

NOUJOUR AL-HOUDA

STARS OF THE GOOD ROAD

By Shaykh of Islam

Shaykh Ibrahim Niasse

In the name of Allah, Kind and Most Merciful

O Lord! Bestow Your greetings on our Prophet Muhammad (peace and blessings of Allah be upon him), the opener of what was closed, the seal of what has passed, the helper of truth with truth, and the guide to Your most straight, perfect path. Let this blessing include his household, and be for them of a magnitude that matches the magnitude of the Prophet (pbuh). For his magnitude is (indeed) a great one.

This epistle has been written by the Shaykh, the Teacher, the Hadith narrator, the Sufi, the reverent Abu Ishaq Al Hajj Ibrahim Niasse, son of Al Hajj Abdullah Niasse Al Maliki Al Ashaari, At-Tijani of Kaolack. May Allah grant him everlasting power and give him long life, in order to confute the gossip of those who disown the Prophet's (pbuh) pre-eminence. May the greetings of Allah be on him, and upon all the Prophets, and all the Messengers. He entitled it" :The Stars of the Good Road ,"dealing with the pre-eminence of our

Prophet (pbuh) over all those who preached for the Lord* .**

Praise be to Allah who gave more merit to some Prophets (peace and blessings to all of them) than to others, who set off the glamour of some, compared with other Messengers, and who made of our Prophet Muhammad (pbuh), the most deserving of all, settling him at the summit of situations. According to the texts and to unanimous opinion, he is the most deserving, the most perfect among beings, the chief of all Adam's (pbuh) children, and the mercy of mankind, even of those who received the Prophecies and the Divine messages.

Holy greetings to his family, his companions, and his nation which is the best nation humanity has known, according to the religious texts and to verses of the Qur`an.

After this foreword, I intend to say that, since quite a number of years, I listened to talks ascribed to Muslims, which I have ranked as senseless lucubration's, and had decided not to dip my pen for refuting them. Unfortunately they went a great deal and spread. Seeing that most of our contemporaries are uneducated, knowing of the Book but hopes, and what scrapes their chiefs have embellished, although it is nothing more than

errors and untrue statements pretending that not a single proof does exist so as to confirm Muhammad (pbuh) as the most deserving of all the Prophets, Holders of truth, and Miracles, I feared that the ignorant masses would give ear to such insinuations, so I wrote this brief answer within reach of understanding of the contemporaries the carelessness of whom is well-known, and I have stated that in the Holy Qur`an the primacy among Prophets is mentioned as well as Muhammad's (pbuh) privileged place in comparison with the Prophets and the Messengers. This is clear as daylight and needs no proof.

As the saying goes:

How to believe in something, if the day requires proof?

As long as we deal with narrow-minded folks, our answer will keep within bounds of their brains, therefore bearing witness and reporting verses from the Qur`an.

We declare that the Qur`an has mentioned that Muhammad (pbuh) was the Mercy of mankind. It is proved that, on the Day of the Last Judgment, he will intercede on their behalf, and that he is the chief of the sons of Adam (pbuh). Adam and those who are after him will fall in under his banner on the Day of Resurrection.

He is the latest and the leader of Prophets. His religion is the best, his nation perfect, and his Book the most valuable of all the Books revealed by Heaven. He is the first to arise from earth. He is the first to reach Heaven. He has got the means.

Allah has had regard for him more than for anyone else. He has enhanced his glamour; He has opened everything for him, and forgiven him everything. He has preserved his family from blemish. He set him in a night trip to the Heavens, swore by his name, by his time, by his country, and granted him profusion. His verses are eternal. His religion has abolished the other religions. He has been the Messenger of the whole humanity.

Here are the items on what we have stated: according to the exegetes (interpreters), there is a difference between the positions of the Friend, our Prophet, may the greetings of God be to him, and the others' position. You have some verses here which partly explain this statement. Let us first begin by the difference of position between him and the Khalil (Friend of Allah, pbuh): Al Khalil (Abraham, pbuh) begs pardon by saying" :It is from Him that I beseech the forgiveness of my sin on the day of accounts "whereas in that respect the position of the Habib (the Confidant of Allah, pbuh) is the following" :Yes, We made you winner of a glamorous victory so that Allah forgives you

the early beginnings of your sin and whatever of it that has lingered ."The Friend (pbuh) is in the situation of an applicant. He says" :Do not wail out on the Day of the Resurrection :"**whereas He gave satisfaction to the Confident (pbuh) without a slightest request" :The Day when Allah will not lower the Prophet and his Companions."**

The Friend (pbuh) said" :Grant me a truthful tongue among the lowest ,"meanwhile to the Confidant (pbuh) He said" :**We have heightened your glamour."**

Speaking of the Friend, he (Abraham, pbuh) says : "Spare me and my children from the worshipping of idols ."While for the Confidant (pbuh " :**(Allah wills to spare you the blemish, a people of the Prophet's household ."**The Friend (pbuh) says : **"God satisfies me ."**Whereas for the Confidant (pbuh" :**(O Prophet, Allah satisfies you ."**The Friend (pbuh) says" :**I walk towards my Allah who will lead me ,"**when for the Confidant (pbuh :**"Glory be to Him who set His servant to journey by night ,"**and so on.

As for the Interlocutor (one who takes part in conversation, Moses, pbuh), He has come on earth for the meeting, while Muhammad the Confidant (pbuh) is meant by" :Glory be to Him who set his Servant in a night journey ."The Interlocutor's

meditation happened on the Sinai, whereas the Confidant's meditation took place on the Throne and on top of Heights. Allah spoke to Moses (pbuh) by Divine inspiration, while He talked to Muhammad (pbuh), verbally and obviously. God replied to the Interlocutor (pbuh" : (You shall not see me ."Speaking of Muhammad (pbuh) He says : "The heart was not mistaken about what it observed ."Moses (pbuh) fell on ground, thunderstruck, while the Confidant (pbuh" : (The eye did not turn aside and never rebelled."

He related thus His words to Moses (pbuh" : (What is it that you hold in your hand O Moses) "?Verse from the Qu`ran), while He kept secret His conversation with the Confidant (pbuh), reporting it vaguely by saying" :He revealed to his servant what he revealed, etc."

According to Fakr Ar-Razy, in his comment on the verse" :Those Prophets that we have distinguished from one another ,"the nation is unanimous to consider that some of them are more deserving than the others and that Muhammad (pbuh), is the most deserving of all. To back up this argument, there are many reasons:

the FIRST one is this word of Allah, the Most High" :We entrusted you with a mission only out of

Mercy for humanity . "So long as he is the Mercy of humanity, it is natural for him to be above it.

The SECOND one is the word of Allah, the Most High" ,We have heightened your glamour ."In relation to this subject, they keep repeating: that Allah has coupled Muhammad's name (pbuh) with His name, in the quotation of the Profession of Faith (Kalimah Shahadah), in the call for prayer (Azan), and in the 'Witness Bearing Prayer" 'At-Tashahhoud "whereas not one Prophet has got the privilege of this coupled quotation.

The THIRD one is that He coupled His obedience to his" :He who obeys to the Prophet obeys to Allah ."He coupled the Oath of Allegiance towards Him to the one towards the Prophet (pbuh). He said : "Those who swear allegiance on your behalf do it to Allah, the hand of God is above their hands ."He coupled His power to his own one, by saying : "Power is the apanage (privilege, monopoly) of Allah and His Prophet."

