

A Supplication Judgement of the Prophet Mohammed Peace and Prayer Be Upon Him to Allah Almighty in His Sickness

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Abstract

All praise to Allah and peace and prayer be upon the Prophet Mohammed and his household and companions. I chose this modest research which is marked by studying a supplication of our prophet Mohammed peace and prayer be upon him to Allah Almighty during his sever sickness and was he bound to deliver the supplication to the people, and for the prophet-peace and prayer be upon him- wise and noble situations and the person who pray and supplicate to Allah will stand and contemplate the situations the prophet did in his supplication to Allah to widen his wisdom and to benefit from these situations to apply the good meanings he quoted from the prophet's situations in his supplication to Allah, as the prophet- peace and prayer be upon him- is the best example to be followed by every Muslim and Allah says {You had in the Messenger of Allah the best example for those who had hopes for Allah and the Resurrection Day and had mentioned Allah much more} True are the words of Allah.

Key Words: Judgement Supplication His Sickness

Introduction

All praise to Allah Almighty, the Lord of the Worlds and peace and prayer be upon the Prophet Mohammed and his household and companions all. In the introduction I showed the significance of the subject and a reason behind choosing it. This subject is one of the important subjects for Muslims to be interested in Biography of the Prophet Mohammed-peace and prayer be upon him- and I liked to show how the Prophet Mohammed-peace and prayer be upon him- had supplicated Allah in his sickness and Was he bound for doing this supplication? and for the importance of this subject among the subjects of the Islamic Doctrine. The reason behind my choice this subject is the great benefit it has for Muslims to know much more about the high value in Prophet Mohammed's- peace and prayer be upon him- call for people. The research is divided into three themes, each one contains several topics as follows:

First Theme: Definition of the research concepts

First Topic: The meaning of the judgement in the language.

Second Topic: The concept of the judgement in the terminology.

Third Topic: The supplication in the language.

Fourth Topic: The supplication upon the jurists.

Fifth Topic: The Prophet Mohammed (peace and prayer be upon him).

Sixth Topic: The concept of the sickness in the language.

Second Theme: The related evidences stated on the sickness of the Prophet Mohammed (peace and prayer be upon him).

First Topic: The Prophet's order (peace and prayer be upon him) to Abo Baker (May Allah be pleased with him) to pray people.

Second Topic: The pain of food in his body (peace and prayer be upon him)when he ate in Khaiber.

Third Topic: The Prophets' seeing their positions in the Paradise.

Third Theme: The Prophet Mohammed's supplication (peace and prayer be upon him) in his sickness and Was it bound?.

First Topic: The Prophet's patience (peace and prayer be upon him)in the field of supplication to Allah.

Second Topic: The Prophet's choice (peace and prayer be upon him) the best of his companions to be Imam of people during his sickness.

Third Topic: The Prophet Mohammed's supplication (peace and prayer be upon him) in his sickness and Was it bound?.

Conclusion: I showed in the conclusion the most important results I reached during the journey of the research.

At the end, I say I did my best to make this research seems appropriate and my intention for this purpose is to acquire Allah's satisfaction and to make people benefit from it and I seek Allah Providence in my work to be successful and useful for others. Allah says: { Our Lord does not astray our hearts after You guide us and gifts us a mercy from Your own , You are the Donor} True are the Words of Allah. I call for Allah to make every letter I write in the balance of my works in the Resurrection Day and I intend His satisfaction and contentment , and peace and prayer be upon our Prophet Mohammed and his household and companions all.

The Researcher

First Theme: Definition of the research concepts

First Topic: The meaning of the judgement in the language: the judgement is the judiciary and its origin is the prevention and it said judged on him with something if prevented him from disagreement and he was not able to get out of it and judged among the people means settled among them, i.e., to be a judge and the utterance wisdom is derived from restraining the bolt of the horse and by this meaning the wisdom refers to preventing a person of own from committing faults and abuse ethics and when someone does things

correctly and appropriately¹, and the origin of a judgement is to prevent injustice², and the poet Jareer said:

Oh, the people of Huthayfa restrain your unwise menI fear upon you to be angered³

The meaning of the judgement comes as the judiciary, i.e. to issue verdicts and judgments by the judge who will be the executer to the verdict or judgement and will be a compromiser among disputers and to be a party of arbitration⁴.

