



**Courtesy towards Our Prophet
Muhammad Peace and Blessings
of Allah Be Upon Him**

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

❖ **The Messenger of Allah is an excellent model for those of you who put your hope in Allah and the Last Day and remember Him often.** ❖ (Al-Ahzab: 21)



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

Introduction

All Praise is due to Allah, the Lord of all worlds. May Allah's Peace and Blessings be upon our Master Prophet Muhammad Ibn 'Abdullah, the Last of Prophets and Messengers, and upon his Household, Companions and those who follow his guidance to the Last Day!

The Almighty Allah has praised the Prophet's speech saying, "He does not speak from his own desire." Allah praised the Prophet's heart saying, "[The Prophet's] own heart did not distort what he saw." He, Most High, praised the Prophet's sight saying, "His sight never wavered, nor was it too bold," and praised the Prophet's mind saying, "Your companion has not strayed; he is



not deluded.” Allah also praised the Prophet’s teacher [i.e., Jibril] saying, “It was taught to him by [an angel] with mighty power.” Allah also praised the Prophet’s morals saying, “And you are truly of outstanding character.”

The Almighty Allah has blessed the Prophet (PBUH) by relieving his heart and giving him the highest reputation as He, the Most High said, “Did We not relieve your heart for you [Prophet],” and said, “And [We] raise your reputation high.” Allah, Glory be to Him, also forgave all sins that may come from the Prophet (PBUH) as Allah said, “Truly We have opened up a path to clear triumph for you [Prophet], so that Allah may forgive you your past and future sins, complete His grace upon you, guide you to a straight path.” Allah, the Most High, praised the Prophet’s whole personality saying, “The Messenger of Allah is an excellent model for those of you who put your hope in Allah and the Last Day and remember Him often.”



Allah also has honored the Ummah of the Prophet for his sake as He, Most High, said, “But Allah would not send them punishment while you [Prophet] are in their midst, nor would He punish them if they sought forgiveness.” Moreover, the Almighty Allah showers blessing upon the Prophet (PBUH) as Allah said, “Allah and His angels bless the Prophet- so, you who believe, bless him too and give him greetings of peace.”

The Prophet was sent as mercy for the whole world as Allah said, “It was only as a mercy that We sent you [Prophet] to all people.” Also, Allah ordered us to follow the Prophet (PBUH) and warned us against disobeying him saying, “Accept whatever the Messenger gives you,” and said, “those who go against his order should beware lest a trial afflict them or they receive a painful punishment.” Allah also prohibited treating the Prophet (PBUH) in the same manner we treat other people saying, “[People], do not regard



the Messenger's summons to you like one of you summoning another." The Almighty Allah relates belief to accepting the judgement of the Prophet (PBUH) saying, "By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally."

Allah, the Most High, showed us that obeying the Prophet is a part of obeying Him, and disobeying the Prophet (PBUH) equals disobeying Him, saying, "Whoever obeys the Messenger obeys Allah. If some pay no heed, We have not sent you to be their keeper." Allah also said, "Whoever obeys Allah and His Messenger will truly achieve a great triumph."

Having all this in mind, we have to show full courtesy for the Prophet (PBUH) and for his Sunnah. The inviolability of the Prophet (PBUH) never changes whether is alive or dead.



Courtesy with the Prophet (PBUH) means not to mention his name without giving him the due title of a Prophet or Messenger, and to make Prayers of peace and blessings every time we mention or write his name, no matter how much this is repeated.

We also affirm and believe that our love for the Prophet (PBUH) is part and parcel of our faith, and it is a condition for the soundness of our belief in Allah, as the Prophet (PBUH) said, “None of you believes till I am dearer to him than his father, his child, and all mankind.”

We ask the Almighty Allah to bless us with loving Him, the Most High, loving His Prophet (PBUH), and loving those who love Allah and His Messenger. We ask Allah to fill our hearts with this love, and to grant us the sound understanding of the Book of Allah and the Sunnah of His Prophet (PBUH). We ask Allah to grant us the intercession of the Prophet (PBUH) on the Day of Judgement



and to make us among those whom the Prophet (PBUH) will give water to drink, after which we feel no thirsty at all. We ask Allah to grant us full health for our bodies, hearing, and sight. We ask Allah to grant us sincerity and to make our conduct a guide for people to the path of Allah more than our words do. We ask Allah to grant us paradise and save us from the Hell fire. we ask Allah to purify our souls and hearts. We ask Allah to make His House (the Holy Mosque) and the Prophets Mosque full of people all the time, and to facilitate for us to pray there as mush as we love Him and love His Messenger. We ask Allah not to forsake us even for the slightest time, as Allah is the Supporter, the Most Generous, and the Best Providers!

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Topic One

The Qur'anic Discourse on the Prophet

(Peace be upon him)

The Glorious Qur'an speaks about the Prophet (PBUH) revealing his status, morals and many aspects of his life. He is the Prophet of Mercy as the Almighty Allah says: **﴿It was only as a mercy that We sent you [Prophet] to all people.﴾⁽¹⁾**
﴿By an act of mercy from Allah, you [Prophet] were gentle in your dealings with them- had you been harsh, or hard-hearted, they would have dispersed and left you- so pardon them and ask forgiveness for them. Consult with them about matters, then, when you have decided on a course of action, put your trust in Allah: Allah loves those who put their trust in Him﴾⁽²⁾

(1) Al-Anbiya': 107

(2) Aal Imran: 159



﴿A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the believers.﴾⁽¹⁾

﴿And be aware that it is Allah's Messenger who is among you: in many matters you would certainly suffer if he were to follow your wishes. Allah has endeared faith to you and made it beautiful to your hearts; He has made disbelief, mischief, and disobedience hateful to you. It is people like this who are rightly guide.﴾⁽²⁾

Once the Prophet (PBUH) read the following Ayah: ﴿Lord, the [idols] have led many people astray! Anyone who follows me is with me, but as for anyone who disobeys me- You are surely forgiving and merciful,﴾⁽³⁾ and the Ayah reporting the speech of Jesus addressing Allah, ﴿And if You punish them, they are Your servants; if You forgive them, You are the Almighty, the Wise,﴾⁽⁴⁾

(1) Al-Tawbah: 128

(2) Al-Hujurat: 7

(3) Ibrahim: 36

(4) Al-Ma'idah: 118



then the Prophet (PBUH) raised up his hands to the heavens and asked the Almighty Allah saying, “O Lord, [have mercy with] my Ummah, have mercy with] my Ummah, and wept; so Allah the High and the Exalted said: O Gabriel, go to Muhammad (though your Lord knows it fully well) and ask him: What makes thee weep? So Gabriel (PBUH) came to him and asked him, and the Messenger of Allah (PBUH) informed him what he had said (though Allah knew it fully well). Upon this Allah said: O Gabriel, go to Muhammad and say: Verily We will please thee with regard to your Ummah and would not displease you.”⁽¹⁾

The Almighty Allah has praised the Prophet’s speech saying, ﴿He does not speak from his own desire.﴾⁽²⁾ Allah praised the Prophet’s heart saying, ﴿[The Prophet’s] own heart did

(1) Sahih Muslim, the Chapter of “The Prophet’s Invocation on behalf of His Nation and His Pity for Them,” Hadith No. 520; Sahih Ibn Hibban, The Chapter of “The Prophet’s Speech on the Merits of His Companions”, Hadith no. 7111.

(2) Al-Najm: 3



not distort what he saw. ﴿⁽¹⁾ Allah Also praised the Prophet's teacher [i.e. Jibril] saying, ﴿**It was taught to him by [an angel] with mighty power.** ﴿⁽²⁾ Allah praised the Prophet's morals saying, “**And you are truly of outstanding character.** ﴿⁽³⁾ The Almighty Allah has blessed the Prophet (PBUH) by relieving his heart and giving him the highest reputation as He, the Most High said, ﴿**Did We not relieve your heart for you [Prophet],** ﴿⁽⁴⁾ and said, ﴿**and raise your reputation high.** ﴿⁽⁵⁾ Allah, Glory be to Him, also forgave all sins that may come from the Prophet (PBUH) as Allah said, ﴿**Truly We have opened up a path to clear triumph for you [Prophet], so that Allah may forgive you your past and future sins, complete His grace upon you, guide you to a straight path.** ﴿⁽⁶⁾

(1) Al-Najm: 11

(2) Al-Najm: 5

(3) Al-Qalam: 4

(4) Al-Sharh: 1

(5) Al-Sharh: 4

(6) Al-Fath: 1 - 2



The Almighty Allah used to honor the Prophet when He addressed him in the Qur'an. In fact, when addressing all Prophets, Allah would call them with their names without any titles. For example: ﴿Adam, live with your wife in this garden,﴾⁽¹⁾ ﴿Noah, descend in peace from Us, with blessings on you and on some of the communities that will spring from those who are with you,﴾⁽²⁾ ﴿We called out to him, 'Abraham, you have fulfilled the dream.' This is how We reward those who do good,﴾⁽³⁾ ﴿David, We have given you mastery over the land. Judge fairly between people,﴾⁽⁴⁾ ﴿Zachariah, We bring you good news of a son whose name will be John,﴾⁽⁵⁾ ﴿John, hold on to the Scripture firmly,﴾⁽⁶⁾ ﴿Moses, I am your Lord. Take off your shoes: you are in the sacred valley of Tuwa,﴾⁽⁷⁾ ﴿Jesus, son of

(1) Al-Baqara: 35; Al-A'raf: 13

(2) Hud: 48

(3) Al-Saffat: 104 -105

(4) Sad: 26

(5) Maryam: 7

(6) Maryam: 12

(7) Taha: 12



Mary! Remember My favour to you and to your mother. ﴿⁽¹⁾ However, when addressing Prophet Muhammad (PBUH), the Almighty Allah would add a title or a description as an honor, privilege or condolence. The following Ayahs show this meaning:

﴿**Messenger, proclaim everything that has been sent down to you from your Lord.**﴾⁽²⁾ ﴿**Prophet, We have sent you as a witness, as a bearer of good news and warning.**﴾⁽³⁾ ﴿**You [Prophet], enfolded in your cloak.**﴾⁽⁴⁾ ﴿**You, wrapped in your cloak.**﴾⁽⁵⁾

Also, when the Qur'an mentions the name of the Prophet without being addressing him, the Qur'an would add the great title of prophethood or Message. For example:

(1) Al-Ma'idah: 110

(2) Al-Ma'idah: 67

(3) Al-Ahzab: 45

(4) Al-Muzzammil: 1 - 2

(5) Al Mudathir: 1-3.



﴿Muhammad is the Messenger of Allah. Those who follow him are harsh towards the disbelievers and compassionate towards each other.﴾⁽¹⁾

﴿Muhammad is only a Messenger before whom many messengers have been and gone.﴾⁽²⁾

﴿Muhammad is not the father of any one of you men; he is Allah's Messenger and the seal of the prophets.﴾⁽³⁾

The Almighty Allah took a pledge from all Prophets (PBUH) to believe in Prophet Muhammad (PBUH) and support him, as the Qur'an says, ﴿Allah took a pledge from the prophets, saying, 'If, after I have bestowed Scripture and wisdom upon you, a messenger comes confirming what you have been given, you must believe in him and support him. Do you affirm this and accept My pledge as binding on you?'

