

## Part 2: The Prophet of Islam's Exalted Position and His Distinctions

### Sermon

وَأَشْهَدُ أَنَّ أَبِي مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِخْتَارَهُ قَبْلَ أَنْ أَرْسَلَهُ، وَ سَمَّاهُ قَبْلَ أَنْ اجْتَبَاهُ، وَ اصْطَفَاهُ قَبْلَ أَنْ يُتَعَنَّهُ، إِذِ الْخَلَائِقُ بِالْغَيْبِ مَكْنُونَةٌ، وَ بَسْتَرِ الْأَهَاوِيلِ مَصُونَةٌ، وَ بِنَهَايَةِ الْعَدَمِ مَقْرُونَةٌ، عَلِمًا مِنَ اللَّهِ تَعَالَى بِمَائِلِ الْأُمُورِ، وَ إِحَاطَةً بِحَوَادِثِ الدُّهُورِ، وَ مَعْرِفَةً بِمَوَاقِعِ الْأُمُورِ.

إِبْتَعَنَهُ اللَّهُ إِتِمَامًا لِأَمْرِهِ، وَ عَزِيمَةً عَلَى إِمْضَاءِ حُكْمِهِ، وَ إِنْفَازًا لِمَقَادِيرِ رَحْمَتِهِ، فَرَأَى الْأُمَمَ فَرَقًا فِي أَدْيَانِهَا، عُكْفًا عَلَى نِيرَانِهَا، عَابِدَةً لِأَوْثَانِهَا، مُنْكَرَةً لِلَّهِ مَعَ عِرْفَانِهَا.

فَأَنَارَ اللَّهُ بِأَبِي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ظُلُمَهَا، وَ كَشَفَ عَنِ الْقُلُوبِ بُهْمَهَا، وَ جَلَى عَنِ الْأَبْصَارِ غُمَمَهَا، وَ قَامَ فِي النَّاسِ بِالْهَدَايَةِ، فَأَنْقَذَهُمْ مِنَ الْغَوَايَةِ، وَ بَصَّرَهُمْ مِنَ الْعِمَايَةِ، وَ هَدَاهُمْ إِلَى الدِّينِ الْقَوِيمِ، وَ دَعَاهُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ.

ثُمَّ قَبَضَهُ اللَّهُ إِلَيْهِ قَبْضَ رَأْفَةٍ وَ اخْتِيَارٍ، وَ رَغْبَةٍ وَ اِيْتَارٍ، فَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ تَعَبِ هَذِهِ الدَّارِ فِي رَاحَةٍ، قَدْ حَفَّ بِالْمَلَائِكَةِ الْأَبْرَارِ وَ رِضْوَانِ الرَّبِّ الْغَفَّارِ، وَ مُجَاوَرَةِ الْمَلِكِ الْجَبَّارِ، صَلَّى اللَّهُ عَلَى أَبِي نَبِيٍّ وَ أَمِينِهِ وَ خَيْرَتِهِ مِنَ الْخَلْقِ وَ صَفِيِّهِ، وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

### English Rendering

And I give witness that my father Mohammad (S) is His servant and messenger, and he was appointed by Him before He created him, and He chose him before he was sent on his mission.

And this was at the time when His servants were hidden in the invisible world, covered by the frightening veil of non-existence, connected to the utmost limit of non-being.

This came to be because God was aware of the future, and He was familiar with the events of the world, and He knew well all destinies.

He was appointed to complete His commands, and to execute His order, and give authority to His absolute decrees.

When he was appointed, he saw people who had chosen dispersed religions. A group circumambulates fire, and a group bows before idols; and though they recognize God with their heart, they renounce Him.

God, by the radiance of Mohammad removed darkness, and pulled back the veils of darkness from hearts, and cleared away the dark, turbid clouds from before eyes.

He rose for the guidance of the people, and gave them freedom from perversion and abominations, giving sight to their eyes; guiding them to the firm, established religion of Islam, summoning them to the Right Way.

Then, God, out of His extreme love and authority, and out of fondness and excessive generosity took his soul, thus easing him of worldly sufferings. And right now he is settled among the Angels and the Merciful God's Pleasure, and in the vicinity of the Mighty Gods' esteem.

