

# The Prophet ﷺ and his companions

FROM THE SERMONS OF  
Al-Masjid An-Nabawi



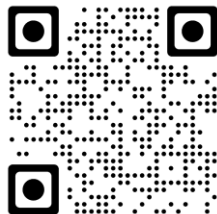
By

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مترجم بالإنجليزية

**The Prophet ﷺ**  
**And**  
**his companions ﷺ**

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# THE PROPHET ﷺ AND HIS COMPANIONS رضي الله عنهم

**The Virtuous Shaykh**

**Dr. Abdul Muhsin bin Muhammad Al-Qaasim**

**Imam and Deliver of Sermons at the Prophet's Noble Mosque and Head  
of the Department at the Court of Appeals in Medina.**





## Preface

All praise is for Allah, the Lord of the worlds. May peace and blessings be upon our Prophet Muhammad, and all his family and companions.

### **Amma ba'd (To proceed):**

Knowing the Prophet ﷺ is one of the principles of the religion, and there is no way to know Allah except through the Messenger ﷺ. Whosevers knowledge of the Prophet ﷺ increases, his testimony to his prophethood strengthens, and it is expected for him to answer correctly when he is asked about him in his grave.

Verily, Allah chose the best of companions to accompany the Prophet ﷺ, and to convey his message to us. Loving them, knowing about their lives, and defending them are all part of true love for their role-model Muhammad ﷺ.

Because of the importance of knowing the Prophet ﷺ and his companions, I delivered sermons about them in the Prophet's (ﷺ) mosque. Then I arranged them in this book, consisting of thirteen sermons. I have titled it: "The Prophet ﷺ and his companions (may Allah be pleased with them); from sermons in Al-Masjid An-Nabawi".

I ask Allah that He makes this book beneficial, and sincere for His Noble Face. May peace and blessings be upon our Prophet Muhammad, and all his family and companions.

**Dr. Abdul Muhsin Ibn Muhammad Al-Qaasim**

**Imaam and Khateeb of Al-Masjid An-Nabawi**



# The Prophet ﷺ

## Know your Prophet ﷺ!<sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His servant and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, for he who fears his Lord is saved. As for he who turns away from Him, then he is destroyed.

Ayyuhal Muslimoon (O Muslims!)

Allah chose the best of places from all lands, and the most honourable of souls, [and He favoured them]. He selected messengers from mankind, making their words, deeds and morals scales by which words, deeds and morals are weighed.

And knowing our Prophet Muhammad ﷺ is one of the three fundamental principles that a person must know, and every servant will be asked about him in his grave. Ibn Al-Qayyim (may Allah have mercy on him) said: "The servant's necessity for knowing the Messenger and what he brought (his message), as well as believing in what he informed of and obeying his commands, is greater than every [other] necessity".

The leader of the child of Adam, and their pride in this world

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<sup>1</sup> This sermon was delivered on Friday the 27<sup>th</sup> of Shawwal 1425AH, in Al-Masjid An-Nabawi.



and the hereafter is: Muhammad Ibn<sup>1</sup> Abdullah Ibn Abdulmuttalib. Allah chose him from Banu Hashim, and He chose Banu Hashim from Quraysh, who were from the lineage of the Prophet of Allah Ibrahim (peace be upon him).

The Prophet ﷺ is the best of creation, and the most noble of all people in lineage. He ﷺ said: "**I am the best of them in person and the best of them in house**". (Narrated by At-Tirmidhi).

He grew up as an orphan, deprived of the affection of his parents and their nurturing.

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾

{Did He not find you as an orphan [O Muhammad ﷺ] and then shelter you?} [Ad-Duhaa: 6]

He was continuously moving between the care [of different people, all the while] under the protection and care of Allah.

Idolatry was made hated to him. His Lord protected him in his youth, so he never touched an idol.

Before prophethood, he married a noble and honourable lady that was the greatest and most intelligent of women: Khadeejah (may Allah be pleased with her).

Allah sent him whilst the world was filled with idolatry, soothsaying, bloodshed and severing the ties of kinship. Thus, he invited to the worship of Allah alone, enduring patiently that which he faced of denial, rejection, and harshness.

Allah elevated his remembrance and exalted him. His miracles are amazing and the proofs are clear. He is aided with terror [thrown in the hearts of his enemies], and his sins are

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<sup>1</sup> [Translator's note: "Ibn" i.e. "the son of"]

forgiven. [He will be] the first person whose grave will split open, and the first to intercede on The Day of Resurrection. [He is] the prophet with the most followers. [He will be] the first to knock on the door of Jannah,<sup>1</sup> and to cross the Siraat<sup>2</sup>.

He was a grateful servant to Allah. He would stand the night [in prayer] until his feet would crack. The coolness of his eyes was the prayer. He would stand in front of Allah in prayer with sincerity and humility. Abdullah Ibn Ash-Shikheer (may Allah be pleased with him) said, "I saw the Messenger of Allah ﷺ praying, and his chest was making a sound like the boiling of a cauldron, because of his weeping". (Narrated by Ahmad).

And he stated about himself, "**By Allah! Verily, I am the most fearful of Allah amongst you**". (Narrated by Muslim).

He would magnify his Lord, and maintain good manners with his Creator. He would not claim for himself anything which was solely possessed by Allah. Allah (the Exalted), said:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

{Say [O Muhammad]: "I have no power to benefit or harm myself, except by the Will of Allah. If I had known the unseen, I would have benefited myself enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe."} [Al-A'raaf: 188]

Once, a man came to him and said, "Whatever Allah wills, and you will", so he replied by saying, "**Have you made me a**

<sup>1</sup> [Translator's note: i.e. paradise/heaven]

<sup>2</sup> [Translator's note: The Siraat is a bridge that will be set up over Jahannam over which people will pass – according to their deeds – to reach Jannah.]

**partner with Allah?! Say: 'Whatever Allah alone wills'".**  
(Narrated by An-Nasaai).

And Allah said to him:

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾

{Say [O Muhammad], "It is not in my power to harm or benefit you."} [Al-Jinn: 21]

Ibn Katheer (may Allah have mercy on him), said [regarding this verse]: "meaning, say: I am only a man like you, but I receive revelation. And I am only a servant among the servants of Allah. I have no control over the affairs of your guidance or your misguidance. Rather all these things are referred to Allah, the Most Exalted and Majestic".

He was the most humble and joyful of people. He would sit and eat with the poor and needy. He would mend his own sandals, and serve his family and himself. He drank from a worn-out waterskin. He carried bricks alongside his companions in building the masjid. He would not criticise his servants, nor rebuke them. Anas (may Allah be pleased with him), said: "I served the Messenger of Allah ﷺ for nine years. I do not know of any instance of when he said to me: 'Why did you do such-and-such?'. And he never criticised me for anything." (Narrated by Muslim). He would respect the elderly, and behave humbly with the young. If he passed by young boys, he would greet them. He saw Abu Umayr (may Allah be pleased with him) –who was a small boy – and said to him jokingly, "**O Abu Umayr! What happened to the little bird [Noghayr]?"** (Agreed upon). Anas (may Allah be pleased with him) said: "I have never seen anyone more merciful to children than the Messenger of Allah ﷺ". He was extremely humble, far from pride and arrogance. He [ﷺ] said: "**I am only a slave of Allah, so say [when describing me]:**

**'the slave of Allah and His Messenger'.** (Narrated by Al-Bukhari).

He was extremely generous, and would give freely, reliant [on Allah]. He would not turn away a person asking for any of the worldly things that he had in his possession. Anas (may Allah be pleased with him) said, "The Messenger of Allah ﷺ was never asked anything for the sake of Islam except that he gave it". (Narrated by Muslim). This world would not anger him, and he was not for it. He turned away from this [temporary] abode, and worked for the abode of [permanent] settlement [i.e. The Hereafter/Jannah]. He would say, **"What have I to do with the world? I am like a rider who had sought shade under a tree, then went away and left it"**. (Narrated by At-Tirmidhi).

Months would pass by, and a fire would not be kindled in his home [for cooking]. He and His family would spend many successive nights starving, would not find [anything to have for] dinner. Umar Ibn Al-Khattab (may Allah be pleased with him), said: "I saw the Messenger of Allah ﷺ spending the whole day suffering because of hunger, and he could not even find dates of an inferior quality with which he could fill his stomach" (Narrated by Muslim). He left his house, and tied a stone to his stomach from the pain of intense hunger. The Companions would recognise his hunger from the change in his voice. Abu Talhah (may Allah be pleased with him) said: "I heard the voice of the Messenger ﷺ sounding weak, I know that it was because of hunger". Days would come upon his household in which they had nothing but water. "A man came to the Prophet ﷺ and said: 'I am hard pressed [by hunger]'. The Prophet ﷺ sent a message to one of his wives [asking what they had to feed this man], and she replied: 'I swear [by Allah], the One Who has sent you with the truth, I have nothing except water'. Then he sent the same message to the other wives – one after another – and they all gave the same reply." (Agreed upon). Despite this hunger he

faced, he was [still] extremely fearful of his Lord, for he would find a date on his bed and say, "**I pick it up to eat it, but then I throw it away fearing that it may be from the sadaqah (charity)**". (Agreed upon).

He faced life's greatest difficulties and hardships. He grew up as an orphan, deprived of the love and care of his mother. His father died before he laid eyes on him. His people harmed him with words and actions. Anas (may Allah be pleased with him), said: "Once, they beat the Messenger of Allah ﷺ until he lost consciousness" (Narrated by Ahmad).

They accused him of insanity and sorcery, and described him as a liar. Allah (the Exalted) said:

﴿وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ﴾

{And the disbelievers say [about Muhammad ﷺ]: "This is a sorcerer, a liar".}

[Saad: 4]

In the cave [during his migration from Makkah to Al-Madinah], there was immense fear and worry.

﴿إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾

{While they both were in the cave, he reassured his companion [Abu Bakr], "Do not worry; Allah is certainly with us."}

[At-Tawbah: 40]

In the Battle of Uhud, his tooth was broken, his head was wounded, and his blood flowed.

He felt intense hunger, and the harm of his enemies. They poisoned his food, and bewitched him among his family. Calamities and hardships came upon him in succession, and his Lord said to him:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ﴾

{So endure patiently, as did the Messengers of Firm Resolve}  
[Al-Ahqaaf: 35]

He would share his grief and sorrow with his wife 'Aishah (May Allah be pleased with her). He said to her, "**Indeed, I experienced at the hands of your people a great deal of difficulty and harm.**" (Narrated by Al-Bukhaari).

Six of his children died in his lifetime, but these calamities did not prevent him from calling to Allah. He was patient upon the hardships of life. He stated about himself, "**Verily, I was harmed and frightened in the path of Allah when no one else was [i.e. at the beginning of Islam].**" (Narrated by Ahmad).

He was soft-hearted and full of mercy. When he heard a child crying during the prayer, he would shorten it because he knew the difficulty the mother would feel by her child's crying. He would visit Al-Baqee', so he would remember The Hereafter, and cry. He would visit his infant son Ibrahim when he was with his wet nurse, so Ibrahim would come to him with traces of dust on him, and the Prophet ﷺ would hold, kiss and smell him out of his affection for him as a father. (Narrated by Al-Bukhaari). When Ibrahim died, his eyes shed tears and he said, "**The eyes shed tears, and the heart grieves, but we will not say anything but what pleases our Lord. And verily we are saddened by your parting O Ibrahim!**" (Agreed upon).

He was a person of high intellect and lofty morals. He never hit anyone with his hand. 'Aishah (may Allah be pleased with her), said, "The Messenger of Allah ﷺ never hit anything with his hand, not a woman nor a servant." (Narrated by Muslim).

He was the most chaste and honourable of people, his hand never touched a woman who was not permissible for him.

He was extremely loyal to his family and companions (may Allah be pleased with them). He would slaughter a sheep, then cut it into parts, and sent it to the friends of Khadeejah (may Allah be pleased with her), after her death; out of loyalty to her. He also prayed over the dead of The Battle of Uhud eight years after the battle as a farewell to them. He would honour his companions and would not prefer anything for himself over them. 'Uthmaan Ibn Affaan (may Allah be pleased with him), said: "The Messenger of Allah ﷺ had compassion towards us by giving us everything that he could."

He won the hearts of people with his character. He was gentle and patient, and would recompense with anything bad, but rather he would forgive and pardon. He would not get angry for himself. Nor would he retaliate or take revenge for himself. A Bedouin would pull him harshly wanting money, so he would turn to him smiling and give him what he asked for.

He pardoned the one who bewitched him, and he did not rebuke the one who poisoned his food. He forgave those who fought against him, and he said to them in The Conquest of Makkah, **"Go! For you are free."** 'Aaishah (may Allah be pleased with her) said: "If he was offended in some way, he never took revenge for his own sake" (Narrated by Muslim).

He was a soft and cheerful person. Jareer Ibn Abdullah (may Allah be pleased with him), said: "The Messenger of Allah ﷺ never saw me, except that he smiled." (Narrated by Al-Bukhaari). He would seek out his companions, and favour the people of virtue with his manners. He was pleasant to deal with, and a good companion. He would uphold the ties of kinship, and he was not harsh to anybody.

His tongue was chaste, and he was not obscene or vulgar. Rather, he was shy than a virgin in her chamber. He was simple

and on instinct, he would not like exaggeration in speech. A group of people came to the Prophet ﷺ, and said: "O Messenger of Allah! The best of us and the son of the best of us! Our master (sayyid) and the son of our master!" So the Prophet ﷺ said, "**O people! Say what you say, but do not let the Shaytaan make you get carried away. I am Muhammad, the slave of Allah and His Messenger. I do not like for you to raise me above my status which Allah has given me.**" (Narrated by An-Nasaai).

In his food for his guest he would not exaggerate, nor seek that which was unavailable. The Companions loved him immensely. If he spoke, they would listen attentively, and if he gave a command, they would rush to fulfil it. Anas (may Allah be pleased with him), said: "There was no one more beloved to them than the Messenger of Allah ﷺ." (Narrated by Ahmad).

He gathered within himself the best of morals and etiquettes. Shaykh Al-Islam (may Allah have mercy upon him), said: "It has not been authentically reported that he told a single lie, or that he was oppressive or treacherous to a single person. Rather, he was the most truthful of people. And he was the most fair, and faithful to his covenant of them, regardless of the various situations he was in; from safety, fear, power and weakness".

He would honour his family and treat them well. When his daughter Faatimah (may Allah be pleased with her) came to him, he used to stand to her and say "**Welcome!**", and he would sit her by his side. He also said: "**The best of you is the one who is best to his family, and I am the best of you to my family.**" (Narrated by At-Tirmidhi).

His Creator [Allah] attested to his lofty character. He said:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾



{And you are truly [a man] of outstanding character.} [Al-Qalam: 4]

He was the most beautiful of people, and the most radiant of them in appearance. His face would shine like the full moon. Al-Baraa (may Allah be pleased with him), said: "I never saw anything more beautiful than him." (Narrated by Al-Bukhaari).

He was clean in his body and would smell good. Anas (may Allah be pleased with him), said: "I have never smelt any amber or musk or anything better than the fragrance of the Messenger of Allah ﷺ." (Narrated by Muslim).

He was extremely eloquent. His speech would captivate the hearts of people. All of his time was filled with the obedience of Allah and attaining his pleasure.

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ \* لَا شَرِيكَ لَهُ﴾

{Say, "Surely my prayer, my sacrifice, my life, and my death are all for Allah, Lord of all worlds. He has no partner.} [Al-An'aam: 162-163]

From the beginning of his prophethood until his death, he called to the worship of his Lord, and forbade his ummah<sup>1</sup> from falling into Shirk<sup>2</sup>. There is no good except that he guided his ummah to it, and no evil except that he warned them from it.

So stick to his path, and hold fast to his guidance and his way, and beware of going against it. By doing so, you will be successful in this world and The Hereafter.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

<sup>1</sup> [i.e. his nation/those that accepted his message. This word will be repeated multiple times in this book]

<sup>2</sup> [i.e. polytheism/associating partners with Allah.]

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

{There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and kind and merciful to the believers.} [At-Tawbah 128]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His servant and messenger. May Allah's peace and blessings be upon him, and his family and companions.

Amma ba'd (To proceed):

Ayyuhal Muslimoon (O Muslims!))

Our Prophet Muhammad ﷺ is a human like us. He would get sick and hungry. He would worry and sleep. He has none of the characteristics of lordship or divinity [i.e. the rights of Allah]. Rather, he is a messenger conveying the message of his Lord. Allah, the Most Exalted and Majestic, said:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ  
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا﴾

{Say, [O Prophet], "I am only a man like you. It has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let him do good deeds and associate none in the worship of their Lord."} [Al-Kahf 110]

He must not raised above his status, nor is he lowered from it. It is obligatory to follow him and obey his command. [The author of] Fath Al-Majeed said: "Veneration of the Messenger ﷺ is by venerating his commands and prohibitions, and by following his guidance and his Sunnah".

Through his obedience, mercy descends, and blessings come in succession.

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

{Obey Allah and the Messenger, so you may be shown mercy.} [Aal-'Imraan: 132]

Loving him by obeying him takes precedence over the son and the father. He ﷺ said: "**None of you [truly] believes, until he loves me more than his father, his children and all mankind**" (Agreed upon). By following him, life becomes comfortable, and everyone becomes happy. Allah (the Most Exalted and Majestic) said:

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

{Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds.} [An-Nahl: 97]

The servant's happiness in this life and the next, are dependent on holding onto the [Prophet's ﷺ] way. Honour is [attained] in proportion to how much he is followed, and success is [achieved] by following his path.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## Proofs of Prophethood<sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His servant and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, and be conscious of Him in secret and in open.

Ayyuhal Muslimoon (O Muslims!)

Allah sent the Messengers to guide the creation, and to complete the natural disposition [that Allah created them upon] through what was with them of the light of revelation. Also, [he sent them] to call to the worship of Allah, good deeds, and honourable morals. The need of the servants for the Messengers is greater than their need for food, drink, and air; as there is absolutely no path to happiness, success and gaining Allah's pleasure except by following them.

Allah (the Exalted) is alone in His absolute richness and self-sufficiency, His complete power, as well as his ever-encompassing knowledge. The Messengers (may peace and blessings be upon them) are human beings, and they do not possess from these

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<sup>1</sup> This sermon was delivered on Friday the 21<sup>st</sup> of Rabi-al-Aakhir 1443AH, in Al-Masjid An-Nabawi.

three things anything besides what Allah has given them. Allah (the Exalted) said to his Prophet ﷺ:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ﴾

{Say [O Prophet Muhammad ﷺ], "I do not say to you that I possess Allah's treasures or know the unseen, nor do I claim to be an angel."} [Al-An'aam: 50]

Thus, Allah specified them with amazing signs – out of his power, knowledge and dominion – in order to show His servants that they are Allah's Messengers, truthful in that which they inform of. The Prophet ﷺ said, "**There is no Prophet except that he was given signs because of which people believed in him.**" (Agreed upon).

Saalih (peace be upon him) came to his people with the great she-camel that came out from a rock.

Ibrahim (peace be upon him) was thrown into a huge fire, but it did not harm him.

Musa (peace be upon him) was given nine clear signs, and he struck the sea with his cane causing it to split, and each part was like a towering mountain. And he threw his cane, and it became a huge snake.

Dawud and Sulayman (may peace be upon them) were taught the language of birds, and were given from all things.

‘Isa (peace be upon him) would heal the blind, and the leper; as well as bring the dead back to life – by the permission of Allah -. And he spoke in the cradle, freeing his mother from suspicion [of conceiving him through an illicit relationship], and he worshipped his Lord alone.

In addition to this, from their signs that testified to their

truthfulness was what they were upon of good conduct, and upright character. And [from their signs] was the support and a good end that Allah gave them, and the destruction and punishment that Allah gave to their deniers and opponents.

And Allah gathered for our Prophet Muhammad ﷺ signs more in number and greater than what the Prophets (peace be upon them) came with. Shaykh Al-Islam (may Allah have mercy upon him), said: "His miracles exceed a thousand in number, and there is no knowledge which is sought in this world by mass-transmitted news except that the knowledge of The Messenger's signs and the rites of his religion are even clearer than it. Allah (the Exalted and Glorious)), said:

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ  
بِاللَّهِ شَهِيدًا﴾

{He is the One Who has sent His Messenger with guidance and the religion of truth, to make it prevail over all other religions. And sufficient is Allah as a Witness.} [Al-Fath: 28]"

From the signs of his prophethood is the glad tidings given to prophets about him before his coming. Ibraaheem and Ismaa'eel (peace be upon them) said:

﴿رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَيُزَكِّيهِمْ﴾

{Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them.} [Al-Baqarah: 129]

And 'Isaa (peace be upon him) said:

﴿وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ﴾

{"And [I am] giving good news of a messenger after me whose name will be Ahmad"} [As-Saff: 6]

And an angel came to him in his childhood and split his chest, and removed the portion of Shaytan from it.

And Allah protected him before his prophethood from the ways of [pre-Islamic] ignorance and its filth. Thus, his private parts were not seen, nor did he touch an idol with his hand, drink intoxicants, or trade with anyone in something forbidden.

In preservation of his message, the skies were further protected by burning flames that the devils were pelted with. The Jinn said:

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْءَتْ حَرَسًا شَدِيدًا وَشُهُبًا﴾

{And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.} [al-Jinn: 8]

[From his signs] is that which was present in his lifetime, and remains until now; such as the Great Quran, and the knowledge and faith that his followers carried and conveyed.

Also from his signs is that he informed about past and future events which Allah revealed to him. He informed of them in such detail, that no one would know except by Allah teaching that to him. Allah (the Glorified) said:

﴿تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا﴾

{This is from the news of the unseen, which we reveal to you [O Prophet Muhammad ﷺ]. Neither you nor your people knew it before this.} [Hood: 49]



From the past events which he narrated to us was; the story of Aadam and the Angels' prostration to him, Iblees and his arrogance, many amazing details about the stories of the prophets, that which previous nations differed about, the story of the people of the cave, and the story of the people of the elephant.

Allah challenged the creation to come with a single chapter like that of the Quran. He informed that they will never be able to do so until the Day of Resurrection, and none of them were able to do so.

And Allah said about the disbelievers – whilst the Prophet ﷺ was weak in Makkah:

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ﴾

{[Their] assembly will be defeated, and they will turn their backs [in retreat].}

[Al-Qamar: 45]

The truthfulness of this appeared after many years. He showed the Muslims the places where the leaders of Quraysh would be killed in before the Battle of Badr. He said, "**This is the place where so and so will fall tomorrow**". Anas (may Allah be pleased with him) said: "The Messenger ﷺ placed his hand on the earth (saying) here and there; (and) none of them fell away from the place which the Messenger of Allah ﷺ had indicated by placing his hand on the earth". (Narrated by Muslim).

He went out to Khaybar, said the takbeer [i.e. 'Allahu Akbar'] and stated that, "**Khaybar is ruined**", and Allah allowed him to conquer it. (Agreed upon).

He sent his companions to the Battle of Muthah to fight

against the Romans, and he announced the death of their martyrs before their news came. (Narrated by Al-Bukhari).

He mentioned that the Persians would defeat the Romans during his lifetime, and when Kisraa's messenger came to him with a letter, The Prophet ﷺ said to him: "**Indeed, my Lord has killed your Leader tonight**". (Narrated by Ahmed).

On his way to the Battle of Tabook, he said: "**There will be a strong wind tonight and so no one should stand during it.**" (Agreed upon).

He informed of the closeness of his death and his transition to the Highest Companionship. He sat on the pulpit and said, "**Allah has given a slave the choice between giving him the splendour of this world and what is with Him, and he chose what is with Him**". Upon hearing this, Abu Bakr wept and said, "May our parents be sacrificed for you". (Agreed upon). After this, only a few days went by before he parted this world.

He said to his companions [one night] towards the end of his life: "**Do you see this night of yours? One hundred years from now, there will not be anyone left of those who are on the face of the earth now.**" (Agreed upon)

And all of this took place as he said it would – May Allah's peace and blessings be upon him.

He informed of the conquest of Bayt Al-Maqdis, and that it would be followed by a plague that will kill many Muslims, and that wealth would be abundant after it, but no one will accept it. This all took place; Bayt Al-Maqdis was conquered, and the plague occurred in Ash-Sham, both of these took place in the caliphate

of Umar (may Allah be pleased with him). Then, wealth became abundant in the caliphate of Uthman Ibn Affan (may Allah be pleased with him), until one would be given a hundred dinars, and he would dislike it.

He informed that lands would be conquered, and the people of Madinah would go out to them seeking comfort and ease, and he said: "**Madinah is better for them, if they knew**" (Agreed upon).

[He informed] that Kisraa and Qaysar [the Kings of Persia and Rome] would be killed and that their treasures would be spend in the path of Allah, and that the worldly life would be opened for his ummah causing them to compete in it like those before them. Also, that his ummah would imitate the previous nations and follow in their footsteps, even if they entered the hole of a lizard, they would enter it. (Agreed upon).

He clarified the signs that would take place before The Hour, such as the lack of knowledge, widespread ignorance, various trials and tribulations taking place, excessive murder, and people competing in the construction of tall buildings.

He stood before his companions giving them a speech, and informed them of what would occur until the Day of Resurrection. Hudhayfah (may Allah be pleased with him) said: "The Messenger of Allah ﷺ stood before us one day giving us a speech, and he did not leave anything unsaid about what would occur until The Hour. Some [of those present] memorised [what he said], and others forgot". (Agreed upon).

He also informed them of sights he had seen in the heavens. Allah took him – soul and body – by night from Makkah to Al-Masjid Al-Aqsa. Then, he ascended to the heavens until he

reached Sidrat Al-Muntaha, then he returned to Makkah in that same night. He told them what he saw, such as Paradise and Hellfire and their inhabitants, Sidrat Al-Muntaha, and that which he heard from the sounds of the pens that write the universal decree.

