

Duties Towards s'Moslem the Prophet of Allah (pray and peace be upon him)

وَاجِبٌ عَلَى الْمُسْلِمِينَ الْمُعَاصِرِينَ

نَحْنُ أَسْوَلُ النَّاسِ بِنَعْمَانِ اللَّهِ
بِنَاعْمَانِ سَلَّمَ

فَوْزِي بْنُ الْبَوْزِي

Nowadays Muslims' duty towards the messenger of Allah

(Peace and grace be upon him)

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Introduction

In the Name of Allah, the most Gracious the Most Merciful

Praise be to Allah who beautified His darling prophet (Peace and grace be upon him) with highest morals and bright lights of faith and the best characteristics, Allah (Glory to Him) has made him with his body, his manners, his law and his advice to be a plea for Allah against all creatures. Peace and grace be upon the seal apostle by whom Allah honored the Islamic nation and made the prophet's fellows everywhere as messengers of guidance in this world, they collect hearts and attract people to Allah and they guided creatures to the oneness of Allah and worshipping him only.

The bitter event that our Islamic nation has witnessed recently, I mean the event of the bad drawings abusing Prophet Mohammed (Peace and grace be upon him) that were published on some European newspapers, the reactions and situations they resulted in, although the guidance of the holy Quran, the prophet's Sunna and also the deeds of scholars in this matter are clear. We tackled this issue on some weekly lectures and speeches on Fridays, we also answered different questions of our friends in different places during our visits¹, some of our friends wanted to collect all this in a book to spread the Quranic and the prophetic way in this matter.

Praise be to Allah, some true friends helped us doing it in this good form in hands.

First, we mentioned the causes of these violent attacks we face and analyzed them one after the other and how they gathered together and led to what we are suffering now. After that we described the supply Muslims need to face these attacks and to rise from this trip that weakened us in the eyes of our enemies. We also mentioned the methods every Muslim need to call others to Islam. We finished with the nowadays Muslim's duty and how to use the Quranic respond to those who abused the prophet (Peace and grace be upon him) and what should a Muslim do for the prophet (Peace and grace be upon him). Finally, we wondered if there is a utility from what happened.

O dear brothers and sisters: As I present this book to you, I beg Allah to reward those who contributed to achieve it and to make it for His sake, helps to remove misunderstanding and clarify the reality to make people recognize the beauty and integrity of this religion, so that the souls are eager to follow the guidance of prophet Mohammed (Peace and grace be upon him).

To make these priceless facts available to all Muslims and non Muslims who can't speak Arabic and who are in bad need for these facts, I ask and encourage every jealous and lover of the prophet (Peace and grace be upon him) from among people of languages, translators and publishers to translate this book and publish it in any other language and everywhere, this is my permission for translation and publishing for Allah's sake, loving to the prophet and contributing to make the call for Islam reach everywhere as possible as we can.

¹ The contents of this book were written down from Fridays' speeches and sermons in these governorates: Qena from 31/1 to 3/2/2006, Maady Cairo 10/2/2006, Banha 17/2/2006 and Shebeen El-Koom 18/2/2006.

Allah guides me, on Him I rely, to Him we will be back and peace and grace be upon our sir
Mohammed, the best example for every repentant and the beloved for those who are doing the
good or going back to it.

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Chapter one The Analysis

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The fourth cause

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their enemies' hearts.**

The prophet (Peace and grace be upon him) said:

"The distance between my house and my Menbar is a garden from paradise." Mot'tafak Alayh (Narrated by the two imams: Al-Bokhary and Muslim)

The violent attacks upon Islam and their causes

A lot of people wonder and say to me:

We are furious and very upset of those who attacked the prophet (Peace and grace be upon him) from Denmark and others; let's understand together what is the reality? Let's return to the words of the prophet who speaks only as he is ordered by Allah, he said:

"Nations are about to surround you as eaters who are going to eat." They asked: "Are we few then?" he said: *"No, you are too many, but you are like scum of the flood* (rubbish of dead leaves floating on a stream-the foam of the flood), *Allah will take out your dignity from the hearts of your enemies and He will throw weakness in your hearts.*" They asked: "What is that weakness O messenger of Allah?" He said: *"It is loving this life only and hating death."*²

These words decide on an undoubted fact although it is better: If loving this life is not inside our hearts and loving the prophet is outside them, nations wouldn't gather against us, safe of our strength and scorning us and no one would dare to abuse the prophet (Peace and grace be upon him). This is the bitter fact we all know.

This fact and condition we complain and suffer from its cruelty didn't come to us suddenly from the sky, but it happened gradually. It began from us when we neglected the love of our prophet busy of getting our sustenance, sold our good morals and ignored the call for Islam under the pressure of satisfying people or seeking their usefulness, so our enemies ignored us, dared our holy things, set wars among us and set what they want in our societies and they could see our backs and fronts and we became an easy hunt for them, so their attacks on us are the result of what we did, what we ignored and what we forgot, *Wala Hawla Wala Kowata Illa Bellah* (Allah only can support and preserve us).

Let's see together how this matter started and gradually happened until we became like rubbish on a stream although we are too many.

The first cause

The shortage in strengthening the prophet and respecting him as the Koran said

How was the beginning?

Allah ordered the believers frankly and said to us and all believers:

"(So that you believe in God and his Prophet, help and respect him.)" (Surat Al-Fat'h, verse 9)

² Sahih Abi-Dawood by Thawban. Scum of the flood means the foam floating over sea water.

Allah ordered us to support him, to help him to spread his mission and to cooperate with him to spread his call for Allah as possible as we can, the least thing to do is to be a good example for the good Muslim in our morals, behaviors and treatments. We hear those who embraced Islam, the last of them a man in France a month ago, when he visited a Muslim country, he saw wasters and he said: "Thanks to Allah that I believed in Islam before I see Muslims, otherwise I wouldn't be a Muslim." Why? Because Muslims don't follow the instruction of their religion.

With this behavior, did we assist and honor the messenger of Allah (Peace and grace be upon him) according to the method of the holy Quran and the orders of Allah? Or did we despise him and encouraged others to do this?

Familiar expressions, but deserve punishment

Muslims aware or not, scorn their prophet, the Muslim who speaks with a brother and differs with him, one of them says: - even if he doesn't know- *Bless upon the prophet*, he doesn't mean the pray itself, but he wants to calm down his brother, scholars said that such a person must be punished because he didn't use the name of the prophet in a proper way. If a person asks another one for forgiveness, he says: "*For God's sake, I won't forgive him even if Prophet Mohammed comes to me.*" These words and other similar expressions we hear, people who say them need to be punished, because they didn't use the name of the prophet (Peace and grace be upon him) correctly. If Prophet Mohammed asks you for something, you refuse it although Allah says to all believers:

"(Oh believers: Respond to God and the prophet, if he calls you to what makes you alive" (Surat Al-Anfal, verse 24)

Expressions like these and others are common among us, others beg people to give them things by the prophet's name, they say: "*For the prophet's sake, give me so and so.*" He swears in the name of the prophet and uses it in things the prophet didn't order, because the prophet didn't want us to beg people but he wants us to work hard, Allah says:

".....Honor belongs only to God, To his prophet and to The believers..." (Surat Al-Monafekoon, verse 8)

Hence, scholars said that anyone who begs others in the name of the prophet must be punished and warned in a suitable way, because he exposes the name of the prophet to such insult while his name should be protected, respected and honored. But if someone of believers abuses the prophet (Peace and grace be upon him) in any way, all scholars agreed that he must be killed at once without being warned or asked to repent like that who renegades because he is a Muslim and he abused the prophet (Peace and grace be upon him), this is among us believers.

How the Koran calls the prophet (Peace and grace be upon him)

If this is our behavior with the name of the prophet and exposing it to abuse, then where are we from the way the Quran respects the prophet? See how Allah (Glory to Him) honored and dignified the name of his apostle, Allah ordered us not to call him by his name only, the Arabs used to say to him: "O Mohammed" Allah prohibited that and said:

"Don't make the call of the prophet among you, like the call of yourselves." (Surat An'noor, verse 63)

Then what should we say?

Say: O prophet of Allah, O messenger of Allah, O beloved of Allah or O chosen by Allah, but don't call him by his bare name, respect and dignify him because Allah respected and dignified him and ordered us to respect and dignify him (Peace and grace be upon him). Allah ordered us to pray upon him when his name is mentioned or when we hear his name from anyone, why do we pray upon him? To collect our bodies and hearts and make them shake when we peace upon him and hear his name as if we are standing in front of him (Peace and grace be upon him).

Example: Imam Malik, respects the prophet (pray and peace be upon him) and the fruit

The caliph Abu-Jaafar Al-Mansour entered the mosque of the messenger (Peace and grace be upon him) in Medina and asked for imam Malik to discuss something, then he raised his voice, imam Malik said: Wait O Ameer Al-Mo'meneen (prince of believers), Allah (Glory to Him) said:

"Don't raise your voice higher than the voice of the prophet." (Surat Al-Hojorat, verse 2)

His honor as a dead is as if he is alive, don't raise your voice in the prophet's sitting, in his sanctuary or near his grave (Peace and grace be upon him).

Imam Malik and other noble scholars didn't say a Hadith narrated after the messenger of Allah unless they had a shower, took perfumes, washed and wore their best clothes to be respectful to the prophet (Peace and grace be upon him).

Once imam Malik was in the mosque of the prophet sitting on a chair and narrating the prophet's Hadith, one of the students looked and wondered, he saw a scorpion went towards him and stung him in the foot, he seemed to feel the pain, but he didn't interrupt the Hadith, the scorpion turns and stung him again, it stung him 14 times and he didn't interrupt the Hadith or leave his place. When he finished, the student went to him and said: *"I saw something strange!"* He said: *"Yes, you saw the scorpion?"* He said: *"Yes."* He said: *"I hated to interrupt the Hadith of the messenger of Allah (Peace and grace be upon him) because of a scorpion's bites."* Because of this, he didn't sleep in a night without seeing the messenger of Allah (Peace and grace be upon him) in his dreams, he said about this: *"I didn't sleep a night without seeing the messenger of Allah (Peace and grace be upon him) during my sleep,"* because he dignified and respected his beloved.

Notice: One of the attendants asked: "Why didn't the student kill the scorpion when he saw it?" We say: "The sitting of imam Malik was full of respect and quietness, no one could move without his permission, his students used to sit as if there were birds on their heads."

The fact of support and respect

The greatest honor and respect is:

To respect his Sunna (what he said, did or allowed), perform it, keep to it and to respect his Quran, not to recite it only by tongues and desert it by the organs, but we should recite it by tongues and be affected by hearts and minds, then we order the organs to follow what we recited or heard from the words of Allah to obtain His satisfaction and we should love the prophet (Peace and grace be upon him) more than any other thing because he (Peace and grace be upon him) says in his trusted Hadith narrated by imam Al-Bokhary:

"By God's name, anyone of you won't be a believer until he loves me more than his wealth, his sons, himself and all people." Our sir Omar, despite his great position, said: "O messenger of Allah I love you more than every thing except myself." The prophet said: *"Your belief is not completed Omar."* Omar repaired himself and said: "O messenger of Allah by Allah's name, I love more than every thing even myself." The prophet said: *"Now Omar."*

Where are we from this? If we use Omar's thermometer or imam Malik's and measure what inside our hearts, we will find loving this life, which is the root of all evils, has been drunk by our hearts. Being that, have we loved him, supported him or respected him as Allah ordered us?

The second cause

The decline in manners at Muslim societies

No, what a pity! In fact, we have deserted loving the prophet (Peace and grace be upon him). Because loving the prophet (Peace and grace be upon him) is the light for hearts, so without it, now there is darkness, people now lost love to each other and it is easier and quicker to loose other values without feeling the pain of that, we even find excuses for that and the society easily go with that until we got used to the bitterness of loosing Islamic manners, we forgot them or pretended that and the concessions follow.

Now where are the Islamic values and ethics? We only hear about them at the age of our sir the messenger of Allah (Peace and grace be upon him) and the era of the noble caliphs, but where are they now in our present time? Not exist.

A questionnaire about ethics

If we do a questionnaire like the western institutes about one value of those the prophet said that if they are lost then the religion will be lost, let's poll honesty for instance, who is honest? What is the percentage in Islamic countries? Half percent, where are the ethics we saw in the old days? Where is the craftsman who masters his handcraft because it carries his name? Where is the craftsman to whom I give the goods not fearing of stealing them, to find the fault and repair it? Where can I find such craftsmen? To find them now, I must get someone from Taiwan or Philippine, is that right? Then where is the Muslim? He cheats and deceives, are these the morals of a Muslim?

Even if someone needs a housemaid, he can't find a suitable native one, so he gets one from Serelanka, Philippine or Indonesia, why? Even the honest native housemaid no longer exists! Where are the morals of Islam which will help to spread Islam? What we missed is what Muslims used to care for, though we have the criteria needed for that.

When you see the result of the questionnaire, what is your feeling and what is your comment on the condition of morals at Muslim countries? It is well known that when the prophet (Peace and grace be upon him) immigrated from Mecca to Medina, the people of Mecca used to keep their valuables with him although they were his enemies and fought him, he was able to take all

their things because they were his right as they took everything from his companions, their wealth, their houses and their trades, but he didn't do that, instead, he left his cousin, although he knew that he may be killed, to give back the valuables to their owners, what is that?

He is the greatest example who said:

*"Give back the trust (consignment) to its owner and don't betray that who betrayed you"*³

This is what we missed. Where is the Muslim who applies this principle and works according to this Hadith? If he is found, he is certainly one of the devoted people.

What if you entered Muslims' markets?

Whoever wants to see Muslims and examines their conditions, he shouldn't see them in mosques, but in markets, if he just goes to any market, he will find Muslims follow what the prophet warned them from, will he see:

"Give full measure and cause no loss to others" (Surat Al-Shoaraa, verse 181)

Is it there?

"Woe to those who give less in measure and weight" (Surat Al-Motafeen, verse 1)

Is it there? Where are Muslims here?

You see the prophet (Peace and grace be upon him) says that the signs of the hypocrite are three, you see Muslims do the three things, the hypocrite not the believer, what a pity! The signs of the hypocrite are found in all Muslims' streets, markets and even in their mosques. If Muslim talks, he lies, if he gives a promise he doesn't fulfill, if he is trusted, he betrays, if he abandons he distresses and if he gives his word, he cheats. Then where is the believer?

The prophet (Peace and grace be upon him) says that a believer does not curse, insult, abuse or say a bad word, but we do what he prohibits and you will see and hear all that in Muslims' markets. A believer never lies. A believer never lies. Where is this believer? In Denmark, the believer there is like this and so in Germany, but the believer here in the countries of the Arabic prophet, if he came back after performing Omra, he says: I'm coming from the prophet's place. When I went to Algeria, they used to welcome any Egyptian go there and kiss his hands saying that he comes from the place of the prophet. Then it shocks me that the person who comes from the prophet's place eats the prophet's money.