Second Topic: The concept of the judgement in the terminology: assigning a matter to another positively or negatively, which comes out without a judgement, as the restricting proportion, which is Allah's verdict or judgement relating to the actions of the assigned people⁵. The doctrinal theoretical judgments are what meant by sight which corresponding by the process that is meant by the work, and the doctrinal judgments are proven by four sides: the first is the exclusiveness, the second is the reversal, the third is the reliance on and the fourth is the clarification⁶. The judgement upon the fundamentalists: is the effect of old judgement of Allah and the Allah approval is ancient and the obligation is His judgement and its effect. The detail in the books of the fundamentalists and waving by releasing judgement on the discourse of the street and on its impact and the resulted impact on the contracts and breaking them by the mutual articulation⁷. It was said that the judgement is based on the cause from the side of being legitimate and forbidden which on two ways: explicit and implicit, as the explicit is meant by to give permission to what it is obligatory and that people must be permitted to do and the implicit side refers to what incorrectly said by the people which causes suspicion and so to take the existing traditions and to stick them to avoid suspicions and to settle between to disputed matters and to compromise between two judgement and to adopt the preponderant one depending on the intention in the matter of purification which is to purifying everything from the body related to the impurity⁸.

Third Topic: The supplication in the language: the source of the word is derived from the origin of an invitation to have food, it was said we were invited by someone and there is also a call for the war and jihad⁹, and Allah said: {What made your callers your sons}¹⁰, true are words of Allah and in the noble Prophetic Tradition: [Do not work let the yogurt caller]¹¹.

Fourth Topic: The supplication upon jurists: it is general and private, as being private means to be related to a private person and being general means it is not, and it was said: the supplication to the obedience¹².

The supplication in the terminology: the word of call is among mutual utterances, which commonly refers to two meanings:

(1).See: Al-Musbah Al-Munair In Ghareeb Al-Shareh Al-Kabeer . Al-Fayomi, 1/145.

(²)See: The Standards of the Language for Ibn Faris, 2/92.

(3)See: Jeerer's Diwan, 1/50

(4)See: Al- Moheet Dictionary, for Al-Fayrouzabadi, 1/1095

(5)See: Al-Ta'refat (The Definitions), for Al-Gerjani, 1/92.

(6)See: The Jurisprudent Definitions, for Al-Baraki, 1/19

(7)See: Doustor Al-Olamaa Jam'I Al-Ouloom in the Istalahat Al-Fnoon, 2/35-36, and Kashaf Istalahat Al-Fnoon, for Al-Tahanoui, 1/693.

(8)See: Al-Lam'a In Ousool Al-Fiqh, for Al-Sherazi, 1/109.

(⁹)See: Lexicography of Diwan Al-A 'dab (Literature), 4/17, and Al-Sahah Taj Al-Lugha and Sahah Al-Arabia, 6/2336.

(¹⁰) Surat Al-Ahzab, Ayah (4)

(¹¹)The Selected Prophetic Traditions or The Extracted from The Selected Prophetic Traditions what do not verified by Al-Bukhari and Muslim in their Sahelma, for Al-Maqdesi , 8/91, No. (94), with correctly attributed.

(¹²) See: Al-Ta'refat Al-Feqh ya (The Jurisprudent Definitions), 1/96

The first meaning: the call by meaning of Islam or Resalah (to spread Islam).

The second meaning: the call by meaning of a process of spreading Islam and informing people about it.

The call by meaning of Islam or Resalah has come in various terminological definitions.