He also coupled His satisfaction to his own one by announcing " :Allah and His Prophet mostly deserve satisfaction ."He even coupled His consent to his own one, by saying" :O Faithful people! Consent to the call of Allah and of His Prophet."

The FOURTH one is that Allah has ordered Muhammad (pbuh), to hurl defiance for each chapter (Surah) of the Qur`an by saying" :Bring only one Surah that is same ."The briefest Surah is the one of Al-Kauthar which contains only three verses. It seems that Allah challenged them every three verses. Since Qur`an contains more than six thousand verses, it is logical that the miracle of Qur`an should be not a single miracle but rather two thousand miracles and even more. If this is proved, we say that Allah, praise be to Him, has quoted the honor granted to Moses (pbuh) in nine verses, while the honor granted to Muhammad (pbuh), is more extensive, owing to this great number of verses.

We owe **the FIFTH argument** to the fact that our Prophet's miracle (pbuh), is more prodigious (magnanimous), than the other miracles of the rest of the Prophets, which proves it's superiority; He said indeed" :The Qur`an is to the Holy Scriptures what Adam is to the other beings."

The SIXTH argument proves that the Prophet's miracle (pbuh), is the Qur`an. This miracle, that finds its roots in words and voices, the nature of

which is accidental (temporary) and not lasting like that of the other Prophets' miracles, and will keep on endlessly until the end of time, which is not the case for the other miracles.

The SEVENTH argument: Allah, praise be to His name, referring to the Prophets, has said" :It is to them that Allah showed the Good Road, so follow their track , "thus ordering Muhammad to follow the steps of his predecessors, the matter of which is connected with principles of minor importance not with the basic principles of the religion and its details, because the religion of Islam has abolished the rest of religions.

On another connection, Allah willed to say to Muhammad (pbuh" :(We have taught you the way of living of the Prophets' and their conduct, choose therefore the best of their virtues , "which implies that our Prophet (pbuh) gathered up virtues that none among the Prophets did acquire, so is not he necessarily superior to them?

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The eighth argument is the following: the Prophet Muhammad (pbuh) is sent to all beings, his duty was most important, and thus his merit shows up to be greater. Allah - praise to Him - has told him indeed" :We have sent you to all beings without exception ".His merit turns out to be greater more, and more especially because (in the beginning) he was alone, without any means, or companions or supporters. And, while addressing the world by saying" :Oh! World of unfaithful people "!he set all in this world, in one instance, against himself. Therefore the difficulties awaiting him were numerous.

Besides, when Moses (pbuh) was sent to the people of Israel, he had only Pharaoh and his people to

fear, whereas Muhammad (pbuh) had to brave the whole world. In order to understand the unparalleled effort deployed by our Prophet (pbuh), imagine a man in a country where he has neither a friend nor a companion and whom you sent to give un-welcomed news to another strong and armed man, sure he would be reluctant to go and find that person, even if the latter is but one man.

Now, ask the same person the give that un-welcomed news to someone in a remote countryside. It would be very hard for him to do so. As for Muhammad (pbuh), he was charged with walking day and night during all of his life to free people that he knew not, or rather knew only because of their hate, and their harm and scorn. And in spite of all that, he did not seek relief from his duty. On the contrary, he hurried in front of them so as to fulfil to the letter his duty, the matter that brought him to endure much sufferance while spreading the divine religion.

Allah said" :The first Companions of the Prophet have more merit than those who supported the religion later ".If this is said of the Companions, all the more reason, that the greatest merit should fall to the Prophet who suffered much more than the others.

The ninth argument is owed to the fact that the religion of Islam is the best of religions. It is then only logical that Muhammad would be the best Prophet.

By the Will of Allah, the religion of Islam has abolished the rest of religions, thus, is not it the best, especially because the Prophet (pbuh) has said" :He who established a good custom shall have rewards as many as the number of times this custom would have been practiced by others until the Day of the Resurrection ".The religion of Islam has more rewards and credits than the other religions, by means of consequence; its establisher must be more deserving than other prophets.

The tenth argument is that as long as the nation that believes in the mission of Muhammad is the best, it is only natural for the Prophet of that mission to be the best. Hasn't Allah (blessed be His name) said" :You will be the best nation the world will discover ."Following the precepts of Muhammad (pbuh) is deserving of that praise from Allah. In another instance, Allah said to Muhammad (pbuh" :(Tell them, if you love Allah, follow me and Allah will bless you ".The merit of the follower overspreads implicitly from the followed person. Add to all those reasons, that the

merit of Muhammad (pbuh) is shown also in the fact that he is sent to all the creatures, and that the great number of freed beings increases the value of the followed person.

The eleventh argument is that: from the fact that Muhammad (pbuh) is the latest sent of the Prophets, he is necessarily their superior, because it is unusual that one who is less deserving succeeds one who is more deserving.

The twelfth argument :the scale of the prophet's merit is established on the basis of the number of prodigies (extraordinary deeds) they have performed, which proves their sincerity and settles the honors owed to them. In that meaning, our Prophet (pbuh) has been able to perform such a number of prodigies as to be ranked on top of the three thousand prophets at least. These prodigies are of different kinds: some consist in satiating a great number of beings with a small quantity of food, in quenching their thirst with some water. Other prodigies bear closely upon the science and the eloquence of the Qur`an. Others are intimately connected with the Prophet's (pbuh) person itself, who is descended from the noblest lineage of the Arabs.

In another respect, our Prophet (pbuh) was most courageous. They recount his exploits of arms at battle, delivered by `Ali (ra), the Companion of the Prophet (pbuh), to Amr ibn Abd-Ouid.

Muhammad (pbuh) asked `Ali (ra" :(How did you feel `Ali? I felt very fine, I had the feeling that I could brave all the people of Medina!... So, get yourself ready, `Ali, because in that city, a man will revolt against you and will deliver a terrible attack to you ."There are also other wonders concerning the Prophet's (pbuh) good education, his generosity, his faithfulness, his eloquence and his devotion. The books of 'Hadith' are full of those numberless prodigies and their details.

The Thirteenth argument :Muhammad (pbuh) has said" :Adam (pbuh) and the rest will fall under my banner on the Day of Resurrection ,"which proves that Muhammad (pbuh) is above Adam (pbuh) and all his sons. The Prophet (pbuh) also said : "Without any pretension at all, I am the best of the sons of Adam (pbuh ."(He said also" :Among the Prophets, I shall be the first one to trample down the grass of Heaven; before the others, my people too will be the first to trample it ".Anas has related

that the Prophet (pbuh) declared" :I shall be the first to resuscitate on the Day of the Resurrection, I shall be the orator at the time when the risen from the dead shall have gathered, and their Savior when they shall have lost hope. I behold the Banner of Allah 's Blessing and I am his best servant among all the children of Adam (pbuh), with no pretension".

