applies to a person who curses Huzoor عليه السلام, supplicates against him, wishes harm for him, attributes to him something unbefitting his rank, attributes some vile matter to him, reproaches him through any hardship that befell him, or belittles him because of those human states whose occurrence from him is possible. All of these are counted as insult to Huzoor عليه السلام. From the Companions until

today, the fatwas of the scholars and Imams have remained upon consensus in all these matters: whoever abuses or insults him is to be killed.

Abu Bakr ibn al-Mundhir رحمه الله تعالى عليه says that the generality of the people of knowledge have consensus that whoever abuses the Prophet is to be killed. Among the scholars who held this position are Imam Malik ibn Anas, Layth, Imam Ahmad, Ishaq رحمه الله تعالى عليهم, and others. This is also the school of Imam Shafi'i رحمه الله تعالى عليه.

Qadi Iyad Maliki رحمه الله تعالى عليه says that the statement of Hazrat Abu Bakr Siddiq رضي الله تعالى عنه entails the same. According to these scholars, his repentance is not accepted. Imam Abu Hanifah رحمه الله تعالى عليه, his companions, Sufyan, the people of Kufah, Awza'i, and others have also said the same regarding Muslims. They all say that this ruling is correct. Waleed ibn Muslim رحمه الله تعالى عليه transmitted a similar narration from Imam Malik رحمه الله تعالى عليه.

Tabari رحمه الله تعالى عليه transmitted a similar narration from Imam Abu Hanifah رحمه الله تعالى عليه and his companions: this ruling applies to the one who diminishes Huzoor عليه السلام, disavows him, or rejects him. Sahnoun رحمه الله تعالى عليه said that whoever abuses him is like a zindiq and an apostate.

On this basis, disagreement occurred regarding whether his repentance is accepted and regarding declaring him kafir: whether his killing is by way of hadd or because of kufr, as we shall explain, Allah willing, in the second chapter. We know of no disagreement between contemporary scholars and the pious predecessors of the

Ummah regarding such a person being lawful of blood. Many scholars have transmitted consensus regarding his killing and kufr. Some Zahiris, meaning Abu Muhammad ibn Ahmad Farsi رحمه الله تعالى عليه, indicated disagreement regarding declaring one who shows belittlement to be kafir, though the well-known position is what we have mentioned.

Muhammad ibn Sahnoon رحمه الله تعالى عليه says that the scholars have consensus that the one who insults the Prophet and diminishes him is a kafir, and that the warning of divine punishment applies to him. According to the Muslim Ummah, his punishment is killing, "and whoever doubts the kufr and punishment of such a person is also a kafir."

Abu Sulayman Khattabi رحمه الله تعالى عليه says: "I do not know of any Muslim who differed regarding the obligation of killing him when he is called a Muslim." Ibn al-Qasim رحمه الله تعالى عليه narrated from Imam Malik رحمه الله تعالى عليه in *Kitab Ibn Sahnoon, Mabsoot, and Ghunyah*, and Matraf رحمه الله تعالى عليه narrated from Imam Malik رحمه الله تعالى عليه in *Kitab Ibn Habib*, that a Muslim who shows disrespect to Huzoor عليه السلام is to be killed and his repentance is not accepted.

Ibn al-Qasim رحمه الله تعالى عليه said that whoever speaks evil of Huzoor عليه السلام, abuses him, finds fault with him, or insults him is to be killed. The ruling of killing him, according to the Ummah, is like the killing of a zindiq, because without doubt Allah عز وجل has made reverence for Huzoor عليه السلام and mentioning Huzoor عليه السلام with goodness obligatory. In *Mabsoot*, it is transmitted from Uthman ibn Kinanah

رحمة الله تعالى عليه that if a Muslim abuses the Prophet عليه السلام, he is to be killed or crucified alive, and his repentance is not accepted. The ruler of the time has discretion: he may crucify him alive or kill him.

In one narration from Abi Mus'ab and Uways رحمه الله تعالى عليهما, they said: "We heard Imam Malik رحمه الله تعالى عليه say that whoever speaks evil of Huzoor عليه السلام, abuses him, finds fault with him, or insults him, whether he is a Muslim or a kafir, is to be killed, and his repentance is not accepted."

[It should be kept in mind that this ruling of killing is not for the general public, such that anyone from the public may stand up and kill someone who insults the Messenger. Especially when looking at the present circumstances of our country, India, the public certainly has no permission to kill any such person. Even when the government is of Muslims, the public does not have this permission, so how can it be so now? - Mustafawi Publishing]

There are many statements of the scholars regarding killing the one who insults the Messenger. The scholars even gave the fatwa of killing regarding a person who spoke badly of the cloak of Huzoor عليه السلام. Abul Hasan Qalibi رحمه الله تعالى عليه gave the fatwa of killing regarding the one who said concerning the Prophet عليه السلام: "the orphan of Abu Talib who carries burdens."

If someone has insulted Huzoor عليه السلام with an explicit word, then interpretation is not accepted from him. The scholars issued the ruling of killing even for the slightest disrespect. Thus it is established that every statement which the scholars have counted as

abuse and insult makes killing its speaker obligatory. There is no disagreement in this; disagreement only concerns whether he is killed without repentance, whether repentance is accepted, and similar matters. We shall explain this later.

Qadi Iyad Maliki رحمه الله تعالى عليه says that the same ruling applies to the one who attributes fault to Huzoor عليه السلام, or reproaches him because of his tending sheep, forgetfulness, magic, a wound that once reached him, pain caused by enemies, or his inclination toward his wives, and so on. The ruling regarding all such matters, when they are used to insult him, is that such a person is to be killed. Some of the positions of the scholars in this regard have already passed, and more are coming ahead, all of which indicate this.

## ♦ First Section: The Proofs For The Obligation Of Killing ♦

We now mention the proofs on the basis of which killing the one who insults Huzoor عليه السلام becomes obligatory. In the Qur'an, Allah عز وجل cursed the one who causes pain to Huzoor عليه السلام in this world and the Hereafter. Why should this not be so, when Allah عز وجل joined causing pain to him with causing pain to Allah Himself? Meaning, whoever caused pain to Huzoor عليه السلام caused pain to Allah. There is no disagreement that whoever abuses him is to be killed.

Allah عز وجل says:

*"Those who hurt Allah and His Messenger." (Ahzab: 57)*

He said the same concerning the killer of a believer; therefore, the curse upon him in this world is killing. Allah عز وجل says:

"Accursed, wherever they are found, they shall be seized and killed thoroughly." (Ahzab: 61)

Regarding those who fight, and in explaining their punishment, Allah عز وجل says:

*"That is disgrace for them in this world." (Ma'idah: 33)*

Sometimes killing comes with the meaning of curse. Thus He says:

*"Destroyed are the conjecturers." (Dharyyat: 10)*

And He says:

*"May Allah destroy them; how are they turned away?"*

*(Tawbah: 30)*

The meaning is that Allah عز وجل curse them. The difference between hurting Allah and His Prophet and hurting the believers is that the punishment for hurting believers is less than killing, such as striking and beating. It is therefore known that the punishment of the one who hurts Allah عز وجل and His Prophet عليه السلام is more severe, and that is killing.

Allah عز وجل says:

"So, by your Lord, they will not be Muslims until they make you judge in their disputes among themselves." (*Nisa: 25*)

Thus, the one who does not accept the judgment of Huzoor عليه السلام has his faith removed; and whoever diminishes him has broken the ruling.

Allah عز وجل says:

"O believers, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds be wasted." (*Hujurat: 2*)

Deeds are only wasted by kufr, and the kafir is killed.

Allah عز وجل says:

"And when they come before you, they greet you with words by which Allah has not greeted you." (*Mujadilah: 8*)

Then He says:

"Hell is enough for them; they shall enter it, and what an evil end." (*Mujadilah: 8*)

And He says:

"And among them are those who hurt the Prophet and say, *He is an ear.*" (*Tawbah: 61`*)

Then He says:

"And those who hurt the Messenger of Allah, for them is a painful punishment." (*Tawbah: 61*)

And He says:

"And, O Beloved, if you ask them, they will say: *We were only jesting and playing.*' Say: Were you mocking Allah, His signs, and His Messenger? Make no excuses. You have become kafir after being Muslim." (*Tawbah: 65-66*)

As for consensus, we have already explained it. As for the hadiths:

Hadith: It is narrated from Hazrat Ali رضي الله تعالى عنه that Huzoor عليه السلام said: "Whoever abuses any Prophet, kill him; and whoever abuses any Companion of mine, beat him."

In the sound hadith, Huzoor عليه السلام ordered the killing of Ka'b ibn Ashraf and said about him that he hurt Allah and His Messenger. He sent against him someone who killed him by stratagem without first inviting him to Islam, unlike other mushriks, regarding whom he did not command killing without inviting them to Islam. The reason given was that he used to hurt Huzoor عليه السلام. This specifically indicates that his killing was not due to shirk, but because of causing hurt.

The same is the case with the killing of Abu Rafi', for he used to hurt Huzoor عليه السلام. On the day of the Conquest of Makkah, Huzoor عليه السلام ordered that he and his two slave girls be killed, as they used to

abuse Huzoor عليه السلام in songs. Likewise, he had Hazrat Khalid ibn Waleed رضي الله تعالى عنه kill a person who insulted him, and likewise he had groups of disbelievers who used to hurt him killed.

In one narration, a man abused Huzoor عليه السلام, so he said: "Who will suffice me against my enemy?" Hazrat Zubair رضي الله تعالى عنه submitted: "I am present." He then fought him and killed him.

It is narrated that Hazrat Khalid ibn Waleed رضي الله تعالى عنه killed a woman who used to abuse Huzoor عليه السلام. Besides these, there are many narrations in which it is mentioned that Huzoor عليه السلام sent Companions so that they might kill those who insulted him.

Ibn Qani' narrates that a man came to the court of Huzoor عليه السلام and said: "I killed my father because he was showing disrespect to you." This weighed heavily upon Huzoor عليه السلام.

