

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ



TAFSIR OF AHLUS Through the Centuries SUNNAH

Surah Al-Baqarah 2 : Verse No. 253



The Research Department of MUSJIDUL HAQ is dedicated to provide the Muslim Ummah with Sound Islamic Education as it appears in the form of articles on www.musjidulhaq.com website. Any constructive criticism, errors or improvements; albeit grammatical or spelling, please inform us via email or using the comment box below each article, we greatly value your feedback and comments. We hope the format of any Arabic script comes through correctly, for a better viewing experience we recommend downloading the PDF format of the article. An appeal is also made to all scholars to review and rectify by communicating with us where necessary.

OCTOBER 9, 2019

MUSJIDUL HAQ RESEARCH DEPARTMENT

48 Van Der Riet Street | Uitenhage | Port Elizabeth / Nelson Mandela Bay Municipality (South Africa)

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَاتٍ^ط وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ^ط وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ^ط وَلَوْ شَاءَ
اللَّهُ مَا أَقْتَتَلُوا^ق وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ^ع

These are messengers! That in them We caused one to excel upon the other; to some of them Allah spoke: and someone is he who was raised high in degrees over-all, and We gave clear signs to Isa son of Maryam and aided him with holy spirit and had Allah so willed, then those who came after them would not have fought among themselves after the clear signs had come to them. But they differed, some of them remained faithful and some became disbelievers and if Allah so willed, they would not have fought; but Allah does whatever He desires.

{ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ { يَغْنَى مُوسَى عَلَيْهِ السَّلَامُ

{ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ } يَعْنِي مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَالَ الشَّيْخُ الْإِمَامُ رَحْمَةُ اللَّهِ عَلَيْهِ: وَمَا أُوتِيَ نَبِيٌّ آيَةً إِلَّا وَقَدْ أُوتِيَ نَبِيُّنَا مِثْلَ تِلْكَ الْآيَةِ

وَفُضِّلَ عَلَى غَيْرِهِ بَيِّنَاتٍ مِثْلُ:

اِنْشِقَاقِ الْقَبْرِ بِإِشَارَتِهِ

وَحَنِينِ الْجَذْعِ عَلَى مُفَارَقَتِهِ

وَتَسْلِيمِ الْحَجَرِ وَالشَّجَرِ عَلَيْهِ

وَكَلَامِ الْبَهَائِمِ وَالشَّهَادَةِ بِرِسَالَتِهِ

وَنَبْعِ الْمَاءِ مِنْ بَيْنِ أَصَابِعِهِ

وغير ذلك من المعجزات والآيات التي لا تحصى

وَأَظْهَرَهَا الْقُرْآنُ الَّذِي عَجَزَ أَهْلُ السَّمَاءِ وَأَهْلُ الْأَرْضِ عَنِ الْإِثْبَانِ بِهِ.

These are messengers! That in them We caused one to excel upon the other; to some of them Allah spoke viz. Sayyiduna Moosa – peace be upon him.

And some one is he who was raised high in degrees over-all viz. Sayyiduna Muhammad – may Allah send peace and blessings upon him.

The Shaykh and Imam – may Allah shower mercy upon him – said: There has not been a single verse which was revealed to any Prophet and not to our beloved Prophet – may Allah send peace and blessings upon him or a verse like that. He was blessed with excellence over others through some signs (miracles); such as:

- Splitting the moon with his gesture
- Nostalgia of the trunk upon his separation
- The greetings of stones and trees upon him
- Speech of the animals and their testimony on his Prophethood
- Flow of water from his blessed fingers
- Other miracles and signs of his which are innumerable
- The most apparent of them is the Holy Quran that the people of the heaven and earth have exhausted their efforts and still failed to bring anything like it.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَضِّلْتُ عَلَى الْأَنْبِيَاءِ

بِسِتٍّ:

أُوتِيتُ جَوَامِعَ الْكَلِمِ

وَنُصِرْتُ بِالرُّعْبِ

وَأُحِلَّتْ لِيَ الْغَنَائِمُ

وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا

وَأُرْسِلَتْ إِلَى الْخَلْقِ كَافَّةً

وُخْتُمَ بِيَ النَّبِيُّونَ.

Sayyiduna Abu Hurairah – may Allah be pleased with him – reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

I have been granted excellence over other Prophets through six things:

1. I have been blessed with universal (short yet rich) expressions.
2. I have been assisted through fear ahead of me by the distance of a month's travel.
3. Spoils have been made lawful for me whereas they were never allowed for anyone before me.
4. The entire earth has been purified and made a place of worship for me.
5. I have been appointed over the entire creation.
6. Prophethood ends at me.

Tafsir al-Baghawi (Ma'aalim al-Tanzeel) of Muhiyy al-Sunnah Imam Abu Muhammad Al-Husain ibn Mas'ood al-Baghwi al-Shafe'i ؓ D. 510 A.H.

أَجْمَعَتِ الْأُمَّةُ عَلَى أَنَّ بَعْضَ الْأَنْبِيَاءِ أَفْضَلُ مِنْ بَعْضٍ، وَعَلَى أَنَّ مُحَمَّدًا صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنَ الْكُلِّ وَيَدُلُّ عَلَيْهِ وَجُوهٌ

The Ummah has formed consensus that indeed some Prophets are better than others, and indeed the Holy Prophet Muhammad – may Allah send peace and blessings upon him – is most superior of all Prophets for the following (19) reasons:

أَحَدُهَا: قَوْلُهُ تَعَالَى:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [الأنبياء: 107]

فَلَبَّاهُ كَانَ رَحْمَةً لِّكُلِّ الْعَالَمِينَ لَزِمَ أَنْ يَكُونَ أَفْضَلَ مِنْ كُلِّ الْعَالَمِينَ.

1. Due to the following statement of Allah Almighty:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We sent you not, but a mercy for all worlds.

(Al-Ambiya 21, Verse 107)

If he is a Mercy unto all the worlds (every domain) then it is essential for him to be the best of all the worlds.

الْحُجَّةُ الثَّانِيَّةُ: قَوْلُهُ تَعَالَى:

وَرَفَعْنَا لَكَ ذِكْرَكَ

فَقِيلَ فِيهِ لِأَنَّهُ قَرَنَ ذِكْرَ مُحَمَّدٍ بِذِكْرِهِ فِي كَلِمَةِ الشَّهَادَةِ وَفِي الْأَذَانِ وَفِي التَّشْهِدِ

وَلَمْ يَكُنْ ذِكْرُ سَائِرِ الْأَنْبِيَاءِ كَذَلِكَ.

