

ودليل شهادة أن محمد رسول الله قوله: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (التوبة: ١٢٨)

And the Proof for the testification that 'Muhammad is the Messenger of Allaah' is His saying:

**There has indeed come to you a Messenger from Allaah from amongst yourselves; it grieves him that you undergo suffering. He is eager and anxious for your guidance and he is full of compassion and mercy for the believers. [9:128]**<sup>37</sup>

[37] The first pillar of the pillars of Islaam is composed of two matters:

**The first:** The testification *Laa ilaaha illa Allaah* (none has the right to be worshipped except Allaah).

**The second:** The testification '*Muhammadan rasoolullaah*' (Muhammad is the Messenger of Allaah).

So these two are a single pillar. The first part means making ones worship purely and sincerely. And the second part means following the Messenger *sallallaahu'alaibiwassalam*.

The proof for the testification that 'Muhammad is the Messenger of Allaah' is His saying:

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**There has indeed come to you a Messenger from Allaah from amongst yourselves; it grieves him that you undergo suffering. He is eager and anxious for your guidance and he is full of compassion and mercy for the believers. [9:128]**

And the proofs for the testification that 'Muhammad is the Messenger of Allaah' are many in the Book and the *Sunnah*, as well as the amazing miracles which prove his *sallallaahu'alaibiwassalam*'s Messenger-ship.

And from the Book is this *ayah*:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (التوبة: ١٢٨)

**There has indeed come to you a Messenger from Allaah from amongst yourselves; it grieves him that you undergo suffering. He is eager and anxious for your guidance and he is full of compassion and mercy for the believers. [9:128]**

So this is a witness from Allaah for this Messenger *sallallaahu'alaihiwasallam*, for his Messenger-ship and it is an description of his characteristics.

His saying, He the Most High:

﴿لَقَدْ جَاءَكُمْ﴾ التوبة: ١٢٨

**There has indeed come to you. [9:128]**

The 'Laam' is a *Laam* to indicate an oath. So therefore, it carries along with it an oath which is understood (in the meaning) and is taken to be *wallaahi* (by Allaah) 'there has certainly come to you.'

﴿قَدْ﴾

is a particle for confirmation and emphasis.

﴿جَاءَكُمْ﴾

**He has come to you. [9:128]**

O Mankind! This is an address to the whole of mankind, because his *sallallaahu'alaihiwasallam*'s Messenger-ship was general to all of the *thaqalayn* (two species), mankind and *jinn*.

﴿رَسُولٌ﴾

**A Messenger. [9:128]**

He was one who had a revealed law sent to him by revelation and he was commanded to convey it. He was called a Messenger because he was *mursal* (sent) with a Message by Allaah the Perfect and Most High.

﴿مِنْ أَنْفُسِكُمْ﴾

**From your own selves. [9:128]**

From your own species and your own type, from human-kind. He was not an angel from the angels. And this was the Way of Allaah the Perfect and Most High - that He would send to mankind, Messengers from them, in order to make their affair clear and in order for them to speak with them and because they would know them. If He had sent, as a

Messenger to them, an angel, they would have not been able to speak with him because he would have not been from their type of being. Also, they would have not be able to see the angel, because he would have not been from their type of being. So from His Mercy, He the Perfect and Most High, is that He sent as a Messenger to mankind a Messenger from their own type. Indeed he was from the Arabs, and from the most noble of the houses of the Arabs in lineage, from the tribe of Baanee Haashim, who are the most honorable in lineage of Quraysh, and Quraysh are the most honorable of the Arabs in lineage.

So, he was the specially chosen from the best of people. They knew him and they knew of his personality, his lineage, tribe, and his town. If they had not known him, then how could they attest to his truthfulness? And if he came with other than their language, then how could they understand his speech?

﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ﴾

**It grieves him greatly that you should suffer. [9:128]**

His saying:

﴿عَزِيزٌ﴾

Meaning: It troubled him *sallallaahu'alaibivasallam*.

﴿مَا عَنِتُّمْ﴾

Meaning: Whatever troubles you.

﴿الْعَنَتِ﴾

Meaning: Inconvenience and hardship. The Messenger *sallallaahu'alaibivasallam* was troubled by whatever caused trouble to his nation. He had not used to want hardship for them. Rather, he wanted ease and easiness. And therefore, his revealed law *sallallaahu'alaibivasallam* came as something easy and easy-going.