Allah also aided him with universal signs that were visible. Allah split the moon for him until it became two parts that people saw in Makkah and outside of it.

The signs of his prophethood also became apparent amongst the people. In the sermon of the farewell pilgrimage, Allah allowed all the people to hear him whilst they were more than a hundred thousand. (Narrated by Abu Dawud).

He prayed for Anas (may Allah be pleased with him), to have abundant wealth and plenty of children. And Anas buried for than a hundred and twenty of his descendants in his lifetime. (Agreed upon).

He prayed for Abu Hurayrah and his mother (may Allah be pleased with them) that Allah makes them beloved to the believers. Abu Hurayrah (may Allah be pleased with him), said: "There is no believer that is created, who hears about me without seeing me, except that he loves me". (Narrated by Muslim).

He prayed for Uwrah Al-Baariqi (may Allah be pleased with him), that he be blessed in his trade, so if he traded [even] soil, he would profit from it. (Narrated by Al-Bukhaari).

Abdullah Ibn Ateek's (may Allah be pleased with him) leg was broken, so he wiped it, and it was cured. (Narrated by Al-Bukhaari)

He spat in the eyes of Ali (may Allah be pleased with him) to

treat an illness in them, so he recovered as if he never had any pain. (Agreed upon).

The signs of his prophethood even became apparent in animals. He (peace and blessings of Allah be upon him) entered some land belonging to some of the Ansaar<sup>1</sup> in which there was a camel. When the camel saw the Messenger of Allah ﷺ it started to cry, so he wiped over it, which made it stop. Then the Messenger ﷺ said to its owner, "**Do you not fear Allah regarding this animal which Allah has given in your possession? Verily, it complained to me that you starve and exhaust it**". (Narrated by Abu Dawood)

‘Aishah (may Allah be pleased with her), said: "The family of Allah's Messenger ﷺ had an animal. When the Messenger of Allah ﷺ went out, it would play and come and go. But when it sensed that the Messenger of Allah ﷺ had entered it would become calm, not moving around nor making noise, lest that harms the Messenger ﷺ". (Narrated by Ahmad).

Also from his signs was [Allah] multiplying food and drink at his hands. Fifteen hundreds of his companions were with him in Al-Hudaybiyah. Jaabir (may Allah be pleased with him), said: "The Prophet ﷺ placed his hand in a small vessel, causing water to gush out between his fingers like springs, so we drank and performed Wudhu". He was asked, "How many people were you?" He replied, "If we were even a hundred thousand, it would have sufficed us. We were fifteen hundred." (Narrated by Al-Bukhaari).

In the Battle of Dhat ar-Riqā', he collected a small amount of

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<sup>1</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]

water in a container, from which all the soldiers filled their vessels.

In the Battle of Khaybar, food was scarce. So, The Prophet ﷺ gave the command, and they gathered what they had together. He then prayed for it to be blessed, and the whole army ate their fill, and they numbered fifteen hundred.

In Tabuk, there were around thirty thousand people with him, all seeking water. He performed Wudhu from one of its springs, and then water poured forth from it, until they all (استَقَوْا = drew water?). (Narrated by Muslim).

Samurah Ibn Jundub (may Allah be pleased with him), said: "We were with the Messenger of Allah ﷺ, taking turns (eating) from a bowl from the morning until the evening. Ten would stand and ten would sit." [The narrator asked Samurah], "What was filling it up?" He said: "What are you amazed at? It was not filled up from anywhere but up there", and he pointed with his hand towards the sky. (Narrated by At-Tirmidhi).

Allah subjugated the trees and stones for him as a sign of his prophethood. He descended into a valley with his companions, and took hold of two trees. They submitted to his command, and came together covering him. (Narrated by Muslim).

The Jinn gathered around him to listen to the Quran from him while he was in Makkah, and he was informed of their presence by a tree that was next to him (Agreed upon).

He would deliver sermons on the trunk of a palm tree in his masjid. Then a pulpit was made for him. When he [left the tree trunk] and gave the sermon from the pulpit instead, the tree yearned for him and cried like a child; until he ﷺ placed his hand

on it, and then it became quiet. (Narrated by Al-Bukhaari).

The Prophet ﷺ said, "**Verily, I know a stone in Makkah that used to greet me before I was sent as a prophet. I recognise the stone even now.**" (Narrated by Muslim).

He ascended Mount Uhud with some of his companions and it shook, so he struck it and said: "**Be firm O Uhud!**", so it became firm [and stopped shaking]. (Narrated by Al-Bukhaari).

Allah aided and strengthened him with the angels in a way like no one before him, as a sign of his prophethood. In Makkah, the Angel of the Mountains sought his permission to crush the disbelievers between two of the mountains of Makkah, but the Prophet ﷺ sought respite for them.

Concerning the migration [from Makkah to Madinah] Allah said:

﴿ثَانِيَانِ إِذْ هُمَا فِي الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا  
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا﴾

{[He was] as one of two, when they were in the cave and he [i.e. Prophet Muḥammad ﷺ] said to his companion [Abu Bakr], "Do not grieve; indeed Allah is with us". So, Allah sent down His tranquillity upon him and supported him with soldiers you did not see [i.e. angels]} [At-Tawbah: 40]

In Badr, the best of the angels fought alongside him.

In Uhud, the Prophet ﷺ was seen between Jibreel and Mikaaeel, and they were fighting intensively in his support. (Agreed upon).

Jibreel (peace be upon him) set out alongside him from Al-Khandaq to Bani Qurayzhah. (Narrated by Al-Bukhaari).

From the signs of his prophethood is: that Allah protected him from his enemies. He said:

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

{And Allah will protect you from the people} [al-Maaidah: 67]

Therefore, they were unable to harm him – despite their numbers and strength – until the Prophet ﷺ had overcome them.

Some of the Jews bewitched him, so Allah empowered him against their magic and destroyed it. And they poisoned a sheep [to harm him when he would eat from it], but Allah informed him of this.

Also, from the signs of his prophethood was his pure morals and complete physical creation.

And despite the power he had ﷺ, and the people's obedience to him, and their precedence to him over life and wealth; he died without leaving behind a single Dirham or a Dinar, nor a sheep or a camel. He only left behind his mule, his weapon, and his shield, which was mortgaged to a Jew for thirty saa<sup>1</sup> of barley that he bought for his family.

Wa ba'd Ayyuhal Muslimoon (To conclude, O Muslims!):

Whoever reflects over the life of the Prophet ﷺ – from his birth to his death – will come to know that he was truly the Messenger of Allah. He brought a speech [i.e. the Quran] that none had ever heard anything similar to. He would always be commanding his ummah with Tawheed [the oneness of Allah]. He would guide them to every good, and forbid them from every evil.

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<sup>1</sup> [Translator's note: one saa' is what can be held in both hands, multiplied by four.]



And Allah would produce the most amazing signs for him.

He came with the most complete and perfect religion, that combined between all the good qualities various nations had. Therefore, his ummah became the most complete in every virtue, and they attained and learned them from him. He was the one who commanded his ummah with these matters. This is why those who followed him became the most knowledgeable of everyone on Earth, and the most righteous, just and excellent of them.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَحِيدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ  
عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا﴾

{Say, [O Prophet Muhammad], "I am only a man like you. It has been revealed to me that your God is only One God. So, whoever hopes for the meeting with their Lord, let him do good deeds and associate none in the worship of their Lord."} [Al-Kahf 110]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma Ba'du Ayyuhal Muslimoon (To proceed, O Muslims!)

Pondering over the signs of our prophet Muhammad ﷺ, and the proofs of his truthfulness increases [a person's] level of faith. And a high rank is attained by constantly looking into his good qualities, and his pure way. There is no path to know Allah except through the Messenger ﷺ.

Whoever wants to know the truthfulness of [Prophet Muhammad's] message and see the clarify of its proofs, then let him read the Great Quran. Since the creation's need for believing in the Messenger ﷺ is greater than their need for anything else; Allah facilitated the proofs by which the truthfulness of the Prophets is known. He made them abundant and clear, such that only a stubborn person would disbelieve in them, and only the arrogant person would hesitate to believe in them.

All good is in steadfastness in believing in the prophethood [of Muhammad ﷺ], and in obeying him.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## Aiding the Prophet (May Allah's peace and blessings be upon) <sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His servant and messenger. May Allah's peace and blessings be upon him, his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, for the fear of Allah is the most profitable gain, and the most generous gift.

Ayyuhal Muslimoon (O Muslims!)

Allah created Mankind, and favoured some of them over others. He favoured the believer over the unbeliever, the righteous over the wicked, the prophets over all other created beings, the messengers over the prophets, and he favoured the last of them – Muhammad ﷺ - over all the messengers. For, he is the elite of the sons of Abraham. Allah singled him out among the messengers with Al-Wasilah, Al-Fadilah, and Al-Maqam Al-Mahmoud [i.e. a unique status and place in paradise, that Allah created for only one person from the mankind], and the generality of his message to the Arabs and non-Arabs.

He is the most noble of people in lineage. He ﷺ said: "**I am the leader of the sons of Adam on the Day of Resurrection, and the first whose grave will be split open, I will be the first to intercede and the first whose intercession will be accepted).**"

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<sup>1</sup> This sermon was delivered on Friday the 4<sup>th</sup> of Muharram 1427AH, in Al-Masjid An-Nabawi.

(Narrated by Muslim). [He is] the prophet with the most followers. [He will be] the first to knock on the door of Jannah<sup>1</sup> and to cross the Siraat<sup>2</sup>.

He grew up an orphan never seeing his father, and separated from his mother [at a young age by her death]. Therefore, he also missed out on the comfort of his mother's care.

He was the most devoted person to Allah. At night he would be praying and crying. Abdullah Ibn Ash-Shikheer (may Allah be pleased with him), said: "I saw the Messenger of Allah ﷺ praying, and his chest was making a sound like the boiling of a cauldron because of his weeping". (Narrated by Ahmad). And during the day, he was a merciful caller to Allah. He would sit and eat with the poor and needy. He would respect the elderly, and humble himself with the young. If he passed by a group of young boys, he would greet them and have mercy upon them. Anas (may Allah be pleased with him), said: "I never saw anyone more merciful and kind to children than the Messenger of Allah ﷺ". (Narrated by Muslim).

He was extremely generous, and would give freely, reliant [on Allah]. He never denied anything he was asked of [from the worldly goods in his possession].

He abstained from this world and its adornment. He ﷺ would say: "**What have I to do with the world? I am like a rider who had sought shade under a tree, then went away and left it**". (Narrated by At-Tirmidhi).

Days would pass by whilst there was nothing in his houses except for a single date. Rather, some periods would pass in which there was nothing but water in them. There were nights in

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<sup>1</sup> [Translator's note: i.e. paradise/heaven]

<sup>2</sup> [Translator's note: The Siraat is a bridge that will be set up over Jahannam over which people will pass – according to their deeds – to reach Jannah.]

which he and his family would not find anything to have for dinner. Umar Ibn Al-Khattab (may Allah be pleased with him), said: "I saw the Messenger of Allah ﷺ spending the whole day suffering because of hunger, and he could not even find dates of a low quality with which he could fill his stomach" (Narrated by Muslim). He left his house on a number of occasions due to his severe hunger, but all the while he was patient, expecting the reward for conveying the message of his Lord.

He was soft-hearted, and full of mercy. If he heard a child crying whilst leading the prayer, he would shorten it. He was extremely fearful of his Lord. He would often visit the graveyard, and he would remember the Hereafter and cry.

His tongue was chaste, and he would not attack anyone's honour. He was shy than a virgin in her chamber. He never hit a servant, or a woman or an animal. He had amazing character. Jareer Ibn Abdullah (may Allah be pleased with him), said: "The Messenger of Allah ﷺ never saw me, except that he smiled." (Narrated by Al-Bukhaari).

He gathered the best characteristics, and the purest manners. The Companions loved him dearly. If he spoke, they would listen to what he had to say. If he gave a command, they would rush to fulfil it. Anas (may Allah be pleased with him), said: "There was no one more beloved to them than the Messenger of Allah ﷺ." The senior Companions would not look him in the eye, out of shyness and veneration for him. Amr Ibn Al-Aas (may Allah be pleased with him), said: "There was no one more beloved to me than the Messenger of Allah ﷺ. And none was more respectable than him in my eyes. I was unable to look at him fully out of veneration for him. So, if I were asked to describe him, I would not be able to; because I could not bring my self to look at him fully." (Narrated by Muslim).

The Companions would respect and venerate him hugely with their hearts. They were unable to stay in the top floor of a house if he was in the bottom floor. And such were their followers and the early Muslims. Muhammad Ibn Al-Munkadir was unable to hold back his tears when reading the Hadeeth of Allah's Messenger ﷺ. And Al-Imaam Maalik (may Allah have mercy on him), said: "We would enter upon Ayyoob As-Sakhtiyaani. When we mentioned the Hadeeth of Allah's Messenger ﷺ, he would cry until we would have mercy on him".

The Christian kings and elite wanted to see and serve him. Hiraql – the leader of the Romans – said: "If I were certain that I could reach him, I would have loved to meet him. And if I were with him, I would have washed his feet [out of reverence for him]." (Agreed upon).

When the Jewish rabbis saw him, they knew him to be truthful. Abdullaah Ibn Salaam – who was from their Rabbis [before he became a Muslim] – said: "When the Messenger of Allah ﷺ came to Madinah, the people rushed towards him, and it was said, 'The Messenger of Allah ﷺ has come!' I came along with the people to see him, and when I looked at the face of the Messenger of Allah ﷺ, I realised that his face was not the face of a liar." (Narrated by At-Tirmidhi).

Allah elevated his mention, and forgave his past and future sins. He protected him. His help and support were with him when he was in the cave [during the migration from Makkah to Madinah]. In the Battles of Badr and Hunayn, the Angels fought alongside him. In the Battle of Uhud, He protected him from the polytheists killing him. In the Battle of Bani An-Nadheer, He unveiled the plot of the treacherous deceivers. In the Battle of Al-Khandaq, He scattered the army of the allied enemy forces. In Madinah, He saved him from the deceit of the hypocrites. Allah (the Exalted and Glorious) said:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۚ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾

{And [remember, O Prophet Muhammad], when the disbelievers conspired to capture, kill, or exile you. They planned, but Allah also planned. And Allah is the best of planners.} [Al-Anfaal: 30]

Allah obligated believing in him and respecting him upon all of mankind. Allah (the Exalted and Glorious) said:

﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا \* لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

{Indeed, We have sent you [O Prophet Muhammad] as a witness, a bearer of good news, and a warner, so that you [people] may believe in Allah and His Messenger, support and honour him, and glorify Allah morning and evening} [Al-Fath: 8-9]

Allah magnified his status and raised his rank, and decreed that honour and power be for him. Allah (the Exalted and Glorious) said:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾

{But all honour and power belong to Allah, His Messenger [ﷺ], and the believers} [Al-Munaafiqoon: 8]

Allah gave him victory and the [best] outcome. He (the Exalted and Magnified), said:

﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

{Allah has decreed, "I and My messengers will certainly prevail." Surely Allah is

Al-Qawiy (All-Powerful), Al-Azeez (All-mighty).} [Al-Mujaadilah: 21]

Because of his high status with his Lord, Allah threatened the one who raises his voice over the voice of His Prophet with the nullification of his deeds. Allah (the Exalted and Magnified) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ﴾

{O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, lest your deeds become void while you are unaware.} [Al-Hujuraat: 2]

Whoever harms him will be cursed by Allah in this world and the Hereafter, and he will be disgraced. Allah (the Exalted and Glorious) said:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا﴾

{Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.} [Al-Ahzaab: 57]

And Allah will debase and humiliate those who oppose him. Allah (the Exalted and Glorious) said:

﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ﴾

{Indeed, the ones who oppose Allah and His Messenger - those will be among the most humiliated.} [Al-Mujaadilah: 20]

And Allah threatened all those who hate and show enmity towards him with cutting them off from all good. Allah (the Exalted and Magnified), said:

﴿إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾



{Indeed, the one who hates you is the one who is truly cut off [from all good]} [Al-Kawthar: 3]

The scholars said: "Allah will completely destroy all those who revile him, hate him and show enmity towards him." In the Battle of Uhud, Utbah Ibn Abi Waqqaas broke the Prophet's (ﷺ) tooth. Ibn Al-Qayyim (may Allah have mercy on him), said: "Some of the historians stated that they investigated into his progeny and found that none of them reached adulthood except that he had bad breath or broken teeth. This was from their known [characteristics], and this is from the calamity brought upon their children by the father."

And Allah will give misfortune to those who mock the Prophets. Allah (the Exalted and Glorious) said:

﴿وَلَقَدْ اسْتَهْزَأَ رُسُلٌ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾

{[Other] messengers had already been ridiculed before you [O Prophet Muhammad ﷺ], but those who mocked them were overtaken and surrounded by what they used to ridicule.} [Al-An'aam: 10, Al-Anbiyaa: 41]

And perhaps Allah may grant respite to those that mock his Prophets for a certain wisdom, and then He sends his punishment upon them after [some time]. Allah (the Exalted and Magnified), said:

﴿وَلَقَدْ اسْتَهْزَأَ رُسُلٌ مِّن قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ﴾

{[Other] messengers had already been ridiculed before you, but I delayed the disbelievers [for a while] then seized them. And how [terrible] was My punishment!} [Ar-Ra'd :32]

Allah's way necessitates that He will destroy that the one

who defames His prophet. Allah (the Exalted and Glorious) said:

﴿إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِينَ﴾

{Indeed, We are sufficient for you against the mockers} [Al-Hijr: 95]

At the time of the Prophet ﷺ, there was a man who mocked him. When this person died, they buried him. However, every time they buried him, they would find him thrown outside of his grave. Anas (may Allah be pleased with him), said: "There was a man amongst us from Bani An-Najjaar that had read Al-Baqarah and Aal 'Imraan, and he used to write for the Messenger of Allah ﷺ. He ran away as a rebel and joined the People of the Book. They gave it much importance and said: He is the person who used to transcribe for Muhammad, and they were much pleased with him. Time passed and Allah caused him to die amongst them. They dug [a grave] for him and buried him therein, but they found that the earth had thrown him out over the surface. They again dug [a grave] for him and buried him, but the earth again threw him out upon the surface. For a third time, they dug [a grave] for him and buried him but the earth again threw him out upon the surface. At last they left him unburied." (Agreed upon).

Abu Jahl mocked the Prophet ﷺ, so he was killed by young boys from the Companions as a punishment. Abdur-Rahman Ibn Awf (may Allah be pleased with him), said: "While I was standing in the row on the day [of The Battle] of Badr, I looked to my right and my left and saw two young Ansaari<sup>1</sup> boys, and I wished I had been between people stronger than them. One of them got my attention and said, 'O Uncle! Do you know Abu Jahl?' I said: 'Yes, What do you want from him, O my nephew?' He said: 'I have been informed that he insults the Messenger of Allah ﷺ. By Allah – the

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<sup>1</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]

One in Whose Hand is my soul, if I should see him, then I will not move away from him until one of us dies'. I was astonished by what he said. Then the other boy got my attention, and said something similar. After a while I saw Abu Jahl walking amongst the people. I said [to the two boys]: 'Look! This is the man you asked me about'. So, both of them rushed towards him, and attacked him with their swords until they killed him." (Agreed upon).

Kingdoms perished, and there was no standing left for them when they mocked the Prophet ﷺ. He ﷺ wrote to Kisraa and Qaysar, and neither of them embraced Islam. However Qaysar honoured the book of the Messenger of Allah and his messenger, so his kingdom remained. On the other hand, Kisraa tore up the book of Allah's Messenger and mocked him, so soon after this Allah killed him, and completely destroyed him.

Fortresses fall apart if their people slander and blame the Prophet ﷺ. Shaykh Al-Islam (may Allah have mercy on him), said: "A number of Muslims that were upright, knowledgeable and had experience informed me of what they experienced on several occasions when laying siege to various fortresses and cities. They said, 'we would lay siege to a particular fortress or city for a month or more, but we were prevented from victory until we almost gave up. That was until their peoples insulted the Messenger of Allah and attacked his honour. Thereafter, conquering them was hastened and facilitated for us, and was not delayed except by a day or two".

When the Messengers are harmed, the punishment descends. It is mentioned in [the book] As-Saarim Al-Maslool, "When you thoroughly study the stories of the Prophets mentioned in the Quraan, you find that their nations were only destroyed when they harmed the Prophets, and confronted them with evil statements or actions."

Wa ba'd (To conclude):

Ayyuhal Muslimoon (O Muslims!)

Loving the Prophet ﷺ is an obligation upon this nation. [And from that which it comprises of is] defending him ﷺ. Let the Muslim beware of looking at the poisonous drawings that mock the greatest of mankind, as the predecessors would warn against that. Shaykh Al-Islam (may Allah have mercy on him), said: "Talking about the subject of drawing and mocking the Messenger ﷺ is too hard upon my heart and tongue, and I avoid talking about that."

Part of loving him also is to obey him, and follow in his footsteps, and adopt his way. Allah (the Exalted and Glorious) said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ﴾

{Say, [O Prophet Muhammad ﷺ], "If you [really] love Allāh, then follow me; Allah will love you and forgive your sins. And Allah is Al-Ghafoor (All-Forgiving) and Ar-Raheem (The Most Merciful)."} [Aal-'Imraan: 31]

Also, part of loving him ﷺ is to not exaggerate in his praise in an excessive manner that constitutes raising him above the status of being a messenger and slave of Allah. He ﷺ said: "**Do not exaggerate about me as the Christians exaggerated about the son of Maryam [‘Isa, peace be upon him], for I am no more than His slave, so say: 'the slave of Allah and His Messenger'.**" (Narrated by Al-Bukhaari).

The honour and power of the Muslims is according to their level of obedience to him. The slave's success in this world and the next is dependent on adhering firmly to his way. And misery is in not believing in him, mocking him and his religion, and

belittling the Great Book of Allah [i.e. the Quran].

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾

{Indeed, We support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand} [Al-Ghaafir: 51]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions.

Amma ba'd (To proceed):

Ayyuhal Muslimoon (O Muslims!)

From Allah's support for his prophets was drowning Fir'awn in Al-Muharram – Allah's month. This was because of his disbelief and mockery of Musa (peace be upon him). Allah has legislated fasted the tenth day of this month, as a means of gratitude to Allah for granting victory to his allies. Ibn Abbas (may Allah be pleased with him and his father), said: "When the Messenger of Allah ﷺ came to Madinah, he found the Jews fasting on the Day of Ashoora [i.e. the 10<sup>th</sup> of Muharram]. The Messenger of Allah asked them, '**What is this day that you fast?**' They said, 'This is a significant day on which Allah saved Moosa and his people, and drowned Pharaoh and his people, so Musa fasted on this day out of gratitude to Allah, and we also fast on this day. So, the Messenger of Allah ﷺ said: '**We have more right to Musa than you**'; so, he fasted on this day and enjoined [the Muslims] to fast too. (Agreed upon). Muslim narrated from Abu Qataadah (may Allah be pleased with him) that the Messenger of Allah ﷺ was asked about fasting on the Day of Ashoora. He replied, "**I hope [that fasting it] will expiate for the sins of the year that came before it**". He was determined to fast the day before it [as well], in order to oppose the People of the book. He ﷺ said, "**If I live until next year, I will certainly fast the ninth**".

Therefore, it is recommended for the Muslims to fast the tenth [of Muharram], following the example of the prophets and seeking Allah's reward. [It is also recommended for them] to additionally fast a day before or after, in opposition to the Jews, and in accordance with what has been established in the Sunnah.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## Happiness lies in following the Prophet ﷺ <sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, and be conscious of Him in secret and in open.

Ayyuhal Muslimoon (O Muslims!)

Allah created the creation to worship him alone, so they could live in the shade of Tawheed with tranquillity, prosperity, and safety. Before the sending [of Prophet Muhammad ﷺ] people were engulfed in misguidance. They would worship idols, bury their daughters alive, and devour each other's wealth unjustly. They lived in fear because of [their] polytheism. They saw bad omens in certain months and birds. Abu Rajaa Al-'Ataaridi described their state by saying, "We would worship a [particular] stone. But if we found a stone better than it, we threw the first one away and took the new one. If we could not find a stone, we would gather a pile of soil. Then we would bring a sheep milk it over that soil, and then circumambulate around it." (Narrated by Al-Bukhaari).

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<sup>1</sup> This sermon was delivered on Friday the 9<sup>th</sup> of Jumada-Al-Ula 1431AH, in Al-Masjid An-Nabawi.



They became fed up with their false acts of worship, and their disgusting customs. Thus, they were waiting the sending of the Messenger that 'Isaa Ibn Maryam had given glad tidings of, [so he would come] and save them from this state they were in.

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ﴾

{And they swore by Allah their strongest oaths that if a warner [Messenger] came to them, they would be more guided than [any] one of the [previous] nations} [Al-Faatir: 42]

Therefore, Allah chose a man from amongst them [and made him a messenger]. He was the best of them in lineage and intellect. He was the most complete of them in his characteristics. He was brought up on honesty, trustworthiness, chastity and humbleness. His people knew his praiseworthy characteristics before his sending [as a prophet]. He, (the Most Mighty and Majestic), said:

﴿أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ﴾

{Or did they not know their Messenger, and so they denied him?} [Al-Muminoon: 69]

Allah magnified his status, raised his remembrance, and forgave his sins. He protected him, and specified him with Al-Maqaam Al-Mahmood and Al-Kawthar [i.e. a place and a river in paradise]. He was raised up to the heavens, to a level where he heard the sound of the pens. He [Allah] spoke to him without an intermediary. He subjugated the angels for him, so they fought alongside him in [the Battles of] Hunayn and Al-Ahzaab. And Allah and His angels were with him in Badr.

