

CLASS 1

STATUS OF THE PROPHET

We have to Believe in him ﷺ to be Muslim

Allah says, *"Believe in Allah and His Messenger and the light which He sent down."* [Al-Qur'an 64:8]

And He says, *"We sent you as a witness and a bringer of good news and a warner so that they might believe in Allah and His Messenger."* [Al-Qur'an 48 : 8-9] Belief in the Prophet Muhammad ﷺ is therefore a necessary obligation for every individual. Belief is not complete without it and Islam is only valid with it.

Allah says: *"Whoever does not believe in Allah and His Messenger, We have prepared a blaze for the unbelievers."* (Al-Qur'an 48:13)

The *hadith Jibril* makes it clear as well in which it is reported Jibril asked, "Tell me about Islam." The Prophet ﷺ said, *"It is that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah,"* and he went on to mention the pillars of Islam. Then he asked him about belief and he said, *"It is that you believe in Allah, His angels, His Books and His Messengers."* [Muslim]

Obey Him

As for the obligation to obey the Prophet ﷺ, belief in him demands it. Confirmation of what he brought requires obedience to him because this is part of what he brought. Allah says, "O you who believe, obey Allah and His Messenger..." Similar statement is repeated in so many other verses also Allah says, *"We did not send any Messenger but for him to be obeyed by the permission of Allah."* [Al-Qur'an 4:63]

He S.W.T. made obeying His Messenger equivalent to obeying Himself, and He placed obedience to Himself alongside obedience to His Messenger. Allah promises that doing this will result in an abundant reward and threatens a severe punishment for opposing it. He made it obligatory to obey the things that the Prophet ﷺ commanded and to avoid those he prohibited.

Abu Salamah ibn 'Abdur-Rahman heard Abu Hurayrah say that the Messenger of Allah ﷺ said ﷺ: *"Whoever obeys me has obeyed Allah. Whoever rebels against me has rebelled against Allah....."* (Muslim and Al-Bukhari)



He is the best of Creation

Many texts in the Qur'aan and Sunnah speak of the greatness of our Prophet Muhammad ﷺ and his sublime status before his Lord, may He be exalted, through the noble attributes and unique characteristics that Allaah bestowed only upon him, which indicates that he is the best of creation, the most honoured by Allaah and the greatest in status before Him. Allaah says (interpretation of the meaning):

“Allaah has sent down to you the book (the Qur'aan), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things, i.e. the Prophet's Sunnah — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allaah unto you (O Muhammad ﷺ)” [al-Nisa' 4:113]

We list below some of the honour that Allaah has bestowed upon him:

- Allaah took him as a close friend (khaleel);
- He made him the Seal of His Messengers;
- He revealed the best of His Books to him, and made his message one that applies to both mankind and the jinn until the Day of Resurrection;
- He forgave him his past and future sins;
- He caused miracles to happen at his hand that superseded those of all the Prophets who came before him;
- He will be the leader of the sons of Adam (on the Day of Resurrection), the first one for whom the grave will be opened, and the first one to intercede and the first one whose intercession will be accepted;
- In his hand will be a banner of praise on the Day of Resurrection;
- He will be the first one to cross al-siraat (a bridge across Hell), the first one to knock at the gate of Paradise and the first one to enter it...

And many other unique characteristics and miracles that are mentioned in the Qur'aan and Sunnah, which led the scholars to agree unanimously that the Prophet ﷺ is the greatest of creation in status before Allaah, may He be exalted.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: The Muslims are unanimously agreed that the Prophet ﷺ is the greatest of creation in status before Allaah, and no other created being has any status that is higher than his or any power of intercession that is greater than his.

He is the Best of creation, but is he the Reason for all Creation?

One of the greatest attributes of Allaah is wisdom, and one of His greatest names is al-Hakeem (the most Wise). It should be noted that He has not created anything in vain; exalted be Allaah far above such a thing. Rather He creates things for great and wise reasons, and for sublime purposes.

Some people quote – *“Were it not for you, Allah would not have created the Throne or the Kursiy (lit. Footstool) or the earth or the heavens or the sun or the moon or anything else”*

This hadeeth is not sahih, not even daeef, it is **FABRICATED** and has no basis and is falsely attributed to the prophet.

The heavens and the earth were not created for the sake of the Prophet ﷺ, rather they were created for the purpose which Allah mentions (interpretation of the meaning): *“It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge.”* [65:12]

He created the world and He created mankind so that His names and attributes, His power and knowledge, would be known and so that He alone would be worshipped with no partner or associate, and so that He would be obeyed – not for the sake of Muhammad or for the sake of Nooh or Moosa or ‘Eesa or any other Prophet (peace be upon them all). Rather Allah created the universe so that He alone would be worshipped, with no partner or associate.

