

Chapter Five

The speciality of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that a covenant was taken from the Prophets عَلَيْهِمُ السَّلَام that they would believe in him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Allah عَزَّوَجَلَّ states:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۖ قَالَ أَأَقْرَضُكُمْ عَلَىٰ ذَٰلِكُمْ أَصْرِي ۖ قَالُوا أَفَرَزْنَا ۚ قَالَ فَأَشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

“And remember when Allah عَزَّوَجَلَّ took a covenant from the Prophets; “If I give you the Book and knowledge and the (promised) Noble Messenger (Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) comes to you, confirming the Books you possess, you shall positively, definitely believe in him and you shall positively, definitely help him”; He said, “Do you agree, and accept My binding responsibility in this matter?” They all answered, “We agree”; He said, “Then bear witness amongst yourselves, and I Myself am a witness with you.”¹

1. Imam Ibn Abi Hatim² (d. 327 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrates from Sayyiduna Al-Suddi رَضِيَ اللَّهُ عَنْهُ under the above Verse that no Prophet عَلَيْهِمُ السَّلَام has come from the time of Sayyiduna Nuh عَلَيْهِ السَّلَام except that Allah عَزَّوَجَلَّ took a pledge from them to put their faith in Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and to help him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ if he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was to come whilst they were living (their earthly life). Otherwise, they were to take a pledge from their Ummah (nation) that they would put their faith in him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and help him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ if he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was to come whilst they were alive.

2. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrates from the chain of Kurayb from Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا that Allah عَزَّوَجَلَّ took pledges from Sayyiduna Adam عَلَيْهِ السَّلَام and those who came after him in relation to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and all the nations were given glad tidings about him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and would supplicate through his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intercession for victory until Allah عَزَّوَجَلَّ brought the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ out amongst the best Ummah (nation), during the best era, amongst the best companions (Sahabah) and in the best city. As long as Allah عَزَّوَجَلَّ willed, he resided in that city. This city is the Haram³ (sanctity) of Sayyiduna Ibrahim عَلَيْهِ السَّلَام. Then Allah عَزَّوَجَلَّ took him to Taybah⁴ which is the Haram (sanctity) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The place where the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent is a Haram (Makkah) and the place where he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to is also a Haram (Madinah).

¹ Surah Aale Imran. Surah No: 3. Surah No: 81

² Both Imam Suyuti (d. 911 AH) رَحِمَهُ اللَّهُ عَلَيْهِ and Imam Ibn Kathir (d. 774 AH) رَحِمَهُ اللَّهُ عَلَيْهِ drew heavily from the narrations in Imam Ibn Abi Hatim’s رَحِمَهُ اللَّهُ عَلَيْهِ tafsir, among others.

³ Not to be confused with Haraam (forbidden).

⁴ A Name of Madinah from amongst many.