

The Radiating Scent in the Beloved Prophet's Dhikr

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Translator's Foreword

This is an abridged translation of Ashraf Ali Thaanvi's famous booklet, *Nashr ut Teeb fi Dhikr il Nabbiyal Habeeb (The Radiating scent in the Beloved Prophet's Dhikr)*. The reasons for translating this booklet are the same as Thaanvi sahib's reasons for the writing of the original booklet, namely two:

1) That narrations used in the Dhikr of the Prophet *sallallaahu alaihi wasallam* be sound and authentic.

Thaanvi sahib explains in his foreword that many people, quite rightly, want to base their Dhikr on authentic sources and be able to differentiate between them and weaker narrations.

‘For some time it has been many people’s request that some conditions of the Prophet *sallallaahu alaihi wasallam*, both before and after prophethood¹, be compiled from authentic sources so that if, out of love, any follower of Sunnah (as opposed to those of Bid’ah), wishes and desires to undertake the blessed Dhikr, he can read such a compilation with security.²

2) Some people contest and question the purpose of the Dhikr of the Prophet *sallallaahu alaihi wasallam*.

Thaanvi sahib explains that people will be able to use his booklet for the Dhikr of the Prophet *sallallaahu alaihi wasallam* and attain barakah from that Dhikr.

‘Nowadays many folk are distressed by outward fitnas such as plague, earthquake and inflation, amongst many other

¹ The announcement of Prophethood for as we will learn later he was bestowed Prophethood even before the creation of the Universe.

² Knowing that it is based on authentic hadith and free from exaggeration and reduction.

anxieties and also by inward fitnas³ like heresy, bida'h, obscenity and wickedness. At such times of misfortune scholars of this Ummah have always sought tawassul⁴ through reciting and compiling his words, verses of praise, miracles and plenty of salaam and salawaat'

He further states

'This booklet will mention his conditions, the great purpose of which is that such mentioning of conditions will lead to marifa⁵ and marifa will lead to love and love will lead to companionship and intercession in Qiyaamah'

The reader can read these narrations in the hope and knowledge that the barakah from them will bring relief from inward and outward fitnas and through which one's marifa and love of the Prophet *sallallaahu alaihi wasallam* increases.

Allaama Thaanvi also points out that he is beginning this booklet on the blessed Monday in the month of Rabi ul Awwal, which is significant for being the Prophet's birth.

'This risaala is begun today, (which) by coincidence, is the month of Rabi ul Awwal and Monday of the first ten days With the name of God I aim to (complete it) this Ramadhan 1328 hijri'

Abridgement Criteria

Only those sections have been selected for translation that, for some reason or another, no longer seem to be in the common public domain. Those ahadith or events that are well known have not been translated as they are available in other publications.

Muhammad Sajid Younus, London, March 2007

³ The root meanings of fitna include sedition, discord, temptation and seduction.

⁴ Tawassul: using it as a means of attracting the mercy of Allah

⁵ recognition and appreciation.

First chapter
in the statement of the Muhammadi Nur

First Narration Abdur Razzaaq reports with his chain from Syeduna Jaabir bin Abd ullah Ansaari

‘I asked the Prophet *sallallaahu alaihi wasallam* ‘May my Mother and Father be forsaken upon you, tell me, from all the things, what was the first thing Allah created?’ He *sallallaahu alaihi wasallam* replied ‘O Jaabir, Allah Ta’aala created, before all other things, the Nur of your Prophet from His own Nur (*not that He used the Divine Nur as raw material but rather through the Faidh⁶ of His own Nur*), and with the power of Allah that Nur travelled wherever Allah wished and at that time there was no Loh (tablet), no Pen, no Paradise, no Hell, no Angel, no Sky, no Earth, no Sun, no Moon, no Jinn and no Human! And then when Allah desired creating the creation He made four pieces of that Nur and from one piece He created the Pen, with the second the Loh (Tablet) and the Arsh with the third...’ The lengthy Hadith continues.