As for him, Ibn Abbas (ra) relates that some of the companions were exchanging remarks about the Messengers of Allah. One of them said" :It is paradisiacal that Allah took Abraham (pbuh) for Companion ,"a second one said" :Nothing is more wonderful than to see God speaking to Moses (pbuh ,"(a third one said" :Jesus (pbuh) is the Spirit of Allah ," a fourth one said" :Adam (pbuh) was chosen by Allah to be the Father of all men ." Having heard their remarks, Muhammad (pbuh) turned to his Companions (ra) and said" :I heard your remarks and your arguments. It is true indeed that Abraham (pbuh) is the Companion of Allah, that Moses (pbuh) heard the word of Allah, that Jesus (pbuh) is the Spirit of Allah, and that Adam (pbuh) was Chosen by Allah, but it is equally true that I am the Friend and the Favorite of Allah, and this is without pretension. I shall hold the Banner of the Blessing on the Day of Resurrection, without pretension, and shall be the

first to bequest Allah 's forgiveness to mankind, also without pretension. And, I shall be the first to open the Gates of Heaven, and to make my way in, accompanied by the humble among the Faithful and this too without pretension. And I am the most generous of all beings, all without pretension.

Fourteenth argument :Al-Baiha (ra) who, accounting the merits of the Prophet's Companions (ra), has related that `Ali ibn Abi Talib (ra), having appeared at a distance, Muhammad (pbuh) said : "Here comes the Lord of Arabs "at which,Aisha (ra), the Prophet's wife, replied" :Aren't you the Lord of the Arabs ,"?to what Muhammad (pbuh) said" :I am the Lord (Sayyid) of Allah 's creatures and he (`Ali) is the Lord of Arabs ."This, once more, proves that Muhammad (pbuh) is above all Prophets (peace be upon all of them.)

Fifteenth argument :Mujahid (ra) tells that ibn Abbas (ra) said that the Prophet (pbuh) asserted that he has been granted by Allah five privileges never beheld before by others preceding him and he counted the following privileges" :I am sent by Allah to all the inhabitants of earth without any distinction of color, whereas the Prophets ahead of me are commissioned to there own people; the whole earth was offered to me as a Chosen Land;

Allah withstands me by startling my enemy wherever I go; He provided me the free disposal of the spoils which were Forbidden Fruit for my predecessors; and finally, I behold the Pardon of Allah which I keep as a privilege to those among my people who wouldn't have cast slur on Divine Unity. Beholding all these privileges, it is clear that Allah has granted him more merits than the others.

Sixteenth argument :in the connection with this, Muhammad Ben Aissa Al-Hakim Attarmadhi (ra) said" :The wealth of every Amir depends on the importance and on the number of his subjects ". The Amir of a village should own a fortune equal to the importance of his village, and he who has possessed the Orient and the Occident is in need of much more than the fortune of an Amir of a village. The example is also good for the messenger of Allah whose duty is limited to a particular place on earth, for the volume of the spiritual values he has should be equal to the value of the place where he would carry on his duty. It is therefore necessary that he who is sent to all the beings of the Orient and the Occident should possess knowledge allowing him to be well informed of what (conflicts, or difficulties) the people of Orient and Occident are embroiled with. Thus, compared with other prophecies, the value of Muhammad's prophecy (pbuh) is the same as the value of both Orient and

Occident together compared with some well-defined country. And so, it is most natural that he has great knowledge and such deep wisdom as no other prophet had before; Allah said indeed" :We have inspired him in all that We wished to inspire him ."In point of eloquence, Allah said" :You possess all the keys of speech ."The Qur`an has become the general Encyclopedia of all books, and the people of Muhammad (pbuh) the best people earth has known.

Seventeenth argument :Muhammad Ben Aissa Al-Hakim Attarmadhi (ra) has related in the book of prodigies that Abu Hurairah (ra) has narrated that the Prophet (pbuh) has said " :Allah, the Most High, has taken Abraham (pbuh) for Companion, Moses (pbuh) for Confidant, and me for Friend, and I swear I shall always prefer my friend to my companion and to my confidant."

Eighteenth argument :Humam ben Munabah (ra) has related in the concise book of traditions that Abu Hurairah (ra) has narrated that the Prophet (pbuh) has said" :My example, as far as the Prophets, my predecessors, are concerned, is like the example of a man who builds houses and embellishes them though keeping the empty space of a brick at one corner of each house; admiring

the architecture of these houses, the visitors asked the owner" :Why don't you place a brick in the empty space and thus your dwellings be perfect ,"? and the man answered" :I am the brick in question."

Nineteenth argument :Allah, the Most High, each time he addressed a prophet in the verses of the Qur`an, called him by his name; such were the cases for Adam (pbuh), for Abraham (pbuh), or Moses (pbuh), but as for Muhammad (pbuh), his name is preceded by" :O you Prophet "at each call, which, once more proves the superiority of the Prophet with respect to his predecessors.

The following argument was brought forward by the contradictor:

In the first place, he has asserted that the other Prophets prodigies (attributes and miracles) are more significant than Prophet Muhammad's (pbuh); Adam (pbuh) says he, has seen the Angels fall on their knees at his sight, which is not the case for Muhammad (pbuh); as for Abraham (pbuh), he was thrown into a big fire, but Muhammad (pbuh) saw nothing of the sort; David (pbuh) witnessed the iron becoming soft; The devils submitted to Solomon's will, also the human beings, the birds,

the deer, and the wind, but that was not the case for Muhammad (pbuh). As for Jesus (pbuh), God made him speak since his early childhood and gave him the power to resuscitate the dead, to heal the dumb and the leprous, which was also not the case for Muhammad (pbuh.)

The contradictor's second argument mentions that Allah, the Most High, designated Abraham (pbuh) in the Qur`an as Companion, saying " Allah took Abraham for Companion ,"also Allah said" :We did speak to Moses ,"of Jesus (pbuh) He said" :We endowed him with life (giving ."(And he says 'Now, Allah said no such thing of Muhammad (pbuh).'

Third argument of the contradictor: it is related that Ibn Abbas (ra) has said" :We were in the Mosque and were exchanging remarks about the merits of the Prophets (peace upon them), and we mentioned Noah's (pbuh) great Devotion to Allah, Abraham's (pbuh) Companionship, and the Speech of Allah the Most High to Moses (pbuh), and the Ascension (or Miraculous Birth) of Jesus (pbuh). We had replied that Muhammad (pbuh) has more merit than them, for he is sent to all the people without distinction, and was forgiven all his previous and also subsequent sins, and came latest among Prophets. At that moment, says Ibn Abbas (ra), Muhammad (pbuh) came in and asked us about the subject of the discussion. We answered

that we were speaking of the merits of the Prophets (peace on them), and he said" :No one could be better than Yahya ben Zakariya (pbuh), because he has never committed a sin, and never even started to doing so."

The answer to the assertion, stating that the Angels fell down on their knees in front of Adam (pbuh), does not conclude to the superiority of Adam (pbuh), because Muhammad (pbuh) has said : "Adam (pbuh) and his sons will fall in under my banner on the Day of Resurrection ;"it is also written in the Holy Book" :You were a Prophet and Adam (pbuh) was water and clay ,"and also that Angel Gabriel has set Muhammad's (pbuh) foot upon the stirrup on the Night of his Ascent, an action that is more flattering than that of lying prone.

Muhammad (pbuh) was blessed by Allah, the Most High himself, who summoned the Angels as well as the Faithful People to bless him by their prayers, a matter that is far better than the Angel's prostration, as it is proved by the following reasons:

.1Allah, the Most High, has commanded the Angels to prostrate themselves at the feet of Adam (pbuh) out of politeness, but he commanded them

to bless Muhammad (pbuh) by prayers, in order to get nearer to him.

.2The prayer performed in order to bless Muhammad (pbuh) will be lasting until the Day of Resurrection, whereas the prostration of the Angels before Adam (pbuh) happened one only and single time.

