

The Sun That Never Set

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allāh, the All-Merciful, the Very Merciful.



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Preface

It is a great bounty from Allāh Almighty to remember Allāh's final Messenger ﷺ and connect with him. The book you are holding in your hands is a reminder of the great legacy that the Prophet Muḥammad ﷺ left for all of humanity until the Day of Rising. To this very day, we continue to cherish his example and way of life.

With the endless mercy of Allāh Almighty and the constant mentorship of my parents, seniors, and teachers, I was fortunate to study the biography of the Prophet ﷺ from a young age. Surely his magnanimous life is an inspiration for us all.

Over the years of my learning and teaching, I have been blessed to research and lecture on Islamic topics, both locally and internationally. Many people have presented positive feedback on these speeches and presentations. I credit this grace (*faḍl*) to the mercy of Allāh Almighty.

In collaboration with Mathabah Press, we have adapted my humble work to book format. Our aim was to make this material accessible to both the beginner and the advanced learner. This *in shā' Allāh* is a start to many future books we intend to bring to the fore. We pray and also ask you to pray to Allāh the Originator (*al-Badī'*) for success.

The intent of this book is not to give a detailed account of the Prophet's ﷺ life, as this can be read in the great works of classical

scholars. Rather, this book draws practical lessons from the example of Allāh's Messenger ﷺ. *In shā' Allāh*, by emulating the Prophet's ﷺ noble legacy and that of the Companions — the men and women he ﷺ nurtured — we are certain to find solutions to life's challenges.

I thank all those involved in making this a reality, and I pray that this work bring us all closer to Allāh and Allāh's Messenger ﷺ. May Allāh make this a means of benefit and success for one and all.

Sulaiman Moola

Johannesburg, South Africa

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No ordinary human

I thought that it would be appropriate to commence with the couplets of none other than the daughter of Muḥammad ﷺ. Of his daughters, his most beloved was Fāṭimah (*may Allāh be pleased with her*). At the most critical moment in the record of human history, the sad death of the Prophet ﷺ, she said to the congregation of those privileged to lower him in his abode:

مَاذَا عَلَى مَنْ شَمَّ تُرْبَةَ أَحْمَدٍ أَلَّا يَشُمَّ مَدَى الرَّيْمَانِ عَوَالِيَا

*He who was fortunate to smell the fragrant soil of my father's grave, by Allāh, he is not in need of any form of perfume until he dies.*¹

The giant Abū Ḥanīfah (*may Allāh have mercy on him*) said:

وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ لَيْسَ كَالْبَشَرِ الْيَاقُوتُ حَجَرٌ لَيْسَ كَالْحَجَرِ

*Muḥammad ﷺ was a human, but no ordinary human.
The emerald is a stone, but no ordinary stone.*²

An anonymous Arab poet said:

مَا إِن مَدَحْتُ مُحَمَّدًا بِمَقَالَتِي وَلَكِنْ مَدَحْتُ مَقَالَتِي بِمُحَمَّدٍ

*I do not praise Muḥammad ﷺ with my words,
But I praise my words with Muḥammad ﷺ.*

1 Ibn 'Asākir and *Khulāṣat al-Wafā'*

2 *Sīrat al-Mustafá*

Blessed body

The great scholar Shaykh ‘Abd al-Ra’ūf al-Munāwī (*may Allāh have mercy on him*), who passed away in 1004 AH, wrote that one of the particularities of the Prophet ﷺ is that Allāh has mentioned all his organs and limbs in the Qur’ān.

The Companions (*ṣaḥābah*) have recorded the Prophet’s ﷺ entire appearance to the extent that they tell us there was a blessed vein on his blessed forehead. At certain times, it would protrude, signalling danger to the Companions. The Companions also recorded at which emotion the vein would protrude:

*He had a rosy complexion, a wide forehead, and beautifully arched, dense eyebrows that didn’t meet in the middle. Between them was a vein that thickened when he was angry.*³

Another part of the Prophet’s ﷺ body is the face. The great scholar al-Munāwī (*may Allāh have mercy on him*) wrote that Allāh subtly speaks of his blessed face (*wajh*) in the Qur’ān, highlighting his aspiration. Once, when Allāh’s Messenger ﷺ was anticipating revelation, he glanced at the heavens, and Allāh said:

3 *Jāmi‘ al-Tirmidhī*

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ

We have been seeing you turning your face to the heavens. So, We will certainly assign to you a prayer direction (qiblah) that you would like. Now, turn your face in the direction of the Sacred Mosque [al-masjid al-ḥarām]⁴

‘Ā’ishah, Mother of the Believers (may Allāh be pleased with her), said:

مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ

I simply see your Lord hastening to [fulfill] your desires.⁵

She saw how promptly Allāh responded to the Prophet’s ﷺ sentiments. Barely did her beloved make a gesture, and there came revelation.