He, *sallallaahu'alaibivasallam*, said:

بعثت بالحنيفية السمحة

**I was sent with the Straight and true religion; the religion of ease.**<sup>41 42</sup>

He the Most High said:

<sup>41</sup> Ahmad (5/266).

<sup>42</sup> Reported by Ahmad 23/623 (22291) from the *hadeeth* of Abu Umaamah Al-Baahilee, *radiallaahu 'anhu*. [Shaikh Al-Albaanee declared this *hadeeth* as strong in *As-Saheehab* no. 2924]

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ الحج: ٧٨

**And He did not place upon you any hardship in the religion. [22:78]**

And He said:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾ المائدة: ٦

**Allaah does not wish to place any hardship upon you. [5:6]**

So His revealed Way is easy, it goes along with the capability of the people and with what those given duties, are able to do, and it does not burden them with things they are not capable of. Therefore, the Prophet *sallallaahu'alaibivasallam* used to love to make things easy for them. He was never given a choice between two matters except that he chose the easiest one of the two as long as it was not sinful. He used to love to perform action but he would leave it out of compassion for his Nation. He would leave the action even though he loved it, from the righteous deeds in order that he should not put difficulty upon his nation. These were from his characteristics, that whatever caused difficulty for his nation was a difficulty he felt himself, and he would become pleased with whatever was pleasing to them, and he would be joyful with whatever caused them to be joyful.

Whoever has these as his characteristics, then there is no doubt that he will not bring except that which is *khayr* (good) and *Rahmah* (mercy), *sallallaahu'alaibivasallam*.

﴿حَرِيصٌ عَلَيْكُمْ﴾ التوبة: ١٢٨

**He is eager and anxious for you. [9:128]**

Meaning: For your guidance and that you are taken out from the darkness into the light. Therefore, he himself bore difficulty in calling the people, seeking that they should be guided, and seeking to take them out from darkness into light to such an extent, that Allaah said to him:

﴿لَعَلَّكَ بَدِيعٌ نَفْسِكَ أَلَّا يَكُونُوا مُؤْمِنِينَ﴾ الشعراء: ٣

**Perhaps you will destroy yourself with grief that they are not believing. [26:3]**

Meaning: Perhaps you would bring about your own destruction that they do not believe, because of grief. So do not grieve for them. And this was from the completeness of his sincerity, *sallallaahu'alaibivasallam*.

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾ التوبة: ١٢٨

**He was compassionate and merciful towards the believers. [9:128]**

﴿رءُوفٌ﴾

Meaning: *ra'oof* is from *ra'fab* (compassion), and it means tenderness and kindness.

﴿رَحِيمٌ﴾

Meaning: He described him with *Rahmah* (mercy), so he was not harsh.

﴿رَحْمَةً مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ فَظًا غَلِيظًا لَأَنْفَضُوا مِنْ حَوْلِكَ﴾ آل عمران: ١٥٩

**So by mercy from Allaah you were gentle with them, and if you had been severe and hard-hearted, they would have dispersed from around you. [3:159]**

He *sallallaahu'alaibivasallam* was humble and gentle with the believers, he would lower his wing in gentleness, and he would meet them with a smiling face, and love, affection, and fine treatment. These were from his *sallallaahu'alaibivasallam* characteristics.

Allaah mentioned five attributes for this Messenger *sallallaahu'alaibivasallam*.

**First:** He was from amongst you.

**Second:** He was troubled by whatever troubled you.

**Third:** He was eager and anxious for you.

**Fourth:** He was compassionate towards the believers.

**Fifth:** He was merciful.

Five characteristics from the characteristics of this Prophet *sallallaahu'alaibivasallam*. And compassion and mercy were mentioned specifically for the believers since he *sallallaahu'alaibivasallam* was stern upon the people of *shirk* and the obstinate and willful rejecters of the truth.

He would become angry for that which angered Allaah the Perfect and Most High, just as He the Most High said:

﴿يَتَأْتِيهَا النَّبِيُّ جُهْدِ الْكُفَّارِ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّرُ الْمَصِيرَ﴾

﴿٧٣﴾ التوبة: ٧٣

**O Prophet! Strive against the unbelievers and the hypocrites, and be stern against them. And their dwelling place will be the Hell-Fire, what an evil destination! [9:73]**

The mercy and compassion was specific for the believers. Likewise the believers are to be the same with each other.

﴿ مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾ الفتح: ٢٩

**Muhammad is the Messenger of Allaah and those who are with him are stern against the unbelievers, merciful amongst themselves. [48:29]**

These were his *sallallaahu'alaibivasallam* characteristics.