.3It is useful to remind also that it is the Angels that laid themselves prone before Adam (pbuh), while in the case of Muhammad (pbuh), it is Allah, the Great master Himself, who did it and Who, afterwards, commanded the Angels and the Faithful to perform it too.

.4The Angels received order to lay themselves prone before Adam (pbuh) because he bears on the forehead the Light of Muhammad (pbuh.)

If they say that Allah, the Most High, has provided only Adam (pbuh) with knowledge, by saying " : Allah taught Adam (pbuh) all the names ,"while to Muhammad (pbuh) Allah said" :You knew neither what was the Book nor the Faith ,"it is also to Muhammad (pbuh) that God has said" :He found you lost and lead you to the Good Road."

They are also saying that it is Allah Himself Who taught Adam (pbuh) all he knew, and that Allah, the Most High, said indeed " :Allah taught Adam

(pbuh) all the names , "while for Muhammad (pbuh), it is the Angel Gabriel who was his teacher, the answer to this is the following: Allah, the Most High, said of Muhammad's education (pbuh " : (Allah taught you what you knew not and His favor to you is priceless ."In that meaning, the Prophet Muhammad (pbuh) said " :Allah guided me and He did it to perfection ."Allah also said " :Allah, the Most Kind, taught you the Qur`an ." Muhammad (pbuh) used to say" :Show us the things as they are ."Allah said to Muhammad (pbuh" :(Say! My Allah, never shall I have enough of learning."

So Angel Gabriel inspired him with the words of Allah, but for the knowledge, it comes from Allah Himself. Allah, the Most High has said" :Say, that the Angel who is in charged to call you beside Allah, will do so when Allah will command it ." Then God added" :The Most High will call for the souls at their death hour."

And if they say that Noah (pbuh) has said" :I can not send back the faithful "and that Allah said to Muhammad (pbuh" :(Do not send back those who pray to Allah ," which shows that Noah's character is better than Muhammad's (pbuh), we shall reply that the Most High has said" :We have sent Noah to put his people on guard against a severe punishment of Allah " Thus Allah warned that people against a severe punishment if he went on in

the bad road. As for Muhammad (pbuh), Allah told him" :We only have sent you to save the world ."Allah, the Most High, also said" :We have sent you a Prophet, among you, your future is dear to him, etc. [to the end of the verse.]

The end in store for Noah's action brought him finally to say" :My Allah, do not strike down the Faithful people's homes ,"while the end in store for Muhammad's action (pbuh) provided him with the ownership of Divine Mercy.

According to the prodigies (remarkable talents) mentioned in the book entitled" The Marks of Prophecy ,"Muhammad's (pbuh) exceeded those of the other Prophets. However, this book is not worthy of mentioning more than what we have done.

The most learned M. Muhammad Ben Ahmed Bennis has said in his book entitled" :The Firmament of the Star that Shines with Dazzling Brightness ,"in the explanation by Al-Mamazia of Al-Bussairi, the verses of the Qur`an, the Hadith (pbuh), the remarks of the Ulamaa (Scholars), attest the superiority of the Prophet (pbuh) over all the creatures of the whole world. And if there is a scale of value for the human beings, Muhammad (pbuh) stands in the top position. The Scholars have asserted indeed that he is better than any

other Prophet taken singly, and that he is also better than them altogether, distinguishing here the oneness and the party as a whole, so as to punctuate clearly and without ambiguity the merit of Muhammad (pbuh), who is also above Angels.

The Shaykh Senussi has said" :Muhammad's merit and his superiority over all human beings are well known truth, set by simple logic, and need no producing of proof. Does the day need proof to show its presence"?

Unanimous opinion gives Muhammad (pbuh) as the best of Prophets. The fact that the prescriptions of Sunnah admit the superiority of the Prophets over Angels, it is obvious the same prescriptions would acknowledge him the superiority over Angels because he is the better of the best, and even more, according to that Sunnah he is above any dispute. It is said of the Prophet (pbuh" :(He is the best of all creatures unexceptionally ."The narrator goes on to say" :I have read in the explanation given by Nesfi of the verse" :Neither Jesus (pbuh) nor the closest Angels will hesitate one moment to serve Allah; that the choice part of the human beings that represents the Prophets (peace be upon them), is superior to the choice part of the Angels, who are Gabri'el, Mika'el, Azra'el. It is understood that the choice part of Angels is superior to the choice part of the simply Faithful

people and that the choice part of human beings is superior to the mere Angels.

What we have just stated owes its evidence to the fact that the choice part of human beings has mastered their senses by worshipping Allah, the Most High, whereas before, they habitually made use of them; and the Prophets (peace be upon them) are also like Angels by their virtues, and have more merit in mastering their senses and their physical pleasures, therefore their obedience to Allah carries more weight seeing the difficulties it implies, while the obedience of the Angels, considering their nature, doesn't imply sufferance from their part. In respect of that, it is said:

"The true brave is not the one who saves his skin from fire and from the scuffle on the war day, but rather the one who willingly avoids committing a sin. Indeed, it is harder to overcome one's own will than to defeat others".

The narrator goes on" :It is established that merit does not necessarily imply superiority, and that the following story does not contest at all the merit of Muhammad (pbuh); once a Jew, in the market, swore by the merit of Moses (pbuh) as for Allah, then a pious Muslim that stood beside him struck him on the mouth. Hearing of the facts, the Prophet Muhammad (pbuh) begged the assistant

never to mention again his superiority over Moses (pbuh.)

Allah, the Most High, has said" :When they will blow the horn, everyone, in Heaven and earth, will be panic-stricken, except those to whom Allah will spare fright; at the second call of the horn, everyone will stand up, Muhammad said. I shall see Moses (pbuh) standing at one leg of Allah 's throne, but I did not realize if he stood ahead of me or if he was part of those whom Allah spared. This is a particularity unconnected with superiority as is proved by Angels, while his wish, as not to make use of his name in the superlative (better than), is meant to avoid a comparison which would provoke dispute and forming parties and even bring down the value of the lower party; that is why, out of modesty, Muhammad (pbuh) mentioned the merit of Moses (pbuh.)"

About the Prophet's (pbuh) merit, Ibn Mardau'ih relates after Ibn Abbas, that the Prophet (pbuh) has said" :God has set Moses (pbuh) near to Him by taking him for Confidant, on the Mount Sinai ". Moses (pbuh) said to Allah" ;Oh! My Allah, am I not your favorite since you have chosen me for Confidant and have spoken to me "?Allah replied : "Muhammad is nearer to Me, and has more

merit ".Moses (pbuh) asked again" :If Muhammad (pbuh) has more merit than myself, does this mean that his people are better than the people of Israel to whom You have opened the sea, whom You have saved from Pharaoh and his soldiers, and whom You fed with Manna (sort of a fruit) and with Salu'a (Quail, or a bird whose flesh is very soft ".(Allah answered" :Yes, the people of Muhammad (pbuh) are better to Me than the people of Israel."

Moses (pbuh" :(Oh! My Allah, show me that people ".Allah" :You shall not see them, but if you wish I shall make you hear the voice of that people ".Moses (pbuh" :(Yes, I sure want to, my Allah".

Then Allah said" :People of Muhammad (pbuh), answer, your Allah ".The people of the Prophet (pbuh) answered although it was not yet completely structured" :Here we are, Lord. Our Lord, we are Your true servants. Allah said" :Yes, you spoke the truth. I am your Lord and you are My truthful servants. I forgive you your sins and grant you privileges before you ask Me for it. Anyone who sees Me on the Day of Resurrection, believing I am the One and Only Allah, shall enter into Paradise".