This is a catastrophe, is that what the companion of the messenger of Allah did? All of them cared for the prophetic manners and they knew that these manners are what beautify this nation. If the Islamic nation deserted the Koranic morals, what is the difference between it and the other nations? What a pity, the other nations have some of these morals but we already missed them.

Morals are lost for earning a living

Let's see the case of morals' collapse from another point of view, it's a catastrophe came to Muslims, rooted in their land, grew, flourished and fructified. The problem is that other nations did their best and managed to make us change our skin and leave our morals for getting sustenance which is guaranteed, he betrays, deceives and cheats to get what is guaranteed that if you are patient and didn't take it illegally, it will come to you in a legal way, but he is in a hurry to

³ Narrated by Al-Termethy by Abi-Horayrah.

get Allah's curse, discontent and indignation. Why? Because he disobeys the orders of Allah and His beloved (Peace and grace be upon him).

The way of Allah is that the atheists take this life (earn their living) by hard work, but we abandon it if it comes to us and we are patient if it goes away without being bored, it's Allah's wisdom, our scale differs from theirs. They take life by hard work, but it comes to us when we turn away from it. So, if we concern and become interested in it, it will go fast and we won't catch it as we see now. Every people have their own way, and their own scale, Allah made them their own dealings and treatments with Him.

The atheists are with causes, but the believers are with The Causer

In other words, our dealing is not like theirs, they deal according to causes, causes give those who use them cleverly according to Allah's (The Granter) well, but Allah wants us to deal with The Creator of causes and He makes them come to us after that.

In a third meaning, Allah made their sustenance according to their acts, but ours by no acts, because their sustenance depends upon causes, but ours depends upon The Creator of causes. Where is our entry?

"Allah gives whom he wills, without limit" (Surat Al-Bakara, verse 212)

In a fourth meaning, Allah made their sustenance connected to their labor and hard work with causes, but ours to piety and obeying the causer of causes, Allah says:

"And that who fears God He will make a way for him to get out from every difficulty. And He will provide him from sources he never could imagine." (Surat At'talaak, verse 2&3)

If we follow them in this respect, Are we right or wrong? Of course we are wrong, so our condition is now as we see, Allah ordered us to follow them in one case only, it is as he says:

"They know only the outside appearance of the life of the world." (Surat Ar'rum, verse 7)

I.e., how to make use of this life and how to exploit it, but the hereafter, no, because Allah says:

"And they are heedless of the Hereafter." (Surat Ar'rum, verse 7)

Don't neglect the hereafter, but we followed them in this life and forgot the hereafter, they forgot Allah and He caused them to forget their own selves. We shouldn't forget Allah because our sustenance is upon Him not upon the causes created By Allah but upon Allah.

Sustenance only for believers

Allah will make causes to be exploited for us if we obey Him by our selves, our realities and our organs and this is the big difference between believers and disbelievers. Disbelievers have only outward sustenance like food, drink, air, etc, but Allah says about us:

"Allah Has perfected and completed His graces upon you both apparent and hidden." (Surat Lukman, verse 20)

We have other sustenance, believe, piety, fear of Allah, calmness, tranquility and love for Allah's sake, this sustenance is not on the earth, but as Allah says:

"He, it is Who sent down calmness and tranquility Where? Into the hearts of the believers." (Surat Al-Fat'h, verse 4)

This sustenance is not sold in a pharmacy nor in a supermarket, the earth can't produce it, but it comes down from Allah to the hearts of His beloved if they followed Allah's beloved and chosen prophet.

What does this tranquility do?

"He, it is Who sent down As-Sakinah (calmness and tranquility) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith." (Surat Al-Fat'h, verse 4)

It increases the doses of belief and it is the vitamin which strengthens faith, that's to say, strengthening faith is not only by acts of worship, acts of worship without the effective substance are useless. What makes medicine useful? It is the effective substance in it, so the effective substance in worship is tranquility sent down from Allah. It is divine sustenance sent down to the believers' and pious' hearts. If we are only concerned with this life, where will this sustenance come from? It never comes.

The third cause

Lagging behind in calling others to the religion of Allah

When loving the prophet is decreased in our hearts and replaced by loving this lowest life and the castles of faithful morals faded one after the other under the attacks of the armies of earning the living and the temptations of mean usefulness, intentions decreased and we became lazy towards the fundamental function and the orders of Allah to the nation of the best of mankind (Prophet Mohammed) which is calling people to Allah following the way of the Quran and Sunna of prophet Mohammed.

O brothers, to understand how this affected our present life and how our laziness in calling others to the religion of our Lord came back to us with troubles and misfortunes, we'll see in some details how did Allah ordered and honored this nation as if they are messengers? Let's start from the best of mankind and how was he (May Allah be satisfied with him) the beginning?

Why did Allah send his messenger (Peace and grace be upon him)?

Allah has chosen His selected beloved prophet our sir Mohammed Ibn Abdullah as a messenger to both human and jinn and a messenger to Al-Alameen (all creatures), the heavens with different kinds of angels and the earth with all humans and all other creatures, elements and things, Allah says addressing him (Peace and grace be upon him):

"We have not sent you O Mohammed except as a giver of glad tidings and a Warner to all mankind." (Surat Sabaa, verse 28)

Allah has made him a messenger to the messengers and a prophet to the prophets, he is the messenger to the first and the last people, the messenger to all people on earth in all times and

places, Allah the Lord of the world chose him and brought him up. Previous messengers were only his representatives, they conveyed his guidance and legislation to their nations according to what they need and bear from their God's commands. Once these representations and roles are completed and fulfilled and the people of this nation whom Allah strengthened to bear these lights and secrets have come, the prophet (Peace and grace be upon him) comes with this general and comprehensive religion (Islam). All the prophets before him conveyed some of his legislation as their nations could bear. Imam Abul-Aza'im said about them:

"Messengers before beloved Mohammed are his representatives and he is the beloved guide. Moses, Jesus, the intimate (Abraham) and the others beg him for his friendly compassion. They wanted to be among his nation and by his favor they got all their wishes. In the holy Quran Allah took their covenant to believe in his shining lamp."

He is the prophet of perfection sent by Allah and the prophet of unique beauty, Has'saan Ibn Thabet was right when he described this illiterate prophet, he said:

"No eye has ever seen more beautiful one than you and women have never given birth to more perfect one than you. You were created free from every defect as if you have been created as you wish."

Why did Allah choose the nation of his beloved for the most honorable mission?

The people of this religion who were chosen and honored by Allah to be his soldiers in his call, because he is the best messenger, came with the best religion and the best book, Allah said about them:

"You were the best of peoples ever raised up for mankind" (Surat Ala-Imran, verse 110)

Allah didn't say: "You will be..." in the future, although they are the last and the first, but He said before the beginning, before Allah created beings and creatures, you were in the old eternity of Allah and in his old tablet, you were the best of peoples ever raised up for mankind. Allah explained in this verse His commands to this nation, why did He create and order us? He created us as He said in this verse and showed in more than one verse in His book, to be messengers of guidance from Allah to all people, call people to Allah and by Allah guide them to Allah. This is our mission and our task, so Allah said: 'The best of peoples' For whom were they sent? Not for themselves, their sons or their couples, but for a mission Allah appointed them for others, they were sent for people, what will they do with them? As Allah says:

"You enjoin Al-Ma'rûf (what is right) and forbid Al-Munkar (what is wrong), and you believe in Allah." (Surat Ala-Imran, verse 110)

The mission of this nation is the mission of messengers and prophets, Allah made messengers and prophets represent him before his existence, he ordered them to tell their nations about his characteristics, morals and perfections. They told their nations not only his personal characteristics but the characteristics and conditions of his companions, they mentioned them by their names in Torah and the Gospel, as Allah says:

"Muhammad is the Messenger of Allah and those who are with him." (Surat Al-Fat'h, verse 29)

What are their descriptions?

"Severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description" Where? "In the Taurat (Torah). But their description in the

Injeel (Gospel)" He didn't say: is like a farmer, but He said: "Is like a sown seed which sends forth its shoot,"

The seeds here are Abu-Bakr, Omar, Othman, Ali and other companions.

"Is like a sown seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the farmers that He may enrage the disbelievers with them." (Surat Al-Fat'h, verse 29)

They even mentioned the descriptions of the companions of the prophet, time is not enough to count even few examples mentioned in Torah and the Gospel about the companions of the prophet. They mentioned them by their descriptions and their names, they mentioned him (Peace and grace be upon him) in details, they mentioned his birthplace his parents and the time when he is born. When Abu-Taleb (his uncle) went with his trade to Ash' Sham (Syria), Mohammed insisted to go with him so he took him to please him. When they passed a monk called Bohayrah and he so the lights of the beloved Mohammed, he invited them all for food and said:

- "O people of Quoraysh don't leave anyone behind."

They went and left Mohammed, Bohayrah didn't find him, and he asked Abu-Taleb:

- "Did you leave anyone behind?"

- "Never mind, he is a young boy." He said.

- "Fetch him" He said.

When he comes, he asked Abu-Taleb about his relation to the boy, he said:

- "He is my son."

- "No," He said.

- "Why?" he asked.

- "We know from our Book that his father is not alive and he is brought up first by his grandfather then by his uncle."

Look at this wonderful description of the beloved they have in their Books even those who take care of him, first his grandfather then his uncle, he even said to him:

- "Go back with your nephew."

- "Why?" He asked.

- "We knew from Torah that this is the time when he goes to Ash' Sham, if you go along any road, you will meet Jews waiting to kill him, on every road there is a group of them."

Why and how did they know? This is because Moses and Jesus fulfilled their covenant to Allah and described to their nations Allah's chosen and beloved (Mohammed) (Peace and grace be upon him), the prophet himself narrated a lot about that. We mentioned that topic in details in our book, REALITIES TELL ABOUT THE VALUE OF THE MASTER OF CREATURES, in that book we mentioned a lot of these true confirmed narrations that talk about the messenger of Allah as the previous prophets and messenger of Allah told.

After that, how did we neglect the call for Allah?

We, Muslims, although we completely knew the sacred mission Allah asked us to do; we tarried and neglected it. We are in bad need to prevail this mission of Islam among all people as our ancestors did, they went to Indonesia and spread Islam there by their morals and dealings, they went to Philippine, Malaysia, Nigeria, Senegal and all the African countries, how did they prevail Islam?

Not by words, demonstrations or what we see of some acts of some odd Muslims, but by morals and conditions of believers and the dealings of Muslims that were an example of this

religion, we invade hearts by morals and souls by good dealings, if others find with us good morals and good dealings, they will inter the religion of Allah in crowds.

This is Islam O brother everywhere; you owe this religion, you should inform this mission to all people, show the perfection of this religion through your manners show the tolerance of this religion through your dealings and show the goodness of this religion through your behaviors and deeds.

Have we fulfilled our role? Have we informed the disbelievers and the pagans the teachings of our religion? Have we showed them the tolerance of Islam, the wisdom of Islam, the greatness of Islam and the greatness of the morals of the prophet of Islam (Peace and grace be upon him)? No, we haven't done this as Allah ordered and as his prophet recommended. We pretended to have forgotten it, neglected it and became lazy until we encircled the collar of humiliation tightly by our hands around our necks and we reached what we suffer now of contempt and disdain, O if only we get up?

The fourth cause

Muslims' dignity vanishes from the hearts of their enemies

As our analysis reached this point, I emphasize to you that those people only dared to attack the messenger of Allah when they saw us very weak, careless and headless about the religion of Allah. If every Muslim fulfilled his role towards Allah and His messenger (Peace and grace be upon him), the atheist nations altogether wouldn't dare to oppose any Muslim by any harm.

He (Allah) cast terror into their hearts

As we saw in the Hijra (immigration), although the disbelievers were tyrants, very strong and had weapons, only one man could face them, he went to them while they were sitting around the Ka'aba, drew his sword and said to them: "Whoever wants his mother to lose him, his wife to be a widow or his children to be orphans, follow me behind this valley." What a threat! Only one man threatens a whole town? Though, no one of them could move by act or deed nor even said a bad word to him. They were as if the arrow of Allah was thrown on them until he passed, after he had left, they said to each other: What happened? Why didn't we speak? Why didn't anyone of us stop him? One of them said: If you would like, you can follow him now. They said that it was over, as Allah says:

"And (Allah) cast terror into their (disbelievers) hearts." (Surat Al-Ahzab, verse 26)

Allah cast terror into their hearts, what's this? It's the dignity of Islam, if the Muslim fulfilled the instructions of Islam, Allah will bring him dignity, Allah says:

"For all power and honor belong to Allah." (Surat Yunos, verse 65)

But He takes it off and dresses it to the messengers of Allah, because they are veracious in their call to Allah, and also he dresses it to the truthful people among their followers, Allah says:

"But honor, power and glory belong to Allah, His Messenger (Muhammad), and to the believers," (Surat Al-Monafekoon, verse 8)

Whoever suddenly sees him fears him

This is another matter, so any believer truthfully and confidently follows and works for this religion, he will take his inheritance from the master of mankind, what is this inheritance? Our sir Ali (May Allah be pleased with him and honors his face) said about this when he describes the messenger of Allah: "Whoever spontaneously sees him, he fears him and whoever deals with him and knows him, he loves him." People used to fear him, this veneration is from Allah, and it was so great that if a believer came without strengthening from Allah, he would lose his balance. Once a man came to him for something, when he saw him, he lost his balance and trembled fearing the messenger of Allah, he said to him:

*"Take it easy, I'm not a king, I'm the son of a woman from Koraysh used to eat Kadeed."*⁴

That man was so trembled when he saw the messenger of Allah (Peace and grace be upon him), Allah gives this veneration to every pious pure believer, enemies of Allah fear him even if he is an ordinary man can't bring himself harm, benefit, death, life or resurrection.

Omar Ibn Al-Khat'tab (May Allah be pleased with him)

The veneration of a king or a Sultan anywhere and at any time is because of scepter, authority and supporters all around with their armored vehicles and equipment, but imam Omar, how many keepers used to guard him? There isn't even one bodyguard, when the Persian minister came and wanted to meet Omar, they brought him to Omar's house, the man didn't find a principality or a ministry center, but an ordinary house, when they asked for Omar, they said: We don't know where he is. It was at a burning noon; they looked for him and found him sleeping putting his arm under his head as a pillow under a tree without keepers or retinue. The man was astonished and asked:

- "Where is Omar?"

- "This is Omar." They said.

- "He is that man sleeping? He asked.