(1) Al-Fath: 29

(2) Aal Imran: 144

(3) Al-Ahzab: 40



They said, ‘We do.’ He said, ‘Then bear witness and I too will bear witness.’ ﴿⁽¹⁾

The Almighty Allah showed us that obeying the Prophet is a part of obeying Him, and disobeying the Prophet (PBUH) equals disobeying Him, saying, **﴿Whoever obeys the Messenger obeys Allah,﴾** ﴿⁽²⁾ and **﴿Whoever obeys Allah and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth, and the righteous- what excellent companions these are.﴾** ﴿⁽³⁾

Allah also states that love for the Prophet (PBUH) is a means to get love from Allah, saying, **﴿Say, ‘If you love Allah, follow me, and Allah will love you and forgive you your sins; Allah is most forgiving, most merciful.﴾** ﴿⁽⁴⁾ Also, making a pledge to the Prophet (PBUH) means making a pledge to Allah, as Allah said, **﴿Those who pledge loy-**

(1) Aal Imran: 81

(2) Al-Nisa’: 80

(3) Al-Nisa’: 69

(4) Aal Imran: 31



alty to you [Prophet] are actually pledging loyalty to Allah Himself- Allah's hand is placed on theirs. ﴿⁽¹⁾ ‘Abd Allah Ibn Abbas said, “There are three pair instructions mentioned in the Qur’an, no one would be accepted without the other: first ﴿**Performing Prayer and paying Zakah;**﴾⁽²⁾ second: ﴿**Giving thanks to Me (Allah) and to your parents;**﴾⁽³⁾ and the third is, ﴿**obey Allah and the Messenger.**﴾⁽⁴⁾ Thus, whoever obeys Allah and does not obey His Messenger, it will not be accepted from Him.”⁽⁵⁾

The Almighty Allah warned us against disobeying him saying, “Accept whatever the Messenger gives you,” and said, ﴿**Those who go against his order should beware lest a trial afflict them or they receive a painful punishment.**﴾⁽⁶⁾ This

(1) Al-Fath: 10

(2) Al-Baqarah: 43

(3) Luqman: 14

(4) Al-Nisa': 59

(5) Al-Baihaqi, Shu'ab al-Iman, The Chapter of “Kindness to Parents, (Beirut, Dar al-Kutub al-Ilmiyyah), Hadith no. 7830.

(6) Al-Nur: 63



stresses that faith will not be complete except though accepting the judgment of the Prophet (PBUH) with full consent as Allah, the Most High, said, ﴿**By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally.**﴾⁽¹⁾ Allah prohibits raising one's voice in the presence of the Prophet (PBUH) saying, ﴿**Believers, do not raise your voices above the Prophet's, do not raise your voice when speaking to him as you do to one another, or your [good] deeds may be cancelled out without you knowing. It is those who lower their voices in the presence of Allah's Messenger whose hearts Allah has proved to be aware—they will have forgiveness, and a great reward.**﴾⁽²⁾ Imam Malik once heard a man raising his voice in the Mosque of the Messenger of Allah, so he said, "O man, Allah has condemned some people saying, ﴿**Believers,**

(1) Al-Nisa': 65

(2) Al-Hujurat: 2 - 3



do not raise your voices above the Prophet's, do not raise your voice when speaking to him as you do to one another, or your [good] deeds may be cancelled out without you knowing, ﴿⁽¹⁾ and Allah praised other people saying, ﴿**It is those who lower their voices in the presence of Allah's Messenger whose hearts Allah has proved to be aware—they will have forgiveness, and a great reward.**﴾⁽²⁾ The inviolability of the Prophet during his life is the same as his inviolability after his death, so be courteous in the Mosque of the Messenger of Allah (PBUH).

The Almighty Allah blessed His Prophet by making his message a message for all human-kind, not for his own people as was the case of all previous Prophets. Allah said addressing Prophet Muhammad, ﴿**We have sent you [Prophet] only to bring good news and warning to all people.**﴾⁽³⁾ Allah also made Prophet Muhammad the last Mes-

(1) Al-Hujurat: 2

(2) Al-Hujurat: 3

(3) Saba': 28



senger, and the seal of all Prophets as He, the Most High, said, ﴿**Muhammad is not the father of any one of you men; he is Allah's Messenger and the seal of the prophets.**﴾⁽¹⁾

The Almighty Allah Himself showers blessing upon the Prophet (PBUH) and ordered His Angels and the believers to send prayers of blessing upon the Prophet saying, ﴿**Allah and His angels bless the Prophet- so, you who believe, bless him too and give him greetings of peace.**﴾⁽²⁾ Allah ordered the Prophet to send prayers of blessing upon the believers making these prayers mercy and assurance for them, ﴿**Pray for them- your prayer will be a comfort to them.**﴾⁽³⁾

So, we should invoke a blessing on the Prophet (PBUH), for everyone who invokes one blessing on him will receive ten blessings from Allah. Our invocation will be conveyed to the

(1) Al-Ahzab: 40

(2) Al-Ahzab: 56

(3) Al-Tawbah: 103



Prophet (PBUH), as he (PBUH) said, “When you hear the Adhan repeat what the mu’adhdhin says, then invoke a blessing on me, for everyone who invokes one blessing on me will receive ten blessings from Allah. Then ask Allah to give me the wasila, which is a rank in paradise fitting for only one of Allah’s servants, and I hope that I may be that one. If anyone asks that I be given the wasila, he will win my intercession.”⁽¹⁾

(1) Agreed upon by al-Bukhari and Muslim. Sahih al-Bukhari, the Chapter on Adhan, Hadith No. 611; Sahih Muslim, the Chapter on “The Desirability of repeating what the Mu’adhdhin says,” Hadith No. 875



Topic Two

The Authority of the Noble Sunnah and Its Status in Islamic legislation

Speaking about the noble Sunnah is a speech about the second source of Islamic legislation. All Muslim scholars and jurists and agree on the authority of the Prophet's Sunnah, and that obedience to the Prophet (PBUH) is a form of our obedience to the Almighty Allah. Allah, the Most High, said, **﴿You who believe, obey Allah and the Messenger, and those in authority among you. If you are in dispute over any matter, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day: that is better and fairer in the end.﴾**⁽¹⁾ Allah also said, **﴿And obey Allah and the Prophet so that you may be given mercy.﴾**⁽²⁾

(1) Al-Nisa': 59

(2) Aal Imran: 132



Other Ayahs that support this meaning include:

﴿Obey Allah and the Messenger, but if they turn away, [know that] Allah does not love those who ignore [His commands].﴾⁽¹⁾

“Obey Allah and His Messenger, and do not quarrel with one another, or you may lose heart and your spirit may desert you. Be steadfast: Allah is with the steadfast.”⁽²⁾

Obey Allah, obey the Messenger, and always be on your guard: ﴿if you pay no heed, bear in mind that the sole duty of Our Messenger is to deliver the message clearly.﴾⁽³⁾

﴿Say, ‘Obey Allah; obey the Messenger. If you turn away, [know that] he is responsible for the duty placed upon him, and you are responsible for the duty placed upon you. If you obey him, you will be rightly guided, but the Messenger’s duty is only to deliver the message clearly.﴾⁽⁴⁾

(1) Aal Imran: 32

(2) Al-Anfal: 46

(3) Al-Ma’idah: 92

(4) Al-Nur: 54



﴿Whoever obeys the Messenger obeys Allah. If some pay no heed, “We have not sent you to be their keeper.﴾⁽¹⁾

﴿Whoever obeys Allah and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth, and the righteous- what excellent companions these are. That is Allah’s favour. No one knows better than Him.﴾⁽²⁾ ﴿Whoever obeys Allah and His Messenger will truly achieve a great triumph.﴾⁽³⁾

﴿These are the bounds set by Allah: Allah will admit those who obey Him and His Messenger to Gardens graced with flowing streams, and there they will stay- that is the supreme triumph.﴾⁽⁴⁾ ﴿Allah will admit anyone who obeys Him and His Messenger to Gardens graced with

(1) Al-Nisa’: 80

(2) Al-Nisa’: 69-70

(3) Al-Ahzab : 71

(4) Al-Nisa’: 13



flowing streams; He will painfully punish anyone who turns away. ﴿⁽¹⁾

﴿When the true believers are summoned to Allah and His Messenger in order for him to judge between them, they say, ‘We hear and we obey.’ These are the ones who will prosper. Whoever obeys Allah and His Messenger, stands in awe of Allah, and keeps his duty to Him will be triumphant. ﴿⁽²⁾

﴿All the messengers We sent were meant to be obeyed, by Allah’s leave. If only [the hypocrites] had come to you [Prophet] when they wronged themselves, and begged Allah’s forgiveness, and the Messenger had asked forgiveness for them, they would have found that Allah accepts repentance and is most merciful. ﴿⁽³⁾

﴿So, accept whatever the Messenger gives you, and abstain from whatever he forbids you.

(1) Al-Fath: 17

(2) Al-Nur: 51 - 52

(3) Al-Nisa’: 64



Be mindful of Allah: Allah is severe in punishment. ﴿١﴾

The Glorious Qur'an stresses the necessity of accepting the judgments of the Prophet (PBUH) during his life, and the necessity of following his Sunnah after his death. The Almighty Allah said, **﴿By your Lord, they will not be true believers until they let you decide between them in all matters of dispute, and find no resistance in their souls to your decisions, accepting them totally.﴾** ﴿٢﴾ The Almighty Allah also said, **﴿When Allah and His Messenger have decided on a matter that concerns them, it is not fitting for any believing man or woman to claim freedom of choice in that matter: whoever disobeys Allah and His Messenger is far astray.﴾** ﴿٣﴾

Allah also warned us against violating the orders of the Prophet (PBUH). He (Glory be

(1) Al-Hashr: 7

(2) Al-Nisaa: 65

(3) Al-Ahzab : 36



to Him) said: ﴿Let him (PBUH) saying, “those who go against his order should beware lest a trial afflict them or they receive a painful punishment.﴾⁽¹⁾

﴿Believers, obey Allah and the Messenger: do not let your deeds go to waste.﴾⁽²⁾

﴿Believers, obey Allah and His Messenger: do not turn away when you are listening to him. Do not be like those who say, ‘We heard,’ though in fact they were not listening. The worst creatures in Allah’s eyes are those who are [willfully] deaf and dumb, who do not reason. If Allah had known there was any good in them, He would have made them hear, but even if He had, they would still have turned away and taken no notice.﴾⁽³⁾

﴿Whoever disobeys Allah and His Messenger is far astray.﴾⁽⁴⁾

(1) Al-Nur: 63

(2) Muhammad: 33

(3) Al-Anfal: 20-23.