Abū Ṭālib said:

يَا ابْنَ أَخِي مَا أَرَى إِلَّا أَنْ يُطِيعَكَ رَبُّكَ

O my nephew, I see that your Lord complies to your request.

4 Sūrat al-Baqarah 2:144

5 Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim

Then the Messenger ﷺ replied:

وَأَنْتَ يَا عَمُّ لَوْ أَطَعْتَهُ أَطَاعَكَ

And you, O my uncle, if you obey Allāh [i.e. if you accept Islam], Allāh will [also] honour your request.

Then Allāh mentoned the Messenger's ﷺ blessed eyes in the Qur'an:

وَلَا تُمَدِّنْ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ
خَيْرٌ وَأَبْقَىٰ

Never stretch your eyes towards the things We have given to some groups of them to enjoy, so that We put them to test thereby, it being merely glamour of the worldly life. And the bounty of your Lord is much better and more lasting.⁶

Then Allāh spoke of the Prophet's ﷺ gaze:

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

The eye neither went wrong, nor did exceed the limit.⁷

6 Sūrat Ṭā' Hā' 20:131

7 Sūrat al-Najm 53:17

This refers to the blessed vision the Prophet ﷺ experienced during his ascension (*mi'raj*) to the heavens.

If one sees what Shaykh Anwar Shāh Kashmīrī (*may Allāh have mercy on him*) has written in *Mushkilāt al-Qur'ān* about this verse, it boggles the mind to comprehend the depth of what he expounded on this verse.

Then Allāh Almighty spoke about his tongue:

فَإِنَّمَا يَسَّرْنَاهُ بِلسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

*So, We had made it [the Qur'ān] easy in your tongue, so that they may take lesson.*⁸

Then Allāh Almighty spoke of his blessed neck:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ

*And do not keep your hand tied to your neck, nor extend it to the full extent, lest you should be sitting reproached, empty-handed.*⁹

Then Allāh Almighty spoke about his blessed chest and heart:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ○ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ○ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ

*The Trusted Spirit has brought it down upon your heart, so that you become one of the warners in plain Arabic language.*¹⁰

8 Sūrat al-Dhukhān 44:58

9 Sūrat al-Isrā' 17:29

10 Sūrat al-Shu'arā' 26:193–195

Allāh did not suffice with that. Allāh went on to mention the bosom of the Prophet ﷺ:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

*Have We not caused your bosom to be wide open for you?*¹¹

Then Allāh covered the blessed back of the Prophet ﷺ:

الَّذِي أَنْقَضَ ظَهْرَكَ

*[...] that had [almost] broken your back [...]*¹²

Allāh would watch the Prophet ﷺ when he stood and when he prostrated himself:

الَّذِي يَرَاكَ حِينَ تَقُومُ ○ وَتَقَلُّبِكَ فِي السَّاجِدِينَ

*Who sees you when you stand [in prayer,] and [sees] your movement among those who prostrate themselves.*¹³

Allāh would observe the Prophet ﷺ at every moment. He was always before Allāh's gaze:

11 *Sūrat al-Sharḥ* 94:1

12 *Sūrat al-Sharḥ* 94:3

13 *Sūrat al-Shu'arā'* 26:218–219

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ

And [O Prophet] be patient about the decision of your Lord, because you're in front of Our Eyes.¹⁴

Allāh's Messenger ﷺ had a palm unlike any other:

كَانَ كَفُّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْيَنُ مِنْ حَرِيرٍ

Softer than silk was [the Prophet's ﷺ] palm.¹⁵

His blessed palm was softer, gentler, meeker than silk. For Allāh had blessed the hands of Muḥammad ﷺ. So too were the blessed hands of Abū Bakr (*may Allāh be pleased with him*). Similarly, no less were the hands of Asmā' bint Abū Bakr (*may Allāh be pleased with her*). It was she who made the *padkos*, as we say in South Africa, the trail mix for the migration (*hijrah*). When there were no lunch bags, she split her apron in half and offered it to the Prophet ﷺ, wrapped in a belt.¹⁶ For this, Asmā' became known as “She of Two Belts” (*Dhāt al-Niṭāqayn*). Imagine the hands of Asmā', as she prepared the meal the Prophet ﷺ had in *hijrah*.

