

MUHAMMAD (S.A.W.) THE PROPHET OF ALLAH

The second part of *kalimah shahādah* deals with the Messengership of the Holy Prophet (S.A.W.). It is comprehensive in scope and has a direct bearing the status of the most beloved of Allah.

In some circles of Muslims that have downplayed the status of the Holy Prophet (S.A.W.) by regarding him as an elder brother. This inappropriate address or misconception stems from the person's limited perception and his inability to see beyond. It is like a person who scans the horizon from different positions of the mountain. The higher he climbs the greater is his vision of the horizon. This analogy also applies to the person with firm faith who understands the personality of the Holy Prophet (S.A.W) from a different angle.

As opposed to the one who says that Holy Prophet (S.A.W.) Is a mere mortal like us, `Allāmah Iqbal states that the most beloved of Allah is incomparable with anyone before him because he possess the following qualities:

- He is the possessor of knowledge of the path of guidance
- He is the seal of Prophethood
- He is the first and last in the personification of love
- He is the Qur'ān who so is the criterion (*furqān*) that sets right from wrong in the universe
- He enjoys the unrivalled status of *Yāsīn* and *Tāhā* (names of immense love by Allah)

There are two aspects of the Holy Prophet's personality as described in the Qur'ān: cosmic and mundane (earthly).

The Qur'ān says:

And We have not sent you (Muhammad) except as a mercy to the worlds.
(21: 07)

He is a mercy for the entire cosmos.

Concerning the Holy Prophet's personality in the light of his humanness, The Qur'ān is explicit:

(O Prophet) proclaim 'I am a human being as you are.' (18: 110)

However, this distinction is meant to dispel any

misconception of divinity that has been done as in the case of Prophet `Isā by Christianity. Thus, the connotation of the above verse is to emphasise the humanity of the Holy Prophet (S.A.W.) so that Muslims may not fall prey (in view of his miraculous powers) to think that he is 'god' in any sense of the word.

To illustrate this point: charcoal is pure carbon and diamond is pure carbon. It is only the frequency of the vibration of the molecules that makes them different. Likewise, is the status of the Holy Prophet (S.A.W.) as a human being. He is a human being but he is like diamond and are like charcoal. Therefore, there is a huge difference in terms of his status and his cosmic personality. In several āyāt of the Qur'ān, Allah makes mention of the Messengers by name. However, He does not address the Holy Prophet by name even once in the Qur'ān. Allah wants to demonstrate the grandeur of the position of the Holy Prophet's (S.A.W.) and the special relation with Him.

Here Allah demonstrates that He loves the Holy Prophet (S.A.W.) intensely and He wants the Muslims to honour the Holy Prophet (S.A.W.). In addition, Muslims should show decorum by raising their voices above his and address him in an appropriate way. The Qur'ānic instruction for Muslims in all circumstances.

Consider the honorific title of *Yāsīn* for the Holy prophet (S.A.W.). Love has screens which cannot be penetrated by others. The meaning is a mystery between the Lover and the Beloved. We do not know the meaning but we realise that this endearing title is one of deep love. Not only is the Holy Prophet (S.A.W.) venerable and honourable, even the soil that he walked on becomes honourable. In sum, the Holy Prophet (S.A.W.) has been sent as a Mercy for the whole world.