- "Yes." They answered

- "How?" He said, "When our king Caesar wants to sleep, hundreds but thousands of guards surround him, the man understood and said addressing Omar: "You ruled by justice, so you are safe to sleep Omar." Allah even made devils fear him not only people, the prophet said that if Omar goes on a road, the devil goes on a different one, and he said in another Hadith when he heard them talking about Omar:

"The devil is scared of you, Omar."⁵

⁴ By Kays Ibn Abi-Hazem, narrated by Al-Albany in Salasel Al-Ahadeeth Al-Sahiha. Kadeed: dried salted meat.

⁵ By Abdullah Ibn Boraydah after his father in Selselat Al-Sahih Lel-Albany.

When the devil sees him he is scared and runs away, because Allah dressed him the clothing of truth when he dressed his heart the clothing of truthfulness and granted him veneration without soldiers or retinue because it is the veneration of Allah The One and The Worshipped.

Sir Moses Al-Kathem (May Allah be pleased with him)

This is the veneration of virtuous and pious people. One day madam Zobayda wife of the caliph Haroon Al-Rasheed saw thousands of people surrounding a man among them some wanted to kiss his hands, others wanted to kiss his feet, she asked: "Who is this?" They said: "He is Sir Moses Al-Kathem the son of Madam Fatima the daughter of the messenger of Allah." She said: "This is the real reign not the reign of Haroon for whom people are collected by soldiers and guards."

When the caliph Hesham Ibn Abdel-Malek went to circumambulate the Ka'aba, people didn't care for him there were crowds of people; he called the soldiers to make way for him to circumambulate, during his circumambulation, he saw a man coming and people immediately made way for him to circumambulate and evacuated the place for him to kiss Al-Hajar Al-As'a'ad (the black stone), one of his retinue asked about that man, though Hesham already knew him he said: "I don't know him." It is politics, among the retinue of the caliph there was the poet Al-Farazdak, he said to the man who asked:

"This is whom the land knows his footstep, also the Ka'aba, the sacred places and the other places. This is the son of Fatima the daughter of the messenger of Allah, he is the son of the best of mankind at all."

He was our sir Ali Zayn Al-Aabedeen (May Allah be pleased with him).

This is the veneration Allah grants to His beloved people, even kings, lions and all high and low existence submit to it because it is the veneration of Allah. This veneration is available to every Muslim male or female on condition that:

"Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." (Surat Al-Ahzab, verse 21)

If a Muslim follows the example of the messenger of Allah, Allah grants and dresses him a suitable kind of veneration like that given to the messenger of Allah (Peace and grace be upon him), but according to the amount of his belief not all the veneration given to the messenger of Allah, but according to his piety, his fear of Allah and his oncoming to His Lord.

If Muslims kept to Islamic teachings, it would be over, kings used to fear little Muslims when they had the veneration of Allah.

Charlman calls for the help of Haroon Al-Rasheed

Haroon Al-Rasheed was the caliph of Muslims when the king of Germany wanted to invade France, Charlman the king of France asked Haroon Al-Rasheed to help him, Haroon Al-Rasheed sent a message to the king of Germany means: "Unless you stop what you intend to do, I'll send you an army its vanguard reaches you and its rearguard is here." The king of Germany

apologized to him, begged his sympathy and sent him lots of presents, why? Because he knew that this man is strong, the world only admits those who are strong and derides those who are weak. If you are strong, all people will respect and fear you, but if you are weak, all people will disdain the weak.

This was our past, how are we today?

You saw how we were in the past, the examples are innumerable, but today you see Muslims are sitting to watch TV series and their military battles are football matches, aren't they?

Sheikh Abdel-Hameed Keshk scornfully commented such football battles, he said in one of his sermons: "I saw a big demonstration in Cairo exceeds a million, I asked: What has happened? Have we entered TalAbeeb? They said: No, I asked: Have we liberated Sinai? They said: No, I asked: Then what has happened? They said: The general Mustafa Abdou scored a goal." This is the speech of sheikh Keshk and it is a truth, but a bitter truth and this is our condition, the result of this comparison is up to you reader.

Chapter two . . . The provision

**Muslim's provision in loving the prophet
and his call to Allah**

The first provision

**The provision of the Mohammedan's
descriptions and morals**

The second provision

**The provision of morals of belief and its
effect on the success of the Islamic call**

Muslim's provision in loving the prophet and his call to Allah

After we knew the cause of the disease in our analysis, now we are in bad need for the medicine by which we can confront the attacks of our enemies and face their strikes. Then we should surround them by the attacks of lights that show them the deviation they are in, and the rays of Mohammedan lights that penetrate and enter their hearts and their minds to remove the hardness of materialism and solute the rust of materialism dominating their lives, so that their spiritual systems regain their abilities to receive divine lights, and you see they have sincerity in the worldly acts, so their natures and spirits will be eager to follow the guidance of Allah and the lights of His chosen and beloved believing that the real continuous happiness is in this religion and that it is the entry to win in this life and in the hereafter. By Islam they can get all kinds of joy and pleasures greater than all wishes they knew or even not reached by their imagination.

The effective medicine by which we will win this battle and the weapon that can't be beaten at all is the provision of Mohammedan descriptions and morals of belief.

The first provision

The provision of the Mohammedan's descriptions and morals

Following the prophet (Peace and grace be upon him) is the secret of happiness in both lives

O my brothers and lovers, be sure that the secret of happiness in this life and in the hereafter for any Muslim or any believer or any Muslim or believing nation is following Allah's beloved and chosen (Peace and grace be upon him), this is the key of happiness in this life and the key of the best and more in the hereafter.

Following him perfectly obligates man and he must, before, during and after it, maintain his heart by loving him, because loving him is the base, it is like a request introduced by people of higher rank to Allah to grant them from the treasures of His dignity and generosity what He granted those people of higher rank. So the degree of every devoted man and every servant to Allah is defined according to the amount of loving Allah's beloved and chosen (Peace and grace be upon him) in his heart. The more love he has in his heart, the more close he is to Allah, the more light he has, the more beauty and illumination will be in chests, and the more kinds of grants and blessings that can't be described by words or signs that Allah sends in the hearts of His devoted people.

The key to all this is loving the prophet because it is the base and the lamp, this love increases so that it makes the person looks for any word written about him in his biographies to read and peruse it. It also makes him wishes to sit in any sitting where people talk about him and makes his tongue never stops or gets bored of praying upon him.

Praying upon the prophet, the method, the way and the lights

Allah ordered any Muslim to pray upon the prophet more and more, He says:

"O you who believe! Send your Salat (pray) on him (Muhammad)," (Surat Al-Ahzab, verse

56)

Allah didn't determine a certain number, the more you increase in numbers, the more grants you get from Allah, so Allah didn't specify a certain number but He only said: pray upon him, how often? As you like. Our sir Obay Ibn Kaab asked the prophet (Peace and grace be upon him):

- "O messenger of Allah, how often should I pray upon you?"
- "As you like." said the prophet.
- "One third? (one third of his extra time after performing his duties)" he asked.
- "If you increase, it is better for you." said the prophet.
- "Two thirds?" he asked.
- "If you increase, it is better for you." said the prophet.
- "Then all my time I will pray upon you." he said
- "Then Allah will suffice you your distress and forgive your sins." said the prophet.⁶

I.e. the messenger of Allah validated this matter, it is allowed to dedicate all your life for praying upon Allah's beloved and chosen, someone may say: "Instead of praying upon the messenger of Allah, I'll utter Allah's name." But praying upon the messenger of Allah is a kind of remembrance of Allah.

Whoever can pray upon the messenger of Allah? No one can do that, whoever affords praying upon the messenger of Allah? When that verse which orders us to pray upon the prophet was revealed, the companions went to the prophet and said to him: "O messenger of Allah, we knew how to peace upon you but how can we pray upon you?" They said that he (Peace and grace be upon him) looked down at the ground for long till they wished they hadn't asked him, because he wanted to tell them a form that suits all people, that's not possible, where is the form that suits the common people, desirous people and the lovers, each one has his own mood and his own amount of love, so he (Peace and grace be upon him) told them the legislative form and he said in the form that was narrated in the trusted books:

"Say: O Allah pray upon Mohammed and upon his family as You prayed upon Abraham and his family and bless Mohammed and his family as You blessed Abraham and his family in all worlds, You are The Praiseworthy and The Glorious."

When the messenger of Allah said this Abraham form we use in our prayers, we see that it is an authorization from man to his Lord to pray himself upon His beloved and chosen, because man can't pray so it is as if he says: "O Allah, I delegate You on behalf of me to pray upon Your beloved as You want and wish, because You can do whatever You want, but I can't and I'm too weak to do that." How can I pray upon the messenger of Allah?

⁶ Narrated by Al-Albany in Sahih Al-Targheeb and Meshkat Al-Masabeeh

Then, who can pray upon the prophet? Allah prays upon his beloved and chosen, when I start by: "O Allah", it is a remembrance of Allah, so the reality of our prayers upon the messenger of Allah is that we ask Allah to pray upon His beloved and chosen as He knows, because these are metaphysical conditions we are too feeble to afford, but Allah The Granter, on behalf of us prays upon His beloved and chosen (Peace and grace be upon him).

If some people say that pray by Allah is a link, pray by angels is mercy, pray by people is repentance or other things, this is not included or asked by the verse, but Allah said to us about this pray:

"And you should submit to Allah." (Surat Al-Ahzab, verse 56)

So we shouldn't ask about the way by which Allah and the angels pray upon the best of mankind, because it is a metaphysical matter can't be reached even by our souls if they got to divine degrees, Allah says:

"There is not one of us but has his known place (or position);" (Surat As'saf'at, verse 164)

So we should pray upon him and entrust the pray and its way to Allah and say as Allah said:

"We believe in it; the whole of it (clear and unclear Verses) are from our Lord." (Surat Al-Imran, verse 7)

This pray has two parts, a prayer for rewards and another prayer for gifts from the messenger of The Granter, the first one which is for rewards is done by the tongue for the great rewards from Allah, our sirs from devoted people say about this:

"All our deeds are either to be accepted or refused except our prayers upon prophet Mohammed. Continue prayers upon Prophet Mohammed, Allah accepts it without hesitation."

But the prayers of gifts the prayers of illumination and beauty, the prayers of perfection and splendor by which Allah enjoys the hearts of pious devoted and holy people by a glance from the master of messengers and prophets. These prayers should be based on love and evocation of the owner of these lights.

When man starts praying upon him, he should believe that he is standing in front of him and that the beloved (Peace and grace be upon him) is seen at least in his imagination and he is always thinking of him or sees his honored figure in his heart without shadows.

When he believes this and continues praying upon the messenger of Allah like this, the veils that cover the heart from Allah's beloved and chosen become thin and the other thoughts are removed, then the clouds of lights come to indicate that this heart will soon be succored and relieved by the presence of the chosen prophet, so Allah prepares it to be an appearance for Allah's beloved and chosen (Peace and grace be upon him).

This prayers should be after evocation as we said and this is the prayers of pious, devoted and holy people, they never pray when they are heedless but they always pray and remember his dignity and figure according to their abilities. Whoever thinks of his bodily figure and descriptions, he will see according to his ability what he can afford of his physical figure that honored this lowest life.

The messenger of Allah's sensuous descriptions: he is by Allah

Describers mentioned these sensuous descriptions, for example Al-Shama'el book, our sir imam Ali Ibn Abi-Taleb described them and also our sir Hind Ibn Abi-Hala and Om-Ma'bad when she saw him during emigration and other companions. Our sir Amr Ibn Al-Aas said about them to his son Abdullah when he was at his death bed: "O my son, I lived all my life and I couldn't dare gaze at the messenger of Allah due to his great veneration." As it was said:

"Whoever saw him suddenly venerated him and whoever dealt with him and knew him, loved him."

People who saw him didn't dare looking at him, but only those very few people could describe his sensuous descriptions. Even his sensuous descriptions had moral secrets only realized by every devoted and holy man, he (Peace and grace be upon him) was as they described him: "Neither tall nor short" but they said about his figure: "Whenever he was seen with people, he was the tallest of them however tall they were."

They also said that he used to sweat heavily during his sleep, but his sweat is not like others', imam Muslim narrated by Anas that he once napped at madam Umm-Saleem's at one summer hot day, he woke up and found her dries his sweat by handkerchiefs or as in another narration holding a bottle and put his sweat in it, he asked her: "What is this Umm-Saleem?" she said: "Those are the women of Ansar asked me to dry your sweat by these handkerchiefs." He said: "O Umm-Saleem, ask them what they do with these handkerchiefs." She went out when she came back, she said: "O messenger of Allah, they say that they make their perfume good by it and it is the best perfume." I.e. the perfume which has not got penetrating scent, when they put drops from the sweat of the master of masters, it becomes penetrating and spread out to fill all directions.

Once a man from Ansar came to him and said: "O messenger of Allah, I want to marry my daughter and I haven't got anything." He said: "O Belal, (he was the treasurer) have you got anything?" He said: "We haven't got anything now O messenger of Allah." He said: "Get me a bottle." He began to take from his sweat and put in it until he filled it, and he said to the man: "Prepare the bride's trousseau by this." The man took it and gave it to his daughter, her husband opened a shop as a perfumer and called his shop, the house of the people of perfume, he continued making perfumes from that bottle for a long time by the sweat of the messenger of Allah (Peace and grace be upon him).

We will be partially like this condition in paradise, because when the messenger of Allah (Peace and grace be upon him) said: "People of paradise never urinate or excrete or expectorate or grow old but always young." They asked: O messenger of Allah, how do they get rid of their excretions? He (Peace and grace be upon him) said: "Sweat smells as musk." This will happen in paradise, but the messenger of Allah was like this here in this life, that means that he was in the highly paradise while he was here in this life.

His body:

Our bodies which formed from the elements of the earth have shadows and weights, all the elements of the earth have shadows except crystals that entered the furnaces and became light with no shadow, the prophet had no shadow, flies and mosquitoes don't come near or close to him to bite him or take from his blood because Allah protected and maintained him.

He had an eye but not like other eyes, he used to see from behind as he saw in front of him, he used to say to his companions after finishing prayers: "O so and so, you did like this, O so and so , you thought like that." They asked: "O messenger of Allah, how did you see us in the prayers?" He (Peace and grace be upon him) said: "I see from behind as I see from the front." Some shortsighted thought that he sees from behind himself only in the rows of prayers, but he sees from behind himself to before Adam, because he told about all this, about the prophets of Allah, their nations and their conditions, because he saw all behind him, and also saw in front of him until people of paradise enter it and people of hell enter it, so he told about what is happening and what will happen in the universe to the day of resurrection.

He told us about what will happen at the judgment day, what will happen in paradise and what will happen in the hell, for example he said: "I see paradise through this wall." By this sight he used to see the inhabitants of heavens, the inhabitants of higher worlds, read what is in the preserved tablet and see the veils of the unseen. So he says for example: "The heavens moaned, it should moan because there is not a place for four fingers without a prostrating angel." He read

this by his eye which is not like ours, but Allah who created it says about it: "I'll be his sight that he sees by it." Allah says to him: "See and hear by Him." He sees by Allah and hears by Allah.