Ibn Abbas goes on: By sending the Prophet (pbuh) to preach, Allah wanted to grant him privileges meant for him and his people, and He said to Muhammad (pbuh" :(You were not next to Mount Sinai when We called for your people ".Besides, it is said in the book of Hadith (Sahih Bukhari) after Lyadh, that Muhammad was named Ahmad (pbuh) before coming to the world, the former Holy Books having thus reported his name. It is in the Qur`an, later, that the name Muhammad was quoted. The name Ahmad is derived from the verb; to praise Allah, and this name was given to the Prophet (pbuh) because he is the first one to have praised Allah before the others. The Day of Resurrection will be the same. The Prophet (pbuh) will praise Allah and obtain His blessing, and the body people will praise Him in its turn, the act of praise having been dedicated to Allah only. It is a custom for the people of Muhammad (pbuh) to praise Allah after eating and drinking. This is why they are called a people of 'praises.'

Al-Bukhari narrated after Abu Hurairah (ra) that the Prophet (pbuh) has said" :My example in relation to the other Prophets, peace be upon them, is similar to the example of a man who built a beautiful house but left at one of its corners the empty space of a brick, which he omitted intentionally. While visiting his house, and

admiring his architectural art, his guests asked him the reason for which he left empty the space of the brick and the man replied" :I am the brick in question ."It is said in the book of the explained examples that Allah granted more merit to Muhammad (pbuh) than to the rest of the Prophets (peace be upon them) and it is by him that He ended the list of His Messengers on earth, and that it is him whom He charged to preach for the final religion on earth.

Abu Hurairah (ra) has said in the book of Hadith (the Genuine, by Al-Bukhari) that the Prophet (pbuh) has said" :The centuries have followed one another since Adam's (pbuh) coming on earth until the century that saw me come in my turn, which was the best of all."

Then Allah made of each batch three tribes and wanted me to belong to the best tribe. That is why He also said" :There are the ones on the right, and the ones on the left, as well as the advanced ones; and not only did He wish me to stand among the advanced but to be their chief. Afterwards, Allah created three groups and saw to it that I was born in the best one of these groups .I am the most pious of Adam's (pbuh) sons, and all without pretension I am most deserving of all as to Allah, the Most

High, Who has divided up the tribes into several families and saw to it that I was born in the best of all these families.

Aisha (ra), the Prophet's wife (pbuh) narrated that Muhammad (pbuh) has said" :Angel Gabriel came to me and told me" ;I have searched high and low all over the world and I have found no man as virtuous as Muhammad (pbuh) or a lineage as noble as that of the Banu Hashim family"".

Abu Talib (ra) has written an excellent poem in that meaning wherein he says among many more besides: If a day comes when I'd praise myself..., It will be accountable to Muhammad (pbuh) the best and most pious of all.

The same Abu Talib (ra) has said, on another hand: Ahmad (speaking of the Prophet, pbuh) has come to us, and since that day no one dares to measure himself to his lineage.

In the same meaning, Talib ibn Talib (ra) has said: The tribe of Quraish couldn't have but boundless honor.

CHAPTER II

Muhammad (pbuh) is the best creature in the world that has walked on earth.

The Qadi Lyadh (ra) has reported many stories in his book" Ikhiffa "about Muhammad's (pbuh) prophesy, which has been related by his predecessors before his coming on earth. Here are some of them.

Allah, the Most High, has said " :Allah pledged the prophet's word on that book We have given to you, on the wisdom it beholds, then He will send you a prophet. Believe in his word and back him up, etc. (see the verse.)

In the same meaning, Ali ibn Abi Talib (ra) has said " :Allah sends no prophet here before He has taken his avowal that Muhammad (pbuh) is His prophet, so as to acknowledge him as such and to introduce him to his people in case he comes to the world during his lifetime".

Suddi and Kotada narrate that Muhammad the Prophet (pbuh) has said" :I have been the first of human creatures to be promoted to the rank of prophet and I am the last one to assume a divine mission, and this is why Noah (pbuh) as well as the other prophets have announced my arrival in the world".

Arbadh ibn Saria (ra) has said" :I have heard the Prophet (pbuh) say: 'I am Allah 's servant and the

last of these Prophets, Adam (pbuh) was only clay when Allah willed me to be the Oath of Abraham (pbuh) and the Presage of Jesus (pbuh), son of Mary (ra). When Adam was in the beyond, he was already called by the name of the Father of Muhammad (pbuh) and of the others. It is even said that he begged of Allah in the name of Muhammad, to be forgiven his sin when he committed the sin eternal.

As for him (pbuh), Al-Baraa'a says" :Once we asked the Prophet (pbuh): 'When were you described as Prophet?' and he replied: 'I was already prophet at the time when Adam (ra) was still in the making'".

They also say that Umar ibn Al Khattab (ra), the Prophet's companion, once spoke words so touching that the Prophet (pbuh) couldn't hold back his tears. These words were addressing Muhammad (pbuh" :(Oh Prophet! Your merit is so great for Allah that He made your coming a follow-up of all the Prophets while the presage of your arrival preceded them all. Oh Prophet! Your merit is so great that the people in hell, amid the flame, wished they had obeyed you and said to each other" :Oh! If only we had obeyed Allah and His Prophet we would not have been here".

The Shaykh Abu Al Hassan Al Harrani Al Maghribi reports in the book he has written about the meanings of the Prophet's names (pbuh), that Muhammad (pbuh), in explaining his origin, has said" :I am Ahmad and I am Muhammad son of Abdullah son of Abdul Muttalib ".And he went up the line of ancestors until Adam (pbuh), and then said" :Adam (pbuh) proceeds from clay and the clay from foam, and foam proceeds from waves, and waves proceed from water, and water proceeds from rain, and rain proceeds from misty clouds and misty clouds proceed from the brightness of Muhammad (pbuh). If this account is true, Muhammad (pbuh) is the origin of human existence.

In the same meaning, the most learned Abi Abdullah At Tarmadhi has written a good poem indeed where he says of the Prophet (pbuh), among others:

From his parents, he (Muhammad) inherited nobility.

And has left to his sons (the Muslims) that very nobility.

He has shone in the world as a sparkling star.

And glory became his mate.

By the Holy Grace he became pure.

And has purified all those who neared him, etc.

On the other hand, Ibn Abbas (ra) relates that the Prophet (pbuh) has said" :When God created Adam (pbuh), He sent me down to earth in his backbone. I was also in Noah's (pbuh) backbone when he was in his Ark, and I was in Abraham's (pbuh) backbone when he was thrown into the fire. And God hadn't ceased conveying me from one pure backbone to another pure backbone until the day I was born of my parents, who never fell into the way of wrongdoing.

One day, the Prophet's (pbuh) Uncle, Abbas (ra) told the Prophet (pbuh" :(Oh Messenger of Allah! I would like to honor you in a poem ".And Muhammad (pbuh) answered" :Speak, and may God give you eloquence".

So Abbas (ra) wrote a poem in which he praised the high nobility of the lineage of the Messenger of Allah pointing out that he has been conveyed from one backbone to another since the beginning of the word until he saw the day of his birth with his parents, adding that Allah, the Most High, has honored him by granting His blessings to him.

