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But As Corundum Among Gems

Muhammad is a Human Not Like Other Humans, But As Corundum Among Gems

Once again, we say to all people that the Prophet Muhammad (S) is the best of all creatures and no one from the children of Adam can be compared to him. He is the master of them all. Despite whatever may be said about his human aspect, Allah has purified him from every impurity and vice.

Traditionists have mentioned that he had qualities that no one from the human beings ever had. The examples on that are too many; flies never ever sat on him, a cloud always cast shadow over him, earth swallowed all his excrements, the scent of musk emitted from his holy body was such that Abu Bakr said when he was laid out dead, *"May my father and mother die for you! How good you smell whether you are alive or dead!"*

When I read these traditions that I have already mentioned and believed in their reliability, I understood from them what others might not understand. I would not deny anyone to drink from the remainder of the Prophet's washing water, because the Prophet (S) is not like any other human being; he is like corundum among other gems.

Which one of us may willingly drink from water with which someone else has washed his hands, face and mouth? In addition to that, we fear that microbes and diseases that may come from dirt and filth. Our souls detest that, especially when we see with our eyes what is done to the water.

Yet unless we have believed and are certain that the Prophet (S) has been purified from all dirt, microbes, and bad smells and that his body is pure and immaculate, we shall not perceive these traditions. And if the loyal companions did not have that deep faith in these facts, they would not compete with each other to drink the remainder of the used water from Prophet's washing, to an extent that they struggled for it. In fact, the loyal companions knew the facts about the Prophet (S) that others did not know. The remainder of the washing water in which the Prophet (S) had washed his hands, face and mouth did not suffice for them.

We shall mention here more than that which human souls can bear to heat.

Al-Bukhari has mentioned in his Sahih a long story from which we shall take the theme that concerns our study. He said, “...then Urwa began glancing at the Prophet’s companions and he said, “By Allah, the Messenger of Allah (S) did not expectorate, except that it (his extract) fell in the hand of one of them (willingly) and he (a companion) rubbed it to his face and skin. When he (the Prophet) ordered them, they hurried to carry out his order, and when he performed the wudhu’, they quarreled with each other to get (the remainder of the water of) his wudhu’...”^{[1](#)}

Al-Bukhari also mentioned a tradition narrated by Urwa that al-Musawwir and Marwan which said that the Prophet (S) came out to them at the time of Hdaybiyyah... and he mentioned the tradition, “the Messenger of Allah (S) did not expectorate, except that it (his extract) fell in the hand of one of them (willingly) and he rubbed it to his face and skin...”^{[2](#)}

This leads us to say that the great companions (may Allah be pleased with them) would not do that, unless the Prophet (S) kept silent when they did it, or rather approved it for them.

There is no doubt that the companions saw charismata because of this act, such as recovering health and soundness, goodness, prosperity and cure of diseases; otherwise, they would not massage their faces and skins with Prophet’s pituitrin.

To confirm what we say, we quote this tradition from Sahih al-Bukhari, to show people the falsehood of Wahhabism. The tradition reads, “Once, the Messenger of Allah (S) went out in the midday to the desert. He performed wudhu’ and offered the Noon Prayer in two rak’as and the Afternoon Prayer in two rak’as, and in front of him there was a stick...Awn added that his father Abu Juhayfa said, “Passers passed behind it (the stick). And then people got up and began taking his (the Prophet) hands and massaging with them their faces. I took his hand and put it on my face. It was colder than ice and better (in its scent) than the scent of musk.”^{[3](#)}

^{[1](#)}. Sahih al-Bukhari, vol. 3 p. 254.

^{[2](#)}. Ibid., vol. 1 p. 70.

^{[3](#)}. Sahih al-Bukhari, vol. 4 p. 229.

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