(4) Al-Ahzab: 36



❖ **But those who disobey Allah and His Messenger and overstep His limits will be consigned by Allah to the Fire, and there they will stay- a humiliating torment awaits them.** ❖⁽¹⁾

❖ **Whoever disobeys Allah and His Messenger will have Hell's Fire as his permanent home.** ❖⁽²⁾

Allah showed us that every directive issued by the Prophet (PBUH) is a part of the revelation. The Almighty said, ❖ **By the star when it sets. Your companion has not strayed; he is not deluded; he does not speak from his own desire. It is nothing less than a revelation that is sent to him.** ❖⁽³⁾ The Qur'an also tells us that the Prophet (PBUH) only guides us to that which gives us life. ❖ **Believers, respond to Allah and His Messenger when he calls you to that which gives you life. Know that Allah comes between**

(1) Al-Nisa': 14

(2) Al-Jinn: 23

(3) Al-Najm: 1- 4



a man and his heart, and that you will be gathered to Him. ﴿﴾⁽¹⁾

The Almighty Allah stated that obeying the Prophet (PBUH) and acting according to his Sunnah are means to get the pleasure of Allah, as He, most High, said, ﴿﴾ **Say, ‘If you love Allah, follow me, and Allah will love you and forgive you your sins; Allah is most forgiving, most merciful. ﴿﴾⁽²⁾**

Our Prophet (PBUH) said, “Soon there will come a time that a man will be reclining on his pillow, and when one of my Hadiths is narrated he will say: ‘The Book of Allah is (sufficient) between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.’ Verily, whatever the Messenger of Allah (PBUH) has forbidden is like that which Allah has forbidden.”⁽³⁾

(1) Al-Anfal: 24

(2) Aal Imran: 31

(3) Sunan al-Tirmidhi, the Chapter of “Knowledge,” Hadith No. 2664.



The Prophet (PBUH) also said, “When I keep silent, do not ask me, for the people who were before you were ruined because of their much questioning and their differences over their Prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can.”⁽¹⁾ The Prophet (PBUH) also said, “All my people will enter paradise except those who refuse.” He was asked, “Who will refuse?” He (PBUH) replied, “He who obeys me will enter paradise, and he who disobeys me has refused.”⁽²⁾

Abd Allah Ibn Abbas reported that the Prophet (PBUH) said, “I have left among you something that if you hold to it, you will never again go astray: The Book of Allah, and the Sunnah of His Prophet.”⁽³⁾ Al-Irbad Ibn Sariyah narrated that the

(1) Sahih al-Bukhari, the Chapter of “Adherence to The Qur’an and Sunnah,” Hadith No. 7288.

(2) Ibid, Hadith No. 7280

(3) Al-Hakim, Al-Mustadrak, The Chapter of “Al-Ilm,” Hadith No. 318.



Prophet (PBUH) said, “I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So, hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new things (in Deen) because every Bid’ah is a misguidance.”⁽¹⁾ In another Hadith, the Prophet (PBUH) said, “He who is displeased with my Sunnah (practices) is not my followed.”⁽²⁾ Also, the Prophet (BUH) said, “Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah.”⁽³⁾

(1) Sunan Abu Dawud, The Chapter of “Adherence to the Sunnah,” Hadith No. 4607

(2) Agreed upon by al-Bukhari and Muslim. Sahih al-Bukhari, The Chapter on “Marriage,” Hadith No. 5063; Sahih Muslim, The Chapter on “Marriage,” Hadith No. 1401.

(3) Agreed upon by al-Bukhari and Muslim: Sahih al-Bukhari, the Chapter on “Judgments,” the part on the Ayah of “Obey Allah and the Messenger, and those in authority among you,” Hadith No. 7137; Sahih Muslim, the Chapter on “Rulership,” Hadith No. 1835.



Ibn Rajab al-Hanbali⁽¹⁾ quoted Imam Ahmad Ibn Hanbal⁽²⁾ as saying, “The foundations of Islam are based on three Hadiths: the Hadith of Umar, “Actions are by intentions”, and the Hadith of ‘A’ishah, “Whoever innovates in this affair of ours that which is not from it then it is rejected”, and the Hadith of al-Nu‘man Ibn Bashir, “The Halal (a permissible thing) is clear and the Haram (a forbidden thing) is clear.”⁽³⁾

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- (1) He is: Abu Al-Faraj Zain al-Din Abd al-Rahman Ibn Ahmad Ibn Rajab al-Salaami al-Baghdadi, known as Ibn Rajab al-Hanbali. He was born in Baghdad in 736 AH. He was a great scholar of Hadith and one of the prominent figures in the Hanbali School of Law. Among his most important works are: Jami’ al-Uloum wa al-Hikam and Lataa’if al-Ma’aarif. He died in Damascus in 795 A.H. (See: Al-Zirkali, Al-A’lam, (Dar Al-Ilm li al-Malaayien, 15th Edition 2002), 3/295.
 - (2) He is: Abu Abd Allah Ahmad Ibn Mohammed Ibn Hanbal al-Shaibani al-Zahli. He was born in Baghdad in 164 AH. He is fourth of the four Sunni Imams, and the founder of the Hanbali school of law. He died in 241 A.H. (See: Al-Dhahabi, Siyar A’lam al-Nubalaa, 11/177), ed. A group of researchers under the supervision of Sheikh Shu’aib al-Arnaout, (Al-Resala Foundation, 3rd edition, 1405 AH/1985 AD).
 - (3) Ibn Rajab al-Hanbali, Jami’ al-Uloum wa al-Hikam, (Beirut, Dar al-Ma’arfa), 1/61.



It was narrated from Abu Dawud al-Sijistani⁽¹⁾ that he said, “Fiqh revolves around five Hadiths: ‘The Halal is clear and the Haram is clear’, and the Prophet’s saying, ‘There is [to be] no causing harm nor returning harm’, his saying, ‘Actions are by intentions’ and his saying, ‘The religion is sincerity,’ and his saying, ‘That which I have forbidden you, avoid it, and that which I have commanded you, do that of it which you are able’.”⁽²⁾

No one would doubt the status of the Sunnah and its authority except the opponents of the sunnah who should not be taken as a reference. Scholars have unanimously agreed that the Sunnah is the second source of legislation.

(1) He is Imam Abu Dawud, Suleiman Ibn al-Ash‘ath Ibn Ishaq Ibn Bashir al-Azdi al-Sijistani, the Imam of Hadith at his time. He is the author of Sunan Abu Dawud, one of the major six collections of Hadith. He died in al-Basra in 275 AH (See: Al-Dhahabi, Siyar A‘lam al-Nubalaa, (13/203); Al-Zirkali, Al-A‘lam, 3/122).

(2) Ibn Rajab Al-Hanbali, Jami‘ al-Uloum wa al-Hikam p. 62



Therefore, scholars paid much attention to care about it in terms of memorization, investigation, narration, documentation and explanation in order to deduce Shari'ah rulings from the Sunnah. However, some adopted a literal approach in dealing with the Sunnah, without attempting to understand its purposes and wisdom. This resulted in radicalization and close-mindedness in discussing many issues. This makes speaking about the purpose-based understanding of the Sunnah a necessary requirement to break the circles of intellectual stagnation.

There is no doubt that the Sunnah came to explain the Qur'an, clarify its Ayahs, and integrate with it. The Almighty Allah said:

﴿We sent them with clear signs and scriptures. We have sent down the message to you too [Prophet], so that you can explain to people what was sent for them, so that they may reflect.﴾⁽¹⁾

(1) Al-Nahl: 44



﴿Allah has sent down the Scripture and Wisdom to you, and taught you what you did not know. Allah's bounty to you is great indeed.﴾⁽¹⁾

﴿It is He who raised a Messenger, among the people who had no Scripture, to recite His revelations to them, to make them grow spiritually and teach them the Scripture and wisdom—before that they were clearly astray.﴾⁽²⁾

﴿Remember the favour He blessed you with, and the Scripture and wisdom He sent to teach you. Be mindful of Allah and know that He has full knowledge of everything.﴾⁽³⁾

﴿Remember [O wives of the Prophet] what is recited in your houses of Allah's revelations and wisdom, for Allah is all subtle, all aware.﴾⁽⁴⁾

(1) Al-Nisa': 113

(2) Al-Jumu'ah: 2

(3) Al-Baqarah: 231

(4) Al-Ahzab: 34



Al-Hassan al-Basri,⁽¹⁾ Imam al-Shafi‘i⁽²⁾ and other scholars and Qur’anic exegetes stated that wisdom, in the last Ayah mentioned above, means “the Sunnah of the Messenger of Allah” (PBUH).⁽³⁾

Scholars of Fiqh and Usul al-Fiqh discussed the authority of the Sunnah in detail. Imam al-Shafi‘i said, **ﷻAllah, Most High, put His Messenger (PBUH) as an indication for His religion and His Book by enjoining obeying him and prohibiting disobeying him. Allah also revealed the honor of the Prophet (PBUH) by gathering both the belief in Allah with the belief in His**

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- (1) He is: Al-Hassan Ibn Yasar al-Basri, a scholar from the Tabi’oun. He was the Imam of people of Basra at his time. He died in 110 A.H. (Al-Zirkali, Al-A’lam, 2/226).
- (2) He is: Abu Abd Allah Muhammad Ibn Idris al-Shafi‘i al-Qurashi, the third of the Sunni Imams, and the founder of the Shafi‘i school of Law. He was born in Gaza in 150 AH. His most important books include: Al-Umm and al-*Risalah* which is the first book classified on Usul al-Fiqh. He died in Egypt in 204A.H. (See: Al-Zirkali, Al-A’lam, 6/26)
- (3) See: Tafsir al-Tabari and Ibn Kathir and other Exegetes on the verse no. 129 of Surat al-Baqarah.



Messenger saying, “The true believers are the ones who have faith in Allah and His Messenger and leave all doubt behind, the ones who have struggled with their possessions and their persons in Allah’s way: they are the ones who are true.”⁽¹⁾ Thus, the Ayah makes the primary degree of faith is the belief in Allah and His Messenger. If a person believes in Allah but does not believe in His Messenger, then he will not attain the status of full belief until he believes in the Messenger of Allah too.”⁽²⁾

Imam al-Shafi‘i also said, “I have never heard anyone whom people call a scholar or he calls himself a scholar and he negates that Allah has commanded us to follow the Prophet (PBUH) and surrender to his judgment. Thus, everyone after the Prophet (PBUH) has to follow him. Moreover, no opinion should be accepted unless it is based on the Qur’an or the Sunnah, and

(1) Al-Hujurat: 15.

(2) Al-Shafi‘i, Al-Risalah, ed. Sheikh Ahmed Shaker (Beirut: Dar al-Kutub al-Ilmiyyah), 1/75.



any other source is subsequent to them. The Almighty Allah ordered us to accept the Hadith of the Prophet (PBUH).”⁽¹⁾

Ibn Hazm⁽²⁾ said, “Where in the Qur’an would one find that Zuhr Prayer consists of four Rak’ahs, and Maghrib Prayer consists of three rak’ahs, or the manner of performing Prayer, or the description of recitation in Prayer, or the prohibited things during Fasting, or the amounts of Zakah, or the description of the rituals of Hajj including the acts performed on the days of Arafah and Muzdalifah, or the legal punishment of cutting of the hand of the thief, or the provisions of baby sucking, etc... In the Qur’an there are many statements that if we do not have explanation from the Sunnah, we would not be able to understand. The Reference

(1) Al-Shafi’i, Al-Umm (Beirut, Dar al-Ma’arfa), 1/61.