Benefit: This hadith proves that the Nur ul Muhammadi is in fact the first creation because all those things that have been narrated to also be the first creation are shown in this hadith to be (due to the) effect of the Nur ul Muhammadi.⁷

Second narration Syeduna Arbaadh bin Saariya narrates that the Prophet *sallallaahu alaihi wasallam* said

‘Verily with Allah I had become the Khaatam un Nabiyeen (the seal of the prophets i.e. last Prophet) whilst Adam was still in his clay (i.e. he had not yet been given shape).’

⁶ Literally means through the grace and bounty

⁷ Thaanvi sahib states that although there are narrations in which the Pen, Arsh, Loh etc are referred to as the first creation this sahih hadith explicitly explains that they are due to the Faidh of the Muhammadi Nur and so must be after it.

This is narrated by Ahmad, Bayhaqi and Haakim. Haakim said it had a sahih chain.

Benefit: This hadith is also mentioned in Mishkaat from Shar us Sunna.

Third narration It is reported from Syeduna Abu Hurayra that the companions asked

‘Yaa Rasoolallah *sallallaahu alaihi wasallam*, When had prophethood been proven for you?’ He replied ‘At the time when Adam was between soul and body (i.e the soul had not even entered his body).’ Tirmidhi narrated this hadith and said it was Hasan.

Benefit: Similar words are narrated from Muysira Dhibti reported by Imam Ahmad; Bukhaari in his Taareekh and Abu Nuaim in Hilya and Haakim proved it to be Sahih.

Fourth Narration It is narrated from Shaibi that a man asked

‘Yaa Rasoolallah *sallallaahu alaihi wasallam*, When were you made a Prophet? He replied ‘Adam was between soul and body when the Meethaaq (covenant of Prophethood) was taken from me. This is narrated by Ibn Saad.

Fifth Narration Syeduna Ali bin Husayn (i.e. Imam Zain ul Abideen) narrates from his father, Imam Husayn, who narrated from his father, Syeduna Ali that the Prophet *sallallaahu alaihi wasallam* said

‘I was a nur in the presence of Allah fourteen hundred years before the birth of Adam’

Benefit: This narration proves the negation of all figures less than 1400 but not of figures greater so do not doubt any narration you may come across of a greater number! As for

the reason for mentioning this specific number it is possible that it has some particular significance.

Sixth narration One part of the Amaali of Abu Sahl Qataan contains the narration of Sahl bin Saalih that he asked Abu Jafar bin Ali (i.e. Imam Baaqir) about how the Prophet *sallallaahu alaihi wasallam* could have preceded all the other Prophets when he was in fact sent last! He explained

‘When (in the place of Meethaaq (covenant)) Allah Ta’aala extracted the children from the loins of Adam and confirmed from them whether or not He was their Lord the first one (in reply) to confirm ‘Balaa (Of course)’ was Muhammad *sallallaahu alaihi wasallam* and this is how he precedes all the other Prophets even though he was sent after all of them.’

Seventh narration When the Prophet *sallallaahu alaihi wasallam* returned to Madeenah from the battle of Tabooq Syeduna Abbaas pleaded

‘Yaa Rasoolallah *sallallaahu alaihi wasallam*, permit me to praise you (for his praise itself is devotion), the Prophet *sallallaahu alaihi wasallam* replied ‘Speak, may Allah safeguard your speech’. He recited these verses of poetry before him ‘Before coming to the earth you were prosperous in the shades of Jannah and you were in the place of trust where the leaves (of the trees of paradise) were joined together, one over the other.’

i.e. you were in the loins of Adam before his descent to the earth. When he was in the cool shades of Jannah you were there. The place of trust refers to the loins and the joining of the leaves refers to the incident when Adam ate from the forbidden tree and his paradise clothes were taken and he covered himself by joining leaves together and at that time the Prophet *sallallaahu alaihi wasallam* was in the loins of Adam.

