

The re-discovery, supervision
and presentation of this
renowned Islamic text has been
the work of Shaykh Dr.
Abdalqadir As-Sufi, founder of
the Murabitun

**Muhammad
Messenger of Allah**

Ash-Shifa of Qadi 'Iyad

Muhammad Messenger of Allah

Ash-Shifa of Qadi 'Iyad

Qadi 'Iyad ibn Musa al-Yahsubi

Translated by Aisha Abdurrahman Bewley

Madinah Press

First edition 1991, Madinah Press Granada

© Madinah Press
madinahpress@gmail.com

Published by Madinah Press
in conjunction with Iqra Agencies

Iqra Agencies
PO Box 34027
Erasmia
Pretoria 0023
Republic of South Africa
+27 (0)21 374 0756

www.iqra.co.za
musa@iqra.co.za

No part of this book may be reproduced in any form without the permission of the publisher, except for the quotation of brief passages.

Revised edition 2011

Printed in Cape Town, South Africa by Digital Action

ISBN: 978-0-620-54441-2

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

AUTHOR'S PREFACE

O Allah, bless Muhammad and his family and grant them peace.

Thus speaks the *faqih* and *qadi*, Imam and Hafiz, Abu'l-Fadl 'Iyad ibn Musa ibn 'Iyad al-Yahsubi, may Allah have mercy on him:

Praise be to Allah who is unique in possessing His most splendid Name and alone possesses invincible might. There is no final end falling short of Him and no target to aim at beyond Him. He is the Outwardly Manifest without need for the use of imagination and without illusion, and the Inwardly Hidden, absolutely pure without that bringing about non-existence. He encompasses everything by His mercy and knowledge. He pours out universal blessings on His Friends. He sent a Messenger from among themselves to both Arabs and non-Arabs, who was the most noble of them, the purest of them in nature and upbringing, the greatest of them in intelligence and forbearance, the most abundant in knowledge and understanding, the strongest in certainty and resolution, the one with the greatest compassion and mercy for them.

Allah purified him both in spirit and body and kept him free from all faults and blemishes and bestowed wisdom and judgement on him. By means of him Allah opened eyes that were blind, hearts that were covered and ears that were deaf, and He made people believe in Him. Those to whom Allah had allotted a

portion of the booty of happiness honoured and helped him. Those for whom Allah had written wretchedness rejected him and turned away from His signs. **"Whoever is blind in this world is blind in the Next World."** (17:73) May Allah bless him with a blessing that grows and flourishes, and his Family and Companions, and grant them peace.

May Allah illuminate my heart and your heart with the lights of certainty! May He show you and me the kindness which He bestows on His Friends, those who fear Him, those whom He has honoured with the hospitality of His absolute purity and whom He has alienated from other creatures through intimacy with Him. He has singled them out for gnosis of Him and for the vision of some of the marvels of His *Malakut* and the traces of His power and this fills their hearts with delight and leads their intellects into utter confusion, lost in His immensity. They make Him their sole concern and witness only Him in this world and the Next. They are blessed by beholding His beauty and majesty, and they go backwards and forwards between the traces of His power and the wonders of His immensity. They glory in their exclusive devotion to Him and their reliance on Him. They are dedicated to the application of His words, **"Say, 'Allah,' and then leave them playing in their plunging."** (6:91)

You have repeatedly asked me to write something which gathers together all that is necessary to acquaint the reader with the true stature of the Prophet, peace and blessings be upon him, with the esteem and respect which is due to him, and with the verdict regarding anyone who does not fulfill what his stature demands or who attempts to denigrate his supreme status – even by as much as a nail-paring. I have been asked to compile what our forebears and Imams have said on this subject and I will amplify it with *ayats* from the Qur'an and other examples.

Know, may Allah ennoble you! that you have burdened me with a very difficult task. You have confronted me with a momentous undertaking which fills my heart with trepidation.

Writing about this calls for evaluation of the primary sources, examination of secondary sources and investigation of the depths and details of the science of what is necessary for the Prophet, what should be attributed to him, and what is forbidden or permissible in respect of him; and deep knowledge of messengership and prophethood and of the love, intimate friendship and the special qualities of this sublime rank.