It was said: it is the religion of Allah who sent out all the Prophets with it –peace and prayer be upon them- and renewed under the last of the Prophet Mohammed(peace be upon him)efficiently and sufficiently to reform the world and the Hereafter.

It was also said: it is the religion of Allah who has selected to the people of the world to enable them to succession on the earth, to make their necessity available, to meet their rights and to care about their affairs among them, and it was said: it is the total behaviour controls and protecting their unity, to honour their humanity, to spread the justice and the right humanly, to establish rights and obligations, which is before and after means: the recognition of the Creator, and doing well for the creature , and it said: it is a call for the creatures to unify the idol, to worship the One, to be unbelievers, to follow Him and not to be heterodox¹³.

Fifth Topic: the Prophet Mohammed (peace and prayer be upon him): for the Prophet (peace and prayer be upon him) three parts: a part agreed to his truth by the biography and genealogy makers which belongs to Adnan tribes , and another part saw difference between those who said about it and not said about it which is above Adnan to Ibrahim (peace be upon him) and third part without any doubts it contains untrue matters, which is above Ibrahim to Adam (peace be upon him), we aforementioned some of this saying and here below a detail for these three parts:

First Part: Mohammed Bin Abdullah Bin Abdulmutaleb- his name is Shebah- Bin Hashem- his name Omro- Bin Abid Manaf- his name Al-Mugherah- Bin Qusay- his name Zaid- Bin Kelab Bin Murah Bin K'ab Bin Luw'ay Bin Ghaleb Bin Faher- whose surname Quraish and to him the tribe is attributed- Bin Malik Bin Al-Ndher – his name is Qais- Bin Kinanah Bin Khuzaimah Bin Madraka- his name is A'mir- Bin Ilyas Bin Mudher Bin Nazar Bin Maad Bin Adnan.

Second Part: Beyond Adnan, and Adnan is son of A'd Bin Hemess'a Bin Sallaman Bin Aous Bin Bouz Bin Qamoul Bin Abi A'oum Bin Nashid Bin Haza Bin Yadlaf Bin Tabikh Bin Jahim Bin Nahish Bin Makgi Bin Eidh Bin Abqer Bin Oubeid Bin Al-DA'a Bin Hamdan Bin Sanber Bin Yathrebi Bin Yahzen Bin Yalhen Bin Ar'oui Bin Eidh Bin Deshan Bin Eiser Bin Afnad Bin Ieham Bin Muqser Bin Nahth Bin Zarih Bin Sami Bin Mezi Bin Oudha Bin Aram Bin Qedar Bin Ismaeel Bin Ibrahim , peace be upon them.

⁽¹³⁾ See: Al-Alukah Web Site , for Dr. Saad Bin Abdullah Al-Hameed, Official Website, 2016.
<https://www.alukah.net/sharia/0/109568/#ixzz6WrR7U500>

Third Part: Beyond Ibrahim, who is son of Tarih- and his name is A'zer- Bin Nahour Bin Sarou'a- Bin Falekh Bin A'ber Bin Shalekh Bin A'rfkhshed Bin Sam Bin Noah- peace be upon him- Bin Lamik Bin Mtoshlekh Bin Akhnoukh- it was said he was Edress peace be upon him- Ibn Yard Bin Mhleel Bin Qenan Bin A'nousha Bin Sheeth Bin Adam peace be upon them¹⁴ .

Sixth Topic: the concept of the disease in the language: Sebawai said: the disease is among the group such as work and mind, they said disease, works and minds, and when someone fell ill , he is called ill or sick man, and the poet said referred that the potential person is seen us that he is not weak or ill ¹⁵ .

The darkened nature and discomforted after being pure and moderate, illness, as joy and sometimes means suspicion, hypocrisy, weakness, darkness, lack, and when someone affected by a disease he is said to be ill or found ill ¹⁶ .

