

## Al Usool Ath Thalaatha

By Shaykh Muhammad ibn Abdul Wahhab

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### Lesson 14

Verily, all Praise belongs to Allaah; we praise Him, we seek His help and we ask forgiveness from Him, and we seek refuge with Allaah from the evils of our souls and our bad deeds. Whom so ever Allaah guides, no one can lead him astray and whom so ever He misguides (because he does not want to receive guidance), then no one can guide him. And I bear witness that there is no deity worthy of worship in truth except Allaah, He is the One and there is no associate with Him and I bear witness that Muhammad is the is His slave and His Messenger, may many peace and blessings of Allaah be upon him and his family and his companions. And what is to come,

Al Usool Ath Thalaatha wa Adillatiha, the Three Foundations and their Evidences is a treatise of Shaykh Muhammad Ibn Abdul Wahhab. In the previous lessons we have described the first and the second foundation and we shall start the third foundation in this lesson. And we supplicate to Allaah to grant us the ability to acquire this knowledge and to grant us ease to understand it well and to act upon it easily.

## THE THIRD FOUNDATION

Shaykh Muhammad Ibn Abdul Wahhab states that the third foundation from among the three foundations is

معرفة نبيكم محمد صلى الله عليه وسلم

To know your beloved Prophet Muhammad ﷺ

So the third foundation is to know the Messenger of Allaah ﷺ. Before we study what Shaykh Muhammad Ibn Abdul Wahhab has stated, we have two or three questions that are related with this topic; we shall answer them and then move ahead.

Q.1 – Why should we know who the Messenger of Allaah ﷺ is? Meaning that why is it necessary to know this foundation? Wasn't it enough to know Allaah and the religion of Islam? Why is this third foundation so necessary?

Q.2 – How do we know the Messenger of Allaah ﷺ? From where do we acquire the knowledge about the blessed personality of the Messenger of Allaah ﷺ? Who was he ﷺ, from where shall we know about it?

Q.3 – What aspects of his ﷺ personality should we lay more emphasis on to know him ﷺ?

These are three important questions which we shall answer shortly.

**Q.1 – Why should we know who the Messenger of Allaah ﷺ is? Meaning that why is it necessary to know this foundation? Wasn't it enough to know Allaah and the religion of Islam? Why is this third foundation so necessary?**

Answer –

- I. this is because knowing Allaah (which is the first foundation) and knowing the religion of Allaah (which is the second foundation) is not possible without this third foundation. What is the religion of Allaah? Unless we know who brought the Sharee'ah, who brought this religion and who introduced us to Allaah as the Messenger of Allaah ﷺ is the intermediary and the source who is chosen by Allaah to introduce Himself to us. And (through him ﷺ) He has laid the foundations of this religion and we have received the knowledge of this religion. So the first reason is that the Messenger of Allaah ﷺ is the one source and one intermediary through which we can know Allaah and also understand the religion of Islam and act upon it.  
  
How do we please Allaah? Can we know this on the basis of our own logic? What does Allaah want from us? Why has Allaah created us? What are the things that anger Allaah? What are the things that are liked and disliked by Allaah? Then what are the foundations of the religion of Islam? How do we worship? Which are the most important? What are those that are next important and what are those things that have the least importance? What should we hold first and what should we hold next? If there is a sequence, then what do we hold first? We cannot describe all this unless we know who the Messenger of Allaah ﷺ is. So the third foundation has a deep relationship with the first two foundations. This is the first reason.
- II. The second reason is that Allaah, the Most High, has Himself given praise and recommendation for His beloved Messenger ﷺ from above the seven heavens. And He, the Most High, has used such words in the Noble Quran for His beloved Messenger ﷺ that the hearts of people get attached to Allaah the Most High and His beloved Messenger ﷺ. If you observe the Noble Quran, then you will find that the Messenger of Allaah ﷺ is the only Prophet

who Allaah has praised/recommended in different styles. People said the Messenger of Allaah  
□ lies. Allaah, the Most High, replied to this

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it goes down, (or vanishes).

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ

Your companion (Muhammad SAW) has neither gone astray nor has erred.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

Nor does he speak of (his own) desire.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

It is only an Inspiration that is inspired.

(Surah An Najm ayah 1-4)

Allaah, the Most High, has praised the tongue of His Messenger □ through taking an oath (by the star, when it goes down or vanishes). People said that he □ lies and is astray. So Allaah sent down his □ praise from above the seven heavens. By the star that falls down, this friend of yours, he is a friend of his enemies too. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ My Prophet □ was never astray. You say that he □ lies and he is astray. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Whatever he □ says is the truth, it is revelation from the Lord, Owner of All Might and Honor,

Glory be to Him, the Most High. And revelation is the command of Allaah, the Most High. And when the command of Allaah, when His revelation is upon the tongue of the Messenger of Allaah ﷺ, then how can he lie? This is because the pagans of Makkah, Abu Jahl and Abu Lahab knew that Allaah is the Creator, the Sustainer, that He is present; they knew all this but they did not accept Him to be the One true deity worthy of worship as we have described in detail in the first principle. So Allaah has taken an oath here to state that His beloved Messenger was never astray and can never be astray neither can he ever lie ﷺ. Here, the mention of lying is not present. Lying is far-fetched, the thing that is lesser in degree than lying is vain talk. Do you know what vain talk is? My beloved Messenger ﷺ does not state that too. Vain talk does not come upon the tongue of My beloved Messenger ﷺ and you talk about lying and about being astray. So he ﷺ was never astray, is not astray and can never be astray. And as far as the tongue is concerned, lying is a far-fetched matter, even vain talk that is considered a less beneficial talk cannot come upon the tongue of My beloved Messenger ﷺ. مَا يَنْطِقُ عَنِ الْهَوَىٰ .

He does not speak of his ﷺ desire. Then what does he ﷺ speak? إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ whatever matter pertains to the Sharee'ah is all inspiration from Me. Allaah the Most High states that it is His speech and not the speech of His beloved Messenger ﷺ. This is how Allaah praised him ﷺ.

People said he ﷺ is insane. Allaah the Most High replied –

ن ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Nun. [These letters (Nun, etc.) are one of the miracles of the Quran, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men).

You (O Muhammad SAW) are not, by the Grace of your Lord, a madman.

And verily, for you (O Muhammad SAW) will be an endless reward.

And verily, you (O Muhammad SAW) are on an exalted standard of character.