Here we find vast desert wastes in which even the sand-grouse becomes bewildered and which cannot be traversed, and unknown places in which dreams go astray if they are not guided by a waymark of knowledge and a clear

eye, and slippery slopes where feet falter if they do not rely on success and support from Allah alone. However, I have great hopes of gaining reward and repayment for both me and you in the matter of answering this question by making known the great value and sublime character of the Prophet and clarifying his special qualities. No other creature has ever possessed all these qualities. I will mention the duty that Allah gave him which is the highest of duties, **“So that those who have been given the Book would know for certain and those who believe would be increased in their belief.”** (74:31)

Allah has made it an obligation on those who have been given the Book to make it clear to people and not to conceal it, as in the hadith related to me by Abu'l-Walid Hisham ibn Ahmad, the *faqih*, when I studied with him. He said: We were told by al-Husayn ibn Muhammad from Abu 'Umar an-Numayri from Abu Muhammad ibn 'Abdu'l-Mu'min from Abu Bakr Muhammad ibn Bakr from Sulayman ibn al-Ash'ath from Musa ibn Isma'il from Hammad from 'Ali ibn al-Hakam from 'Ata' that Abu Hurayra, may Allah be pleased with him, said, “The Messenger of Allah, may Allah bless him and grant him peace, said, ‘Anyone who is asked about knowledge and conceals it, Allah will bridle him with a bridle of fire on the Day of Rising.’ ”

For this reason I have hastened to find some clear anecdotes with the object of achieving my goal and fulfilling the prescribed duty. I seized upon them quickly because in his life a man's body and mind are occupied with the trials and tribulations of affliction by which he is tested and which very nearly distract him from both obligatory and superogatory actions and cause him, after having the best of forms, to revert to the lowest of the low.

If Allah desires the best for man, He makes him totally concerned with what will be praised tomorrow, in the Next World, and not censured. On that day there will be only the radiance of Bliss or the punishment of *Jahim*. Therefore a man must mind his own business, look to the salvation of his own soul, seek to increase the number of his right actions and acquire useful knowledge for his own and other people's benefit.

Allah is the One who mends our broken hearts, forgives the immensity of our wrong actions, lets us make all our preparations for our return to Him, gives us many reasons for doing things that will save us and bring us near to Him and bestows His favour and mercy on us.

So having made the intention to proceed with the task, I planned out the chapters and organised the material and set about putting it together. I have called it *Ash-Shifa' bi-ta'rif huquq Mustafa*. (“Healing by the Recognition of the Rights of the Chosen One”)

CONTENTS

PART ONE

Allah's great estimation of the worth of His Prophet expressed in both word and action

CHAPTER ONE: ALLAH'S PRAISE OF HIM AND HIS GREAT ESTEEM FOR HIM	4
Section 1: Concerning praise of him and his numerous excellent qualities	4
Section 2: Allah's describing him as a witness, and the praise and honour entailed by that	10
Section 3: Concerning Allah's kindness and gentleness to him	12
Section 4: Concerning Allah's swearing by his immense worth	14
Section 5: Concerning Allah's oath to confirm his place with Him	16
Section 6: Concerning Allah's addressing the Prophet with compassion and generosity	21
Section 7: Concerning Allah's praise of him and his numerous excellent qualities	22
Section 8: Concerning Allah instructing His creation to say the prayer on the Prophet, His protecting him and removing the punishment because of him	24
Section 9: Concerning the marks of honour given to the Prophet in <i>Sura al-Fath</i>	25
Section 10: How Allah, in His Mighty Book, demonstrates the honour in which He holds him and his position with Him and other things which Allah gave him	28

CHAPTER TWO: ALLAH'S PERFECTING HIS GOOD QUALITIES OF CHARACTER AND CONSTITUTION, AND GIVING HIM ALL THE VIRTUES OF THE <i>DEEN</i> AND THIS WORLD	31
Section 1: Preface	32
Section 2: His physical attributes	33
Section 3: His cleanliness	34
Section 4: His intellect, eloquence and the acuteness of his faculties	37
Section 5: His eloquence and sound Arabic	39
Section 6: The nobility of his lineage, the honour of his birthplace and the place where he was brought up	42
Section 7: His state regarding the necessary actions of daily life	44
Section 8: Marriage and things connected to it	46
Section 9: Things connected to money and goods	49
Section 10: His praiseworthy qualities	50
Section 11: His intellect	53
Section 12: His forbearance, long-suffering and pardon	54
Section 13: His generosity and liberality	58
Section 14: His courage and bravery	59
Section 15: His modesty and lowering the glance	60
Section 16: His good companionship, good manners and good nature	61
Section 17: His compassion and mercy	64
Section 18: His integrity, probity in contracts and maintaining ties of kinship	66
Section 19: His humility	67
Section 20: His justice, trustworthiness, decency and truthfulness	69
Section 21: His sedateness, silence, deliberation, manly virtue and excellent conduct	71
Section 22: His abstinence regarding the things of this world	72
Section 23: His fear of Allah, obedience and intensity of worship	74
Section 24: The qualities of the Prophets	75
Section 25: The <i>hadith</i> of al-Hasan from Ibn Abi Hala on the Prophet's qualities	80