Seventh Topic: The concept of the disease in the terminology: it is what presents to the body and what ejected of special moderation¹⁷ . It does not contradict the qualified behaviors, i.e., its firmness and obligation at all, whether it is among Allah's rights or from people's rights, because it does not breach the mind and not prevented to use such as the use of contracts and so on. But, what was the cause of death in synonymy with pains- i.e., the death- a pure disability, the disease was among the disability causes, so the worships were initiated with it as much as it possible, and to lift any assuming if not capable of, thus he can pray when he is sitting if not able to stand or when he is laying if disable to do prayer. The disease is considered as a quarantine to the ill or sick person to keep right of inherent¹⁸ .

Second Topic: the related evidences stated on the Prophet's disease-peace and prayer be upon him

First Topic: the Prophet's order- peace and prayer be upon him- to Aba Baker to pray people: Related by Abi Mousa, he said: the Prophet Mohammed-peace and prayer be upon him- fell ill and his illness intensified, then he said : {Order Aba Baker to pray people}, A'isha said: He is a thin man, if he replace you he cannot stand upright to pray people, he said: {Order Aba Baker to pray people}¹⁹ .

The evidence: the evidence of the Prophetic Hadeeth or Tradition is clear that when our gracious Prophet-peace and prayer be upon him- fell ill and his illness had become severe, he ordered his close fellow Aba Baker-peace be upon him- to be prayer Imam and to pray people, till A'isha –peace be upon her- mentioned that if Aba Baker would replace you as prayer Imam the people did not hear because of the crying, and it is also that the people of science and favor are most righteous to be Imam of prayer and this was the reason for choosing Aba Baker-peace be upon him- by the Prophet-peace and prayer be upon him- ²⁰ .

(14)See: Al-Raheeq Al-Makhtoom, Safay Al-Rahman Al-Mbarkfori 10/39, and Mohammed peace and prayer be upon him, Mohammed Reza , 1/7

¹⁵
()See: Al-Mujam Al-Mfasal fi Shawahd Al-Arabia, 3/392.

¹⁶
()See: Lessan Al-Arab, 7/231, and Al-Qamous Al-Muheet, 1/654.

¹⁷
()See: Al-Ta'refat (The Definitions) for Al-Gerjani, 7/211.

(18)See: The Jurisprudential Encyclopedia, 7/163-164.

¹⁹)Verified by Al-Bukhari in his Saheeh, The book of Al-A 'than, the section of people of Science and Favor is the most Righteous of Imamah, 1/136, No.(678).

²⁰)See: Al-Tamheed to what in Al-Mot'a from the Meanings and Asaneed, 6/145, and Fatih Al-Bari, for Ibn Rajb, 6/116, and Al-Tawdheeh for Explaining Al-Jame'a Al-Saheeh, 6/469.

Second Topic: the pain of the food in his body-peace and prayer be upon him- when he ate it in Khaiber.

2. When Allah's saying is revealed : { You are dead and they are dead then on Resurrection Day upon your Lord are disputing }²¹ True are the words of Allah , A'isha –peace be upon her- said : the Prophet-peace and prayer be upon him- was saying in his illness who he died by which: { Oh, A'isha I was still find the pain of the food²², which I ate in Khaiber, this is the moment I found the cut of my artillery²³ of that poison²⁴ }.

The evidence: The Prophetic Hadeeth has a clear evidence on the illness of the Prophet Mohammed-peace and prayer be upon him- from the impact of the poisoned food he ate at the day of Khaiber when gifted to him, and onion was prescribed to him even the hate of its smell, but he ate it for the severity of his illness by the poison the Jewish woman put it to him in the food, and the physicians said : eating onion attract blood and push the damage of the poisons²⁵.

Third Topic: The Prophets' seeing their position in the Paradise.

3. A'orwah Ibn Al-Zubair told me, that A'isha said: The Messenger of Allah – peace and prayer be upon him- when he was in a good health says: " there is no Prophet at all that Allah takes his soul till he sees his place in the paradise, then he to live or to choose, and when he complained of the pain and the moment of taking his soul by Allah was about to come and he put his head on Aisha's leg he fainted, and when he opened his eyes looked the ceiling²⁶. Then he said: {Oh, Allah the Supreme Comrade} , after that I said: he will not neighbor us, and knew that this is his talk when he was talking to us when he was" in a good health.