14 *Sūrat al-Tūr* 52:48

15 *Jāmi' al-Tirmidhī*

16 *Ḥilyah*

The position of the Prophet ﷺ

Even those who hated Allāh's Messenger ﷺ admitted he was the noblest of persons.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

*Those to whom We have given the Book recognize him [the Messenger] as [certainly as] they would recognize their sons. Those who have brought loss to themselves, they are not going to believe.*¹⁷

‘Abdullāh ibn Salām (*may Allāh be pleased with him*) was a Jewish rabbi who reverted to Islam. One day, ‘Umar (*may Allāh be pleased with him*) asked him about how the Qur’ān says the People of the Book (*ahl al-kitāb*) recognized Muḥammad ﷺ as they recognized their own sons. ‘Umar wanted him to elucidate and elaborate on this point.¹⁸

‘Abdullāh confirmed that, by Allāh, the Jews recognized Allāh’s Messenger ﷺ more than their own sons. ‘Umar replied, “But how can you know someone with a greater level of conviction than your own sons?”

The former rabbi explained that when they read the descriptions of the coming Prophet ﷺ in their divine scriptures, there was not an iota of doubt that this was the very man when they saw him.

17 *Sūrat al-An‘ām* 6:20

18 *Tafsīr al-Ṣāwī*

Regarding his own sons, he clarified:

وَلَا أَدْرِي مَا تَصْنَعُ النِّسَاءُ

I don't know what the women have done.

He possessed a significant level of conviction that Muḥammad ﷺ was the Messenger of Allāh. However, he could not say with absolute certainty that his wife had been faithful.

*Sūrat al-Anbiyā'*¹⁹ beautifully demonstrates the position of the Prophet Muḥammad ﷺ. It is the opening chapter of the 17th part (*juz'*). The entire chapter is about prophets, and Allāh lists them. Allāh describes in detail with regards to Ibrāhīm (*peace be upon him*):

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ

*Even earlier We had given Ibrāhīm his right course, and We knew him well.*¹⁹

Ibrāhīm (*peace be upon him*) is known as the Father of the Prophets (*ab al-anbiyā'*). Allāh dedicates a number of verses to him. Allāh then discusses Lūṭ (*peace be upon him*), Is'hāq (*peace be upon him*), Ya'qūb (*peace be upon him*), Dāwūd (*peace be upon him*), and Sulaymān (*peace be upon him*).

وَأِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ

*And [remember] Ismā'īl and Idrīs and Dhū al-Kifl. Each one of them was of those who observed patience.*²⁰

19 *Sūrat al-Anbiyā'* 21:51

We know that Ismā‘īl (peace be upon him) and Idrīs (peace be upon him) are prophets. Concerning Dhū al-Kifl, there is a difference of opinion as to whether he was a prophet or not. Ibn Kathīr’s (may Allāh have mercy on him) pattern of thought is profound in this regard. He writes in his *Tafsīr*:

وَأَمَّا ذُو الْكِفْلِ الظَّاهِرُ مِنَ السِّيَاقِ أَنَّهُ مَا قُرِنَ مَعَ الْأَنْبِيَاءِ إِلَّا وَهُوَ نَبِيٌّ

From the context and the fact that Dhū al-Kifl is mentioned alongside prophets, it appears that he was also a prophet.

One would think that since the theme of *Sūrat al-Anbiyā’*²⁰ is the prophets, Muḥammad ﷺ would be introduced first. However, he comes at the conclusion. Truly Allāh saved the best for last. Allāh introduces him by saying:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

*And We have not sent you but as mercy for all the worlds.*²¹

Brief, concise, but voluminous indeed! Here is my humble interpretation, if I may, of this verse:

O Muḥammad ﷺ, it is sufficient to say in your profile that your existence is a source of benefit, is a source of mercy for every human being, for every creature, for every atom, for every iota on every planet.

20 *Sūrat al-Anbiyā’*²⁰ 21:85

21 *Sūrat al-Anbiyā’*²¹ 21:107

Revelation by the numbers

According to Ibn ‘Abbās, the Messenger Nūḥ (*peace be upon him*) received prophethood at the age of 40. He preached to his people for a total of 950 years. Then he lived another 60 years after his nation was destroyed in the flood. With reference to *Tadhkirat al-Khātam al-Anbiyā’*, during Nūḥ’s (*peace be upon him*) entire lifespan of 1,050 years, he received revelation (*waḥī*) from Allāh a total of 50 times.

The Messenger Ibrāhīm (*peace be upon him*) received revelation from Allāh Almighty 48 times. The Messenger Ādam (*peace be upon him*) received revelation 10 times in his life. So did the Messenger ‘Īsá (*peace be upon him*).

Our beloved Prophet Muḥammad ﷺ was privileged to receive revelation from Allāh 24,000 times over a span of 23 years. Sometimes on a single day, Allāh would send revelation to him 10 times. This is the total amount of revelation the prophets Ādam (*peace be upon him*) and ‘Īsá (*peace be upon him*) received in their entire period of prophethood.