(Surah Al Qalam ayaat 1-4)

The way we say that it is back breaking answer, so this is a back breaking answer. ن is a letter from amongst the Arabic letters. O people of the Arabic language! O Arabs! This is the same Quran which has been revealed in your language. These letters Alif, baa, taa, thaa, these are the same letters. ن is also the same letter from amongst those letters. You are so incapable that you cannot even state one ayah like it. You are so incapable so it has been started with ن. So by the Pen and by the thing on what you write. When there is a pen, then we need something to write upon and then something is written too. So an oath by the pen with which

you write and an oath by the thing on which you write and an oath by what you have written.

This is the oath. What is the oath being taken for?

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ O My beloved Messenger ﷺ, the favors of

Allaah the Most High are so abundant upon you that people say that you are insane but you

can never be insane. People said he ﷺ is mad, is afflicted by the Jinn. مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

not only this - وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ These people say that what does a madman say, a madman

always says the wrong thing isn't it? Can the character/nature of a madman ever be good?

Can the nature/character of a man afflicted with the Jinn ever be good? Due to the effect of

the Jinn or insanity, anything that such a person does, you can expect him to do bad but you

can never expect him to anything good. So this is the reason Allaah the Most High stated وَإِنَّكَ

لَعَلَى خُلُقٍ عَظِيمٍ. He closed the door. So indeed My beloved Messenger ﷺ, your character is

not just good rather if there are some people in this world who have a good character, then

your character is better than all of them.

The pagans said that the Messenger of Allaah ﷺ is a magician, an astrologer. Allaah, the Most

High, sent a reply from above the seven heavens –

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ

So I swear by whatsoever you see,

وَمَا لَا تُبْصِرُونَ

And by whatsoever you see not,

(Surah Al Haaqqah ayaat 38,39)

Just look at the oaths. Every answer contains an oath. And when is an oath taken? Allaah taken an oath when an issue is very important for Allaah. Wasn't it enough if Allaah did not take an oath? It was enough because the command of Allaah is the truth but no.

فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ

وَمَا لَا تُبْصِرُونَ

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ

وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ

So I swear by whatsoever you see,

And by whatsoever you see not,

That this is verily the word of an honoured Messenger [i.e. Jibrael (Gabriel) or Muhammad SAW which he has brought from Allah].

It is not the word of a poet, little is that you believe!

Nor is it the word of a soothsayer (or a foreteller), little is that you remember!

(Surah Al Haaqqah ayaat 38-42)

“I swear by whatsoever you see, and by whatsoever you see not”. In this world, there are not just those things that are visible to us, there are many other such things that are not visible to us. Only Allaah the Most High knows about (the extent) of His creation. We general creatures, with limited intellect, with limited understanding, with limited vision, with limited eyesight, we are able to see only those things that are visible to us. Have you ever been to an ophthalmologist (eye specialist)? Do you visit or not? You do visit. What is the first thing that is behind you? There is a chart with numbers written on it. The biggest letter is E that is written on it and then small numbers are written. And then when he checks your eyesight, what does he write? 6 / 6 – this is what he writes isn’t it? Do you know what does this 6 / 6 mean? This means that a normal person with a correct eyesight, what he can see from a distance of 6 meters, a patient can also see from 6 meters. It means that his eyesight is normal, sound. 6/12, 6/30, 6/60. The last level is 6/60. It means that what a person with a normal vision can view from 60 meters, this person can view only from 6 meters. This is how weak his eyesight is. After this, a person is blind with regards to medical science. Have you ever seen a bacteria in your life? No you haven’t. It was possible to view bacteria only after the invention of the microscope. Before this, no one knew about the existence of bacteria. When microscope was invented, nobody knew about the existence of viruses. Viruses were visible after the invention of the electron microscope. Nobody knew what a nucleus is. When progress was made slowly, we came to view those things which were never visible before. So Allaah takes an oath upon those things which you can see and takes an oath upon those things which you cannot even

see. Can we see the Jinns? Can we see the Angels? This means that it is not just what we can see that is present like the philosophers say. The philosophers say that we believe in only those things that are visible to us and we do not believe in that which is not visible. Since Allaah is not visible to them, so they don't believe in Allaah. They have such an easy way to fool the foolish people. So Allaah takes an oath that there are those things in this world which you can see and those things which you cannot see, so He takes an oath on both.

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ – Indeed this statement, this command that the Messenger of Allaah ﷺ states, that which he ﷺ propagates day and night, it is the statement of a generous Messenger. He ﷺ is a Messenger and is generous too.

مَا قَلِيلًا - Bear in mind that it is not the statement of some poet. وَمَا هُوَ بِقَوْلِ شَاعِرٍ

تُؤْمِنُونَ very little do you people have faith.

وَلَا يَقُولُ كَاهِنٍ - and this is not the statement of a soothsayer/astrologer who makes predictions. An astrologer is the one who claims to have knowledge of the unseen and gives information related to it. So My beloved Messenger ﷺ is not like you, your astrologers who take the aid of the Jinn to give false news to the people and fool them, My beloved Messenger ﷺ is not like that. Revelation is sent down to My beloved Messenger ﷺ and whatever he ﷺ informs of the unseen is truth whereas whatever the astrologers say is falsehood. مَا قَلِيلًا مَا

تَذَكَّرُونَ very little do you people take heed, very little do you people take advice.

And in the Noble Quran, the Messenger of Allaah ﷺ is the only Messenger upon whose age Allaah has taken an oath.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

Verily, by your life (O Muhammad ﷺ), in their wild intoxication, they were wandering blindly.

(Surah Al Hijr ayah 72)

So Allaah, the Most High, has purified the tongue of the Messenger ﷺ, purified the nature of the Messenger ﷺ, purified the character of the Messenger ﷺ, purified the body of the Messenger ﷺ. My beloved Messenger ﷺ, he is totally pure and innocent. Whatever these pagans keep saying is all false. These are just allegations and My beloved Messenger ﷺ is free from all such allegations. So this was the second reason to know the Messenger of Allaah ﷺ whom Allaah has taken such great care of. And He has defended His beloved Messenger ﷺ in such endearing words and He has warned the polytheists and disbelievers in such stern words so shall we not find out who is this personality and who is this beloved Messenger ﷺ?