So his hearing:

Heard the glorification of creatures, heard the voices of inhabitants of heavens and heard the glorification of creatures on earth even inanimate beings. He used to hold pebbles in his hand and heard them glorify Allah and people around him also heard them, he put them in the hand of Abu-Bakr, they glorify and people heard them, he put them in Omar's hand, they glorify and people heard them, he put them in Othman's hand, they glorify and people heard them, he put them in Ali's hand, they glorify and people heard them and when others took them they never heard their voice.

It was narrated that when he (Peace and grace be upon him) was sitting for food, they saw the dates raced to his hand to win the honor of being in his body (Peace and grace be upon him).

This body:

If he put his hand on someone's head, all his hair would become white except the place of the fingers of the master of masters (Peace and grace be upon him), if a man, a woman or even an animal became ill, they would go to the man and put their fingers in the place of the prophet's fingers then they put them on the patient, he becomes healthy by Allah's well. If this body and this divine light which acted only by Allah, wanted to relieve nature, he would go away and hide behind trees or order trees and rocks to join together to hide him. When he came back, they went there and search but they found nothing, he realized what they looked for and said to them: "The earth swallowed it."

After all this:

We say as one of virtuous people said: "Leave what the Christians alleged in their prophet (they described Jesus as God or son of God), then say and praise him as you like." We only say that he is a servant of Allah, but Allah honored him and granted him his graces and grants, a servant of Allah but Allah took care of him and said about him in the book of Allah in Surat Al-An'aam: say to them:

"Say (O Muhammad): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamen (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Surat Al-An'aam, verses 162-163)

From light: Say I'm a human like you

Even if some shortsighted people said that Allah said to him:

"Say (O Muhammad): "I am only a man." We say to him: Complete the verse *"Say (O Muhammad): "I am only a man like you."* (Surat Al-Kahf, verse 110)

I.e. me alone like all of you from the very beginning to the very end, the biography confirms this by clear Hadiths, he said when he was a child at his foster mother Halima Al-Sa'deya and a group of angels came to him, lay him down, split his abdomen and took out the share of Satan from his heart then they said:

"Weigh him by ten of his nation." He said: "They weighed me and I outweighed them." They said: *"Weigh him by hundred of his nation."* He said: "They weighed me and I outweighed them." They said: *"Weigh him by thousand of his nation."* He said: "They weighed me and I outweighed them." They said: *"Weigh him by ten thousand of his nation."* He said: "They weighed me and I outweighed them." They said: "Leave him; if you weigh him by all his nation, he will outweigh them." This is a famous Hadith narrated by different narrations.

If he (Peace and grace be upon him) says about a man from his nation as narrated by Al-Bayhaqī by Omar Ibn Al-Khat'tab:

"If the belief of the nation and the belief of Abu-Bakr are weighed, the scale of Abu-Bakr will outweigh."

What about the secret of the belief of Abu-Bakr (Peace and grace be upon him) and the cause of his position?

Like you here means that he is like us all and he exceeds that by what Allah granted him, because Allah granted him what He had not given to any other among all creatures and said about him in His clarifying book:

"And taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad)." (Surat An'nessa, verse 113)

No one can count or describe the great grace of Allah upon the master of all mankind as it was said: "The superiority of the messenger of Allah is countless, no one can express it." Whoever can express or count it.

It was narrated that imam Ibn Al-Fared was very fond of God and always invoke to Him by his poems, when he died, one of the righteous people saw him in dream, he said to him: "O sir, you said lots of poems praising Allah, why didn't you praise the prophet (Peace and grace be upon him)?" He answered him in his dream from the interval and said:

"I think all people who praise the prophet are negligent even if they exaggerated or overpraised him. If Allah praised him as he deserves, what is the praise of people?"

Whoever can praise the messenger of Allah after Allah praised him in the Koran? Allah made him the pivot of the Koran, we'll mention only one verse where Allah praises him in His book, He gave him all praise and ascribed his manners to Him, Allah says:

"And verily, you (O Muhammad) are on an exalted standard of character." (Surat Al-Kalam, verse 4)

But He praised other prophets by one manner each, He said to Abraham:

"And of Abraham who fulfilled (all that what Allah ordered him to do or convey)," (Surat An'najm, verse 37)

The character of fulfillment. He said to Ismail:

"Verily! He was true to what he promised," (Surat Maryam, verse 54)

The character of truthfulness, he said to Noah:

"Verily, he was a grateful slave." (Surat Al-Israa, verse 3)

The character of thankfulness.

Seeing the prophet (Peace and grace be upon him)

The believer who wants to be with righteous people, among the people of higher rank, the people of truthfulness, the people of certainty and wants to get the grants of the beloved, should remember his condition and recall his (the prophet's) figure inside himself, even his apparent figure, because reviving the prophet in hearts keeps faults apart and makes man recognizes his presence in the veils of the unseen and sees him (Peace and grace be upon him), he says:

"Whoever saw me in his dream, he truly saw me because Satan never imitates me."⁷

⁷ By Abi-Horayra, narrated by Al-Bokhary, Muslim and Abu-Dawood.

If Allah honored him and made him see bits of the spiritual divine beauty of Allah's beloved and chosen and he is attached to this highly luminous reality, he will see the beloved in a condition not be matched with any other universal state and this is the beginning of those who want to be desired by Allah.

It was narrated that a man went to Sheikh Abul-Fat'h Al-Wasety in Iraq and said to him: "O sir, I want to be your student (follower)," he looked at his list that was given to him by the noble prophet, because every one of the righteous people has a list from the messenger of Allah, he couldn't add or remove, whoever has this list satisfies himself and others, if someone came to him and went away, then he is not recorded with him, but if he is listed with him, he won't leave the class, and if someone not listed sits in his class, he is only a listener and he will leave one day, Sheikh Abul-Fat'h said to him: "You are not my student, you are the student of Sheikh Abdel-Rahim Al-Qena'ey from Qena in Egypt," look at what students used to do in the past, he came walking from Iraq to Egypt, don't be astonished, Sheikh Abul-Hassan Al-Shathuley himself came walking from Tunisia to Egypt then to Iraq until they said to him: "You came to look for the pole (greatest sheikh) here, but he is in Tunisia," he went back again without a car or a plane but on foot to get the grants and to be one of those who are with prophet Mohammed as Allah says:

"Muhammad is the Messenger of Allah, and those who are with him" (Surat Al-Fat'h, verse 39)

It is opened (not limited), Allah didn't say with him in Mecca or Medina, but with him until the Day of Judgment.

The man came to my sir Abdel-Rahim Al-Qena'ey, he asked him: "Did you see the messenger of Allah?" He said: "No." He said: "With us, the student wouldn't get grants unless he sees the reality of the messenger of Allah (Peace and grace be upon him). O my son, go to Jerusalem, there you will see reality of the messenger of Allah (Peace and grace be upon him)." Look at the great distances they used to go to be among the commandos (greatest religious men), but we want to take it without fatigue, how? It's the way of Allah and it will never be changed. Allah says to believers:

"O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful." (Surat Ala-Imran, verse 200)

Then what do the beneficent (Al-Mohsenoon) people do? And what about the certain (Al-Mokenoon) people? They should do as Allah says:

"And strive hard in Allah's Cause as you ought to strive." (Surat Al-Hajj, verse 78)

For what? *"He has chosen you."*

The man went to Jerusalem, one night while he was neither awake nor asleep, he saw the messenger of Allah (Peace and grace be upon him), he saw him expanding and extending until he saw him as a light expanding from the sky to the earth. He came back to our sir Abdel-Rahim Al-Qena'ey, he asked him: "O my son, did you see the reality of the messenger of Allah? He said: "Yes." He said to him: "Describe what you saw." He told him, and then he said: "This was the beginning of grants to you." The beginning of grants for a believer is to see the luminous reality of the messenger of Allah, Allah says about it in the verses of the Koran:

"There has come to you from Allah a light (Prophet Muhammad) and a plain Book (Quran)." (Surat Al-Ma'eda, verse 15)

If the light was the book, Allah would say: "There has come to you from Allah a light a plain book." But the word and in language means that what after it differs from what before it, if I say: Mohammed and Ibrahim came, then they are two persons, but if I say: Mohammed Ibrahim came, then he is only one person. Allah said: "There has come to you from Allah a light (he -Peace and grace be upon him- is this light) and a plain book." The plain book is also a light but as Allah said in another verse:

"You knew not what is the Book, nor what is Faith? But We have made it (this Koran) a light wherewith We guide whoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path." (Surat Ash'shoura, verse 53)

Allah is also light as He also says:

"Allah is the Light of the heavens and the earth." (Surat An'nour, verse 35)

So Allah is light, the Koran is light and the beloved is light, Imam Muslim narrated in his Sahih by Ibn Abbas that the messenger of Allah said:

"O Allah, make a light into my heart, a light into my tongue, a light into my hearing, a light into my sight, a light behind me, a light in front of me, a light above me, a light below me and grant me the greatest light." Or as in another narration: "and make me all light."

Allah promised to answer him, when he said make me all light, Allah made him all light, he is the light of Allah that guides people by Allah to Allah. He (Peace and grace be upon him) also said: "Allah grants Yusof half of the beauty," the half of the beauty of the messenger of Allah, because Allah gave all beauty to the messenger of Allah, the bodily beauty, the luminous beauty and the divine beauty and He gave Yusof the bodily beauty, it is half, but the messenger of Allah took the bodily, the luminous and the divine beauty so he is all beauty (Peace and grace be upon him). He is so beauty that only those whom Allah wills to see His light can see him, Allah said about the disbelievers:

"And you will see them looking at you, yet they see not." (Surat Al-Aaraf, verse 198)

They couldn't see the hidden light that was given to him by Allah The Ever Living and The Protector. Whoever wants to be among the righteous people and people who are near to Allah, he should remember the beloved and the chosen continuously whenever he wants to do any deed, to be accepted by Allah, he must do it as the messenger of Allah did it, if he wants to perform prayers, the prophet said in the famous Hadith: "Perform prayers as you see me praying." Some people read in books of Sunna to know how he was praying, others read and remember more, so Allah grants them and make them see the prophet praying and they pray like him as a kind of presence not only remembering.

Others read in books to know how the prophet was making ablution, but others long more and more for him while reading, so Allah removes the veil and makes them see the prophet making ablution in front of them and his companions pouring water onto him, so they imitate him, as it was said that whoever saw is not like that who only heard, my sir Mohye Ddeen Ibn Arabey said about this: "If I want to make sure of a Hadith, I show it to the messenger of Allah (Peace and grace be upon him), if he said that he said it, I know that it is a true Hadith even if the narrators said that it is weak and if he said that he didn't say it, I know that it is not true even if the narrators said that it is a true or a famous Hadith." He shows it to him (Peace and grace be upon him).

Like this, men proceeded

There were lots of men like this from the beginning of his call (Peace and grace be upon him) up to now, there were people who show him in dreams, others show him awake, others show him questions and he answers them, others show him the conditions of themselves and their companions and he gave them the effective medicine for every apparent or hidden disease, etc. all of them are soldiers and their leader is the chosen prophet (Peace and grace be upon him), they were attracted to him outwardly and inwardly until he (Peace and grace be upon him) became really in their hearts.

One of them said: "Since forty years, if the messenger of Allah leaves me for a glance, I don't think I'm a believer." Imam Al-Sha'rany said: "Among Allah's grants to me is that every time I

sat for Tashah'hud in prayers and said: As'salamu Alayka Ayoha Nabey Warahmato Allah Wabarakatoh, I saw him in front of me and heard him (the prophet) saying: Wa'alayka As'salamu Ya Abdal-Wah'hab."

The conditions of the people of perfection are like this kind of grants and gifts, they remembered the messenger of Allah in their hearts and loved him by all their feelings, so Allah attracted them to their beloved, from him they took their drink, by him they got what they want, did their deeds and became men.

We beg Allah to honor us by these conditions, open this kind of grants and bounties for us and make us among those whom the chosen prophet never leaves for a twinkling of an eye or less.

May the blessings and peace of Allah be upon our prophet
Mohammed, his family and companions.

The second provision

The provision of morals of belief and its effect on prevailing Islamic call

O my brothers, the effective weapon by which Islam prevailed, reached all people and deserves the efforts of all Muslims is the Islamic morals and values:

"Every Muslim has a responsibility towards Islam"

The beloved prophet (Peace and grace be upon him) summarized his call in his words:
"I was sent to complete the noble morals."⁸

The noble morals means that every Muslim at the time of the prophet and after him considers himself as an observer upon his own self, he tries to watch, like the governmental offices, e.g. ration investigation, general investigation and drug investigation. The Muslim in the early age considered himself as a clerk in the divine administration, so he watches the manners of the surrounding people (not spying) and warns them against any behavioral mistakes, when this Islamic supervision disappeared and every believer says: "It's none of my business." "This matter doesn't concern me." So we lost values and morals and the society of believers disintegrated and matters declined until we reached our present condition, but they weren't like this, they used to say: "The messenger of Allah took our covenant to advise every Muslim." Because he said to all of us: "Religion is advice."

⁸ Narrated by Al-Albaney in Salasel Al-Sahih, in another narration: "I was sent to complete good manners."

Religion is advice

If I see someone cheats, I should advise him kindly and secretly, not by a harsh way or in front of other people but between me and him, it's not my aim to put him in a critical situation or to make people know that I advise or direct him, but my pleasure is to make him know the right and follow it and to support him against himself, so the prophet (Peace and grace be upon him) said:

"Religion is advice." They asked: "For whom O messenger of Allah?" He said: "For Allah, His book, His messenger, Muslim leaders and all Muslims."⁹

When a Muslim sees other Muslims doing something wrong, he warned or advised them, all the Muslims were merciful doctors advise all people. Now that who should honestly advise says: "It doesn't concern me." And that who is advised says: "It's none of your business." So a religion without advice, its morals will be vanished as if they are wholly slaughtered, the messenger of Allah (Peace and grace be upon him) determined and showed the way, he said:

"Whoever has no honesty, he has no belief."¹⁰

If only we tell about the morals that happen in our age for the sake of our sons and youths, as there is a page for occurrences and cases in the papers, there should be a page for people of good virtues. A man who finds a consignment and looks for its owner to give it back to him, this is considered a strange deed nowadays and want to give him rewards, because he gave the trust back to its owner, whereas it must be the deed of any Muslim. The prophet (Peace and grace be upon him) determined the features of the Muslim and said: "Whoever has no honesty, he has no belief."