He is the Best of Creation, but we only ask the Creator

From what has been mentioned above and elsewhere it is clear that our Prophet Muhammad ﷺ is the best of the Prophets and the best of creation, and the greatest of them in status before Allaah, may He be exalted. But in addition to these virtues and unique characteristics, he (peace and blessings of Allaah be upon him) is no more than a human being, so it is not permissible to call upon him or seek his help instead of Allaah, as Allaah says (interpretation of the meaning):

“Say (O Muhammad ﷺ): ‘I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâah (God __ i.e. Allaah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord’” [al-Kahf 18:110]

And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad ﷺ and his family and companions.

MAQAAM MAHMOOD (Praised Position)

The “praised position”(maqaam mahmood) is intercession before Allaah so that He will start to judge between His slaves, and no one will be granted this except Muhammad (peace and blessings of Allaah be upon him). This is mentioned in the words of Allaah addressed to the Prophet ﷺ (interpretation of the meaning):

“Perform al-salaah from mid-day till the darkness of the night (i.e., the Zuhr, ‘Asr, Maghrib and ‘Isha’ prayers), and recite the Qur’aan in the early dawn (i.e., the morning prayer). Verily, the recitation of the Qur’aan in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).

And in some parts of the night (also) offer the salaah (prayer) with it (i.e., recite the Qur’aan in the prayer), as an additional prayer (tahajjud – optional prayer) for you (O Muhammad). It may be that your Lord will raise you to maqaaman mahmoodah (a station of praise and glory, i.e., the highest degree in Paradise).” [al-Isra’ 17:78-79]

It is called *al-maqaam al-mahmood* because all of creation will praise Muhammad (peace and blessings of Allaah be upon him) for that status, because his intercession will ease their distress on that terrible day by setting the process of judgement in motion.

It is prescribed for everyone who hears the adhaan and call to prayer to repeat after the muezzin (caller to prayer), and when he has finished repeating the entire adhaan, he should send prayers and blessings on the Prophet Muhammad ﷺ, then recite the words narrated in the saheeh hadeeth (authentic prophetic narration) from Jaabir ibn ‘Abd-Allaah, who reported that the Messenger of Allaah ﷺ said: *“Whoever says when he hears the call to prayer, ‘ALLAHUMMAH RABBA HAADHIHI’L-DA’WAT IL-TAAMMAH WA’L-SALAAT IL-QAAIMAH, AATI MUHAMMADAN AL-WASEELATA WA’L-FADEELAH, WABÁTHHU MAQAAMAN MAHMOODAN ALLADHI WAÁDTAHU (O Allaah, Lord of this perfect Call and the Prayer to be offered, grant Muhammad the privilege and also the eminence, and resurrect him to the praised position that You have promised), will be granted my intercession on the Day of Resurrection.”* (Reported by al-Bukhaari, 579).

Note: There is no phrase in this du’aa’ like *“al-darajah al-‘aaliyah al-rafee’ah* (the high and elevated status),” so this should not be said.

‘Abd-Allaah ibn ‘Amr ibn al-‘Aas, said that he heard the Prophet ﷺ say: *“When you hear the muezzin and say something like he says, then send blessings on me, whoever sends blessings on me, Allaah will send blessings tenfold on him. Then ask Allaah to grant me AL-WASEELAH, for it is a status in Paradise that only one of the slaves of Allaah will reach, and I hope that I will be the one. Whoever asks for AL-WASEELAH for me will be granted intercession.”* (Reported by Muslim, 577).

THE PROPHET WILL INTERCEDE IN THE HEREAFTER WITH ALLAH'S PERMISSION

There are many ahaadeeth which speak of this intercession, in *al-Saheehayn* and elsewhere, such as the hadeeth narrated by al-Bukhaari in his *Saheeh* (1748) from Ibn 'Umar (may Allaah be pleased with him): *"The people will fall on their knees on the Day of Resurrection, each nation following its Prophet, saying, 'O So and so, intercede!' until intercession is granted to the Prophet ﷺ. On that Day Allaah will resurrect him to a station of praise and glory."*

Even though the Prophet ﷺ, will be given the power of intercession on the Day of Resurrection, he will not be able to use it until after Allaah has given him permission and has approved of the one for whom intercession is to be made.

Hence he ﷺ did not let his ummah ask him to intercede for them in this world, and that was not narrated from any one of his Sahaabah (may Allaah be pleased with them). If that had been a good thing, he would have conveyed it to his ummah and called them to do it, and his Companions who were keen to do good would have hastened to do it. Thus we know that seeking intercession from him now (in this world) is a great wrong, because it involves calling upon someone other than Allaah.

Those who ask him for intercession now, based on the fact that it will be permissible to ask him for that in the Hereafter, if their claims were justified, would have to limit what they say to, "O Messenger of Allaah, intercede for us that judgement may be passed"! But they do something other than that. They do not limit it to a request for intercession, rather they ask the Prophet ﷺ – and others – to relieve their distress and send down mercy; they turn to him at times of calamity; they pray to him on land and sea, at times of ease and times of difficulty, ignoring the words of Allaah (interpretation of the meaning): *"Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations?"* [al-Naml 27:62]