**CHAPTER THREE: ON THE THE SOUND AND WELL-KNOWN
TRADITIONS RELATED ABOUT THE IMMENSE
VALUE PLACED ON HIM BY HIS LORD,
HIS EXALTED POSITION AND HIS NOBILITY
IN THIS WORLD AND THE NEXT 84**

Section 1: His place	84
Section 2: The miracle of the Night Journey	91
Section 3: The reality of the Night Journey	96
Section 4: Refutation of those who say it was a dream	99
Section 5: His vision of His Lord	101
Section 6: His conversing intimately with Allah	105
Section 7: His proximity and nearness	106
Section 8: His preceding people on the Day of Rising	108
Section 9: His being singled out for Allah’s love and close friendship	110
Section 10: His being given Intercession and “the Praiseworthy Station”	114
Section 11: Allah’s giving mediation, high degree, and <i>Kawthar</i> to him in the Garden	119
Section 12: The <i>hadiths</i> related about the prohibition of disparity between the Prophets	120
Section 13: His names and their excellence	122
Section 14: Allah honouring the Prophet with some of His own Beautiful Names and describing him with some of His own Sublime Qualities	126
Section 15: Recapitulation of the qualities of the Creator and the creature	132

**CHAPTER FOUR: ON THE MIRACLES WHICH ALLAH MANIFESTED
AT THE PROPHET’S HANDS AND THE SPECIAL
PROPERTIES AND MARKS OF HONOUR
(KARAMAT) WITH WHICH HE
HONOURED HIM 134**

Section 1: Preface	134
Section 2: Prophethood and Messengership	135
Section 3: The meaning of miracles (<i>mu’jizat</i>)	137

Section 4: On the inimitability of the Qur'an	141
Section 5: The inimitability of the Qur'an's composition and style	144
Section 6: Information about unseen things	147
Section 7: The reports of past generations and departed nations	148
Section 8: The challenge to the Arabs and their incapacity to respond and informing them that they would not be able to do so	150
Section 9: The terror aroused by hearing the Qur'an and the awe it inspires in people's hearts	151
Section 10: The Qur'an's remaining throughout time	152
Section 11: Other aspects of the Qur'an's inimitability	153
Section 12: The splitting of the moon and holding back the sun	156
Section 13: On water flowing from the Prophet's fingers and increasing by his <i>baraka</i>	158
Section 14: His causing water to flow by his <i>baraka</i>	159
Section 15: Making food abundant by his <i>baraka</i> and supplication	161
Section 16: On the tree speaking and its testifying to his prophethood and its answering his call	165
Section 17: The story of the yearning of the palm-trunk	168
Section 18: Similar incidents with inanimate things	169
Section 19: Signs in connection with various animals	171
Section 20: Bringing the dead to life, their speaking, infants and suckling children speaking and testifying to his prophethood	175
Section 21: On healing the sick and those with infirmities	178
Section 22: On the Prophet's supplication being answered	180
Section 23: On his <i>karamat</i> and <i>barakat</i> and things being transformed for him when he touched them	183
Section 24: On the Prophet's knowledge of the unseen and future events	186
Section 25: Allah's protecting the Prophet from people and His being enough for him against those who injured him	193
Section 26: His knowledges and sciences	197
Section 27: Reports of the Prophet's dealings with the angels and <i>jinn</i>	201
Section 28: Reports about his attributes and the signs of his messengership	202
Section 29: What is related about his birth	204
Section 30: Conclusion and Appendix	206