(2) He is: Abu Muhammad Ali Ibn Ahmad Ibn Saeed Ibn Hazm al-Andalusi al-Qartabi, one of the greatest scholars of Andalusia. His most important books include: Al-Muhallah, Al-Fisal fi al-Milal wa al-Ahwaa wa al-Nihal, al-Ihkam fi Usoul al-Ahkam, and Tawq al-Hamamah. He died in 456 AH/1064 AD. (See: Al-Zirkali, Al-‘Alam, 4/254).



for all these provisions is the Sunnah of the Prophet (PBUH).”⁽¹⁾

Al-Shawkani⁽²⁾ said: Be aware that the well-known scholars agreed that Sunnah can state provisions independently from the Qur’an, and it is like the Qur’an in stating what is lawful and what is unlawful. It is reported that the Prophet (PBUH) said, “I have indeed been brought the Qur’an and something like it along with it,”⁽³⁾ i.e.: I was given the Qur’an and the Sunnah. For example, the Sunnah states the prohibition of eating donkey flesh, and the prohibition of eating any beast of prey with a fang and any bird with a talon.”⁽⁴⁾

(1) Ibn Hazm, *Al-Ihkam fi Usoul al-Ahkam*, (Beirut: Dar al-Afaq Al-Jadida), 2/79

(2) Muhammad Ibn Ali Ibn Muhammad Ibn Abd Allah al-Shawkani; one of the great Muslim jurists of Yemen. Among his books are: *Nayl al-Watar* and *Fatah al-Qadir*. He died in Sanaa 1759 AH - 1834 AD (Al-Zirkili, *Al-A’lam*, 6/298).

(3) *Musnad Ahmad*, 28/410, Hadith No. 17174

(4) Al-Shawkani, *Irshad al-Fuhoul Ila Tahqiq al-Haqq Min Ilm al-Usoul*, (Dar al-Kitab al-Arabi), 1/96.



He also said, Thus, the authority of the Sunnah and its independence in providing provisions are agreed upon, and those who reject this are away from Islam.”⁽¹⁾

Al-Alusi⁽²⁾ said, “Obey Allah” means follow His Commands and avoid His Prohibitions, “Obey the Messenger” who is sent to you to convey the commands of Allah. Though the obedience of the Prophet is associated with the obedience of Allah, the verb is repeated as a sign of honoring the Prophet (PBUH) and to remove the possibility that if there is something in the Sunnah not found in the Qur’an, it might be overlooked.”⁽³⁾

(1) Irshad al-Fuhoul, 1/96.

(2) He is: Mahmoud Shihab al-Din al-Alousi. He is from the city of Alous, an island in the center of the Euphrates River in Anbar governorate. He was a scholar of Tafsir, Hadith, Fiqh, literature, and he was also a poet. He assumed the position of Mufti in his city in 1248 AH. His works include: Tafseer Rawh al-Ma’ani. He died 1270 AH - 1854 AD. (Al-Zirkali, Al-’Alam, 7/172).

(3) Al-Alusi, Rawh al-Ma’ani fi Tafsir al-Quran al-Azeem wa al-Sab’ al-Mathani (Beirut: Dar Ihya al-Turath al-Arabi), 5/65.



Sheikh Abd al-Wahab Khallaf⁽¹⁾ said: “The Sunnah either details the total statements of the Qur’an, clarifies its unclear terms, qualify its unqualified statements or specify its general statements. In all of these aspects, the Sunnah explains the Qur’an and this is a duty given to the Prophet (PBUH) as Allah said, “We have sent down the message to you too [Prophet], so that you can explain to people what was sent for them, so that they may reflect.”⁽²⁾ This includes: the Sunnah that details the performance of Prayer, the

(1) He is a scholar of Hadith, Fiqh and Usul. He was a member of the Arabic Language Academy in Cairo. He was born in 1888. He wrote many books especially on Usul al-Fiqh. He was appointed a judge at Shari‘ah Courts in 1920, and in 1924 he was transferred to the Ministry of Awqaf to as the head of Mosques Department, where he remained until he was appointed an inspector in the Shari‘ah Courts in mid-1931. He was assigned by the Faculty of Law, Cairo University as a lecturer in early 1973, where he remained a professor of Islamic law until his pension in 1948. He died 1375 AH (For his biography, see the introduction to his book: *Ilm Usul al-Fiqh wa Khulasat Tareekh al-Tashree‘*, p. 3

(2) Al-Nahl: 44



rules of Zakah, and the Pilgrimage as the Qur'an orders the performance of Prayer, the payment of Zakah and the manner of Pilgrimage in general terms without detailing for example the number of Rak'ahs in Prayer, and the amounts of Zakah, or the rites of Pilgrimage. It is the Sunnah that explained all these rulings. Also, Allah said in the Qur'an, **﴿Allah has permitted trading and forbidden usury,﴾**⁽¹⁾ but it is the Sunnah that explained the permissible forms of trading and the prohibited ones, and the prohibited form of usury. These are just examples for the cases in which the Sunnah explains the Qur'an, qualifies its unqualified terms, or specifies its general terms.⁽²⁾

Accordingly, it is clear from the Ayahs of the Qur'an, the Prophetic Hadiths and the opinions of great scholars that the Sunnah has a great status and that it has an authority to explain,

(1) Al-Baqarah: 275

(2) Abd al-Wahhab Khalaf, *Ilm Usul al-Fiqh* (Egypt: Al-Madani Press), p. 40.



detail, specify the terms of the Qur'an, and it integrates with the Qur'an.



Topic Three

The Messenger of Humanity

Prophet Muhammad (PBUH) is the Messenger of humanity, whether in consideration of the universality of his message or the fact that it has come as a mercy for all the worlds. In this regard, Allah, the Almighty, says: **﴿And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner.﴾**⁽¹⁾ And the Prophet, Allah's Peace and Blessings be upon him, said, "Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind and I have been given the right of intercession (on the Day of Resurrection.)"⁽²⁾ He, Allah's Peace and Blessings be upon him, is the Messen-

(1) Saba': 28

(2) Sahih Al-Bukhari, the Chapter of "Tayamum," Hadith No. 139& 335; Sahih Muslim, the Chapter of "Mosques," Hadith No. 1191



ger of humanity with regard to the content of his message, namely, mercy, humanity, and honoring man merely because he is a man, regardless of his religion, color, gender, or language. In this connection, Allah, the Almighty, says, **﴿Surely We have honored the children of Adam.﴾**⁽¹⁾ Accordingly, the Prophet, Allah's Peace and Blessings be upon him, has considered the human dimensions in all his treatments and behavior.

This human dimension is manifested in how the Prophet, Allah's Peace and Blessings be upon him, used to deal with his companions, wives, grandchildren and all people. He was the best of people in dealing with his household; he said, for instance, about his wife Khadija, may Allah be pleased with her, "She had faith when people disbelieved; she believed me when people denied me; she supported me with her money when people deprived me; and Allah granted

(1) Ak-Isra': 70



me children from her while He deprived me that from other women.”⁽¹⁾ He remained loyal to her not only as long as she was alive but also after her death; he used to honor her friends who used to visit her. Once an old woman came to his house and he asked her, “Who are you?” She replied, “I am Jathama al-Muzaniyya.” He said, “Rather, you are Hassana al-Muzaniyya. How are you doing? How is your condition after leaving us?” She replied, “We are good. May my father and mother be sacrificed for you!” After the woman had left, ‘Aisha wondered, “Why did you give such great attention to that old woman?” He said, “She used

(1) Musnad Ahmed (54/215), Hadith No. 25606; Al-hakim, Mustadrak, book of Iman, Hadith No.40; Sahih Al-Bukhari, the Chapter of “Virtues of Al-Ansar,” Hadith No. 3818: “I did not feel jealous of any of the wives of the Prophet (PBUH) as much as I did of Khadija though I did not see her, but the Prophet (PBUH) used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts and send them to the women friends of Khadeeja. When I sometimes said to him, “(You treat Khadija in such a way) as if there is no woman on earth except Khadija,” he would say, “Khadeeja was such-and-such, and from her I had children.”



to visit us at the time of Khadija and preserving the good relationships is part of Faith.”⁽¹⁾

He, Allah’s Peace and Blessings be upon him, has a strong love for his grandsons; he used to treat them kindly and give them special care. In this vein, Abu Bakrah said, “The Messenger of Allah ascended the Minbar and said: “Indeed, this son of mine is a chief, Allah shall bring peace between two tremendous parties through his hands.”⁽²⁾ In another case, the Prophet, Allah’s Peace and Blessings be upon him, kissed his grandson Al-Hasan bin ‘Ali, may Allah be pleased with them, in the presence of al-Aqra’ bin Habis. Thereupon he remarked: “I have ten children and I have never kissed any one of them.” Messenger of Allah looked at him and said, “He who does not show mercy to others will not be shown mercy” In another narration, he said to al-Aqra’,

(1) Al-Hakim, Al-Mustadrak, the previous Hadith; Sahih Al-Bukhari, Hadith No. 6004.

(2) Sahih Al-Bukhari, Hadith No. 5998; Sahih Muslim, Hadith No. 6169.



“Then what can I do if Allah has deprived you of mercy?”⁽¹⁾

The Prophet, Allah’s Peace and Blessings be upon him, was more merciful to the people in general and the children and the weak in particular than anyone else. In this regard, he said, “I stand up to lead Salah with the intention of prolonging it. Then I hear the crying of an infant and I shorten the Salah lest I should make it burdensome for his mother”.⁽²⁾ He also said, “So whoever leads the people in prayer should shorten it because among them there are the sick the weak and the needy (having some jobs to do).”⁽³⁾

(1) Agreed upon by al-Bukhari and Muslim. Sahih al-Bukhari, the Chapter of “Etiquettes,” Hadith No. 5998; Sahih Muslim, the Chapter of “Virtues,” Hadith No. 6169.

(2) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, the chapter of “Adhan,” Hadith No. 707; Sahih Muslim, the chapter of “Prayer,” Hadith No. 1083.

(3) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, the chapter of “Knowledge,” Hadith No. 90; Sahih Muslim, the Chapter of “Prayer,” Hadith No. 1074.



In another instance, his eyes shed tears upon the death of his son Ibrahim. When Abdelrahman Ibn 'Awf remarked, "You too [are crying], O Messenger of Allah," he replied, "It is mercy, o Ibn 'Awf." He then said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! Indeed we are grieved by your departure."⁽¹⁾

Once he prostrated during his prayer, and made the prostration lengthy. When he finished praying, the people said: "O Messenger of Allah, you prostrated during the prayer for so long that we thought that something had happened or that you were receiving a revelation.' He said: 'No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough."⁽²⁾ In another Hadith, Qatadah narrated that Allah's Messenger was offering

(1) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, the chapter of "Funerals," Hadith No. 1303; Sahih Muslim, the Chapter of Virues," Hadith No. 6167.