عَنْ مُجَاهِدٍ، { وَرَفَعْنَا لَكَ ذِكْرَكَ } [الشرح: 4] قَالَ: لَا أَذْكُرُ إِلَّا ذُكِّرْتُ مَعِيَ:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

عَنْ قَتَادَةَ، { وَرَفَعْنَا لَكَ ذِكْرَكَ } [الشرح: 4] رَفَعَ اللَّهُ ذِكْرَهُ فِي الدُّنْيَا

وَالْآخِرَةِ، فَلَيْسَ خَطِيبٌ، وَلَا مُتَشَهِّدٌ، وَلَا صَاحِبُ صَلَاةٍ، إِلَّا يُنَادِي بِهَا: أَشْهَدُ

أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَالَ: أَتَانِي

جِبْرِيلُ فَقَالَ: إِنَّ رَبِّي وَرَبَّكَ يَقُولُ: كَيْفَ رَفَعْتُ لَكَ ذِكْرَكَ قَالَ: اللَّهُ أَعْلَمُ، قَالَ:

«إِذَا ذُكِّرْتُ ذُكِّرْتُ مَعِيَ»

عَنِ ابْنِ عَبَّاسٍ: يُرِيدُ الْأَذَانَ وَالْإِقَامَةَ وَالتَّشَهُدَ وَالْخُطْبَةَ عَلَى الْمَنَابِرِ، وَلَوْ أَنَّ
عَبْدًا عَبَدَ اللَّهَ وَصَدَّقَهُ فِي كُلِّ شَيْءٍ وَلَمْ يَشْهَدْ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ لَمْ يَنْتَفِعْ
بِشَيْءٍ، وَكَانَ كَافِرًا.

وَفِيهِ يَقُولُ حَسَّانُ بْنُ ثَابِتٍ:

أَلَمْ تَرَ أَنَّ اللَّهَ أَرْسَلَ عَبْدَهُ

بِبُرْهَانِهِ، وَاللَّهُ أَعْلَى وَأَمَجُّدُ

أَعَزُّ عَلَيْهِ لِلنَّبِيِّ خَاتَمُ

مِنَ اللَّهِ مَشْهُودٌ يَلُومُ وَيَشْهَدُ

وَضَمَّ إِلَيْهِ اسْمَ النَّبِيِّ مَعَ اسْمِهِ

إِذَا قَالَ فِي الْخُتْمِ الْبُؤْذُنُ: أَشْهَدُ

وَشَقَّ لَهُ مِنْ اسْمِهِ لِيُجِلَّهُ

فَذُو الْعَرْشِ مَحْبُودٌ وَهَذَا مُحَبَّدُ

عَنِ ابْنِ عَبَّاسٍ، قَالَ: يَقُولُ لَهُ لَا ذُكْرَتْ إِلَّا ذُكِرْتُ مَعِيَ فِي الْأَذَانِ، وَالْإِقَامَةِ
وَالْتَّشَهُدِ، وَيَوْمَ الْجُمُعَةِ عَلَى الْمَنَابِرِ، وَيَوْمَ الْفِطْرِ، وَيَوْمَ الْأَضْحَى: وَأَيَّامَ
التَّشْرِيقِ، وَيَوْمَ عَرَفَةَ، وَعِنْدَ الْجَبَارِ، وَعَلَى الصَّفَا وَالْمَرْوَةِ، وَفِي خُطْبَةِ النِّكَاحِ،
وَفِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا. وَلَوْ أَنَّ رَجُلًا عَبَدَ اللَّهَ جَلَّ ثَنَاؤُهُ، وَصَدَقَ
بِالْجَنَّةِ وَالنَّارِ وَكُلِّ شَيْءٍ، وَلَمْ يَشْهَدْ أَنَّ مُحَمَّدًا رَسُولَ اللَّهِ، لَمْ يَنْتَفِعْ بِشَيْءٍ وَكَانَ
كَافِرًا.

2. Due to the following statement of Allah Almighty:

وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ

And We have exalted your remembrance for you.

(Al-Sharh 94, Verse 4)

It will be said in this regard that He (The Almighty exalted his remembrance) by joining the remembrance of the Holy Prophet – may Allah send peace and blessings upon him – with His remembrance; such as, in Kalimah Shahadah, Azan, Tashahhud (Al-Tahiyyaat) whereas the remembrance of other Prophets was not like this.

Sayyiduna Mujahid – may Allah be pleased with him – comments: Allah Almighty promised, “Whenever I am remembered, you (Allah's beloved) will be remembered with Me.” (I testify that there is none worthy of worship but Allah and I testify that Muhammad [may Allah send peace and blessings upon him] is Allah's Messenger.)

Sayyiduna Qatadah – may Allah be pleased with him – is reported to have commented: Allah Almighty has exalted his remembrance in this world as well as in the hereafter; hence there is no Khateeb (preacher) or Mu'azzin or Musalli who does not say “I testify that there is none worthy of worship but Allah and I testify that Muhammad [may Allah send peace and blessings upon him] is Allah's Messenger.”

Hadeeth al-Qudsi: Sayyiduna Abu Sa'eed Khudri – may Allah be pleased with him – narrates that the Holy Prophet – may Allah send peace and blessings upon him – is reported to have stated: Sayyiduna Jibreel – peace be upon him – came to me and said, “Mine and your Lord says, “How did I exalt your remembrance for you?” He replied, “Allah knows best.” Allah Almighty stated, “Whenever I am remembered, you will be remembered with Me.”

Sayyiduna Ibn 'Abbas – may Allah be pleased with him – is reported to have said: It means the Azan, the Iqamah, the Tashahhud, the sermon on the pulpits. If there is a servant who

worships Allah and truly believes in Him and in everything, but if he does not testify that Sayyiduna Muhammad – may Allah send peace and blessings upon him – is Allah's Messenger then nothing will benefit him and he will become a disbeliever.

Sayyiduna Hassan ibn Thabit – may Allah be pleased with him – has recited the following verses of poetry in this regard:

Did you not see that Allah Almighty has sent His bondman
with His clear Proof and Allah Almighty is the Most High and
Most Honoured.

The seal of Prophethood is luminous on him, testified by Allah
and it shines and testifies.

Allah Almighty joined the name of the beloved Prophet – may
Allah send peace and blessings upon him – with His Name,
whenever the Mu'azzin calls "Ash-hadu" five times a day.

He extracted his name out of His own Name to honour him,
hence the one who owns the 'Arsh is Mahmood and this is
Muhammad.

Sayyiduna Ibn 'Abbas – may Allah be pleased with him – is
reported to have said: Allah Almighty has promised him, "I will
not be remembered unless you are also remembered along
with Me in Adhan, Iqamah, Tashahhud, on the pulpit on Fridays,
on the Day of Eid al-Fitr and Eid al-Adha, on the days of
Tahsreeq, the day of 'Arafah, near Jamaraat, on Safa and

Marwah, in the Nikah sermon, from the east to the west of the world. If there is a servant who worships Allah Almighty and truly believes in paradise and hell and everything else but if he does not testify that indeed Muhammad (may Allah send peace and blessings upon him) is the Messenger of Allah then he will not gain benefit from anything and will become a disbeliever.

الْحُجَّةُ الثَّالِثَةُ: أَنَّهُ تَعَالَى قَرَنَ طَاعَتَهُ بِطَاعَتِهِ، فَقَالَ:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ [النِّسَاء: 80]

وَبَيَّعَتَهُ بِبَيْعَتِهِ فَقَالَ:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ [الْفَتْح: 10]

وَعِزَّتُهُ بِعِزَّتِهِ فَقَالَ:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ [الْبُنَاقُونَ: 8]

وَرِضَاهُ بِرِضَاهُ فَقَالَ:

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ [التَّوْبَةُ: 62]

وإجابته بإجابته فقال:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ [الأنفال: 24].