PART TWO

Concerning the rights which people owe the Prophet, peace be upon him

CHAPTER ONE: THE OBLIGATION TO BELIEVE IN HIM, OBEY HIM, AND FOLLOW HIS <i>SUNNA</i>	213
Section 1: The obligation to believe in him	213
Section 2: The obligation to obey him	215
Section 3: The obligation to follow him and obey his <i>Sunna</i>	217
Section 4: What is related from the <i>Salaf</i> and the Imams about following his <i>Sunna</i> , taking his guidance and the <i>Sira</i>	219
Section 5: The danger of opposing his command	221
CHAPTER TWO: ON THE NECESSITY OF LOVING THE PROPHET	223
Section 1: Concerning the necessity of loving him	223
Section 2: On the reward for loving the Prophet	224
Section 3: On what is related from the <i>Salaf</i> and the Imams about their love for the Prophet and their yearning for him	225
Section 4: The signs of love for the Prophet	226
Section 5: On the meaning and reality of love for the Prophet	229
Section 6: The obligation of <i>nasiha</i> for the Prophet	231
CHAPTER THREE: EXALTING HIM AND THE NECESSITY TO RESPECT AND HONOUR HIM	234
Section 1: <i>Ayats</i> in the Qur'an on this subject	234
Section 2: On the esteem, respect and veneration due to him	236
Section 3: Respect and esteem for the Prophet after his death	237
Section 4: On the esteem of the <i>Salaf</i> for the transmission of the <i>hadiths</i> of the Messenger of Allah	239

Section 5:	Devotion to his family, descendants and wives	241
Section 6:	Respect for his Companions, devotion to them and recognising what is due to them	244
Section 7:	Esteem for the the things and places connected with the Prophet	247

**CHAPTER FOUR: THE PRAYER ON THE PROPHET AND ASKING
PEACE FOR HIM, AND THE OBLIGATION OF
DOING IT AND ITS EXCELLENCE** 250

Section 1:	The meaning of the prayer on the Prophet	250
Section 2:	The judgement about the prayer on the Prophet	251
Section 3:	On the situations in which it is recommended to say the prayer on the Prophet	253
Section 4:	Concerning the manner of doing the prayer on the Prophet and asking for peace for him	256
Section 5:	On the excellence of the prayer on the Prophet, asking for peace for him and supplication for him	259
Section 6:	Censure of those who do not bless the Prophet and their wrong action	261
Section 7:	On the Prophet's being singled out by having the prayer on him revealed to him	262
Section 8:	The dispute about praying on other than the Prophet and the other Prophets	263
Section 9:	Concerning the visit to the Prophet's grave, the excellence of those who visit it and how he should be greeted	265
Section 10:	The <i>adab</i> of entering the Mosque of the Prophet and its excellence and the excellence of Madina and Makka	269

PART THREE

On what is necessary for the Prophet and what is impossible for him, what is permitted for him and what is forbidden for him and what is valid in those human matters which can be ascribed to him

This part is the secret of the book and the core of its fruit. What comes before it lays the foundation and provides the proofs for the clear anecdotes we will relate in it. It governs what follows it and accomplishes the goal of this book. When its promise is put to the test and its duty fulfilled, the breast of the accursed enemy will be constricted and the heart of the believer will shine with certainty and its lights will fill his breast. The man of intellect will then value the Prophet as he should be valued.

CHAPTER ONE: CONCERNING MATTERS OF THE DEEN AND THE PROPHET'S BEING PROTECTED FROM IMPERFECTION	279
Section 1: Concerning the belief of the heart of the Prophet from the moment of his prophethood	279
Section 2: The protection of the Prophets from defects before prophethood	289
Section 3: The Prophet's knowledge of the affairs of this world	293
Section 4: Protection from Shaytan	295
Section 5: The truthfulness of the Prophet in all states	299
Section 6: Refutation of certain suspicions	300
Section 7: His state in connection with reports concerning this world	308
Section 8: Refutation of certain objections	310
Section 9: The Prophets' protection from outrageous and grave wrong actions	314

Section 10: The Prophets' protection from acts of rebellion before they were Prophets	317
Section 11: Oversight and forgetfulness in respect of actions	319
Section 12: Discussion of the <i>hadiths</i> on the Prophet's oversight	320
Section 13: The refutation of those who say that small wrong actions are permissible for the Prophet and an examination of their arguments	324
Section 14: The state of the Prophets in their fear and asking forgiveness	336
Section 15: The benefit of the sections investigating the Prophet's protection from wrong action	339
Section 16: On the protection of the angels	341

CHAPTER TWO: THE STATES OF THE PROPHET IN RESPECT OF THIS WORLD AND WHAT NON-ESSENTIAL HUMAN QUALITIES HE COULD HAVE 345

Section 1: The state of the Prophets in relation to the human condition	345
Section 2: His state in relation to sorcery	346
Section 3: The Prophet's states in respect of worldly matters	348
Section 4: The Prophet's judgements	350
Section 5: The Prophet's reports relating to this world	351
Section 6: The <i>hadith</i> of the Prophet's will	354
Section 7: Study of other <i>hadiths</i>	357
Section 8: The Prophet's actions in this world	359
Section 9: The wisdom contained in the illnesses and afflictions of the Prophets	363