It is narrated from Hazrat Ibn Abbas رضي الله تعالى عنهما that a blind man had a slave woman who used to abuse Huzoor عليه السلام. He would rebuke her, but she would not stop. One night, when she again began abusing Huzoor عليه السلام, the blind man killed her. When Huzoor عليه السلام was informed of this, he declared her blood wasted.

Harun al-Rashid asked Imam Malik رحمه الله تعالى about a man who had abused Huzoor عليه السلام, and mentioned that the jurists of Iraq had given the fatwa that he should be flogged. Imam Malik رحمه الله تعالى became angry and said: "Commander of the Believers, after abusing the Prophet, he does not remain in the Ummah. He should be killed. As for the one who abuses the Companions of the Prophet, he should be flogged."

Qadi Iyad Maliki رحمه الله تعالى عليه says that many narrations of this kind are transmitted from Imam Malik رحمه الله تعالى عليه. He says: "I do not know who those jurists of Iraq are who gave such a fatwa, even though we have already explained the school of the Iraqis, that they too give the fatwa of killing. It is possible that such a person was some jurist who was not well known, or that his fatwa was not relied upon, or that he was inclined toward his desires, or that he did not understand the statement as abuse, and there was disagreement over whether it contained abuse or not, or that the speaker had returned from his error and repented, and this was not fully mentioned to Imam Malik. Otherwise, consensus is that whoever abuses Huzoor عليه السلام is to be killed, as we have already explained."

## ♦ Second Section: The Wisdom In Not Killing Some Jews And Hypocrites ♦

If you say: why did Huzoor عليه السلام not have killed the Jew who supplicated against him? Know that in the beginning of Islam, Huzoor عليه السلام used to act in such a way to please such people, incline their hearts, bring them near, and show them the beauty of Islam. He would say to his Companions: "I have been sent to make things easy for you, not to create aversion." He said: "Choose ease and do not fall into hardship. Bring reassurance and do not create aversion." He also said that people should not say that Huzoor عليه السلام kills his own companions.

The state of Huzoor عليه السلام was that he would deal gently with the disbelievers and hypocrites, treat them with excellent character and good conduct, bear their hurts, and show patience over their oppression. Today it is not permissible for us to be patient over such matters, but Huzoor عليه السلام would deal gently with them. On this basis Allah عز وجل commanded him:

"And you will always discover from them one treachery after another, except a few; so pardon them and overlook." (*Ma'idah: 13*)

This state was in the early period of Islam, to incline people's hearts so that they might become firm upon the pure word. Then, when Allah عز وجل made Islam dominant over all religions, he had them killed according to his ability and made the command of Allah عز وجل well known.

As for the hypocrites, their condition was hidden, and Huzoor عليه السلام would judge according to the outward. They would say vile words among their hypocrite friends, but when they came into his service, they would swear oaths. Huzoor عليه السلام desired that they accept Islam, so he showed patience over their insults until many people accepted Islam, became sincere from the heart, and their outward and inward became the same. After that, Allah عز وجل gave benefit through many of them, and many became supporters, helpers, and assistants of the religion, as has come in the hadiths.

Some of our scholars of Baghdad said: Huzoor عليه السلام did not kill the hypocrites merely on the basis of the knowledge he had about them, because no legal proof stood established regarding their hypocrisy.

For this reason they were left. Moreover, their condition was corrupt, but their outward state was of iman and Islam. Due to covenant and neighborhood, they were included among the people of dhimmah. Their era of Islam was very near, and they did not fully know the distinction between true and false. Despite being hypocrites, among the Arabs they were counted among the supporters of the religion. If Huzoor عليه السلام had killed them on the basis of his knowledge, those who felt aversion would certainly have said what they said, the irreligious would surely have fallen into doubt, opponents would have made claims, many would have feared his companionship and entering Islam, and the unjust person would have thought that his killing was because of enmity and revenge.

The meanings I have mentioned are attributed to Imam Malik رحمه الله تعالى عليه. For this reason Huzoor عليه السلام said that people should not say that Huzoor عليه السلام kills his Companions. He also said that these are the people whose killing Allah عز وجل has forbidden me. If their hypocrisy had become manifest and established, Huzoor عليه السلام would certainly have killed them.

Many meanings and answers have been mentioned regarding why Huzoor عليه السلام did not kill the Jew who supplicated against him. The clearest and best answer is that it was for the inclination of hearts so that they might enter iman, just as Huzoor عليه السلام showed patience over the magic and poison of the Jews.

If someone says: what is the meaning of the statement of Hazrat Aishah رضي الله تعالى عنها that Huzoor عليه السلام never took revenge for himself, but only where the sanctities of Allah were violated? The answer is

that abusing Huzoor عليه السلام is a violation of the sanctities of Allah. Here, taking revenge is not for his own self. Certainly, he did not take revenge for his own person, as it is narrated that a Bedouin pulled the cloak of Huzoor عليه السلام until a mark appeared on his blessed neck, and as in the case of a Bedouin who refused after selling him a horse, and many matters of this kind in which he forgave.

### ♦ Third Section: The Ruling Regarding One Who Insults Unknowingly ♦

The ruling regarding one who intentionally abuses Huzoor عليه السلام or insults him has already been explained. But there is another case: a person did not intend it and said it unknowingly, whether his excuse is ignorance, intoxication, being provoked, a slip of the tongue, or weakness of memory, and he uttered a sentence from which insult to Huzoor عليه السلام necessarily follows. Without delay, the ruling for such a person is also that he is to be killed.

This is because in kufr, ignorance cannot become an excuse for anyone, nor a slip of the tongue, nor will any other claim of excuse be heard, so long as his intellect and natural disposition are sound. Yes, if someone is compelled to the point that his life would be taken, and his heart remains content with iman, then this is the case of compulsion.

Muhammad ibn Sahnoun رحمه الله تعالى عليه says that a captive who is in the custody of the enemy, and there speaks evil of Huzoor عليه السلام, is to be killed, except in the case where it becomes known that he was Christian or compelled. It is narrated from Abu Muhammad ibn Zayd رحمه الله تعالى عليه that in such cases, the claim of a slip of the tongue should not be considered an excuse.

Abul Hasan Qalibi رحمه الله تعالى عليه gave the fatwa of killing regarding a person who had abused Huzoor عليه السلام while intoxicated, because the presumption is that he believed this, and that when sober he would say the same. It is also because intoxication does not remove the hadd. Everyone knows that when a person drinks wine, his intellect departs and he says things that are rejected and forbidden. Therefore, his ruling is like the one who does so intentionally, because this intoxication was by his own choice. On this basis divorce, manumission, and retaliation are made binding.

## ♦ Fourth Section: The Ruling Regarding Rejecting Prophetic Statements ♦

The third form is that he intentionally rejects, meaning declares false, those statements which Huzoor عليه السلام made; or he denies his existence; or he rejects his Messengership, whether after this he enters another religion and community or not. In every case, by consensus, he is a kafir and wajib al-qatl.

After this, consideration will be given: if he persists upon this, then his ruling resembles the ruling of an apostate, and there is disagreement regarding accepting his repentance. According to the second position, his repentance does not remove the ruling of killing, because this is the right of the Prophet.

Imam Abu Hanifah رحمه الله تعالى عليه and his companions say that whoever manifests disavowal of Huzoor عليه السلام or rejects him is an apostate, and shedding his blood is permissible except if he returns.

Ibn al-Qasim, the student of Imam Malik رحمه الله تعالى عليهما, says regarding a Muslim who says, Allah forbid, that Huzoor عليه السلام is not a Prophet or Messenger, or that the Qur'an was not revealed upon him, or that the Qur'an is merely from the words of Huzoor عليه السلام: he is to be killed. Likewise, the one who claims Prophethood is an apostate. Ash'hab رحمه الله تعالى عليه said that whoever claims Prophethood should be asked to repent. If he publicly repents, then fine; otherwise he is to be killed, because he rejects the statement of Huzoor عليه السلام: "There is no Prophet after me."

Muhammad ibn Sahnoon رحمه الله تعالى عليه says that whoever doubts even a single letter of whatever Huzoor عليه السلام brought from Allah is a kafir and denier. He said that whoever rejects Huzoor عليه السلام, his ruling according to the Ummah is killing.

## ♦ Fifth Section: The Ruling Regarding Ambiguous And Possible Statements ♦

The fourth form is that the speaker says something general in his speech or utters an ambiguous word in conversation which may be applied to the Prophet عليه السلام or to other Prophets, and there is ambiguity in the intended meaning of the word: whether it is free of evil or not. This is the place of examination and reflection, in which the mujtahids differ and in which those who follow them pause in order to protect people, so that whoever perishes may perish upon proof and whoever lives may live upon proof.

Some scholars were overcome by regard for the sanctity and greatness of the Prophet عليه السلام, so they defended the direction of his greatness and sanctity and were bold in killing such a person. Other scholars considered the sanctity of blood greater in ambiguous and possible statements and warded off the hadd.

Our Imams, meaning the Malikis, differed regarding a person who said to his creditor, "Send durood upon Huzoor عليه السلام." The creditor then said: "May Allah not send durood upon the one who sent durood upon him." Sahnoon رحمة الله تعالى عليه was asked whether this was like one who abused Huzoor عليه السلام or the angels who send durood upon him. He said: "No, if he said it in anger, because he was not abusing from the heart." Abu Ishaq Barqi and Asbagh ibn Faraj رحمة الله تعالى عليهما said that he should not be killed, because he only abused people. This statement agrees with the statement of Sahnoon رحمة الله تعالى عليه, because he did not consider anger an excuse in the case of

explicit abuse of Huzoor عليه السلام. But in this case, according to him, the speech is ambiguous and possible, and there is no contextual indication showing that it was abuse of Huzoor عليه السلام or the angels. Rather, the intended target is people, because the other person told him to send durood; therefore, the reply and abuse is applied to the one who, by that person's instruction, sends durood, because that other person was the one who ordered him while he was angry. This is the meaning of Sahnoon's statement, and the statements of those two scholars agree with it.