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ﴾

{[Remember, O Prophet Muhammad ﷺ], when your Lord

revealed to the angels, "I am with you".} [Al-Anfaal: 12]

Allah took a covenant from his messengers that if they were to reach [the advent of] Muhammad ﷺ, they would follow him. The Jinn rejoiced at his call, and commanded one another to follow him. When he arrived in Madinah Baraa Ibn 'Aazib (may Allah be pleased with him), said: "I never saw the people of Madinah rejoice for anything more than they did for the [arrival of] Allah's Messenger ﷺ. They rejoiced so much that I saw the girls and boys saying, 'This is the Messenger of Allah (peace and blessings of Allah be upon him), he has come.'" (Narrated by Al-Bukhaari).

He faced various trials and many difficulties in spreading the religion. He was driven out of his hometown, and trapped in the valley. His teeth were broken and his head was wounded until blood flowed from it. His companions were killed, and the polytheists planned to assassinate him. The confederates allied against him, and he would say, "**Verily I was harmed and frightened in the path of Allah when no one else was [i.e. at the beginning of Islam].**" (Narrated by Ahmad).

Allah commanded that the Prophet ﷺ be obeyed and followed. He (The Glorified) said:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾

{And We did not send any messenger except to be obeyed by permission of Allah} [An-Nisaa: 64]

His speech was divine inspiration, and his joking was true. It was said: "O Messenger of Allah! Verily, you joke with us! He replied, '**Indeed, I do not say anything but the truth.**'" (Narrated by At-Tirmidhi)

No one has legislation after him. Allah (The Glorified) said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

{It is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, that they should [thereafter] have any [other] choice about their affair.} [Al-Ahzaab: 36]

Ibn Katheer (may Allah have mercy on him), said: "Words and actions are judged against his words and actions. Whatever is in accordance with those of his is accepted, and whatever opposes them is rejected."

Guidance and success are attained through following him. He ﷺ said: "**I have left you with two things. You will not be misguided [as long as you hold onto them]: the Book of Allah, and my Sunnah [i.e. way/path]**". (Narrated by Al-Haakim). Imaam Maalik (may Allah have mercy on him), said: "The Sunnah is like the Nooh's ark. Whoever boards it is saved, and whoever stays behind is destroyed." Whoever does not follow him will be regretful. Allah (the Most Exalted), said:

﴿وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾

{And [remember] the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way"} [Al-Furqaan: 27]

The Companions (may Allah be pleased with them) knew the status of the Prophet ﷺ. Therefore, they honoured and magnified him. Uwrah Ibn Az-Zubayr (may Allah be pleased with him), said: "If he commanded them with something, they would rush to fulfil that command. If he spoke, they would lower their voices. And they would not glance at him sharply." (Narrated by Al-Bukhaari). They were silent when he spoke. Abu Sa'eed Al-Khudri (may Allah be pleased with him), said: "The people would

be silent then he spoke, as if there were birds on their heads." They would obey his commands. Abu Bakr (may Allah be pleased with him), said: "I do not leave off anything that the Messenger of Allah ﷺ used to do. I fear that I would become deviated if I left off any of his commands." (Narrated by Muslim).

His legislation – by the praise of Allah – is complete in all respects. Allah (the Exalted and Glorious) said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾

{This day I have perfected for you your religion} [Al-Maaidah: 3]

From his commandments was: "**Upon you is [to follow] my way**". [Narrated by At-Tirmidhi]. Abu Dharr (may Allah be pleased with him), said: "The Messenger of Allah left us, and there was not a bird that flies with its wings except that we knew something about it."

Whoever prioritises his intellect and desires over the Sunnah of Allah's Messenger will go astray, and the Companions (may Allah be pleased with them) would prefer following over their opinions – despite with high intellect and understanding of the texts -. Umar (may Allah be pleased with him) kissed the Black Stone and said: "Verily, I know that you are a stone. You do not harm nor benefit. Were it not that I saw the Prophet ﷺ kiss you, I would not have kissed you." And Ali (may Allah be pleased with him) said, "If the religion was based on intellect, the bottom of the leather sock would be more worthy of being wiped than the top." Ibn Al-Qayyim (may Allah have mercy on him), said: "From proper etiquette with the Prophet ﷺ is to not consider his statements as being problematic. Rather, people's opinions are to be considered problematic by his statements. His texts [mentioning his statements or actions] are not to be opposed

with analogy. Rather, all analogies become null and are left for those texts. Nor is his speech distorted from its true meaning because of the false imagination of people that call it 'what is understood by means of intellect'. Accepting what he came with does not require anyone's agreement."

Allah has threatened the one who opposes his command with calamities and punishment. He (The Glorified) said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

{So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them.} [An-Noor: 63]

His religion ﷺ is strong. Whoever attacks, mocks, or criticises any part of it will be destroyed. He (The Glorified) said:

﴿قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ \* لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

{Say, "Was it Allah, His verses, and His Messenger that you were mocking?" Make no excuse! You have disbelieved after your belief} [At-Tawbah: 65-66]

Ayyuhal Muslimoon (O Muslims!)

After the death of the Prophet ﷺ, the Companions travelled throughout the lands to gather what they had missed from his traditions. Jaabir (may Allah be pleased with him), said: "A Hadeeth reached me from a man that had heard it from the Messenger of Allah ﷺ. So I purchased a camel and tied my saddle to it. Then, I travelled for a month until I reached this man in Ash-Shaam." Then he took the Hadeeth from him [directly].

The scholars protected his Sunnah for the people throughout time, and lay foundations and principles for it, by

authoring various books. They faced great difficulties and dangers in doing so, and mind-blowing instances of patience and endurance were recorded in history by them. Ibn Al-Jawzi (may Allah have mercy on him), said: "Imaam Ahmad travelled the world for years in authoring Al-Musnad." And Baqi Ibn Makhlad (may Allah have mercy on him) travelled from Andalusia to Baghdad by foot, so that he could hear Hadeeth from Imaam Ahmad.

Adhering to the Sunnah and following it in places where doubts are thrown about is even more emphasised and necessary. Ibn Hajar (may Allah have mercy on him), said: "Opinions are not considered – even if they are strong – with the presence of a Sunnah that contradicts them".

Therefore, the duty of the servant is to give precedence to the revelation over the intellect; to magnify the Sunnah of the Prophet ﷺ in the hearts; to receive it with acceptance and contentment; and to submit to it completely.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ﴾

{O believers! Obey Allah and His Messenger and do not turn away from him while you hear [his order].} [Al-Anfaal: 20]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Ayyuhal Muslimoon (O Muslims!)

Allah preserved the Sunnah of His Prophet ﷺ, and therefore it reached us as an honourable legislation. The Prophet ﷺ said: "**I have left you upon a clear path, it's night is like its day. No one deviates from it except the one who is doomed**". (Narrated by Ibn Abi 'Aasim). Success lies in acting according to his commandment, "**Upon you is [to follow] my way, and the way of the Rightly Guided Caliphs after me. Hold on to it, and bite it with your molar teeth**". (Narrated by At-Tirmidhi). Umar Ibn AbdulAzeez (may Allah have mercy on him), said: "Upon you is to adhere to the Sunnah, for it is a protection for you – by the permission of Allah."

Magnifying the Sunnah of the Prophet ﷺ necessitates submission, not seeking guidance from other than him, and following what he conveyed from his Lord in an excellent manner. And there is no happiness, guidance, or salvation in this world or the Hereafter except by following the Book of Allah and the Sunnah of His Prophet ﷺ - in belief, statements and actions – and being steadfast and patient upon that until death.

The right of the Prophet ﷺ upon his ummah is that they convey his message to mankind according to what he came with. He ﷺ said: "**Convey from me, even [if it is] one verse**" (Narrated by Al-Bukhaari).

So, strive in the obedience of your Lord, and in conveying the Sunnah of your prophet, and in following the best of guidance – the guidance of Prophet Muhammad ﷺ.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...



## **The character of the Prophet (May Allah's peace and blessings be upon) <sup>1</sup>**

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, and be conscious of Him in secret and in open.

Ayyuhal Muslimoon (O Muslims!)

Allah honoured the children of Adam and favoured them immensely over much of his creation. He chose from them those whom He singled out with prophethood and messengership. And from them He chose the best of them: our prophet Muhammad Ibn Abdullaah. He was the best of Banu Hashim, who were the best of Quraysh. Therefore, he was the best of the best. Allah selected him for this nation, to guide them to Allah's upright religion and His straight path; so his life was worship and gratitude, calling to Allah, trials and patience. He adorned himself with high morals and optimism. His characteristics were excellent and his life was full of benefits. Ibn Al-Qayyim (may Allah have mercy on him) said: "The servant's necessity for knowing the Messenger and what he brought (his message), as well as believing in what he informed of and obeying his commands, is greater than every [other] necessity"

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<sup>1</sup> This sermon was delivered on Friday the 14<sup>th</sup> of Sha'ban 1432AH, in Al-Masjid An-Nabawi.

There is no good except that he guided the ummah towards it. Nor is there any evil except that he warned them from it. He ﷺ stated about himself, "**Whatever I have of good I will never withhold from you.**" (Agreed upon).

He spent almost half of his prophethood calling to one matter, which was the greatest command of Allah [i.e. At-Tawhid – the Oneness of Allah]. Allah will place the one who does not accept it in the Hellfire eternally, and forbid paradise for him. He began his message with this command. He stood on Mount Safa and said to Quraysh, "**Say: 'Laa ilaaha Illaa Allah (there is none worthy of worship except for Allah)' you shall prosper.**" He spent ten years in Makkah calling to nothing other than this. Then he called to the rest of the laws [of Islaam] alongside it until his death. He promised the one who fulfils it with a supplication from him that would be accepted on the Day of Resurrection. He said: "**Every prophet has a supplication that is accepted, and all the prophets have hastened in making this supplication. However, I have saved my supplication as an intercession for my ummah on the Day of Resurrection. If Allah wills, it is for those of my ummah that die without associating any partner with Allah.**" (Agreed upon).

He would worship Allah abundantly, and fulfil his obedience and worship in the best way. His feet would crack from the length of his standing [in prayer]. In a single rak'ah (unit) of prayer he read [the surahs] Al-Baqarah, Aal-'Imraan and An-Nisaa. He would recite the Quraan with a beautiful voice. Al-Baraa (may Allah be pleased with him) said, "I heard the Prophet ﷺ reciting in the Isha prayer:

﴿وَالَّتَيْنِ وَالزَّيْتُونِ﴾

{By the fig and the olive} [At-Teen: 1]

I never heard anyone with a more beautiful voice or recitation than him." (Agreed upon).

He was humble and submissive to Allah. When he prayed, his chest would produce a sound like that of a boiling of a cauldron because of his weeping. His tongue would be remembering Allah continuously. 'Aaishah (may Allah be pleased with her) said: "The Prophet ﷺ would remember Allah in all his circumstances." (Narrated by Muslim). Ibn Umar (may Allah be pleased with him and his father) said: "We would count that the Messenger of Allah ﷺ would say a hundred times in a single gathering: 'O my Lord! Forgive me, and accept my repentance. Verily you are At-Tawwaab (The One Who guides his slaves to repentance, and accepts it from them) Ar-Raheem (The Merciful)'"

He loved the prayer and would advise with performing it. Anas (may Allah be pleased with him) said: "Most of the Prophet's (ﷺ) advice at the time of his death was: 'the prayer, and what your right hands possess'. Even when his soul was leaving his body, and he was barely able to express it with his tongue" (Narration by Ahmad).

He would encourage the young Companions to perform voluntary prayers. He said to Abdullah Ibn Umar (may Allah be pleased with him and his father) – who was a young boy, "**How excellent a man is Abdullah if only he was to [perform the voluntary prayer] at night.**" (Agreed upon).

He had a great level of certainty in Allah. He was certain that Allah's speech is a cure. If he became sick, he would treat himself with the speech of Allah. 'Aaishah (may Allah be pleased with her), said: "If he was suffering [from some illness] he would read Al-Mu'awwidhaat [i.e. the last two chapters of the Quran] upon himself and spit dryly". (Agreed upon).

He would venerate the Messengers [that came] before him. A man once said to him, "O best of creation!" He replied, "**That is [Prophet] Ibraaheem!**". (Narrated by Muslim).

He forbade extravagance with regards to himself. He said, "**Do not exaggerate about me as the Christians exaggerated about the son of Maryam [i.e. Prophet 'Isa], for I am no more than His [Allah] slave, so say: 'the slave of Allah and His Messenger'**". (Narrated by Al-Bukhaari).

He would call everyone to this religion [i.e. Al-Islam], even a young person. He visited a sick Jewish boy, and sat by his head. He said to the boy, "**Accept Islaam**", so he accepted Islam. (Narrated by Al-Bukhaari). He would behave humbly with the young and plant Aqeedah [i.e. the correct Islamic belief] in his heart. He said to Ibn Abbaas (may Allah be pleased with him and his father), "**O young man! I will teach you some words [of advice]. Be mindful of Allah and Allah will protect you. Be mindful of Allah, and you will find Him supporting you. If you ask, ask from Allah [alone]. If you seek help, seek help from Allah [alone].**" (Narrated by At-Tirmidhi).

He was soft in teaching his companions and would make his love for them apparent. He took Mu'aadh by the hand and said to him, "**Verily, I love you.**" Mu'aadh replied, "May my parents be sacrificed for you O Messenger of Allah! And I love you." The Prophet ﷺ said, "**I advise you O Mu'aadh that you do not leave off saying [the following words] at the end of every prayer, 'O Allah! Help me to remember You, be grateful to You, and to worship you properly'**" (Narrated by Abu Dawood).

He was not harsh nor arrogant. Rather, he was open-hearted to everyone. A man entered whilst he was delivering a sermon, and said to him, "O Messenger of Allah, [I am] a stranger who has come to ask about my religion, for I do not know what my religion

is". The man then said, "The Messenger of Allah (blessings and peace of Allah be upon him) turned to me and left his khutbah. He came to me, and a chair was brought; I thought its legs were made of iron. He sat on it and started teaching me from what Allah had taught him, then he went back and completed his khutbah" (Narrated by Muslim).

He was soft and affectionate with the young. Maalik Ibn Al-Huwayrith (may Allah be pleased with him) said, "We came to the Prophet ﷺ and we were a group of young men of approximately equal age. We stayed with him for twenty nights. Then he thought that we were yearned for our families, and he asked us about whom we had left behind to look after our families, and we told him. He was kind-hearted and merciful, so he said, '**Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers.**'" (Agreed upon).

He was gentle in character. He was not obscene or vulgar in his words, and he was shyer than a virgin in her chamber. His hand was restrained, he never hit anyone in his life. 'Aaishah (may Allah be pleased with her) said, "The Messenger of Allah ﷺ never hit anyone, not [even] a woman or a servant, unless he was [fighting] in the way of Allah." He would not take revenge for himself, but rather he would forgive and pardon. If he were given the choice between two matters, he would choose the easier option so long as it was not a sin, and he was the furthest of people from it if it was a sin.

He had a cheerful face. Jareer Ibn Abdullah (may Allah be pleased with him) said, "The Messenger of Allah ﷺ never saw me, except that he smiled."

He would maintain the ties of kinship, speak the truth, and help the needy. Khadeejah (may Allah be pleased with her) said

to him, "You uphold the ties of kinship, speak truthfully, help the poor and destitute, serve your guests generously and assist those who are stricken by calamity."

He was dutiful to his mother. He visited her grave, and wept; and make those around him weep. He said, "**I asked my Lord for permission to pray for forgiveness for her, and He did not grant me permission to do that, and I asked Him for permission to visit her grave, and He gave me permission.**" (Narrated by Muslim).

He would advise to take care of the neighbour, and encourage to honour him and be a good neighbour. He said to Abu Dharr (may Allah be pleased with him). "**When you cook broth, increase the water [to give some to your neighbour], and fulfil your duty to your neighbour.**" (Narrated by Muslim)

He was soft-hearted and gentle with those under his authority. Anas (may Allah be pleased with him) served him for ten years, and the Prophet ﷺ never once said 'uff' to him. Nor did he ever say to something he did: 'Why did you do such-and-such?'. Or "Why did you not do such-and-such?"

He was merciful to the weak and sick. He ordered those who lead them in prayer to shorten the prayer for their ease. He was kind with the people and extremely patient. A Bedouin urinated in his Masjid out of ignorance, so a people took a hold of him [to beat him or harm him]. So he said to them, "**Leave him, and pour a bucket of water over his urine, for you have been sent only to make things easy and not to make things difficult.**" (Narrated by Al-Bukhaari).

He would give to others in abundance. He would not turn away anyone who asked him or a needy person. Hakeem Ibn Hizaam (may Allah be pleased with him) said, "I asked the Messenger of Allah ﷺ, so he gave me. Then I asked him [again] and he gave me [more]. Then I asked him [again] and he gave me

[even more]". (Agreed upon). He was extremely generous. He gave a man that came to him all the sheep between two mountains. And once a man saw him wearing a cloak, so he said to the Prophet ﷺ, "Give it to me to wear it, how beautiful it is!" So, the Prophet ﷺ gave it to him. (Narrated by Al-Bukhaari).

He was pure, and would not eat except that which is pure. He would avoid all doubts regarding food and drink. He ﷺ said, "When I return back home to my wives, **I may find a date on my mattress, so I pick it up to eat it. But then I throw it away fearing that it may be from the sadaqah (charity)**". (Agreed upon).

He would honour his companions and magnify their status – even if they were young in age. He said about Usaamah Ibn Zayd – at a time when he had not reached eighteen years of age, "**I advise you regarding him, for verily he is from the righteous amongst you.**" (Narrated by Muslim). If one of them became sick, he would visit him and be saddened by his affliction. He visited Sa'd Ibn 'Ubaadah and found his illness to be severe, so he cried.

He was loyal to his companions. He never forgot their virtue and selflessness. On the last day he ascended the pulpit he said, "**I advise you regarding the Ansaar<sup>1</sup>, for they are my close companions that I trust and depend upon. They have fulfilled their duty, and what remains is what is for them [i.e. their reward]. Accept from their good-doer, and overlook the one who does wrong from amongst them.**" (Narrated by Al-Bukhaari).

He never forgot all the great things Khadeejah (may Allah be pleased with her) did for him, as well as her generous spending, and high intellect. Therefore, he would mention her in a good

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<sup>1</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]

manner after her death, and he would maintain ties with her relatives, and be good to her friends.

He commanded that all the doors to the masjid be blocked, except that of Abu Bakr (may Allah be pleased with him) out of fulfilment and loyalty towards him.

Despite the great responsibility of the prophethood that he was entrusted with, he would treat his family beautifully and was kind to them. When he would enter the house, "he was in the service of his family . And when the prayer time came, he would go out to it." (Narrated by Al-Bukhaari).

He was soft with his children and grandchildren, and would honour them. "When his daughter Faatimah would enter, he would stand for her, take her by the hand and sit her in the place he was sitting." (Narrated by Abu Dawood). He would place Al-Hasan on his shoulder and say, "**O Allah! Verily I love him, so love him.**" (Agreed upon). He came out to his companions, whilst his granddaughter Umamah was on his shoulder. Then he led them in prayer, "So when he bowed, he would put her down, and when he rose, he would pick her up." (Agreed upon).

‘Uthmaan (may Allah be pleased with him) described the way in which the Prophet ﷺ would deal with his companions. He said, "We accompanied the Messenger of Allah ﷺ when travelling and not travelling. He used to visit our sick, attend our funerals, fight with us, and comfort us with whatever means he could." (Narrated by Ahmad).

He tasted the hardships of life, and the most bitter of what it had to offer. ‘Aishah (may Allah be pleased with her) said, "A woman came to me with two daughters of hers. She asked me [for something of charity], but she did not find anything with me but a single date." (Agreed upon). He tied a stone to his stomach out of hunger. ‘Umar (may Allah be pleased with him) said, "I saw



the Messenger of Allah ﷺ spending the whole day suffering because of hunger, and he could not even find dates of an inferior quality with which he could fill his stomach" (Narrated by Muslim).

He faced the most severe difficulties and adversities. He grew up an orphan. He was driven out of his homeland and boycotted in the valley for three years. He hid in a cave [fearing the polytheists]. Six of his children died [in his lifetime]. The polytheists of Makkah followed him to Madinah – his place of migration, and they fought against him. The hypocrites plotted against him. He was poisoned and bewitched. He would say, **"Verily I was harmed and frightened in the path of Allah when no one else was [i.e. at the beginning of Islam]"** (Narrated by At-Tirmidhi)." Despite all that he faced from these calamities and other than them, he was always optimistic throughout his life and would say, **"I like optimism: a good pure word."** (Agreed upon).

He turned away from this world, and hoped for that which is with Allah [of reward]. He would say, **"What have I to do with the world? I am like a rider who had sought shade under a tree, then went away and left it"**. (Narrated by At-Tirmidhi). Therefore, he parted this world and did not leave behind any of its vanities. 'Aaishah (may Allah be pleased with her) said, "The Messenger of Allah ﷺ did not leave behind a dirham, nor a dinar, nor a sheep, nor a camel. Nor did he bequeath anything". (Narrated by Muslim). Ali (may Allah be pleased with him) said describing him, "I never saw anyone like him." (Narrated by Ahmad).

**Wa Ba'd, Ayyuhal Muslimoon! (To conclude, O Muslims!)**

Indeed, the Prophet ﷺ fulfilled the responsibility of [conveying] his message, and he sincerely advised his nation. He said, **"The example of me and you, are that of a man who lit a fire, and grasshoppers and moths started falling into it, and he**

**tried to push them away. I am seizing your waistbands and trying to pull you away from the Fire but you are trying to get away from my hand."** (Narrated by Muslim).

From his nation's duties to him, is to fulfil his rights [over them], of believing in him and that which he came with [i.e. religion of Islam]. He said, **"No one of this nation, Jew or Christian, hears of me then dies without having believed in that with which I was sent [i.e. Islam], except he will be one from the people of the Hellfire."** (Narrated by Muslim).

From his ﷺ rights is to love him more than anyone and anything else. He said, **"None of you [truly] believes until I am dearer to him than his father, his son, and all mankind."** (Agreed upon).

From the duties of the ummah towards him, is to obey his commands and avoid that which he prohibited. He ﷺ said, **"All of my ummah will enter Paradise except those who refuse."** They said, "O Messenger of Allah, who would refuse!?" He said, **"Whoever obeys me will enter Paradise and whoever disobeys me has refused."** (Narrated by Al-Bukhaari).

From the foundations of the testimony to his messengership, is to only worship Allah in the way He legislated. He ﷺ said, **"Beware of the newly invented matters [in religion, i.e. Bid'ah]"** (Narrated by Abu Dawood).

Part of loving him is to read about his biography, knowing his guidance in every situation, as well as spreading his call throughout the horizons. Also, for the Muslim to call to that which he called towards, i.e. the oneness of Allah and the commands, virtues and excellent qualities of the religion. For, whoever makes the Prophet ﷺ his role-model in his worship and dealings, has attained success and contentment.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ  
وَذَكَرَ اللَّهَ كَثِيرًا﴾

{Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often.} [Al-Ahzaab: 21]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

### Ayyuhal Muslimoon (O Muslims!)

The happiness in this world and the next is by obedience to him ﷺ. Guidance, power, honour and salvation are all according to how much he is followed. Allah (the Most Exalted and Majestic) said:

﴿وَإِنْ تَطِيعُوهُ تَهْتَدُوا﴾

{And if you obey him, you will be [rightly] guided} [An-Noor: 54]

Whoever obeys him will have his religion rectified, his worldly life improved and his chest expanded. Whoever loves to be in the company of the Prophet ﷺ in the Hereafter, let him follow his path; and turn away from whatever opposes or reduces the testimony to his message. Allah (Glorified is He) said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾

{And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous. And how excellent these companions are!} [An-Nisaa: 69]

Thereafter, know that Allah has commanded you to invoke

His peace and blessings upon His Prophet...

## The rights of the Prophet (May Allah's peace and blessings be upon) <sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, for [a person's] bliss lies in following guidance, and misery lies in following desires.

Ayyuhal Muslimoon (O Muslims!)

Allah's favours and blessings upon his servants are extremely great, and from the greatest of His blessings was sending messengers [to them], acquainting [them] about Him and calling them to His oneness. They are the intermediaries between Allah and His creation in [knowing] His commands and prohibitions, and they were the ambassadors between Him and his servants. Allah (Glorified is He), said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

{And We certainly sent a messenger to every nation, [saying], "Worship Allah and avoid false deities."} [An-Nahl: 36]

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<sup>1</sup> This sermon was delivered on Friday the 3<sup>rd</sup> of Rabi-al-Aakhir 1436AH, in Al-Masjid An-Nabawi.

There is no way to [reaching] happiness in this world and the Hereafter except at their hands. Nor is there a path to comprehensively knowing good from evil except through them. Allah's pleasure will never be attained except through their path. Shaykh Al-Islaam (may Allah have mercy on him), said, "The prophethood is a necessity for the servants that they cannot do without. Their need for it is greater than their need for anything else. The prophethood is the world's soul, light and life. The people of the world will not remain except as long as the remnants of the Messengers are amongst them. When they completely disappear, Allah will destroy the upper and lower worlds, and establish the Day of Resurrection".

The best of the Messengers was our prophet Muhammad ﷺ. The honour of this ummah and its high status is because of him. Ibn Katheer (may Allah have mercy on him) said, "This ummah is only at the forefront of all good because of their Prophet Muhammad ﷺ." Because of his excellence, his Companions were the best of the companions any prophet had. His generation was the best of all generations, and they were not favoured [with this] except because of him. And due to Allah's favour over him, He will be the messenger with the most followers on the Day of Resurrection.