PART FOUR

The Judgements concerning those who think the Prophet imperfect or curse him, may Allah bless him and grant him peace

CHAPTER ONE: CLARIFICATION ABOUT CURSING THE PROPHET OR SAYING THAT HE IS IMPERFECT BY ALLUSION OR CLEAR STATEMENT	373
Section 1: The Judgement of the <i>Shari'a</i> regarding someone who curses or disparages the Prophet	373
Section 2: The proof of the necessity of killing anyone who curses the Prophet or finds fault with him	376
Section 3: The reasons why the Prophet pardoned some of those who harmed him	380
Section 4: The judgment regarding someone who maligns the Prophet without deliberation or really believing what he has said	385
Section 5: Is someone who says such things an unbeliever or an apostate?	386
Section 6: The judgement regarding words that could be construed to be a curse	387
Section 7: The judgement on someone who describes himself with one of the attributes of the Prophets	390
Section 8: The judgement regarding someone who quotes such words from someone else	394
Section 9: The states of the Prophet which can be mentioned for the sake of instruction	397
Section 10: The necessary <i>adab</i> when mentioning reports about the Prophet	400

CHAPTER TWO: THE JUDGEMENT AGAINST SOMEONE WHO CURSES THE PROPHET, REVILES HIM, DISPARAGES HIM OR HARMS HIM, AND HOW SOMEONE WHO DOES THIS SHOULD BE PUNISHED; ABOUT CALLING ON HIM TO REPENT AND THE STATUS OF HIS INHERITANCE 402

- Section 1:** The statements and opinions on the judgement of someone who curses or disparages the Prophet 402
- Section 2:** The judgement on an apostate if he repents 405
- Section 3:** The judgement on the apostate whose apostasy is not established 407
- Section 4:** The judgement regarding the *dhimmi* regarding this matter 408
- Section 5:** Regarding the inheritance of someone who is killed for cursing the Prophet, and whether one washes him and says the funeral prayer over him 413

CHAPTER THREE: CONCERNING THE JUDGEMENT ON ANYONE WHO CURSES ALLAH, HIS ANGELS, HIS PROPHETS, HIS BOOKS, AND THE FAMILY OF THE PROPHET AND HIS COMPANIONS 416

- Section 1:** The judgement on someone who curses Allah and the judgement regarding asking him to repent 416
- Section 2:** The judgement about ascribing to Allah something that does not befit Him through *ijtihad* and error 417
- Section 3:** Verification of the statement about considering faulty interpreters to be unbelievers 420
- Section 4:** Clarification of which statements amount to disbelief, what one hesitates about or is disputed and what does not amount to disbelief 424
- Section 5:** The judgement on a *dhimmi* who curses Allah 434
- Section 6:** The judgement on anyone who claims divinity or utters falsehoods and lies about Allah 435

Section 7: The judgement on the one who unintentionally counters the majesty of his Lord by disreputable words and foolish expressions	436
Section 8: The judgement on the one who curses the Prophets in general and the angels	439
Section 9: Judgement in relation to the Qur'an	441
Section 10: The judgement on the one who curses the People of the House, the Prophet's wives and the Companions	442

Thus the book ends: a bright light on the brow of belief, a priceless pearl in the crown of clarification, removing every confusion and clarifying every conjecture, a healing for the breasts of the believers. It brings the truth out into the open and confronts the ignorant with it.

I seek help with Allah - there is no god but Him.

APPENDICES

Glossary of Arabic Words	449
Glossary of Hadith Collections Referred to in the Text	457
Glossary of People Mentioned in the Text	458
Synopsis of Section Contents	493
Biographical Note on the Author of the Shifa'	509

PART ONE

**Allah's great estimation
of the worth of His Prophet
expressed in both
word and action**

Introduction

It cannot be hidden from anyone who applies himself to the least study or who has been given the smallest gleam of understanding that Allah greatly esteems our Prophet, may Allah bless him and grant him peace, and has endowed him with virtues, excellent qualities and fine traits too numerous to be counted. Doing any kind of justice to his immense worth would wear out both tongues and pens.