Whoever has no honesty, he has no belief

If this honesty is in the word, the promise, the covenant, the contract or anything else, it is a general Hadith, "Whoever has no honesty, he has no belief." Where is the honesty of word? Madam Umm Saleem made a vow if Allah grants her a son, he will be a servant for Ka'ba, the prophet emigrated to Medina, she became a Muslim and Allah grants her Anas, when he was seven years old, she came with him to the messenger of Allah and said: "O messenger of Allah, before Islam I made a vow if Allah grants me a son, he will be a servant for Ka'ba, but now he is your servant." The prophet sent him to do something; his mother met him and asked him: "Where are you going Anas?" He said: "To do something for the messenger of Allah." She asked: "What is it?" he said: "I won't disclose the secret of the messenger of Allah." A seven year old child says this, isn't this the Mohammedan education? His mother hugged him and said: "Be like this." She didn't hit him as it is nowadays nor said to him: "Then you are not my son." Unfortunately, nowadays women know the news from young children, they are the desires of souls. Where is the friend who hears a word and doesn't say it nowadays? Isn't this a kind of honesty? The prophet (Peace and grace be upon him) said:

"If a man talks about something and turns, then it is honesty."¹¹

⁹ By Tamim Al-Darey, narrated by Al-Termethy and Muslim, in other narrations: "Verily religion is advice...." "The head of religion is advice...."

¹⁰ By Anas in the examples of Al-Mawardey.

¹¹ By Jaber Ibn Abdullah in Sahih Al-Jamea

I.e. if the friend turned to see if anyone hears them, this talk is honesty and it shouldn't be announced even if it is on the phone, where are we from that now? They are the men brought up by the chosen prophet (Peace and grace be upon him), as it was said: "The chests of free people are the graves of secrets." The word that entered never goes out to anyone even his wife, because if the secret known by more than two people, it will be spread. These are Islamic morals, if a man tells someone something and he announced it, then he betrayed honesty, and if he consulted him in some thing and he talked about it, he betrayed honesty.

The wizardry of high ethics

The man whom Omar Ibn Al-Khat'tab ordered to be killed because he committed a murder and admitted his crime, recognition is the strongest evidence, at the time of execution, the man remembered something and said to Ameer Al-Mo'meneen (the prince of believers): "I have young children in the desert, I left them a consignment no one knows about it except me, leave me to go and tell them about it and come back to you." He said: "Who guarantees you? The man gazed at the faces of people and looked at our sir Abu Zarr and said: "This man guarantees me." Omar said: "Do you guarantee him?" He said: "Yes." He said: "On condition that if he won't come back, you will be killed." He said: "If he won't come back, I will be killed." He said to the man: "How long will you take?" He said: "Three days." The man went, at the third day, they waited pitying Abu Zarr, late in the afternoon, they saw a shadow running, it was the man gasping, although he was going to be killed, the attendants were astonished and Omar asked him: "Why did you come back after you went away?" He said:

"So that fulfillment won't be lost among people."

If you make a promise, you must fulfill it, if you said to someone: "I'll come to you today at five." You must fulfill this, and if you couldn't, you must apologize before enough time, two or three hours so that he won't wait for you, if you couldn't apologize at the same day, you must apologize later and tell him the cause. This is the system of Islam legislated by the prophet of Islam, the legislation of Islam, the Koran of Islam and The Lord of Islam. Omar asked Abu Zarr: "Did you know him?" He said: "No." He said: "Why did you guarantee him although you don't know him?" He said:

"So that magnanimity won't be lost among people."

I.e. so that the manner of magnanimity still exists among people, the family of the killed person said:

"We forgive him so that forgiveness won't be lost among people."

In this famous story there are lots of lessons, signs and examples, it is the magic of high morals. We ask, where is the person who thanks someone who did him a favor? Although it is an easy matter, the prophet said:

"Whoever does you a favor, reward him, if you find nothing to reward him, then supplicate for him until you think you rewarded him."¹²

These days man do the favor and not be thanked, on the contrary, man renounces someone who does him a favor, he should at least say to him: "God bless you." Or: "Allah rewards you for me." And I should encourage him to do this favor with others, Allah says:

¹² By Abdullah Ibn Amr in Sahih Abi-Dawood, it starts: "Whoever seeks refuge by Allah, protect him, whoever begs by Allah, give him, whoever calls you, answer him, whoever does you a favor....."

"And say (O Muhammad) 'Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers.' " (Surat At'Tawba, verse 105)

As we saw in the previous story, how the manner of magnanimity moved from Abu Zarr and changed the murderer to a faithful and truthful man coming quickly to be killed, then the two morals (magnanimity and fulfillment) moved to the family of the killed and cooled down their rage converting it into tolerance and peace that fruited forgiveness at once. It is the magic of high morals that move from a person to another affecting and encouraging him, we should encourage the people who do favor to do favor, to be generous and to perfect good deeds, so that their good morals prevail and spread.

This is the goods of Islam

We find in our supermarkets different types of cheese and all other goods, but where is magnanimity? Is it in chests? We want it in real life, where is truthfulness? Where is magnanimity among our sons? They see pregnant women or women carrying their babies or old men and not stand to give them a seat, when will magnanimity come to them? If he lacks magnanimity while he is a young man, when will it come to him?

This is the goods of Islam made by the people of Islam, it is what they export to all people and by it people entered the religion of Allah in crowds, not by missiles, spaceships, crops, industrial inventions, or modern things, but by Koranic goods such as, truthfulness, certainty, honesty, magnanimity, generosity, and other high morals, it is what Allah praised Ansar with, Allah says:

"Love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that.. " (Surat Al-Hashr, verse 9)

These are their descriptions by which Allah praised them, all of them are the result of love, they love that who emigrated to them, he is the messenger of Allah, this love founded:

"And have no jealousy in their breasts for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that."

This is that by which Allah praised Ansar (people of Medina) who supported the religion of Allah, Allah's beloved and chosen prophet and the book of Allah, can we make this goods? Only this goods can prevail the religion of Allah everywhere, the western people don't need copies of the holy Koran from us, they either print the Koran for us or export printing machines to us, they don't need from us books that explain the Koran either, but they need the goods we mentioned, they want truthful, honest and magnanimous people, as Allah says:

"Men who have been true to their covenant with Allah." (Surat Al-Ahzab, verse 23)

This is the goods that can attract them to the religion of Allah in crowds, they don't want eloquent preachers or cassette tapes or people who wear fashionable suits or finest clothes, but they want us to wear forgiveness, tolerance, generosity and hospitality and other divine morals, if we wear these morals and spread them, bounties will come and people will enter the religion of Allah in crowds, as Allah says:

"When comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest." (Surat An'Nasr, verse 1)

We beg Allah to awaken our souls from their stillness and our hearts from their inattention, to grant us the morals of the Koran, the manners of the prophet and to open by us ourselves, our families and all people.

**May the blessings and peace of Allah be upon our prophet
Mohammed, his family and companions.**

Chapter three The method

The methods of the prophet and the Koran in the call of Mohammed

The first method

The bases of calling non-Muslims

The second method

Ways of dealing with non-Muslims

The third method

Attracting hearts

The first method

The bases of calling non-Muslims to the religion of Allah

The basic constitution

Verily, the beloved chosen prophet (Peace and grace be upon him) has drawn by himself, by his deeds and by his sayings for us, for Muslims before us and for Muslims after us the bases and how to call unbelievers and polytheists to this religion:

- 1- He (Peace and grace be upon him) ordered us not to fight them from the very beginning.
- 2- He ordered us to start by calling them to this religion by explaining to them the teachings of Islam, showing them the beauty of Koran and clarifying to them the characteristics of the prophet by our words, deeds and manners by following this noble prophet.
- 3- If they respond to our call, it's ok, if they don't, we ask them to pay a kind of tax.
- 4- If they refused and insisted stubbornly on war, then we fight them.

Man's rights

- 5- Even in wars, man's rights are ensured and guaranteed. The prophet's directions preceded all modern legislations concerning the rights of individuals, minorities and societies, mentioning this in details needs lots of lectures, but I only mention a short inclusive incident. In one battle, the prophet (Peace and grace be upon him) saw a woman from enemies killed among rows, he got angry and said:

"Don't kill women, old men or young boys, don't mutilate the bodies of dead enemies, betray, burn plants or palm trees and don't fight those who are worshipping Allah in hermitages." These are the instructions of your noble merciful prophet, even under the smoke of mortars, the rights are ensured.

- 6- If conditions are changed and they tended to peace, Allah says to us:
"But if they incline to peace, you also incline to it, and trust in Allah." (Surat Al-Anfal, verse 61)

The judge of Muslims supports polytheists

When unbelievers knew the items of this constitution, and they were sure the prophet assured them and that Muslims won't neglect them, they asked them for their rights. It was narrated that at the time of the just caliph Omar Ibn Abdel-Aziz, he sent the leader Kotayba Ibn Muslim Al-Baheley to conquer Samarqand (south Russia now). He conquered it, but before he called its inhabitants to the religion of Allah and after he and his soldiers entered the town, they had a petition to the judge of Muslims who was appointed by the caliph in the campaign of Kotayba and under his leadership, the judge decreed that the leader should go out of the town with his soldiers and fulfill the Sunna of the prophet, first to call the people of the town to Islam, then to take the tax if they refused and at last to fight them if they refused. When the leader fulfilled the decision of the judge and ordered his soldiers to go out of the town as a sign of respecting the judge in Islam, all the people of Samarqand entered Islam because they were fascinated by the justice of this religion.

Islam protects people of other religions

The tax in Islam is a small amount of money paid by non-Muslims who live in a Muslim country to Muslims' exchequer in return for their protection as the Muslim soldiers fight for them while they don't take part in the army, listen to what is astonishing:

It was narrated that when Abu Obayda Ibn Al-Jar'rah entered the town of Hems in Ash'sham (Syria), the people of the town wanted to pay the tax, but when Abu Obayda knew that the army of the Romans are coming, about six hundred thousand soldiers, and this requires to collect all the Muslim armies in Ash'sham in one place, it is Al-Yarmook, and he can't leave a garrison to defend the town, he called the noble people of the town, gave them their tax back and said to them: "This is your tax, we took it to defend you, now we can't, so take it and defend yourselves." They said: "We only want you." He said: "The Romans are the same religion as you." They said: "We don't want them, we found justice, tolerance and fair with you not with them." When he insisted, they supplicated for Muslims saying: "May Allah grant you victory and bring you back to us, may Allah defeat them and drive them away." They invoked to Allah to support Muslims and bring them back because of their fair, tolerance and clinging to the morals of Allah, the book of Allah and the Sunna of Allah's beloved and chosen prophet (Peace and grace be upon him).

The second method

Ways of dealing with non-Muslims The good example

Our generous prophet whom Allah described as he is merciful and kind to believers, never left anything happened or will happen to Muslims but he told them what they should do, what they shouldn't do and how they should do it following his example, because Allah said to us about all his conditions:

"Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much." (Surat Al-Ahzab, verse 21)

There were lots of enemies with him (Peace and grace be upon him) and all around him, polytheists, unbelievers, Jews, Christians and magi, some of them were weak, others were strong. He put for us the appropriate way in dealing with all of them. Allah sent him as a mercy for all people, his words weren't repulsive, he only wanted by his deeds that those who are around him may follow his example because he is the gift of mercy and the flooding bounty for all the creatures of Allah. Allah described this great generous man in His Noble Koran and in his previous books that were revealed to His previous messengers. In the Koran Allah said about him: *"And verily, you (O Muhammad) are on an exalted standard of character."* (Surat Al-Kalam, verse 4)

In the previous revealed books he is described like that; it was narrated in Sahih Al-Bokharey by Abdullah Ibn Amr Ibn Al-A's that he said:

"It is written in Torah: The prophet who will come after me is called Ahmed, he is not harsh, rude, hard hearted, riotous at markets nor requite the evil by evil, but forgives and excuses."

Stultification of ignorant increases his patience

It was narrated that a rich Jewish man offered to lend him (Peace and grace be upon him) an amount of dates for a certain period of time, because he saw the prophet and the believers with him were in need for that, so the prophet (Peace and grace be upon him) took the dates from him. The man came before the fixed time while the prophet was among his companions and soldiers; he seized him by the collar, shook him fiercely and said: "You, sons of Abdel-Mot'taleb are procrastinators." I.e. you don't give back rights, Omar Ibn Al-Khat'tab was irritable, he got very angry, drew his sword and said: "O prophet of Allah, let me cut the neck of this unbeliever." But the merciful kind beloved said: "Wait Omar, both of us need other things from you, to order him to claim politely and to order me to pay back properly, O Omar take him to the exchequer, give him his right and increase him two measures from us because you scared him." He ordered him to give him two more measures because he frightened him and wanted to kill him and the man was very scared. Omar took him to the exchequer to give him his right, but the man said: "O Omar, do you know why I did this?" Omar said: "No." The man said: "Because I tested all the characteristics of the prophet mentioned in Torah except one, so I wanted to rest it." Omar said:

"What is it?" The man said: "With us in Torah that ignorance of ignorant to him increases his tolerance, today I'm sure of this characteristic and I'm sure he is the prophet of Allah."

The more ignorant people stultify to him the more patient he becomes, because he is following the morals of his Lord. The man testified that Allah is The One and that the beloved is his messenger and he became a Muslim because he verified the morals of the prophet of Islam (Peace and grace be upon him).

Who protects you from me? Role replacement

Concerning his treatment with polytheists and unbelievers, it was narrated that during one of his campaigns, at noon, there was heavy rain and his clothes were wet, he ordered the army to have a rest, he went to sleep under a tree and took off his wet clothes and put them over its branches, he had no guards, because Allah said to him:

"Truly! We will suffice you against the scoffers." (Surat Al-Hejr, verse 95)

Allah will suffice him by His bounty and His strength all scoffers, He said about his guards:

"Allah will protect you from mankind." (Surat Al-Ma'eda, verse 67)

When this verse was revealed, he ordered all guards to leave him contented by the guardianship of Allah to whom nothing is hidden in the earth or in the heavens. The prophet (Peace and grace be upon him) slept under the tree putting his head over his right arm as a pillow after hanging his sword and clothes over the branches of the tree. A man from unbelievers looked down from a mountain top, he saw the prophet alone, he thought that it was his chance to come down to Mohammed and kill him so that the Arabs get rid of his evils. He came down to him, held his sword, but in spite of their ignorance, the Arabs had magnanimity and courage, it was a fault to fight one's opponent unexpectedly, he must fight him face to face, the man awakened the prophet and shaking the sword in his hand, said to him: "O Mohammed, who protects you from me?" the prophet (Peace and grace be upon him) said: "Allaaaaaaah." The organs of the man stiffened, his hand settled, the sword fell off his hand and the prophet (Peace and grace be upon him) held it and said to him: "Now, who protects you from me?" The man said: "Your tolerance, forgiveness and generosity." The prophet said: "I forgive you."