Allah selected him from amongst the people, and thus he is the leader of Adam's children. And Allah chose him above all the creation, and thus he is the best of them. He ﷺ said, "**Verily, Allah chose Kinaanah from the children of Ismaa'eel. And he chose Quraysh from Kinaanah. And he chose Banu Haashim from Quraysh. And he chose me from Banu Haashim.**" (Narrated by Muslim).

Allah magnified him. He took an oath by his life. In His book, He did not call him with just his name as [He did with] the other Prophets, rather He did not call him except with the title of

prophethood or messengership. Allah expanded his chest, forgave his sins and elevated his mention. Allah took a covenant from the other Prophets to believe in him. He (the Glorified) said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا﴾

{And [remember], when Allah took the covenant of the prophets, [saying], "Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what is with you, you must believe in him and support him." [Allah] said, "Do you affirm this covenant and accept this commitment?" They said, "We have acknowledged it."} [Aal-'Imraan: 81]

Ibn Katheer (may Allah have mercy on him) said, "He is the greatest Imaam. If he existed in any era, it would be obligatory to obey him. He is given precedence over all the Prophets, and for this reason he was their Imaam [in prayer] on the night of Al-Israa [i.e. the Night Journey] when they gathered in Bayt Al-Maqdis."

Allah sealed the Prophets and Messengers with him.

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

{Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and seal of the prophets [i.e. the last of them].} [Al-Ahzaab: 40]

And Allah completed the religion through him.

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

{This day I have perfected for you your religion and



completed My favour upon you and have approved for you Islam as [your] religion.} [Al-Maaidah: 3]

Allah aided him with signs, revealed to him the best book [Quraan], protected his religion, and promised to aid him and grant him victory.

Believing in him ﷺ, loving him and accepting [that which he came with] are from the foundations of the religion. Testifying to his prophethood has been coupled with testifying to Allah's oneness. Allah sent him to the Arabs and non-Arabs, as well as Mankind and the Jinn [alike]. He (Glorified is He) said:

﴿قُلْ يَٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

{Say, [O Prophet Muhammad], "O mankind! Indeed I am the Messenger of Allah to you all"} [Al-A'raaf: 158]

Allah sent him as a mercy to the Worlds, so they gained benefit from his message. He was especially merciful to the believers. He (Glorified is He) said:

﴿وَرَحْمَةً لِّلَّذِينَ ءَامَنُوا مِنْكُمْ﴾

{And [he is] a mercy to those who believe among you} [At-Tawbah: 61]

He did not leave any good except that he guided his ummah towards it, and no evil except that he warned them against it. He ﷺ said, "**Whatever I have of good I will never withhold from you.**" (Agreed upon).

Whoever does not believe or follow the Prophet ﷺ, has been threatened by Allah with the Hellfire. Allah (the Most Exalted and Majestic) said:

﴿وَمَن لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا﴾

{And whoever does not believe in Allah and His Messenger, then We surely have prepared for the disbelievers a blazing Fire.} [Al-Fath: 13]

It is obligatory for the People of the Book - [i.e. the Jews and Christians] – to believe in him and follow him. He ﷺ said, "**By the One [Allah] in Whose hand is Muhammad's soul. No one of this nation, Jew or Christian, hears of me then dies without having believed in what I was sent with [i.e. Islam], except he will be one from the people of the Hellfire.**" (Narrated by Muslim).

Mankind cannot do without belief in the Prophet ﷺ, and obeying him in every time and place – night and day, in travel and residence, in open and in secret, in groups and as individuals -. Shaykh Al-Islaam (may Allah have mercy on him) said, "They are more in need of this than [their need for] food and drink. Rather, [their need for this is even greater than their need for] breathing! For verily, if they leave this [they are subject to the punishment of the] Hellfire; for that is the recompense of those who deny the Messenger ﷺ and turn away from his obedience."

Allah purified us through His Prophet ﷺ, and taught us that which we did not know. Allah (the Most Exalted and Majestic) said:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

{It is He who has sent among the unlettered [people] a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book [i.e. the Quran] and wisdom [i.e. the Sunnah] - although they were before in clear error.} [Al-Jumu'ah: 2]

Ash-Shaafi'ee (may Allah have mercy on him) said, "There is

no worldly or religious blessing that we have – apparent or hidden, nor is anything disliked regarding them repelled, except that Muhammad ﷺ was the reason for that. [He is] The leader towards good and guidance."

The servant's belief in the Prophet ﷺ is not proper except with obedience to him.

﴿مَنْ يُطِيعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

{Whoever obeys the Messenger has truly obeyed Allah.} [An-Nisaa: 80]

Allah commanded to obey him in more than thirty places in the Quraan. He coupled His obedience with obedience to the Prophet ﷺ, and [similarly] coupled opposing Him to opposing the Prophet ﷺ. Whoever obeys him has become successful.

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

{And whoever obeys Allah and His Messenger, has truly achieved a great success.} [Al-Ahzaab: 71]

The greatest characteristic of piety, and the most emphasised of them, and the foundation of all of them is to single out Allah in worship, and single out the Messenger ﷺ in following. Allah (the Most High) said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

{Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it.} [Al-Hashr: 7]

A person's [true] live and their happiness lies in this. He (the Most High) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

{O you who have believed, respond to Allah and His Messenger when he calls you to that which gives you life.} [Al-Anfaal: 24]

On the other hand, trials and tribulations lie in opposing him. Allah (the Most Exalted and Majestic) said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

{So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them.} [An-Noor: 63]

Allah will humiliate whoever opposes the Messenger [ﷺ]. Allah (the Most High) said:

﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ۖ أُولَٰئِكَ فِي الْأَذَلِّينَ﴾

{Indeed, the ones who oppose Allah and His Messenger - those will be among the most humiliated.} [Al-Mujaadilah: 20]

Whoever turns away from his way [i.e. the Sunnah] has been threatened with the Prophet ﷺ disassociating from him. He ﷺ said, "**Whoever turns away from my way [i.e. the Sunnah] then he is not from me.**" (Agreed upon).

From the rights of the Prophet ﷺ is that we only worship Allah in the way he legislated, not by means of whims and innovations. And no one has [the right to] an opinion in front of the way [i.e. the Sunnah] of Allah's Messenger ﷺ. He ﷺ said, "**Whoever does any action that is not in accordance with this matter of ours, will have it rejected.**" (Narrated by Muslim).

Loving him is one of the greatest obligations in the religion. It is not sufficient to just have a basic love [for him], but rather it is obligatory that this love for him be greater than any love for the rest of the creation, even one's own self. He ﷺ said, "**None of**

**you [truly] believes, until I am dearer to him than his father, his son, and all mankind."** (Agreed upon). The servant will not attain the sweetness of faith except through this. He ﷺ said, "**There are three qualities, whoever possesses them will find the sweetness of faith: 1) when Allah and His Messenger are dearer to him than anyone else; 2) when he loves a person and only loves him for the sake of Allah; 3) and when he would hate to go back to disbelief as he would hate to be thrown into the fire.**" (Agreed upon).

True love [for him] becomes apparent in following [him]. Allah (the Most Exalted and Majestic) said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

{Say, [O Prophet Muhammad ﷺ], "If you [really] love Allāh, then follow me; Allah will love you and forgive your sins. And Allah is Al-Ghafoor (All-Forgiving) and Ar-Raheem (The Most Merciful)."} [Aal-'Imraan: 31]

And the one who has true love for him, will be resurrected with him in the Hereafter. A man came to the Messenger of Allah ﷺ and said, "O Messenger of Allah! What do you say regarding a man that loved a people, but did not match them [in their righteousness and actions]?" The Messenger ﷺ replied by saying, "**A person will be with whom he loves.**" (Agreed upon).

Part of loving him is to sincerely fulfil his rights by believing in him and that which he came with, along with holding firmly to his obedience, choosing his way [i.e. the Sunnah above all other ways], spreading his knowledge, venerating his command, loving his allies and having enmity towards his enemies. He ﷺ said, "**The religion is sincerity.**" The companions asked, "To whom?" He said, "**To Allah, to His Book, to His Messenger, and to the leaders of the Muslims and their common folk.**" (Narrated by Muslim).

Venerating and honouring him is one of the foundations of the religion, and one of the wisdoms of his mission. Allah (the Most High) said:

﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا \*  
لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

{Indeed, We have sent you [O Prophet Muhammad] as a witness, a bearer of good news, and a warner, so that you [people] may believe in Allah and His Messenger, support and honour him, and glorify Allah in the morning and evening.} [Al-Fath: 8-9]

Al-Haleemee (may Allah have mercy on him) said, "The rights of the Messenger of Allah ﷺ are greater, more honourable, and more binding upon us than the rights of the masters over their slaves, and fathers over their children. This is because Allah (the Most High) saved us through him from the Hellfire in the Hereafter. And through him Allah protected for us our souls, bodies, honour, wealth, families and children in this world. Therefore, Allah guided us through him to that which will lead us to Paradise if we obey him regarding it."

The greatest of those who know his station were his Companions (may Allah be pleased with them). Urwah Ibn Mas'ood (may Allah be pleased with him) said, " By Allah, I have been to the kings and to Kisraa, Qaysar and An-Najaashee. Yet, I swear by Allah, that I have never seen any of them respected by his companions as much as Muhammad ﷺ is respected by his companions. When he spoke, they would lower their voices, And they would not glance at him sharply, out of respect for him." (Narrated by Al-Bukhaari).

His companions were the most ones loved him the most. Amr Ibn Al-Aas (may Allah be pleased with him) said, "There was

no one more beloved to me than the Messenger of Allah ﷺ. And none was more respectable than him in my eyes. I was unable to look at him fully out of veneration for him. So, if I was asked to describe him, I would not be able to; because I could not bring myself to look at him fully." (Narrated by Muslim).

Whoever knows his way [i.e. the Sunnah], or hears of it and is fair with himself, cannot help but to respect him. The Christian Kings heard of him, so they venerated him. Hiraql said, And if I were with him, I would have washed his feet [out of reverence for him]." (Agreed upon). Ibn Hajar (may Allah have mercy on him) said, "Him specifically mentioning washing the feet is an indication that if he reached him safely, he would not seek power nor rank from him. Rather, all he would seek is that which would bring blessings."

The peak of [good] etiquette with the Messenger ﷺ is to completely submit to his commands, and to receive that which he informed of with accepting and believing [in it]. From proper etiquette with the Prophet ﷺ is to not consider his statements as being problematic. Rather, people's opinions opposing his statements are to be considered problematic. His statements are not to be opposed with analogy, and accepting what he came with does not require anyone's agreement." Ibn Al-Qayyim (may Allah have mercy on him) said, "The [relationship] between the intellect and the revelation is like that of the lay-person who follows, with the scholar that issues verdicts. Rather, it is less than that by a countless number of ranks." [i.e. the intellect is even more worthy of listening to and following the revelation, than the lay person is of following the scholar.]

From the greatest of his rights is to place him in the status that his Lord (the Most Exalted and Majestic) placed him in, i.e. servitude and prophethood. Therefore, he is not raised to the

level of lordship such that he is worshipped besides Allah. Nor is he degraded such that he is not followed.

Wa ba'd Ayyuhal Muslimoon (To conclude, O Muslims!):

Our Prophet Muhammad ﷺ truly is the Messenger of Allah ﷻ. Allah loves him and He commanded [us] to love him. Allah sent him and ordered us to believe in him. Allah aided him with signs, and commanded us to adhere to his law. And Allah honoured him, and commanded us to defend him. No one will enter Paradise except by believing in him, and following his tracks.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ  
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

{There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and kind and merciful to the believers.} [At-Tawbah: 128]. May Allah bless me and you by the Great Quran.



## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His servant and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Ayyuhal Muslimoon (O Muslims!)

The prophethood is necessary for the servant's betterment in his [worldly] life and his hereafter. Just as there is no good for him in his hereafter except by following the message [of Prophet Muhammad ﷺ], similarly there is no good for him in his worldly life except by following his message. Honour and glory lie in obedience to Allah and his Messenger ﷺ, and the more a person follows the Prophet ﷺ, the higher his rank will be.

Whoever hates the Prophet ﷺ or his way [i.e. the Sunnah] will be disgraced and humiliated by Allah. He (Glorified is He) said:

﴿إِنَّ شَانِكَ هُوَ الْآبَتُ﴾

{Indeed, the one who hates you is the one who is truly cut off [from all goodness]} [Al-Kawthar: 3]

Every nation venerates their prophet and his companions, and the greatest honour for this nation is the glorification of its Prophet and love of his Companions. Through this, it has its high standing, its happiness, and its precedence over [all other] nations.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## Answering Allah and His Messenger ﷺ <sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, for the best of provision is that which is accompanied by the fear of Allah; and the best action is that which is accompanied by sincerity for Al-Mawlaa (The Protector).

Ayyuhal Muslimoon (O Muslims!)

Allah created Mankind and the Jinn for His worship. He ordered them to obey His commands, and decreed happiness for those who obey Him. Worshipping Him (Glorified is He) is the fortress which anyone who enters is safe. Whoever performs his worship will be from those that achieve salvation. His worship is pure good, and entails no harm whatsoever. Allah (the Most High and Exalted) said:

﴿وَمَا ذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَانْفَقُوا مِمَّا رَزَقَهُمُ اللّٰهُ﴾

{What harm would have come to them if they had believed in Allah and the Last Day and spent from what Allah has provided for them?} [An-Nisaa: 39]

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<sup>1</sup> This sermon was delivered on Friday the 23<sup>rd</sup> of Rabi-al-Awwal 1435AH, in Al-Masjid An-Nabawi.

All good on Earth is due to obedience to Allah and His Messenger. On the other hand, the evil, pain and distress that afflicts a servant in himself is only due to opposing the Messenger ﷺ. Ibn Al-Qayyim (may Allah have mercy on him) said, "Whoever ponders over [the state of] the World, and the evil which takes place in it will come to know that the reason behind all this evil is opposing the Messenger ﷺ and leaving off his obedience."

From Allah's mercy to His servants is that He ordered them to obey him, so they can attain good. Allah said:

﴿اسْتَجِيبُوا لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ﴾

{Respond to your Lord before the coming of a Day from Allah that cannot be averted} [Ash-Shooraa: 47]

Therefore, the believers answered their Lord and became successful.

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

{The only response of the [true] believers, when they are called to Allah and His Messenger so he may judge between them, is to say, "We hear and obey." It is they who are the [truly] successful.} [An-Noor: 51]

And because of this Allah gave life to their hearts and their rank was elevated. He (the Most Glorious) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

{O you who have believed, respond to Allah and His Messenger when he calls you to that which gives you life.} [Al-Anfaal: 24]

Whoever hastens to obey his Lord, Allah will increase him in guidance to [the] guidance [he already has] Allah (Glorified is He) said:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

{As for those who are [rightly] guided, He increases them in guidance and blesses them with righteousness.} [Muhammad: 17]

Shaykh Al-Islam (may Allah have mercy on him) said: "The more a person follows our Prophet Muhammad ﷺ, the greater he will be in fulfilling Allah's oneness, and making the religion sincere for Him. Whereas, if he is far from following the Prophet ﷺ, his [level] of religiosity will decrease according to how far he is from it."

Whoever responds to His lord, will have his supplication answered. Allah (the Most High) said:

﴿وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

{And He answers [the supplication of] those who have believed and done righteous deeds} [Ash-Shooraa: 26]

﴿وَيَزِيدُهُمْ مِّنْ فَضْلِهِ﴾

{and increases [for] them from His bounty} [Ash-Shooraa: 26]

Rather, Allah will love him, have mercy on him, and enter him into Paradise. Allah (the Most Exalted and Majestic) said:

﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ﴾

{For those who have responded to their Lord is the best [reward, i.e. Paradise]} [Ar-Ra'd: 18]

The Messengers hastened to obedience and submission [to Allah]. Allah said to His close friend Ibraaheem (peace be upon him):

﴿أَسْلَمْتُ قَالِ أَسَلَمْتُ لِرَبِّ الْعَالَمِينَ﴾

{When his Lord said to him, "Submit", he said, "I have submitted to the Lord of the worlds."} [Al-Baqarah: 131]

Allah ordered him to slaughter his only son [Isma'il] with his own hand, so he laid him down on his forehead, and his son Ismaa'il said to him:

﴿يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

{He replied, "O my dear father! Do as you are commanded. Allah willing, you will find me steadfast".} [As-Saaffaat: 102]

Moosaa (peace be upon him) hastened to please his Lord, and he said to Him:

﴿وَعَجَلْتُ إِلَيْكَ رَبِّ لِتَرْضَى﴾

{And I have hastened to You, my Lord, so You will be pleased} [Taha: 84]

And Allah took a covenant from the prophets that if He sent our Prophet Muhammad ﷺ amongst them; they would believe in him and support him, and they said:

﴿أَقْرَرْنَا﴾

{We have affirmed [this covenant]} [Aal-'Imraan: 81]

Allah said to our Prophet Muhammad ﷺ:

﴿فُتً فَاذْهَبْ﴾

{Arise and warn.} [Al-Muddathir: 2]

Therefore, he went out to the people calling towards the oneness of Allah. And Allah said to him:

﴿فُتِلَّ إِلَّا قَلِيلًا﴾

{Arise [to pray] the night, except for a little} [Al-Muzzammil: 2]

And so he stood [in prayer] until his feet cracked.

The disciples of Eesaa (peace be upon him) complied with his request. Eesaa said to them:

﴿مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِثُ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ﴾

{"Who are my supporters for [the cause of] Allāh?" The disciples said, "We are supporters for Allah. We have believed in Allah"} [Aal-'Imraan: 52]

The Jinn encouraged one other to answer Allah's call [i.e. for Islam], [Allah mentioned in the Quraan that they said]:

﴿يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ﴾

{O our people! Respond to the caller of Allah and believe in him, He will forgive your sins and protect you from a painful punishment. } [Al-Ahqaaf: 31]

The Companions (may Allah be pleased with them) attained [Allah's] grace, by means of their companionship [to the Messenger ﷺ], as well as their sincerity and precedence in responding to Allah and his Messenger. Therefore, their status was elevated in the sight of Allah.

They were commanded to face the Ka'bah, so as soon as they heard this command they changed direction from Bayt Al-Maqdis towards it, whilst still in prayer. They did not delay fulfilling this command until their next prayer. The Prophet ﷺ

called for charity, so they gave generously from their precious wealth. Umar Ibn Al-Khattaab (may Allah be pleased with him) gave half of wealth, and Abu Bakr As-Siddeeq (may Allah be pleased with him) gave all of his. The Messenger ﷺ said, "**Whoever prepares 'the Army of Difficulty'<sup>1</sup> [by providing them with supplies] will have Jannah**" so Uthmaan Ibn Affaan (may Allah be pleased with him) did so. (Narrated by Al-Bukhaari).

Allah revealed his statement:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

{You will never achieve righteousness until you spend [in the way of Allah] from that which you love} [Aal-'Imraan: 92]

So, Abu Talhah (may Allah be pleased with him) stood to the Prophet ﷺ and said, "O Messenger of Allah! The most beloved of my wealth to me is [the garden of] Bayruhaa, and verily it is [now] charity for the sake of Allah." (Narrated by Al-Bukhaari).

The young Companions would worship Allah in the night prayer because of the indication of the Prophet ﷺ towards its virtue. He ﷺ said to Abdullaah Ibn Umar (may Allah be pleased with them both) whilst he was small, "**What an excellent man is Abdullah, if only he was to perform [voluntary] prayer at night!**" After this, Abdullah Ibn Umar would only sleep a small amount at night. (Agreed upon).

They sacrificed their souls for the Prophet ﷺ, out of obedience to Allah. Al-Miqdaad Ibn Al-Aswad (may Allah be pleased with him) came to the Prophet ﷺ whilst he was supplicating against the disbelievers, and he said, "We do not say as the People of Moosaa said:

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<sup>1</sup> [Translator's note: this refers to the army that was prepared to fight against the Romans in the expedition of Tabuk in 9AH. It was named as such as this was a time of difficulty for the Muslims.]

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

{So go, you and your Lord, and fight. Indeed, we are remaining right here} [Al-Maaidah: 24]

Rather we will fight alongside you from your right, left, front and back." Ibn Mas'ood (may Allah be pleased with him) said, "[Upon hearing this] I saw the Prophet ﷺ light up, and he was delighted by Al-Miqdaad's statement."

The Companions abstained from statements and actions when they heard the Prophet ﷺ prohibit them, and they never went back and forth regarding them. This was because of their full obedience to him. In the time of Al-Jaahiliyyah [i.e. before Islam], they would take oaths by their fathers and this was something they had very much become used to. But the Prophet ﷺ said, "**Indeed, Allah prohibits you from taking oaths by your fathers**". Umar (may Allah be pleased with him) said, "I swear by Allah! I did not take such an oath since I heard the Prophet ﷺ prohibit from doing so. Not on my own accord, and not even when quoting someone else." (Agreed upon).

In a day of famine, they had cooked some food. But they left it because of the prohibition of the Prophet ﷺ. During the Battle of Khaybar, domestic donkeys were permissible, so they cooked them. But then the caller of the Allah's Messenger ﷺ called out, "Verily, Allah and his Messenger forbid you from the meat of donkeys, for it is from the handiwork of Shaytaan." Anas (may Allah be pleased with him) said, "The pots – along with was inside them – were overturned, and the meat was boiling in them." (Agreed upon).

Alcohol was permissible in the beginning of Islaam. When they heard of its prohibition from a man walking in the streets, they poured it out. An-Nu'maan (may Allah be pleased with him)



said, "I was serving the people alcoholic drink in the home of Abu Talhah. Then the prohibition of alcohol was revealed. [The Prophet ﷺ] commanding someone to announce [this prohibition], and he did so. Abu Talhah said, 'Go outside, and see what this sound is.' After going [and finding out, I returned] and said, 'This is a person announcing that alcohol has been prohibited.' So Abu Talhah said to me, 'Go and pour it out.' Then, the [alcohol] was flowing in the streets of Al-Madeenah." (Agreed upon). In another narration, "They did not ask about it, nor discuss it after that man's announcement." (Narrated by Muslim).

They (may Allah be pleased with them) would imitate the Prophet ﷺ in what he would wear, without him even saying anything. Ibn Umar (may Allah be pleased with him) said, "

The Prophet ﷺ acquired a ring of gold and he put it with the stone turned towards his palm when he wore it. Then the people acquired rings of gold. After a while, he ascended the minbar and praised and glorified Allah, then he said, '**I used to wear this ring, placing the stone inside [towards the palm]**'. Then he threw it away and said, '**[I swear] By Allah! I will not wear it [anymore]**', so the people threw their rings away." (Agreed upon).

Abdullaah Ibn Umar (may Allah be pleased with them both) wrote his will when he heard the statement of the Prophet ﷺ, "**It is not right for a Muslim who has anything that he wants to bequeath, to stay for more than two nights without having his will written with him.**" Abdullaah Ibn Umar (may Allah be pleased with them both) said, "A night did not pass by me since I heard the Messenger of Allah ﷺ say that, except that I had my will [written] by my side." (Agreed upon).

They (may Allah be pleased with them) hastened to protect their tongues from everything which was unbefitting, following the advice of the Prophet ﷺ. Jaabir Ibn Sulaym (may Allah be

pleased with him) said, "I came to the Prophet ﷺ and said, 'O Messenger of Allah! I am from the people of the desert, and from my characteristics is their roughness; so advise me. He said, '**Do not insult anyone**'. I did not insult anyone after [hearing] the statement of Allah's Messenger ﷺ, not even a sheep or a camel." (Narrated by Ahmad).

They submitted to the commands of the Prophet ﷺ pertaining to them regarding their moving and being still. On the Day of Khaybar, the Prophet ﷺ gave the flag to Ali (may Allah be pleased with him) and said to him, "Proceed on and do not look back until Allah grants you victory." Ali walked for a bit and then stood but did not look back. He said loudly, "O Messenger of Allah! On what should I fight the people about?" (Narrated by Muslim). So, he raised his voice because he was far away from the Prophet ﷺ, but he did not look back; out of obedience to the statement of the Prophet ﷺ.

They distanced themselves from whatever he prohibited, even if doing it had an apparent benefit for the Muslims. The Prophet ﷺ said to Hudhayfah on the Day of Al-Ahzaab, "**Stand up O Hudhayfah! Come to me with the news of the [enemy] people, but do not alarm them.**" [i.e. do not let them notice you, let them turn and march towards us]. When he reached them, he saw Abu Sufyaan – who was the leader of the polytheists at that time – close to them, warming his back against a fire. Hudhayfah said, "I placed an arrow in my bow, and wanted to shoot it at him, but then I recalled the statement of Allah's Messenger ﷺ '**do not alarm them**'. Had I shot at him, I would have hit him." (Narrated by Muslim).

Their following of the Prophet ﷺ in [his] commands and prohibitions was based on belief and certainty. Raafi' Ibn Khadeej (may Allah be pleased with him) said, "The Messenger of Allah ﷺ forbade us from matters which are beneficial to us. However,

obedience to Allah and His Messenger are [far] more beneficial for us." (Narrated by Muslim).

The believing women rushed to answering [Allah's command], in obedience to Him. Haajar (peace be upon her) depended on her Lord, and was obedient to her husband when they inhabited a valley which had no vegetation or water. There was no one in Makkah at that time. The situation – from its apparent – seemed to be [certain] death for her and her son. She said to her husband Ibraaheem (peace be upon him), **"Is Allah the one who ordered you to do this?" He said, 'Yes'. She said, 'Then He will not neglect us.'"** (Narrated by Al-Bukhaari).

When the obligation of Hijaab (veiling) was revealed upon the female Companions, they did not have [extra] cloth with them at that time to use as a covering. So, they rushed to rip [the excess] part of their clothes, and covered their faces with that, in fulfilment of Allah's command. Aaishah (may Allah be pleased with her) said, ""

May Allah have mercy on the first Muhaajir<sup>1</sup> women. When Allah revealed [the words]:

﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾

{Let them draw their veils over their chests} [An-Noor: 31]

They tore the excess part of their lower garments, and used them as a veil." Narrated by Al-Bukhaari).