Allah's high estimation of His Messenger can be partly seen from what is clearly stated in His Book about his exalted position. He has praised him in it for his character and his conduct. He has encouraged the slaves of Allah to hold fast to him and obey what he imposed on them. Allah is the One who bestowed honour and preference on him and then praised him and rewarded him for it with the fullest reward. Allah is overwhelmingly bountiful in the beginning and in the return, and to Him belongs all praise in this world and the Next.

Further instances of Allah's high estimation of him can be seen in His presenting him before the eyes of His creatures in the most complete form of perfection and sublimity, and His distinguishing him with beautiful qualities, praiseworthy characteristics, noble opinions and numerous virtues. He supported him with dazzling miracles, clear proofs and manifest signs of honour. These were witnessed by his contemporaries and Companions, and those who came after him knew about them with certain knowledge so that the knowledge of the reality of them has reached us and their light has overflowed on us. May Allah bless him and grant him peace abundantly.

Anas said that the *Buraq*¹ was brought bridled and saddled to the Prophet, may Allah bless him and grant him peace, on the evening of his Night Journey. It shied away from the Prophet, so Jibril said to it, "Do you do this to Muhammad? No-one more honoured by Allah than he has ever ridden you." Anas related that upon this the *Buraq* broke out into a sweat.²

1. The mount on which the Prophet made his Night Journey, from Makka to Jerusalem and then up through the seven heavens to the Divine Presence.

2. At-Tirmidhi.

Chapter One

ALLAH'S PRAISE OF HIM AND HIS GREAT ESTEEM FOR HIM

This chapter is an exposition of some of the clearest *ayats* in the Book of Allah which speak well of the Prophet, may Allah bless him and grant him peace, enumerate his good qualities and Allah's esteem of him, and praise him.

SECTION 1

Concerning praise of him and his numerous excellent qualities

Allah says: **"A Messenger has come to you from among yourselves."** (9:128)¹

Allah informs the believers, or the Arabs, or the people of Makka, or all people (according to different commentaries on the meaning of these words) that He has sent to them from among themselves a Messenger whom they know, whose position they are sure of and whose truthfulness and trustworthiness they cannot but recognise. Therefore, since he is one of them, they should not suspect him of lying or of not giving them good counsel. There is no Arab tribe without descent from, or kinship with, the Messenger of Allah, may Allah bless him and grant him peace. This, according to Ibn 'Abbas and others, is the meaning of His words, **"except love for kin"** (42:23). He is from the noblest, highest and most excellent of them. How much further in the *ayat* can praise go?

Then Allah continues the *ayat* by attributing to him all kinds of praiseworthy qualities and greatly praises his eagerness to guide people to Islam, his deep concern for the intensity of what afflicts and harms them in this world and the Next, and his compassion and mercy for the believers.

One of the men of knowledge, Al-Husayn ibn al-Fadl, said, "He honoured him with two of His own names: the "compassionate" and the "merciful" (*ra'uf, rahim*)". The same point is made in another *ayat*: **"Allah was kind to the believers when He sent among them a Messenger from among themselves."** (3:164) Another *ayat* says: **"He is the One who sent a Messenger from you among the unlettered people."** (62:2) Allah also

1. As-Samarqandi said that some people read it (a *shadhdh* reading from 'A'isha and Fatima) as *min anfasikum* (from the most precious among you) rather than *min anfusikum* (from among yourselves) but the latter is the more common reading.

says: **"As We sent among you a Messenger from you."** (2:151)

It is related that 'Ali said that the words of Allah, **"from among yourselves"** mean "...by lineage, relationship by marriage and descent. There was no fornicator among his forefathers from the time of Adam. All of them were properly married."

Ibn al-Kalbi said, "I wrote down five hundred female ancestors of the Prophet, may Allah bless him and grant him peace, and I did not find any fornication among them nor any of the evils which were prevalent in the *Jahiliyya* period."