Winged escort

The shortest single revelation with which Allāh sent the angel Jibrīl (*peace be upon him*) was three words, a fragment of a lengthier verse:

عَبْرُ أُولِي الضَّرَرِ

[...] *except the handicapped* [...] ²²

According to al-Ṣābūnī's *Ṣafwat al-Taḥāsīr* and al-Qurṭubī's *Tafsīr*, when *Sūrat al-An'ām* was sent down, 70,000 angels (*malā'ikah*) were present.

In another verse, Allāh describes the heavy contingent of angels that escort the revelation:

إِلَّا مَنْ ارْتَضَىٰ مِنْ رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

[...] *except a messenger whom He chooses [to inform through revelation], and then He appoints [angels as] watching guards before him and behind him, [so that devils may not tamper with the divine revelation.]* ²³

The last chapter to be revealed was *Sūrat al-Naṣr*. For this reason, it is also called the Farewell Chapter (*Sūrat al-Tawdīyah*).

22 *Sūrat al-Nisā'* 4:95

23 *Sūrat al-Jinn* 72:27

Countdown to closeness

The scholar al-Qurtūbī (*may Allāh have mercy on him*) mentions that the verse below was revealed 80 days before the demise of the blessed Prophet ﷺ:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

*Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as a religion and way of life (dīn) for you.*²⁴

The faith had been completed and perfected.

Then 50 days before Allāh’s Messenger ﷺ passed away, the verse about the inheritance of a person who has no parents or children (*kalālah*) was revealed:

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنَّ أَمْرًا هَلَكًا لَيْسَ لَهُ وَلَدٌ

*They seek a ruling from you. Say, “Allāh gives you the ruling concerning kalālah. If a person dies having no son [...]”*²⁵

Then 35 days before the Prophet ﷺ passed away, Allāh revealed:

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

Surely, there has come to you, from your midst, a Messenger who feels it

24 Sūrat al-Mā'idah 3:3

25 Sūrat al-Nisā' 4:176

*very hard on him if you face a hardship, who is very anxious for your welfare, and for the believers he is very kind, very merciful.*²⁶

Finally, 21 days before the demise of Allāh’s Messenger ﷺ (and according to the narration of Muqātil, seven days) came:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ

*Fear that day to which your return is to Allāh.*²⁷

This demonstrates the close relationship the Prophet ﷺ enjoyed with revelation.

My brothers and sisters, we all have relationships with our peers, our families, and our colleagues. Sometimes things don’t go well. For example, a mother might have two daughters. She has a close bond with one, and things are not going well with the other. The mother might have to minimize her interaction with one daughter, so she does not offend the other. She might tell her, “Listen, O my daughter. I am very impressed with you. However, every time I praise you and pay tribute to you, your sister becomes envious. So in her presence, I will not formally acknowledge you. But behind the scenes, I promise you that you have secured my happiness.”

The relation of Allāh with the Prophet ﷺ was not like this at all. Allāh loved the Messenger ﷺ, and that was loud and clear:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِيرَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

26 *Sūrat al-Tawbah* 9:128

27 *Sūrat al-Baqarah* 2:281

*They wish to blow out the Light of Allāh with their mouths, and Allāh rejects everything short of making His light perfect, no matter how the disbelievers may hate it.*²⁸

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

*He is the One who has sent His Messenger with guidance and the religion of truth, so that He makes it prevail over all religions, even though those who ascribe partners to Allāh (mushrikūn) dislike [it].*²⁹

لِيَغِيظَ بِهِمُ الْكُفَّارَ

*[...] so that He may enrage the disbelievers through them*³⁰

Even if the entire world hated to see Islam prosper, Allāh would make it prosper.

Reflect over this verse:

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ
فَلْيَنْظُرْ هَلْ يُذْهِبَ كَيْدُهُ مَا يَغِيظُ

*If someone thinks that Allāh will never help him [the Prophet] in this world and in the Hereafter, he should stretch a rope to the sky, then cut [Allāh's communication] off [from the prophet] and see whether his effort can really remove what irritates [him].*³¹

28 Sūrat al-Tawbah 9:32

29 Sūrat al-Ṣaf 61:9

30 Sūrat al-Fat'ḥ 48:29

31 Sūrat al-Ḥajj 22:15

This verse openly spells out the closeness Allāh had with Muḥammad ﷺ. If someone offends or insults the Messenger ﷺ and they assume that Allāh will not aid and inspire the Messenger ﷺ with revelation, they are mistaken.

According to *Durr al-Manthūr*, it means the disbeliever can stretch a rope to the heavens, climb up, and terminate revelation if that were possible. But obviously it is impossible. Does it appease the pain of the faithless person (*kāfir*)? Does it satisfy his anxiety? No amount of fire and fury can do any harm to Islam.