Wa ba'd Ayyuhal Muslimoon (To conclude, O Muslims!):

Obedience to Allah and His Messenger are a fulfilment of the two testimonies of faith, and a completeness in servitude [towards Allah]. If you hear of an order [from them], then hasten

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<sup>1</sup> [Translator's note: Those Muslims who emigrated from Makkah and settled in Madinah for the cause of Islam.]

to fulfil it; joyful and happy in worshipping your Lord. And if it is a prohibition, then avoid it and be far from it, whilst certain of its harm, and seeking the pleasure of your Creator.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ﴾

{And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the [truly] successful.} [An-Noor: 52]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Ayyuhal Muslimoon (O Muslims!)

Those most complete in life are the ones who are most complete of them in responding [to Allah and his Messenger ﷺ]. Whoever misses out on doing so in part, misses out on a part of life. And whoever does not respond to Allah [at all], will respond to created beings instead, and Allah will humiliate him.

Allah warned of disobeying the Prophet ﷺ. He said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

{So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them.} [An-Noor: 63]

Abu Bakr (may Allah be pleased with him) said, "I will never leave off anything that the Messenger of Allah ﷺ used to do. I fear that I would become deviated if I left off any of his commands." (Agreed upon).

Hesitation or laziness in performing acts of obedience contradicts [complete] obedience [to Allah and His Messenger ﷺ]. Whoever gives precedence to any statement over the statement of the Prophet ﷺ will not be counted from those that answered and obeyed him. In the Hereafter, all of the ummah of Muhammad ﷺ **"will enter Paradise except those who refuse."**

They said, "O Messenger of Allah, who would refuse!?" He said, "**Whoever obeys me will enter Paradise and whoever disobeys me has refused.**" (Narrated by Al-Bukhaari).

The one who turns away [from Allah's obedience] will wish to return to this world [after death] so that he could obey Allah and His Messenger. He will wish to ransom himself with everything in the world twice over, in order to be saved from the punishment.

﴿وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ، لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ، لَافْتَدَوْا بِهِ﴾

{As for those who do not respond to Him, even if they were to possess everything in the world twice over, they would certainly offer it to ransom themselves.} [Ar-Ra'd: 18]

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...



# **The Companions**

**May Allah be pleased with them all**

## Men the likes of whom there will never be: the Companions<sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, and hold firmly to Islam with the strongest handhold.

Ayyuhal Muslimoon (O Muslims!)

Allah chose the Companions of Muhammad ﷺ, and selected them to accompany the best of His Messenger. They attained virtues and merits by which they preceded those before and after them. Allah praised them in the previous books that were sent down. He said in the Tawraah:

﴿سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ﴾

{Their sign is in their faces from the effect of prostration [i.e. prayer]. That is their description in the Torah.} [Al-Fath: 29]

And He praised them in the Injeel by saying:

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<sup>1</sup> This sermon was delivered on Friday the 23<sup>rd</sup> of Dhul-Qa'dah 1429AH, in Al-Masjid An-Nabawi.



﴿وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَرَجٍ أَخْرَجَ شَطْئَهُ فَكَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ  
الزَّارِعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ﴾

{And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allah] may enrage by them the disbelievers } [Al-Fath: 29]

And He praised them in the Great Quraan. He said:

﴿تَرَاهُمْ رُكَّعًا سُجَّدًا﴾

{You see them bowing and prostrating [in prayer].} [Al-Fath: 29]

The early generations of Muslims would teach their children the biographies of the Companions, and love for them [by instilling it in their hearts]. Imaam Maalik (may Allah have mercy on him) said, "They would teach us love for Abu Bakr and Umar, in the way that they would teach us a chapter of the Quraan."

They are the elite of Mankind amongst all nations. The Prophet ﷺ said, "**The best of Mankind are my generation.**" (Agreed upon). And they are the elite of this nation's generations. The Prophet ﷺ said, "**The best of my ummah are my generation.**" (Agreed upon). Therefore, they are the best of the best. Allah favoured them with accompanying [the Prophet ﷺ], and by this their status was raised. Al-Qaadhi Iyaadh (may Allah have mercy on him) said, "The virtue of accompanying [the Prophet ﷺ] – even for a moment – can never be matched by any other action, nor can that level be attained by any means. No one from this ummah will reach the [the level of the] companions in their precedence towards good." Ibn Katheer (may Allah have mercy on him) said, "They have virtues, precedence and

completeness by which no one [else] from this ummah will be able to reach them [in their rank]."

Allah praised them for their sincerity in actions, and their sole-desire to attain Allah's pleasure. Allah (Glorified is He) said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ  
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا﴾

{For the poor emigrants who were driven out of their homes and wealth, seeking Allah's bounty and pleasure.} [Al-Hashr: 8]

If anyone besides them was to spend "**the equivalent of Mount Uhud in gold [in charity], it would not be equivalent to the *mudd*<sup>1</sup> of one of them or (even) half of it**", and that is because they had accompanied the Messenger of Allah ﷺ.

Because of their truthfulness in singling out Allah, He made them stick to the word of piety (i.e. Laa Ilaaha Illa Allah):

﴿وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا﴾

{And they were more deserving of it and worthy of it.} [Al-Fath: 26]

Their singling out of their Lord was apparent in their deeds. When the Prophet ﷺ died, Abu Bakr (may Allah be pleased with him) said, "Whoever used to worship Muhammad, [he should know that] Muhammad has died. But whoever used to worship Allah, [he should know that] Allah is alive and will never die." When Umar (may Allah be pleased with him) kissed the Black Stone he said, "Verily, I know that you are a stone. You do not harm nor benefit. Were it not that I saw the Prophet ﷺ kiss you,

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<sup>1</sup> [Translator's note: The *mudd* is a unit of measure equivalent to what a person can hold in both hands cupped together]

I would not have kissed you." (Agreed upon). Ibn Umar (may Allah be pleased with them both) said, "Faith in their hearts was greater than mountains."

Their nights were spent in recitation [of the Quraan] and the night prayer. The Prophet ﷺ said, "**Verily I recognise voice of the Ash'aris<sup>1</sup> by [their recitation of] the Quraan when they enter [their homes] at night, and I recognise their homes from [what emerges from them of] their voices [when they are reciting] the Quraan at night.**" (Narrated by Muslim). In the night, they would stand for Allah at length [in prayer]. Allah (Glorified is He) said about them:

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ﴾

{Indeed, your Lord knows that you [O Prophet] stand [in prayer] for nearly two-thirds of the night, or [sometimes] half of it, or a third, as do some of those with you [your companions].} [Al-Muzzammil: 20]

Their description is [that]:

﴿تَرَاهُمْ رُكَّعًا سُجَّدًا﴾

{You see them bowing and prostrating [in prayer]} [Al-Fath: 29]

Their intentions are [that they are]:

﴿يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا﴾

{Seeking Allah's bounty and pleasure} [Al-Fath: 29]

And because of their abundance of worship, the signs of that appeared on their faces. Allah (the Most Exalted and Majestic) said:

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<sup>1</sup> [Translator's note: referring to a tribe from the people of Yemen]

﴿سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ﴾

{Their sign is in their faces from the effect of prostration [i.e. prayer].} [Al-Fath: 29]

Their hearts were soft in front of Allah. Therefore, they would lower their heads and they would have a sound [emerging from them] due to their crying. Abu Bakr (may Allah be pleased with him) could not control his eyes when he recited the Quraan. Umar (may Allah be pleased with him) would lead the people in prayer, and the sound [of him weeping] would be heard from behind the rows [of praying people]. 'Aaishah (may Allah be pleased with her) would read Allah's statement:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ﴾

{And abide in your houses} [Al-Ahzaab: 33]

And her veil would become wet from tears.

They would race towards performing righteous actions. Abu Bakr (may Allah be pleased with him) would follow a funeral, feed a poor person, visit a sick person, and fast, all in one day. Abu Hurayrah (may Allah be pleased with him) divide the night with his wife and servant into thirds, and they would pray.

They were obedient to the commands of Allah. The verses of veiling were revealed, so the women tore [the excess part of] their lower garments, and used them as a veil." Narrated by Al-Bukhaari). When alcohol was prohibited, they poured it out until it was flowing in the streets of Madeenah. Uthmaan Ibn Affaan (may Allah be pleased with him) said, "I migrated twice. I become the son-in-law of Allah's Messenger, and I pledged allegiance to him. [I swear] By Allah! I did not disobey or cheat him until he died." (Narrated by Al-Bukhaari).

They faced the most severe hardships for the sake of religion. In the Battle of

Al-Ahzaab, the eyes grew wild [in horror], hearts reached the throats, and they were shaken severely. In Hunayn, the earth – despite its vastness – become narrow for them. Az-Zubayr Ibn Al-Awwaam (may Allah be pleased with him) did not have a single place in his body except that it had been wounded for the sake of Allah. Shaykh Al-Islaam (may Allah have mercy on him) said, "The Companions hold virtue over everyone who believes in Allah until the Day of Resurrection. Every good that the Muslims have until the Day of Resurrection is only by the blessings of what the Companions did."

They loved the Prophet ﷺ immensely. They sacrificed themselves for his sake. Talhah Ibn Ubaydillaah's hand was paralysed whilst protecting the Prophet ﷺ from arrows. Khubayb (may Allah be pleased with him) said whilst was imprisoned, "I would not be pleased for me to be amongst my family [instead of in this situation], in exchange for the Messenger ﷺ being pricked by a thorn."

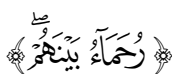
They placed their wealth in front of the Prophet ﷺ. Sa'd Ibn Mu'aadh said to the Prophet ﷺ, "Take from our wealth what you wish, and leave what you wish. That which you take is more beloved to us than that which you leave". Abu Bakr (may Allah be pleased with him) spent all of his wealth for the sake of Allah. Qaadhi Iyaadh (may Allah have mercy on him) said, "Their spending was in aiding and protecting the Prophet ﷺ. This is not possible after his death. Likewise, their fighting in jihad and their other acts of obedience."

If he commanded them with something, they would rush to fulfil that command. If he spoke, they would lower their voices [out of respect]. Amr Ibn Al-'Aas (may Allah be pleased with him) said, "I was unable to look at the Messenger ﷺ fully out of

veneration for him. So, if I were asked to describe him, I would not be able to; because I could not bring my self to look at him fully." (Narrated by Muslim).

Whoever saw them was amazed by their veneration for their Prophet ﷺ. 'Urwah Ibn Mas'ood Ath-Thaqafi said, " I swear By Allah, I have been to the kings and to Kisraa, Qaysar and An-Najaashee. Yet, I swear by Allah, that I have never seen a king respected by his companions as much as Muhammad ﷺ is respected by his companions." (Narrated by Al-Bukhaari).

Between themselves there was humility, preferring others over oneself, love and affection. Allah (the Most High) described them with his statement:



{Merciful among themselves} [Al-Fath: 29]

Al-Hasan (may Allah have mercy on him) said, "I saw Uthmaan sleeping in the masjid in a blanket. There was no one around him, and he was the Leader of the Believers." Mujaahid (may Allah have mercy on him) said, "I accompanied Ibn Umar in a journey, and he would serve me." Ibn Katheer (may Allah have mercy on him said), "Everyone who looked at them was amazed by their silence and their speech."

The Prophet ﷺ loved them. He ordered that they be loved, and he made this from the signs of [true] faith. He said, "**The sign of [true] faith is love for the Ansaar<sup>1</sup>. And the sign of hypocrisy is hating the Ansaar.**" (Agreed upon). The Prophet ﷺ would supplicate for them and their offspring. He said, "**O Allah! Forgive the Ansaar, their children, and the children of their children.**"

<sup>1</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]

(Narrated by Muslim). He ﷺ forbade insulting them and said, "**Do not insult my Companions.**" (Agreed upon)

Allah (the Most Glorious) is pleased with them, and He gave them glad tidings of Jannah whilst they were still alive. Allah (the Most Exalted and Majestic) said:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا﴾

{And the first forerunners [in the faith] among the Muhaajireen<sup>1</sup> and the Ansaar<sup>2</sup> and those who followed them with good conduct - Allah is pleased with them, and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great success.}

[At-Tawbah: 100]

Ibn Hazm (may Allah have mercy on him) said, "All of the Companions are undoubtedly from the People of Paradise."

Wa ba'd Ayyuhal Muslimoon (To conclude, O Muslims!):

Those [people] were a great procession, and a unique generation. Shaykh Al-Islam (may Allah have mercy on him) said concerning them, "There never was, and never will be [anyone] like them". Mentioning their virtues is an obligation. Loving them is worship, and respecting them is [part of] faith. The Prophet ﷺ said, "**Whoever loves them will be loved by Allah. Whoever hates them will be hated by Allah.**" (Agreed upon).

<sup>1</sup> [Translator's note: Those Muslims who emigrated from Makkah and settled in Madinah for the cause of Islam.]

<sup>2</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]

Amongst them was [Abu Bakr] As-Siddeeq who fortified the Muslims and strengthened them after the death of the Prophet ﷺ. Also amongst them was the second of the Rightly Guided Caliphs Umar, [the one who] Shaytaan did not see treading a path except that he would tread a path other than his. (Agreed upon). The third of them Uthman, would have the Angels be shy from him. (Narrated by Muslim). And the Prophet ﷺ said about Ali (may Allah be pleased with him), "**He loves Allah and His Messenger, and Allah and His Messenger love him.**" (Agreed upon). Some of the Companions ascended Mount Uhud with the Prophet ﷺ, and the mountain shook. When this happened, the Prophet ﷺ said, "**Be firm O Uhud! For their for there is no one on you but a Prophet, a Siddeeq and two martyrs.**" (Narrated by Al-Bukhaari). The throne of Ar-Rahmaan (The Most Merciful) shook for the death of Sa'd Ibn Mu'aadh. (Narrated by Muslim). Abdullaah Ibn Haraam (may Allah be pleased with him) was killed as a martyr the Battle of Uhud, so the Angels shaded him with their wings until the Companions lifted him up. (Agreed upon).

Whoever was close to them was raised [in status] by Allah – even those that would serve them. The Prophet ﷺ sought forgiveness for the Ansaar, and he [sought forgiveness], "**for the children of the Ansaar, and their slaves**". (Narrated by Muslim).

They were luminaries that Allah chose to aid His religion and His Prophet, and they were excellent supporters. They were tasked with spreading Islaam, so they conveyed it excellently. May Allah reward them on behalf of Islam and the Muslims with the best reward that a noble person rewards the one he loves. May Allah raise their ranks in the high stations of Paradise. May He increase them in His pleasure with them.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).



﴿لَكِنَّ الرُّسُولَ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ  
الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ \* أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

{But the Messenger and the believers with him strived with their wealth and their lives. They will have [all that is] good, and it is they who will be successful. Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great success.} [At-Tawbah: 88-89]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Ayyuhal Muslimoon (O Muslims!)

When the Companions departed [this world], trials and tribulations started to appear regarding the religion. The Prophet ﷺ said, "**When my Companions go, what has been promised to my ummah will come to them.**" (Narrated by Muslim). An-Nawawi (may Allah have mercy on him) said, "The meaning of this is the appearance of innovations, as well as trials and tribulations regarding the religion."

Allah was pleased with the forerunners [from the Companions] without the condition of excellence. And he is pleased with the followers with the condition that they follow the Companions in excellent. It is enough of a virtue for those after them to research about their lives and follow their guidance. The one that missed out on [attaining] their virtues [should know that] loving and respecting them, in addition to following their path will intercede for a person to be gathered with them. A man asked the Prophet ﷺ about The Hour, so the Prophet ﷺ said, "**What have you prepared for it?**" He replied, "Nothing. But verily I love Allah and His Messenger ﷺ." So, the Prophet ﷺ said, "**You are with those that you love.**" Anas (may Allah be pleased with him) said, "I love the Prophet ﷺ, Abu Bakr and 'Umar. Therefore, I hope that I will be with them, because of my love for them, even though I did not perform actions like theirs." (Agreed upon).

Al-Fudayl Ibn Iyaad (may Allah have mercy on him) said, "My action which I am most hopeful regarding is love for the Companions of the Prophet ﷺ."

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## **Abu Bakr As-Siddiq (may Allah be pleased with him)<sup>1</sup>**

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, for the fear of Allah is happiness in this world, and a provision for the Hereafter.

Ayyuhal Muslimoon (O Muslims!)

Nations and tribes continue to be proud of their nobles and virtues people. They find comfort in their biographies and follow them in their virtues, hoping to be in their company. The Prophet ﷺ said, "**A person is with whom he loves.**" (Agreed upon). The Companions have an [immense] favour over all the believers. All the good that the Muslims are in, including faith, knowledge, worship and happiness are only by the blessing of what they did. They conveyed the religion, and strived for the sake of Allah. They are the most complete of this ummah in their intellect, knowledge, understand, and [practice of the] religion. Ibn Mas'ood (may Allah be pleased with him) said, "Whoever wants to follow a path, let him follow the path of one who has died, for the living are not safe from trials and tribulations. The

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<sup>1</sup> This sermon was delivered on Friday the 8<sup>th</sup> of Dhul-Qadah 1421AH, in Al-Masjid An-Nabawi.

Companions of Muhammad ﷺ were the best of this nation: the purest in heart, the deepest in knowledge and the most straightforward. Allah chose them to accompany His Prophet and establish His religion." Ash-Shaafi'ee (may Allah have mercy on him) said, "They are above us in all aspects of understanding, knowledge, religion, guidance, and very means by means knowledge and guidance are attained. Their opinion is better to us than our own opinions."

Indeed, Allah praised the Companions. He informed that He is pleased with them, and that He has prepared for them [Jannah] – the best [reward]. Every one of them has a commendable effort, actions accepted [by Allah], and good traces in Islam. By studying what is reported concerning them, the heart becomes alive and determination is strengthened. By following in their footsteps happiness is achieved. By knowing their virtues, [a person is able to take] an example from [their] beautiful characteristics, and noble actions. Ibn Al-Jawzee (may Allah have mercy on him) said, "The early generations of Muslims would teach their children love for Abu Bakr and 'Umar, in the same way they taught them a chapter of the Quraan."

The best and most complete of the Companions, and the foremost amongst them in [performing] good was Abdullaah Ibn 'Uthmaan Ibn 'Aamir Al-Qurashii Abu Bakr

As-Siddeeq (may Allah be pleased with him). He was revered and loved amongst [the tribe of] Quraysh. He was an expert in the genealogy and history of the Arabs. They were extremely fond of him because of his intellect, knowledge and excellence. He hastened towards believing the Messenger of Allah ﷺ when Islaam came. He adhered to truthfulness. He never committed any act of indecency nor was he ever doubtful. The ummah [of Prophet Muhammad ﷺ] has unanimously agreed upon naming his As-Siddeeq (the truthful one). The Prophet ﷺ said, "**Verily I**

**said, 'O People! I am the Messenger of Allah to you all'. So you said, 'You have lied' and Abu Bakr said, 'You have told the truth'." (Narrated by Al-Bukhaari).**

He was called to Islaam, and did not hesitate or turn back, [rather he accepted Islaam] and became the first man to believe. Abu Bakr (may Allah be pleased with him) was a man of generosity and lofty . He was a man of great worth and high rank.

He was firm and merciful, forbearing and generous. He defended Allah's religion and aided His Messenger ﷺ. He was the first of the Rightly Guided Caliphs and the first of the Ten Promised [Paradise]. He was extremely shy, deeply pious, rich in his wealth, prestige and morals. He never drank alcohol, because of the soundness of his nature and intellect. He never worshipped an idol in his life. Rather he was very dissatisfied and uncomfortable with them. There was never a single lie narration from him. Rather he was extremely truthful (may Allah be pleased with him and make him pleased).

He was the first [of the Companions] to call to Allah. Five of the Ten [Promised Paradise] accepted Islaam at his hands. They were: 'Uthmaan, Talhah, Sa'd, Az-Zubayr and 'AbdurRahmaan Ibn 'Awf (may Allah be pleased with them all). He was the first to be harmed [for the sake of Allah] after the Messenger of Allah ﷺ, to the point where he left Makkah migrating to Abyssinia. And they [Quraysh] scattered dirt on his head. He lived in the peak [level] of companionship [to the Prophet ﷺ], and its highest level. He accompanied the Prophet ﷺ from the time that Allah sent him as a prophet until he died.

He perfected his companionship in a way that no one else did. The Prophet ﷺ would find comfort in him. He migrated alone alongside the Prophet ﷺ [with no one else]. He alone was with the Prophet ﷺ in the tent during the Battle of Badr. His wealth

was blessed. He would trade, and eat from that which he earned. His spending was better than that the spending of others. The Prophet ﷺ said, "**No wealth benefitted me as much as Abu Bakr's wealth did.**" (Narrated by Ahmad). He was the furthest person from doing favours expecting a reward or some benefit to himself, and the first to do favours without excepting something of the sort. He spent all of his wealth for the sake of Allah. 'Umar (may Allah be pleased with him) said, "[One day] the Messenger of Allah ﷺ commanded us to give charity. At that time I had some property. I said, 'I were to ever surpass Abu Bakr, it will be today'. So, I brought half my property. The Messenger of Allah ﷺ asked: **'What did you leave for your family?'** I replied, 'Similar to what is here' [i.e. half was left for them]. Abu Bakr brought all that he had with him. The Messenger of Allah ﷺ asked him, **'What did you leave for your family?'** He replied, 'I left Allah and His Messenger for them'. I [i.e. 'Umar] said: 'I shall never compete with you [i.e. Abu Bakr] in anything.'" (Narrated by Abu Dawood).

The Truthful One [Abu Bakr] (May Allah be pleased with him) was noble and high in spirit. He never sought wealth or any worldly need from the creation. If his whip fell out of his hand, he would not say to anyone, "Give it to me". He said, "Verily, my beloved – the Messenger of Allah ﷺ - commanded me to not ask the people for anything." (Narrated by Ahmad).

He was the highest of this ummah in faith. The certainty and faith in his heart was unmatched by anybody else. If his faith were to be weighed against the faith of the [rest of] the ummah – besides the Messenger of Allah ﷺ – his faith would outweigh theirs. He was the most knowledgeable of the Companions, and the ummah as a whole, and the most intelligent of them. He would judge and issue verdicts in the presence of the Prophet ﷺ, who would approve. This rank was not for anyone else. The Companions recognised this virtue for him. Abu Sa'eed Al-Khudri

(may Allah be pleased with him) said, "Abu Bakr was the most knowledgeable of us."

The ummah did not differ in his time about any matter except that he explained it to them. He explained to them the death of the Prophet ﷺ; he strengthened them upon faith after his death; he clarified to them the place of his burial and his inheritance. The Messenger of Allah ﷺ appointed him to lead the prayer – the pillar of Islaam – on his behalf, and he put him in charge of the first Hajj which was made from Madeenah. Shaykh Al-Islaam (may Allah have mercy on him) said, "Knowledge of the rites of pilgrimage are the most intricate of the acts of worship. There is nothing in the issues of worship more complicated than them. Were it not for the vastness of his knowledge, the Prophet ﷺ would not have placed him in charge". He also said, "There was not a single statement preserved from him opposing a text [i.e. the Quraan and the Sunnah]. Nor was there a single religious issue known from him in which he made a mistake. Thereafter, [we find that] in the opinions in which he was opposed in after his death; his opinions were stronger than that of those that opposed him after his death."

His whole life was for Allah. He did not leave Madeenah after the migration [to it], except for the sake of Hajj and Umrah, or as a soldier. He was the most ascetic of the Companions in life. That which he gathered of wealth, he spent for the sake of Allah. His daughter 'Aaishah (may Allah be pleased with her) said, "When he died, he did not leave a dirham or a dinar."

He was [considered] trustworthy in this ummah. He was from those that wrote the revelation to the best of creation [Prophet Muhammad ﷺ]. He was the bravest of people. There was no one braver than him, after the Messenger of Allah ﷺ. Shaykh Al-Islaam (may Allah have mercy on him) said, "Abu Bakr (may Allah be pleased with him) was the strongest in heart of all



the Companions. None of them came close to him in that. It was never known from him that he cowered away from fighting his enemy."

Abu Bakr would go forward in fearful situations. He protected the Prophet ﷺ with his own self when he was in the tent alone with the Prophet ﷺ at the Battle of Badr. He was firm in the Battles of Uhud and Hunayn. He did not feel defeat with those that felt a sense of defeat. He stated about himself, "Fear never entered my heart after the Night of the Cave [i.e. when he and the Prophet ﷺ were migrating]. This is because when the Prophet ﷺ saw my grief, he said, **"Do not worry O Abu Bakr! Verily, Allah has completely guaranteed the success of this religion."** At [the time of] confusion due to the death of the Prophet ﷺ, with a firm heart and full composure, he penetrated [the hearts] with the [following] emotional words, "Whoever used to worship Muhammad, [he should know that] Muhammad has died. But whoever used to worship Allah, [he should know that] Allah is alive and will never die." Anas (may Allah be pleased with him) said, "Abu Bakr (may Allah be pleased with him) addressed us, and we were like foxes. He continued to build our courage until we became like lions."

He lead the ummah after its prophet with justice, wisdom and authority. He established Islaam. He brought those who left Islam [after the death of the Prophet ﷺ] back to Islam, despite the large number of opposers from apostates and other than them).

He was the best of the Companions in his opinions, and the most complete of them in excellent. When the Prophet ﷺ would seek counsel from his companions, Abu Bakr (may Allah be pleased with him) was be the first to speak. The Prophet ﷺ would act according to his opinion in important matters. If anyone else opposed his opinion, the Prophet ﷺ would still follow the opinion

of Abu Bakr, as was the case concerning the prisoners of Badr, and the Treaty of Hudaibiyyah. 'Umar (may Allah be pleased with him) would consult him at the time of the Prophet ﷺ [as well], because of his complete intellect and upright opinion.