3. Allah Almighty has joined the obedience of RasoolAllah with His obedience and stated the following:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ [النساء: 80]

Whoso obeys the messenger has indeed obeyed Allah.

(Al-Nisa 4, Verse 80)

And considered pledging allegiance to His beloved Prophet as pledging allegiance to Him:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ [الفتح: 10]

Those who swear allegiance to you, swear allegiance to Allah. Allah's Hand is over their hands.

(Al-Fat'h 48, Verse 10)

Pleasure of RasoolAllah with His:

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ [التوبة: 62]

And Allah and His Messenger had greater right, that they should please him.

(Al-Taubah 9, Verse 62)

And joined the response to his call as His own:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ

'O believers! respond to the calling of Allah and the
Messenger.

(Al-Anfal 8, Verse 24)

الْحُجَّةُ الرَّابِعَةُ: أَنَّ اللَّهَ تَعَالَى أَمَرَ مُحَمَّدًا بِأَنْ يَتَحَدَّى بِكُلِّ سُورَةٍ مِنَ الْقُرْآنِ

تَقَالَ:

فَأَتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ [البقرة: 23]

وَأَقْصَرَ السُّورِ سُورَةُ الْكَوْثَرِ وَهِيَ ثَلَاثُ آيَاتٍ، وَكَانَ اللَّهُ يُحَدِّثُهُمْ بِكُلِّ ثَلَاثَةِ آيَاتٍ

مِنَ الْقُرْآنِ، وَلَسَا كَانَ كُلُّ الْقُرْآنِ سِتَّةَ آلَافِ آيَةٍ، وَكَذَا آيَةٍ، لَزِمَ أَنْ لَا يَكُونَ

مُعْجَزُ الْقُرْآنِ مُعْجَزًا وَاحِدًا بَلْ يَكُونُ أَلْفَى مُعْجَزَةً وَأَزِيدَ.

وَإِذَا ثَبَّتَ هَذَا فَتَقُولُ: إِنَّ اللَّهَ سُبْحَانَهُ ذَكَرَ تَشْرِيفَ مُوسَى بِتِسْعِ آيَاتٍ بَيِّنَاتٍ،

فَلَا أَنْ يَحْصَلَ التَّشْرِيفُ لِ مُحَمَّدٍ بِهِذِهِ الْآيَاتِ الْكَثِيرَةِ كَانَ أَوَّلَى.

4. Indeed, Allah Almighty commanded the Holy Prophet – may Allah send peace and blessings upon him – to challenge with the Quranic Surahs, and stated:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ

مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers besides Allah, if you are truthful.

(Al-Baqarah 2, Verse 23)

Surah Al-Kauthar, being the shortest Surah consisting of three verses, Allah Almighty challenged them with just the three verses of the Holy Quran while the entire Quran consists of over six thousand verses. It necessitates that the Holy Quran is not only limited in its miracles to just three verses but thousands of miracles.

When it has been established then we further say:

Allah Almighty mentioned the arrival of Sayyiduna Moosa – peace be upon him – with 9 verses then mentioning the arrival of Sayyiduna Muhammad – may Allah send peace and blessings upon him – with the abundance of these verses shows his superiority.

الْحُجَّةُ الْخَامِسَةُ: أَنَّ مُعْجَزَةَ رَسُولِنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ مِنْ مُعْجَزَاتِ

سَائِرِ الْأَنْبِيَاءِ فَوَجَبَ أَنْ يَكُونَ رَسُولُنَا أَفْضَلَ مِنْ سَائِرِ الْأَنْبِيَاءِ.

5. The miracles of the Holy Prophet – may Allah send peace and blessings upon him – are far superior to all the miracles of all the Prophets which necessitates that our beloved Prophet – may Allah send peace and blessings upon him – is superior to all the Prophets.

الْحُجَّةُ السَّادِسَةُ: أَنَّ مُعْجَزَتَهُ عَلَيْهِ السَّلَامُ هِيَ الْقُرْآنُ وَهِيَ مِنْ جَنْسِ

الْحُرُوفِ وَالْأَصْوَاتِ

إِنَّهُ سُبْحَانَهُ جَعَلَ مُعْجَزَةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَاقِيَةً إِلَى آخِرِ الدَّهْرِ،

وَمُعْجَزَاتِ سَائِرِ الْأَنْبِيَاءِ فَانِيَةٌ مُنْقَضِيَةٌ.

6. Indeed, one of the miracles of the Holy Prophet – may Allah send peace and blessings upon him – is the Holy Quran which comprises of Arabic alphabets and its recitation.

Allah Almighty caused the miracles of the Holy Prophet – may Allah send peace and blessings upon him – to last till the end of time whereas the miracles of all the other Prophets were perishable and elapsed.

الْحُجَّةُ السَّابِعَةُ: أَنَّهُ تَعَالَى بَعْدَ مَا حَكَى أَحْوَالَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ قَالَ:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ [الْأَنْعَامِ: 90]

فَأَمَرَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْإِقْتِدَاءِ بِسُنَنِ قَبْلِهِ، فِيمَا أَنْ يُقَالَ: إِنَّهُ كَانَ

مَأْمُورًا بِالْإِقْتِدَاءِ بِهِمْ فِي أَصُولِ الدِّينِ وَهُوَ غَيْرُ جَائِزٍ لَأَنَّهُ تَقْلِيدٌ، أَوْ فِي فُرُوعِ

الدِّينِ وَهُوَ غَيْرُ جَائِزٍ، لِأَنَّ شَرْعَهُ نَسَخَ سَائِرَ الشَّرَائِعِ، فَلَمْ يَبْقَ إِلَّا أَنْ يَكُونَ الْبُرَادُ

مَحَاسِنَ الْأَخْلَاقِ، فَكَأَنَّهُ سُبْحَانَهُ قَالَ: إِنَّا أَطْلَعْنَاكَ عَلَى أَحْوَالِهِمْ وَسَيَرِهِمْ،
فَاخْتَرْنَا مِنْهَا أَجْوَدَهَا وَأَحْسَنَهَا وَكُنْ مُقْتَدِيًا بِهِمْ فِي كُلِّهَا، وَهَذَا يَقْتَضِي أَنَّهُ
اجْتَنَبَ فِيهِ مِنَ الْخِصَالِ الْبَرُضِيَّةِ مَا كَانَ مُتَفَرِّقًا فِيهِمْ، فَوَجَبَ أَنْ يَكُونَ أَفْضَلَ
مِنْهُمْ.

7. After Allah Almighty mentioned the stories of Prophets – peace be upon them, he stated:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمْ اِقْتَدِهٖ ط

These are they whom Allah has guided, then follow you their path.

(Al-An'am 6, Verse 90)

Allah Almighty commanded His beloved Prophet – may Allah send peace and blessings upon him – to follow the path of Prophets that came before him.

So if it is said that since he was commanded to follow them in the principle of religion then it is not valid, for it will be deemed Taqleed, or in the secondary matters of religion which is also not valid, for his Shariah abrogated all the other Shari'ahs, then the objective of this command will be directed towards the Holy Prophet – may Allah send peace and blessings upon him

– adorning himself with beautiful morals and ethics. It is as if Allah Almighty is stating, “Follow the predecessors in all their qualities” which will conclude that he had accumulated all their pleasant qualities that were possessed by each of them individually, which will necessarily make him the best of them all.