Never once did Allāh forsake the Prophet ﷺ. Allāh said:

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

[...] your Lord [O Prophet,] has neither forsaken you, nor has become displeased.³²

32 *Sūrat al-Ḍuḥá* 93:3

Stubbornness versus submission

As humans and mortals, part of our instinct and temperament is that we are prone to err. Whether it is the decisions we make or choices we exercise, fallibility is part of our nature.

Sometimes we regret a simple sale, a basic transaction, the house we bought, or the car we sold. At times — may Allāh protect us — some of us even have second thoughts about the partners we married. But like they say, the beauty of children is that they are non-refundable. The same applies to our beloved spouses. They are non-refundable.

On the other hand, everything of Allāh Almighty is perfect, without flaw, without blemish. Allāh is infallible and impeccable. When Allāh chose Muḥammad ﷺ as the paragon (*uswat ḥasanah*) of humanity, there could be no second opinion on this. The angels were in harmony over this appointment. The animal kingdom saluted him, and humanity revered him.

Even his enemies conceded that he was the greatest human being. People have rejected the Prophet ﷺ because of race and because of the rigid practices of their ancestors. Even the likes of Abū Jahl and Abū Lahab also confessed to his nobility.

As an Arab poet once said:

شَهِدَ الْأَنَامُ بِفَضْلِهِ حَتَّى الْعِدَى وَالْمُضَلُّ مَا شَهِدَتْ بِهِ الْأَعْدَاءُ

People have testified to his excellence, even enemies.

[True] excellence is what the enemies have testified to.

Some have denied the truth of Muḥammad's ﷺ prophethood because of jealousy. Allāh says very emphatically:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ مِّنْ
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَمُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

*[O Muslims,] many among the people of the Book desire to turn you, after your accepting the faith, back into disbelievers — all out of jealousy on their part, even after the truth has become clear to them. So, forgive and overlook till Allāh brings out His command. Certainly, Allāh is powerful over everything.*³³

Let me seize the opportunity to tell you how evil jealousy is. Mu‘āwiyah ibn Abī Sufyān (may Allāh have mercy on him) said:

كُلُّ عَدَاوَةٍ تُرْجَىٰ إِزَالَتُهَا إِلَّا عَدَاوَةٌ مِّنْ عَادَاكَ مِنْ حَسَدٍ

*[There is a formula to] remove [every type of] enmity, Except the enmity that stems from jealousy.*³⁴

Some people rejected the Prophet ﷺ because they clung to their ancestral practices with rigidity, paying no attention to his profile.

33 Surat al-Baqarah 2:109

34 *Iḥyā’ al-‘Ulūm al-Dīn*

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ
وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ

Similarly, We did not send a warner to a town before you, but its affluent people said, “We have found our fathers on a certain way, and we are following their footprints.”³⁵

In the Arabic language, denial is expressed with the root J-Ḥ-D, for example when a faithless person chooses to verbally deny, even though their heart is convinced of the truth.

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

And they denied them out of sheer injustice and arrogance, though their hearts believed them [to be true]. See, then, how was the fate of the mischief-makers.³⁶

35 *Sūrat al-Anbiyā* 43:23

36 *Sūrat al-Naml* 27:14

True love for the Prophet ﷺ

Most of us have read and heard the tale of Ka‘b ibn Mālīk (*may Allāh be pleased with him*) presented from the angle of honesty and from the dimension of repentance. Let’s look at the life of Ka‘b ibn Mālīk from the eye of a true lover of Muḥammad ﷺ.³⁷

Let’s examine the Battle of Tabūk. When Allāh’s Messenger ﷺ would embark on a journey, he would mobilize his forces and be vague in his approach. There would be ambiguity in his directive. If he was heading west, he would ask about the east, so that if any spy in his presence wanted to intercept information, they would not have their finger on the pulse. However, when it came to the events of Tabūk, the Prophet ﷺ was explicit, not implicit. He was loud and clear. He was emphatic and exhorted the Companions to prepare.

Ka‘b ibn Mālīk explained in detail how the Prophet ﷺ and his Companions got ready and departed. The Prophet ﷺ didn’t say anything about Ka‘b until they reached Tabūk. Upon arrival, the Prophet ﷺ asked, “Is Ka‘b here?” Someone alleged:

حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ فِي عَطْفِيهِ

[The beauty of] his two garments and [his] looking at the sides of his body have held him back [from participating].

He was accusing Ka‘b of being more attached to worldly matters than to the spiritual. So Mu‘ādh ibn Jabal said, “Those kinds of

37 Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim

statements are not welcome. That is distasteful. Please stay clear of this.” The Prophet ﷺ passed no remark.