There was no one amongst the Companions whose father, mother, children and grandchildren had accepted Islaam at the time of the Prophet ﷺ other than him. Shaykh Al-Islaam (may Allah have mercy on him said), "They were a household of faith. There was no hypocrite amongst them. This is not known for other than the household of Abu Bakr. It would be said, 'Faith has households, and hypocrisy has households. Abu Bakr's household is from the former [i.e. faith]'."

From this household full of faith, 'Aaishah Bint [Abu Bakr] As-Siddeeq emerged (may Allah be pleased with her). She grew and developed at the hand of her father, and therefore she would from those that would fast and pray regularly, as well as spend and strive in the path of Allah.

When he read the Quraan, he could not hold back his tears. The people would not be able to hear his recitation because of his crying. He was the forerunner towards piety and good. In a single day, he would fast, follow a funeral, visit a sick person, and feed a poor person. **"These qualities do not come together in a person except that he will enter Paradise."** (Narrated by Muslim)

He was the most eloquent of people, and the most proficient of them in delivering sermons. He would deliver sermons on behalf of the Prophet ﷺ in his presence and absence. He would address the delegations as an introduction before the Prophet ﷺ would, but for the sake of preceding him. He never hurt the Prophet ﷺ ever, and the Prophet ﷺ loved him immensely. Amr Ibn Al-Aas (may Allah be pleased with him) said, "I said, 'O Messenger of Allah! Who is the most beloved of people to you?'

He said, '**Aaishah.**' I said, 'Who from amongst the men?' He said, '**Her father.**' I said, 'Then whom?' He said, '**Umar.**'" (Agreed upon).

The Prophet ﷺ used to visit him in his home at the beginning and end of the day. He would find comfort in him. He would say [about him], "**[He is] my brother and my companion.**" 'Aaishah (may Allah be pleased with her) said, "I only ever remember my parents as following the religion [of Islaam]. A day would not pass by us except that the Messenger of Allah ﷺ would come to us in the morning and the evening." He would come and speak to my father [Abu Bakr] concerning matters of knowledge, religion and the matters of the Muslims. (Narrated by Al-Bukhaari). Should we not love the one that our Prophet Muhammad ﷺ loved? He ﷺ said, "**What an excellent man is Abu Bakr!**" (Narrated by At-Tirmidhi).

The Prophet ﷺ was kind and affectionate towards him. When the Prophet ﷺ saw his concern in the cave [during his migration to Madinah], he said to him, "**Do not worry! Verily, Allah is with us!**" Our Messenger ﷺ married his daughter [Aisha], and she was the most beloved woman to him. He died in her home and on her chest, and she was a blessing upon this ummah.

The Prophet ﷺ likened him to the Prophets Ibraaheem and Eesaa (peace be upon them) in his softness regarding Allah. (Narrated by Muslim).

He supported the Messenger ﷺ with his life and wealth. He generously gave his wealth to the Messenger of Allah ﷺ in support of Islaam, until the Prophet ﷺ said, "**There is no favour due upon us from anyone, except that we have repaid him, with the exception of Abu Bakr. Verily, there is a favour due to him upon us, which Allah will repay him on the Day of Resurrection.**"

(Narrated by At-Tirmidhi). It is for this reason that he said, "**Abu Bakr is in Paradise.**" Rather he will be the first of this ummah after its Prophet to enter Paradise. The Prophet ﷺ said, "**Verily you O Abu Bakr will be the first to enter Paradise from my nation.**" (Narrated by Abu Dawood). And he will be called to Paradise from the Gates of Prayer, Jihaad, Charity, and [the gate named] Ar-Rayyaan [i.e. the Gate of Fasting].

The Companions (may Allah be pleased with them) loved and revered him. 'Umar (may Allah be pleased with him) said, "I swear by Allah, that just one day and night of Abu Bakr [i.e. from his caliphate era] is better than 'Umar and the family of 'Umar" (Narrated by Al-Haakim). And he said, "Abu Bakr is our leader and the best of us." (Narrated by Al-Tirmidhi). Ibn 'Umar (may Allah be pleased with them) said, "At the time of the Prophet ﷺ, we would not consider anyone to be equal with Abu Bakr." (Narrated by Al-Bukhaari). Out of their love for him, the Companions (may Allah be pleased with them) would name their children after him. Ali Ibn Abi Taalib (may Allah be pleased with him) had [several] children. He named one of them Abu Bakr and another 'Umar.

These are some of the virtues of [Abu Bakr] As-Siddeeq O servants of Allah! May Allah be pleased with him, and make him pleased. May He reward him on behalf of Islaam with the best reward. Know the right of [Abu Bakr] – the companion of Allah's Messenger, and know his status.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

{Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their

pledge [with their lives], others are waiting [their turn]. They have never changed [their commitment] in the least.} [Al-Ahzaab: 23]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions.

Amma Ba'd Ayyuhal Muslimoon (To proceed, O Muslims!)

The last of this ummah will not become upright except by that which the first of this ummah did. The Companions of the Prophet ﷺ are the best of creation after the Messenger of Allah ﷺ. Knowing their lives and character illuminates the path for the believer who wants to live [his life] following Muhammad ﷺ. The reports about them are a cure for the hearts, and remove dirt and defects from the intellects. [They are] an example to be followed, for the latecomer to know the virtue of those who preceded, and for him to strive upon their path.

Adhere to truthfulness in your speech such that you become from the Siddiqueen (the Truthful). Spend from your wealth seeking Allah's face [and pleasure]. This will expiate for you your sins. Be good to the creation, for doing so removes worries and hardships. Be patient upon harm faced for the sake of Allah, for that is the way of those that reform [themselves and others]. Suffice yourself with lawful earnings and your wealth will be blessed for you. Abstain from what is in the hands of people, and you will be the most honoured of them, and be ascetic in life, and the worldly gains will inevitably come to you.

With certainty and faith, you will ascend through the ranks of Paradise. Take knowledge as a provision, as that is the distinguishing mark of the successful. Make all your life solely for

Allah, and you will be the happiest of Allah's creations. Be trustworthy, and the best outcome will be yours. Accompany your statements and actions with wisdom, you will be a person of upright opinion. Frequently fast, pray, feed the poor, visit the sick and follow funeral processions so that you will be called from their gates in Paradise. Be patient and forgiving, and you will be forgiven. Honour the Companions of Allah's Messenger ﷺ, for your respect for them is part of your love for your prophet. Love them, and you will be resurrected with them. These are the characteristics of the Siddiqueen (the Truthful), so adorn yourself with these characteristics so that you can join them.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## ‘Umar Ibn Al-Khattab (May Allah be pleased with him)<sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, and be conscious of Him in secret and in open.

Ayyuhal Muslimoon (O Muslims!)

Allah brought the creation into existence to worship him. He sent His messengers and revealed His books [to them]. He chose whoever he willed from his servants. He favoured some of the Prophets over others, and He favoured the Messengers over the [rest of] the creation; and the Messengers of firm resolve are greater than the other Messengers. He favoured the first forerunners [in the faith] among the Muhaajiroon<sup>2</sup> and the Ansaar<sup>3</sup> over other than them, and all the good that the Muslims are in is only by the blessing of what the Companions (may Allah be pleased with them) who conveyed this religion did.

The best of the Companions are the Four Rightly Guided Caliphs that succeeded the Prophet ﷺ in [leading] his ummah

<sup>1</sup> This sermon was delivered on Friday the 5<sup>th</sup> of Safar 1428AH, in Al-Masjid An-Nabawi.

<sup>2</sup> [Translator's note: Those Muslims who emigrated from Makkah and settled in Madinah for the cause of Islam.]

<sup>3</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]



with regards to knowledge and actions. Every one of them has a commendable effort, actions accepted [by Allah], and eternal traces in Islam. Abu Bakr and 'Umar (may Allah be pleased with them) are the leaders of the people of Paradise after the Prophets. Knowing their virtues is from the reasons for loving them. Ibn Masood (may Allah be pleased with him) said, "Loving Abu Bakr and 'Umar, in addition to knowing their virtues is from the Sunnah". Ibn Al-Jawzee (may Allah have mercy on him) said, "The early generations of Muslims would teach their children love for Abu Bakr and 'Umar, in the same way they taught them a chapter of the Quraan."

Abu Bakr was the most complete of the Companions, and he preceded them all towards good. He was the most pious of this ummah after its Prophet, and the most complete of them in faith. He aided the Prophet ﷺ with his own self and his wealth. He was his companion in the migration [from Makkah to Madinah], and he was the most beloved of all the Companions to him.

Abu Bakr's caliph and his companion was: the Leader of the Believers, Al-Faarooq [the one who differentiates truth from falsehood] Abu Hafs 'Umar Ibn Al-Khattaab Ibn Nufayl Al-Qurashi. He was the second of the Rightly Guided Caliphs and one of the Ten Promised Paradise. He was strong in faith and religion. A man of insight, intelligence, esteem and bravery. He was one of the nobles of Quraysh before Islam, and he held a high status among them; since they used to send him as a messenger to the tribes if wars broke out between them, or between them and others.

He accepted Islaam when he was twenty-seven years old. Thus he became this [illustrious] companion that was brave, great, firm, merciful, just and wise. [He became] from their scholars, and their nobles. He accepted Islaam six years after the beginning of the prophethood of the Prophet ﷺ, after thirty-nine

[other men]. Yet he preceded all of them in virtue and status, besides Abu Bakr.

The Prophet ﷺ loved him and brought him close. Amr Ibn Al-'Aas (may Allah be pleased with him) said, "O Messenger of Allah! Who is the most beloved of people to you? He said, '**Aaishah.**' I said, 'Who from amongst the men?' He said, '**Her father.**' I said, 'Then whom?' He said, '**Umar.**'" (Agreed upon).

He was a man of insightful opinion and strong intellect. The Messenger of Allah ﷺ would consult with him regarding great matters. He consulted him about the prisoners of the Battle of Badr, and asked him, "**What do you think, O son of Al-Khattaab?**" (Narrated by Muslim). The Prophet ﷺ commanded to follow him. He said, "**Follow the two after me: Abu Bakr and 'Umar.**" (Narrated by At-Tirmidhi). Ash-Shaafi'ee (may Allah have mercy on him) said, "None of the Companions or the Followers<sup>1</sup> differed in giving preference to Abu Bakr and 'Umar over the rest of the Companions." The Companions would respect him during the lifetime of the Prophet ﷺ. Ibn 'Umar (may Allah be pleased with them) said, "We would say whilst the Messenger of Allah ﷺ was alive, 'The best of the ummah of the Prophet ﷺ after him is Abu Bakr, then 'Umar and then 'Uthmaan (may Allah be pleased with them).'" (Narrated by Abu Dawood).

He venerated and loved the Prophet ﷺ. When he heard of his death and was still unsure of the news he said, "I will not hear anyone saying, 'Verily Muhammad has died' except that I will kill him." When he ascertained his death he said, "I froze, and my legs could not support me and I fell to the ground." He was from the eager to follow in the footsteps of the Prophet ﷺ. When he kissed the Black Stone, he said, "Verily, I know that you are a stone. You do not harm nor benefit. Were it not that I saw the

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<sup>1</sup> [Translator's note: i.e. the generation after the Sahaabah/Companions.]

Prophet ﷺ kiss you, I would not have kissed you." (Agreed upon).

He was from the most eager people in attaining knowledge. He would take turns with a man from the Ansaar<sup>1</sup> in attending the gatherings of the Prophet ﷺ, so that he would not miss out on any knowledge. The Prophet ﷺ attested to him having firm knowledge. He ﷺ said, "**I was brought a vessel of milk whilst I was sleeping [i.e. a dream]. I drank from it until I saw its wetness coming out of my nails. Then I gave the remaining milk to 'Umar Ibn Al-Khattaab.**" Those around him asked, "What did you interpret this to mean O Messenger of Allah?" He said, "**Knowledge.**" (Agreed upon).

After [Abu Bakr] As-Siddeeq, he had the most knowledge and understanding of the religion of Allah amongst the companions. He would judge, issue verdicts and teach the Companions the Quraan. Abu Hurayrah (may Allah be pleased with him) said, "I came to 'Umar Ibn Al-Khattaab. He was glorifying Allah after the prayer, so I waited for him. After he finished, I went close to him and said, 'Teach me some verses from the book of Allah.' So, he taught he some verses from Surah Aal 'Imraan." Ibn Mas'ood (may Allah be pleased with him) said, "If 'Umar's knowledge was placed on one side of a scale, and the knowledge of all [other] living beings [after the death of the Prophet ﷺ and Abu Bakr] on earth was placed on the other, 'Umar's knowledge would outweigh theirs."

He has [many] favours over the ummah of Muhammad ﷺ. For he was the first person to suggest gathering the Quraan in one single book. He was the first to gather the people under one Imaam for the Taraaweeh prayer [volunteer prayer at night in Ramadan]. He was the first to use the Hijri date. He was the first

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<sup>1</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]

to conquest [many places], and appoint judges throughout the lands.

He was a man that was inspired [by Allah]. His speech was amongst the most comprehensive and complete speech. The Prophet ﷺ said, "**Among the nations who came before you there were men who were inspired, and if there are any such men among my ummah, then it is 'Umar Ibn Al-Khattaab.**" (Agreed upon). Ibn Mas'ood (may Allah be pleased with him) said, "I think that there is an angel in front of 'Umar that guides him [to the right way]."

He was an eloquent awe-inspiring speaker. He was strong and energetic. Ibn Mas'ood (may Allah be pleased with him) said, "We were unable to pray at the Ka'bah until 'Umar became a Muslim. When 'Umar became a Muslim, he fought Quraysh until he prayed near the Ka'bah, and we prayed with him."

He was from the luminaries [of Islaam]. The Companions rejoiced at his acceptance of Islaam. Ibn Mas'ood (may Allah be pleased with him) said, "'Umar's [acceptance of] Islaam was a conquest, and his migration was a victory." And he said, "We continued to be powerful and honoured since 'Umar accepted Islaam." He said to the Prophet in Hudaibiyyah - firmly holding to his religion, and proud of it, "Are we not the ones upon truth, and they the ones upon falsehood." The Prophet ﷺ said, "**Of course.**" 'Umar said, "Are our dead not in Paradise, whilst their dead are in the Hellfire?" The Prophet ﷺ said, "**Of course.**" 'Umar said, "Why should we make compromise in our religion?" (Agreed upon).

He was strong and mighty in the religion of Allah. The Shaytaan would flee from him. The Prophet ﷺ said, "**O son of Al-Khattab! I swear by the One in Whose hand is my soul! Shaytaan does not come across you treading a path except that he treads**

**a path other than your one".** (Agreed upon). Through him, Allah aided the religion, spread it throughout the horizons, and strengthened the Muslims. The supplication of the Prophet ﷺ for him – "**O Allah! Strengthen and honour Islaam by 'Umar**" – was answered. (Narrated by Ibn Maajah). Shaykh Al-Islaam (may Allah have mercy on him) said, "In his time Islam spread and became apparent in a way it had not before."

He was brave and courageous. He did not sit back from any military expedition that the Prophet ﷺ went on. There was no Companion braver than him besides Abu Bakr. Ibn Ishaq (may Allah have mercy on him) said, "He was a firm and strong man, those who would be behind him [in a fight] were safe". He was amongst those that stood firm in the Battles of Uhud and Hunayn when the army scattered, and did not feel defeat with those that felt a sense of defeat. The kings of Persia and Rome feared him, and the crown of Kisraa was placed before him.

He was an obedient worshipper of Allah. He would pray frequently at night, and fast in abundance. Ziyaad Ibn Hudayr (may Allah have mercy on him) said, "I saw 'Umar to be the one that fasts and uses the siwaak [to clean his teeth] the most from all the people." He would love the prayer and enjoin it. He would say, "There is no place in Islaam for the one who leaves the prayer." He would perform the pilgrimage [Hajj] every year during his caliphate.

He was humble and repentant to his Lord. He would perform righteous deeds, and supplication to his Lord that all his deeds would be righteous and sincere. His most frequent supplication was. "O Allah! Make all my deeds righteous, and make them sincere for Your sake, and do not make any part of them for anyone else."

He would recite the Great Book of Allah abundantly. He was

humble and would ponder in his recitation. Abdullaah Ibn Shaddaad (may Allah have mercy on him) said, "I heard 'Umar reciting Surah Yusuf in the morning prayer [i.e. Al-Fajr]. I was in the last row, yet I heard his sobbing when he was reciting:

﴿إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ﴾

{I only complain of my suffering and my grief to Allah} [Yusuf: 86]"

He would strictly follow Allah's verses [in the Quraan]. When Allah revealed His statement:

﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ﴾

{Intoxicants, gambling, idols, and divining arrows are all evil from the work of Satan, so avoid it} [Al-Maaidah: 90]

He said, "We have abandoned [these things]! We have abandoned [them]."

He would generously spend and give in charity. The Prophet ﷺ commanded the Companions to give in charity, so he gave half of his wealth.

He trusted in his Lord and was dependant on Him. He went out seeking rain [from Allah] with the people, and he only sought forgiveness [from Allah] and then returned. They said, "O Leader of the Believers! We did not see you supplicate for rain." He said, "Verily, I sought rain [from Allah] using the best means of supplication that could be used – i.e. Al-Istighfaar [seeking Allah's forgiveness].

He was extremely fearful of Allah. Anas (may Allah reward him) said, "I was with 'Umar to a garden, when he went beyond a wall. I heard him addressing himself – whilst the wall was between us – saying, "'Umar Ibn Al-Khattaab, The Leader of the

Believers! What an astonishing matter. By Allah! You will fear Allah O Son of Al-Khattab, or He will punish you."

He had a clean heart, and a pure inside. Abu Ja'far Al-Baaqir (may Allah have mercy on him) said concerning Allah's statement:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ﴾

{And We will remove whatever is within their hearts of resentment} [Al-A'raaf: 43, Al-Hijr: 47]

"This was revealed about Abu Bakr and 'Umar."

He would distance himself and warn from attacking people's honour. He would say, "Upon you is the remembrance of Allah, for verily it is a cure. And beware of mentioning people, for indeed it is a disease."

He turned away from this world facing the Hereafter. His ring had engraved in it 'Death is enough of an admonisher O 'Umar'. Mu'aawiyah (may Allah be pleased with him) said, "As for Abu Bakr, then he did not want this world. And as for 'Umar, then the world wanted him but he did not want it." He was extremely pious and careful concerning Allah's religion. Al-Miswar Ibn Makhramah (may Allah have mercy on him) said, "We would stay close to 'Umar to learn piety from him."

He was a sincere advisor to this ummah, as well as affectionate and devoted towards it. He took over the leadership of the Muslims for ten years, which he filled with justice, advice and mercy. He would sit [openly] for the people after every prayer, and he would look into the needs of anyone who had one.

He was concerned for his subjects [i.e. those under his leadership]. He said: "If a camel was lost on the bank of the Euphrates; I would be afraid that Allah would ask me about it." Ibn Mas'ood, (may Allah be pleased with him), described 'Umar's time by saying: "'Umar's leadership was a mercy."

He became close to his lord, and humbled himself; so, Allah raised him. He conquered Bayt Al-Maqdis, and removed dirt from it with his own garment, and he cleaned it from impurities. Ibn Katheer (may Allah have mercy on him) said, "He was humble for the sake of Allah. He lived a rough life, including his food. He was firm for Allah's sake. He would patch his garment with leather. He would carry a water skin on his shoulder despite his great esteem."

The noble and the lowly person would come to him. The rich and the poor would sit with him. He was raised [in status], so he would inspect himself [for faults]. He would say, "The most beloved person to me is the one who presents to me my faults."

Days and nights would pass by him without him finding food to eat. Abu Hurayrah (may Allah be pleased with him) said, "One day or night the Messenger ﷺ went out, and he found Abu Bakr and 'Umar. He said, '**What is it that brought you out of your homes at this time?**' They said, 'Hunger, O Messenger of Allah!'" (Narrated by Muslim).

He was fair in his rulings and judgements. If two adversaries came to him, he would go on his knees and say, "O Allah! Help me regarding them, for verily each one of them wants my religion [i.e. for me to compromise it, by taking his side]." His justice amazed his subjects under his rule. Ibn Abbaas (may Allah be pleased with them) said to him, "Verily, you have filled the Earth with justice."

He was merciful to the weak and poor. Talhah Ibn 'Ubaydillaah (may Allah be pleased with him) said, "Once 'Umar went out in the middle of the night, and he entered a house. In the morning, I went to that house and found a blind old woman who was crippled. I said to her 'Why is it that this man comes to you?' She said, 'This man takes care of me, and comes to me with my needs.'"



He would know virtue for its people. He would respect and love Abu Bakr As-Siddeeq (may Allah be pleased with him). He was the first to give him the pledge of allegiance upon his caliphate, and would praise him in the presence of the Muhaajiroon and Ansaar. He would say to him, "You are our leader, and the best of us, and the most beloved of us to the Messenger of Allah ﷺ." (Narrated by Al-Bukhaari). And he would say, "Abu Bakr is more forbearing and dignified than me."

And [Abu Bakr] As-Siddeeq (may Allah be pleased with him) [also] loved him deeply. He said, "There is no man on the face of the Earth more beloved to me than 'Umar [this was after the death of the Prophet ﷺ]." When Ibn Mas'ood would mention 'Umar, he would cry and say, "He was a strong fortress for Islaam, through which people would enter and remain]." The Companions would see loving him as an act of worship. Jaabir Ibn Abdillaah (may Allah be pleased with them) said, "Loving Abu Bakr and 'Umar is part of faith."

His complete love for the Prophet ﷺ caused him to love his family also, as Allah and his Messenger commanded taking care of the Prophet's family. He was from the greatest of the Muslims in taking care of the Messenger of Allah ﷺ and his family. 'Umar (may Allah be pleased with him) married his daughter Hafsa to the Prophet ﷺ. And he was also related to the Messenger's family by marriage, and no one would marry amongst them except a person with praiseworthy qualities that they were pleased with. Ali (may Allah be pleased with him) married to 'Umar his daughter Umm Kulthoom, whose mother was Faatimah; the daughter of the Messenger of Allah. Ibn Katheer (may Allah have mercy on him) said, "He honoured her immensely, and gave her a dowry of forty thousand dirhams."

There was love and brotherhood between him and the family of the Messenger of Allah ﷺ. 'Umar named his daughter

Faatimah. He would praise Ali Ibn Abi Taalib (may Allah be pleased with him) and say, "Ali is the most proficient judge amongst us." 'Umar appointed Ali as one of the six who would be consulted regarding the appointing of the caliph after him. Shaykh Al-Islam (may Allah have mercy on him) said, "'Umar continuously honoured Ali and the rest of Banu Haashim. He would give them precedence over the rest of the people." Ali (may Allah be pleased with him) named two of his sons Abu Bakr and 'Umar. And 'Umar (may Allah be pleased with him) made pilgrimage with the wives of the Prophet ﷺ in the last pilgrimage he made leading the people.

'Umar Al-Farooq had a high place in his heart for the family of the Messenger of Allah and his relatives. He loved them, and they loved him and praised him. 'Aaishah (may Allah be pleased with her) said, "By Allah! He was the most generous of us. He was one of a kind." They would find comfort in mentioning his biography and virtues. 'Aaishah (may Allah be pleased with her) said, "When you mention 'Umar, the gathering becomes pleasant."

The cousin of the Messenger of Allah ﷺ, Abdullaah Ibn Abbaas (may Allah be pleased with them) would give him precedence over the [rest of] the Companions. He would say, "Some trustworthy men bore witness in my presence, the most trustworthy of whom in my view was 'Umar." (Narrated by Al-Bukhaari).

Ali (may Allah be pleased with him) loved and respected him. He would say, "The best of this ummah after its Prophet is Abu Bakr, and then 'Umar". Ali (may Allah be pleased with him) was from those most saddened by 'Umar's death. When it was 'Umar's funeral, Ali Ibn Abi Taalib came passing through the rows, and then he said, "I hope that Allah will reunite you with your

companions [the Prophet ﷺ and Abu Bakr]. For verily, I often heard the Prophet ﷺ saying '**I went with Abu Bakr and 'Umar... I entered with Abu Bakr and 'Umar... I exited with Abu Bakr and 'Umar.**'" (Agreed upon).

Ibn Al-Jawzee (may Allah have mercy on him) said, "'Umar combined knowledge and actions in such a manner that amazed the scholars and those busy with actions".

May Allah be pleased with 'Umar and make him pleased. May He give him the best reward for his excellent companionship to his Prophet, his truthfulness in his faith, his strength in his belief, and his spreading of Allah's religion throughout the horizons.

The Muslims are in dire need of emulating his deeds, adorning themselves with his good qualities and attaining them, as well as racing towards acts of obedience like him. This is so that they may attain happiness, pleasure, goodness and Paradise.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

{And the first forerunners [in the faith] among the Muhaajireen<sup>1</sup> and the Ansaar<sup>2</sup> and those who followed them with good conduct - Allah is pleased with them, and they are pleased

<sup>1</sup> [Translator's note: Those Muslims who emigrated from Makkah and settled in Madinah for the cause of Islam.]

<sup>2</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]

with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great success.} [At-Tawbah: 100]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Ayyuhal Muslimoon (O Muslims!)

Loving the Companions is from the greatest acts of worship. And it is from means of entering Paradise and being gathered with them [on the Day of Resurrection]. A man came to the Prophet ﷺ and said, "O Messenger of Allah! What do you say regarding a man that loved a people, but did not match them [in their righteousness and actions]?" The Prophet ﷺ replied by saying, "**A person will be with whom he loves.**" (Agreed upon).