الْحُجَّةُ الثَّامِنَةُ: أَنَّهُ عَلَيْهِ السَّلَامُ بُعِثَ إِلَى كُلِّ الْخَلْقِ وَذَلِكَ يَقْتَضِي أَنْ تَكُونَ مَشَقَّتُهُ أَكْثَرَ، فَوَجَبَ أَنْ يَكُونَ أَفْضَلَ، أَمَّا إِنَّهُ بُعِثَ إِلَى كُلِّ الْخَلْقِ فَلِقَوْلِهِ تَعَالَى:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ [سَبَأٌ: 28]

وَأَمَّا إِنَّ ذَلِكَ يَقْتَضِي أَنْ تَكُونَ مَشَقَّتُهُ أَكْثَرَ فَلَا تَكُنْ كَانَ إِنْسَانًا فَرَدًّا مِنْ غَيْرِ مَالٍ وَلَا أَعْوَانٍ وَأَنْصَارٍ، فَإِذَا قَالَ لِجَمِيعِ الْعَالَمِينَ: يَا أَيُّهَا الْكَافِرُونَ صَارَ الْكُلُّ أَعْدَاءَ لَهُ، وَحِينَئِذٍ يَصِيرُ خَائِفًا مِنَ الْكُلِّ، فَكَانَتِ الْمَشَقَّةُ عَظِيمَةً

وَكَذَلِكَ فَإِنَّ مُوسَى عَلَيْهِ السَّلَامُ لَمَّا بُعِثَ إِلَى بَنِي إِسْرَائِيلَ فَهُوَ مَا كَانَ يَخَافُ أَحَدًا إِلَّا مِنْ فِرْعَوْنَ وَقَوْمِهِ، وَأَمَّا مُحَمَّدٌ عَلَيْهِ السَّلَامُ فَالْكُلُّ كَانُوا أَعْدَاءَ لَهُ

وَإِذَا ثَبَّتَ أَنَّ مَشَقَّتَهُ أَعْظَمُ مِنْ مَشَقَّةِ غَيْرِهِ وَجَبَ أَنْ يَكُونَ فَضْلُهُ أَكْثَرُ مِنْ فَضْلِ

غَيْرِهِ لِقَوْلِهِ عَلَيْهِ السَّلَامُ: «أَفْضَلُ الْعِبَادَاتِ أَحْزُهَا.»

8. The Holy Prophet – may Allah send peace and blessings upon him – was appointed over the entire creation which involves a great deal of troubles. It proves that he is the best of all Prophets.

According to the following statement of Allah Almighty, he was sent upon the entire mankind:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ

And O beloved! We sent not you but with Messenger ship encircling entire mankind.

(Saba 34, Verse 28)

It definitely involved a great series of trials and tribulations, for he was alone without wealth or helpers, so when he addressed the entire creation with the words, "O disbelievers!" All and sundry became his enemy. He was at the receiving end of all threats coming from everyone which was a great deal of trouble.

As we see in the case of Sayyiduna Moosa – peace be upon him – when he was appointed on Bani Israel, he did not have to fear anything except Pharaoh and his army whereas the

Holy Prophet – may Allah send peace and blessings upon him, all and sundry became his enemy.

When it has established that his troubles were the greatest of all that the others had to face, it proves his excellence over the virtues of others, in the words of the Holy Prophet – may Allah send peace and blessings upon him:

أَفْضَلُ الْعِبَادَاتِ أَحَبُّهَا

Best form of worship the one that is hardest of all.

الْحُجَّةُ الثَّاسِعَةُ: أَنَّ دِينَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ أَفْضَلُ الدِّيَانِ، فَيُلْزَمُ أَنْ يَكُونَ

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْأَنْبِيَاءِ

أَنَّهُ تَعَالَى جَعَلَ الْإِسْلَامَ نَاسِخًا لِسَائِرِ الدِّيَانِ، وَالتَّاسِخُ يَجِبُ أَنْ يَكُونَ أَفْضَلَ

لِقَوْلِهِ عَلَيْهِ السَّلَامُ: «مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ

الْقِيَامَةِ»

فَلَمَّا كَانَ هَذَا الدِّينُ أَفْضَلَ وَأَكْثَرُ ثَوَابًا، كَانَ وَاضِعُهُ أَكْثَرُ ثَوَابًا مِنْ وَاضِعِي سَائِرِ

الْأَدْيَانِ، فَيَلْزَمُ أَنْ يَكُونَ مُحَمَّدٌ عَلَيْهِ السَّلَامُ أَفْضَلَ مِنْ سَائِرِ الْأَنْبِيَاءِ.

9. The Religion of Sayyiduna Muhammad – may Allah send peace and blessings upon him – is the best of all religions which proves that Sayyiduna Muhammad – may Allah send peace and blessings upon him – is the best of all Prophets – peace be upon them.

Indeed Allah Almighty caused the religion of Islam to abrogate all the other religions which proves that the abrogator be the best, for the Holy Prophet – may Allah send peace and blessings upon him – has stated:

مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ

One who introduces a new good practice he receives its reward as well as the reward of all those who will practice it till the Day of Judgment.

So, if this religion is the best religion and most rewarding, its maker will excel in rewards than the makers of all the other religions. It proves that Sayyiduna Muhammad – may Allah send peace and blessings upon him – is the best of all Prophets – peace be upon them.

الْحُجَّةُ الْعَاشِرَةُ: أُمَّةٌ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْأُمَمِ، فَوَجَبَ أَنْ يَكُونَ

مُحَمَّدٌ أَفْضَلُ الْأَنْبِيَاءِ، قَوْلُهُ تَعَالَى:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ [آلِ عِمْرَانَ: 110]

أَنَّ هَذِهِ الْأُمَّةَ إِنَّمَا نَالَتْ هَذِهِ الْفَضِيلَةَ لِتَتَابَعَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

قَالَ تَعَالَى:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ [آلِ عِمْرَانَ: 31]

وَفَضِيلَةُ التَّابِعِ تُوْجِبُ فَضِيلَةَ الْمَتَّبِعِ

وَأَيْضًا إِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُ ثَوَابًا لِأَنَّهُ مَبْعُوثٌ إِلَى الْجَنِّ وَالْإِنْسِ،

فَوَجَبَ أَنْ يَكُونَ ثَوَابُهُ أَكْثَرَ، لِأَنَّ كَثْرَةَ الْمُسْتَجِيبِينَ أَثَرَانِي عُلُوشَانِ الْمَتَّبِعِ.

10. The Ummah of Sayyiduna Muhammad – may Allah send peace and blessings upon him – is the best of all Ummahs which proves that the Holy Prophet – may Allah send peace and blessings upon him – is the best of all Prophets – peace be upon them, in the light of the following statement of Allah Almighty:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ

وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

You are the best among all those nations appeared unto mankind, you command to good, and forbid evil, and keep faith unto Allah.