(2) Sunan al-Nasa'i, Hadith No. 1141.



prayer while he was carrying Umama, daughter of Zainab, when he prostrated, he put her down and when he stood up he lifted her up.⁽¹⁾ In the same connection, “While the Messenger of Allah was on the minbar, Al-Hasan and Al-Husain came, wearing red shirts, walking and stumbling. He came down and picked them up, then said: ‘Allah has spoken the truth: Your wealth and your children are only a trial.’ I saw these two walking and stumbling in their shirts, and I could not be patient until I went down and picked them up.”⁽²⁾

With regard to the Prophet’s relation to Abu Bakr, he said, “Behold, of all people the most generous toward me in regard to his companionship and his property was Abu Bakr.”⁽³⁾

(1) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, the Chapter of “Prayer,” Hadith No. 516; Sahih Muslim, the Chapter of “Mosques,” Hadith No. 1240.

(2) Sunan Abu Dawud, Hadith no. 1109; Sunan al-Tirmidhi, Hadith no. 3774.

(3) Sahih Al-Bukhari, Hadith No. 466; Sunan al-Tirmidhi, Hadith No.



In another narration, he said, “Allah sent me (as a Prophet) to you (people) but you said (to me), ‘You are telling a lie,’ while Abu Bakr said, ‘He has said the truth,’ and consoled me with himself and his money. Won’t you then give up harming my companion?”⁽¹⁾ He also said about Salman, “Salman is one from us, the people of the Household.”⁽²⁾ Furthermore, when Ja’far Ibn Abu Talib returned after opening Khaybar, the Prophet, Allah’s Peace and Blessings be upon him, kissed him between his eyes and spent a long time with him and said, “I do not know which makes me happier: the opening of khaybar or the coming of Ja’far.”⁽³⁾

The Prophet, Allah’s Peace and Blessings be upon, has taught us to have generosity and lofty manners as he says, “Do not belittle any good

(1) Sahih Al-Bukhari, Hadith No. 3661.

(2) Al-Tabarani, Al-Mu’jam Kabir, 6/212, Hadith No. 6040; Al-Hakim, Al-Mustadrak, Hadith No. 6539.

(3) Al-Hakim, Al-Mustadrak, Hadith No. 4249.



deed, even meeting your brother (Muslim) with a cheerful face.”⁽¹⁾; and said, “Never belittle any gift you give your neighbour even if it is a hoof of a sheep”.⁽²⁾ The giver should not feel embarrassed to give a gift due to poverty, for one Dirham might be better than one thousand. In this vein, he, Allah’s Peace and Blessings be upon, said, “He who gives in charity the value of a date which he legally earned, and Allah accepts only that which is pure, Allah accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain.”⁽³⁾ On the other hand, the receiver of the gift or charity shouldn’t make the giver feel awkward due to the low value of the gift. Instead, s/he should thank him/her for his/her favor however little it was. In this regard, he, Allah’s Peace and Blessings be upon, said, “He

(1) Sahih Muslim, Hadith No. 6857.

(2) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, Hadith No. 2566; Sahih Muslim, Hadith No. 2426.

(3) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, Hadith No. 1410; Sahih Muslim, Hadith No. 2389.



who does not thank the people is not thankful to Allah.”⁽¹⁾ Ibn ‘Abbas, may Allah be pleased with them, emphasized that meaning in his statement about the ten commandments in chapter of al-An‘am.

Accordingly, having great regard for human values is neither a secondary matter nor merely human value; rather, it is part of our creed, Islamic law and religion. The nations and peoples, therefore, should cooperate for the interest of humanity instead of fighting and trying to annihilate or weaken each other. In this connection, Allah, the Almighty, says, ﴿O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.﴾⁽²⁾ Were human beings to spend one-tenth of the money they allocate for war and destruction on the issues of hunger, poverty, disease and development, the condition of humanity would be better in respect to religion and mundane aspects.

(1) Sunan alTirmidhi, Hadith No. 2082.

(2) Al-Hujurat: 22



Topic Four

Loving the Allah's Messenger is Part and Parcel of Faith

Loving the Allah's Messenger is Part and Parcel of Faith. `Abdullah Ibn Hisham said, "We were with the Prophet and he was holding the hand of `Umar bin Al-Khattab. `Umar said to Him, "O Allah's Messenger! You are dearer to me than everything except my own self." The Prophet said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then `Umar said to him, "However, now, by Allah, you are dearer to me than my own self." The Prophet said, **﴿Now, O `Umar, (now your faith is complete).﴾**⁽¹⁾ In the same regard, the Prophet, Allah's Peace and Blessings be upon him, said, "There are three qualities whoever has them, will taste the sweetness

(1) Sahih Al-Bukhari, Hadith No. 6632



of Iman: To love Allah and His Messenger more than anyone else; to love a slave (of Allah) only for (the sake of) Allah; and to abhor returning to infidelity after Allah has saved him from it as he would abhor to be thrown into the fire (of Hell).⁽¹⁾ In another case, a man asked the Prophet about the Hour (i.e. Day of Judgment) saying, “When will the Hour be?” The Prophet, Allah’s Peace and Blessings be upon him, said, “What have you prepared for it?” The man said, “Nothing, except that I love Allah and His Messenger.” The Prophet, Allah’s Peace and Blessings be upon him, said, “You will be with those whom you love.”⁽²⁾

It is ascribed to Imam ‘Ash-Shafi’i, may Allah shower him with mercy, that he said:⁽³⁾

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- (1) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, Hadith No. 16; Sahih Muslim, Hadith No. 174.
 - (2) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, Hadith No. 3688; Sahih Muslim, Hadith No. 6878.
 - (3) Al-Minawi in *Faid al-Qadir* 3/348 ascribes it to Imam Ash-Shafi’i, while Abu Nu’aim ascribes it to Abd Allah Ibn al-Mubarak. See *Hilyat al-Awliyyaa’*, vol. 8, P. 170.



*I love the righteous. Alas! I am not from them
Hopefully, my love intercedes for me
And I hate the sinful ones
Even if I am as sinful as them*

If that is the love for the righteous people, so what about the love for the best of Messengers and human beings. How can't we love him, Allah's Peace be upon him, and melt in our love, for through him Allah has brought us from the darkness into light and guided us to the Straight Path? Allah, the Almighty, has raised his reputation, expanded his heart, praised his character and made him the best intercessor whose intercession is to be accepted. He, the Almighty, sends His Blessings on him and commands us to pray for Allah's Blessings on him. In this connection, He, the Almighty, says, "Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah



to grant him] peace.”; He also says, “Say, [O Muhammad], ﴿If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.﴾⁽¹⁾; and He says, ﴿And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.﴾⁽²⁾ The Prophet, Allah’s Peace and Blessings be upon him, said, “When you hear the mu’adhdhin repeat what he says, then invoke a blessing on me, for everyone who invokes one blessing on me will receive ten blessings from Allah. Then ask Allah to give me the wasila, which is a rank in paradise fitting for only one of Allah’s servants, and I hope that I may be the one. If anyone asks that I be given the wasila, he will be assured of my intercession.”⁽³⁾

(1) Al-Ahzab: 59

(2) Aal Imran: 64

(3) Sahih Muslim, Hadith No. 384; Sunan Abu Dawud, Hadith No. 523.



Hassan Ibn Thabit said⁽¹⁾,

You disobey Allah while pretending to love Him!

That is logically impossible and strange

If you had true love, you would obey Him

Indeed the lover obeys the one he loves

The one who really loves the Messenger of Allah can never be a liar, scammer, betrayal, greedy, arrogant, abuser, or innovator in religion. He should be as lady 'Aisha, may Allah be pleased with her, said about the Prophet: "His character was the Quran."⁽²⁾ He was a Quran walking on earth. In the same connection, lady Khadeeja said, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."⁽³⁾

(1) Ibn Kathir, Al-Bidaya wa al-Nihaya, vol. 6. P. 317.

(2) Musnad Ahmed, 41/148, Hadith No. 24601.

(3) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, Hadith No. 3; Sahih Muslim, Hadith No. 422.




Topic Five

Politeness with the Messenger of Allah, Allah's Peace and Blessings be upon him

In order to be polite with the Messenger of Allah, Allah's Peace and Blessings be upon Him, you should adhere to the following instructions:

- 1- No one should mention his name merely without the appropriate title of prophethood and messengership and asking Allah to confer His Blessings and Peace on him. This should be regarded by the one who mentions his name or hears it or even writes his blessed name regardless of how many times it has been mentioned. This is a special sign of loving our Prophet, Allah's Peace and Blessings be upon him, and instruction from the Glorious Quran where the divine Discourse about him was accompanied by the title of prophethood, mes-



sengership or an attribute of honor and kindness. In this connection, Allah, the Almighty, says, ﴿O Messenger, let them not grieve you who hasten into disbelief.﴾⁽¹⁾; ﴿O Prophet, sufficient for you is Allah and for whoever follows you of the believers.﴾⁽²⁾; ﴿O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.﴾⁽³⁾; and ﴿O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation.﴾⁽⁴⁾

- 2- Increase the times of asking Allah's Blessings and Peace on the Prophet, Allah's Peace and Blessings upon him, as Allah, the Almighty, says, ﴿Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to

(1) Al-Ma'idah: 41

(2) Al-Anfal: 64

(3) Al-Ahzab: 45

(4) Al-Ahzab: 50



confer] blessing upon him and ask [Allah to grant him] peace. ﴿١﴾

Ibn Kathir, may Allah shower him with mercy, said, “This verse means that Allah, the Almighty, informs His servants about the high rank of his servant and prophet in the exalted Assembly, that is, He, the Almighty, praises him in the presence of the angles drawn close to Him and that the angels ask Allah to confer His Blessings upon him. Allah then commands the people of earth to ask Him to confer His Blessings and Peace on him. In so doing, the Prophet, Allah’s Peace and Blessings be upon him, gathers between the praise of the people of Heaven and earth.”⁽²⁾

A man came to the Prophet, Allah’s Peace and Blessings be upon him, and said, "O Messenger of Allah, I heard Allah saying, “Indeed, Allah con-

(1) Al-Ahzab: 56

(2) Ibn Kathir, Tafsir al-Quran Al-‘Adhim (Beirut: Dar al-Fikr al-Arabi), vol. 3, P. 555.



fers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” So how should we supplicate for you?" He said, ﴿Say: 'Allahumma salli 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama sallaita 'ala 'ali Ibrahim, innaka Hamidum Majid. Allahumma barik 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama barakta 'ala 'ali Ibrahim, innaka Hamidum Majid [O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.﴾⁽¹⁾

One of the ways to maintain politeness with the Prophet, Allah's Peace and Blessings be upon him, is to avoid abbreviating the formula of ask Allah's Blessings on him, that is, not to say 'PBUH'.