Second Chapter

His fadaail being evident to the earlier nations

First narration Haakim in his sahih narrates that Syeduna Adam saw the blessed name of Muhammad *sallallaahu alaihi wasallam* scribed upon the Arsh and Allah Ta'aala said to him 'Had Muhammad not existed I would not have created you'

Benefit: His fadeelah was apparent before Adam.

Second narration It is narrated from Umar ibn Khattaab that the Prophet *sallallaahu alaihi wasallam* said

'When Adam made the mistake⁸ he pleaded (in the court of Allah) 'Oh my Lord, I request You through Muhammad that You forgive me' Allah asked 'Oh Adam, how did you know of Muhammad?' He explained 'Oh my Lord, I know him because when you created me with Your Hand and blew the soul into me I raised my head and saw (the Kalima) *Laa ilaaha illallahu Muhammad ur Rasoolullah* scribed on the wheel of the Arsh. Thus I came to know that You would only have put Your name next to the one who was the most beloved to You of all creation'. Allah said 'Oh Adam, you are truthful, he is in fact the most beloved to me of all the creation and when you requested me in his name I forgave you and if it wasn't for Muhammad I would not have even created you'.

This was narrated by Bayhaqi in his Dalaail and by Haakim who denoted it Sahih. Tibraani has also mentioned this and added that Allah said 'And from your children he will be the last of all the Prophets'

Benefit: One should understand the same benefit as before.

⁸ By going near the tree.

Third narration Ibn ul Jowzi in his book ‘Salwa ‘ul Ahzan’ mentions

‘When Adam wished to approach Syeda Hawa she asked for Mahr⁹. Syeduna Adam supplicated to Allah ‘Oh Lord, what (Mahr) can I give her?’ He replied ‘Oh Adam, send 20 Durood¹⁰ upon my beloved Muhammad bin Abdullah’. So he did so.

Fourth narration Ahmad, Bazaar, Tibraani, Haakim and Bayhaqi narrate from Arbaadh bin Saariya that the Prophet *sallallaahu alaihi wasallam* said (A lengthy hadith, the first part of which is mentioned as the second narration in Chapter 1 and this is the middle part)

‘I am (the fulfillment of) the dua of my father Ibraheem and the good news of Isa.’

Benefit: This points to the subject of two verses.

Fifth Narration From Bukhaari the narration of Abdullah bin Amr bin AlAas is mentioned in Mishkaat that states that the following attribute is mentioned in the Tawraat

‘O Prophet, we have sent you as a witness to the condition of the Ummah; as a giver of good news and as a forewarner and protector of the Umami Nation (*This refers to the ummah of Muhammad for the Prophet himself said that we are an Umami Nation*) You are My servant and My Prophet. I have named you Mutawakil, you are neither bad mannered nor hardhearted, you are not one who makes noise in marketplaces, nor do you respond to bad with bad but instead forgive and Allah Ta’aala will not give you death until through your barakah the wayward, that is kufr, is corrected, i.e. changed to Imaan such that the people

⁹ Compulsory gift from the husband to the wife at or after the time of marriage.

¹⁰ Prayer for blessings to be bestowed upon the Prophet

begin to recite the kalima, and until the barakah of this kalima gives sight to the blind, hearing to the deaf and softness to stone hearts' (This means that you will not be given death until your deen has spread far and wide)

Sixth narration Syeduna Kaab quotes from the Tawraat, narrated in Masaabeeh and Daarimi, and quoted in Mishkaat

'Muhammad Rasoolullah is my preferred servant, he does not respond to evil with evil but forgives and pardons. Makkah is his place of birth, Madeenah his place of migration and Syria the hub of his Sultanate.'

Consequently after the Khulafa ur Raashideen the wheels of the sultanate remained in Syria and the great propagation of Islam was from there.

Seventh narration The narration of Abdullah bin Salaama in Tirmidhi is mentioned in Mishkaat

'A Naat (eulogy) of Muhammad *sallallaahu alaihi wasallam* is recorded in the Tawrah and it is also scribed that Isa will be buried next to him.'