The evidence: The evidence of the Prophetic Hadeeth is clearly about the Prophet's illness-peace and prayer be upon him- and approaching his fate, {Oh, Allah the Supreme Comrade}, i.e., the angels, or in Ayah {with those that Allah graced them with favors}²⁷ , or the place in which they are accompanying, which is the paradise or the sky, and it was said: the intended is Allah Almighty, because it is one of His names, and it was also said: the wisdom in choosing this word that it includes the Oneness and mention in the heart to benefit from it for permission for others that mention in tongue is not required, and it was said : that the first word the Prophet-peace and prayer be upon him- uttered when he was breast feeding by Halima: "Allah is the Greatest", and the last word he spoke was: "in the Supreme Comrade"²⁸. What was narrated by Anas Bin Malik²⁹-peace be upon him- that Fatima, Mohammed's daughter-peace and prayer be upon him- when the Messenger of Allah had severe illness and died as a result to this intensifying illness saw how the Prophet –peace and prayer be upon him- was suffering bitterly because of the intensity of it and he was fainting for affecting

⁽²¹⁾Sorat Al-Zumer: two Ayahs (30-31).

⁽²²⁾"The Food", the poisoned sheep that gifted to him and he ate from it in Khaiber, see Al-Lamee'a Al-Sabeeh to Explain Al-Jamee'a Al-Saheeh, 11/457.

⁽²³⁾"Awan" the time in which the poison it found to be stopped in the body from the impact of the meal, see: Faidh Al-Qadeer: 5/448.

⁽²⁴⁾"Al-Abhrai" and Al-Abher (the artillery) a root existed in the heart, if it cut his owner is died. See: Masabeeh Al-Jam'a, 8/134.

⁽²⁵⁾Verified by Al-Bukhari in his Saheeh, the book of Al-Maghazi, the section of the disease of the Prophet Mohammed-peace be upon him- and his death, 6/9- No.(4428).

⁽²⁶⁾ See: Explanation of Sunnan Abi Dawood, Al-Ramli Al-Shafee, 15/481.

⁽²⁷⁾Surat Al-Ness'a: Ayah (69).

⁽²⁸⁾See: The Explanation of Al-Jamee'a Al-Saheeh, 6/2732-2733.

⁽²⁹⁾Verified by Al-Bukhari in his Saheeh, the book of Al-Maghazi, the section of Prophet Mohammed's-peace and prayer be upon him- illness, 6/15, No. (4462).

severely and the wisdom here that the Prophet wants to attain the highest degrees of patience, because patience is a high place not be attainable just by examination and test by Allah who said: {We shall test you until we know the Mujahedeen the Patient among you}³⁰ True are the words of Allah. The Prophet – peace and prayer be upon him- feels ill as the people feel, and was fainted by the anguish, and Fatima – Allah pleased upon her- says ((Ah, Anguish my father)), she was feeling painful for anguish of the Prophet-peace and prayer be upon him- because she was a woman and the woman is not enduring patience, and the Prophet said: ((no anguish on your father after today)) because when he moved from the world he moved to the Supreme Comrade as the Prophet-peace and prayer be upon him- was always when the death approaching him – say ((Oh Allah the Supreme Comrade, Oh Allah the Supreme Comrade and he –peace and prayer be upon him-was looking at the ceiling of the house, the Messenger – peace be upon him- died that made Fatima- Allah pleased her- scarring him but a mild scarring, not referred to the frustration from Allah and His Fate, and her saying: ((replied his lord that called him)), because Allah has the possession of everything on the earth and on the sky such as the fates and terms of the creatures, disposing their living and everything is belonging to Him, as He replied the one who calls for Him. However, if the Prophet- peace and prayer be upon him- died he had become as the others of the believers, his soul elevated to heaven and stop between Allah Almighty 's mercy above the seventh sky, and she said: Oh, my father, replied His lord when he called for, and her saying: ((Oh, my father the Paradise is his shelter)) because he is –peace and prayer be upon him- the most highest place among all the creatures in the paradise as the Prophet- peace and prayer be upon him- said: ((Ask Allah the high place))³¹