(1) Sahih Al-Bukhari, Hadith No. 4519



We should, instead, write the full formula, so that we get the abundant reward and virtue of saying or writing it.⁽¹⁾

3- We shouldn't deal with the Prophet, Allah's Peace and Blessings be upon him, as we deal with each other, as Allah, the Almighty, says, **﴿Do not make [your] calling of the Messenger among yourselves as the call of one of you to another.﴾**⁽²⁾ This entails also not to deal with his Sunnah as we deal with our speech with each other. This fact has been asserted by many scholars and jurists; Imam Abu Hanifa, for example, said, "If I said any opinion contrary to the Book of Allah and the Sunnah of the Messenger, Allah's Peace and Blessings be upon him, you should leave my opinion."⁽³⁾

(1) See: Topic Six: The Virtue of asking Allah to confer His Blessings upon Prophet Muhammad, Allah's Peace and Blessings be upon him.

(2) Al-Nur: 63

(3) Al-Fallani, Eiqadh Himam Auli al-Absar (Beirut: Dar al-Kutub al-Ilmiyyah), P. 93



Imam Malik, may Allah shower him with mercy, said, “No one after the Prophet, Allah’s Peace and Blessings be upon him, except that his opinion is subjected to acceptance and rejection.”⁽¹⁾ He also said, “I am a human beings who sometimes does wrong or right; so consider my opinions and accept what is in line with the Book of Allah and the Sunnah and leave what goes against them.”⁽²⁾

Imam Ash-Shafi’i, may Allah shower him with mercy, said, “No one except that part of the Sunnah of the Messenger reaches him and part does not. Therefore, whatever opinion I say or a principle I set and you find it goes against what the Messenger of Allah, Allah’s Peace and Blessings be upon him, said, then adhere to the statement of the Messenger of Allah, Allah’s Peace and Blessings be upon him, and it would be my

(1) An-Nawawi, Al-Majmu’ (Beirut: Dar al-Kutub al-Ilmiyyah), vol. 1, P. 175.

(2) Al-Qadi ‘Iyyad, Tarteeb al-Madarik wa Taqrib al-Masalik (Beirut: Dar al-Kutub al-Ilmiyyah), vol. 1, P. 72



opinion.”⁽¹⁾ He also said, “If you found in my book anything against the Sunnah of the Messenger of Allah, Allah’s Peace and Blessings be upon him, then follow the Sunnah of the Messenger of Allah and leave what I said.”⁽²⁾ In the same connection, Imam Ahmed Ibn Hanbal, may Allah shower him with mercy, said, “Do not imitate me or Malik or Ash-Shafi’i or al-Awza’I or al-Thawri; rather, take from where they have taken.”

4- Having utmost politeness and respect in the Prophet’s Mosque. Unquestionably, the sacredness of the presence of the Prophet, Allah’s Peace and Blessings be upon him, when he is dead is as when he is alive. In this vein, Imam Malik Ibn Anas, may Allah be pleased with them, heard a man raising his voice in the prophetic mosque. Upon that he said, “O

(1) Ibn Al-Qayyim, *I’lam Al-Muaqqe’een*, ed. Muhammad Abd al-Salam Ibrahim (Beirut: Dar al-Kutub al-Ilmiyyah, 1411AH / 1991 AD), vol. 2, p. 204

(2) *Ibid*, vol. 2, p. 203.



man, be polite in the presence of the Messenger of Allah, for Allah has praised some people, saying, **﴿Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.﴾**⁽¹⁾ And dispraised some people, saying, **﴿O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.﴾**⁽²⁾ Indeed, the sacredness of the Messenger of Allah when he is dead is as when he was alive.

(1) Al-Hujurat: 3

(2) Al-Hujurat: 2



Topic Six

The Virtues of Praying for Allah's Blessings and Peace on Allah's Messenger

Praying for Allah's Blessings and Peace on Allah's Messenger, Allah's Peace and Blessings be upon him, have great virtues and glorious blessings, including the following:

- 1- To obtain the Mercy of Allah and His abundant Favor, we should pray for Allah's Blessings and Peace on Allah's Messenger as plenty as we can. In this regard, Allah's Messenger, Allah's Peace and Blessings be upon him, "Whoever prays for Allah's blessings upon me once, will be blessed for it by Allah ten times."⁽¹⁾ He also said, **﴿If I was mentioned near someone, he should pray for Allah's blessings upon me,**

(1) Agreed upon by al-Bukhari and Muslim. Sahih Al-Bukhari, Hadith No. 611; Sahih Muslim, Hadith No. 875.



for whoever prays for Allah's blessings upon me once, will be blessed for it by Allah ten times. ﴿﴾⁽¹⁾

2- The Angels ask Allah to forgive the people who pray for Allah's Blessings and Peace on the Prophet, Allah's Peace and Blessings be upon him, who said, **﴿There is no Muslim who sends peace and blessings upon me, but the angels will send peace and blessings upon him as long as he sends peace and blessings upon me. So let a person do a little of that or a lot.﴾⁽²⁾**

3- Obtaining the intercession of the Prophet, Allah's Peace and Blessings be upon him, as 'Abdullah bin 'Amr bin Al-'As (May Allah be pleased with them) reported:

I heard the Messenger of Allah saying, **﴿When you hear the Adhan, repeat what the Mu'adhhdhin says. Then ask Allah to exalt my mention be-**

(1) Sunan al-Nasa'I al-Kubri, Hadith No. 9889.

(2) Sunan Ibn Majah, Hadith No. 910.




cause everyone who does so will receive in return ten rewards from Allah. Then beseech Allah to grant me al-Wasilah, which is a high rank in Jannah, fitting for only one of Allah's slaves; and I hope that I will be that man. If anyone asks al-Wasilah for me, it becomes incumbent upon me to intercede for him. ﴿⁽¹⁾ ﴿The one who will be nearest me on the day of resurrection will be the one who invoked most blessings on me.﴾⁽²⁾

4- Raising the Degrees and removing the sins and bad deeds: the Prophet, Allah's Peace and Blessings be upon him, said, ﴿If anyone invokes a blessing on me once, Allah will grant him ten blessings, ten sins will be remitted from him, and he will be raised ten degrees.﴾⁽³⁾ Abu Talha Al-Ansari, may Allah be please with him, reported that Allah's Messenger, Allah's Peace and Blessings be upon him, seemed happy and bright in one morn-

(1) Sahih Muslim, Hadith No. 384.

(2) Sunan al-Tirmidhi, Hadith No. 484.


(3) Sunan al-Nasa'i, Hadith No. 1297.



ing. When the people asked him, “You seems happy and bright today, O Messenger of Allah,” he said, **﴿A messenger from my Lord, the Almighty, came to me and said, If any one of your Ummah invokes a blessing on you once, Allah will grant him ten blessings, ten sins will be remitted from him, and he will be raised ten degrees.﴾⁽¹⁾**

- 5- Relief from concern and forgiveness of sins. Ubayy Ibn Ka'b said he told Allah's Messenger that he frequently invoked blessings on him and asked how much of his prayer he should devote to him. He replied that he might devote as much as he wished, and when he suggested a quarter he said, “Whatever you wish, but if you increase it that will be better for you.” He suggested a half and he replied, “Whatever you wish, but if you increase it that will be better for you.” He suggested two-thirds and

(1) Sunan al-Darimi, Hadith, Hadith No. 2773; Musnad Ahmed, Hadith No. 16352.




he replied, “Whatever you wish, but if you increase it that will be better for you.” He then suggested devoting all his prayer to him and he replied, **﴿Then you will be freed from care and your sin will be expiated.﴾**⁽¹⁾

- 6- Obtaining the honor of having one’s prayer for the Prophet delivered to him and his reply to it. In this connection, he, Allah’s Peace and Blessings be upon him said, **﴿Indeed Allah has angels who roam the earth and they convey to me the greetings (or prayers of peace) of my Ummah (nation).﴾**⁽²⁾; and he said, **﴿No one sends greetings (or prayers of peace) upon me but Allah returns my soul to me so that I may return his greetings.﴾**⁽³⁾ Abu Bakr al-Sidiq reported that the Messenger of Allah said, “Pray for Allah’s Blessings on me more, for Allah has assigned an angel at my

(1) Sunan al-Tirmidhi, Hadith No. 2457.

(2) Sahih Ibn Hiban, Hadith no. 914.

(3) Musnad Ahmad, Hadith no. 16103.



grave and when any man of my Ummah prays for Allah's Blessings on me, that angel says to me, ﴿**This is so and so. He prayed for Allah's Blessings on you this hour.**﴾⁽¹⁾

The virtues of praying for Allah's Blessings on the Prophet, Allah's Peace and Blessings be upon him, are countless; some of them are known and others beyond limits, as no one realizes its essence and its abundant blessings except the people who tasted it. The one who tastes realizes and whoever realizes pursues and whoever pursues reaches the high position. It suffices that adhering to it entails rest of the soul, tranquility, peacefulness of the heart, the expansion of the chest, and tasting the sweetness of faith. In this connection, the Prophet, Allah's Peace and Blessings be upon him, said, ﴿**He who is well-pleased with Allah as Lord, with Islam as religion, and with Muhammad as messenger will experience the savour of faith,**﴾⁽²⁾

(1) Musnad al-Bazzar, Hadith no. 1241.

(2) Sahih Muslim, Hadith No. 34.



Topic Seven

Poetic Selections on the Love and Merits of Our Master Prophet Muhammad (PBUH)

Ahmad Shawqi said in his Hamziyyah:

-Guidance was born, all living beings are lighted,

the mouth of time is smiling and praising.

-The Spirit [Jibril] and the assembly of Angels around him,

For he was a glad tiding for religion and life.

-Allah gave glad tidings to the heavens about you and it was beautified,

And on your account the dust diffused the fragrance of musk.

-And your face appeared which is comprised of truth,





and its highlight is guidance and modesty.

*-On him, there appeared the glory of
Prophethood,*

*Along with the shape and guidance of
Abaraham.*

*-Jesus praised him from heavens,
And Mary was very glad and pleased.*

In this poem, Shawqi also said:

*-Your generosity reaches the highest degree,
Exceeding the winds.*

*-And when you pardoned, it was from a position
of strength and ordained,
The ignorant and uncouth should not
underestimate your pardon.*

*-And when you showed compassionate mercy,
then you were mother and father,*

*These two are in this world the compassionate
merciful ones.*



- And when you get angry, it was only,
for the sake of truth, not out of hatred.*
- And when you are [leased, it is for the pleasure
of Allah,
While many people shows pleasure out of
showing off.*
- And when you judged an altercation, it was
without doubt as if,
Judgment come to the dispute from heaven*
- And when you protect water; no one could
reach it,
Even if kings and Ceasers are thirsty.*
- When people resort to you for protection, you
are like the House of Allah,
No enemy could reach the protected one.*
- And when you own a soul, you treat it kindly,
Even if this soul is an animal.*
- And when you marry, you are the best husband
in your treatment,*



*And when you be a father, then all fathers are
less than you.*

*-And when you accompany somebody,
others find you the embodiment of loyalty.*

*-You show forbearance for the silly people,
-till they go away.*

*-Every person feels your glory,
and every person feels hope in you.*

*-O you who are illiterate, it is enough for you
that,*

In knowledge, people submit to your knowledge.