The man went to his people and said to them: "O my people, I came to you from the most patient, forgiver and tolerant man, o my people believe in him, I haven't seen such morals and descriptions before." He (Peace and grace be upon him) was as Allah said about him:

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)."
(Surat Al-A'raf, verse 199)

The most famous forgiveness recorded by history

This was the method of the prophet (Peace and grace be upon him) with all polytheists; you know when he entered Mecca as a conqueror, he wrote in the tablet of history this permanent message to all people when he dominated those who hated and fought him and said to them: "What do you think I'm going to do with you?" They said: "Good, you are a kind brother and the

son of a kind brother." He said to them: "Go, you are free I only say to you as my brother Yusof said to his brothers." As Allah said:

"No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!" (Surat Yusof, verse 92)

1- The beginning of information science in Islam

In the middle of this hard time and wars, the unbelievers were in hard times, dryness and they starved due to less rain and less food, they sent to him and said: "O Mohammed, we ask you by the right of kinship." Although they were fighting him, he sent to them some of his companions with five hundred golden dinar and a caravan of food to help them hoping they may be attracted to the religion of Allah, the book of Allah and the guidance of Allah. This was his behavior with all people, he calls all of them to the book of Allah, the religion of Allah and the guidance of Allah, so he follows the noble manners by which Allah ordered him.

But if he announced war against them, they wouldn't hear anything from him, souls are used to clannishness, fanaticism will prevent them from accepting the right although it is right and from believing the truth although it is the truth because this is what people do at the time of fanaticism. Islam came to root out old clannishness and calling all people to Islam, this can only be done by showing the beauty of Islam, the perfection of the teachings of its book and the morals of its prophet, this is the real beginning of information science.

We, Muslims are asked to announce a mission to all people to inform them about this prophet, his manners, his book and his religion. If they don't believe after they know, then we have another situation, but if we neglect and they fight us while they are ignorant, we shouldn't give back the same, but take the opportunity to let them see the tolerance of Islam, its wisdom, its guidance and its mercy to all mankind. This needs to show some information messages and means in the early Islamic age:

2- Divine information constitution: Cursing is forbidden

This is what Allah said in the Koran to all Muslims and believers everywhere and at all times, Allah says:

"And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge." (Surat Al-An'am, verse 108)

Don't insult those who know nothing about your religion or they had to insult and attack you while they don't know anything about your religion, but inform them as you can in the mass media about manners, dealing and other things without insulting or attacking.

3- Prophetic information leaflet: there is open space in our religion

The prophet (Peace and grace be upon him) applied this information technique practically when he (Peace and grace be upon him) told his companions about it when they neighbored the Jews in Medina and he (Peace and grace be upon him) ordered that Muslims had two feasts, they said: 'Are we going to play and amuse ourselves O messenger of Allah?' He allowed the Ethiopians to play in the mosque by their spears and allowed A'isha to watch them but veiled; he (Peace and grace be upon him) said teaching Muslims and informing others (information leaflet):

"So that the Jews know that there is roominess in our religion, I'm sent by the lenient true religion."¹³ In another narration, he said: "So that the Jews and the Christians know....." It's an information message crosses the borders to reach the Christians. I.e. it has time for innocent joking and amusement. We should inform them first the teachings of Islam, then fight those who fight us and Allah supports believers and grants them victory, because He said in His Koran: "*It was incumbent upon Us to help believers.*" (Surat Ar'rum, verse 47)

4- And in war, mercy is first

And in wars, while he (Peace and grace be upon him) was in Hunayn battle and suddenly his companions left him because their enemies took them by surprise, at once he (Peace and grace be upon him) rode his mule (not a horse, because the horse runs faster, but he challenges them to see him), he went among people saying: "I'm truly the prophet, I'm the son of Abdel-Mot'taleb." A man called Fadala Ibn Al-Molawah saw and followed him, he walked behind him and wanted to stab him from the back to content people as he thought, the prophet was in the middle of the battle, suddenly he turned round and asked him: "Are you Fadala?" He said: "Yes." He asked: "What do you want to do?" He said: "Nothing o messenger of Allah." The messenger of Allah put his hand on the heart of the man and said: "O my Lord, purify his heart." He did that although he knew what he wanted to do with him. Fadala said: "As soon as he took his hand off me, he was the most loved man to me while he was the most hated man before that."

¹³ Narrated by Al-Albany in Selselat Al-Sahih by A'isha.

The third method

Reconciliation of hearts

How did the messenger of Allah conciliate the hearts of his companions and all the Arabs?

The prophetic nature

Allah originated our beloved prophet (Peace and grace be upon him) upon the highest perfect divine morals, He granted his descriptions to His beloved (Peace and grace be upon him) until they became his nature, it's a gift from Allah to him not by hard work or affection. Allah made him a perfect example to be followed by all mankind, so he (Peace and grace be upon him) is the perfect example and the greatest model in all his manners, dealings and conditions with his family, his neighbors, the believers and even with his enemies, these are his manners as narrated in Torah and the Gospel as we mentioned before and this was his guidance throughout his life. Allah made him the attracting pole for all the world by his descriptions and manners by which Allah perfected him, anyone sees him however ruthless is his heart and cruel is his nature, he will be affected by these manners, yearns for these descriptions and wishes to be beautified by these beauties because they are the beauties of Allah (Glory to Him), as Allah says:

"And verily, you (O Muhammad) are on an exalted standard of character." (Surat Al-Kalam, verse 4)

Or as in the other recitation, *"And verily, you (O Muhammad) are on the manners of The Exalted (Allah)." Manners are added or attached to Allah, i.e. you are on the manners of Allah. By the secret of this, Allah made in his voice, movements and settlements remedy for all diseases. This prophet who was sent in a nation with the worst manners, the most truculent dealings and as they were described like the savage animals, there was no other nation with this roughness, severity and rudeness, by the exalted standard of character or by the manners of The Exalted, he kept refining and softening their hearts, beautifying their manners, correcting their natures, conciliating and seeking their favor until they became as Allah described them in the Koran:*

"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. And those who spend the night before their Lord, prostrating and standing. And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment. Evil indeed it (Hell) is as an abode and as a place to dwell." (Surat Al-Furkan, verses 63....66)to the other noble verses.

How were they altered? How were they changed? How were their manners and descriptions exchanged? How did this happen? How did the beloved reconcile his companions? And how did he collect the Arabs to the religion of Allah and the book of Allah?

Like this, their souls were attracted and their hearts were conciliated

This wasn't by attractive speeches or eloquent words, but this change happened because of the perfection and beauty by which Allah beautified and perfected him. Allah created and originated His beloved and chosen upon these manners and perfections, until a wise man among them, Aktham Ibn Sayf said describing his kind descriptions and good manners: "If what Mohammed calls for is not a religion, it is something good according to people's manners."

You all remember when Ja'far Ibn Abi Taleb spoke to An'Najashy (king of Ethiopia) and those who were with him, he wanted to show the beauty of Islam and the prophet of Islam, so he didn't mention Ibadat (acts of worship) or legislations, but he mentioned the beauty of characteristics, he said: "We were a nation used to worship stones, eat the dead, ... (so and so of the descriptions of pre-Islam), a prophet came to us we know his lineage and his characteristics, he changed us to....."

To make us love what attracts hearts, collects and unites Muslims to The knower of the Unseen (Allah), he drew our attention repeatedly, who wants to be with him? Who wants to get Allah's bounties with him? Who wants to be with him at the Day of Judgment? Who wants to be with him in paradise? He explained and said: "The loveliest of you to Allah the closest of you to me at the day of judgment....." Are they those who have the most acts of worship? Or those who stay up later at nights? Or those who fast more? Or those who remember Allah more? Not all of them because these deeds are dependent on acceptance, acceptance is not known in this life, it is a matter concerning Allah, but he said:

"Verily, the loveliest of you to Allah are those who have the best manners, they are modest, they love people and loved by them."¹⁴

He also said:

"Verily, the loveliest of you to me and the closest of you to me at the Day of Judgment are those who have the best morals."¹⁵

You have become brothers by his bounty

In other words and concepts extracted from the meaning of the book of Allah, all this great change happened to the Arab nation is because of this generous prophet and great messenger, this is what Allah reminded all believers of and his guidance to The Day of Judgment, Allah said to all of us:

"And remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith)," (Surat Ala-Imran, verse 103)

The bounty of Allah in this verse is the messenger of Allah, because the bounty mentioned in the verse Allah says about it to those whom He cared for, this bounty:

¹⁴ Narrated by Ibn Abi-Donia by Abi-Horayra.

¹⁵ Narrated by Al-Albany in Selselat Al-Ahadeeth Al-Sahiha.

"For you were enemies one to another but He joined your hearts together (He didn't say your bodies), so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you (by him, peace and grace be upon him) from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, etc.,) clear to you, that you may be guided." (Surat Ala-Imran, verse 103)

This verse is an indication to the right way and the rational method in calling people to Allah, it is the way Allah praised in His book; it is conciliating hearts to the beloved (Peace and grace be upon him) and this can only be achieved by the characteristics of the beloved that he was beautified by them from Allah.

Allah says in another verse explaining this fact, that which conciliated hearts is the beauty of Allah and the perfection of His descriptions that He granted to His beloved and chosen, Allah says:

"And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them." (Surat Al-Anfal, verse 63)

He bears harm from all people

In a third meaning with shining light of another verse of the book of Allah to see how he could conciliate the hearts and attracted them strongly to the lights of The One (Allah), Allah says:

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)." (Surat Al-A'raf, verse 199)

This is what his Lord ordered him, and this is what he was always like in all his conditions and deeds. Look at the Arabian who entered at the prophet's, and addressed him cruelly and harshly. The man was known for his violent personality and rough nature, when he entered, the prophet smiled for him and spoke to him gently, although he said to them when they told him that he was coming in:

"What a bad man he is!" After he left, madam A'isha said: "O messenger of Allah, you said what you said and you spoke to him kindly." He said: "O A'isha, the worst man to Allah is that who is avoided by people because of his evil."¹⁶ In another narration he said: "O A'isha, Allah doesn't like the obscene that does dirty deeds." A'isha saw what astonished her so he showed her that he is neither obscene, nor does dirty deeds, nor cruel, nor rough, nor harsh. He couldn't say crude words, or deals people as they deal him, or maltreat people even if they maltreated him because Allah created him like that. By his forgiveness (Peace and grace be upon him), turning away from the foolish and bad people and bearing harm from all people, he could unite their hearts, moderate their cruel natures and change their descriptions.

To make it more clear, we say that he (Peace and grace be upon him) never returned an offense to anyone, why? If he requited the offenses of people, they wouldn't listen to his call. He wanted to call them to the book of Allah, the decree of Allah and the religion of Allah, so he showed them by his call, his condition and his manner that this is the religion of Allah and that His prophet (Peace and grace be upon him) bears offenses in order to spread the words of Allah and clarifying the religion of Allah to all people.

¹⁶ Narrated by At'termethy after Orwah Ibn Az'zobayr after A'Isha.

Conciliating hypocrites

Here is another example, but with more dangerous people, with hypocrites. After Allah granted victory to his messenger (Peace and grace be upon him) at the battle of Hunayn, disbelievers came weak under his domination showing Islam and hiding disbelief and he knows them because Allah said to him:

"You may know them by their mark," (Surat Al-Bakara, verse 273)

He knows their aims, he called one of them, Omaya Ibn Khalaf, he referred to sheep filling a valley between two mountains and he said to him: "These sheep are enough to you?" He said: "Allah honors and ennobles you o messenger of Allah." He said: "They are for you and like them more." The man went to his people and said to them: "I went to Mohammed and he was the most disliked man to me on earth, he kept giving me until he became the most liked man to me on earth, he gave what kings don't give, only prophets could give this." Because Allah made life in their hands not in their hearts.

If we let ourselves mention these examples, we will need very long time. How did the prophet treat his enemies to attract them to the religion of Allah, to guide them to the decree of Allah and to make them listen to the book of Allah? This is what Allah described in the Koran, He said:

"And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs." (Surat Ala-Imran, verse 156)

Although they insulted him, Allah ordered him not only to pass over their faults and ask Allah to forgive them, but also to consult them in the affairs to conciliate them.

Muslims' sittings: Let me go out with a clear chest

As for Muslims and believers, he used to say to them when they sat with him and wanted to talk about the faults of themselves or other Muslims:

"No one of my companions tell me anything bad about others, I like to go out to you with a clear chest."¹⁷

He didn't allow anyone to insult anyone else in his sittings, there weren't backbites or slanders, or curse, or obscene language. His sittings were described as sittings of knowledge, light, mercy tolerance generosity and good manners. He (Peace and grace be upon him) was described, not only in his sittings, but also during all his life, as he never faulted or criticized anyone, never insulted anybody and never hit anyone by his hand except in battle fields, he fought for Allah's sake.

¹⁷ Narrated by Abu Dawood in Al-Meshkah by Abdullah Ibn Mas'ood.

Chapter four . . . now

**Nowadays Muslim's duty towards
the messenger of Allah
(Peace and grace be upon him)**

The first duty

**Following the method of the Koran to return
those who insulted the messenger of Allah
(Peace and grace be upon him)**

The second duty

**What should a Muslim do nowadays
afterwards towards the beloved
(Peace and grace be upon him)**

The first duty

**Following the method of the Koran to return
those who insulted the messenger of Allah
(Peace and grace be upon him)**

**The good deed and the evil deed
cannot be equal**

Allah presented to us the noble method in dealing with all those who insult us, He says:
"The good deed and the evil deed cannot be equal."

Then, what shall we do? Allah says:

"Repel (the evil) with one which is better."

What is the result? Allah says:

"Then verily! he, between whom and you there was enmity, (will become) as though he was a close friend." (Surat Fos'selat, verse 34)

This is the way of the Koran revealed to the noble prophet, and Muslims followed it everywhere and at all times. It is very clear in more than one position in the Koran; the first to apply this method was the messenger of Allah (Peace and grace be upon him).

**The Koran rebels instead of the
messenger of Allah**

You all know that the people of Mecca described him (Peace and grace be upon him) by the rudest characteristics, however, look at the high fulfillment of the method of the Koran upon himself before others, Allah ordered him not to rebel himself, He said to him in the Koran:

"Truly! We will suffice you against the scoffers." (Surat Al-Hijr, verse 95) If they said that he is a sorcerer, Allah rebelled for him in the Koran, He said: *"He is not a sorcerer."* If they said that he is a poet, Allah rebelled for him in the noble Koran and said: *"It is not the word of a poet,"* (Surat Al-Hak'ka, verse 41) If they said that he is insane, that who says to a thing be and it is rebelled and said: *"And (O people) your companion (Muhammad) is not a madman;"* (Surat Al-Takweer, verse 22) Allah Himself carried out the responsibility of defending his beloved and chosen against the insults of unbelievers and polytheists. Allah said teaching and reminding him in Surat Al-A'raf verse 199:

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them)."