Soon the Prophet ﷺ and the Companions returned. The hypocrites (*munāfiqūn*) who had been absent without leave presented themselves, over 80 in number. They came one after another and gave their excuses. They pleaded their cases. On the outside, their claims were accepted at face value. But on the inside, their condition was handed over to Allāh. And Allāh says in another verse regarding the hypocrites:

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ ۖ وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ
فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

Do those having malady in their hearts think that Allāh will never expose their grudges [against Islam]? Had We willed, We would have shown them to you [by identifying each one of them,] so as you would definitely recognize them by their features. However, you will recognize them by the tone of [their] speech. And Allāh knows [all] your deeds.³⁸

Did these hypocrites (*munāfiqūn*) think Allāh would not expose them? ‘Uthmān (*may Allāh be pleased with him*) used to say that Allāh will expose a liar or impostor by the slip of his tongue. In that, his entire tale gets exposed.

Ka‘b ibn Mālik (*may Allāh be pleased with him*) also came to the Messenger ﷺ to provide his reasons. He was among those who had been absent and were now presenting their excuses. Here is a devout

38 *Sūrat Muḥammad* 47:29–30

companion who loved Muḥammad ﷺ. This noble man had a clean slate and a clean record, but he had one demerit in a period of so many years. What was his fault? He had not participated in the events of Tabūk. He had no justified reason for his absence. He sat down before the Prophet ﷺ and told him that, had he been in the company of anyone but Allāh’s Messenger ﷺ, he would have confidently wiggled his way out of the crisis. He said:

لَقَدْ أُعْطِيتُ جَدَلًا

I have been gifted with the art of argumentation.

Allāh had given Ka‘b an amazing strength in convincing and impressing his opponents. If he wanted to, he could have fooled any person, but he knew that revelation would expose him. He was guilty. He conceded and apologized. The Prophet ﷺ said:

أَمَّا هَذَا فَقَدْ صَدَقَ ، فَتَمَّ حَتَّى يَقْضِيَ اللَّهُ فِيكَ

This man has spoken the truth. You may stand up and leave until Allāh decides your case.

The Prophet ﷺ told the Companions to stop harassing Ka‘b. Some of Ka‘b’s colleagues from the Banū Salamah tribe came to say they felt Ka‘b didn’t do the right thing. They figured there was a stratagem, a way they could work around the difficulty.

They told Ka‘b he had not defaulted with the Prophet ﷺ at any time in his life. He had been loyal and faithful. He had participated in the campaigns. They were sure they could get on the top of the situation and put in a pretext and an excuse. But Ka‘b said “No.” He stood by

his stance. With his tribesmen putting pressure on him, for a moment, he even had second thoughts and considered retracting his true statement to the Prophet ﷺ.

Should Ka'b go and change the tale and belie? He then did a bit of research and saw there were two other colleagues, Hilāl ibn Umayyah and Murārah ibn Rabī' (*may Allāh be pleased with them*) who had stayed behind and should have participated.

And then came the decision of the Prophet ﷺ.

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كَلَامِنَا

Allāh's Messenger ﷺ forbade [people] from speaking to us.

The Prophet ﷺ imposed a social boycott on these three. They became ostracized. The Companions were not to speak to Ka'b, Hilāl and Murārah (*may Allāh be pleased with them*).

The Companions tested their own brothers to see how loyal they were. On that day, even if they crossed Ka'b's path, through their facial expressions, they indicated that they didn't want to talk to him. Despite the collective social boycott that Ka'b ibn Mālīk was under, his heart only increased in his love for Muḥammad ﷺ. Ka'b said:

فَأَمَّا صَاحِبَايَ فَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ

As for my two Companions, they sat in their homes crying.

For Hilāl and Murārah, their old age was a factor that made the social boycott easier. They didn't go out as often, so seclusion gave

Conclusion

I ask Allāh Almighty to imbibe within us the sentiments, the profound legacy, and the impeccable character of the Prophet ﷺ. I pray that we acknowledge other human beings.

مَنْ لَمْ يَشْكُرِ الْقَلِيلَ لَمْ يَشْكُرِ الْكَثِيرَ

*Whoever cannot appreciate something simple will not appreciate something great.*⁷⁶

وَمَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

Whoever is ungrateful to people will be ungrateful to Allāh.

If we cannot thank those with whom we work, we will fail miserably in thanking Allāh. May Allāh inspire us all.

وَأَخِيرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Our final call is “All praise be to Allāh, Lord of the worlds.”

76 Musnad li-Imām Aḥmad

إِلهِي بَخِّنِي مِنْ كُلِّ ضَيْقٍ فَأَنْتَ إِلَهُنَا مَوْلَى الْجَمِيعِ
وَهَبْ لِي فِي الْمَدِينَةِ مُسْتَقَرًّا وَرِزْقًا ثُمَّ دَفِنَّا بِالْبَقِيعِ

*O my Lord, save me from every distress,
For surely You are our our god and Lord of all.
Favour me with an abode in Madīnah,
With sustenance and with a burial in Baqī'.*

Closing *du‘ā’*

I begin with the name of Allāh, the All-Merciful, the Very Merciful. All praise belongs to Allāh, the Lord of all the worlds. May blessings and peace be upon the most noble of prophets and messengers, our leader and master Muḥammad ﷺ. May blessings and peace be upon his family and all his Companions. O Allāh, grant us good in this world and good in the hereafter. Save us from the punishment of the Fire.