In his Nahj al-Burdah, Shawqi said:

*-I will cling to the door of the Prince of
Prophets,*

*For he who holds tight to the key of the door of
Allah,
will prosper.*

-For every virtue, benefit and favor,



*whether performed [lit. accepted] [freely] or
compelled/required, comes from Him.*

*-I will hold tight to a rope of praise for him,
which will avail me on a day,*

*When bonds of lineage and kinship are on no
avail.*

*-Muhammad, who is the choice of the Creator,
His mercy [to mankind],*

Allah's desire from among creation and mankind.

*-The master of the water-trough on the day when
[even] Allah's messengers are supplicants,*

*When the time has come for drink And even
trusted Jibrīl is thirsty.*

Shawqi also said,

*-When [the monk] Bahira beheld him, he said,
'We know him,*

From the names and signs we have preserved.'

*-Ask Hirā and the Holy Spirit [Jibril], whether
they knew,*



*The guarded secret that was concealed [from
view].*

*-How often was the flood-plain of Mecca
honored,*

*By his coming and going at morning and at
evening?*

*-How often did Ibn Abd Allah [Muhammad] find
seclusion more to be desired,*

Than the company of friends and servants.

*-He waited at night for inspiration, before it
came down to him,*

*For he who is given glad tidings is marked with
the sign of goodness.*

*-When the Companions, out of thirst, called out
for water;*

*A vessel-filling stream gushed forth from your
two hands.*

-There shaded him, then came to seek his shade,

*A cloud that was pulled along by the best of
continuous rains.*



*-Love for the Messenger of Allah was given to
drink,*

*To the cloistered monks of the monastery and the
hermit monks of mountain tops.*

*-For if one's character is gentle it can sway,
Both obdurate rocks and all things that have breath.*

*-A voice called out [to Muhammad], 'Recite!'
Great is Allah who said [these words],
For before they were said to [Muhammad] they
had never crossed any lips.*

*-There[upon] he called out to the Merciful,
And the ears of Mecca were filled with the
sanctity of his voice.*

*-So don't ask about Quraysh, how great was
their confusion,*

*And how they fled [in panic] to plain and
mountain.*

*-They asked each other about this great event
that had befallen them,*



*And thrown old men and youths into confusion
[lit. = madness].*

*-O you who are ignorant of the Guide and of his
Call,*

*Do you not know the rank of the great and
truthful man?*

*-You nicknamed him the 'trustworthy' one of the
tribe in his youth,*

*And the speech of the trustworthy man should
not be suspect.*

*-O most eloquent of all of those that utter dad,
Your speech is [pure] honey to him who tastes
and understands.*

*-With the jewels of [your speech] you decked the
unadorned neck of eloquence,
In every prose utterance that bore the beauty of
poetry.*

*-With every noble word that you utter,
You revive the hearts [of men], you revive dead
aspirations.*



Shawqi also said:

*-The glad tidings of the Guide and his birth
spread,*

*east and west, the way light travels in the
darkness.*

*-[The news] snatched the hearts' blood from the
Arab despots,*

*And made fly [from fear] the souls of the
Persian/foreign tyrants.*

*-The battlements of Iwan Kisra were so alarmed,
at [the news],*

*that they cracked from the shock of the truth, not
the shock of bold warriors advancing.*

*-When you came mankind was in such chaos,
They were like idols infatuated with idols.*

*-And the earth was full of oppression,
And subject to every despot who held sway over
mankind.*



*-Among mankind, the strong shed the blood of
the weak,*

*Like lions [killing] sheep or whales [killing]
minnows.*

*-Allah conveyed you by night to the Farthest
Mosque,*

*Where His angels and Messengers stood
[gathered to receive you].*

*-When you strode in they thronged round their
master,*

*Like planets round the full moon, or troops
around their flag.*

*-Each man of rank among them prayed behind
you, followed you in prayer,*

*For whoever follows Allah's beloved will
triumph.*

*-You traversed the heavens or what lies above
them,*

On a luminous mount with a bridle of pearl.





*-You had a mount that was in might and nobility,
Neither from among the steeds nor the hard-
stepping she-camels.*

*-[It is of] the will of the Maker Creator and of
His make,*

*For the power of Allah is above all suspicion
and doubt.*

*-[You rode Buraq] until you reached a heaven to
which
No wing can fly,*

No foot can tread.

*-[A voice] said, 'Let every prophet [stand]
according to rank,'*

*And 'O Muhammad, this is [Allah's] Throne, so
touch it!'*

*-You have written out the sciences of [both]
religion and the world,*

O reader of the Tablet! O holder of the Pen!

-Some among them you enclosed in secrecy,





*And the stores of knowledge and wisdom were
revealed to you.*

*-Then ask the band of polytheists searching [lit.
= pasturing] round the cave,*

*were it not for pursuing Allah's Chosen One,
they would not have been searching.*

-Did they see the radiant trace or hear,

*The whisper of voices glorifying Allah or
reciting the Qur'an?*

*-Did the spider's web/weave seem like a forest to
them, or,*

*The downy hovering [doves] like carrion-
vultures?*

*-So they turned back, while the faces of the earth
cursed them,*

Like falsehood fleeing from the majesty of truth.

*-But for Allah's hand, the two companions would
not be safe;*

*But for His eye [watching out for] the pillar of
religion, it would not still stand.*



*-They were concealed and covered by the wing
of Allah;*

*For whomever Allah's wing enfolds will not be
harmed.*

*-O Ahmad of goodness, I have the dignity of
being named for you,
For how can one named for the Messenger not
reach exalted rank?*

Shawqi also said:

*-The full moon falls short of you in beauty and
nobility;*

*The sea cannot measure up to you in goodness
and munificence.*

*-The haughty mountains, if you challenged them
in height, would sink;*

*If you vied in beauty with the gleaming stars,
you would outshine them.*

*-The lion when it pounces is not as bold as you
When advance,*



against an iron-clad warrior bristling with arms.

*-You were called an orphan in the Qur'an in
order to honor you,*

*For the precious hidden pearl that is unique [is
termed] an orphan. [loose trans.]*

*-Allah has apportioned His blessings among
mankind,*

*And you have been preferred in blessings and in
portions.*

*-Whether you say 'no' about a matter or say
'yes,'*

Allah's choice is in that 'no' or in that 'yes.'

*-Your brother Jesus called a dead man [back to
life] and he arose,*

*But you revived [whole] generations of rotten
corpses [from the grave].*

*-They say that you conducted raids, whereas
Allah's Messengers*

Were not sent,

to kill souls and did not come to spill blood.



He also said:

*-O my Lord, peoples [before] have risen from
death,*

*And nations have awakened from the slumber of
nothingness.*

*-Good- and ill-fortune and dominon—You are
their master;*

*You make prevail both blessings and
chastisements.*

*-Your divine decree beholds us in its wisdom—
How noble is your face as judge and avenger!*

*-So for the sake of the Messenger of the worlds,
be gracious to us,*

*And do not increase the humiliation of his
people and their disgrace.*

*-O my Lord, through [Muhammad] you made
the Muslims' beginning beautiful,
So complete Your grace and grant them a good
end.*



Imam al-Busiri said in his Al-Burdah:

-Muhammad is the Leader of both worlds and both creations (man and jinn) and of both groups, Arabs and non Arabs.

-Our Nabi (is) the one who commands (to do good and) forbids (evil, undoubtedly) there is non (parallel to him who is) more truthful than him in saying, “No” or “Yes”.

-He is the most beloved (of Allah Almighty) whose intercession is hoped for every fear (and distress) that is going to come (on the day of agony and fears).

-He called (the people) toward Allah (Almighty), so those who cling to him are clinging to a rope which will never break.

-exceeds (transcends) the prophets physically and in noble character; and (none of other prophets) can reach (touch) his knowledge and noble nature kindness.

-And all of them (the prophets) obtained from



Rasoolullah (A, his bounties like a handful (of water) from the ocean or a sip from continuous rains.

-And they all (prophets) stopped before him at their (assigned) limits; (either like) a point of knowledge or to gain a piece of wisdom (from the wisdom of Holy Prophet A)

-For he is the one who was perfected outwardly and inwardly; and then (Allah Almighty), the Creator of all creations, chose him as (His) the most beloved.

-There is no equal to him in his magnificence; the jewel of superiority (dignity) in him is inseparable (and indivisible).

-Throw away what the Christians claim (attribute) about their prophet (Isa, Jesus D). Then decide and say what you wish in praise of him (except doing polytheism which the Christians do).

-And attribute (claim) to his personality whatever you wish to (claim) in (his) excellence;



and attribute the greatness towards his (highly) dignified status as much as you wish (except committing polytheism).

Al-Busiri also said:

-For verily, the excellence of the Allah's Messenger (A) has no limit. Therefore, a speaker (admirer) might (be able to) express with his mouth.

-If his miracles were proportionate (according) to his (A) rank in greatness, then his (A) name, when called out, would have brought decaying bones back to life.

-He (A) did not test us with that which makes our minds unable (to pass). Having keen inclination (interest, kindness) for us, neither we had suspicion (about the truthfulness of the mission of the Holy Prophet A) nor were we confounded (confused, by his policies).

Al-Busiri also said:

-How noble are the physical qualities of (our) Prophet (A) which are adorned with good



characteristics. (Our Prophet A) is dressed with beauty; and distinguished by pleasant nature.

-(He is so delicate that looks) like a blooming flower in its freshness and (like) the moon (when it is) full in splendour and (like) the ocean in generosity and (his) fearless courage (is) like the time.

-None of perfumes can be equal to the dust which is touching his sacred body. Glad tidings be to (the) person who smells this (sacred dust) and kisses it. (Undoubtedly, that man is the luckiest and blessed one.

Al-Busiri also said:

-His place (and time) of birth showed the scent of his pure origin; The Excellence! His birth (and apparently happening) death (both) are scented (and sacred).

-On that day, the Persians perceived due to (their) perception that they were going to face a misfortune (and) warned misfortune and punishment (which) approached.



-And at night, the walls of the palace of Kisra crumbled (after trembling) as the army of Kisra scattered (and) could not be united again.

-And the fire (of the Persians) was extinguished out of regret; and the rivers (of Persia) dried up with wonder (and excessive sorrow).

-And (when) the water of river dried up, Saawah (a village in Persia) became grief-stricken; and (thirsty) goer (water bearer) returned in anger with disappointment.

-It is as though, due to grief, the fire became (cold) like water; while water (of Buhairah) was (turned into) the blazing fire (of Persia).

-And the jinni was announcing (at the appearance of the Prophet) and the Light (of the Holy Prophet) was shiny; and the truth (the Prophethood of Muhammad) appeared with outward and inward qualities (of the Holy Prophet).

-The trees answered his call (in the state of) prostrating, (and they were) walking towards him on (their) shins without feet.