- III. Whoever observed the life of the Messenger of Allaah ﷺ and started to know about him, then by Allaah, the love for the Messenger of Allaah ﷺ settled in his heart. Whoever tried to investigate the biography of the Messenger of Allaah ﷺ and observed it and sincerely tried to understand it, then by Allaah, Allaah will put the love of His beloved Messenger ﷺ in the heart of this slave. And once the love of the Messenger of Allaah ﷺ finds space in the heart of an individual, then that person becomes beloved to Allaah. He achieves closeness to Allaah and obeying the Messenger of Allaah ﷺ and practicing this religion of Islam becomes easy for him. And he spends his life  $\text{عَلَى نُورٍ مِّن رَّبِّهِ ۗ}$  (Surah Az Zumar ayah 22). He spends his life with the light (of guidance) from Allaah. People are wandering in darkness whereas he is treading the straight path. So whoever began to know the biography of the Messenger of Allaah ﷺ, then the love for the Messenger ﷺ became deep seated in his heart. Not just

the Muslims, even when the disbelievers read the biography of the Messenger of Allaah ﷺ, then they also became helpless and kneeled on the ground.

Michael Jihad authored a book wherein he investigated the 100 great personalities of this world. Michael Jihad is an English Christian historian. He investigated the big personalities of this world which includes Prophets, historical figures, great conquerors, he read the biographies of a lot of these people and selected 100. Then he gave them a sequence. One, two, three, four until one hundred. Who was first on his list? The Messenger of Allaah ﷺ, the best among the sons of Adam was first on his list. He (Michael Jihad) is not from among us Muslims, he is a Christian and for the Christians, Eesa عليه السلام holds the position of Lord, he is their Lord. His rank was the third whereas the Messenger of Allaah ﷺ was in the first place. He was helpless. Anyone who reads such a biography cannot control his heart.

Similarly, what did Bernard Shaw say? He is also a philosopher and a disbeliever. He said that if we want to protect ourselves from trials and tribulations in this era, then there is only way and only one solution – if Muhammad ﷺ comes today, then all problems of the world will be over. These issues cannot be solved by the United Nations nor can the rulers of the world solve these problems. Even the scholars that are present today cannot solve these problems. If you want to solve the problems of the world, then it can only be solved if Muhammad ﷺ comes into this world.

So I make a request to the people. The Messenger of Allaah ﷺ cannot come back into this world but his religion and his way is still present today. His Sunnah is still present so why do you not adopt it?

Do you know why this person said so? He also investigated a bit of history and observed that the difficulties faced in this era are nothing as compared to the difficulties that were faced by the nation to which the Messenger of Allaah ﷺ was sent. That era was of such darkness. There was only deviance and darkness. If the Messenger of Allaah ﷺ was able to light the torch of

Tawheed, Eeman, knowledge and Sunnah in that worst time of darkness and this light was not just spread in the Arabian peninsula, not just this desert but its effects were from the east to the west. And this light engulfed all those places and the hearts of those people. And remember that this is the only religion which has affected the hearts of people and not just affected the lands. People run after land right and want to acquire land. It has been made famous that the noble Companions achieved so many victories through the sword. Where ever it was necessary they did use the sword but remember that this religion did not affect the land or sand rather it affected the hearts of people and people accepted it.

So whoever looked upon the biography of the Messenger of Allaah ﷺ has fallen in love with him even though he may not have been granted the ability by Allaah to have faith and read the Kalimah Tawheed. Even though he died upon Kufr, Allaah gave him the ability that he brought this truth on his tongue and he used his pen to announce his truth to the entire world. That the truth is that even though I am bad but there has never been a personality in this world like the Messenger of Allaah ﷺ nor can there ever be.

- IV. The problems of this world became easy for the one who learnt the biography of the Messenger of Allaah ﷺ. The difficulties of this world became easy for him and this is the reason why all the troubles of the noble companions were converted to mercy for them as soon as they recited the Kalimah. What a strange thing it is. Bilal رضي الله عنه was dragged on scorching sand before accepting Islam and after it. When he would be dragged on scorching sand and heavy rocks were laid on his chest before reciting the Kalimah, then nothing except screams would come out of him and he was not even able to scream. It was just punishment for him. But the moment he recited the Kalimah and it affected his heart, what would come out of him? Screams? أحد أحد and he would feel such pleasure in doing so that he would forget the weight of the stone, that there is any weight on his chest. On top of his chest is a heavy stone

and below is hot scalding sand. He would say that I would not even know that I am feeling any pain but one word would surely come out of my mouth أحد. And this word أحد is that word that if you look into Arabic grammar, you will find that is not possible for you to say anything lesser than this. When you are grasping for breath and you want to say something, then try saying it. أحد أحد is the easiest to come out. So he would believe in his heart and utter أحد أحد with his tongue, that there is no Lord except Allaah, the One, without any associates. There is no deity worthy of worship except Him, there is no Owner except Him. O disbelievers, it is Him who has given you the power today that you are punishing us. The time is about to come when this same Lord, through His Mercy and Grace will shower His mercy on us and finish you off through His Anger/punishment, then it will be among us. It will be your heads under our feet. And this is what really happened. Umayyah ibn Khalaf, a man who would punish the people was killed in the Battle of Badr. Abu Jahl was killed in the Battle of Badr. There is a strange incident of Abu Jahl being killed which is a very famous incident. Two young men who killed him went unconscious. They both said I killed him (first) as both had raised the sword so the Messenger of Allaah ﷺ said that both of them killed him. There were some breaths left in him (Abu Jahl). Abdullah ibn Masood رضي الله عنه saw it that there is some life left in him so he kept his foot on Abu Jahl's chest. Where was Abu Jahl? He kept his foot on his chest and Abu Jahl was a very well built man whereas Abdullah ibn Masood رضي الله عنه was a very thin man. But look at his arrogance that even then in his last moments when blood is flowing from his body, Abu Jahl said that O Abdullah ibn Masood you have put your foot on a very high place. Then Abdullah ibn Masood رضي الله عنه took his head in his hand and sliced it with his sword.

And Bilal رضي الله عنه saw that Umayyah ibn Khalaf is hiding so he went towards him and killed him.