Allah has indeed promised Paradise to all of the Companions. Allah (Glorified is He) said:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا  
مِنْ بَعْدُ وَقَتْلُوا وَكَلَّا وَعَدَ اللَّهُ الْحَسَنَى﴾

{Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward, i.e. Paradise].} [Al-Hadeed: 10]

Ibn Hazm (may Allah have mercy on him) said, "All of the Companions are undoubtedly from the People of Paradise."

The Companions have a favour upon everyone who believes in Allah until the Day of Resurrection, for they were the most

complete of this ummah in intellect, knowledge, understanding and religion. They had precedence and virtues that no one else has. Those after them will not come close to them. The Prophet ﷺ said, " If anyone of you was to spend **the equivalent of [Mount] Uhud in gold [in charity], it would not be equivalent to the mudd<sup>1</sup> of one of them or (even) half of it.**" (Agreed upon). Shaykh Al-Islaam (may Allah have mercy on him) said, ""

Whoever looks with knowledge and justice at the biographies of these people [i.e. the companions] and the virtues Allah has blessed them with, will know with certainty that they are the best of the creation after the Prophets. There never was, nor will there ever be any others like them. They are the elite generation of this ummah, which is the best of all nations and the most honoured in the sight of Allah." So, it is obligatory upon us to love them and invoke Allah to be pleased with them. [It is also incumbent upon us] to follow in their footsteps, spread their virtues, and know their status and value.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

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<sup>1</sup> [Translator's note: The "mudd" is a unit of measurement equivalent to what a person can hold in both hands cupped together]

## ‘Uthmaan Ibn Affaan (may Allah be pleased with him) <sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, and hold firmly to Islam with the strongest handhold.

Ayyuhal Muslimoon (O Muslims!)

Allah chose the best of the Messengers for this nation. And He (Glorified is He) selected the best men in this nation to accompany His prophet. There never was, nor will there ever be any others like them. Allah forgave their sins, raised their rank and is pleased with them, because of their faith and sincerity, in addition to their companionship and true support for the Prophet ﷺ. Allah (Glorified is He) said:

﴿وَالسَّيِّقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ رَضِيَ  
 اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
 ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

{And the first forerunners [in the faith] among the

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<sup>1</sup> This sermon was delivered on Friday the 22<sup>nd</sup> of Rabi-al-Awwal 1432AH, in Al-Masjid An-Nabawi.

Muhaajireen<sup>1</sup> and the Ansaar<sup>2</sup> and those who followed them with good conduct - Allah is pleased with them, and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great success.} [At-Tawbah: 100]

From the matters which increase a person's level of faith is knowing the lives of the Companions who hastened to believing and aiding the Prophet ﷺ. Imaam Ahmad (may Allah have mercy on him) said, "It is from the Sunnah to mention the good qualities of the all the Companions of Allah's Messenger ﷺ." Supplicating for them is an act of worship, and following them is a means [of seeking nearness to Allah].

Loving them is from the fundamentals of the religion. At-Tahaawi (may Allah have mercy on him) said, "We love the Companions of Allah's Messenger ﷺ. We do not go to extremes in our love for any of them, nor do we disassociate from any of them."

The best of that unique generation was Abu Bakr As-Siddeeq (may Allah be pleased with him). He was the strongest of them in faith, the most knowledgeable of them, and he accompanied the Prophet ﷺ the most out of them.

Then comes 'Umar Al-Faarooq (may Allah be pleased with him). He comes second to Abu Bakr in virtue and taking leadership of the caliphate. He was a firm fortress for Islaam due to his strong conduct and complete justice. Shaytaan did not see him treading a path except that he would tread a path other than his.

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<sup>1</sup> [Translator's note: Those Muslims who emigrated from Makkah and settled in Madinah for the cause of Islam.]

<sup>2</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]



The third of them was the generous and noble Abu 'Abdillaah 'Uthmaan Ibn Affaan Ibn Abil-Aasi, Dhun-Noorayn (the possessor of two lights – because he married two of Prophet Muhammad's ﷺ daughters). He was the Leader of the Believers [after 'Umar], and the third of the Rightly Guided Caliphs. He was from those that migrated both to Abyssinia and Madinah, and one of the Ten Promised Paradise. And he will be the companion of the Prophet ﷺ in Paradise. The Prophet ﷺ said, "**There is no prophet except that he has a companion from his ummah in Paradise. And verily, 'Uthmaan Ibn Affaan is my companion in Paradise.**" (Narrated by Ahmad).

His lineage comes together with the Prophet ﷺ in his third grandfather, and he is the grandson of the Prophet's (ﷺ) paternal aunt, Al-Baydhaa the daughter of Abdul Muttalib. Besides him, there was never any man in history who married two daughters of a prophet.

He embraced Islaam early on, at the hands of Abu Bakr As-Siddeeq (may Allah be pleased with him); making him the fourth person to accept Islaam. The Prophet ﷺ took the pledge of allegiance on his behalf with his own hand in Bay'atur-Ridhwaan. He said, "**This is my hand, and this** [i.e. referring to his other hand] **is the hand of 'Uthmaan.**" (Narrated by Ahmad).

He had the longest caliphate of the Rightly Guided Caliphs. He spent twelve years as Leader of the Believers.

He would worship abundantly, and was humble to Allah. When Allah (the Most High) revealed his statement:

﴿أَمَّنْ هُوَ قَلِيلٌ عَآنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا﴾

{[Is] one who worships [their Lord] devoutly in the hours of the night, prostrating and standing...} [Az-Zumar: 9]

‘Umar (may Allah be pleased with him) said, "This is ‘Uthmaan."

He was obedient to the Prophet ﷺ, and would follow in his footsteps. He was loyal to him as well as his two companions Abu Bakr and ‘Umar. He said, "I accompanied the Messenger of Allah ﷺ, and pledged allegiance to him. By Allah! I did not disobey or cheat him until Allah (the Most Exalted and Majestic) took his life. Thereafter, Abu Bakr likewise, and then ‘Umar likewise." (Narrated by Al-Bukhaari). ‘AbdurRahman Ibn Samurah (may Allah be pleased with him) said, "The Messenger of Allah ﷺ died whilst he was pleased with ‘Uthmaan."

He was fearful of his Lord, and would remember the Hereafter. He would frequently visit the graveyards, and when he stood at a grave he would cry until his beard became wet.

He was firm in his certainty, and he was a role-model for others. The Prophet ﷺ commanded that he be followed, and described him as being trustworthy. The Prophet ﷺ said, "**Verily, you will see after me tribulations and differing** – or he said – **differing and tribulations.**" Someone from the people said to him, "Who do we have [to follow] O Messenger of Allah?" He said, "**Upon you [is to follow] the trustworthy one, and his companions,**" referring to ‘Uthmaan. (Narrated by Ahmad).

Whoever gets to know Allah in times of ease [by worshipping and obeying Him], Allah will know him [by aiding and protecting him] in times of difficulty; and He will protect him from trials and tribulations. The Messenger ﷺ mentioned tribulations one day, and he said, "**On that day, this [person] will be upon guidance,**" – and he pointed to ‘Uthmaan -. (Narrated by At-Tirmidhi).

He had a sound heart. He did not carry envy or bear grudges against anyone. Ali (may Allah be pleased with him) said, "Verily,

I hope that me and 'Uthmaan will be from those concerning whom Allah said:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ﴾

{And We will remove whatever is within their hearts of resentment}" [Al-A'raaf: 43, Al-Hijr: 47]

He was chaste and protected his religion. He said, "By Allah! I did not fornicate before or after Islaam." (Narrated by Ahmad)

He was gentle. Allah blessed him with knowledge, so the Companions used to refer to him. Ibn Seereen (may Allah have mercy on him) said, "The Companions would consider 'Uthmaan to be the most knowledgeable of them concerning the rites [of pilgrimage]."

Allah blessed him with firm faith and strong intellect. The Prophet ﷺ sent him to negotiate with Quraysh in Al-Hudaybiyyah. Ibn 'Umar (may Allah be pleased with them) said, "Had there been anyone more respected than 'Uthmaan in Makkah, he would have sent him in 'Uthman's place." (Narrated by Al-Bukhaari). Ash-Sha'bee (may Allah have mercy on him) said, "'Uthman was well-loved amongst Quraysh. They would appoint him to execute their affairs, and they would revere him."

'Umar (may Allah be pleased with him) appointed him as one of the six members of the advisory council [to take leadership] after him. He was the best of them, so they chose him – besides anyone else – to be the caliph of the Believers. Ibn Mas'ood (may Allah be pleased with him) said when pledging allegiance to his caliphate, "We have pledged allegiance to the best of us, and we did not refrain." Imaam Ahmad (may Allah have mercy on him) said, "They did not come together upon pledging allegiance to anyone as they did for 'Uthman."

Spending in the pleasure of Allah is from the signs of true faith, love for the Believers, and dependence upon Allah. 'Uthmaan (may Allah be pleased with him) was at the forefront of spending and giving [in charity]. The Prophet ﷺ looked at the faces of the people on the Day of the 'Army of Difficulty'<sup>1</sup> – and the Muslims were in a time of difficulty and need at that time – and he said, "**Whoever prepares them [by providing them with supplies] will be forgiven by Allah.**" 'Uthmaan said, "I prepared them [fully], until they were not [even] missing an iqaal<sup>2</sup> or a halter". (Narrated by An-Nasaai).

He bought a house for the masjid of the Prophet ﷺ to be expanded in the time of prophethood, when he heard the Prophet ﷺ said, "**Who will expand [the masjid] for us with this house, in exchange for a house in Paradise?**" (Narrated by Ahmad).

He freed a countless number of slaves. He would say, "Since I accepted Islaam, a week did not pass by except that I freed a slave during it." And he said to his slaves on the day he was under siege, "Whoever sheaths his sword is free."

Shyness is a lofty moral that gathers good characteristics. 'Uthmaan (may Allah be pleased with him) was extremely shy, even with himself. He would be in his house alone with the door closed, but he would not remove his garments to pour water on himself. Shyness would prevent him from standing whilst bathing. No one from this ummah came close to him in his [level of] shyness. The Prophet ﷺ said, "**The shyest of my ummah is 'Uthmaan Ibn Affaan.**" (Narrated by Abu Nu'aym).

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<sup>1</sup> [Translator's note: this refers to the army that was prepared to fight against the Romans in the expedition of Tabuk in 9AH. It was named as such as this was a time of difficulty for the Muslims.]

<sup>2</sup> Translator's note: this refers to a small rope used to hobble the feet of a camel.

The Prophet ﷺ would be shy of him. One day, the Prophet ﷺ sat in a place in which there was water, and his garment had uncovered his knees. However, when 'Uthmaan entered, he covered them. (Agreed upon). [Even] the Angels were shy of 'Uthmaan. [Once,] the Prophet ﷺ was laying down on his bed. When 'Uthmaan entered, he sat up and said, "**Should I not be shy of a man who the Angels are shy of?**" (Narrated by Muslim).

The Quraan is the speech of the Lord of the Worlds. Allah described it as having blessings, as well as being noble and a [source of] guidance. Whoever comes close to it will attain blessings, and his rank will be raised in the sight of Allah. 'Uthmaan (may Allah be pleased with him) loved the Book of Allah. Al-Hasan (may Allah be pleased with him) said, "'Uthmaan did not die except that his copy of the Quraan had become worn out, due to him frequently and constantly looking into it." He would recite the whole Quraan in a single unit of prayer from Isha until Fajr, and he would say, "If our hearts were pure, they would never get enough of the Speech of our Lord."

From his great good deeds was him gathering the people upon one reading [of the Quraan], and commanding the Quraan to be written according to the final presentation in which Jibreel revised the Quraan with the Prophet ﷺ at the end of his life. He ordered Zayd Ibn Thaabit (may Allah be pleased with him) to write the Quraan in full by hand, so he could distribute copies to the various cities. This way of writing was called 'The Uthmanic script'. named after him because of his command, time and rule [in which it was produced]. The Quraan benefitted him, and 'Uthmaan benefitted the people by the Quraan. There is no success for this ummah except by the Quraan and acting upon it. Ibn Katheer (may Allah have mercy on him) said, "In the time of 'Uthmaan Ibn Affan the Islamic empire extended to the furthest ends of the Earth, east and west. This was due to the blessing of

his recitation and study of the Quraan, as well as gathering the ummah upon memorising and preserving it."

Because of his connection with the Quraan, the end [of his life] was also with it. He was killed with his copy of the Quraan in his lap, and his blood flowed onto it.

Along with his worship and fear of Allah, he was a clever and rightly guided caliph. Upon his hands, Allah conquered many regions and cities, and the terrain of the Muslims expanded. The Prophet ﷺ said, "**Allah drew the ends of the earth together for me to see, and I saw its eastern and western lands, and the dominion of my ummah will reach as far as that which was drawn together for me to see.**" (Narrated by Muslim). Ibn Katheer (may Allah have mercy on him) said, "All of this expansion properly occurred at the time of 'Uthmaan (may Allah be pleased with him)."

During his caliphate, people lived comfortably and in a high level of safety. They lived in harmony and unity. Al-Hasan described their situation by saying, "During 'Uthman's caliphate, gifts and giving were constant, provisions were abundant, they were safe from their enemies, relationships were good and strong, hearts were pure, and good was plentiful. No believer feared [another] believer. Whoever he met was a brother [in Islam], regardless of who he was."

The way of the Companions was that their hearts were sound of [any ill-feeling] towards each other, as well as having mutual love and respect for one another. The Companions venerated 'Uthmaan during the life of the Prophet ﷺ and after his death. He was preferred and favoured amongst them. Ibn 'Umar (may Allah be pleased with them) said, "Whilst the Messenger of Allah ﷺ was alive and the Companions were present in large numbers, we used to count Abu Bakr, 'Umar and

'Uthmaan [to be the most virtuous of the Companions]." (Narrated by Ahmad). Ali (may Allah be pleased with him) stated after the deaths of Abu Bakr and 'Umar, "'Uthmaan was the best and purest of us." 'Aaishah (may Allah be pleased with her) said, "He was the most eager amongst them to maintain the ties of kinship, and he was the most fearful amongst them of Ar-Rabb (the Lord) [i.e. Allah] amongst them".

'Uthmaan also loved the Companions of Allah's Messenger ﷺ. He took Abu Bakr's name – Abdullah – as a kunyah<sup>1</sup>. He also had a son named 'Umar, as well as a daughter that he named 'Aaishah.

Once prosperity had prevailed, security had been established and Islaam had spread throughout the world in his caliphate; some sick-hearted individuals hastened his death, and took his life. Thus they killed him when he was eighty-two years old, whilst he was fasting and reciting the Book of Allah, holding it in his lap.

His assassination was the first trial in this ummah. Hudhayfah (may Allah be pleased with him) said, "The first trial was the murder of 'Uthmaan, and the last trial will be Ad-Dajjaal."

The Sahaabah were deeply saddened by his murder. Ali (may Allah be pleased with him) said on the day that 'Uthmaan was murdered, "I censured myself out of sadness" When the news reached Sa'd Ibn Abi Waqqaas (may Allah be pleased with him), he sought Allah's forgiveness and mercy for 'Uthman, and supplicated against his murderers by saying, "O Allah! Make them regretful, and then seize them"; and Sa'd was a person whose supplications were frequently answered by Allah. Some of the

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<sup>1</sup> [Translator's note: another name typically consisting of Abu (father of) or Umm (mother of) followed by the name of the child, such as "Abu Muhammad" for a man with a son named Muhammad.]

predecessors swore that none of those that murdered 'Uthmaan died except by being killed.

Wa ba'd Ayyuhal Muslimoon (To conclude, O Muslims!):

It is obligatory to love the companions of Allah's Messenger, as well as defend them and adhere to their path. For verily they preserved Allah's religion and legislation, and they were the most complete of mankind in their love and veneration for the Prophet ﷺ, and in following him.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

{Among the Believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge [with their lives], others are waiting [their turn]. They have never changed [their commitment] in the least.} [Al-Ahzaab: 23]

May Allah bless me and you by the Great Quran.



## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Ayyuhal Muslimoon (O Muslims!)

The believer's benefit transverses to others. All that 'Uthmaan (may Allah be pleased with him) put forth for himself, Islaam and the Muslims – including the conquests, people entering into Islaam and gathering the Quraan – are all counted from the good deeds of Abu Bakr As-Siddeeq (may Allah be pleased with him). This is because he was the one who invited him ['Uthmaan] to Islaam, leading him to embrace it. Then he became one of the forerunners, and from the Rightly Guided Caliphs that we have been ordered to follow.

It is a duty upon every Muslim to call others to this religion and adhering to it, "**For by Allah! If Allah were to guide one man [to Islaam] at your hands, that would be better for you than red camels.**" And Allah is the Possessor of great bounty.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

### **Ali Ibn Abi Talib (may Allah be pleased with him)<sup>1</sup>**

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as He deserves to be feared, for the fear of Allah is the path to guidance, and going against it is the path to misery.

Ayyuhal Muslimoon (O Muslims!)

Allah created the creation, and made them in different levels of superiority. The best of the servants is our Prophet Muhammad ﷺ. He chose him for Himself, and sent him with His message. The best of the companions to any messenger were the Companions of our Prophet Muhammad ﷺ, and the best of them were his four caliphs that came after him. The most complete and highest of them in rank was [Abu Bakr] the greatest Siddeeq, then 'Umar Al-Farooq, then Dhun-Noorayn 'Uthmaan, and the fourth of these great men was Abul Hasan 'Ali Ibn Abi Taalib Ibn Abdulmuttalib, the cousin of the Prophet ﷺ through his paternal uncle.

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<sup>1</sup> This sermon was delivered on Friday the 22<sup>nd</sup> of Dhul-Qa'dah 1442AH, in Al-Masjid An-Nabawi.

The Prophet ﷺ gave him the kunyah<sup>1</sup> 'Abu Turaab'. Sahl Ibn Sa'd said, "'Ali did not have a name more beloved to him than Abu Turaab. He would be happy when he was called by it, and none but the Prophet ﷺ gave him that name." (Agreed upon).

Before Islaam, he was under the care of the Messenger of Allah ﷺ. Therefore, he grew up in his house, and he hastened to accept Islaam whilst he was less than ten years old.

The people of Makkah would entrust the Prophet ﷺ with their property, due to what they knew of his truthfulness and trustworthiness. When the Prophet ﷺ wanted to migrate [from Makkah to Madinah], he commanded 'Ali (may Allah be pleased with him) to take his place in Makkah until he returned the people's belongings that were in his possession. When he returned them, he (may Allah be pleased with him) migrated to Madinah. The Prophet ﷺ married his daughter Faatimah (may Allah be pleased with her) to 'Ali, and he helped him in the preparations and what was needed for the wedding.

The Prophet ﷺ testified for him that [he will be in] Paradise more than once. He informed that 'Ali would be from the martyrs, as well as the fact that he loves Allah and His Messenger, and Allah and His Messenger love him. Every believer that follows the Prophet ﷺ is from him, just as [Prophet Ibraaheem] Al-Khaleel said:

﴿فَمَنْ يَتَّبِعْنِي فَإِنَّهُ مِنِّي﴾

{So whoever follows me, then he is of me} [Ibraaheem: 36]

And to emphasise the faith of 'Ali (may Allah be pleased with

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<sup>1</sup> [Translator's note: another name typically consisting of Abu (father of) or Umm (mother of) followed by the name of the child, such as "Abu Muhammad" for a man with a son named Muhammad.]

him), the Prophet ﷺ said to him, "**You are from me, and I am from you.**" (Narrated by Al-Bukhaari).

The believers ally themselves with Allah and His Messenger in a way which [completely] negates any form of enmity or hostility. The Prophet ﷺ informed that 'Ali is from the Believers that ally with the [other] Believers, and they ally with him. The Prophet ﷺ said, "**If I am someone's mawla (close friend), then 'Ali is also his mawla.**" (Narrated by At-Tirmidhi). Shaykh Al-Islaam (may Allah have mercy on him) said, "The hadeeth affirms 'Ali's faith internally."

When Allah (Glorified is He) revealed his statement:

﴿فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾

{Say, "Come! Let us gather our children and your children."}  
[Aal-'Imraan: 61]

The Messenger of Allah ﷺ called 'Ali, Faatimah, Hasan and Husayn, and he said, "O Allah! This is my family." (Narrated by Muslim).

Loving him is a sign of faith, as is hating him a sign of hypocrisy. 'Ali (may Allah be pleased with him) said, "I swear by [Allah], the One Who splits the seed, and creates the soul! Verily, it was the covenant of the unlettered Prophet ﷺ to me that none but a Believer would love me, and none but a hypocrite would hate me." (Narrated by Muslim). This is similar to the statement of the Messenger ﷺ, "**No one loves the Ansaar except a Believer, and no one hates them except a hypocrite.**" (Agreed upon). Therefore, whoever loves 'Ali and those more deserving of love and high in rank – such as the [other] three Rightly Guided Caliphs – has surely fulfilled one of the branches of faith -. As for the one who hates him, or hates those better than him from the

Companions; then he has surely fallen into one of the branches of hypocrisy.

He delivered the general messages of the Prophet ﷺ on his behalf more than once, and the Prophet ﷺ entrusted him with some of his personal affairs. During Hajj, the Messenger ﷺ ordered him to supervise the (slaughtering) of the camels belonging to the Prophet ﷺ, and to distribute them completely, including their meat, skins and anything it had on it, and not to give anything (of their bodies) to the butcher as wages for slaughtering. (Agreed upon). During the final illness of the Prophet ﷺ, one day when he felt some strength he went out whilst being supported by his uncle Al-'Abbaas Ibn Abdulmuttalib and 'Ali Ibn Abi Taalib (may Allah be pleased with them). When the Prophet ﷺ died, 'Ali was of those who took the responsibility of washing and burying him, along with his [other] relatives.

He was famous for his braveness and bold [nature]. The Prophet ﷺ appointed him as the flag-bearer in many expeditions. He witnessed and fought well in all of the battles alongside the Prophet ﷺ. In the Battle of Badr, Al-Waleed Ibn 'Utbah – one of the leaders of disbelief – wanted to show off his bravery, so 'Ali Ibn Abi Taalib went to have a duel against him. At this time, 'Ali was twenty years old, and he killed 'Utbah.

During the Battle of Uhud, he stayed firm when the Muslims became uncovered. In the Battle of Al-Khandaq, 'Amr Ibn Wudd – who was from the leaders of the polytheists, and people feared coming against him in battle – came out for a duel. 'Ali accepted his challenge and killed him.

He witnessed [the Treaty of] Al-Hudaybiyyah. He pledged allegiance to the Prophet ﷺ under the tree – alongside the Companions – upon death. He was the one who wrote the treaty between the Prophet ﷺ and the people of Makkah. In Khaybar,'

Ali (may Allah be pleased with him) bore the banner of the Prophet ﷺ, and he killed Marhaba, the leader of the Jews. He conquered his fortress after others were unable to.

He further witnessed the Battle of Hunayn. Anas (may Allah be pleased with him) said, "Ali Ibn Abi Taalib (may Allah be pleased with him) fought the most fiercely of all the people in front of the Prophet ﷺ."

During the Battle of Tabook, the Prophet ﷺ appointed him to take charge over Madeenah, because of what he knew of his trustworthiness. The Prophet ﷺ said to him, "Does it not please you that you are to me like Haroon was to Moosa?" (Agreed upon), i.e. in his companionship, not in prophethood.

'Ali (may Allah be pleased with him) was friendly, loyal and a possessor of good character. He would recognise the virtue of those that preceded him, and would respect the caliphs that came before him. He would make his love for them apparent. He hastened to pledge allegiance to Abu Bakr (may Allah be pleased with him) after the death of the Messenger ﷺ. Thereafter, he pledged allegiance to 'Umar and 'Uthmaan during their caliphates. For all three of them, he was an excellent minister and advisor regarding judgments, wars and legal verdicts. 'Ali (may Allah be pleased with him) said, "The Messenger of Allah ﷺ entrusted Abu Bakr with their religious affairs, and the Muslims entrusted him with their worldly affairs. They pledged allegiance to him, and I did so alongside them. I would go out to fight when he dispatched me, and I would take when he gave [me something], and I was a whip in between his hands in establishing Allah's boundaries." He also stated something similar regarding 'Umar and 'Uthmaan.

He married his daughter Umm Kulthoom to 'Umar Ibn Al-Khattaab (may Allah be pleased with him). When 'Umar (may

Allah be pleased with him) died, 'Ali (may Allah be pleased with him) said, "May Allah have mercy on you O Abu Hafs! By Allah, there is no one after the Messenger of Allah ﷺ that I would have loved to meet Allah with deeds like his than you." (Narrated by Ahmad). It was widely transmitted from him (may Allah be pleased with him) that he would say, "The best of this ummah after its Prophet is Abu Bakr, and then 'Umar."

He loved and respected 'Uthmaan (may Allah be pleased with him). He said, "If 'Uthmaan was to order me to go to Siraar (a place in the west of Madinah), I would listen and obey."

When 'Uthmaan (may Allah be pleased with him) was killed, there was no one more rightful to the caliphate than him. Therefore, the people pledged allegiance to him and were pleased with him [as their leader]. All the Muslims acknowledged his virtue and precedence after the murder of 'Uthmaan, and that no one remained amongst the Companions that was similar to him during the time of his caliphate. 'Aishah (may Allah be pleased with her) said to 'Abdullah Ibn Budayl on the day of 'Uthmaan's death, "Adhere to 'Ali, for by Allah he did not change or replace [anything]." (Narrated by Ibn Abi Shaybah).

He established justice amongst the people during his caliphate. He would not deviate from the Quraan and the Sunnah [of the Prophet Muhammad ﷺ]. He would search for the way of the Rightly Guided Caliphs before him and act according to it, not opposing it. Ibn Battah (may Allah have mercy on him) said, "We do not know any of the Muslim scholars that narrated 'Ali as having differed with Abu Bakr, 'Umar or 'Uthmaan in anything which they passed a verdict regarding."