The narrator insists upon the fact that the preceding story confirms what was reported by Abdur Razaq by the account of Jabar who has

said" :I have asked the Messenger of Allah: 'What is it that Allah created before creating the world?' Muhammad (pbuh) replied to me: ' Allah had created the brightness of your Prophet before creating the world.' And He wanted this brightness to be moved by His Holy Will. At the time, there was no Paper, no Pen, no Paradise, no Hell, no Kingdom, no Heaven, no Earth, Sun, Moon, Jinns, nor human beings.

And when Allah willed to create the world He divided this brightness into four parts. Out of the first part He made the Pen, of the second the Paper, of the third the Throne of Allah, and afterwards God divided the fourth part into four parts. Of the first part of this He made the Holders of the Kingdom of Allah, of the second the Throne, of the third the rest of the Angels and divided once more the fourth part into four parts. He made of the first one the Skies, of the second the Land, of the third Paradise and Hell, and divided the fourth part into four. Out of the first part He made the brightness of the faithful people's thoughts, of the second the Light of their hearts, which means the Faith in Allah, and of the third the Light of their existence, which means the Proclamation that there is only One Allah, and that His Prophet is Muhammad (pbuh). What results mainly from the

story above is that Muhammad (pbuh) is the origin of all divine creatures.

Al-Hafiz narrates in respect of a story told by Abu Hurairah who has reported that the Messenger of Allah the Most High (pbuh), has said" :I have prayed to Allah who heard my wish and promised me, that seventy thousand people of my people will go to Paradise, and that each one-thousand of those people will be joined another seventy thousand. Other narrators were saying that `Umar (ra), the Prophet's (pbuh) companion, at hearing this, shouted out" :How Generous Allah is ,"!and the Prophet (pbuh) responded and said that each person of the seventy thousand will ask and obtain Mercy of Allah as well, for their parents and for their next of kin."

Al-Kalabadhi relates in the book" :The Meaning of the Narratives) "Ma`ani al-Akhbar) that Aisha (ra) had once lost track of the Messenger of Allah (pbuh) and was looking for him. She found him at last in the place known by the name of "Makhrabah ,"praying. She remarked that the Prophet's head (pbuh) was crowned by three lights, and she asked him the reason for that. The Prophet (pbuh) answered her by saying" :Three times I have received a messenger of Allah. The first time he promised me that seventy thousand people of my people will enter Paradise because of the Mercy

of Allah. Then a second time, the same messenger came to inform me that Allah will let enter His Paradise, for each person out of the seventy thousand, another thousand people. And a third time, the same messenger came to tell me that Allah will let enter in Paradise another seventy thousand people for each person numbered previously, so I said to Allah" :Oh! My Allah, my people will never amount to this great number ". And Allah replied to me" :I shall complete the number for you by the Arab nomads who otherwise would have never prayed or fasted."

Al-Kalabadhi explains the conception of 'people' spoken of in the above narrative (Hadith) and says that the people of Muhammad (pbuh) are made up of three kinds of people. The first kind consists of the Prophet's (pbuh) companions and the pious Muslims. The second kind consists of the people that adopted Islam and followed its teachings, and the third kind consists of all the people for whom the Prophet (pbuh) came to preach.

Al-Hafiz ibn Hajar, for his part, has spoken lengthily of the merit of Muhammad the Prophet (pbuh), in the explanation he gives of the narrative (Hadith) about Mercy. He has said" :The merit of Muhammad (pbuh) is greater than that of the rest of all human creatures. The Messengers of Allah, the Prophets, and the Angels are superior to the

rest of all creatures and Muhammad (pbuh) is being above them all.

The Imam Jalal ud-Deen As-Si'uthi has observed in his book (Tazyin Al Araikh) that Muhammad (pbuh) is the Prophet of all Prophets and that his merit is certain and beyond doubt, which is the reason why, says he, the other Prophets will fall in under his banner on the Day of the Resurrection.

The same happened on that night of the Prophet's (pbuh) Ascent to the Heavens, when he fulfilled prayer before all the other Prophets. The same narrator pointed out that had Muhammad (pbuh) come at the time of Adam, Noah, Abraham, Moses, and Jesus (peace be upon them all), all of them as well as their people would have been obliged to believe in his Mission and support him, and that is because they would have all come at the same time, and not because he has less merit (or ability) than anyone (so that he might have needed help.)

Besides, Allah has taken the promise of all Prophets that they preach on behalf of the Mission of the last Messenger of Allah, who is Muhammad (pbuh). That is why near the end of time, when Jesus (pbuh) returns, he will belong to Muhammad's (pbuh) religion, though he is himself a pious Prophet. The same will happen with Moses, Abraham, Noah and Adam (peace be upon them

all) because Muhammad's Mission is most important and most perfect and his religion more consonant with the other Religions of the Book although more precise and somewhat different in its details. The other religions are specific to the time in which they came and to a certain group of people. Whereas Muhammad's (pbuh) religion suits all people of the world and is for all times.

As-Sabki related after Abada ibn As-Samad and also Jabar ibn Abdullah, who both advanced a solid proof of the other Prophet's belief in Muhammad's (pbuh) religion; on Solomon's ring, as they say, it is written" There is only one Allah and his Prophet is Muhammad."

Ashraf Al-Busairi who preceded As-Sabki has written a valuable poem, the meaning of which is consonant with the narrative of As-Sabki. Among others he said:

All that has been bestowed by Prophets to humanity

Is inspired from your radiant light

They are like Stars sparkling in the night, to shine upon people

And you are the Sun, the light of which is glittering in the Stars.

And if it is confirmed that Muhammad (pbuh) is the Prophet of Prophets and their Messenger, and that the Prophets are superior to Angels, then, by means of consequence, it is certain that the Angels belong to Muhammad's attendance.

Many arguments confirm this point of view. Among others, the Angels granted to Muhammad (pbuh) favors they did not grant to his predecessors, like joining in battle by his side and walking behind him to protect him from unexpected assaults, and naturally this proves they belong in his attendance and believe in his religion.

Ar-Rafai has said in the speech of Al-Muharir : "The Angels served him ."In the same meaning, Ibn Abbas mentions services rendered by the Angels, in the verses of Qur`an where Allah the Most High has said" :We provided him with guardians to serve him, some walking ahead of him, and others protecting him from behind."

In the book (Ad-Dalaël) Ibn Al-Mundhir relates after Ibn Abu Hatim according to At-Tabarra'i and also Ibn Mardau'i, according to Abu Na`em, that Muhammad the Prophet (pbuh) has said : "Allah the Most High has backed me up with four ministers, two of whom are the Angels Gabriel and Michael and the other two are my companions Abu Bakr and `Umar. It is well known, usually, that a minister belongs in general to the monarch's attendance. It is equally as well known, how high

the rank is where Gabriel and Michael stand among the Angels, as well as Abu Bakr and `Umar amongst the community of human beings.

It is also said that when Muhammad (pbuh) died, all the Angels without exception prayed over his body, a thing that they have not done for any of the other Prophets, that the Angels stood by his people's side every time his people engaged in battle to protect and reinforce the religion of Islam, that Angel Gabriel attends each Muslim at his death hour to cast the devil out of his presence at that hard moment, that the Angels come down from the Heavens every year on the Night of Power to offer their best wishes to the people of Muhammad (pbuh), that the Angels can read the Fatiha of Qur`an whereas they never read anything of the other Holy Books.