May Gods' benediction be upon my father the Prophet (S), the honest revealer of revelations and elect among His creatures. And may the peace, blessings and mercy of God be upon him.

## Interpretation

In this part of the Lady of Islam's discourse, there are also meaningful references made to one series of important matters related to the Holy Prophet, among them:

1) In her opening explanations, she refers to the extraordinary intrinsic make-up of the Prophet, something that has been referred to in other Islamic narrations, and is here an important discussion, and this being: was the structure of the Prophet's existence completely different from that of others? If so, then his infallibility is necessary according to this pure intrinsic make-up, and then naturally cannot be counted as honorary.

And if his intrinsic make-up is not different, then these explanations in the Lady of Islam's speech follow which aim?

The truth is that the honors and gifts of the Prophets and Imams are one part inherent and one part acquired. With regard to this combination, many questions are answered.

According to another explanation the wise God who charges the Prophets with these immense duties also gives them inherent preparedness; and extraordinary intrinsic make-up, enormous intelligence, iron will, firm resolution, abundant knowledge and correct discernment. If this was not so, a weak individual could never perform such an enormous mission, and this aim will be laid waste.

And this matter is in no way unjust. Just as the muscles of the upper arm are extremely different from the delicate muscles of the eyelids, because the responsibility of one, the moving of one eyelid is small, while the responsibility of the other is the lifting of heavy loads and hard work. If other than this were true it would be opposing equity.

However, even with this, it is not such that the intrinsic make-up of the Prophet deprives him of all will and choice. He also has the capability for sin, even though he never sins.

Don't be surprised, many ordinary people have this same condition in relation to some transgressions. For example: everyone has the ability to appear naked in public, or has the ability to sleep naked in the snow on a cold winter night, but even so no one does this except crazy persons. The Prophets and Imams have this same condition in relation to all sins.

It is also important to note that the impeccable ones (Prophets, Imams) because of their pure substance have heavier responsibilities, and even the first, trivial relinquishment of theirs' is not acceptable.

And this interpretation is given by Hazrat Fatimah (s.a.).

عَلَّمَا مِنَ اللَّهِ تَعَالَى بِمَائِلِ الْأُمُورِ، وَ إِحَاطَةً بِحَوَادِثِ الدُّهُورِ

A reference to this very point, that because God knew of the Prophets' future heavy mission, He created his intrinsic make-up this eminent.

2) He was ready for carrying out divine commands, and for the execution of His orders regarding creation. This meaningful explanation could be a reference to his being the last prophet, and also a reference to the matter of the completion of the gifts of creation by way of "Divine Religious Laws" and commandments.

3) The honorable Daughter of the Prophet in this high point of her speech makes a reference to the pitiful situation of the nations before the prophets' mission.

She speaks of how they were caught in the darkness of superstitions, the magi bowing before their fire temples, and the Arabs before the temples of idols, while all of the other nations were in a way caught up in perversion and deviation.

And how interesting that she says; "And they in their recognition of God, were His renounces."

Which is a meaningful reference to the matter of if ‘intrinsic *Tawhid*’ which is in the nature of all human beings.

4) In another part of this speech a reference is made to the blessings of the Holy Prophet’s existence, and the signs of this rising, how he cleared away the dark, dull clouds of apprehension from the horizon of contemplation, cleansed the rust of paganism and superstition from the mirror of hearts, tore away the veils which had fallen before eyes preventing them from seeing God, and calling them to the religion which is the ‘Right path’, and the median between excesses and dissipation.

For a thorough understanding of this discourse we must make a careful comparison of the peoples’ situation in pagan times, with that after the rise of Islam. This is so that this reality will become clearer, and the Lady of Islam (a.s) has done so in her sermon.

5) The dignified death of the prophet is another one of the noteworthy matters that have been dealt with in the high points of the Lady of Islam’s historical sermon.

He, being a high-flying bird, had his spirit caught and imprisoned for many years in the mortal world. After the performance of his mission and responsibility, he broke the cage and flew towards God and he was placed among the exalted angels.

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