He was a scholar that would issue legal verdicts. Ibn 'Abbaas (may Allah be pleased with them) said, "If a trustworthy person narrates to us a verdict from 'Ali, we do not go beyond it." An-

Nawawi (may Allah have mercy on him) said, "It is well known that on many occasions the major Companions questioned him and referenced his statements and verdicts concerning complicated issues."

He was a judge. No one would come close to [his expertise] in settling disputes between people. Rather, he was the most proficient judge amongst all the Companions, and was the most precise of them when looking into disputes. The Prophet ﷺ sent him as a judge to the people of Yemen, and 'Umar (may Allah be pleased with him) stated, "'Ali is the most proficient judge amongst us."

Despite his vast knowledge, he was pious and would not delve into what he did not know. He went out to his companions one day, and said twice, "How cool and comfortable is it on the liver!" He was asked, "What?" He said, "To say regarding something that you do not know: 'Allah knows best'."

The Prophet ﷺ did not single him out of the ummah with any [special] knowledge. Abu Juhayfah (may Allah be pleased with him) said to 'Ali (may Allah be pleased with him), "Do you have any of the revelation with you besides what is in the Book of Allah?" Ali said, "I swear by the One Who splits the seed, and creates the soul! Only the understand of the Quran that Allah blesses a person with" (Narrated by Al-Bukhaari).

He would cling to the Sunnah of Prophet Muhammad ﷺ and was eager [to follow] it. He said, "I would not leave the Sunnah of Allah's Messenger ﷺ for the statement of anybody." (Narrated by Al-Bukhaari). He was extremely careful about what he narrated from the Prophet ﷺ. He (may Allah be pleased with him) said, "I would rather fall from the sky than lie upon the Messenger of Allah ﷺ when narrating to you from him." (Narrated by Al-Bukhaari).



He was sincere and devoted to the ummah. He would admonish, worship and remember invoke [Allah] in abundance. He was eager to do good and spend [in charity].

He was strong in his religion. He would not compromise or be biased towards anyone regarding Allah's religion. During his caliphate, he was tested with a group that deified him; so, he burned them. He was also tested with another group that considered him as a disbeliever, so he fought against them.

He was ascetic in regard to this world. He turned away from its adornment and temptations. Muslim Ibn Hurmuz (may Allah have mercy on him) said, "Ali gave [as charity] to the people four times in a single year. Then he swept the Bayt-Al-Maal (i.e. the Muslim treasury), and prayed two units inside it, and said, "O World! Deceive someone other than me."

Because of his bravery and strong heart, the Khawaarij were not able to kill him except with treachery. He was killed as a martyr (may Allah be pleased with him) whilst going out to the Fajr prayer.

He did not leave behind any worldly goods. After the assassination of Ali (may Allah be pleased with him), Al-Hasan Ibn Ali said, "He did not leave behind any gold or silver, besides seven hundred dirhams from his stipend. He had saved it for a servant for his family." (Narrated by Ahmad).

Wa ba'd Ayyuhal Muslimoon (To conclude, O Muslims!):

Loving the Companions is [part of our] religion, and an act of worship. All the good that the Muslims are in is only by the blessing of what was done by the Companions (may Allah be pleased with them) who conveyed this religion. Allah singled out the Rightly Guided Caliphs with virtues that He did not give to anybody else. The Messenger ﷺ testified to their guidance, and commanded to follow their way and adhere to their path.

The good of the Companions is an extension to the good of the Rightly Guided Caliphs. Ibn Mas'ood (may Allah be pleased with him) said, "[They are] a people that Allah chose to accompany His Prophet and establish His religion. Know their virtue, a follow in their footsteps, and hold on firmly to what you can of their character and religion, for verily they were upon the upright guidance."

Whoever loves the Companions will be resurrected with him. Part of loving them is aiding and defending them; as well as praising and following them. And from the reasons for loving them is reading and listening to their biographies.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

{And the first forerunners [in the faith] among the Muhaajiroon<sup>1</sup> and the Ansaar<sup>2</sup> and those who followed them with good conduct - Allah is pleased with them, and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great success.} [At-Tawbah: 100]

May Allah bless me and you by the Great Quran.

<sup>1</sup> [Translator's note: Those Muslims who emigrated from Makkah and settled in Madinah for the cause of Islam.]

<sup>2</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Ayyuhal Muslimoon (O Muslims!)

Just as some of the Companions were specified with certain virtues, so were the general masses of the Companions that preceded [others] and witnessed great events [with the Prophet ﷺ]. Whoever spent [in charity] and fought before the Treaty of Al-Hudaybiyyah are greater [in virtue] than those that did so afterwards, as are the Muhaajiroon<sup>1</sup> given precedence over the Ansaar<sup>2</sup>. Allah said to the Muslims who participated in the Battle of Badr, "**Do as you wish, for indeed I have forgiven you.**" (Agreed upon). And none of those that pledged allegiance [to the Prophet ﷺ] under the tree will enter the Hellfire. Rather, Allah is pleased with them, and they are pleased with him. The Prophet ﷺ said to those that witnessed Al-Hudaybiyyah, "**Today, you are the best people on the earth.**" (Agreed upon).

Allah has promised all the Companions with Paradise. He (Glorified is He) said:

﴿وَكَلَّا وَعَدَ اللَّهُ الْحُسَيْنَ﴾

<sup>1</sup> [Translator's note: Those Muslims who emigrated from Makkah and settled in Madinah for the cause of Islam.]

<sup>2</sup> [Translator's note: The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.]

{But to all Allah has promised the best [reward, i.e. Paradise].} [Al-Hadeed: 10].

Ibn Hazm (may Allah have mercy on him) said, "The scholars have unanimously agreed that all the Companions are in Paradise."

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

## The Mothers of the Believers<sup>1</sup>

Verily, all praise is for Allah. We praise Him, and seek His aid and forgiveness. We seek refuge in Allah from the evil of our souls, and from our bad deeds. Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray none can guide. I testify that there is none worthy of worship except Allah, alone with no partners. And I testify that our Prophet Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma ba'd (To proceed):

O servants of Allah! Fear Allah as he deserves to be feared, for the fear of Allah is a reminder for the one who [frequently] turns back [to his Lord], and a salvation for the servants from torment.

Ayyuhal Muslimoon (O Muslims!)

The Muslim woman is pleased by following in the footsteps of the best women that lived in the best of generations, and were cultivated in the best of houses – the house of prophethood -. Allah raised their rank and magnified their status. And [verses of] the Quraan were revealed praising them. Allah (the Most High and Exalted) said:

﴿يٰۤاَيُّهَا النِّسَاءُ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ ۖ﴾

{O wives of the Prophet! You are not like any other women if you are fearful of Allah} [Al-Ahzaab: 32]

[They were] blessed wives and great women.

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<sup>1</sup> This sermon was delivered on Friday the 26<sup>th</sup> of Rabi-al-Aakhir 1426AH, in Al-Masjid An-Nabawi.

The first of them was Khadeejah the daughter of Khuwaylid (may Allah be pleased with her), the smart and intelligent woman of high religiosity and lineage. She grew up adorning herself with virtuous characteristics, good manners and generosity. She had the attributes of chastity and nobility. Out of all the women in Makkah, she was called 'The Pure One'.

The Prophet ﷺ married her and she was an excellent wife to him. She supported him with her life, wealth and her strong intellect. He would seek shelter in her during his difficulties, and share his worries with her. When the revelation first came down to him, he returned to her with his heart pounding wildly from the horror of what he had seen. He said to her, "**What is wrong with me? Verily, I feared for myself.**" She received him with a firm heart and replied to him, "No! I swear by Allah! Allah will never disgrace you!" (Agreed upon).

Islaam emerged from her home, and she was the first of this nation to believe. Ibn Atheer (may Allah have mercy on him) said, "The Muslims have a unanimous agreement that Khadeejah was the first of Allah's creation to embrace Islaam. She was not preceded by any man or woman."

At the beginning of his message, the difficulties and harm upon the Prophet ﷺ were extremely great; but she was a sympathetic and tender heart for him [to find peace in], and an [advisor] with good opinions.

The Prophet ﷺ would not hear anything that he disliked from the people, and then return to her, except that she strengthened him and make easy for him what he had heard. The Prophet ﷺ said, "**She believed in me when people disbelieved in me. She deemed me truthful when people belied me. She supported me with her wealth when people deprived me. And Allah (the Most Exalted and Majestic) provided me with children**

**[through her] when he did not give me children [through other] women."** (Narrated by Ahmad).

She was a great woman. She was loyal to her husband as was she an affectionate mother. All of the children of the Prophet ﷺ were from her besides Ibraahim. She had excellent manners, and good character. She never disputed the Chosen One ﷺ in any speech, nor did she harm him in any dispute. Abu Hurayrah (may Allah be pleased with him) said, "Jibreel came to the Prophet ﷺ and said, '**O Messenger of Allah! This is Khadeejah... give her glad tidings of a house in Paradise made of hollow pearls, free from noise and toil**'. (Agreed upon). As-Suhaylee (may Allah have mercy on him) said, "The reason he gave her glad tidings of a house in Paradise is because she did not raise her voice over the Prophet ﷺ, and never fatigued or troubled him. Thus, she never raised her voice over him, nor did she ever harm him."

She was pleased with her Lord, and He was pleased with her. Jibreel said to the Prophet ﷺ, "**When Khadeejah comes to you, deliver greetings to her from her Lord (the Most Exalted and Majestic) and from me.**" (Agreed upon). Ibn Al-Qayyim (may Allah have mercy on him) said, "This is a virtue that is not known for any other woman besides her." Allah loved her, as did the Angels. And the Messenger ﷺ also loved her. The Prophet ﷺ said, "**Verily, her love is instilled in me.**" (Narrated by Muslim).

When the Prophet ﷺ mentioned her, he would praise her and be thankful of her companionship. 'Aaishah (may Allah be pleased with her) said, "When the Messenger of Allah ﷺ mentioned Khadeejah, he would not get tired of praising her and seeking Allah's forgiveness for her." (Narrated by At-Tabaraanee). He kept this love and loyalty for her, for he would honour her friends after her death. 'Aaishah (may Allah be pleased with her) said, "Sometimes he would slaughter a sheep, then he would cut it up and distribute it between Khadeejah's friends. Sometimes

when I said to him, 'It is as if there was no woman in the world besides Khadeejah', he would reply [counting her good qualities], **'Khadeejah was such-and-such, and I had children from her.'**" (Narrated by Al-Bukhaari). After her death, The Prophet ﷺ heard her sister Haala's voice, by which he remembered Khadeejah and said, **"O Allah, let it be Haalah."** (Agreed upon).

She was complete in her religion, intellect and manners. The Prophet ﷺ said, **"Many men attained perfection. But no women have attained perfection besides three: Maryam the daughter of Imraan, Aasiyah the wife of Fir'awn, and Khadeejah the daughter of Khuwaylid."** (Narrated by Ibn Maardawayh). She preceded the woman of this nation to good, nobility and brilliance. The Prophet ﷺ said, **"Maryam the daughter of Imraan was the best woman of her time, and Khadeejah is the best woman of this nation."** (Agreed upon). She was upright within herself, and rectified her home, so she reaped the fruits of her efforts. She and her daughter [Faatimah] became the best women of the world in Paradise. The Prophet ﷺ said, **"The best women of the People of Jannah are Khadeejah the daughter of Khuwaylid, Faatimah the daughter of Muhammad, Aasiyah the daughter of Muzaahim – the wife of Fir'awn -, and Maryam the daughter of Imraan."** (Narrated by Ahmad)

She held a great place in the heart of the Prophet ﷺ. He did not marry any woman before her, nor did he marry any [other] woman besides her or take a concubine before she passed away. He was saddened by her loss. Adh-Dhahabi (may Allah have mercy on him said), "She was intellect, honourable, righteous, chaste, and generous. And [she is] from the people of Paradise."

'Aaishah the daughter of Abu Bakr As-Siddeeq (may Allah be pleased with them) was born in the house of truthfulness and piety. She grew up in the house of faith. Her mother, sister –



Dhaat-An-Nitaaqayn<sup>1</sup> – and brother were all companions; and her father was the Siddeeq (truthful one) of this ummah. She grew up in a house of knowledge. Her father was the ('allamah) extremely knowledgeable person of Quraysh, as well as being well-versed in their lineage. Allah granted her an extremely high level of intelligence and sharp memory. Ibn Katheer (may Allah have mercy on him) said, "Amongst the various nations, there was no woman like 'Aishah with regards to her memorisation, knowledge, eloquence and intellect.

She surpassed the woman of her race in knowledge and wisdom. She was bestowed with deep understanding in religious rulings, as well as memorisation of poetry, and she was [like a] vessel for the Islamic sciences." Adh-Dhahabi (may Allah have mercy on him) said, "[She was] the most knowledge woman of this ummah. I do not know [any woman] in the ummah of Muhammad ﷺ - rather amongst all women – more knowledgeable than her." She exceeded other women with her virtues, and beautiful dealings and relationship [with the Prophet ﷺ]. The Prophet ﷺ said, "**The superiority of Aishah over all other women is like the superiority of thareed<sup>2</sup> over all other foods.**" (Agreed upon).

The Prophet ﷺ loved her, and he would never love anything but that which was good and pure. Amr Ibn Al-'Aas (may Allah be pleased with him) said, "O Messenger of Allah! Who is the most beloved of people to you?" He said, "'**Aishah.**" 'Amr said, "Who from amongst the men?" He said, "**Her father [Abu Bakr].**" (Agreed upon). He did not marry a virgin except for her.

<sup>1</sup> [Translator's note: This was a title given to 'Aishah's sister Asmaa (may Allah be pleased with them). It literally translates to: 'the woman who possesses two waist-belts'. She had a waist-belt which she divided into two parts. She tied the water-skin of the Prophet ﷺ with one half, and his food container with the other.]

<sup>2</sup> [Translator's note: a dish composed of meat and bread]

Revelation did not come to him under the blanket of any woman besides her. She was chaste, and would worship her Lord. She would not leave her home except in the night, so that men would not see her. She stated about herself, "We would not go out except at night." This was in fulfilment of Allah's statement:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ﴾

{And abide in your houses and do not display yourselves as women did in the days of [pre-Islamic] ignorance. } [Al-Ahzaab: 33]

Al-Qurtubi (may Allah have mercy on him) said, "The Islamic legislation is full of [that which necessitates] women to adhere to their homes, and abstaining from leaving them except for necessity. If a need arises to leave, it should be with complete covering and no beautification."

Allah tests those he loves, and the test is according to the level of that person's faith. She was slandered [of being unfaithful to the Prophet ﷺ] at the age of twelve. She said, "I cried until the morning, and the tears did not cease. I could not sleep at all; to the point where my parents thought my crying would burst my liver." The affliction became extremely tough. She said, "My tears ceased until I could no longer feel a single drop." Ibn Katheer (may Allah have mercy on him) said, "Allah felt jealous for her, so, He revealed her innocence in ten verses that will be recited forever." Thus, her mention was exalted, and her rank raised for her to hear of her chastity in her youth. Allah testified that she is from the pure women, and promised her forgiveness and a noble provision. She continued to be watchful over the Prophet ﷺ by nursing him and taking care of his needs, until he died in her house on her night, in between her neck and chest.

And the sound hearted **Sawdah the daughter of Zam'ah** (may Allah be pleased with her). She was the first woman the Prophet ﷺ married after Khadeejah (may Allah be pleased with her). She was the only woman married to him for approximately three years. She was honourable and noble. She was bestowed with a clean heart. She gifted her day to 'Aishah (may Allah be pleased with her), in consideration for the heart of Allah's Messenger ﷺ, seeking the pleasure of her Lord.

Also, the one that would pray and fast in abundance: **Hafsah (may Allah be pleased with her), the daughter of the Leader of the Believers** 'Umar Ibn Al-Khattaab (may Allah be pleased with him). She was brought up in a house of aiding the religion and manifesting the truth. Seven of her family members attended the Battle of Badr. 'Aishah (may Allah be pleased with her) said, "She was the only one among the wives of the Prophet ﷺ who used to compete with me."

And the one that would spend generously in charity: **Zaynab the daughter of Khuzaymah Al-Hilaaliyyah** (may Allah be pleased with her). She would give [freely in charity], and race towards good. She was married to the Prophet ﷺ for only two months, and then she died.

And the one that migrated seeking [Allah's] reward: **Umm Habibah Ramlah the daughter of Abu Sufyaan** (may Allah be pleased with her). She was the closest of the wives of the Prophet ﷺ to him in terms of lineage. There was none amongst his wives that were given a larger dowry than her, and she was the furthest away of his wives at the time him marrying her. The [marriage] contract was done whilst she was in Abyssinia, having fled with her religion. She was given her dowry by the King of Abyssinia on behalf of the Prophet ﷺ, and he also prepared her for him.

And the immensely patient and shy **Umm Salamah** (may Allah be pleased with her), **Hind the daughter of Abu Umayyah**, from the early migrants. When she decided to migrate to Madinah with her husband Abu Salamah, her family separated between her, her husband and her child. She said, "I would go out every morning, sit in

Al-Abtah [i.e. a valley near Makkah in the way to Madinah], and cry continuously until the evening for a whole year or close to a year. Eventually, they felt pity for me, and so they returned my child to me." Her certainty in Allah was firm.

Her husband Abu Salamah (may Allah be pleased with him) died, so she said a prophetic supplication. Thereafter, Allah replaced him with The Messenger ﷺ as her husband. She said, "I heard the Messenger of Allah ﷺ say: '**There is no Muslim who is stricken with a calamity and says what Allah has commanded: 'Verily to Allah we belong and unto Him is our return. O Allah, reward me for my affliction and compensate me with something better', except that Allah will compensate him with something better.**'" She goes on to say, "When Abu Salamah died, I said 'Who among the Muslims is better than Abu Salamah?, the first household to migrate to join the Messenger of Allah ﷺ? Then I said it, and Allah compensated me with the Messenger of Allah ﷺ.'" (Narrated by Muslim). Therefore, make this supplication a treasure for yourself when afflictions strike, and Allah will compensate you with better than what you have been afflicted with.

And the Mother of the Poor **Zaynab the daughter of Jahsh** (may Allah be pleased with her), the cousin of the Allah's Messenger ﷺ through his paternal aunt. She enjoyed being a woman of high lineage, nobility and beauty. Abu Nu'aym (may Allah have mercy on him) stated about her, "She was humble, pleased, frequently turned [to her Lord], and had a strong desire

[for good]." Allah married her to His prophet by the clear text of His Book [i.e. the Quraan], without a guardian or witness. He said (Glorified is He):

﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاهَا﴾

{So, when Zayd had no longer any need for her [and divorced her], We married her to you} [Al-Ahzaab: 37]

The marriage of the Prophet ﷺ to her was a blessing upon all the Muslim women until the Day of Resurrection. Because after he married her, Hijaab (veiling) was obligated upon the daughters of Hawwaa, so that it would be a protection of honour, chastity and purity.

She was extremely generous in giving to the poor and weak, and was very righteous. Despite her noble status, she would work with her own hands by tanning and working with beads; and then she would give in charity from her earnings. 'Aaishah (may Allah be pleased with her) stated about her, "I never saw a woman more religious, pious, truthful in speech, keen to maintain ties of kinship and charitable than Zaynab." (Narrated by Muslim).

And the devout worshipper **Juwayriyah the daughter of Al-Haarith** (may Allah be pleased with her) from [the tribe of] Banul-Mustaliq. Her father was a leader that was obeyed in his people. She was blessed in herself, and a blessing for her people. 'Aaishah (may Allah be pleased with her) stated about her, "I do not know of a woman that was a greater blessing for her people than her." (Narrated by Ahmad).

She would worship her Lord abundantly, and was obedient to her Mawlaa (Her Master, Helper and Protector i.e. Allah). She would sit in her prayer-place and remember Allah until midday. She mentioned that the Prophet ﷺ left her in the morning after prayed Fajr, whilst she was still in her prayer-place. Then he

returned before noon whilst she was [still] sitting. He said, "**Are you still in the same state as you were when I left you?**" i.e. remembering Allah, to which she replied, "Yes." (Narrated by Muslim).

And the prestigious **Safiyyah the daughter of Huyayy** (may Allah be pleased with her), who was from the descendants of [Prophet] Haaroon (peace be upon him). She was noble, intelligent, and a person of high ranking, religion, forbearance and tranquillity. The Prophet ﷺ said to her, "**Verily, you are the daughter of a prophet** (referring to Haroon (peace be upon him)), **and verily your uncle is a prophet** (referring to Moosaa (peace be upon him)), **and verily you are married to a prophet** (referring to himself)." (Narrated by At-Tirmidhi). The wedding feast for the marriage of the Prophet ﷺ to her consisted of butter, dried milk and dates. Thus, it was a facilitated and blessed marriage.

And the one that would maintain the ties of kinship, the Mother of the Believers **Maymoonah the daughter of Al-Haarith Al-Hilaaliyyah** (may Allah be pleased with her). She was from the great women. Allah blessed her with a clean heart, a pure inside, and consistency in worship. 'Aaishah (may Allah be pleased with her) said, "Verily, she was from the most fearful of Allah, and keen to maintain her ties of kinship amongst us." (Narrated by Abu Nu'aym).

Wa ba'd Ayyuhal Muslimoon (To conclude, O Muslims!):

These are the biographies of the glorious and unforgettable women of Islaam, the Mothers of the Believers. Their good qualities are radiant. They combined between excellent feats and virtues. Muslim women are obliged to make them their role-models in life. They should drink from the fountain of their good qualities, and follow them in their religiosity, character, consciousness of Allah, complete submission to Allah and His

Messenger, consistency and adherence to worship, abundance of obedience, truthfulness in speech, protecting the tongue, giving to the poor, dispelling the hardships of the weak, striving to cultivate their children and being patient upon straightening their crookedness, protecting oneself with knowledge, asking the firmly grounded scholars, adherence to covering and chastity, staying in their homes, maintaining the hijab (veil), and being far from doubts and evil desires. Also, being cautious of having lengthy hopes and heedlessness in life, and giving attention to the outward appearance whilst the inside is corrupted, loosening the gaze towards forbidden manners, and being soft in speech with men.

Let them beware of the trumpets calling them towards tabarruj (displaying their beauty) and free mixing with men, for a woman's pride and dignity is in her religion and her veil.

A'udhu billahi minash-shaytanir-rajeem (I seek refuge in Allah from the accursed Shaytan).

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

{O Prophet! Tell your wives, daughters, and Believing women to draw their cloaks over their bodies. In this way it is more likely that they will be recognized [as chaste Believing women] and not be harassed. And Allah is Al-Ghafoor (All-Forgiving), Ar-Raheem (Most Merciful)} [Al-Ahzaab: 59]

May Allah bless me and you by the Great Quran.

## The second sermon

All praise is for Allah for His excellence and kindness, and gratitude is due to Him for his guidance and favours. I testify that there is none worthy of worship except Allah alone having no partners; glorifying Him, and I testify that Muhammad is His slave and messenger. May Allah's peace and blessings be upon him, and his family and companions in abundance.

Amma Ba'd Ayyuhal Muslimoon (To Proceed, O Muslims!)

The wives of the Prophet ﷺ lived with him in humble homes. They were rooms built from clay and palm leaves, yet they were full of faith and piety.

They were patient with the Messenger ﷺ upon poverty and hunger. A month or two would pass by them without a fire being lit in their homes [i.e. for cooking]. Days would go by and there was nothing but a single date in them. [Rather], a period of time would pass in which there was only water in them and no food. They were content with their lives, and patiently awaiting Allah's promise:

﴿وَلَاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُولٰٓئِ﴾

{And the Hereafter is certainty far better for you than this one.} [Ad-Duhaa: 4]

Their rewards [with Allah] are doubled:

﴿وَمَنْ يَّقْنُتْ مِنْكُمُ لِلّٰهِ وِرْسُوْلِهِۦ وَتَعْمَلْ صٰلِحًا نُّؤْتِهَا اَجْرَهَا مَرَّتَيْنِ وَاَعَدْنَا لَهَا

رِزْقًا كَرِيْمًا﴾

{And whoever of you devoutly obeys Allah and His Messenger and does righteousness, We will give her double the reward; and We have prepared for her an noble provision.} [Al-Ahzaab: 31]



Five of them were between the ages of forty and sixty years old when the Prophet ﷺ married them. By doing this, he was able to care for widows and their orphan children.

He married **Khadeejah** (may Allah be pleased with her) when she was forty years old, and had three children from previous marriages; yet he had not been married before.

He married **Zaynab bint Khuzaymah** (may Allah be pleased with her), who was a widow nearing sixty years of age.

He married **Umm Salamah** (may Allah be pleased with her), who was a widow and had six children.

He married **Sawdah** (may Allah be pleased with her), who was a fifty-five year old widow.

He married from his relatives, including the daughters of his paternal uncle and aunt, as well as those that were not relatives. He was a merciful, dutiful, and generous husband. He lived with them beautifully, always joyful and affectionate towards them.

Let the one who seeks happiness make the best of Mankind his example, and let the Muslim woman follow in the footsteps of his righteous wives. For there is no success for women, except by following their good qualities, in covering, righteousness, piety and excellence towards their husbands and children.

Thereafter, know that Allah has commanded you to invoke His peace and blessings upon His Prophet...

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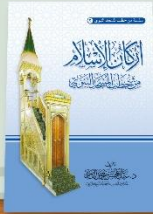






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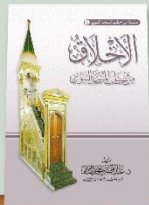
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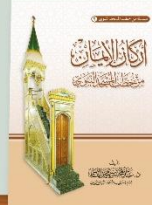
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