That often the Angels enjoy listening to the recitation of Qur`an by the human beings, a preference that they have not for the rest of the Holy Books, that the Prophet (pbuh) has received throughout his lifetime the greatest number of Angels sent by Allah to the world, that the Angel of Death, before entering the presence of the Prophet (pbuh), asked him for permission to approach, a thing which he has not done for any of the other Prophets, that the guardianship of the Prophet's tomb has been assigned to an Angel who used to

transmit to him the greetings of the pilgrims visiting the tomb, that seventy thousand Angels keep him company in his tomb, praying for him all day, and that seventy thousand others pray for him all night in turn until the Day of the Resurrection.

It is said in the Etymology (Ruh Al Ma'ani) as to explain the verse" :The Messenger of God (pbuh) has more merit the ones than the others ."That the narrator says" :here 'the ones' meant the Prophet-may the blessings of Allah be on him-because the stories and the narratives have proved his merit. He has accomplished great deeds and distinguished himself mostly by unlimited qualities, not only theoretically but also practically. People of great renown have humbled themselves in his presence and sat at his feet. He is sent by Allah to be the Mercy of all the human beings and is well known to have had the best education and the best character of all the Messengers of Allah. He has received by Inspiration the Genuine Qur`an, the religion of which is confirmed by ascertained miracles. He is the beholder of the Divine Mercy when comes the Day of the Resurrection".

In an explanation of the same verse, that is to say the superior merit of some Prophets in regard to others, the" Siraj Munir "observed that Muhammad's (pbuh) merit is manifested in the fact that he is sent to all the creatures and that he is

the last of Prophets, and that his people are the most numerous, and that by the Creed of his religion he abrogated all the other religions, and that he (Muhammad, pbuh) is the Mercy of all the beings, his Qur`an having amazed creatures of Heaven and earth by being suitable to all times and all places, remaining thus the greatest miracle in the world until the Day of the Resurrection.

It is also said in the enumeration of the Prophet's (pbuh) miracles that the moon split in two at the simple gesture of the Prophet, and that a branch broke off from a tree to follow him, and that a stone has greeted him, and that some animals spoke to him, and that water flew from his fingers, and many more such as these.

On another hand, the narrator relates that the Prophet (pbuh) has said" :that the Prophets who preceded had numbers of people in keeping with the importance of the words they have received from God, and as for me, since Allah inspired me with the Qur`an, I hope I'll have the most numerous people when comes the Day of the Resurrection."

The same narrator relates that the Prophet (pbuh) has said " :Allah gifted me with five privileges my predecessors did not have:

(1) He backed me up by frightening my enemies.

(2) He gave me the whole earth as favorite land, and I may pray wherever I please or I intend to,

a privilege that is also granted to all Muslims.

(3) The spoils of war are lawful to me but were not to my predecessors.

(4) I behold the Mercy of Allah.

(5) I am sent to all creatures of the earth with no distinction of color or race, and I am the last of all the Prophets.

In the book "Ruh Al Bayaan" and in an explanation of the verse "Wherever you do go, you will find Allah in front of you," it is said that Prophet Muhammad (pbuh) went to visit a greatly renowned person's home where he was surrounded by the most learned of men and very notable people. Someone in the middle of the disciples asked Muhammad (pbuh) "How can one know that Allah has no definite place while he has said: Allah stands in His kingdom" "It is simple, replied the Prophet (pbuh); the proof lies in the words of Prophet Yunus (pbuh) when he found himself in the entrails of the whale, and said "You are only one and single, my Allah, oh! How unfair I was!

At that, the disciple was astonished and did not grasp the meaning of the Prophet's (pbuh) words, so the host asked the Prophet (pbuh) to shed more light, for the disciple, on what he had just said, and the Prophet (pbuh) told them" :there is a poor man here who owes a debt of one thousand Dirhams. If you pay for him his debt I shall explain my words to you".

Then the host hurried to pay the debt of the poor man and he (the Prophet, pbuh) said" :When Muhammad (pbuh) went up in the Heavens on the Night of his Ascent, he said: 'Oh! My Allah, I cannot thank you', and when Prophet Yunus (pbuh) found himself in the dark entrails of the whale, deep in the bottom of the seas, he said: 'There is no Allah but my Allah. How unfair I was'. Both Muhammad (pbuh) and Prophet Yunus (pbuh) addressed Allah in the present tense, which proves that Allah is present everywhere, in the highest sky as well as in the bottom of the sea".

The Prophet (pbuh) has said besides" :Do not give me more merit than Yunus ibn Mata (pbuh) who has seen in the entrails of the whale what I have seen from the height of Allah 's throne ."Prophet Muhammad (pbuh) was referring to the similitude of his position and that of Prophet Yunus (pbuh), when speaking to Allah, the Most High.

CONCLUSION

The great and most pious scholar Yusuf Nabhani, has written in his book " Noujoum al Muthadeen ," a comparison between our Prophets Muhammad (pbuh) and Jesus (pbuh). He said" :Both are Messengers of Allah, the Most High, and both are created beings of Allah, the Most Great, therefore Allah is the Genuine creator and the two of them are his creatures, they are the nearest to him and the most deserving. Both of them, Muhammad (pbuh) and Jesus (pbuh), were at their beginning weak individuals. As for Muhammad (pbuh), Allah the Most High reinforced him and granted victory to him over all his enemies.

He also commanded him to wage war on his enemies and at the same time He protected him from their misdeeds. Allah constantly heightened his importance more and more until his death. All the Arabs obeyed to him and rallied to Islam under his authority. Many of the kings, the Romans as well as the Persians, the Copts, and the Ethiopians, feared him when they heard of his might and authority. Some of those kings rallied to his religion, others offered him presents in friendship or alliance, and by the time Prophet Muhammad (pbuh) left this world, he had raised an army of a

hundred and twenty thousand warriors, each of whom was ready to sacrifice his life and his wealth for him and for Islam. He accomplished all that owing to the miracles and the great deeds he had performed, the most important of which is the miracle of the Holy Qur`an. Except for this miracle, the great people of Arabia, who were so uneducated and wild, and who worshipped idols, would not have followed him.

Even his own tribe, which must have been the first one to produce his followers, was at that time among his worst enemies, and had done everything in its power to fight against him, to injure him and to send away people from him. This very tribe plotted his death, when he was weak. The abusive wrongs he endured only reinforced him in his faith, and encouraged him all the more to popularize the mission entrusted to him by Allah, the Most High, and to struggle against the obscure beliefs and traditions of his next to kin. The latter, having seen the Prophet's (pbuh) miracles and deeds and heard the Qur`an reciting, and unable still to get rid of their father's religion, proposed to the Prophet (pbuh) that he become their king, but with one condition; that he not to injure their religion. But alas!

The Prophet (pbuh) refused their bargain, and persisted in spreading abroad the teachings of

Allah, while in their turn, they decided to injure him more and more. The situation went on from bad to worse. Finally, they decided to kill him and one night broke into his house, but could not find him. He had been informed of their plot by angel Gabriel who had been charged by Allah to inform His Prophet (pbuh) of the schemes woven by his enemies against him. He commanded him to go into exile in the city Medina where he found many followers. All the inhabitants of Mecca who believed in him, accompanied him into exile, and from that time forth (the exile) Allah has not ceased heightening him and lowering his enemies. Islam grew tremendously, and the Prophet's (pbuh) influence increased more and more until many nations were convinced of the authenticity of his message.