When Khabeeb رضي الله عنه was put on the and people got tired of lashing him, they took a knife in their hand and started placing cuts on his body like they cut small pieces of a human, that is how they made cuts. They wanted his skin to feel the pain so they tortured him. They placed cuts here and there on his body. Tears rolled down his eyes when he felt pain so the pagans said that we only want one thing from you that you say – I wish Muhammad ﷺ was in my place. We don't want anything else from you, we will let you go. We will pardon you and spare your life. The words that Khabeeb رضي الله عنه uttered at the moment, by Allaah even if you write them with golden ink, even then it would not suffice. He said:

*“You ask me to say that I wish Muhammad ﷺ was in my place and pain was given to him. Rather I say that I swear by Allaah (I wish) wherever Muhammad ﷺ is, he is safe among his kids and may he never be pricked by even a thorn”*

Even if we are cut into pieces, it does not matter. We have read the Kalimah to give our lives not to save our lives. How many lives do we have? How long are we going to stay alive? If you pardon my life today, how long will I stay alive? One year, two year, ten years, twenty years? But if this life is sacrificed for the beloved Messenger ﷺ and I am cut into pieces, then it does not matter. A person was watching this entire incident and his eyes filled with tears. He was a polytheist, a disbeliever. He said that this is the first incident that I saw which made me like and accept Islam. And this person is among the ten who are given the glad tidings of Paradise in this world. He is Saeed ibn Zaid رضي الله عنه. So Allaah saw Khabeeb رضي الله عنه hanging to death and raised his rank in Paradise. And because of him, another companion became a

Muslim. And he was such a great companion that the Messenger of Allaah ﷺ testified during his life that he is a person of paradise – Saeed ibn Zaid رضي الله عنه.

So hardships are made easy. From where did the companions learn that hardships become easy? From the life/biography of the Messenger of Allaah ﷺ.

Even though the Messenger of Allaah ﷺ was the beloved Messenger of Allaah, revelation was sent down upon him from the heavens, angels descended upon him from the heavens, whatever he spoke was the truth and never lied, was As Sadiq Al Ameen, the owner of the best character, even after possessing all these qualities he spent his life in difficulties, in troubles. The incident of Taif is famous. Do you know that the Messenger of Allaah ﷺ set out from Makkah on a journey to Taif with only one companion, Zaid ibn Haaritha رضي الله عنه. He

had no ride, he set out on foot to cover a distance of 120 kilometers and a height of 5000 feet.

Can you imagine that? Why did he not take a ride? So that the pagans not suspect him of travelling somewhere far and pursue him. Because you know in the sight of the Arabs, if a person mounts a camel, then it means he is going on long journey. If he mounts a horse then it means he is going on a short journey and if he is walking on foot, then it means he is just strolling about. Why did he ﷺ not take Abu Bakr رضي الله عنه and Omar رضي الله عنه with him?

Because these two were from among the leaders and if they see that three or four leaders are going together, then they would suspect that that are going towards a tribe to seek their aid and would stalk them. Why did he take Zaid ibn Haaritha رضي الله عنه? Because he was his

slave and nobody would suspect anything. He may be going somewhere here only, where else will he go? So he went on foot with just one companion and this was the reason. And he went on foot for 120 kilometers and the road was not even straight. You have seen the mountains of Taif, even today there so dry and hard. Our backs give up (while travelling over those

mountains) in a car and the Messenger of Allaah ﷺ climbed 5000 feet on foot. When he reaches there, he meets their leader. He goes there as he thought he might be given refuge by the people of Thaqeef and Taif and it may be the place for the beginning to the call of Allaah's religion and to Tawheed. So Allaah's Messenger ﷺ went there after giving some thought to it. That the Quraysh are not going to listen, they are increasing hardships upon hardships. They are not going to give up idol worship rather they have now resorted to enmity so there is no other way left. So since Taif is nearby, he thought of going towards Taif so that perhaps the people will assist him and he can start his call from there. His own tribe did not listen to him. His first right was upon his own tribe but they did not listen to him so he moved ahead. The people of Taif adopted much harshness and replied him with a big insolence. They replied to him in very wrong words. One man said that if you are truthful, then I am so lofty that I will not listen to you and if you are a liar, then anyways we don't want to listen to you. It is such a big thing that a Prophet goes towards them with such effort and he gets this reply. Anyway, the talk went on and in the end the Messenger of Allaah ﷺ said that I have a request – do not tell my tribe that I had come here and for this purpose I had come here. They said okay, they called a certain person and told him to go to Makkah towards the Quraysh and tell them that the Messenger of Allaah ﷺ had come towards them to seek their assistance against them and he ﷺ is also asking that this should not be informed to you. How difficult it is you see. This is like a psychological punishment, torture that we are requesting you (not to disclose this) but you show us that see, what can you do. This was the intent. Not only that, when the Messenger of Allaah ﷺ was leaving that place, the oppressors placed their boys and their slaves on both sides of the road and they kept hitting him with stones. Zaid ibn Haaritha رضي الله عنه who was behind him, surrounded him so that he gets hit by the stones but his beloved Messenger ﷺ is not touched by a single stone. He ﷺ was hit by so many stones that blood

started flowing from the blessed feet of the Messenger of Allaah ﷺ. He kept on walking and the evil doers kept on hitting him with stones. He saw a small farm and entered it. The ones hitting him with stones got tired of hitting. As soon as they reached there, Zaid ibn Haaritha رضي الله عنه sat down and his eyes filled with tears, he started crying upon looking at his wounds. The Messenger of Allaah ﷺ raised both his hands, no care for his wounds, blood is flowing but it does not matter. Two enemies of the Quraysh were looking at this position, their farm was in Taif. Utbah and his brother Shaybah, they were big enemies but at that time compassion and pity overtook them and when they saw this condition of the Messenger of Allaah ﷺ so relationship was evoked. They had a slave, a young boy whom they sent and ordered him to give something to eat to the Messenger of Allaah ﷺ from the farm. The boy brought a bunch of grapes to the Messenger of Allaah ﷺ who was supplicating to Allaah with his hands raised. There is no time that I narrate the whole supplication but you should read the translation of this Du'aa in Ar Raheeq Al Makhtoom, it is a very good Du'aa and its summary is that – O Allaah, if it is your pleasure then I have no worries. If you are pleased with this then I am also pleased O my Lord. How much ever difficulties and pain there may be, they are nothing in front of your pleasure. Have there been any lapses on my part. The oppressive enemies want to overpower me and give me pain O my beloved Lord but if I have You, then I have no worries about anyone – till the end. It is a very long and nice supplication, you can check it out. So this slave brings a bunch of grapes and has a conversation with the Messenger of Allaah ﷺ for some time. After some time he falls down and kisses the feet of the Messenger of Allaah ﷺ and reads the Kalimah, this young man becomes a Muslim.