There are many cases in which the speaker's intention is not entirely clear, so reflection is necessary. A Muslim cannot be killed merely like this until it is established whether he truly showed disrespect or not. Qadi Iyad رحمه الله تعالى عليه says that in this matter our shaykhs differed regarding a person who said to an opposing witness, "You have accused me," and the other replied: "Even the Prophets were accused; what is your status?" In this case, Shaykh Abu Ishaq ibn Ja'far رحمه الله تعالى عليه from among our shaykhs considered killing obligatory, because the outward wording is ugly. Qadi Abu Muhammad ibn Mansur رحمه الله تعالى عليه paused from killing, because in his view the wording possibly meant that he was only reporting that the disbelievers accused them. In this issue, Qadi of Cordoba Abu Abdullah ibn al-Hajj رحمه الله تعالى عليه issued a fatwa of this kind, while Qadi Abu Muhammad رحمه الله تعالى عليه ordered severe and lengthy imprisonment for him. After that, he took an oath from him that what had been said against him was false, because weakness had appeared in the testimony of those who testified against him; then he released him.

Qadi Iyad Maliki رحمه الله تعالى عليه says: "I was present with my shaykh, Qadi Abu Abdullah ibn Isa رحمه الله تعالى عليه, during his judgeship, when a man was brought who had said an indecent thing to a person named Muhammad, then turned toward a dog, struck it with his foot, and said: `O Muhammad, stand up!' He then denied that he had said this. A group testified against him, so the Qadi ordered him to be imprisoned and ordered investigation of his condition: whether he had kept company with anyone whose religious state was doubtful. When he was not found to be someone whose religious and doctrinal condition could be doubted, he was flogged and released."

## ♦ Sixth Section: The Ruling Regarding Abuse By Examples ♦

The fifth form is that the speaker did not intend insult, fault-finding, or abuse, but from his speech there appears some quality of Huzoor عليه السلام, or some state that was possible in this world regarding him, and he mentions it by way of proverb, or uses it as evidence for himself or another, or mentions it for comparison, or mentions the oppression and harm that reached Huzoor عليه السلام in a way that does not contain obedience or verification. Rather, his purpose is to show his own or another's elevation through it, or to give an example in order to make himself appear better, while reverence and respect for Huzoor عليه السلام are not intended, or he intends mockery and ridicule through one of his statements.

For example, someone says: "Evil has been said about me, and such a thing was even said about the Prophet," or, "If I have been rejected, the Prophets too were rejected," or, "If I have sinned, sin has also been attributed to them," or, "How can I be safe from people's tongues when even the Prophets and Messengers were not safe?" Or he says, "I was patient as the Prophets were patient," or, "I showed patience like Hazrat Ayyub عليه السلام," or, "The Prophet of Allah also showed patience over his enemies and bore more than my patience," as in the saying of Mutanabbi:

"I am a traveler in this Ummah whom Allah repaired, as Hazrat Salih عليه السلام was among the people of Thamud."

Similarly, those poems which exceed bounds and in which people are careless and lax in speech, such as the couplet:

"You are like that Musa to whom the daughter of Hazrat Shu'ayb came, except that neither of you is poor." Allah forbid.

The second hemistich of this couplet is severe. It enters into fault-finding and belittlement of the Prophet, and in it a non-Prophet is given superiority over the state of a Prophet. Similarly, this couplet:

"If revelation had not ceased after Huzoor عليه السلام, we would have said that Muhammad is the replacement of his father; he is like him in virtue except that Jibril عليه السلام did not come to him with Messengership."

The first hemistich of the second couplet in this section is severe, because he gave superiority to a non-Prophet over the Prophet. The second hemistich has two possible aspects: one is that this virtue made the praised person deficient; the other is that it made him independent of it, and this is very severe. There are many poems of this kind. People must avoid them, for most people are heedless in this matter and consider entering this dangerous chapter easy. They do not understand how great a sin it contains, and they speak about a matter they do not know, though this is a very grave sin before Allah, especially poets, among whom this is found often.

Abul Hasan رحمه الله تعالى عليه also disliked the statement of a young man known for goodness who said to someone, "Be silent, for you are unlettered." The young man then said: "Was the Prophet عليه السلام not ummi?" People declared him kafir. The young man became grieved over his statement and expressed regret before them. Abul Hasan رحمه الله تعالى عليه then said: "Applying kufr to him is an error. The ummi state of the Prophet عليه السلام is his miracle, while the other person's being unlettered is his ignorance and deficiency. It is the result of crude ignorance that he used the quality of Huzoor عليه السلام, being ummi, as evidence. But since he admits his fault, seeks forgiveness and repents, and seeks refuge with Allah, he should be left, because his statement does not reach the limit of killing. He should not be punished either, because his shame over his act prevents punishment."

This issue takes the place of the issue in which a judge of Andalus asked Shaykh Qadi Abu Muhammad ibn Mansur رحمة الله تعالى عليه about a person who found fault with another, and that person replied: "You mention my fault, though I am human, and every human is touched by fault, even Huzoor عليه السلام." He gave the fatwa of lengthy imprisonment and punishment for this, because the person did not intend abuse, although some jurists of Andalus gave the fatwa of killing him.

## ♦ Seventh Section: The Ruling Regarding Quoting Kufr As Narration ♦

The sixth form is that a speaker narrates such a statement from someone else and others quote it from him. In this, the form of narration and the context of the speech must be examined. Because of the difference in these forms, the ruling differs in four ways: obligatory, recommended, disliked, and unlawful.

If someone quotes the speaker's words by way of testimony, in order to identify the speaker, to reject his statement, to inform others of it, to express hatred for it, and to criticize it, then for this purpose the one who quotes it is deserving of praise and commendation.

Likewise, if someone mentions it in writing or in a gathering in order to refute or object to its speaker, and in order to give a fatwa regarding the matter that he deserves, then this too is worthy of

praise.

This has two kinds: one is obligatory, and the second is recommended according to circumstances, the narrator, and what has been narrated.

If the speaker is among those who are relied upon in some matter, from whom people acquire knowledge or take hadith narrations, by whose ruling or testimony judgment is issued, or who gives fatwas in the rights of servants, then it is obligatory upon the hearer to spread what he heard from him, to make people hate that evil statement, and to testify against him regarding what he said.

Similarly, it is obligatory upon the Imams of the Muslims, to whom information of such a statement reaches, to expose the corruption of the statement and the kufr and corruption of its speaker, so that his harm and damage may be removed from the Muslims and the right of Huzoor عليه السلام may be upheld.

Likewise, this is binding upon those who preach among the public and those who teach children. If it has become someone's habit to belittle and diminish Huzoor عليه السلام in some matter, how can people be safe from him placing his filth in their hearts? Therefore, it is binding and obligatory upon all such people to protect the right of Huzoor عليه السلام and the right of his Shari'ah. Even if the speaker is not of this kind, standing for the right of the Prophet عليه السلام and for his defense is still obligatory.

This is because defending and supporting Huzoor عليه السلام, in his outward life and his inner life, regarding harm against him, is obligatory and necessary upon every Muslim. But when one person stands for it, and through him the truth becomes manifest, the matter is uncovered, and the reality becomes clear, then the obligation falls from others. At that time, recommendation remains in multiplying testimony and warning people about him.

All the pious predecessors have consensus that the condition of one who is weak in hadith must be made known. Then how should the faults of a person who has committed kufr, belittlement, or diminution not be mentioned?

Abu Muhammad ibn Zayd رحمه الله تعالى عليه was asked about a witness who heard useless speech regarding the rights of Allah عز وجل: is it permissible for him not to give testimony? He said: "If there is hope that by his testimony the ruling will be enforced, then he must testify. Likewise, if he knows that the judge or ruler will not rule killing on the basis of his testimony, or will accept the speaker's repentance, or will impose discretionary punishment, he must still testify, and giving testimony is binding upon him."

As for permissibility, that is when he narrates such a statement for some purpose other than these two aims. In my view, this does not relate to this matter unless there is some legal purpose.

It is not permissible for anyone to speak regarding the honor and dignity of Huzoor عليه السلام, or to mention Huzoor عليه السلام with evil from himself or from another, except for the purpose already explained,

in which both obligation and recommendation apply. Allah عز وجل has indeed narrated the sayings of those liars who forged lies against Allah عز وجل and His Messenger, and verses were revealed containing warnings against them and refutations of them.

Likewise, examples of this are mentioned in the sound hadiths of Huzoor عليه السلام. All the scholars and Imams of the pious predecessors and later generations have consensus upon quoting and narrating the sayings of disbelievers and heretics in their books and gatherings, so that they may explain them and break their doubts.

Even in quoting, it is necessary not to quote in the language of the public or in a joking manner, for narrating in such a way is not correct.

Abu Ubayd Qasim ibn Salam رحمه الله تعالى عليه said: "Whoever memorizes such poetry in which evil is spoken about Huzoor عليه السلام is a kafir."

Some have stated that the people of Islam have consensus that writing, reading, and leaving un-erased wherever found any narration in which Huzoor عليه السلام is spoken of badly is unlawful.

May Allah عز وجل send mercies upon our pious predecessors. How well they protected their religion! They even dropped from consideration those narrations of campaigns and biographies which came under this category, and they abandoned their chains of narration. Very few are those which they mentioned, and mentioning them according to the first form is not very bad, so that people may see what punishment Allah عز وجل gives such people and observe His seizure: how they were seized because of their sins.

## ♦ Eighth Section: The Ruling Regarding Mentioning Various Matters ♦

The seventh form is mentioning those matters which are possible regarding the Prophet ﷺ, or whose permissibility is disputed, or which relate to human matters, or whose attribution to Huzoor عليه السلام is possible, or mentioning the matters in which he ﷺ was tested and the harms that reached him from enemies. If all these matters are mentioned by way of narration, scholarly discussion, or knowledge through which the soundness of the protection of the Prophets is established, then this form is outside the previous six forms, because it contains neither fault-finding, nor insult, nor belittlement; neither is there insult in the wording, nor is the speaker's purpose insult.