Because this leads to the result Allah mentioned in Surat Fos'selat verse 34:

"Then verily! he, between whom and you there was enmity, (will become) as though he was a close friend."

The return of an evil is an equal evil, a nice indication

The noble Koran deals with this high method in another position from another point, Allah shows for those who rebel an evil by an equal evil, but listen carefully by the ears of your hearts to realize the indication, Allah says:

"The recompense for an evil is an evil like thereof," (Surat Ash'shura, verse 40)

Here is a nice indication, read: "The recompense for an evil" then stop, continue: "Is an evil" stop again, then continue: "Like thereof" This means that the recompense for an evil is also an evil. In other words, if someone offenses you and you defended yourself and replied the same, then you did an equal evil. If someone replied the evil of another by an evil, then he is like him, then what should I do? But whoever forgives and makes reconciliation, his reward is due from Allah. This is the way of Koran in replying for the evil. Let's take some examples to see how the prophet (Peace and grace be upon him) applied this way upon himself, inside his house and among his companions, so that no one suspects the beauty, the perfection and the tolerance of this religion.

Forgiveness when there is ability

Whatever anyone have lots of great offenses, there is no one who received offenses as the messenger of Allah did from the people of Mecca, he said about this: "My pharaoh is more powerful than the pharaoh of my brother Moses." His pharaoh was Abu Jahl. However when he entered Mecca as a conqueror, he called the people of Mecca and they came scared, he said to them as you all know: "What do you think I'm going to do with you?" They said from the ends of their tongues not from their hearts: "Good, you are a kind brother and the son of a kind brother." He said: "Go you are free, I only say to you as my brother Yusof said to his brothers:

"No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!" (Surat Yusof, verse 92)

The son of this nation's pharaoh

Here is another example to see how not replying the evil by evil can not only moderate the rough nature, but also change the enemy to a faithful friend. Look at the greatest mercy who wants the guidance for all mankind, when the son of the pharaoh of this nation (Ekrema Ibn Abi-Jahl) got sure that the prophet will certainly enter Mecca, he ran away, he didn't know where to go, he went to Yemen, when his wife saw what the messenger of Allah did with the people of Mecca, she sent him an instant message: "O Ekrema, come to the messenger of Allah, he forgives and excuses, cares for his kinship and supports the weary." The message reached Ekrema while he was ready to go to Ethiopia by ship. He came back and the messenger of Allah (Peace and grace be upon him) forgave him, the result was that he vowed to fight for Allah's sake; he continued fighting until he was martyred in the battle of Al-Yarmook in the conquest of Ash'sham.

If our sir the messenger of Allah (Peace and grace be upon him) had treated him as his deeds deserve, he would have died as unbeliever, but he (Peace and grace be upon him) is the gifted

mercy, he wanted to gather people to Allah and make them adore Allah not to make them flee from the way of Allah.

He never be angry for his own sake

It was narrated that he never got angry for his own sake if they insulted or abused him; he only got angry when the prohibited of Allah are violated. Here is a famous example with high secrets and apparent lights; a nomad came to him while he was sitting among his companions, he pulled him fiercely by the collar until his neck reddened and rudely said to him: "O Mohammed give me, the wealth is not yours or your father's."

When his companions got very angry and wanted to assault the man due to his deed, the prophet stopped them and asked them not to move without his permission to protect the nomad from their anger as he knew they loved him (Peace and grace be upon him) very much. Then he said to the man: "You are right; the wealth is not mine or my father's." He entered his house; fetched him a very big grant and asked him: "Are you contented? Did I do you a favor?" He said: "No, you didn't do a favor, give me again." The prophet continued giving and asking him if he was contented, he kept saying no and the prophet gave him more until he became satisfied and praised the messenger of Allah. The prophet said to him: "If you are contented go out to my companions and say that in front of them because you made them angry." He went out and did, the companions got contented. The incident became a practical example and a real lesson the prophet taught his companions in dealing with those who offenses him (Peace and grace be upon him) to be followed.

This incident with its various narrations and different forms has high indications and high directions towards the prophetic behavioral manners in facing offenses and confronting those who do it:

Firstly: This is his behavior with a Muslim, who is supposed to know his dignity spontaneously and how far Muslims love him, however look to see how he (Peace and grace be upon him) faced the situation and how he pardoned his roughness and maltreatment, what if this offense came from someone who is unaware of him and his dignity, what if it comes from someone whose mind is blinded away from the reality by tendentious propaganda and false words announced day and night, could he face such person by the same as his evil after understanding this incident?

Secondly: Look how he (Peace and grace be upon him) protected the man from his companions' anger, he ordered them not to leave their places without his order, the man continued offending him and his companions are very upset and eager to cut the man's neck.

Thirdly: See how he was patient with him, the more the nomad offended him the more patient and excusing he became.

Fourthly: An'Nasa'ey narrated by Abi-Horayra that the prophet (Peace and grace be upon him) said to him: "O nomad I won't give you unless you let me revenge what you did." The nomad didn't respond to the prophet, the prophet repeated but the man didn't respond, the prophet wanted to prove that the man was too angry to listen to him. When they all realized that the man was too angry to listen or understand, his mercy (Peace and grace be upon him) appeared and he gave and gave him to teach us that if your opponent blinded his eyes and blocked his ears, then you need insight and self-control to help him to eliminate the mist from his eyes and listen to the sound of mind, but if some one who doesn't know you got too blind and offended you and he could pull you to be like him, then what is the difference between you and him? What will the result be? Of course enmities will be increased, there will be relations, the door of dissension and separation will be opened and other people with different desires will interfere, then the return to the right

will be harder and more difficult for both sides and it may be impossible, so look how the prophet stopped the companions from interfering. History is full of tens of similar examples that changed its course because of someone's patience or the contrary.

Fifthly: After the end of the situation and the return of the nomad to the right, the prophet (Peace and grace be upon him) forgave him and didn't mention the revenge again, because his only concern was to change the man from roughness and cruelty to gentleness and response, and this is the beginning of change, not before that.

Sixthly: The prophet (Peace and grace be upon him) didn't let him leave without telling the companions about his content and satisfaction to show and teach them the result of patience and bearing harm and offense. He also taught them how this changed the nomad to the opposite. He also wanted to remove their anger towards the nomad so that their society will be without hatred and enmity.

How the messenger of Allah returned offenses and harm of hypocrites

You know that there is no harm greater than that the messenger of Allah bore from the hypocrites who were with him and pretended to be Muslims. Which was greater, the harm of hypocrites or that of unbelievers? Of course the harm of hypocrites, because unbelievers declared enmity and war or said that he was a sorcerer or a magician and all these words are unfounded, but hypocrites caused him the greatest harm; they are those who defamed his dearest wife, who spread this rumor? Were they the polytheists, unbelievers or the Jews? No, they were the hypocrites who prayed, fasted walked and sat with the noble prophet.

They harmed him another time when they were coming back, they said as the Koran narrated: "*They (hypocrites) say: If we return to Medina, indeed the more honorable (Abdullah Ibn Ubai Ibn Salul, the chief of hypocrites at Medina) will expel the meaner (i.e. Allah's Messenger).*" (Surat Al-Monafeekoon verse 8) Could anyone from the people of Mecca say this? Could anyone from Bany An'nadeer or Bani Korayza (the Jews) say this? No, but those who prayed, fasted and walked with the prophet said it. The endurance of the prophet to hypocrites gives us the highest example of our sir the messenger of Allah in his manners by which Allah beautified him, after these distresses, the companions said: "O messenger of Allah, let us kill them." He said: "What do people say about me, they will say that Mohammed kills his companions." They said: "They are not your companions, O messenger of Allah." He said: "People see them pray and fast with me."

The son of the leader of the battalion of hypocrites who said as the Koran narrated: "*If we return to Medina, indeed the more honorable will expel the meaner.*" was a good Muslim, he saw some Muslims pick a quarrel with his father and wanted to kill him, he went to the messenger of Allah and said to him: "O messenger of Allah, order me to kill him (his father)." The prophet (Peace and grace be upon him) said: "Why?" He said: "If another one killed him, I wouldn't be satisfied seeing the killer of my father, and I don't want to kill a Muslim because of an unbeliever." The messenger of Allah said to him: "No."

When his father said: "*If we return to Medina, indeed the more honorable will expel the meaner.*" He stood at the entrance of Medina and said to his father: "You won't enter, or I'll kill you by the sword, or the messenger of Allah forgives you so that you know who is the more honorable and who is the meaner." The love of the messenger of Allah made the son stands against his father. Though when one of them (hypocrites) died, the messenger of Allah (Peace and grace be upon him) went to pray upon him, our sir Omar Ibn Al-Khat'tab said: "Where are you

going O messenger of Allah? He did so and so." The messenger of Allah said: "Let me Omar." Then the revelation assured the opinion of Omar, as Allah says:

"Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allah will not forgive them," (Surat At'tawba, verse 80)

Our sir Omar said to the messenger of Allah: Allah said so and so (he mentioned the verse), the messenger of Allah said: "I'll exceed seventy." Look at the mercy of the messenger of Allah, the leader of the battalion of hypocrites died and the messenger of Allah prayed upon him and he also took off his garment to enshroud him in it to content his son. A poet said describing the messenger of Allah:

"If you pity, you are a mother or a father, in life they are the compassionate."

The prophet (Peace and grace be upon him) is more merciful than a mother or a father as Allah says:

"The Prophet is closer to the believers than their own selves," (Surat Al-Ahzab, verse 6)

This is the honorable prophet who conciliated every people by what suits them because he was sent to people to unite hearts and collect souls to The Sovereign and The Holy One Immune from distress (Allah). Thus he taught his companions to be like him, not to be angry for their own selves, but for Allah's sake, because we are the soldiers of Allah, Allah says:

"And that Our hosts, they verily would be the victors." (Surat As'saf'at, verse 173)

The soldiers of Allah have not got much or little for themselves, they only follow the orders of Allah and they got their directions from the greatest beloved appointed by Allah, Allah said to us about him:

"He, who obeys the Messenger (Muhammad), has indeed obeyed Allah," (Surat An'nesaa, verse 80)

The incident of Al-Ifk (falsity)

The one who defamed his pure pious wife, madam A'isha, was called Mestah Ibn Athatha, he was the son of our sir Abu-Bakr's aunt, Abu-Bakr used to supply him with all his needs, food, clothing and other expenses, though he was the first to defame madam A'isha. When our sir Abu-Bakr knew this, he decided not to support him anymore, but Allah said to our sir Abu-Bakr in the Koran not to the prophet to know that we are asked to do that, not the messenger of Allah alone, Allah says:

"Let them pardon and forgive. Do you not love that Allah should forgive you?" (Surat An'nur, verse 33)

Our sir the messenger of Allah said: "Where is Abu-Bakr? Come and listen to what Allah says to you." Abu-Bakr said: "Yes My Lord, I forgive him." He returned the supply to Mestah, why? Thus the prophet (Peace and grace be upon him) taught them because this shows the beauty of Islam.

Accepting apology even if it is untrue

Here is an essential adobe to remove spites, wipe out offenses and their effects and patch up the breaks of the walls of relations made by disputes, conflicts and discords. Your brother wants to apology to you; he doesn't find an appropriate excuse, he wants to return to you, but you may turn away from him due to his wrong deed and feeble apology.

Here comes the cure balsam from the faithful prophet who guided us to every kind of good. He said to everyone when his brother comes to him apologizing even if his apology is weak or even false, he came to you to forgive him anyway, he said in the famous Hadith when making peace, by the meaning not literally:

"That whose brother comes to him apologizing, he should accept his apology either he is right or wrong, whoever doesn't do this, he won't get to my basin (at the day of judgment)."

Now we will see some examples of the companions following the way of Koran in returning offenses.

Examples of the companions

The prophet directs As'sedeek (Abu-Bakr): angels defend you

The prophet repeatedly gave them the practical examples, a man entered his sitting and cursed As'sedeek severely, he didn't reply him at first, when the man exceeded his offenses, As'sed'deek wanted to reply him, then the prophet stood to leave, Abu-Bakr hurried after him and said: "O messenger of Allah, you heard what he had said." He said: "Yes Abu –Bakr, the angels defended you, when you wanted to defend yourself, angels went and devils came, I won't sit where a devil sits." Allah says:

"Truly, Allah defends those who believe." (Surat Al-Hajj, verse 38)

Imam Ali Ibn Abi-Taleb and psychological war

Our sir Imam Ali as well as other virtuous ancestors, people especially spiteful people used to provoke them to make them angry to drive them away of their nature which follow the guidance of the prophet, but in vain. once a man walked behind him cursing and insulting him, but he never turned to him or replied him, when they were near his house and his family, he stopped, turned to the man and said: " O man say all that you want to say, because I'm near my house now, and if some boys see you, they may hurt you because of me, the man felt ashamed and went back." Another man was following them and saw everything, he was astonished by the patience, he said to Imam Ali: "O imam, what is this patience, you were very patient with him."

Imam Ali said: "The foolish addresses to me impolitely, I refuse to reply him. The more he speaks foolishly, the more I'm patient as a stick increases its perfume when burnt."

Thomama Ibn Al-Ashras, economic boycott

A man of his companions became a Muslim, he was called Thomama Ibn Al-Ashras, he was from Yamama, north of Yemen and south of Arabia, all the wheat of Mecca comes from there. Once he went to Kaaba and heard them abusing the messenger of Allah, he said: "Are you insulting the messenger of Allah, by Allah you won't have a grain of wheat from Yamama until the messenger of Allah (Peace and grace be upon him) orders." He stopped the supply of wheat. They said: "O Mohammed we beg you by kinship." Here they ask by the kinship while they are those who broke off all relations, but the messenger of Allah is as described by Allah:

"And We have sent you (O Muhammad) not but as a mercy for the Alamin (mankind, jinn and all that exists)." (Surat Al-Ambeyaa, verse 107)

He ordered Thomama to give them the wheat; this is what Allah ordered him to do as Allah says:

"So overlook (O Muhammad), their faults with gracious forgiveness." (Surat Al-Hejr, verse 85)

The prophet said: "My Lord recommended me by nine commandments; I pass them to you, to keep relations with those who cut relations, to forgive those who oppress me, to give those who deprive me....." They didn't care kinship and besieged him, couldn't he besiege them? He could, but he didn't even supplicate against them, but he supplicated for them and said: "O Allah, guide my people, they don't know." And another time he said: "O Allah, forgive my people, they don't know."

To whom should we reply? And how should we reply?

After we saw these examples and narrated incidents about insulting words and harming deeds of unbelievers, polytheists, hypocrites, harmful people, charm makers, rumor circulators, and others. We saw and heard the return of Koran, prophetic deeds and the directions of Mohammed, I say openly:

If we directly announce war against everyone who fight or offend Islam, then who will feel the beauty of Islam? Taste the perfection of Islam? But all of them will be bitter enemies without any hope of coming back to truth and guidance.