Do you know why the Messenger of Allah ﷺ did so much of hard work? He did it for us. If the Messenger of Allaah ﷺ had not borne so much hard ship for the propagation of this Deen, then we never know that even would have been standing with folded hands in front of some idol. The evidence for this? When he ﷺ left from there (Taif) in grief, then Jibril عليه السلام and

the angel of the mountains appeared. Allaah sent down angels from the skies to relieve the troubles of His beloved Messenger ﷺ and the angels asked permission saying – O beloved Messenger of Allaah the Most High, if you allow me then I shall join these two mountains in such a way that nothing would stay alive in between them, neither humans nor animals; everything will perish. The Messenger of Allaah ﷺ replied that you do not have the permission for that. However, I pray to Allaah that He brings from their loins such offspring who will accept my call. And truly, such an offspring came forth from their loins who not only accepted this call but also spread it in the entire world. Idol worship was rampant in India and they brought the call of Tawheed there and hence we are also Muslims today.

There is a point of benefit here. The Messenger of Allaah ﷺ desired that the starting point of his call be Taif. Whereas Allaah willed that it be Madinah instead of Taif. Allaah's Messenger ﷺ desired that the leaders of Taif listen to him and become Muslims. Allaah willed that only one person become a Muslim in the entire city of Taif and that too a slave who is not even a free man. وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (Surah at Takweer ayah 29). So does the Messenger of

Allaah ﷺ have knowledge of the unseen? No, he does not have knowledge of the unseen per se. If he had complete knowledge of the unseen, would he ﷺ have ever gone towards Taif? He would have never gone. So when the companions saw with their own eyes and felt how the Messenger of Allaah ﷺ spends his life, they too kept patience during their hardships and remained firm footed.

So these are the four most important answers. The disbelievers would torture their slaves, those who were disbelievers did not consider their slaves to be humans. They would torture before as well but the tortures reached extreme levels after (the slaves accepted) Islam and increased. So as I said earlier, there was only darkness and misguidance among the Arabs before. They were blinded and could not see anything. They would worship idols and killings would start between tribes over a camel and entire tribes would perish. They would not consider their slaves to be humans and would hit and torture them for the slightest of things.

And this dragging in the desert then without doubt this was an extreme that was reached after Islam as to why did they become a Muslim without their permission. You are our slaves and have to do our slavery, how did you read the Kalimah when we did not read it. So stubbornness and arrogance took over them and they gave more punishments. In this context, the story of the family of Yasser is famous. There is no time that I narrate the whole incident but it is famous how they tortured the entire household. So the point is that it is famous that they would not consider their slaves to be humans, rather they considered them lesser than animals. They would adorn their donkeys with adornments whereas they would just give their slaves a pair of knickers to wear.

**Q.2 – How do we understand the Messenger of Allaah ﷺ? Meaning from where do we acquire this knowledge? Where to acquire the knowledge of the biography from?**

**Answer –**

- I. From the Noble Quran - The Noble Quran is an excellent book which mentions the Seerah of the Messenger of Allaah ﷺ
- II. The blessed ahadith – in Sahih Bukhari and Sahih Muslim, various categories/topics have been listed and the Seerah of the Messenger of Allaah ﷺ has been described very clearly
- III. Some scholars have written specific books on the Seerah of the Messenger of Allaah ﷺ and among them is the book called Ash Shamail Al Muhammadiyya by Imam Tirmidhi. Imam Tirmidhi wrote this specific book on the biography of the Messenger ﷺ. Apart from this, there are many books like the Seerah of Ibn Hisham. And do you know the first one to write a book on the Seerah? He was Muhammad Ibn Ishaq Ibn Yasser. He was the first to write a book on Seerah and this Muhammad ibn Ishaq ibn Yasser was a contemporary of Imam Malik, he was from the era of Imam Malik. So see in this era a book was written on Seerah. After him, Ibn Hisham wrote a book and praised Ibn Ishaq's book. He narrated from his chain. And after that they started spreading slowly. And among the summarized

books, a good book is Ar Raheeq Al Makhtoom as you know by Shaykh Safi ur Rahman Mubarakpuri. It is a good book and if you want you can look into it and you will find a lot in it in sha Allaah.

**Q.3 – What are we required to know about the Messenger of Allaah ﷺ? What are the things that we should know about his life and his Seerah?**

Answer –

- I. What was the blessed lineage of the Messenger of Allaah ﷺ?
- II. What was the age of the Messenger of Allaah ﷺ?
- III. How was the life of the Messenger of Allaah ﷺ after Prophet-hood?
- IV. How and when did the Messenger of Allaah ﷺ become a prophet; how and when did the Messenger of Allaah ﷺ become a messenger?
- V. How and why was the Messenger of Allaah ﷺ sent?
- VI. How was the appearance and attributes of the Messenger of Allaah ﷺ?

So these are the six things that we shall talk about. Shaykh Muhammad ibn Abdul Wahhab has talked about five of these things, he did not talk about the attributes in his book.

He did not talk about his ﷺ attributes and I have mentioned them in the end, at number six because Shaykh Muhammad ibn Wahhab has not talked about it. He has mentioned his ﷺ lineage and has mentioned the five things that I have mentioned. Let us describe them in detail. I have mentioned attributes and let me clarify it now why I have mentioned it lest we forget later that the attributes of the Messenger of Allaah ﷺ are important to know because –

Importance of knowing the attributes of the Messenger of Allaah ﷺ

1. Your love for a person increased when you know about his attributes
2. When we observe and know his ﷺ blessed appearance, then any person with a wrong Aqeedah cannot claim that he saw the Messenger of Allah ﷺ in his dream and he ﷺ gave him such and such Durood. This is also a foundation from among the foundations of Aqeedah. Anyone from the Sufis comes and says that I saw the Messenger of Allaah ﷺ in my dream last night and he gave me this good news and he ﷺ told me this Dhikr. So a door is opened with this that today any random person comes and says that this Dhikr is good. So the general folk today are troubled, they are ignorant. They say that these people with big turbans and long beards are very good. They talk about religion and we have learnt religion from them. And some people have written books on some Durood. And Tejani who is famous from Sudan talked about Durood Al Fatih and Salaat Al Fatih. He said that the Messenger of Allaah ﷺ came towards him, alive and not in sleep. We are talking about during sleep here and he says alive, during wakefulness. This is because the door has been opened right. The one who can see during his sleep can also see with his eyes right? So I saw the Messenger of Allaah ﷺ with my own eyes, in wakefulness and not in sleep. And the Messenger of Allaah ﷺ gave me this Durood and told me to read it as the virtue of reading it is six thousand times more than the Noble Quran. It means that if you read this Durood, then it is equal to reading the Noble Quran six thousand times or even better. But the condition is that it should be taken with permission. If it taken without permission then it is equal to reading the Noble Quran once. Meaning that reading this Durood is equal to reading the Quran once. If you take it with the permission of the Shaykh, that he says you have permission then it is better than reading the Quran six thousand times. And people do read it. Its wordings are

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ مَا أَغْلَقَ وَالْخَاتِمِ مَا سَبَقَ نَاصِرَ بِالْحَقِّ وَالْهَادِيَ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ

is something like this. By Allaah, whoever hears this will say what sort of words are these and how can these be the words of the Messenger of Allaah ﷺ?

- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

how beautiful are these words. They contain light, the light of knowledge and Tawheed. The light of Sunnah. And these words - اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقُ - these are such strange words and where did they come from?

For this reason, there is a chapter in Sahih Bukhari on seeing the Messenger of Allaah ﷺ in dreams. And when Ibn Hajr Al Asqalani gave its explanation in Fathul Bari so he described very beautiful things and principles regarding it. In Sahih Bukhari in the chapter of seeing the Messenger of Allaah ﷺ is a statement of Muhammad ibn Sirreen. Ibn Sirreen was a famous Tabi'ee who died in 110 Hijri. He says – when someone sees the messenger of Allaah ﷺ in his dream, then we question him as to how he saw and what are his ﷺ attributes. Without this, we do not accept anyone's claim.

And a person questioned Abdullah ibn Abbas that O Abdullah ibn Abbas, I saw the Messenger of Allaah ﷺ in my dream. Before the man could finish his question, Abdullah ibn Abbas stopped him and questioned him that since you saw so what were his ﷺ attributes? How was his blessed appearance? If they told the truth, then he would ask them to continue narrating the dream and then tell them its interpretation. And if they described the wrong appearance of the Messenger of Allaah ﷺ, then he would say that what you saw is wrong, you did not see the Messenger of Allaah ﷺ.

So we can see the Messenger of Allaah ﷺ in our dreams. The Messenger of Allaah ﷺ said – whoever has seen me has seen the truth. Satan cannot take my form. There are five or six words in Sahih Bukhari and in Sunan Tirmidhi also there are five or six words. And all the words like لَا يَتَّخِذُ بِي لَآ يَتَّخِذُ بِي, لَا يَتَّخِذُ بِي, لَا يَتَّخِذُ بِي and similarly there are different words, six different words which

together mean the same thing – that he cannot take my form/appearance. There is a not a single narration which says that Satan cannot take his ﷺ name, he can take his ﷺ name but

not don his appearance. Whenever a Sufi dreams, he says I saw the Messenger of Allaah ﷺ but how do you know that it was the Messenger of Allaah ﷺ? Some day that he himself to us. Some say that we felt contentment. If the blessed appearance and attributes are the same as that of the Messenger of Allaah ﷺ, then you indeed saw him but if not then you have not seen the Messenger of Allaah ﷺ in your dream.

The second issue is that always remember that whenever the Messenger of Allaah ﷺ comes in a dream, he ﷺ never gives any commands of Sharee'ah. Why? Because - **الْيَوْمَ أَكْمَلْتُ لَكُمْ**

**دِينَكُمْ** (Surah Al Maidah ayah 3). This Deen and Sharee'ah are already complete. He ﷺ brought the Quran and he brought the hadith so the religion is complete. Now dreams cannot be a part of the religion. The source of religion is Quran, hadith and consensus. These are the sources of religion, from where did dreams come? When the door for dreams was opened, we can see what distortion it brought in the Ummah today.

So it is imperative to know the blessed appearance of the Messenger of Allaah ﷺ.

In authentic ahadith, it has been described as:

- Face – the face of the Messenger of Allaah ﷺ was round and white (fair), shining like a moon. The words used by the Noble Companions are like the moon. His hair were long
- Body – his shoulders were broad, his palms were broad and his blessed feet were broad. He was neither tall nor short, his ﷺ height was medium.

When he would walk, it would seem as if a man is walking quickly in great depth. When he would laugh, it would only be a smile. When he would talk, he ﷺ would repeat it three times so that the listener would understand in one go and would not need to question again. His beard was thick such that a person standing behind him ﷺ could view his blessed beard from behind. His beard did not contain more than 17 grey hair. Can there be a more conspicuous

characteristic, even the hair of the beard were described by the Noble companions. His eyes were round, his iris (the black part of the eye) was extremely black and the sclera (white part of the eye) was extremely white. It would seem as if he ﷺ applied Kohl in his eyes when he would be wearing it. His eyebrows were thick and black.

How beautiful are these attributes. Whoever saw these attributes in his dream, then he has indeed seen the Messenger of Allaah ﷺ in his dreams and whoever saw something else, then he saw wrong.

There is a book called Bahjatal Quloob of Muhammad Zakariyyah where is a collection of many dreams. It is written by his student, someone called Mohammad Iqbal and he has attributed it to him and he writes that he has authored it with his permission. So he has written around 40 such dreams.

Now we shall state the words of Muhammad Zakariyyah. He says that I saw the Messenger of Allaah ﷺ in my dream. He ﷺ had a white beard with a turban on his head. And he ﷺ wore glasses and he is telling me that the book called Fadhail e Hajj is a very good book. These (or something like these) were his words. So we say that you never saw the Messenger of Allaah ﷺ. Firstly, the Messenger of Allah ﷺ never had a fully white beard. And then he ﷺ was wearing glasses so I don't know what invention is this. Were there glasses in that era? It is a reality that there were no glasses in that time so if you saw a person wearing glasses, it was not the Messenger of Allaah ﷺ.

This is why this was the way of the Companions, the Tabi'een and the righteous predecessors. If anyone would tell them that they saw the Messenger of Allaah ﷺ in their dream, before they would listen to the dream they would ask them – صفه لي i.e. first describe to us the blessed appearance and attributes. If the attributes are the same, then it is alright.

A few years ago a question was asked to one of the scholars here in Saudi Arabia. It asked that I saw in my dream that I am in a car and people are very worried. It is a very strange atmosphere, as if it is the Qiyamah. So I saw a man in a pick-up car, it was the Messenger of Allaah ﷺ and he is stretching his hands towards the people. So I saw that he is able to hold some people and pull them up (into the car) and some people are left behind. He had not finished the dream when he (the scholar) asked that you first tell me who did you see, what are his attributes. He said that he was of tall height and dark complexion. So he (the scholar) said stop. Then you have not seen him (the Messenger of Allah ﷺ). He did not complete his dream and the scholar said you did not see him because his height was not tall, he was of medium height and his ﷻ complexion was not dark rather fair with redness.