However, it is necessary that such discussion be with people of knowledge and intelligent students who can understand its purpose and investigate its benefits. Ignorant people should be protected from it when there is fear of fitnah. Thus, some scholars of the Salaf considered it disliked to teach Surah Yusuf to women, because in it are many accounts that are beyond their weak intellect, understanding, and deficient perception.

Without doubt, the Prophet ﷺ informed about his early state and said that he عليه السلام grazed goats for wages. He also said that every Prophet certainly grazed goats. Allah عز وجل has informed us of this

regarding Hazrat Musa عليه السلام. In whatever way one explains this, there is no diminution, unlike the one whose intention is insult.

The orphanhood of Huzoor عليه السلام, his being ummi, the events of the opening of his chest, and so on: whoever mentions these in a good place and whose intended aim is also good, then this is a good matter. But if someone mentions them out of place, and it becomes known that his aim is evil, then he will fall under the sections we have already explained, and the ruling will be enforced upon him according to those forms.

The same ruling applies to those narrations transmitted in the hadith books regarding the Prophet عليه السلام and the other Prophets which outwardly appear difficult and in which some matter is mentioned that seems unbefitting the rank of the Prophets, or which requires interpretation and contains possibilities. From such narrations, only sound hadiths should be mentioned, and no weak narration should be narrated except those that are well known and established.

Imam Malik رحمه الله تعالى عليه regarded it disliked to mention hadiths that cause doubt and whose meaning contains difficulty. He said: "What need do people have to mention such hadiths, by which they fall into fitnah?"

Most hadiths of this kind have no connection with action. It is transmitted from a group of the Salaf, rather from all of them, that they regarded it disliked to mention hadiths that are not connected with action, because the Prophet عليه السلام said these things to the

Arabs, who understood the styles of speech well and knew all their usages: where there is literal meaning, where there is figurative meaning, and where there is metaphor and eloquence. This was not difficult for them. Afterward, when non-Arabs became dominant among them and unlettered people entered, their state became such that they became unfamiliar with the intentions of the Arabs. They understood only what was clear and explicit and could not understand indications. They differed in interpreting them: some believed in them, and some took the path of denial.

Now the correct path is that those hadiths which have not reached soundness should not be mentioned concerning the rights of Allah عز وجل and the Prophets. They should not be discussed, nor should the meanings of their words be investigated. The best path is to leave them entirely and state that they are weak in reliance.

## ♦ Ninth Section: Warnings For Speakers ♦

There are some matters which are obligatory upon those theologians who discuss what is possible and impossible regarding Huzoor عليه السلام, and also binding upon speakers who mention, by way of discussion and teaching, the states of Huzoor عليه السلام that we have explained in the previous sections.

The first is that whenever they mention Huzoor عليه السلام, or mention his pure states, they should hold fast to reverence and respect, guard their tongues, and display adab and humility when mentioning him.

When they mention his hardships and trials, tenderness, fear, and awe should come upon them. They should express hatred and contempt for his enemies, and love and affection for his supporters and those who sacrificed themselves for him. They should have the feeling that, if they had the power, they too would support and defend him عليه السلام and sacrifice their lives against his enemies.

When they explain the acts connected with protection and discuss the statements and actions of Huzoor عليه السلام, then as far as possible they should search for the best wording and the most respectful expressions, and avoid words that lack adab.

If they speak of knowledge, they should not bring upon their tongues words of ignorance or ugly expressions regarding Huzoor عليه السلام, because this is an extremely bad matter.

Without doubt, a severe state and condition would come upon the righteous Salaf merely at the mention of Huzoor عليه السلام, as we have explained in the Second Part. Some of the Salaf, when a verse of the Qur'an was recited in which Allah عز وجل narrated the statements of his enemies, their kufr against His signs, and their lies and fabrications against him, would lower their voices before the majesty of their Lord and the greatness of His grandeur, fearing that they might resemble those who committed kufr.

## Chapter Two: The Punishment And Inheritance Of One Who Insults The Prophet

We have already explained that the one who insults Huzoor عليه السلام is to be killed or crucified, and we have also transmitted consensus on this and established it with proofs.

After this, you should know that the well-known school of Imam Malik رحمة الله تعالى عليه and his companions, and the position of the Salaf and the majority of scholars, is that he is killed by way of hadd, not on the basis of kufr, even if repentance issues from him. Therefore, according to all of them, his repentance will not be accepted, his repentance will not benefit him, and his return will not avail him, as we have already stated. His ruling is the ruling of a zindiq, just like that kafir who conceals kufr in his heart. It makes no difference whether his repentance occurs after being apprehended and after testimony has been established against his statement, or whether he comes already repenting from the heart. This is because it is an obligatory hadd, and repentance cannot overcome it in the same way that it cannot overcome all other hudud.

Shaykh Abul Hasan Qalibi رحمه الله تعالى عليه says that when he confesses to the abuse and retracts from it, and even when his lying becomes manifest, he will still be killed because of the abuse, for killing is his hadd. Abu Muhammad ibn Zayd رحمه الله تعالى عليه says the same. However, between him and Allah عز وجل, his repentance will benefit him.

Ibn Sahnoun رحمه الله تعالى عليه says that whoever utters abuse of the Prophet عليه السلام and then also repents, his repentance cannot remove killing from him. Likewise, the scholars have differed regarding the zindiq when he comes repenting. Qadi Abul Hasan ibn Qisar رحمه الله تعالى عليه has two statements transmitted in this matter. He says: "One statement of some of our shaykhs is that despite his confession, I would still kill him, because it is as if he was capable of concealing it in his heart, but when he admitted it, we presumed he was frightened by his outward state, so he hastened to express it. The second statement of some of our shaykhs is that I would accept his repentance, because I deduce its soundness from his coming forward on his own, as if his inner state became known to us, unlike the one who was exposed by proof and testimony."

Qadi Iyad رحمه الله تعالى عليه says that this second statement is of Asbagh رحمه الله تعالى عليه. However, the matter of the one who abuses Huzoor عليه السلام is very severe. According to the established principle of usul, disagreement cannot even be conceived of in this, because it is a right that pertains to Huzoor عليه السلام, and the right of his Ummah is also linked with him. Repentance cannot remove it, unlike the rights of other people.

As for the zindiq who repents after arrest, according to Imam Malik, Layth, Ishaq, and Imam Muhammad رحمة الله تعالى عليهم, his repentance is accepted. Imam Abu Hanifah and Imam Abu Yusuf رحمة الله تعالى عليهما disagree. Ibn al-Mundhir رحمة الله تعالى عليه transmitted from Sayyiduna Ali ibn Abi Talib رضي الله تعالى عنه that his repentance will be accepted.

There are also other statements, and the scholars have discussed this in detail. The sound position is that the one who abuses Huzoor عليه السلام is to be killed and his repentance is not accepted. Therefore, take the statements of the scholars with these details, and proceed in matters of inheritance and so on according to this principle, and you will, Allah willing, attain the correct objective.

## ♦ First Section: The Duration And Manner Of Repentance ♦

When we say that repentance is to be sought from him, if it is established as sound, then in this matter there is the same disagreement as in the repentance of an apostate, for there is no difference between the two. The scholars of the Salaf differed regarding the obligation, duration, and manner of seeking repentance. The school of the majority of the people of knowledge is that repentance is to be sought from a man.

Ata رحمة الله تعالى عليه says that if he was born into Islam then repentance is not sought from him; if he is a new Muslim then repentance is sought from him.

According to the majority of scholars, the male apostate and the female apostate are equal. It is narrated from Hazrat Ali رضي الله تعالى عنه that the female apostate is not to be killed, but is to be taken as a bondwoman. It is narrated from Hazrat Ibn Abbas رضي الله تعالى عنهما that a woman is not killed for apostasy. This is also what Imam Abu Hanifah رحمه الله تعالى عليه says. Imam Malik رحمه الله تعالى عليه said: "Free, slave, man, or woman, all are equal in this."

As for the duration of repentance: according to the school of the majority and the narration of Hazrat Umar Faruq رضي الله تعالى عنه, repentance is to be deferred for three days. During these days he is kept imprisoned. There is a differing narration from Hazrat Umar رضي الله تعالى عنه. According to one statement, this is also the position of Imam Shafi'i رحمه الله تعالى عليه, and this is also the position of Imam Ahmad and Imam Ishaq رحمه الله تعالى عليهما. Imam Malik رحمه الله تعالى عليه regarded this as good and said that waiting brings only good, though a group of people do not hold this view.

Shaykh Abu Muhammad ibn Abi Zayd رحمه الله تعالى عليه said that there is a delay of three days. Imam Malik رحمه الله تعالى عليه also adopted the statement of Hazrat Umar رضي الله تعالى عنه regarding the apostate: that he be kept imprisoned for three days and every day Islam be presented to him. If he repents, then good; otherwise he is to be killed.

It is narrated from Hazrat Abu Bakr Siddiq رضي الله تعالى عنه that he sought repentance from a woman. When she did not repent, he had her killed.

Imam Shafi'i رحمه الله تعالى عليه says that repentance is to be sought once; if he does not repent, he is to be killed on the spot.

There is disagreement as to whether during these days he should be rebuked so that he may repent or not. Imam Malik رحمه الله تعالى عليه said: "As for keeping him hungry and thirsty or inflicting pain and suffering for the sake of repentance, I do not know of this. He should be given food that does not cause him harm."

Asbagh رحمه الله تعالى عليه said that during the days of seeking repentance, he should be threatened with death and Islam should be presented to him.

Ibn Wahab رحمه الله تعالى عليه narrates from Imam Malik رحمه الله تعالى عليه that whenever he returns, repentance should always be accepted from him. This is also the position of Imam Shafi'i and Imam Ahmad رحمه الله تعالى عليه. Ishaq رحمه الله تعالى عليه says that the fourth time he is to be killed. The mujtahids say that if he repents, he should be severely beaten and not released from prison until he expresses repentance from the heart. Ibn al-Mundhir رحمه الله تعالى عليه said: "We do not know of anyone who punished an apostate on the very first occasion when he repents." This is the school of Imam Malik, Imam Shafi'i, and the Hanafis.