Muhammad's (pbuh) Companions and Successors were unequalled in their reasoning, their nobility, their perfect moral behavior, their vigor, their courage, their knowledge, their fair and honorable character, and other qualities. Even their enemies attest to their character, and all the more their friends.

After the Prophet's death (pbuh), it has been through them that Allah has maintained the establishment of his religion. And He has allowed the Prophet's Companions and Successors to

spread this religion in all areas of the world, and extend Islam into new continents by the will and the might of Allah, the Most High, not by mere coincidence. Allah has never ceased in bringing the righteous leaders and learned people of all countries and times to the service of Muhammad's religion (pbuh), spreading it, and preserving its Creed and its details, so that it remains intact until this present day. It is useful to note that in spite of the miracles and deeds done by Muhammad (pbuh) throughout his lifetime, none of the believers among his people have ever pretended that Muhammad (pbuh) is a Allah, in spite of his numberless and perfect qualities.

All the Muslim Nation is unanimous in saying that he is the Servant of Allah and his Messenger. Muhammad (pbuh) valued greatly his quality of being human and being the Messenger of Allah, the Most High, and has often made this remark" :I am a human being, I eat like the rest of men and sit like them ."He said in other circumstances" :Make it my Allah, that I live poor and that I revive on the Day of Resurrection among the poor ."To a woman, who was trembling with emotion and respect, he said" :Calm down, my lady, I am only the son of a woman from the tribe of Quraish that used to eat dried and preserved meat ."The books of Hadith are full of traditions and narratives that proved the Prophet's (pbuh) worshipping of his Allah and the love he had for his people and the

advice he gave to his people in order not to be taken for a Allah, as it happened with the Christians concerning Prophet Jesus (pbuh.)

As for Jesus (pbuh) goes on the narrator, he began weak and without means like Muhammad (pbuh), but on the contrary, Allah granted him no honors, no strength, no possibilities, no allegiance of nations, and no spreading of his religion before his ascent in the Heavens, which was not the case for our master Muhammad (pbuh.)

The narrator points out that if Allah has reserved a different attitude for Jesus (pbuh) in comparison with the one he reserved for Muhammad (pbuh), He is the Only Judge and it belongs to Him alone to allot to his creatures the fate he has chosen for them. Allah has weakened Jesus (pbuh) and his followers in their struggle against His enemies. On the contrary he increased the strength of the enemies in spite of their number and their primordial force. Jesus has been injured and despised. All the books, even the Christian ones, admit this difficult situation that Jesus (pbuh) had to endure. And finally, they reverse the roles and put a different face on the reality of things, referring particularly to the power of having nothing, the honor of degradation, the greatness and respectability of lowness.

In those hard times, the Jews, who were the worst enemies of Jesus (pbuh), hounded him and inflicted the worst injures on him until the moment when Allah came to his rescue and raised him to Heaven. When the betrayer of Jesus (pbuh) led his enemies to his home, He changed the betrayers physical features so that he resembled Jesus (pbuh), and it is the betrayer that has been crucified instead of him. All the while, the Christians believe that Jesus (pbuh) has been crucified, and that he is the son of Allah, and not His creature and His Prophet. The merit of Muhammad (pbuh) finds here its most indisputable proof, so long as Allah has reinforced him and weakened his enemies, whereas he allowed the enemies of Jesus (pbuh) to inflict the worst of injures on him.

As for the reasons and objections against the superiority of Muhammad's Prophethood (pbuh), for which these statements and facts have been recounted and explained, they are baseless, and every reasonable person pays them no attention. And in fact, for those same reasons, it is right to believe in the eminent superiority of Muhammad (pbuh) over Jesus (pbuh). All the verses of Qur`an, the Hadiths, the narratives and the texts written by the great scholars illuminate clearly and precisely the genuine superiority our master Muhammad (pbuh), son of Abdullah, Messenger of Allah. He

was a Prophet when Adam (pbuh) was something between water and clay, and he has been sent by Allah to save the world and it is out of his brightness that the Prophets and the Messengers of God have been created. He is holder of Divine Mercy when comes the Day of the Resurrection. He who disowns all this is nothing but an apostate.

May the blessings of Allah be on the Prophet Muhammad (pbuh), his parents and his companions, and may He grant him salvation. Only Allah can light for people the 'good road' and lead them. I end this message by a poem as an answer to the untrue statements spoken against the Prophet (pbuh). (In that poem is said the following:(

Allah is holding hell in store for the apostate

You have rebelled against Ahmad the great Prophet

You are neither pious nor generous

So keep silent until you join your place in hell for your final sojourn.

You have rebelled against Ahmad the great Prophet

Best of all creatures without exception

Noble scholars have believed in his word

**And you dare to disavow him, you shallow
lowborn,**

**He that was generous and has defeated such
number of enemies,**

**And his companions, trustful people and noble
lords who fought against ignorance.**

**Faith springs up from the heart and is above the
brain,**

**Follow the good understandingly, and free from
constraint.**

**The Jews, false-hearted and sightless, have
disavowed Jesus stubbornly,**

**As for you, you have granted him much, much
more than even what Allah has granted him.**

**You have divinized him, whereas he is only
creature of Allah.**

**To the prejudice of Muhammad you have
worshipped him, and against the will of Allah you**

Have adored him.

Enough lies, enough calumnies

It serves you nothing to calumniate Muhammad.

The poem goes on, bringing forward the arguments contained in the precedent text and refuting the untrue statements that have shed a doubt on the evident superiority of the Prophet Muhammad (pbuh) over his predecessors, the other Prophets.

The great scholar M. Abdur Rahman ibn As-Salik bin Bab Al-Alawi At-Tijani, may Allah give him long life and gift him good will, has said in the critique he made of the book 'Noujoum Al-Houda'; that it is an important and interesting work, well-informed on the subject and representing a piece of jewelry in a theological library. He has asserted that when an important and not well-informed person tries to explain things, most of the time he or she induces people to false belief, which was not the case for that book. May Allah reward its author and multiply similar achievement.

As for him, the most learned and expert, Shaykh bin Khalifa Muhammad bin Shaykh Ahmad bin Shaykh Muhammad Al-Hafid Al-Alawi At-Tijani who is also a great poet, has composed a poem to enumerate the qualities of the book 'Noujoum Al-Houda'. He said:

Nojoum Al-Houda is a magic lamp,

which gives light to those who wish to learn.

He who is enlightened by Noujoum Al-Houda

will never lose his way.

On another hand, Muhammad Fal bin Abdullah ibn Bal Al-Alawi At-Tijani has written a poem in the same meaning and in which he says:

Noujoum Al-Houda has illuminated us

It will beam and will radiate

It will heighten the voice of the truth

And reinforce the position of the religion

And Islam will make profit of its arguments that are derived from the best sciences of all times.

The noble scholar and brilliant poet Muhammad Al bin Fata composed a poem to show the great qualities of Noujoum Al-Houda where he says:

Noujoum Al-Houda has appeared on the horizon, it will smooth out every trace of obscurity and ignorance from the world.

He also said:

He who believes in the Prophet and doubts of his merit is like one who holds in the same hand water and fire. And he who proves the Prophet's merit is like one who points out the sun and the moon.

**May the blessings of Allah be on our master
Prophet Muhammad, as long as the Stars of
Noujoum Al-Houda will shine high above.**