O Allāh, forgive everyone who is reading this book. O Allāh, forgive them all. O Allāh, we are definitely guilty of not showing the desired love for Muḥammad ﷺ. My Lord, our eyes have not seen that blessed (*mubārak*) era, nor have they seen the blessed personality of Muḥammad ﷺ.

On the contrary, these eyes have seen fornication (*zinā*). These eyes have seen immorality. Nay, they have been guilty of *zinā*. They have been guilty of advancement towards the forbidden (*ḥarām*) and the evil.

O Allāh, free our hearts, our minds and our thoughts from all evil and vice. O Allāh, instill in our hearts the true love (*muḥabbah*) and affection for Muḥammad ﷺ. O Allāh, let us embody ourselves with the impeccable character of Muḥammad ﷺ. In acknowledging and reciprocating the favours of others, O Allāh, make us of those who personified his character. Make us of those who display and exhibit his character at all times.

O Allāh, please accept this book. All those who have contributed with their presence and their support in any way at any place — accept it. O Allāh, make us the true lovers of Muḥammad ﷺ.

O my Loving and Caring Lord, on the Day of Gathering (*yawm al-maḥshar*), billions will converge and congregate. The Companions will have a right to rally around the Prophet ﷺ. The Great Intercession (*shafāʿat al-kubrā*) will unfold on the planes of the Gathering. Even Ādam (*peace be upon him*) and Mūsá (*peace be upon him*) will line up before the Prophet ﷺ. O Allāh, we do not have the courage, nor the authority, nor the position to come close to Muḥammad ﷺ.

O Allāh, make us among those fortunate and honoured ones who will qualify and be privileged for the Prophet's ﷺ blessed intercession (*shafāʿah*). O Allāh, make us among those fortunate people who will walk with Abū Bakr (*may Allāh be pleased with him*) and ʿUmar (*may Allāh be pleased with him*) behind the Prophet ﷺ in paradise (*jannah*). Make us among those fortunate people.

O Allāh, save us from every type of distress, for You are our object of worship and the Master of all.

O Allāh, in this world, take us repeatedly to the *mubārak* land of Madīnah. Grant us a home and provisions in Madīnah and have us buried in Baqīʿ. O Allāh, save us from every distress. O Allāh, let us also eat the food of Madīnah. O Allāh, we look at the birds in Baqīʿ with envy, for they are in the surroundings of Muḥammad ﷺ and his Companions. O Allāh, grant us a home in Madīnah.

O Allāh, make our funeral (*janāzah*) be conducted in the Prophet's ﷺ Mosque (*al-masjid al-nabawī*). Let us rest beneath the soil of Madīnah.

O Allāh, I ask You for the good that Your servant and prophet Muḥammad ﷺ and all the pious people have asked You for. We seek your protection from the evil that Your servant and prophet Muḥammad ﷺ and all the pious people sought protection from.

O Allāh, You are the Aid, and our duty is to convey the message of truth. There is no power and no strength except with Allāh, the High and Great.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ○ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ○ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Pure is your Lord, the Lord of all might and honor, from what they describe, and salutations (salām) be on the messengers and praised is Allāh, the Lord of all the worlds.

Āmīn.

Glossary of Arabic terms

abī

my father, daddy

ahl al-kitāb

People of the Book; those who follow scriptures revealed to earlier Messengers of Allāh, i.e. Jews and Christians

ākhirah

afterlife, the hereafter, the next world

‘alā al-ghā’ib

in someone’s absence, *in absentia*

al-Badī‘

the Originator, the Initiator (one of Allāh’s names)

al-ḥamdu lillāh

praise be to Allāh; hallelujah; an expression of gratitude

Allāh

God, the Divine; according to *Sūrat al-Ikhlāṣ*, Allāh is the Oneness, the Eternal Shelter, neither produces a child nor is born, and is beyond comparison

āmīn

an expression used to end a supplication (*du‘ā’*)

anṣārī

Helper; a Muslim in Madīnah who hosted the Emigrants from Makkah

‘aṣr

late afternoon

<i>as-salāmu ‘alaykum</i>	peace be with you; a Muslim greeting
<i>‘awrah</i>	intimate parts, private parts (of the body), nudity
<i>barakah</i>	blessings; abundance of divine benefits in something
<i>bayt</i>	house, home
<i>dīn</i>	way of life, religion
<i>du‘ā’</i>	personal prayer or supplication; calling out to Allāh for our needs
<i>dunyā</i>	this world
<i>furqān</i>	the criterion or standard that separates between truth and falsehood
<i>ghusl</i>	full ritual wash; shower or bath
<i>ḥadīth</i>	narration; a traditional report of something the Prophet Muḥammad ﷺ did, said or approved of
<i>ḥarām</i>	not allowed, forbidden; sacred, inviolable
<i>ḥifẓ</i>	safekeeping, preservation; memorization (of the Qur’ān)