## ♦ **Second Section: The Ruling When Testimony Is Incomplete** ♦

This ruling was for the one against whom these matters have been established, whether by proof of confession or by testimony in which there was no doubt. As for the case where testimony against him is not complete, such as the testimony of only one person, or testimony from unreliable people, or his statement establishes something but there is possibility in it and it is not explicit, or if he repents and his repentance is accepted according to the applicable position, then killing will be withheld from him. The Imam's ruling will be applied according to his well-known condition, the strength or weakness of testimony, the frequency of what has been heard about him and the important aspects of his state: whether he is foolish and ignorant, or a reporter and a jester.

Therefore, the one whose case is strong and powerful will be given severe punishment. He will be chained in prison and given a severe punishment until his strength fails, except that he may stand for necessity and that he be not prevented from standing in prayer.

The same ruling applies to every person for whom killing is obligatory but whose execution is suspended due to some other possibility, meaning that delay in carrying out the killing has been deemed necessary and difficulty has been perceived in his case. The severity of punishment in such a person varies according to his circumstances.

The scholars have given many fatwas in this. When the matter is not clear, shedding blood is not permissible.

## ♦ Third Section: The Ruling When A Dhimmi Commits Abuse ♦

So far, the ruling has been explained for Muslims. Now, as for the dhimmi, meaning the non-Muslim under covenant: when he explicitly, Allah forbid, abuses Huzoor عليه السلام, insults him, or shows disrespect to him, then in our view there is no disagreement regarding his killing, provided he does not accept Islam. This is because we have not taken covenant from him regarding this matter. This is the position of the general scholars, except Imam Abu Hanifah, Imam Sufyan al-Thawri, and their students رحمه الله تعالى عليهم. The Hanafi scholars say that such dhimmis are not to be killed, because the kufr and shirk they already hold is greater than this. However, they should certainly be punished.

Some of our Maliki shaykhs have deduced his killing from the verse in which Allah عز وجل says:

"And if they break their oaths after their covenant and attack your religion." (*Tawbah: 12*)

They have also deduced from the fact that Huzoor عليه السلام killed Ibn Ashraf and other similar insulters. This is because we have neither made a covenant with them concerning this matter nor granted them dhimmah with respect to it. It is not even permissible for us to

make such a covenant with them. When they commit that for which we have neither covenant nor dhimmah with them, they become like covenant-breakers and hostile disbelievers. Therefore, they will be killed on the basis of their kufr.

There is also this point: granting them dhimmah does not nullify Islamic penal laws. If someone steals their property or kills them, his hand will be cut and he will be killed in retaliation. Even if these acts are permissible and lawful in their religion, the same holds true for abusing the Prophet ﷺ. Therefore, they will certainly be killed on this basis.

The Maliki scholars differ regarding whether, when a dhimmi abuses Huzoor ﷺ and then enters Islam, he is to be killed or not. One position is that Islam nullifies his killing, meaning he is not killed, because Islam erases previous sins. Allah عز وجل says:

"Say to the disbelievers: if they desist, what has already passed will be forgiven them." (*Anfal: 38*)

The case of a Muslim is the opposite. Despite his return, it will not be accepted, because the deception of his heart has become manifest. The rulings established upon him will remain upon him and will not be annulled under any circumstance.

Another position is that the dhimmi who abuses and then accepts Islam does not have the ruling of killing annulled, because this is the right of the Prophet ﷺ. Returning to Islam cannot annul it. Since we do not accept the repentance of a Muslim in this matter, the repentance of a kafir is even less worthy of acceptance.

Note: According to the Hanafi school, the ruling of killing is annulled upon his acceptance of Islam.

## ♦ Fourth Section: The Inheritance, Washing, And Funeral Prayer Of One Who Insults The Prophet ♦

Regarding a person who is killed for having insulted Huzoor عليه السلام, the statements concerning his washing and funeral prayer are as follows:

The scholars differ concerning his inheritance. The school of Sahnoon رحمه الله تعالى عليه is that it goes to the Muslim community. Asbagh رحمه الله تعالى عليه said that his inheritance goes to his Muslim heirs if he used to conceal his statement. If he used to say it openly, then it is the right of the Muslims, meaning it will be deposited in the public treasury. In any case, he will be killed and his repentance will not be accepted.

There are many statements of the scholars in this. Abul Hasan Qalibi رحمه الله تعالى عليه said that if he was killed because he denied testimony against him, then his inheritance is ruled according to what appears from his confession, meaning his heirs are entitled to his inheritance. The ruling of killing is the hadd for the matter established against him; it has no connection with inheritance.

Similarly, if he confesses to the abuse and displays repentance, he will certainly be killed, for that is his hadd, but his inheritance and all other rulings will be according to Islam.

And if he confesses to the abuse and also persists upon it and refuses to repent, then he is killed. He will be a kafir. His inheritance belongs to the Muslims. He will not be given a bath, nor will janazah prayer be performed over him, nor will he be given a shroud. Rather, he will be wrapped in his clothes and buried in a pit, in the same way that disbelievers are buried.

The statement of Shaykh Abul Hasan رحمه الله تعالى عليه regarding the person who openly abuses Huzoor عليه السلام and also persists in it is clear. In this, the possibility of disagreement does not arise, because he is a kafir and apostate who neither repented nor desisted. This statement agrees with the statement of Asbagh رحمه الله تعالى عليه. Similarly, it is in the book of Sahnoon رحمه الله تعالى عليه concerning the zindiq who persists in his statement. Likewise is the statement of Ibn al-Qasim رحمه الله تعالى عليه and a group of the companions of Imam Malik رحمه الله تعالى عليه concerning the one who openly declares his kufr. Ibn al-Qasim رحمه الله تعالى عليه said that his ruling is the ruling of an apostate: neither his Muslim heirs inherit from him, nor does he inherit from those into whose religion he has entered. His bequests are not valid, nor is freeing his slaves permissible. This is also the statement of Asbagh رحمه الله تعالى عليه. According to the statement of Imam Malik رحمه الله تعالى عليه, the inheritance of an apostate goes to the Muslim community. Many other statements have also been explained in this regard.

## **Chapter Three: The Ruling Regarding One Who Speaks Evil Of Allah, His Messengers, Angels, Books, And The Family Of The Prophets**

This third chapter concerns the ruling regarding a person who speaks evil of Allah عز وجل, His Messengers, angels, Books, and the family of the Prophets عليهم السلام. It has nine sections.

### **♦ First Section: The Ruling Regarding Words Against Divine Majesty ♦**

We now consider the ruling concerning a person who attributes to Allah عز وجل such matters as are unbefitting His majesty, whether by way of insult or due to interpretation, ijtiḥad, personal desire, or innovation, such as giving Him resemblance, describing Him with a body part, or denying a quality of His, and so on.

This is a matter regarding which the scholars of the Salaf and later generations have differed concerning whether such a speaker and believer is to be declared a kafir. Disagreement is also transmitted from Imam Malik رحمه الله تعالى عليه and his students in this. However, when such people form a group and gain strength, there is no disagreement that war and jihad against them is to be waged. Repentance will be sought from them; if they repent, well and good; otherwise they are to be killed.

The disagreement among the scholars concerns only an individual. Imam Malik رحمه الله تعالى عليه and his students refrain from declaring him a kafir and from killing him; rather, his punishment is to be prolonged so that he may return and make his repentance public.

Isa رحمه الله تعالى عليه asked Ibn al-Qasim رحمه الله تعالى عليه concerning the people of desire, meaning the Ibadis, Qadaris, and similar innovators who oppose Ahl al-Sunnat wa al-Jama'at and distort and interpret the divine Book. He said that repentance should be sought from them, whether they manifest their belief or conceal it. If they repent, well and good; otherwise they are to be killed, and their inheritance goes to their heirs. Similarly, Ibn al-Qasim رحمه الله تعالى عليه said in the Book of Muhammad concerning the Qadari sect and the like.

Ibn al-Qasim رحمه الله تعالى عليه said that if a person says that Allah عز وجل did not speak to Hazrat Musa عليه السلام, repentance is to be sought from him. If he repents, well and good; otherwise he is to be killed. Ibn Habib رحمه الله تعالى عليه and others consider him a kafir. It is also narrated from Sahnoon رحمه الله تعالى عليه concerning a person who said that Allah عز وجل has no speech: he said, "He is a kafir."

Imam Malik رحمه الله تعالى عليه said that whoever believes in a body for the essence of Allah, such as a hand, ear, or eye, then that same limb of the speaker should be cut from his body, because he likened Allah to himself. He also gave the fatwa of kufr regarding a person who said that the Qur'an is created, and ordered that he be killed. In the narration of Ibn Nafi' رحمه الله تعالى عليه, he is to be flogged, given a painful beating, and imprisoned until he repents. In one narration, Imam Malik's رحمه الله تعالى عليه position is that he is to be killed and his repentance is not accepted.

## ♦ Second Section: The Verified Position On Declaring Those Who Interpret Incorrectly As Kafir ♦

We have already explained the statements and schools of the scholars of the Salaf and later generations who declared the people of innovation to be kafir. The majority of the Salaf hold that they are kafir. However, some scholars have denied that they are kafir and did not consider it appropriate to remove them from the Islamic community. This position is held by most jurists and theologians. They say that the perpetrator of a major sin is misguided but they still allow him to inherit from Muslims and continue to apply Islamic rulings to him. Sahnoon رحمه الله تعالى عليه said that if one prays behind them, there is no need to repeat the prayer. This is the position of all the students of Imam Malik رحمه الله تعالى عليه. Sahnoon رحمه الله تعالى عليه says that those who commit major sins are still Muslims; they

do not leave Islam merely by sinning. Other scholars are unsettled in this matter and pause between declaring them kafir and affirming their Islam.