Ibn 'Abbas said that the words of Allah, **"when you turn about among those who prostrate,"** (26:219) mean "from Prophet to Prophet until I brought you out as a Prophet."¹

Ja'far ibn Muhammad [as-Sadiq] said, "Allah knew that His creatures would not be capable of pure obedience to Him, so He told them this in order that they would realise that they would never be able to achieve absolute purity in serving Him. Between Himself and them He placed one of their own species, clothing him in His own attributes of compassion and mercy. He brought him out as a truthful ambassador to creation and made it such that when someone obeys him, they are obeying Allah, and when someone agrees with him, they are agreeing with Allah. Allah says: **'Whoever obeys the Messenger has obeyed Allah.'** (4:80)"

Allah says, **"We did not send you except as a mercy to all the worlds."** (21:107) Abu Bakr Muhammad ibn Tahir said in explanation of this *ayat*, "Allah imbued Muhammad with mercy, so that his very being was mercy and all his qualities and attributes were mercy to all creatures. Whoever is touched by any aspect of his mercy is saved in both worlds from every hateful thing and obtains everything he loves. Do you not see that Allah says, **'We did not send you except as a mercy to all the worlds.'**? His life was mercy and his death was mercy. As the Prophet himself said, 'My life is a blessing for you and my death is a blessing for you.'² The Prophet also said, 'When Allah desires mercy for a community, He takes its Prophet to Him before them and He makes him one who goes ahead to prepare the way for them.'³

As-Samarqandi explains that the words **"a mercy to all the worlds"** mean for both the *jinn* and mankind. It is also said that it means for all creation. He is a mercy to the believers by guiding them, a mercy to the hypocrites by granting them security from being killed, and a mercy to the unbelievers by deferring their punishment. Ibn 'Abbas said, "He is a mercy to the believers and also to

1. As in Ibn Sa'd, al-Bazzar and Abu Nu'aym.

2. From al-Harith ibn Abi Usama in al-Bazzar with a sound *isnad*.

3. Muslim.

the unbelievers since they are saved from what befell the other communities who cried lies.”

It is related that the Prophet said to Jibril, “Has any of this mercy touched you?” He replied, “Yes, I used to have fear about what would happen to me, but now I feel safe because of the way Allah praised me when He said, **‘Securely placed with the Lord of the Throne, obeyed there, trustworthy..’**” (81:21)¹

It is related that Ja’far as-Sadiq said that the words of Allah, **“Peace be upon you!’ from the Companions of the Right”** (56:91) mean “because of you, Muhammad.” The cause of their peace is the high honour bestowed upon Muhammad, may Allah bless him and grant him peace.

Allah says, **“Allah is the Light of the heavens and the earth. The likeness of His Light is that of a niche in which there is a lamp, the lamp inside a glass, the glass like a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, its oil all but giving off light even if no fire touches it. Light upon Light. Allah guides to His Light anyone He wills and Allah makes likenesses for mankind and Allah has knowledge of everything.”** (24:35)

Ka’b al-Ahbar and Ibn Jubayr said, “By the second light He means Muhammad. Allah says, **‘the likeness of his light...’** meaning the light of Muhammad.”

Sahl ibn ‘Abdullah at-Tustari said that it means that Allah is the Guide of the people of the heavens and the earth. Then Sahl said, “...like the light of Muhammad when it is lodged in the loins like a niche. By the lamp He means his heart. The glass is his breast. It is as if it were a brilliant star because of the belief and wisdom it contains, lit from a blessed tree, i.e. from the light of Ibrahim. He makes a comparison with the blessed tree and He says, **‘Its oil all but giving off light,’** i.e. Muhammad’s prophethood is almost evident to the people before he speaks, just like this oil.”

A lot more is said about this *ayat*, and Allah knows best what it means.

Elsewhere in the Qur'an, Allah calls his Prophet a light and a light-giving lamp. He says, **“A light and a Clear Book have come to you from Allah.”** (5:15) Allah also says, **“We sent you as a witness, a bringer of good news and a warner, one who calls to Allah with His permission and a light-giving lamp.”** (33:46)

This is why He says: **“Did We not expand your breast for you?”** (94:1) To expand, *‘sharaha’*, is to make wide, vast. By the word “breast”, Allah here means the heart. Ibn ‘Abbas said, “He expanded it with the light of Islam.” Sahl at-Tustari said, “With the light of the message.” Hasan al-Basri said, “He filled it with judgement and knowledge.” It is also said that it means, “Did We not

1. This tradition is not found in the books of *hadith*.

purify your heart so that it does not allow in any whispering from Shaytan?"

The *sura* continues: **"And We lifted your burden from you, the burden that weighed down your back."** (94:2-3) It is said that this means his wrong actions, i.e. from the time before he was a Prophet. It is said that it means the burden of the days of the *Jahiliyya*. It is said that the meaning is the message which weighed down his back before he conveyed it, and this is the opinion of al-Mawardi and as-Sulami. It is also said that it means, "We protected you and if it had not been for that, wrong actions would have burdened your back," and this is what as-Samarqandi relates

The *sura* continues: **"Did We not raise high your renown?"** (94:4) Yahya ibn Adam said that this meant by being given prophethood. It is said that the meaning of these words is explained by the *hadith qudsi*, "When I am mentioned, you are mentioned with Me in the statement, 'There is no god but Allah and Muhammad is the Messenger of Allah.'" It is also said that the same is done by means of the *adhan*.