-It is though (the trees were) drawing lines (while they were coming toward the Holy Prophet A) that were written with their branches (and were) making beauty (of perfection of the Holy Prophet A).

-(The trees were coming towards the Holy Prophet A) like the cloud (that was) following him wherever (and whenever) he (A) went; (and it was) sheltering him from the intense heat, (which was like) from an oven in the blazing summer.

-(And remember)! What excellent qualities and noble deeds (in the form of Holy Prophet A and his Companion Hadhrat Abu Bakr Siddique) the cave (Ghar-e-Thowr) contained (in it). While every eye of the infidels (was) blind (to see) him.

-And the truth (the Prophet) and the true (Hadhrat Abu Bakr) were not seen in the cave (by the disbelievers) and they were saying, "There is no one in the cave."

-They (disbelievers) thought (that) a wild dove had not flown away (if some one had reached



or passed by it, it would have flown away) and a spider had spin a web for the Best of creation (A, if any one had reached, the web had not been there).

-The protection of Allah (Almighty made the Holy Prophet A) wantless from double, armours and the high forts.

-Whenever the time put me in distress and I took refuge in him, I received shelter from him which was not misused (therefore, the time could not harm me at all).

-Whenever I asked for the wealth of the two worlds from his hand, I received a great (and better) gift from the best hand (of the Holy Prophet A) which was (ever) kissed.

-Do not deny the revelation (which is sent to the Holy Prophet A) in his dreams; for verily, his heart does not sleep when (his) eyes sleep.

-The verses of truth (which are revealed to Rasoolullah A) from the most Merciful (Allah Almighty) are newly heard (but) are eternal,



(these verses are) the quality (of Allah Almighty which is described) with eternity.

Al-Busiri also said:

-(O Prophet!) You are the best of those to whose court the seekers of bounties approach (and they come towards you for the fulfillment of their desires; they are) running (in such a state that they are) mounted on the backs of fast camels.

-And O (Holy Prophet!) you are the greatest sign for whom who takes lesson; and O (Prophet!) you are (the one) who is the greatest bounty for a person who gets (opportunity) to take something of it.

-(O Prophet!) You traveled over night from one sacred place (Haram Mosque) to another (Aqsa Mosque, same) as the full moon travels (at night) through intense darkness.

-And (O Prophet!) you were preferred (to lead other prophets in prayer), due to your (high) position, by all prophets and messengers (just as a) preference given by (a) servant to (his) master.



-And (O Prophet!) you passed the seven heavens with them (prophets, while they were in your way and met you; and you continued your journey) in (such) a procession (of angels and prophets) in which you were the leader (of them).

-(O Prophet! You continued your journey in the night of Mi'raj) until you did not leave (any) goal (for) any competitor (to strive for it) in (being) close nor (did you leave) any room for advancer.

-(O Prophet!) You made every position (of prophets) inferior by (your) advance, when you were invited (by Allah Almighty) to (His) Majestic and Unique position.

-(O) People of Islam! Glad tidings be to (all of) us that we have (been bestowed) by the Grace (of Allah Almighty, such a) pillar (which) will never be destroyed.

-When Allah (Almighty) called (Muhammad A) who invited us to His worship (who is) the noblest of messengers, (so being noblest) we are the noblest of Ummats.



Al-Busiri also said:

-It is sufficient for you as a miracle that an unlettered has (so vast) knowledge in the period of ignorance and has such noble etiquettes (even) in orphanage.

-I served him with praise, by means of which I ask (Allah Almighty) to forgive (all) sins of (my) life (which has) passed in poetry and serving (other people).

-(O People! take a lesson from what I did). My soul got loss in its trade (that) it did not purchase religion with the world, nor did it talk about it.

-The person who sells his Hereafter for his world, he is (absolutely defrauded and) in loss in (his both) ready money (cash, sale) and its credit.

-For verily, I have a security from him due to my name (being Muhammad, because the Holy Prophet A said whose name would be Muhammad or Ahmad, I would recommend for



his forgiveness); and undoubtedly he is the most faithful of mankind in fulfilling his promise.

-If at my resurrection he does not take me by my hand with his kindness, then say (to me), O the slipping of foot! (O, wretched and fallen in perdition).

-Since I have devoted my thoughts to his praises, I have found him the best asylum for my release.

-His bounties will never escape from (my) hand (which) was in want (of his bounty; and because he has given from his blessings, now my hand is not empty). Indeed, the rain grows flowers on the rocks.

Al-Busiri also said:

-My soul! Do not lose heart due to your capital sins. Verily, major sins in (the ocean of) pardon are minor.

-(I) hope, the mercy of my Lord, when distributed, would be distributed in proportion (according) to the sins.



-O my Lord! Make my hopes fulfilled by You and make not my accounting (calculation of deeds) destructive.

-And (O my Lord)! Be kind to Your Servant in both the worlds; for verily, he has such patience (that) when (it is) called upon by hardship (it) runs away.

-(O my Lord)! So order clouds of salutations (and blessings which) perpetually (send salutation) from You upon the Prophet (A to fall their rains of salutations upon him A) abundantly and gently.

-And upon his family and his Companions, then upon those who follow them, (undoubtedly, they all are) the people of piety, knowledge, mercy and generosity.

-(O my Lord)! Then be pleased with Abu Bakr; `Umar; `Ali and `Uthman who are the people of nobility.

-O (Our) Lord! Fulfill (all of) our (good) objects and forgive us what has passed (in committing



*sins) for the sake of (Your Beloved Prophet)
Mustafa (the chosen one), O the Most bountiful
(and the most generous).*

Ibn al-Khayyat said:

-All hearts tend to the beloved,

And I have witness and proof thereof.

*-The proof is that, if you mention Mohammed,
tears of lovers will pour down.*

*-This is my speech for you, o the most honorable
among all mankind,*

My praise for you, however, shall remain little.

*-This is the Messenger of Allah, this is the
chosen one,*

*This is the Messenger from the Lord of the
worlds.*

*-O, master of the universe, the milestone of
guidance,*

This is me, a beloved who seeks your protection.



-This is the Hashimite Prophet Muhammad,

-A Prophet sent for all mankind.

-This is the one who returned an eye to its place,

When a person's eye felt down on his cheek.

*-May Allah shower His blessing upon you, you
the milestone of guidance,*

As long as the moon still appears in the heavens.

*-May Allah shower His blessing upon you, you
the milestone of guidance,*

As along as a beloved longs for his beloved one.

*-This is the Messenger of Allah and the sign of
guidance,*

A Prophet sent for all mankind.

Imam al-Shafi'i said:

*-[He is] the best of all Prophets, and his [name]
is never mentioned on lips,*

Except Arabs and non-Arabs send him blessings.

*-[He is] the best of all Prophets that no one is
compared to him,*



*Just as the sun is never compared to stars.
-[He is] the best of all Prophets, that his virtues
are countless,
No matter how many books speak about him.
-Water poured from his fingers,
Till the very thirsty army was satisfied.
-He is the one to whom the antelope come to
speak with,
and for him, water poured out from the rock.
-And the earth shook in honor of his birth,
Just like a bride dancing out of happiness.
-Prophethood that falsehood never approached,
Nor he lied even a once.
-Prophethood that is full of truthfulness,
and justice, and its miracles are astonishing.
Ka'b Ibn Zuhayr also said:
-And every trusted friend in whom I put my
hopes*



Said, "I cannot help you; I am occupied with other things."

-So I replied, "Out of my way, you bastards!"

For all that the All-Merciful decrees will come to pass.

-For every man of woman born, though he be long secure,

Will one day be borne on humpbacked bier.

-I was told Allah's Messenger had threatened me,

But from Allah's Messenger pardon is hoped.

-Indeed the messenger is a light from which enlightenment is received,

One of the swords of Allah, an Indian blade unsheathed.

Hassan Ibn Thabit said:

-A generous man, upon him, appears the seal of Prophethood, f



from Allah, that is attested to, and witnessed.

*-Allah attached the name of the Prophet to His
Name,*

*When the caller to prayer says ashuadu when
calling for the five prayers.*

*-He [Allah] portioned out to him from His
Name, in order that he be exalted,*

*For He is the Possessor of the throne, the One
Who is always praised,*

And this is Muhammed (the praised one).

*-A glorious Prophet has come to us after years
without hopes and Prophets,*

After years of worship of idols in this world.

*-He's come and illuminated us like a light, that
guides us into the right path and shines all so
bright.*

*Like the blazing, blinding glimmer of the sharp
end of a sword.*

*-Against fire he warned, and he gave good news
of Heaven,*



*He taught us Islam, For which we thank Allah.
-O the only God of People, You are my Lord and
my Creator,
to which I will bear witness, for as long as I live
among people.*

In another poem, Hassan said:

*-Muhammad, the Messenger of mercy for
humans,
To reform what falsheood has caused.
-If the unanimated mountains have glorified
[Allah],
with David, or the iron was made mouldable
with him;
-The hard rocks became soft in Muhammad's
hands,
and the pebbles glorified [Allah] in his hands.
-And if Moses made water pour out with a stick,
From the Prophet's palm, water poured out.*

*-And if [Suleiman] was given great kingdom,
and for him,
the jinn were subjugated to serve and please him;*

*-The keys to all treasures,
came to him [Muhammad] but he rejected them
out of ascetism.*

*-And if Ibrahim was given the [virtue of]
Friendship of [Allah],
And Musa was given the [virtue] of speaking to
Allah on the mountain of al-Tur;*

*-This is a beloved and Friend who spoke with Allah,
and solely, he was granted the virtues of seeing
Him.*

*-And he solely was given the virtue of Lake-
Fount (on the Day of Judgement),
And will intercedes for the disobedient against
the Fire.*

*-And the closest seat, he got it
A giving to please his eyes, and to rejoice.*



*-And he will be the first to enter Paradise,
For him, its gates will be opened before all the
creation.*

He also said:

*-In [the town of] Taybah, there are traces of the
Prophet, and a milestone,
Enlightening. Thought the traces may once fade,
-His miracles shall not fade from an inviolable
land,*

where he, the guide, used to ascend.

-Along with his clear signs,

*And the place where he used to pray and his
mosque was,*

*-Established, including the rooms in which there
was revelation,*

descending as light from Allah.

*-These are signs whose greatness will not
obliterate,*





as their greatness will renew.

*-Blessed are you, O grave of the Messenger, and
blessed*

are the city of the guided Prophet.

*-This is what I say, and there should not be any
one to blame me,*

*from among people, except those short-minded
ones.*

-I will never give up praising him,

That I may I win eternity with him in Paradise.

*-With al-Mustafa (the chosen one) whom I hope
to accompany,*

To get this, I work and strive.

Another poet said:

*-By Allah, no female became pregnant or gave
birth (to a person),*





more righteous and truthful than Muhammad.

*-And there is no one -alive or dead,
in the earth and the heavens like Muhammad.*

Another poet said:

*-And what gave me much pride and honor,
till I was about to put my feet on the stars,
-That I'm one of Allah's servants,
And that He sent me Ahmad as a Prophet.*



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