((It is a position in the Paradise not obliged just for a slave of Allah's slavers and I beg to be me)). Undoubtedly, the Prophet's shelter is the Paradise, and Paradise is the highest degree of the paradise and its roof is above the Throne of Allah Almighty and The Prophet –peace and prayer be upon him- in the high degrees of it, and her saying: ((Oh, My father to Jebreal we mourn)), the mourning : is the informing of death.

Third Topic: The Prophet Mohammed's- peace and prayer be upon him-supplication in his sickness and was it bound.

The patience was the Prophet's –peace and prayer be upon him- equipment throughout his life in guiding and calling people for Allah, as he was in confrontation with unbelievers of Mecca and in confrontation with the hypocrites in Maddinah, and we have no place to mention the examples because they are many to contain the events of the biography of the Prophet- peace and prayer be upon him- , but we sufficient by stable reference for this, which is mentioning Qur'anic Ayahs , and the great endurance of call for Allah needs the great effort as well and with many obstacles ,fatigues and hardships – and the Messenger is a human, was befallen what the people befall – and these obstacles might weakened his determination , but the revealed Ayahs were stead fastened him and made him patient, and the Ayahs that addressed him with "patience" were enough to state the endurance and the effort that the Prophet-peace and prayer be upon him- exerted, and in the patience he suffered during his calling for Allah and guiding people to the Lord of the Worlds, and we shall be sufficient to mention some of

⁽³⁰⁾Surat Mohammed: Ayah (31).

⁽³¹⁾Surat Al-Zumer: Ayah (7).

these Ayahs, regardless the arrangement of their revelation and the comment on them, as these Ayahs are alone enough to state:

1. Allah Almighty says: {For your Lord be patient}³².

2. Allah Almighty says: {And follow what revealed to You[Mohammed] and be patient till Allah gives judgement and He is the best judges}³³.

3. Allah Almighty says: {Be patient the consequence is for the patients}³⁴, True are the words of Allah. There are another kinds of the patience such as : the patience on hunger, the patience on poverty, the patience on sickness, the patience on fear, and the Messenger of Allah- peace and prayer be upon him- was patient in all these conditions as was known from his gracious biography, and Allah Almighty said in rewarding the patients: {To afflict you with something of fear, starvation and lack of funds, souls, fruits and herald the patients}³⁵. **Second Topic: The Prophet's –peace and prayer be upon him- choice the best of his companions to be Imam on behalf of him.**

The jurists³⁶ have declared that the Imamah (to be the Imam of Muslims) is better than Al-A'than (a call for prayer) and Al-Eaqamah (to prepare for prayer in the mosque), for keeping it on by the Prophet- peace and prayer be upon him- and the Rational Caliphs, therefore, the Prophet- peace and prayer be upon him- ordered people to choose the person who largely understand and read Qur'an to be their Imam of their prayer as was related in the Hadeeth narrated by Abi Saeed Al-Khuderi: the Prophet-peace and prayer be upon him- said ((If they were three, one of them be their Imam and the most righteous is the one who the most reader of Qur'an))³⁷. When the Prophet- peace and prayer be upon him- fell sick he chose the best of his companions for the Imamah as he said: Order Aba Baker to pray people, and the companions understood that in presenting him in the Imamah Al-Sughrāh (the smallest) means deserving the Imamah Al-Kubrah (the largest) and in another saying: Al-A'than (a call for prayer) is better, and this is a saying of some scholars, for the Prophet's saying –peace and prayer be upon him- : (The Imam is guarantor and the Mo'thin [who calls for prayer] is insurer, Oh Allah guide the Imams and forgive the Mo'thins)³⁸.