(Aale 'Imran 3, Verse 110)

The fact is, that this Ummah reached this excellence only by following into the footsteps of the Holy Prophet – may Allah send peace and blessings upon him. Hence Allah Almighty states as follows:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

'O beloved! Say you, 'O people! If you love Allah, then follow me; Allah will love you.

(Aale 'Imran 3, Verse 31)

The excellence of followers points out the excellence of the leader.

Moreover, the Holy Prophet – may Allah send peace and blessings upon him – is the most virtuous one, for he was indeed appointed to all the jinns as well as the mankind which proves that he is the most virtuous, because the extraordinary followership signifies the extraordinarily exalted station of the leader.

الْحُجَّةُ الْحَادِيَّةُ عَشْرَةً: أَنَّهُ عَلَيْهِ السَّلَامُ خَاتَمُ الرُّسُلِ، فَوَجَبَ أَنْ يَكُونَ أَفْضَلَ.

11. The Holy Prophet – may Allah send peace and blessings upon him – is the seal of Prophethood which proves that he is the best of all Prophets.

الْحُجَّةُ الثَّانِيَّةُ عَشْرَةً: أَنَّ تَفْضِيلَ بَعْضِ الْأَنْبِيَاءِ عَلَى بَعْضٍ يَكُونُ لِأُمُورٍ مِنْهَا:

كَثَرَةُ الْمُعْجَزَاتِ الَّتِي هِيَ دَالَّةٌ عَلَى صِدْقِهِمْ وَمُوجِبَةٌ لِتَشْرِيفِهِمْ، وَقَدْ حَصَلَ فِي

حَقِّ نَبِيِّنَا عَلَيْهِ السَّلَامُ مَا يُفْضَلُ عَلَى ثَلَاثَةِ آلَافٍ، وَهِيَ بِالْجُمْلَةِ عَلَى أَقْسَامٍ

مِنْهَا مَا يَتَعَلَّقُ بِالْقُدْرَةِ، كِاشِبَاعِ الْخَلْقِ الْكَثِيرِ مِنَ الطَّعَامِ الْقَلِيلِ،

وَارِوَائِهِمْ مِنَ الْمَاءِ الْقَلِيلِ

وَمِنْهَا مَا يَتَعَلَّقُ بِالْعُلُومِ كَالْإِخْبَارِ عَنِ الْغُيُوبِ

وَفَصَاحَةِ الْقُرْآنِ

وَمِنْهَا اخْتِصَاصُهُ فِي ذَاتِهِ بِالْفَضَائِلِ، نَحْوُ كَوْنِهِ أَشْرَفَ نَسَبًا مِنْ أَشْرَافِ

الْعَرَبِ، وَأَيْضًا كَانَ فِي غَايَةِ الشَّجَاعَةِ

وَمِنْهَا فِي خُلُقِهِ

وَحِلْيِهِ

وَوَفَائِهِ

وَفَصَاحَتِهِ

وَسَخَائِهِ

وَكُتِبَ الْحَدِيثُ نَاطِقَةً بِتَفْصِيلِ هَذِهِ الْأَبْوَابِ.

12. Sometimes excellence of some Prophets over others is measured by their miracles. Abundance of miracles that are the proof of their truthfulness and the reason of their appointment as a Prophet. Our beloved Prophet – may Allah send peace and blessings upon him – possessed over three thousand miracles which can be further divided into the following categories:

- Miracles pertaining to his power; such as feeding a large number of creation from little food and quenching their thirst with little water etc.
- Miracles pertaining to his knowledge of the unseen
- His Quranic eloquence
- Significant personal excellences; such as his lineage being the most noble among the Arabs
- His great bravery
- His blessed code of conduct
- His tolerance and forbearance
- His affection
- His eloquence
- His generosity

The books of Ahadeeth are full of contents on each of these chapters.

الحُجَّةُ الثَّالِثَةُ عَشْرَةُ:

قَوْلُهُ عَلَيْهِ السَّلَامُ: «أَدَمُ وَمَنْ دُونَهُ تَحْتَ لِوَائِي يَوْمَ الْقِيَامَةِ»

وَذَلِكَ يَدُلُّ عَلَى أَنَّهُ أَفْضَلُ مَنْ آدَمَ وَمِنْ كُلِّ أَوْلَادِهِ،

وَقَالَ عَلَيْهِ السَّلَامُ: «أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ»

وَقَالَ عَلَيْهِ السَّلَامُ: «لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ مِنَ النَّبِيِّينَ حَتَّى أَدْخُلَهَا أَنَا، وَلَا

يَدْخُلَهَا أَحَدٌ مِنَ الْأُمَمِ حَتَّى تَدْخُلَهَا أُمَّتِي»

وَرَوَى أَنَسٌ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بُعِثُوا، وَأَنَا

خَطِيبُهُمْ إِذَا وَقَدُوا، وَأَنَا مُبَشِّرُهُمْ إِذَا أُيْسُوا، لِوَاءِ الْحَنْدِ يَدِي، وَأَنَا أَكْرَمُ وَلَدِ

آدَمَ عَلَى رَبِّي وَلَا فَخْرٍ»

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: جَلَسَ نَاسٌ مِنَ الصَّحَابَةِ يَتَذَكَّرُونَ فَسَبَّحَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَهُمْ فَقَالَ بَعْضُهُمْ: عَجَبًا إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا،

وَقَالَ آخَرُ: مَاذَا بَأْعُجَبَ مِنْ كَلَامِ مُوسَى كُلِّبَهُ تَكْلِيمًا، وَقَالَ آخَرُ:

فَعِيسَى كُلِّبَهُ اللَّهُ وَرُوحُهُ، وَقَالَ آخَرُ: آدَمُ اصْطَفَاهُ اللَّهُ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: قَدْ سَبَّعْتُ كَلَامَكُمْ وَحُجَّتَكُمْ أَنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ

كَذَلِكَ، وَمُوسَى نَجِيُّ اللَّهِ وَهُوَ كَذَلِكَ، وَعِيسَى رُوحُ اللَّهِ وَهُوَ كَذَلِكَ، وَآدَمُ اصْطَفَاهُ

اللَّهُ تَعَالَى وَهُوَ كَذَلِكَ، أَلَا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرٍ، وَأَنَا حَامِلُ لِوَاءِ الْحَنْدِ يَوْمَ

الْقِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ شَافِعٍ وَأَنَا أَوَّلُ مُشَفِّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَأَنَا أَوَّلُ

مَنْ يُحَرِّكُ حَلَقَةَ الْجَنَّةِ فَيُفْتَحُ لِي فَأَدْخُلُهَا وَمَعِيَ فَقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ، وَأَنَا

أَكْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ وَلَا فَخْرَ.

13. The Holy Prophet – may Allah send peace and blessings upon him – has stated:

Sayyiduna Adam and others will take shelter under my flag on the Day of Judgment.

It proves that the Holy Prophet – may Allah send peace and blessings upon him – is superior to Sayyiduna Adam – peace be upon him – and his children.

The Holy Prophet – may Allah send peace and blessings upon him – has stated:

I am the leader of Adam's children, yet I do not boast.

The Holy Prophet – may Allah send peace and blessings upon him – has also stated the following:

None from amongst the Prophets will enter Paradise until I enter it and none amongst the Ummahs will enter it until my Ummah does.