Similarly, Qadi Abu Bakr رحمه الله تعالى عليه held the same school. He says: "This matter is difficult, because the scholars of the community did not specify exactly which words constitute kufr. They only said that such a word leads to kufr." Their own position regarding Imam Malik رحمه الله تعالى عليه is unsettled, to the point that they said that this is merely the opinion of the scholars that they declared him kafir, and that it is not lawful to marry them, nor to eat their slaughtered meat, nor to pray over their janazah. There is also disagreement regarding their inheritance.

Qadi Abu Bakr رحمه الله تعالى عليه said: "We give their inheritance to their Muslim heirs and do not make them heirs of Muslims." The inclination of Qadi Abu Bakr رحمه الله تعالى عليه was toward refraining from takfeer, considering the consequences.

Declaring someone to be outside or inside Islam is a matter of great responsibility. Therefore, the verifying scholars do not engage in takfeer lightly.

Huzoor عليه السلام said: "When they say the Kalimah, meaning they affirm the testimony of faith with their tongue, then they have protected themselves and their wealth from me."

As for the matter that there are ahadith explicitly stating kufr of the Qadaris, and the statement of Huzoor عليه السلام: "They have no share in Islam," and calling the Rawafid mushriks and cursing them, as well

as what is narrated regarding the Khawarij and other people of desire, those who declare them kafir use these as proof. Others respond that without doubt these same words appear in hadith for others besides kafirs, meaning sinful Muslims, even though they are not kafirs. Thus, these words are for the purpose of rebuke and are less than explicit kufr. They are of a lesser degree than manifest shirk. Similar wording has come regarding riya, disobedience to parents, a wife's deviation from her husband's command, lying, and slander. When a word contains two possibilities, one cannot affirm one of them without decisive proof. As for the statement of Huzoor عليه السلام concerning the Khawarij that "they are the worst of creation," though this quality is specifically for disbelievers, these ahadith are interpreted, and a lengthy discussion has taken place regarding them.

### ♦ Third Section: Which Statements Constitute Kufr And Which Do Not ♦

It should be known that the verification and removal of doubts in this matter is according to the Shari'ah. Reason has no scope in it. Every statement which explicitly denies Lordship or Oneness, or involves the worship of other than Allah, or includes someone else in the worship of Allah, is kufr, such as the statements of the Dahriyun and all those sects who believe in two gods, such as the Daisaniya, and so on, such as the Sabians, Christians, Magians, and those who worship idols, angels, devils, the sun, stars, fire, or anyone besides Allah عز وجل by way of shirk, such as the mushriks of Arabia, the

Hindus, and others who do not refer to any revealed Book. Similarly, the Qaramita, the Hululis, the Tanasukhis among the Rawafid who are known by the names Batiniya and Tayyara.

Similarly, the person who affirms the divinity and oneness of Allah عز وجل but believes that He is not alive, or not eternal, or that He is originated, or that He has form, or claims that He has a child, partner, father, or son, or that there is any other administrator besides Him, all these matters are kufr upon which the Ummah has consensus. For example, the statements of the divine philosophers and the naturalists. Similarly, it is also kufr if someone claims that anyone sits with Allah, or ascends to Him, or speaks with His tongue, or that He incarnates in any person, as some Batiniyya, Christians, and others claim.

Similarly, we hold with certainty regarding the kufr of the one who says the universe is eternal or will remain forever, or doubts this, as the school of some philosophers and Dahriyun holds; or who says that souls transmigrate, or that spirits simply transfer from one body to another; denying the Prophethood of the Prophets, knowing to be false what the Prophets brought, denying the message of our Prophet عليه السلام, killing any Prophet, calling Huzoor عليه السلام black, accepting any non-Prophet as a Prophet, considering Hazrat Ali رضي الله تعالى عنه as a partner in Messengership, claiming Prophethood, not regarding a kafir as a kafir or pausing in saying so, doubting the kufr of a kafir, regarding their religion and sect as correct, calling the Companions kafir, prostrating to idols, running to the places of worship of Jews and Christians and adopting their forms,

considering what Allah has forbidden such as killing, adultery, and wine as lawful, denying the obligation of the five daily prayers, denying the number of rak'at and sajdah in prayer, denying the Hajj, denying even a single letter of the Qur'an, believing the Qur'an to have been changed, denying Paradise and Hell, the Resurrection and Gathering, the Reckoning and the Book, and the Day of Judgment, denying tawatur and ijma — all these are kufr.

## ♦ Fourth Section: If A Dhimmi Abuses Allah ♦

It is narrated from Hazrat Ibn Umar رضي الله تعالى عنهما concerning a dhimmi who abused the majesty of Allah عز وجل. Hazrat Ibn Umar رضي الله تعالى عنه came out with a sword in search of him, but he fled.

In the Kitab Ibn Habib and Mabsoot, the statement of Imam Malik رحمه الله تعالى عليه is that if a Jew or Christian abuses Allah عز وجل in a way other than the kufr upon which he already stands, he is to be killed and repentance is not sought from him. Ibn al-Qasim رحمه الله تعالى عليه said: "Except if he becomes Muslim."

Ibn al-Qasim رحمه الله تعالى عليه said that if a non-Muslim abuses Allah عز وجل in a way other than what is mentioned in his distorted Book, he is to be killed, and he stated the same as Imam Malik رحمه الله تعالى عليه.

Abu Muhammad ibn Abi Zayd رحمه الله تعالى عليه says that if a non-Muslim abuses Allah عز وجل in a manner other than the form of kufr upon which he stands, he is to be killed, unless he accepts Islam.

## ♦ Fifth Section: The Ruling Regarding The Slanderer And Liar ♦

As for the one who forges lies against Allah عز وجل and His Messenger, or says that Allah is not my Lord, or that I have no Lord, or utters such nonsensical things that do not make sense, then regarding the kufr of such a claimant, despite his intellect being sound, there is no disagreement, as we have already stated. However, according to the well-known position, his repentance will be accepted, his return will benefit him, and he will escape killing. But he will not escape severe punishment and painful chastisement so that others may be warned against such nonsense and no one else may dare do it, because this is a repetition of kufr. If the person does this repeatedly, it becomes evidence for his evil inward state, and his repentance will be considered false. He will resemble the zindiq whose evil inward state does not give us confidence, and his return will not be worthy of acceptance. In this matter, the ruling of the intoxicated person is like that of the sober one.

As for the madman, when he spoke in a state of complete insanity, he will not be blamed. But if he spoke in a state of sanity, even if he has no intellect and is not legally responsible according to the Shari'ah, he should still be disciplined so that he may be warned. This discipline will continue until he desists, just as animals are trained.

Without doubt, Hazrat Ali رضي الله تعالى عنه ordered that a person who claimed to be God be burned, then killed and crucified. Most jurists did the same with such people. There is consensus that whoever opposes declaring such people to be kafir is himself a kafir.

Regarding Hallaj, Mansur al-Hallaj, the Maliki scholars gave the fatwa based on his claim, and he was crucified. The scholars did not accept his repentance.

Abu Muhammad ibn Abi Zayd رحمه الله تعالى عليه said concerning a person who cursed his own creator and claimed that his tongue had slipped and that he intended to curse the devil, he said: "He is to be killed on the basis of his kufr, and his excuse is not to be accepted." This ruling agrees with the second position, that the repentance of such people is not accepted.

Abul Hasan Qalibi رحمه الله تعالى عليه said regarding an intoxicated person who said, "I am God, I am God," that if he repents, he should be punished; if he repeats it, he should be punished again; and if he repeats it yet again, he should be treated like a zindiq. This is because this is the kufr of those who play with the Shari'ah.

## ♦ Sixth Section: What Is The Ruling When A Word Of Kufr Escapes Involuntarily? ♦

As for the person whose speech and tongue are not under his control, who utters nonsense and worthless things habitually, and who says something that necessarily implies disrespect toward Allah عز وجل, this is evidence that he mocks and plays with the religion, and this is without doubt kufr.

Similarly, if he says things that imply belittlement of Allah عز وجل and diminution of Him, then without doubt Ibn Habib and Asbagh ibn Khaleel رحمه الله تعالى عليهما gave the fatwa of his killing.

Ibn al-Qasim رحمه الله تعالى عليه was asked about a person who was calling someone by his name, and the person replied, "Labbaik Allahumma Labbaik." He answered: "If he is ignorant or said it foolishly, there is nothing upon him."

Qadi Iyad رحمه الله تعالى عليه said: "Its explanation is that killing is not obligatory upon him. The ignorant one should be rebuked, and the foolish one should be punished. But if he said it considering the other person as being in the place of his Lord, then it is certainly kufr."

Without doubt, foolish and ignorant poets have committed great excesses and belittled the essence of Allah عز وجل. They have brought such couplets that we refrain from mentioning with our tongue, pen,

or book. Were it not that we intend to clarify the matters we are explaining, we would not quote any couplets, for their mention is heavy upon us. As an example, this is what some Bedouins said:

"O Lord of servants, what has happened to You and what is wrong with You? You used to give us water, now what is wrong with You? Send rain upon us, may Your father not be."

Such statements issue only from the ignorant or those of little knowledge. Rebuking them is necessary so that they do not repeat such mistakes. Abu Sulayman Khattabi رحمه الله تعالى عليه says: "It is necessary that each of you should consider the majesty of his Lord. You should not take His name in every matter, to the extent that you say, 'May Allah disgrace the dog,' and 'such and such did this and that.' I saw our shaykhs who would take the name of Allah عز وجل only in very few places. When supplicating for people, they would say, 'May you be rewarded with goodness.' They rarely said, 'May Allah reward you with goodness.' This was out of reverence for His majesty and grandeur, so that His name would be taken only in contexts befitting the Divine."