We should see first, if someone announced war against Islam while he doesn't know it, we should be patient to teach him first about Islam and Muslims. If he doesn't know Islam, we should teach him the teachings of Islam, the manners of Islam, the laws of Islam, the beauty of Islam and the beauty of the prophet (Peace and grace be upon him). But if he announced war although he knows everything about Islam, then we announce war against him. I should fight someone who starts fighting me and knows me.

In daily life, if someone, a child, or a woman doesn't know me and insulted or abused me, should I prosecute or return them? No. Then to whom I should return? To those who are

equivalent to me, know me and abuse me on purpose, this is what the messenger of Allah (Peace and grace be upon him) taught his honorable companions. His companions were like this until today.

What we previously said doesn't mean that we don't feel angry for our prophet, but I hope this anger will lead us to correct our conditions, follow him in our behavior and deeds and then inform his mission to all people. Allah promised us that He will spread this religion by those men following the way of the master of messengers (Peace and grace be upon him). Hence comes the second duty of the nowadays Muslim.

The second duty

What should a Muslim do nowadays afterwards towards the beloved (Peace and grace be upon him)

Firstly: Call yourself, if it responds, then call others

Now we really know that the mission of this nation is the mission of prophets and messengers, it is calling people to Allah. There is an essential stage before any Muslim nowadays could call others, we take this foundation from what Allah says to us in the Koran:

"You (true believers) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (what is legal) and forbid Al-Munkar (what is illegal), and you believe in Allah." (Surat Ala-Imran, verse 110)

Anyone who thinks attentively in this verse, he will see wonder of wonders in the arrangement of words, we think and are sure that belief is the beginning, then deeds come after belief, but Allah made belief follow enjoining Ma'ruf and forbidding Al-Munkar, you enjoin Al-Ma'ruf and forbid Al-Munkar, if you did that, then you believe in Allah. Whoever doesn't order himself by Al-Ma'ruf and forbid it from Al-Munkar, he needs to renew his belief in Allah.

A true believer orders himself first not others, because the prophet (Peace and grace be upon him) made calling for Allah on stages, he showed this and made it clear theoretically and practically, he applied this at all stages of his call, his companions and their followers also did this after him, it was said:

"Call yourself first, if it responds, then call others."

So we see that whoever calls others before the response of his own self gets no use, he may have lots of problems with people, he is like someone who eats fruit before it is ripe. If someone eats grapes or any other food before it is ripe, he will be ill at once and he will hurt his stomach and intestine because he ate raw food. The caller who calls to Allah and all of us are asked to call to Allah, he should order himself by Al-Ma'ruf and forbid himself from Al-Munkar, then he calls others. The prophet showed the method in different Hadiths and narrations, he said:

"Start by yourself." "Start by those whom you support." "Start by your mother, your sister, your brother, the nearest and don't forget the neighbors."¹⁸

He starts by himself, his family then the nearest, if they respond, he should widen the circle, because Allah will support and help him by His success, good luck and assistance. Allah orders this nation to carry out this task for all people, if they carried it out, Allah guaranteed for them a good life here in this life and permanent pleasure in the hereafter, as for this life Allah says:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer," (Surat An'nahl, verse 97)

Allah didn't say who knows or who teaches, but He said who works, the first thing a believer will be asked about is to fulfill what he learned. Everything you learn, you are asked to apply it, or you will be asked and punished for leaving and ignoring it, Allah says:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer," What is the result? As for this life: *"Verily, to him We will give a good life (in this world with respect, contentment and lawful provision),"* As for the hereafter: *"And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." (Surat An'nahl, verse 97)*

We are witnesses over people

If we realize and understand the stages of Calling to Allah starting from calling self and follow it stage by stage working sincerely as the decree of Allah showed and as the prophet (Peace and grace be upon him) clarified, then it's our turn to call others, how? Preceding nations carried out their roles and we should also perform our role, because Allah made this nation of Mohammed as we said before as prophets, they are the preceding and we are the following, look at what Allah said about the preceding nations:

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?" (Surat An'nesaa, verse 41)

Allah says about the following (us) to the Day of Judgment:

"Thus We have made you (true Muslims) a Wasat (just and the best) nation, that you will be witnesses over mankind and the Messenger (Muhammad) will be a witness over you." (Surat Al-Bakara, verse 143)

As they were witnesses over their people at their times, we are also witnesses over present nations, and the prophet (Peace and grace be upon him) is a witness upon the preceding and the following people, because he is a witness over all by Allah's will.

How should nowadays Muslim call?

We must inform the call of Allah, carry out His mission and describe to the whole world the perfection and the beauty of his descriptions, not by tongues, phrases or tapes, but by manners and behaviors. When the people of this world see us they see in us the descriptions of the messenger of Allah and how beautiful were his manners and descriptions, if an unbeliever saw them, he would become close to Allah.

¹⁸ The three Hadiths in this order are true narrations in Muslim, Ahmed by Abi-Horayra, and At'tabarany in Al-Kabeer by Moaaz.

Display the prophet's manners, the secret of gathering is in them

If we display these descriptions by this practical way, the entire world will enter the religion of Allah in crowds. He was by his beautiful manners and perfect descriptions as Imam Ali said about him that everyone sees him loves him, and so is every Muslim beautified by this beauty. Everyone sees a Muslim loves him even if he is without religion, not for his physical descriptions but for his abstract descriptions that attract hearts to divine perfections, because Allah created hearts even if they were harder than rocks, they tend and yearn towards beauty and perfection and long for honorable natures and great features.

This is only for Allah The Lord of all creatures, the master of mankind and believers who mastered following his example all over their lives. So we see that those who call people only by their tongues even if they have knowledge not in books or libraries, you see people go away from him because they call them by rough tongues and crude manners, even animals tend to those who tend to them and try to domesticate them by their good manners and noble deeds.

Start with manners and beauties

Man could enter peoples' hearts by beautiful descriptions of Prophet Mohammed and descriptions of Koran, and then they entirely tend to him, if they tend to him, they will submit to all his directions and orders. But if he starts by a list of orders even of the Koran and a list of recommendations even of the prophet, and people don't see in him any specialty indicates that he comes from the best of mankind (Prophet Mohammed), because if you come from the messenger of Allah, you should be following his example in dealing with people, so if people don't see these manners in him, they go away from him, because they see in his deeds what they don't find in his words.

So the companions of the messenger of Allah were like this, they were careful to beautify themselves by these beautiful manners of the prophet and of the Koran. They used to say about each other: "Whoever wants to look at the messenger of Allah, he should look at so and so (of his companions)." Because he is a true copy of the messenger of Allah, not an outward, external or physical copy, but luminous abstract copy beautified by the manners of the best of mankind (Peace and grace be upon him).

When man beautifies himself by the beautiful descriptions of the beloved, his heart becomes good and Allah will attract to him, even if he doesn't utter a word, everyone He loves, everyone he wants to grant the beauty of Islam and inform the religion and decree of Allah, this what made virtuous people say as my sir Abul-Ab'bas Al-Mursey said:

"The behavior of one man among one thousand men is better than the speech of one thousand men to one man only."

This is the call of Allah everywhere and at all times, why do we see very few people called virtuous people? You see one man of them guides thousands of people; he may be silent or illiterate, can't read or write, but he beautified himself be the prophet's descriptions, so people are attracted to him and hearts feel ease with him and he collects them to Allah, and this is the secret that attracts all people to virtuous people.

We see some scholars who are interested in this life dislike this and envy them; they think that it is a matter of eloquence, fluency, books, libraries and apparent knowledge. One may say: Why do people go to so and so and don't come to me while I have doctorate? He doesn't know the secret; the secret is in the descriptions of the beloved prophet, his noble manners and his great morals.

>Your aim should be Allah's satisfaction

He (Peace and grace be upon him) calls people to Allah seeking His satisfaction, he doesn't want worldly benefits or lowly intentions or mean things, but he said as Allah said about him in the verses of Koran:

"Say: No reward I ask of you for this (the Koran)." (Surat Al-An'am, verse 90)

"My reward is from none but Allah." (Surat Hud, verse 39)

They say as Allah said describing the best caller to Allah after the honorable prophet:
"We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you."
(Surat Al-Insan, verse 9)

They don't want from people either worldly things or gratitude or generosity or praise or fame, they only want people to come to Allah, they leave them with Allah and go to others, they drive people to Allah and leave them to Allah to care for them because He cares for all hearts by His care and protection, this is the first foundation in attracting people to Allah. If any man of this nation beautifies himself by the beauty of sincerity, Allah made him one of His virtuous people and collects people to him, he doesn't go to them, but Allah drives them to him because of the sincerity in his heart, not for eloquence of his tongue or the sweetness of his speech or any other thing like what some callers do here and there. These sincere people are calling to Allah by their clear insight, Allah says about them as He ordered them:

"Say (O Muhammad): This is my way; I invite unto Allah with sure knowledge, I and whoever follows me" (Surat Yusof, verse 108)

Secondly: Our duty towards the people of Europe and America today

Our first duty towards them today is: To inform all of them by their own languages and everywhere on earth about our messenger and our religion through a wide informational campaign about this prophet, his manners, his decrees, his religion, his book and his perfections.

It's not the matter of the informational campaign itself, it's only a mean not an end, but in addition to it we are asked to be a copy of the morals of the prophet and this is the first advertisement, the world really, doesn't need from us anything else. The world doesn't want speech, but good examples, if they see this; they will enter the religion of Allah in crowds, so this campaign needs to be carried out by men of high morals. Suppose we sent to everyone in Europe and America five copies of Koran by their own languages, what will they do with them? But if we sent to every town a man following the manners of Koran, he will surely attract hearts and pull them to Allah The most Merciful. The nature of man tends to similarity, similarity leads to companionship, companionship leads to sociability, so man familiarize the virtuous man and is

attracted to his characteristics and wants to sit with him to benefit from him, so he is the cause that converted him to Allah.

This is the method of the messenger of Allah, the man who conquered Medina was Mosab Ibn Omayr, how did he open it? By cassette tapes or by papers, magazines and books he published? Not by this or that, but by following the messenger of Allah in his manners, his deeds and his conditions, like this were all callers who spread Islam everywhere. This is the same task carried out by our fathers and grandfathers and by which they opened the hearts of different peoples in Asia, Africa, Europe and America. We don't conquer towns, cities or villages by swords or weapons, but we open the hearts to the religion of Allah and the book of Allah. Hearts could only be opened by manners free from faults, and morals of the beloved (Peace and grace be upon him).

This is what our Muslim brothers in Europe keep to it and ask for it, but when they come to us here, they don't find these conditions, we are called Mohammed, Abdel-Wah'hab, Abdel-Raz'zak, Abdel-Ghaf'far,..... but our behaviors differ from this, then how could we become examples for them and support them?

O nation of Koran: Come on to the table of the prophet, the table of the morals of Mohammed, the features of Koran, and the lights of belief, when people see these perfections, virtues and manners in us, they will enter the religion of Allah in crowds.

Thirdly: Prepare them all possible strength

Allah says:

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) (why?) to threaten the enemy of Allah and your enemy," (Surat Al-Anfal, verse 60)

Fear is not by the strength of weapons, but by the strength of faith, obeying Allah and following the prophet (Peace and grace be upon him), the example for this is the companions who were with the prophet and conquered the whole world.

Did they have atomic weapon? They only had ordinary swords, whereas the Persians and the Greeks had modern swords with silver and golden handles. Khalid Ibn Al-Waleed entered more than one hundred battles and never defeated in any of them, the leader of Greeks called his helpers and leaders of his army and said to them: "I want to see the sword by which Khalid fights." He thought Khalid fights by a sword from heavens, so he triumphs in all battles.

At the battle of Al-Yarmook, the Greeks were six hundred thousands whereas Muslims were only sixty thousands; the Greeks were scared of Muslims so they tied themselves by chains, every six soldiers by one chain, if one of them runs away the others will pull him, they also made metallic pointed sticks fixed to the ground behind them to kill those who run away. Allah willed that they were defeated, when one of them killed, he fell to the ground and the others fell with him, when they wanted to withdraw the pointed sticks killed them, their leader was taken captive by Muslims, they brought him to Khalid's tent, Khalid knew what he said about his sword, he said to him: "This is my sword, it is not the matter of the sword, but the person who holds it." The important thing is who holds the sword and the degree of his belief.

This weapon of horror is found at the modern time, what happened with the Greeks at Al-Yarmook, happened in the battle of 1973 with the Jews, they tied pilots to the seats of planes so as not to parachute, either the pilot hits the target or lost with the plane, because most of them were so terrified that they used to parachute and leave the planes.

This expected victory and the undefeated weapon is what Allah promised in His glorious book, who will dismiss the Jews and put an end to them? Allah says:

"So, when the promise came for the first of the two, We sent against you slaves of Ours (what are their characteristics?) given to terrible warfare." (Surat Al-Israa, verse 5)

Isn't this Allah's speech? Muslims won't fear atomic bombs or missiles their enemies have, because Allah is with them and He is the Supporter. When those Muslims come, announce and tell Muslims everywhere by victory.

Conclusion

Praise be to Allah, I see that what has happened recently is a great noble deed for us, why? Because it aroused Muslims who were heedless and awakened the prophet's love that was hidden, because loving this life exceeded loving the prophet and the Koran. Search for all the problems that occupied us and all Muslims nowadays and they are the secret of our disputes, differences and fights, you will see that the cause of them all is loving this life, the cause of all the cases in courts is loving this life, if loving this life is pulled out, will courts work? No, because people will work for Allah's sake. Muslims are occupied by loving this life, they thought progress and development is by following unbelievers in this matter, if only we followed them in labor or investing time, effort and money, but we follow them in what gets no use.

What has happened awakened the slumber in hearts towards the beloved (Peace and grace be upon him), love of the prophet should be the highest one in the hearts of believers. If this happens, Allah will achieve their aims in this life and make them among the people of the greatest pleasure at the hereafter.

Finally, this is good news from history that victory and conquest are near; historians of our mediate and modern history saw that when crusaders invaded and occupied Ash'sham (Syria) and built castles and fortresses, when the armies of Muslim conquest came to free it, towns used to take long time because of fortified castles, when people of the towns began to lose hope of conquest, they abuse the prophet, then conquest comes after two or three days, this happened repeatedly and they knew it, when people began to abuse the prophet, the crusaders knew that they will be defeated and Muslims will soon get victory because Allah defends his beloved everywhere and at all times, so rejoice, victory and conquest are near God willing, Allah says: *"Allah has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty."* (Surat Al-Mojadala, verse 21)

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**May the blessings and peace of Allah be upon our prophet
Mohammed, his family and companions.**

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