So this was the blessed appearance of the Messenger of Allaah ﷺ. Since this matter is related to Aqeedah, so I apologize for taking some time for it. Now let us see the remaining five things that Shaykh Muhammad ibn Abdul Wahhab has stated.

Shaykh Muhammad ibn Abdul Wahhab states in the third foundation,

معرفة نبيكم محمد ، وهو محمد بن عبدالله بن عبدالمطلب بن هاشم، وهاشم من

قريش، وقريش من العرب، والعرب من ذرية إسماعيل بن إبراهيم الخليل -عليه وعلى

-نبينا أفضل الصلاة والسلام

To know your Prophet Muhammad ﷺ, and he is Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim, and Hashim from the Quraysh and Quraysh from the Arabs, and the Arabs from the family of Ismail ibn Ibraheem Al Khalil, upon them and upon our Prophet be the best of peace and prayers.

And who is the Messenger of Allaah ﷺ? Now his lineage is being described and as I said it is important to know his blessed lineage. And he is Muhammad ibn Abdullah ibn Abdul Muttalib ibn Hashim, and Hashim from the Quraysh and Quraysh from the Arabs, and the Arabs from the family of Ismail ibn Ibraheem Al Khalil. This has been mentioned by the Shaykh here because Arabs were of two types:

The Pure Arabs and the Arabized Arabs i.e. those who were fundamentally Arabs (were pure Arabs) and Arabized Arabs are those who were not Arabs rather they were non Arabs but after learning Arabic, they gained such expertise over it that they became famous as Arabs. The incident is famous that when Allaah ordered Ibraheem عليه السلام to take Hajirah and Ismail عليه السلام towards the valley of Makkah which had nothing, no water or living thing was present there, so he takes them there and when he returns, he only leaves a small bunch of dates and some water with them. How long would it last, it was bound to get over. So it is a long incident. The tribe of Jurhum was an Arab tribe and they were migrating from Yemen towards the Levant (present day Jordan, Syria and Lebanon). They had left their country, they had left Yemen to spend their lives in some other country, to find some other place to migrate to and spend their lives. Where to go, there is desert in the middle and one cannot spend life in a desert so the nearest place to them was the Levant. Now look where is Yemen and

where is the Levant. From south to the north, they had to cover such a long distance. So whenever they travelled, they would go from Makkah. This was their route. So they looked towards the sky and they spotted some birds. Birds are a sign of life indicating that there is some water nearby. So they sent two people to look out for water as they would always travel from here and there was never any water before. So the two people went and found water there and then the entire tribe arrived there. Hajirah عليه السلام was sitting there so they asked her permission to use the water. She gave permission on one condition that the right to that water would belong to her and they could stay there if they wanted to. So since they found a source there, they found a well so they constructed their houses there and spent their lives there instead of going to the Levant. And Allaah wanted to populate Makkah so this is how He populated it. Where there was not even a drop of water, there is so much water today that it does not finish. There was nothing to eat there and today, you find all sorts of fruits of this world. If you go to any place in the world, you will not find all seasonal fruits. The fruits of summer are available only in summer and the fruits of winter are available only in winter. This is the only place in the world where you can find all fruits of this world 24 hours a day. So see the wisdom of Allaah that He populated this city in this manner. He gave life to a dead land in this manner. And whoever wants to achieve success in this world and the hereafter, then the source for him is in Makkah. The call for Tawheed sprung forth from here. The people who accept the call of Tawheed and Sunnah tread on the straight path. Anyway, so this tribe of Jurhum were pure Arabs and Hajirah and Ismail عليه السلام were non Arabs and not Arabs. So Ismail عليه السلام grew up there and married into the Arab tribe with an Arab woman and had children. And since it was only the two of them, so for how long would they speak Arabic. Hajirah عليه السلام died when he was a child and the knowledge that is gained in childhood is like a writing on stone (imperishable) which cannot be erased. So he learnt Arabic very quickly and became the best leader from among the leaders of his tribe. And he

spoke the best Arabic. If there was any dispute among the Arabs in the issue of Arabic, Ismail عليه السلام would pass verdict on it. And then came his children. And if the father was like this then how would his children be? So the Arabized Arabs are those who were not pure Arabs, rather they learnt Arabic and became Arabs. These include the offspring of Ismail عليه السلام and this is why Shaykh Muhammad ibn Abdul Wahhab has mentioned here - والعرب من ذرِّيَّةِ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ الْخَلِيلِ - and Arabs from the family of Ismail ibn Ibraheem Al Khalil and not the pure Arabs.

And do you know how many Prophets were Arab? Muhammad ﷺ, Shuaib عليه السلام, Salih عليه السلام and Hud عليه السلام. Even Ismail is not an Arab Prophet. These are all Arabized Arabs and not pure Arabs. The pure Arabs were from the tribe of Qahtan who slowly perished. Only a few of their descendants remain today. Remaining all that you see in Egypt, in the Arabian peninsula, in Levant, in the Gulf, all these are Arabized Arabs and not pure Arabs. There are few tribes in Yemen from the pure Arabs but otherwise in Egypt, Levant, Arabian Peninsula and Morocco, all of those who speak Arabic are from the progeny of Ismail عليه السلام. They learnt Arabic and this is why Shaykh Muhammad ibn Wahhab has stated here .والعرب من ذرِّيَّةِ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ الْخَلِيلِ.

Let us stop here for some time. Why should we know about his ﷺ lineage? Till here Shaykh Muhammad ibn Abdul Wahhab has stated the lineage and I cannot state the full lineage. I request the companions to at-least learn this much from the lineage of the Messenger of Allaah ﷺ that is written here and everyone should know this much. This is the right of the Messenger of Allaah ﷺ upon us. These are just five six names which we must know. Our little children who study in classrooms here,

they know it and we who have such long beards, we do not know it. So this is not too much, it has to be memorized, it is easy. There are only lines until Ibrahim Al Khalil عليه السلام. This is a small book with four lines, in a larger book it maybe only two lines.

So why should we know the lineage of the Messenger of Allaah ﷺ?