Sayyiduna Anas – may Allah be pleased with him – narrated that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

I will be the first one to come out when the resurrection will occur.

I will be their spokesperson when their delegation comes to me.

I will give them glad tidings when they lose hope.

The flag of Allah's praise will be in my hand.

I am the most honourable in Allah's sight amongst the children of Adam, yet I do not boast.

Sayyiduna Ibn 'Abbas – may Allah be pleased with them – is reported to have said:

Once some of the companions were having a group discussion and the Holy Prophet – may Allah send peace and blessings upon him – heard their conversation.

One of them said, "It is so marvelous that Allah Almighty took Sayyiduna Ibrahim – peace be upon him – as His Friend!"

Someone said, "What can be more marvelous than the conversation of Sayyiduna Moosa – peace be upon him – with (Allah Almighty)!"

Another person added, "But Sayyiduna 'Isa – peace be upon him – is Roohullah!"

One said, "Allah Almighty has chosen Sayyiduna Adam – peace be upon him."

The Holy Prophet – may Allah send peace and blessings upon him – came out and said:

I heard your conversations and your arguments that Sayyiduna Ibrahim – peace be upon him – is Allah's Friend, which is exactly as you said.

Sayyiduna Moosa – peace be upon him – is Kaleemullah, which is exactly as you said.

Sayyiduna 'Isa – peace be upon him – is Roohullah, and it is as it is said.

Allah Almighty chose Sayyiduna Adam – peace be upon him, which is exactly as you said.

But behold, I am the beloved of Allah, yet I do not boast.

I will be the one holding the flag of Allah's Praise on the Day of Judgment, yet I do not boast.

I will be the first one to intercede and the first one to be allowed to intercede whose intercession will be accepted on the Day of Judgment, yet I do not boast.

I will be the first one who will knock at the gate of Paradise and it will be opened for me, so I will enter and the poor amongst the believers will enter along with me, yet I do not boast.

I am the most honoured amongst my predecessors and those who will come after me, yet I do not boast.

الْحُجَّةُ الرَّابِعَةُ عَشْرَةَ:

رَوَى الْبَيْهَقِيُّ فِي «فَضَائِلِ الصَّحَابَةِ» أَنَّهُ ظَهَرَ عَلَى بَنِي أَبِي طَالِبٍ مِنْ بَعِيدٍ فَقَالَ

عَلَيْهِ السَّلَامُ: هَذَا سَيِّدُ الْعَرَبِ فَقَالَتْ عَائِشَةُ: أَلَسْتَ أَنْتَ سَيِّدُ الْعَرَبِ ۖ فَقَالَ

أَنَا سَيِّدُ الْعَالَمِينَ وَهُوَ سَيِّدُ الْعَرَبِ

وَهَذَا يُدَلُّ عَلَى أَنَّهُ أَفْضَلُ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ.

14. Imam Bayhaqi – may Allah be pleased with him – recorded this Hadeeth in Fadhal al-Sahaba that once when Sayyiduna ‘Ali – may Allah be pleased with him – appeared somewhere far, the Holy Prophet – may Allah send peace and blessings upon him – said:

This is the leader of Arabs.

Sayyidah ‘Ayesha – may Allah be pleased with her – asked, “Aren’t you the leader of Arabs?”

He replied, “I am the leader of the entire universe and he is the leader of Arabs.”

It proves that he is best of all Prophets.

الْحُجَّةُ الْخَامِسَةُ عَشْرَةَ:

رَوَى مُجَاهِدٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي وَلَا فَعُرَ، بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ وَكَانَ

النَّبِيُّ قَبْلِي يُبْعَثُ إِلَى قَوْمِهِ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَنُصِرْتُ

بِالرُّعْبِ أَمَامِي مَسِيرَةَ شَهْرٍ، وَأُحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَكُنْ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ

الشَّفَاعَةُ فَادْخَرْتُهَا لِأُمَّتِي، فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ تَعَالَى لِمَنْ لَا يُشْرِكُ بِاللَّهِ

شَيْئًا»

وَجْهٌ إِلَّا سِتْدَالَ أَنْهُ صَرِيحٌ فِي أَنَّ اللَّهَ فَضَّلَهُ بِهَذِهِ الْفَضَائِلِ عَلَى غَيْرِهِ.

15. Sayyiduna Mujahid reports from Sayyiduna Ibn ‘Abbas – may Allah be pleased with them: He said that the Holy Prophet – may Allah send peace and blessings upon him – has stated: I have been blessed with five things which none before me were given, and I do not boast:
 7. I have been appointed over the fair and dark (Nabi of all races) whereas the Prophets that came before me were appointed over a specific nation of a people.
 8. The entire earth has been purified and made a place of worship for me.
 9. I have been assisted through fear ahead of me by the distance of a month's travel.
 10. Spoils have been made lawful for me whereas they were never allowed for anyone before me.
 11. I have been blessed with intercession and I am preserving it for my Ummah. Allah willing, it will encompass all who does not associate any partners with Allah.

The proof is indeed visible for his excellence over the others with these blessings of Allah upon him.

الْحُجَّةُ السَّادِسَةُ عَشْرَةَ: قَالَ مُحَمَّدُ بْنُ عِيسَى الْحَكِيمُ التِّرْمِذِيُّ فِي تَقْرِيرِ هَذَا
الْبُعْنَى: إِنَّ كُلَّ أَمِيرٍ فَإِنَّهُ تَكُونُ مُؤْتَتُهُ عَلَى قَدَرِ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي تَكُونُ
إِمَارَتُهُ عَلَى قَرْيَةٍ تَكُونُ مُؤْتَتُهُ بِقَدَرِ تِلْكَ الْقَرْيَةِ، وَمَنْ مَلَكَ الشَّرْقَ وَالْغَرْبَ
أَحْتَاجَ إِلَى أَمْوَالٍ وَذَخَائِرٍ أَكْثَرَ مِنْ أَمْوَالِ أَمِيرِ تِلْكَ الْقَرْيَةِ فَكَذَلِكَ كُلُّ رَسُولٍ
بُعِثَ إِلَى قَوْمِهِ فَأُعْطِيَ مِنْ كُنُوزِ التَّوْحِيدِ وَجَوَاهِرِ الْبُعْرِفَةِ عَلَى قَدَرِ مَا حَاطَ مِنْ
الرِّسَالَةِ، فَالْبُرْسُلُ إِلَى قَوْمِهِ فِي طَرَفٍ مَخْصُوصٍ مِنَ الْأَرْضِ إِنَّمَا يُعْطَى مِنْ هَذِهِ
الْكُنُوزِ الرُّوحَانِيَّةِ بِقَدَرِ ذَلِكَ الْمَوْضِعِ، وَالْبُرْسُلُ إِلَى كُلِّ أَهْلِ الشَّرْقِ وَالْغَرْبِ
إِنْسِهِمْ وَجَنِّهِمْ لَا بُدَّ وَأَنْ يُعْطَى مِنَ الْبُعْرِفَةِ بِقَدَرِ مَا يُبْكِنُهُ أَنْ يَقُومَ بِسَعْيِهِ
بِأُمُورِ أَهْلِ الشَّرْقِ وَالْغَرْبِ، وَإِذَا كَانَ كَذَلِكَ كَانَتْ نِسْبَةُ نُبُوَّةِ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِلَى نُبُوَّةِ سَائِرِ الْأَنْبِيَاءِ كَنِسْبَةِ كُلِّ الْبَشَارِقِ وَالْمَغَارِبِ إِلَى مُلْكِ بَعْضِ
الْبِلَادِ الْبَخْصُوصَةِ، وَلَهَا كَانَ كَذَلِكَ لَا جَرَمَ أُعْطِيَ مِنْ كُنُوزِ الْحِكْمَةِ وَالْعِلْمِ مَا لَمْ