Third Topic: The Prophet's supplication in his sickness and was it abound.

In the religion of Allah the Almighty is seen to the quality not to the quantity, to the work not to the expectations and awaiting appropriate coming conditions, and thus, the Prophet's – peace and prayer be upon him- supplication marched with hard work every time and a call at all conditions and for each individuals, and developing means for calling people for Allah and he was seriously keen to inform all people young and old , weak and strong, but it was not

⁽³²⁾ Surat Younis: Ayah (109).

⁽³³⁾ Surat Hood: Ayah (3).

⁽³⁴⁾ See: Al-Alukah Website: for Dr. Saad Bin Abdullah Al-Hammed, The Patience of the Messenger – peace and prayer be upon him-, Prof. Salih Bin Ahmed Al-Shami, 2018 <https://www.alukah.net/sharia>

⁽³⁵⁾ Surat Al-Baqrah: Ayah (155).

⁽³⁶⁾ See: The Jurisprudent Encyclopedia: 6/201.

⁽³⁷⁾ Verified by Muslim in His Saheeh, the book of the Mosques and Positions of the Prayer, the section of who is the most righteous of Imamah, 1/464- No. (672).

⁽³⁸⁾ Verified by Al-Termithi in his Sunnan , the book of the Sections of the Prayers , the Section of what has come in Imam the guarantor, 1/402- No.(207), with true Isnad.

victorious by Quraish and their sovereignty , but they fought the Prophet-peace and prayer be upon him- and then Allah allowed to a group from Yathreb on their shoulders the rules of the Islamic State to be built in Medina Al-Monorah, and they accepted the conditions that some people refrain them and others saw it great and neglected by the rest who were having futile excuses and secular greediness³⁹ . Therefore, the call of the Prophets were obliged and abound in spreading it to the people even in the time of the sickness, and the best example when the Prophet Mohammed orated in the last oration (Hujat Al-Wada'a)(when Allah Almighty said: (Today I have completed to you your religion and fulfilled to you My grace and pleased to you Islam as the religion)⁴⁰, he said: the day of the greatest pilgrimage, he said: Omer-Allah pleased upon him- cried, and the Messenger of Allah-peace and prayer be upon him- said to Omer-Allah pleased upon him- : Why you are crying? Omer-Allah pleased upon him- said: Oh, the Messenger of Allah, I cried as we were in an increase of our religion, if it had completed not fulfilled with a thing just lacked, he said: truthful)⁴¹.

Conclusion

All praise to Allah, and peace and pray be upon our Prophet Mohammed and his household and companions all. So, after I finished writing this research paper I have concluded the following findings which I briefed as follows:

- 1.Caring about our Prophet Mohammed's Biography –peace and prayer be upon him- and maintaining it against any untrue talking.
- 2.The supplication and call to Allah was bound for all the prophets even in their sickness.
- 3.The Prophet's call – peace and prayer be upon him- for Allah against Quraish unbelievers was clear.
- 4.Adhering to the Prophet's Biography –peace and prayer be upon him- through following his Sunnah.
- 5.Allah Almighty has gifted His prophets to see their position in the Paradise.
- 6.Choosing the Prophet Mohammed- peace and prayer be upon him-his companion Aba Baker- Allah pleased upon him- to be Imam of Muslims when he fell sick is an evidence of preferring his close companions, and Allah Almighty Most Knowing.

(³⁹)See: The Prophetic Biography, Ragheb Al-Serjani, 1/12.

(⁴⁰)Surat Al-M'idah: Ayah (3).

(⁴¹)Verified by Ibn Abi Shaibah in his taxonomy, the book of Al-Zuhid (Asceticism), the section of what was mentioned on our Prophet Mohammed –peace and prayer be upon him- about Al-Zuhid , 7/88-No.(34408).

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