### Importance of knowing the lineage of the Messenger of Allaah ﷺ

1. The lineage of the Messenger of Allaah ﷺ is excellent and very high. One understands the value and worth of a person by knowing his lineage that how much worthy he is
2. Whoever Allah sent us a prophet, He sent him from the best lineage. All the Prophets, peace and blessings be upon them all, were from the noblest of lineages. Why? What is the wisdom behind it? Allaah knows best but it is so that people would not say that this person, he had no lineage (and no worth) so he claimed prophet-hood to exalt himself. This excuse has been eliminated by Allaah from the start. And the evidence for this is in Sahih Bukhari in a very famous incident of Heracles and Abu Sufyan. It is hadith no. 7 in Sahih Bukhari and it is a very beautiful hadith. You all should read this also. Abu Sufyan travels towards Shaam (the Levant) for trading. The messenger of Allaah ﷺ sends a letter to Heracles through his companion Dahiyah Kalbi رضي الله عنه. Heracles looks into the letter and finds the invitation to accept Islam. So he wants to find out who Muhammad ﷺ is. He knew that the Arabs come there for trading so he summoned anyone who is his relative or an Arab. So Abu Sufyan and some of his companions were brought. Abu Sufyan was made to stand in front. Heracles asked him around ten to fifteen questions. Heracles said that I will question you and you have to answer. He told his companions standing behind that if he answers incorrectly, then you must gesture to me that he is telling a lie. So Abu Sufyan said that I was trapped. I could not lie as those standing behind me would have gestured that I am lying and I am among their leaders. So I was compelled to tell the truth. And among those questions was a question, rather the first

question was that what is the lineage of Muhammad ﷺ. So what was the answer? فهو ذو

حسب و نسب i.e. among us he has a very good lineage. In the end of the hadith, Heracles

said that all the Prophets that Allah sent had a good and high lineage and hence Muhammad

ﷺ is also a Prophet.

3. Does anyone know the third benefit of knowing lineage? This has a refutation of the Sufis, in knowing the lineage. Does anyone know? The Sufis say that Muhammad ﷺ is the light from the light of Allaah. And in lineage lies proof of him being human my brothers. Who has a lineage, a human or light? Lineage is for humans. When you say وهو محمد بن عبدالله بن ، عبدالمطلب بن هاشم، وهاشم من قريش، وقريش من العرب till the end, then he is human. Like if we ask your name and lineage so you will tell us in full. Is there anyone in this world without a lineage? Everyone has a name and everyone has a lineage except Adam عليه السلام because Allaah created him Himself. Do his children have a lineage or not? Do the children of his children have a lineage or not? If he is a human, then there is a lineage, if he is not human then there is no lineage. Do you understand? And because this issue is also related to Aqeedah hence I described it here.

And Shaykh Muhammad ibn Abdul Wahhab further states,

، وله من العمر ثلاثٌ وستون سنةً، منها أربعون قبل النبوة، وثلاث وعشرون نبياً -

رسولا

The age of the Messenger of Allaah ﷺ was 63 years.

Why should we know his ﷺ age? What is the benefit of knowing the age?

Benefits of knowing the age of the Messenger of Allaah ﷺ

1. He is human as humans have an age
2. Death has come to him ﷺ

The person whose age we know that it is 63 years means that death has come to him ﷺ. And the Sufis say that he is alive forever. So this is also a proof that when you say how long was the age of a person, we say he lived for 63 years of age, then it means that he lived for 63 years and how can he be alive till now. And that too this worldly life. Then it means his age should have been 1400 years right? Then why do you say 63 years. So when you are asked about his age, you should say 1400 years and not 63 years. So when you agree that his age was 63 years then you should also agree that he passed away/died and is only alive in the life of the grave and not in this worldly life. Do you know what is the limit of this worldly life from birth till death? The Messenger of Allaah ﷺ was born in 571 C.E. and if he ﷺ is still alive in this worldly life, then how much is his age? 1400 years. So why do you say 63 years? So here there is this benefit. So whenever someone says this to you, you ask them what was the age of the Messenger of Allaah ﷺ? They will say 63 years, this is the answer that everyone will give. So why do you then say that the Messenger of Allaah ﷺ is alive in his grave in terms of this worldly life. It is incumbent upon you to accept that he ﷺ is alive in the life of the grave which is different from the life of this world. And even the life of the grave is different. So they will further say that even the

martyrs, who are common people, are also alive. And for a sinner and Kaafir, the grave is a pot of hell-fire so even he is alive. So what sort of life is this, is it all equal.

We say no. Who told you that the life of the grave is equal? The life of the grave is from the knowledge of the Unseen. Only Allah knows about it and we do not know about it. What we do know is that the best life in the grave (from the life of Barzakh) is being spent by the Messenger of Allaah ﷺ and no one else. Even though the life of the grave is many times better than the life of this world, it is still the life of the grave because the life of this world is different. A child is born from the mother's womb and until his death – this is worldly life. If you ask any intelligent person about the life of this world, he will tell you that it is from birth till death. You agree to his ﷺ birth yet you reject his death so why do you agree to his age being 63 years then?

And from them (from the 63 years), 40 years are before prophet-hood and 23 years a prophet and messenger. This entire religion, this entire light of Tawheed and Sunnah that is visible all over the world, it is the fruit and result of 23 years of hard work. Only 23 years. How blessed was the life which spread the light of Tawheed and Sunnah in just 23 years? People have a lifespan of 60 years yet what do they do for this world? But the life of prophet-hood was just 23 years and the effect of these 23 years was not just on the Arabian Peninsula, not just in Makkah or in Madinah, it has spread to the entire world today. There is not a corner of this world where a person does not know who Muhammad ﷺ is, where a person does not know what Islam is. These days, it is the era of dish antennas and internet. Today, the name of Islam has reached every home and every town and proof has been established on them too. Do you know? The one who didn't know about Islam, the work we all could not do, the preachers could not do has been done by internet today. You can open whichever sites you want and read the Kalimah, it is written (on many sites). This is the call of Islam, Islam has reached there.

## Prophet by “Read”

How did the Messenger of Allaah ﷺ become a Prophet? اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (Surah Al Alaq ayah

1)

وَأَرْسَلَ بِالْمُدَّثِّرِ

And he ﷺ became Messenger by Muddatthir

يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ (Surah Al Muddatthir ayaat 1-2)

What is the difference between the two? Here there is a visible difference which we shall complete in the next lesson in sha Allaah.

BarakAllaahu Feekum