يُعْطَى أَحَدٌ قَبْلَهُ، فَلَا جَرَمَ بَدَغَ فِي الْعِلْمِ إِلَى الْحَدِّ الَّذِي لَمْ يَبْلُغْهُ أَحَدٌ مِنَ الْبَشَرِ

قَالَ تَعَالَى فِي حَقِّهِ:

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى [النَّجْم: 10]

وَفِي الْفَصَاحَةِ إِلَى أَنْقَالَ: «أُوتِيَتْ جَوَامِعُ الْكَلِمِ»

وَصَارَ كِتَابُهُ مُهَيِّئًا عَلَى الْكُتُبِ وَصَارَتْ أُمَّتُهُ خَيْرَ الْأُمَمِ.

16. Imam Muhammad ibn 'Isa Al-Hakeem Tormidhi – may Allah be pleased with him – writes under the discussion conforming with this objective:

It is a fact that every leader has the means in accordance with the amount of his subjects. Thus, a leader whose leadership extends to one village, his means would also be limited to serve that village whereas one who owns the east and the west is in need of much greater resources and treasures than that of the leader of a village. Likewise, is the case of every Prophet who was appointed over his nation, he was given a sum from the treasures Tauheed and Ma'rifah as per the capacity of his Prophethood. A Messenger who is appointed over his nation in a remote part of the world is given from the treasures of spirituality accordingly, whereas the Messenger of every portion of the earth; from east to west, the jinn and the human, will definitely be blessed with the Ma'rifah in accordance with what will take care of the need of all the subjects from the east

to the west. When this is the case, then the Prophethood of Sayyiduna Muhammad – may Allah send peace and blessings upon him – in comparison to the Prophethood of all the other Prophets – peace be upon them – is like Prophethood of the entire world, from the east to the west, compared to the Prophethood of a specific region. If this is the case, then he was definitely blessed with the treasures of knowledge and wisdom like no other before him.

He reached the station of 'Ilm where no man had ever reached. Hence Allah Almighty states the following about him:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۖ

Now He revealed to His bondman whatever He revealed.

(Al-Najm 53, Verse 10)

And he achieved the eloquence to the following level:

The Holy Prophet – may Allah send peace and blessings upon him – stated:

“I have been blessed with universal (short yet rich) expressions.”

His book became dominant over others and his Ummah became the best of Nations.

الْحُجَّةُ السَّابِعَةُ عَشْرَةَ:

روى محمد بن الحَكِيم التَّرمِذِيُّ رَحِمَهُ اللهُ فِي كِتَابِ «النَّوَادِرِ»: عَنْ أَبِي هُرَيْرَةَ

عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَمُوسَى

نَجِيًّا، وَاتَّخَذَنِي حَبِيبًا، ثُمَّ قَالَ وَعِزَّتِي وَجَلَالِي لِأَوْثَرَنَ حَبِيبِي عَلَى خَلِيلِي وَنَجِيِّي.»

17. Imam Muhammad ibn 'Isa Al-Hakeem Tormidhi – may Allah be pleased with him – narrated in the book “Al-Nawadir” from Sayyiduna Abu Hurairah – may Allah be pleased with him – who reported that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

Indeed, Allah Almighty has taken Sayyiduna Ibrahim – peace be upon him – as Friend and Moosa – peace be upon him – as one to have attained salvation and has me as his beloved. He then said, “I swear by my Honour and Majesty, I will definitely choose My beloved over my Khaleel and Naji.”

الْحُجَّةُ الثَّامِنَةُ عَشْرَةَ:

فِي «الصَّحِيحَيْنِ» عَنْ هَاشِمِ بْنِ مُنَبِّهٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا

فَأَحْسَنَهَا وَأَجْمَلَهَا وَأَكْمَلَهَا إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ

النَّاسُ يَطُوفُونَ بِهِ وَيُعْجِبُهُمُ الْبُنْيَانُ فَيَقُولُونَ: أَلَا وَضَعْتَ هَاهُنَا لَبْنَةً فَيَتِمُّ

بِنَاؤُكَ فَقَالَ مُحَمَّدٌ: كُنْتُ أَنَا تِلْكَ اللَّبْنَةُ. »

18. It is mentioned in Sahih Muslim and Bukhari from Sayyiduna Hammam ibn Munabbih who narrated from Sayyiduna Abu Hurairah – may Allah be pleased with them: The Holy Prophet – may Allah send peace and blessings upon him – has stated: The similitude of mine and that of the Prophets before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick at one of its corners. People began to walk round it, and the building pleased them, and they would say: If there was this one brick your building would have been perfect. Sayyiduna Muhammad – may Allah send peace and blessings upon him – then said, “And I am that final brick.”

الْحُجَّةُ الثَّاسِعَةُ عَشْرَةَ: أَنَّ اللَّهَ تَعَالَى كُلَّمَا نَادَى نَبِيًّا فِي الْقُرْآنِ نَادَاهُ بِاسْمِهِ

يَا آدَمُ اسْكُنْ [البقرة: 35]

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ [الصافات: 104]

يَا مُوسَى إِنِّي أَنَا رَبُّكَ [طه: 10، 11]

وَأَمَّا النَّبِيُّ عَلَيْهِ السَّلَامُ فَإِنَّهُ نَادَاهُ بِقَوْلِهِ:

يَا أَيُّهَا النَّبِيُّ

يَا أَيُّهَا الرَّسُولُ

وَذَلِكَ يُفِيدُ الْفَضْلَ.

19. Whenever Allah Almighty addressed a Prophet in the Holy Quran, He addressed them with their names; such as:

وَقُلْنَا يَا آدَمُ اسْكُنْ

And We said, "O Adam dwell."

(Al-Baqarah 2, Verse 35)

وَنَادَيْنَاهُ أَنُ يَا إِبْرَاهِيمُ [الصافات: 104]

And We called him, "O Ibrahim."

(Al-Saffat 37, Verse 104)

يَا مُوسَى إِنِّي أَنَا رَبُّكَ [طه: 10، 11]

O Moosa, indeed I am your Lord.

(Taha 20, Verse 11, 10)

But when He addressed the Holy Prophet – may Allah send peace and blessings upon him, He addressed him with the following words:

يَا أَيُّهَا النَّبِيُّ

O Prophet.

(Al-Anfal 8, Verse 64)

يَا أَيُّهَا الرَّسُولُ

(Al-Ma'idah 5, Verse 41)

It shows his excellence.