## ♦ **Seventh Section: The Ruling Regarding One Who Insults Prophets And Angels** ♦

Now, the ruling concerning the person who abuses the Prophets or angels, or considers them lightly, denies what they brought, or rejects them, is the same as the ruling for one who rejects our Prophet ﷺ or considers him lightly. Allah عز وجل says:

"Those who do not believe in Allah and His Messengers and wish to separate between Allah and His Messengers." (*Nisa: 150*)

And He says:

"All have believed in Allah, His angels, His Books, and His Messengers, saying: We do not differentiate between any of His Messengers." (*Baqarah: 285*)

Imam Malik's رحمه الله تعالى عليه position is that whoever abuses all or any of the Prophets or diminishes them is to be killed, and repentance is not sought from him. If a dhimmi abuses them, he is also to be killed, unless he accepts Islam.

The position of Qadi Qurtuba Sayeed ibn Sulayman رحمه الله تعالى عليه in some of his responses is that whoever abuses Allah عز وجل and His angels is to be killed. Sahnoon's رحمه الله تعالى عليه position is that whoever abuses a single angel, his killing is obligatory.

In the Kitab al-Nawadir, it is transmitted from Imam Malik رحمة الله تعالى <sup>عليه</sup> that if a person says, Allah forbid, that Hazrat Jibril عليه السلام made a mistake in bringing revelation, and that in reality the Prophet was, Allah forbid, Ali ibn Abi Talib رضي الله تعالى عنه, repentance is to be sought from him. If he repents, well and good; otherwise he is to be killed.

Imam Abu Hanifah رحمة الله تعالى عليه says that whoever denies or diminishes any one of the Prophets or expresses disavowal of them is an apostate.

Abul Hasan Qalibi رحمة الله تعالى عليه said concerning a person who said to another that his face is angry like Malik عليه السلام. He should be asked: if he intended by this to disparage the angel Malik عليه السلام, the keeper of Hell, then he is to be killed.

These are the rulings regarding the Prophets and angels whose names have come to us through tawatur. As for those angels whose identity is not specified, such as whether Harut and Marut are angels, the ruling for abusing or denying them is not the same as that which has been mentioned earlier, because their sanctity is not established in the same way. However, diminishing them or causing them hurt should be rebuked.

In particular, those blessed personalities whose truthfulness and excellence are well known and famous must be disciplined for any diminution or hurt caused to them, even if their Prophethood is not established. As for denying their Prophethood or denying that someone else is an angel, if the denier and speaker is a person of knowledge, there is no difficulty, for the scholars have always

differed in such matters. If he is from the general public, he should be prevented from such investigation; if he repeats it, he should be disciplined. This is because the general public has no right to speak in such matters. The Salaf regarded it as disliked even for scholars to discuss and debate matters that have no connection with action. What then of the general public?

## ♦ Eighth Section: The Ruling Regarding Insulting The Qur'an ♦

Be warned that whoever belittles the Noble Qur'an, the Holy Mushaf, or any part of it, or abuses either, or denies the whole of it, or denies any part of it or any verse, or affirms something that the Qur'an denies, while knowing this, or doubts any of these matters, is by consensus a kafir according to the people of knowledge.

"And indeed it is a mighty Book. Falsehood cannot approach it from before or from behind; it is a revelation from the Most Wise, the Praiseworthy." (*Ha-Mim Sajdah: 41-42*)

It is narrated from Hazrat Abu Hurairah رضي الله تعالى عنه that Huzoor عليه السلام said: "Doubting or disputing the Qur'an is kufr." (Abu Dawood)

In a narration of Ibn Abbas رضي الله تعالى عنهما, he said: "If a Muslim denies even one thing from the divine Book, his neck is lawful to strike."

Similarly, if someone denies the Books that Allah عز وجل revealed, such as the Torah, the Injil, and other heavenly Books, or curses them, he is a kafir.

The Muslims have consensus that the Holy Qur'an that is present among us is the very same that was revealed to our Prophet عليه السلام, and everything in it is true. Whoever adds even a single letter that is not part of the agreed-upon Mushaf is a kafir. Regarding this, Imam Malik رحمه الله تعالى عليه said that if one abuses Hazrat Aishah رضي الله تعالى عنها by slander, he is to be killed, because he opposed the Qur'an, and whoever opposes the Qur'an is to be killed.

Ibn al-Qasim رحمه الله تعالى عليه said that if one says that Allah عز وجل did not speak to Hazrat Musa عليه السلام, he is to be killed.

Muhammad ibn Sahnoon رحمه الله تعالى عليه said concerning a person who said that Surah al-Falaq and Surah al-Nas are not part of the Qur'an that his neck is to be struck, unless he repents. Similarly, whoever denies even a single verse has the ruling that his neck is to be struck.

Hazrat Abdullah ibn Mas'ud رضي الله تعالى عنه said: "Whoever denies one verse of the Qur'an has committed kufr against the entire Qur'an."

Asbagh ibn al-Faraj رحمه الله تعالى عليه says: "Whoever denies some of the Qur'an has in effect denied the entire Qur'an. Whoever has denied it has without doubt committed kufr. And whoever committed kufr has committed kufr against Allah عز وجل."

Abu Muhammad ibn Abi Zayd رحمه الله تعالى عليه gave the fatwa of punishment for a person who said to a child: "May Allah curse what you have read and whoever taught you," and then said by way of interpretation: "I only meant his ill-mannered behavior, not to show disrespect to the Qur'an." Abu Muhammad رحمه الله تعالى عليه said: "Whoever curses the Qur'an should certainly be killed."

## ♦ Ninth Section: The Ruling Regarding Abusing The Ahl Al-Bayt, The Pure Wives, And The Companions ♦

Abusing the Ahl al-Bayt of Huzoor عليه السلام, his pure family, his purified wives, and the noble Companions رضي الله تعالى عنهم, and diminishing them, is unlawful, and such a person is accursed.

Hadith: Huzoor عليه السلام said: "Beware! Fear Allah concerning my Companions. Do not make them the target of your grudges. Whoever loves them has loved me because of his love for me. Whoever bears enmity toward them has borne enmity toward me because of his enmity toward me. Whoever causes them hurt has caused me hurt. Whoever causes me hurt has without doubt caused Allah hurt. Whoever causes Allah hurt is close to being seized."

Huzoor عليه السلام said: "Do not abuse my Companions. Whoever abuses them, upon him is the curse of Allah, the angels, and all people. Allah will not accept from him either supererogatory or obligatory

acts." He also said: "Do not abuse my Companions. Without doubt, in the last age there will be a people who will abuse my Companions. Do not pray over them, do not pray with them, do not marry them, do not sit with them. If they become ill, do not visit them." He also said: "Whoever abuses my Companions, beat him."

Without doubt, Huzoor عليه السلام has informed us that abusing the Companions and causing them hurt is the same as abusing and hurting him. Hurting Huzoor عليه السلام is unlawful. Thus, he said: "Do not cause me pain by hurting my Companions." Concerning Hazrat Sayyidah Fatimah رضي الله تعالى عنها, he said: "She is a piece of my flesh. Whoever hurts her has hurt me."

The scholars have differed regarding the ruling of such a person. However, the well-known school of Imam Malik رحمه الله تعالى عليه is that in this matter ijtiḥad is to be applied and a painful punishment is to be given. Imam Malik رحمه الله تعالى عليه said: "Whoever abuses the Prophet عليه السلام is to be killed. Whoever abuses the Companions of the Prophet عليه السلام is to be punished."

He also said that if someone abuses the Companions of the Prophet عليه السلام, such as Abu Bakr Siddiq, Hazrat Umar, Hazrat Usman, Hazrat Amir Muawiyah, Hazrat Amr ibn al-As رضي الله تعالى عنهم, then if he says that they were all, Allah forbid, misguided and committed kufr, he is to be killed. If he abuses them in some other way that is common among people, he is to be given a humiliating punishment.

Sahnoon رحمه الله تعالى عليه says that whoever associates any single Companion with kufr and denial should be given a painful beating.

Abu Muhammad ibn Abi Zayd رحمه الله تعالى عليه narrates from Sahnoon that a person who says that Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman, and Hazrat Ali رضي الله تعالى عنهم were upon kufr is to be killed. If he says the same of any other Companion besides these, he is to be given a humiliating punishment. He narrated from Imam Malik رحمه الله تعالى عليه that whoever abuses Hazrat Abu Bakr رضي الله تعالى عنه should be flogged, and whoever speaks evil of the Mother of the Believers, Hazrat Aishah رضي الله تعالى عنها, is to be killed. Someone asked: "Why is this?" He said: "Whoever slanders her has without doubt opposed the Noble Qur'an."

Ibn Shaban رحمه الله تعالى عليه narrates from him that this is because Allah عز وجل says:

"Allah admonishes you never to say such a thing again, if you are believers." (*Nur: 17*)

Whoever says the same after this divine command has without doubt become a kafir.

We give excellence to the Companion because, firstly, he is excellent compared to other Muslims, and secondly, because of the command of the Prophet عليه السلام: "Whoever abuses my Companions, flog him." It is also said that whoever slanders the mother of any Companion, saying she was a kafira, the hadd of slander is to be applied against him, because this is abuse of him. If the son of that Companion were alive, he would be the claimant of his right. Since Muslims stand in his place, if any Muslim makes a claim, the Imam and ruler must enforce the ruling and respond to the plea. It is said that this matter

is not like other people, because the sanctity of the Companions is due to the Prophet ﷺ. If an Imam or ruler himself hears it and is himself a witness, he is the authority to enforce the hadd.

He also said that regarding whoever abuses any wife other than Hazrat Aishah رضي الله تعالى عنها, there are two positions. One is that he is to be killed, because by abusing the pure wives of the Prophet ﷺ, he has abused Huzoor عليه السلام himself. The second position is that their matter is like that of all the Companions, therefore he should be flogged.

## ◆ Conclusion ◆

Qadi Iyad Maliki رحمه الله تعالى عليه says: "Here ends what we intended to write. Our purpose has been fulfilled, our aim has been completed, and what we desired has been attained, so that every kind of it may be clear for the seeker, and every desired chapter may be in the form of clear proof.

"Without doubt, I have explained in this book rare points that are most amazing, wonderful, and novel. I have adopted that method of verification which has been preferred in most earlier works and which has been placed in many sections. Most beloved to me would be a person who, before me, had compiled this subject with explanation and detail, or if there had been a guide and leader who could have benefited me from such instructions, so that relying upon his narration would have been sufficient for me to apply my narration to what I have myself undertaken.