What is clear is that by these words Allah confirms the immensity of the favour He has bestowed on His Prophet, his noble station with Him and the honour in which He holds him. He expanded his breast to belief and guidance and made it wide enough to contain knowledge and bear wisdom. He removed from him the burdens of all the things of the *Jahiliyya* and made their pursuance hateful to him by giving victory to His *deen* over all other *deens*. He lightened for him the weighty responsibility of the message and prophethood so he could convey to people what was sent down to him. He re-emphasised the sublime position, majestic rank, high renown of His Prophet and joined his name to His own name.

Qatada said, "Allah exalted his fame in this world and the Next. There is no speaker, witness nor anyone doing the prayer who fails to say, 'There is no god but Allah and Muhammad is the Messenger of Allah.'"

Abu Sa'id al-Khudri related that the Prophet said, "Jibril, peace be upon him, came to me and said, 'My Lord and your Lord says, "Do you know how I have exalted your fame?" ' I said, 'Allah and His Messenger know best.' He said, 'When I am mentioned, you are mentioned with Me.'"¹

Ibn 'Ata' quoted a *hadith qudsi* saying, "I completed belief with your being mentioned with Me." And another one which says, "I have made your mention part of My mention so whoever mentions Me, mentions you."

Ja'far ibn Muhammad as-Sadiq said, "No-one mentions you as the Messenger but that he mentions Me as the Lord."

Some of the people of knowledge, such as al-Mawardi, suggested that the Station of Intercession was being referred to by this.

1. In the *Sahih* of Ibn Hibban and the *Musnad* of Abu Ya'la.

The fact that mention of the Prophet is directly connected to mention of Allah also shows that obedience to the Prophet is connected to obedience to Allah and his name to Allah's name. Allah says, "**Obey Allah and His Messenger**" (2:32) and "**Believe in Allah and His Messenger.**" (4:136) Allah joins them together using the conjunction *wa* which is the conjunction of partnership. It is not permitted to use this conjunction in connection with Allah in the case of anyone except the Prophet.

Hudhayfa said that the Prophet said, "None of you should say, 'What Allah wills and (*wa*) so-and-so wills.' Rather say, 'What Allah wills.' Then stop and say, 'So-and-so wills.'"¹

Al-Khattabi said, "The Prophet has guided you to correct behaviour in putting the will of Allah before the will of others. He chose 'then' (*thumma*) which implies sequence and deference as opposed to 'and' (*wa*) which implies partnership."

Something similar is mentioned in another *hadith*. Someone² was speaking in the presence of the Prophet, may Allah bless him and grant him peace, and said, "Whoever obeys Allah and His Messenger has been rightly guided, and whoever rebels against them both (joining them together by using the dual form)..." The Prophet said to him, "What a bad speaker you are! Get up! [Or he said: Get out!]"³

Abu Sulayman said, "He disliked the two names being joined together in that way because it implies equality." Someone else thought that what he disliked was stopping at "whoever rebels against them". Abu Sulayman's statement is sounder since it is related in another sound recension of the *hadith* that he said, "Whoever rebels against them has erred," without stopping after "...whoever rebels against them."

The commentators and etymologists disagree regarding the words of Allah, "**Allah and His angels pray blessings on the Prophet.**" (33:56) about whether the word "pray (masc. pl.)" refers to both Allah and the angels or not. Some of them allow it to refer to both while others forbid this because of the idea of partnership. They make the pronoun refer to the angels alone and understand the *ayat* as "Allah prays and His angels pray."

It is related that 'Umar, may Allah be pleased with him, said to the Prophet, "Part of your excellence with Allah is that He has made obedience to you obedience to Him. Allah says, '**Whoever obeys the Messenger has obeyed Allah**' (4:80) and '**If you love Allah, then follow me and Allah will love you.**'" (3:31) It is related that when this *ayat* was sent down, people said, "Muhammad wants us to take him as a mercy in the way the Christians did

1. From Abu Dawud; also related by an-Nasa'i and Ibn Abi Shayba.

2. Said to be Thabit ibn Qays.

3. Related by Abu Dawud, an-Nasa'i and Muslim.