Tafsir al-Kabeer (Mafateeh al-Ghaib) of Imam Fakhruddin Muhammad ibn Umar al-Raazi al-Shafe'i ؒ D. 606 A.H.

Tafsir al-Qurtubi

تفسير القرطبي

قَدْ أَشَارَ ابْنُ عَبَّاسٍ إِلَى هَذَا فَقَالَ: إِنَّ اللَّهَ فَضَّلَ مُحَمَّدًا عَلَى الْأَنْبِيَاءِ وَعَلَى أَهْلِ السَّبَاءِ،

فَقَالُوا: بِمَا يَا ابْنَ عَبَّاسٍ فَضَّلَهُ عَلَى أَهْلِ السَّبَاءِ فَقَالَ: إِنَّ اللَّهَ تَعَالَى قَالَ:

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ.

وَقَالَ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا.

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ.

قَالُوا: فَبِمَا فَضَّلَهُ عَلَى الْأَنْبِيَاءِ قَالَ قَالَ اللَّهُ تَعَالَى:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

وَقَالَ اللَّهُ عَزَّ وَجَلَّ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِنَاسٍ

فَأَرْسَلَهُ إِلَى الْجِنِّ وَالْإِنْسِ

ذَكَرَهُ أَبُو مُحَمَّدٍ الدَّارِمِيُّ فِي مُسْنَدِهِ.

Sayyiduna Ibn 'Abbas – may Allah be pleased with them – said hinting in this direction: Indeed Allah Almighty has blessed Sayyiduna Muhammad – may Allah send peace and blessings upon him – with excellence over other Prophets – peace be upon them – and over the residents of heaven. Someone asked, “With what has Allah Almighty granted him excellence over the people of heaven, O Ibn 'Abbas?” He replied:
Allah Almighty states:

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ ط

كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

And whosoever of them says. 'I am a god besides Allah', and
then We shall recompense him with Hell. Thus, We
recompense the oppressors.

(Al-Ambiya 21, Verse 29)

And said to Sayyiduna Muhammad – may Allah send peace and
blessings upon him:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

Undoubtedly, We have granted you a clear victory.
(Al-Fath 48, Verse 1)

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

That Allah may forgive the sins of your formers and of your lathers on
account of you and may complete His favours upon you and may show
you straight path.
(Al-Fath 48, Verse 2)

They then asked, "What is his excellence over other Prophets –
peace be upon them?"

He replied, "Allah Almighty stated:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ط

And, We have sent each messenger in the language of his own people
that he may tell them clearly.
(Ibrahim 14, Verse 4)

But He stated the following for the beloved Prophet – may Allah send peace and blessings upon him:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ

And O beloved! We sent not you but with Messenger ship encircling entire mankind.
(Saba 34, Verse 28)

So He sent him to the jinns as well as humans.

(Musnad Darimi)

وَقَالَ أَبُو هُرَيْرَةَ: خَيْرَ بَنِي آدَمَ نُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُمْ أُولُو

الْعِزْمِ مِنَ الرُّسُلِ، وَهَذَا نَصٌّ مِنْ ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ فِي التَّعْيِينِ

Sayyiduna Abu Hurairah – may Allah be pleased with him – is reported to have said:

The best of mankind are:

Sayyiduna Nooh

Sayyiduna Ibrahim

Sayyiduna Muhammad – peace be upon them.

They are the Ulul 'Azm Prophets of Allah. This has been proven from Sayyiduna Ibn 'Abbas as well as Sayyiduna Abu Hurairah – may Allah be pleased with them.

Tafsir Qurtubi (Al-Jame' Li Ahkaam al-Quran) Imam Shamsuddin Muhammad ibn Ahmad al-Qurtubi ؒ D. 671 A.H.

{تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ} بِتَخْصِيصِهِ بِتَنْقِيبَةِ لَيْسَتْ لِغَيْرِهِ {مِنْهُمْ مَنْ
 كَلَّمَ اللَّهُ} {كُوسَى} {وَرَفَعَ بَعْضَهُمْ} {أَيُّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} {دَرَجَاتٍ} {عَلَى
 غَيْرِهِ بِعُيُومِ الدَّعْوَةِ وَخَتَمِ النُّبُوَّةِ وَتَفْضِيلِ أُمَّتِهِ عَلَى سَائِرِ الْأُمَمِ وَالْمُعْجِزَاتِ الْبَتَكَاثِرَاتِ
 وَالْخَصَائِصِ الْعَدِيدَةِ} {وَأَتَيْنَا عِيسَى بْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ} {قَوَيْنَاهُ} {بِرُوحِ
 الْقُدُسِ} {جِبْرِيلَ يَسِيرُ مَعَهُ حَيْثُ سَارَ} {وَلَوْ شَاءَ اللَّهُ} {هَدَى النَّاسَ جَمِيعًا} {مَا أَقْتُلَ
 الَّذِينَ مِنْ بَعْدِهِمْ} {بَعْدَ الرُّسُلِ أَيْ أُمَمِهِمْ} {مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتِ}
 {لَاخْتِلَافِهِمْ وَتَضْلِيلِ بَعْضِهِمْ بَعْضًا} {وَلَكِنْ اخْتَلَفُوا} {لِبَشَائِئِهِ ذَلِكَ} {فَبِنْهُمْ مَنْ
 آمَنَ} {ثَبَّتَ عَلَى إِيْمَانِهِ} {وَمِنْهُمْ مَنْ كَفَرَ} {كَالْنَّصَارَى بَعْدَ الْمَسِيحِ} {وَلَوْ شَاءَ اللَّهُ مَا
 أَقْتُلُوا} {تَأْكِيدَ} {وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ} {مِنْ تَوْفِيقٍ مِنْ شَاءَ وَخِذْلَانٍ مِنْ شَاءَ}

Those messengers; some We have preferred above others, by assigning a particular trait to one not found in the other; some there are to whom Allah spoke, such as Sayyiduna Moosa – peace be upon him, and some He raised in rank, namely, Sayyiduna Muhammad – may Allah send peace and blessings upon him, on account of his call being to all peoples, his being the Seal of the Prophets, on account of the superiority of his community to all others, the sundry miracles and the many special qualities. And We gave Sayyiduna 'Isa ibn Maryam – peace be upon him – the clear proofs, and confirmed him, strengthened him, with the Holy Spirit, namely,

Sayyiduna Jibreel – peace be upon him – who would accompany him wherever he went. And had Allah willed, that all people be guided, those who came after them, after the messengers, that is, their communities, would not have fought against one another after the clear proofs had come to them, because of their disagreement and their leading one another astray; but they fell into variance, as He willed, and some of them believed, and adhered firmly to his faith, and some disbelieved, as the Christians did after Sayyiduna 'Isa – peace be upon him, and had Allah willed they would not have fought against one another (repeated here for emphasis), but Allah does whatever He wills, giving success to whomever He wills and disgrace to whomever He wills.

Tafsir al-Jalalain of Imam Jalaaluddin Muhammad ibn Ahmad al-Mahalli al-Shafe'i ؒ D. 864 A.H. and Imam Jalaaluddin Abd al-Rahman ibn Abi Bakr al-Suyooti al-Shafe'i ؒ D. 911 A.H.