"And my plea is only from Allah عز وجل that He accept this work of mine and specially include it in His pleasure, along with the favor He has bestowed upon us, and that He forgive whatever artificiality or affectation is in it, and grant us forgiveness through His beautiful grace and pardon. All that I have penned in this book concerns the nobility and grandeur of His chosen one, the bearer of revelation, Ahmad the Chosen, Muhammad Mustafa عليه السلام. It is for the pursuit of his praiseworthy virtues that I have kept my eyes awake, and for the exposition and explanation of his exalted qualities and strong means that I have employed my heart and mind. May He protect and preserve my body and soul from the blazing fire, for I have defended the honor and nobility of Huzoor عليه السلام.

"O Allah, include me among that group who will not be driven away from the Hawd of Huzoor عليه السلام on the Day when those who change and alter the religion will be repelled from it.

"O Allah, make this book a means and a provision for me and for every person who writes it, publishes it, or derives benefit from it, which may connect us to the means of reaching him, and which we may find on the Day when every banner-bearer will find his good deeds present. Through this, we seek Your pleasure and desire Your reward. Include us in the group of our Prophet عليه السلام and his company. And let our resurrection be with the foremost group and with those who are protected and secure at the door through the intercession of Huzoor عليه السلام. Amin.

"We praise Allah عز وجل for having guided us to compile this book and for having unveiled our insight for the perception and understanding of the truths we have recorded in it. We seek refuge with Allah from a supplication that is not heard, from knowledge that does not benefit, and from action that is not accepted. He is the Great Forgiver; He does not leave any hopeful person disappointed. He whom He disgraces has no supporter or helper. He does not reject the supplication of those who seek, nor does He rectify the action of those who cause corruption.

"By the grace of Allah عز وجل, the English translation of Shifa Shareef is completed. The author of Shifa made certain supplications; we repeat the same. May Allah عز وجل especially accept these supplications for the esteemed scholar who translated this into Urdu, Allama Ghulam Muinuddin Nayeemi رحمه الله تعالى عليه. Then, in the charity of these great personalities, may He accept our humble efforts. Amin.

*"— Translator"*

# Glossary

## ♦ Honorifics And Conventions ♦

- **Huzoor** (حضور): The reverential title by which the Prophet Muhammad ﷺ is referred to throughout this book. Literally "the Presence."
- **Hazrat** (حضرت): Honorific title prefixed to the names of prophets, Companions, saints, and revered scholars, e.g. Hazrat Jabir, Hazrat Aishah.
- **Sayyiduna / Sayyid** (سیدنا / سید): "Our master" / "master," a title of honor.
- **Allama** (علامہ): Honorific for an exceptionally learned scholar.
- **Maulana** (مولانا): Honorific for a religious scholar.
- **Qadi** (قاضی): Islamic judge. The author of *Shifa Shareef*, Qadi Iyad, held this title.
- **Shaykh** (شیخ): Scholar, elder, or spiritual master.
- **Salaf** (سلف): The pious predecessors — the early generations of Muslims (Companions, Successors, and the early imams).

## ♦ Islamic Concepts And Terms ♦

- **Durood** (درود): Blessings and salutations sent upon the Prophet Muhammad ﷺ. Also referred to as *salawat* or *durood shareef*.
- **Salam** (سلام): Peace; the greeting of Islam (*assalamu alaykum*).
- **Iman** (ایمان): Faith or belief in Allah, His angels, His books, His messengers, the Day of Judgment, and divine decree.
- **Kufr** (کفر): Disbelief; rejection of faith in Allah. A *kafir* (pl. *kuffar*) is one who commits kufr.
- **Shirk** (شرك): Associating partners with Allah; polytheism. A *mushrik* (pl. *mushrikun*) is one who commits shirk.
- **Tawhid** (توحيد): The Oneness of Allah; the foundational Islamic belief that Allah is one and unique.
- **Taqwa** (تقوى): God-consciousness; protective reverence and fear of Allah that leads one to obey His commands and avoid His prohibitions.
- **Zuhd** (زهد): Asceticism; detachment from worldly excess and preoccupation for the sake of Allah.
- **Bid'ah** (بدعة): Innovation in religion; a newly invented practice that has no basis in the Qur'an or Sunnah.
- **Fitnah** (فتنة): Trial, tribulation, or discord that tests faith.
- **Ummah** (امة): The global community of Muslims.
- **Sunan** (سنن): The established practices of the Prophet Muhammad ﷺ; also the plural of *sunnah*.

## ♦ Legal And Jurisprudential Terms ♦

- **Shari'ah** (شريعة): Islamic law derived from the Qur'an, the Sunnah, scholarly consensus (*ijma*), and analogical reasoning (*qiyas*).
- **Hadith** (حديث, pl. *ahadith*): A narration of the sayings, actions, or tacit approvals of the Prophet Muhammad ﷺ.
- **Sunnah** (سنة): The established practice and way of the Prophet Muhammad ﷺ.
- **Fiqh** (فقه): Islamic jurisprudence; the human understanding and application of Shari'ah.
- **Fatwa** (فتوى, pl. *fatawa*): A formal legal ruling issued by a qualified scholar.
- **Ijma** (اجماع): Scholarly consensus on a legal or theological matter.
- **Ijtihad** (اجتهاد): Independent legal reasoning by a qualified scholar to derive a ruling.
- **Hadd** (حد, pl. *hudud*): A fixed punishment prescribed by Islamic law for specific crimes.
- **Wajib** (واجب): Obligatory; an act that must be performed.
- **Halal** (حلال): Permissible according to Islamic law.
- **Haram** (حرام): Forbidden according to Islamic law.
- **Dhimmah** (ذمة): The covenant of protection granted to non-Muslim subjects of an Islamic state. A *dhimmi* is a person living under this covenant.

- **Zindiq** (زنديق, pl. *zanadiqa*): A heretic who conceals disbelief while outwardly appearing Muslim.
- **Takfeer** (تكفير): The act of declaring a person to be a disbeliever (*kafir*).
- **Tawatur** (تواتر): Mass transmission — a hadith narrated by so many chains at every level that collusion to fabricate is impossible.

## ♦ Worship And Rituals ♦

- **Dua** (دعا): Supplication; personal prayer to Allah.
- **Wudu** (وضو): Ritual ablution performed with water before prayer.
- **Ghusl** (غسل): Full ritual bath required after certain impurities.
- **Sajdah** (سجدة): Prostration; the act of placing one's forehead on the ground in worship.
- **Rak'ah** (ركعة): A unit of the Islamic prayer (*salah*), consisting of standing, bowing, prostrating, and sitting.
- **Adhan** (اذان): The call to prayer. A *mu'adhdhin* is the one who calls the adhan.
- **Kalimah** (كلمة): The declaration of faith: "There is no god but Allah, Muhammad is the Messenger of Allah."
- **Qiblah** (قبلة): The direction of prayer facing the Sacred Mosque in Makkah.
- **Tafsir** (تفسير): Exegesis or commentary on the Qur'an.

- **Bay'ah** (بيعة): Pledge of allegiance, especially to the Prophet ﷺ or to a rightful leader.

## ♦ Eschatology And The Hereafter ♦

- **Mi'raj** (معراج): The Ascension of the Prophet Muhammad ﷺ through the heavens to the presence of Allah.
- **Isra** (اسراء): The Night Journey of the Prophet ﷺ from Makkah to Jerusalem.
- **Shafa'ah** (شفاعة): Intercession; the Prophet's ﷺ pleading on behalf of his Ummah on the Day of Judgment.
- **Wasilah** (وسيلة): A means of nearness to Allah; the highest station in Paradise granted to the Prophet ﷺ.
- **Buraq** (براق): The heavenly mount that carried the Prophet ﷺ during the Night Journey and Ascension.
- **Kawthar** (كوثر): The River of Abundance in Paradise granted to the Prophet ﷺ.
- **Hawd** (حوض): The Pond of the Prophet ﷺ on the Day of Judgment from which his followers will drink.
- **Sidrat al-Muntaha** (سدرة المنتهى): The Lote Tree of the Utmost Boundary, marking the farthest point in the heavens.
- **Maqam Mahmud** (مقام محمود): The Praiseworthy Station — the rank of supreme intercession granted to the Prophet ﷺ.

## ♦ Sects And Schools ♦

- **Ahl as-Sunnah wa al-Jama'ah** (اهل السنة والجماعة): The Sunni orthodox community; those who follow the way of the Prophet ﷺ and the consensus of the Companions.
- **Ahl al-Bayt** (اهل البيت): The blessed Household of the Prophet ﷺ, including his wives, children, and descendants.
- **Maliki / Hanafi / Shafi'i / Hanbali**: The four Sunni schools of jurisprudence, named after their eponymous imams.
- **Khawarij** (خوارج): An early sect that seceded from the Muslim community, known for their extreme position on sin and rebellion.
- **Rafidi** (رافضي, pl. *Rawafid*): A deviant sect identified by its rejection of the legitimacy of the first three Caliphs.
- **Qadari** (قدري): An early theological sect that affirmed absolute free will, denying divine decree.
- **Mu'tazilah** (معتزلة): A misguided theological sect known for giving human reasoning precedence over revealed belief in matters of creed.
- **Dahriyah** (دهرية): Materialists and atheists who deny the existence of Allah and believe that only the temporal, material world exists.

## ♦ Books And Scripture ♦

- **Qur'an** (قرآن): The revealed Word of Allah, the central scripture of Islam.
- **Surah** (سورة): A chapter of the Qur'an.
- **Ayah** (آية, pl. *ayat*): A verse of the Qur'an.
- **Mushaf** (مصحف): A physical copy of the Qur'an.
- **Injil** (انجيل): The Gospel revealed to Prophet Isa عليه السلام.
- **Torah** (توراة): The Torah revealed to Prophet Musa عليه السلام.

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