<i>hijrah</i>	migration, e.g. of the Muslim community from Makkah to Madīnah to flee persecution
<i>imām</i>	leader
<i>īmān</i>	faith; belief in the Oneness (<i>tawḥīd</i>) of Allāh, the angels, the prophets, the scriptures, Judgment Day, the hereafter (<i>ākhirah</i>), and Destiny
<i>in shā' Allāh</i>	if Allāh wills it; used when declaring a future action
<i>jāhiliyah</i>	ignorance; not knowing about Islam; pre-Islamic period
<i>janāzah</i>	funeral
<i>jannah</i>	the Garden, paradise
<i>jazāk Allāhu khayran</i>	may Allāh reward you with good
<i>jinnī</i> , pl. <i>jinn</i>	a type of invisible being created by Allāh from smokeless fire
<i>juz'</i> , pl. <i>ajzā'</i>	part; one thirtieth of the Qur'ān
<i>kāfir</i>	disbeliever, faithless person, rejector of Islam
<i>kalālah</i>	a person who has no parents or children

<i>kanūd</i>	ungrateful
<i>khayr</i>	good
<i>madh'hab</i> , pl. <i>madhāhib</i>	methodology
<i>mahr</i>	marital gift, given by the groom to his bride
<i>mā shā'</i> <i>Allāh</i>	Allāh has willed it; an expression of joy for something good that happened or a new acquisition
<i>masjid</i>	place of <i>sajdah</i> ; mosque
<i>masjid al-ḥarām</i>	the Sacred Mosque in Makkah
<i>mi'rāj</i>	the Prophet's ﷺ ascension to the heavens
<i>mubārak</i>	blessed; infused with <i>barakah</i>
<i>muftī</i>	a scholar with the authority to issue non-binding religious rulings
<i>muḥabbah</i>	love
<i>muḥājir</i>	Emigrant; a Muslim who fled persecution in Makkah and was hosted in Madīnah

mukātabah

contract of manumission, whereby a slave could buy their freedom within a fixed time and for a fixed price

multazam

the clinging space; a part of the Ka'bah between the Black Stone and the door

munāfiq

hypocrite; one who pretends to be a Muslim

nabī, pl. *anbiyā'*

prophet; one who receives divine revelation pertaining to the *sharī'ah*

qiblah

prayer direction

Qur'ān

the Recital; the final scripture revealed to humanity after the Scrolls of Abraham, the Torah, the Psalms and the Gospel

rasūl

Messenger; a prophet or angel sent by Allāh to convey a message

ribā

increased amount, interest, usury

ṣaḥābī, pl. *ṣaḥābah*

Companion; a person who saw the Prophet Muḥammad ﷺ in a state of *īmān* and died with *īmān*

sajdah

prostration; position of bowing face down on the ground

ṣalāh

ritual prayer; ritual worship prescribed five times a day

ṣalāt al-fajr

dawn prayer

ṣalāt al-janāzah

funeral prayer

ṣalawāt wa-al-taslīm

prayers and salutations to the Prophet ﷺ

ṣall Allāhu ‘alayhi wa-sallam

peace and blessings of Allāh be upon him

shafā‘ah

intercession; pleading on another person’s behalf for forgiveness or for a better result

Shām

the Levant, Greater Syria

sharī‘ah

divine code; a path of religious conduct revealed by Allāh, the final one is defined in the Qur’ān and demonstrated in Muḥammad’s ﷺ legacy (*sunnah*)

shaykh

elder, master; a title of respect for a scholar

subḥān Allāh

glory be to Allāh; how pure is Allāh; an expression of amazement

tafsīr

exegesis; commentary and explanation of the Qur’ān

<i>takbīr</i> , pl. <i>takbīrāt</i>	the phrase <i>Allāhu akbar</i>
<i>tawhīd</i>	Oneness of Allāh
<i>ummah</i>	community
<i>uswat ḥasanah</i>	excellent example; paragon
<i>wa-‘alaykum as-salāmu</i>	and with you be peace; a reply to the Muslim greeting
<i>wahī</i>	divine revelation
<i>wajh</i>	face
<i>yawm al-jumu‘ah</i>	day of gathering; Friday
<i>zawāl</i>	solar noon
<i>zinā</i>	fornication, adultery; casual sexual encounter outside of marriage