Benefit: The narrators of the last three ahadith are all scholars of the earlier books. The (narrators of the) first and last (hadith) are companions whilst the middle one is a Taabi'ee. There are also some Quranic verses of the same meaning.

Third Chapter

In the nobility and purity of his Lineage

First narration Syeduna Abbaas narrates, quoted in Mishkaat from Tirmidhi, that the Prophet *sallallaahu alaihi wasallam* said

‘I am Muhammad, son of Abdullah and grandson of Abdul Muttalib. Of all the creation Allah created He made me from the best group, i.e. He made me from the humans. He then divided the human into two, Arab and Ajam and made me from the better group, the Arabs. He then divided the Arabs into many tribes and made me from the best tribe, the Bani Quraysh. He then made many families of the Quraysh and made me from the best family, the Bani Haashim. So I am the best in person and the best in family’

Second narration Syeduna Ali narrates that the Prophet *sallallaahu alaihi wasallam* said

‘I was born in wedlock and not born out of sin, from Adam right the way to my parents, i.e. none of the contamination of Jahiliyya touched me (my forefathers and foremothers were pure from the fornication that took place during times of Jahiliyya and there is no contamination in my lineage)’. This is narrated by Tibraani in Awsat; Abu Nuaim and Ibn Asaakir.

Third narration Abu Nuaim narrates from Ibn Abbaas that the Prophet *sallallaahu alaihi wasallam* said

‘No man or woman from my forefathers ever met outside wedlock. Allah Taa’ala always passed me from pure loins to pure wombs. When two branches split (such as Arab/Ajam or the Quraysh etc) I continued through the best branch’¹¹

¹¹ In his original text Thaanvi sahib points out that this hadith is not a duplication of the preceding one because this hadith dispels any notion of

Fourth narration It is narrated in Dalaail Abu Nuaim from Syeda Aisha that the Prophet *sallallaahu alaihi wasallam* quoted Jibra'eel as saying

'I have travelled all the East and West and have not seen any person better than Muhammad and no family better than Bani Haashim'. Tibraani in Awsat has also mentioned something similar.

Fifth narration Mishkaat quotes the narration of Muslim from Waathila bin Alasqa that he heard the Prophet *sallallaahu alaihi wasallam* say

'Allah Ta'aala chose Kinaana from the children of Ismail and chose Quraysh from the children of Kinaana and chose the Bani Haashim from the Quraysh and chose me from the Bani Haashim.'

The narration of Tirmidhi also has the words 'He chose Ismail from the children of Ibraheem'.

intimacy outside marriage that did not lead to conception. This hadith confirms that no intimacy took place outside wedlock and it reinforces the purity and chastity of all his elders beyond every conceivable doubt.

Fourth Chapter

In the appearance of some of the effects of the blessed Nur in his noble father and most noble grandfather

First narration Haafiz Abu Saeed Neshapuri from Abu Bakr bin Abi Maryam from Saeed bin Umar Ansaari from his father who narrated from Kaab Akhbaar that

‘When the blessed Nur had passed to Abdul Muttalib and he had reached youth, one day he fell asleep in the Hateem of the Kabah. When he awoke he found Kuhl in his eyes, his hair oiled and adorned in extremely beautiful clothes. He was very surprised by this because he did not know who had done this. His parents took him by the hand to a Qurayshi soothsayer¹² and relayed the whole episode. The soothsayer explained ‘Understand that the Lord of the Skies has ordered this young man to marry’. Consequently he was first married Qeela and after her death he was married to Fatima who became expectant with Abdullah, the Prophet’s father.

The fragrance of Musk would emanate from the body of Abdul Muttalib; the Prophet’s Nur sparkled from his forehead and whenever the Quraysh faced a drought they would take Abdul Muttalib by the hand, climb Mount Thabeer and seek Allah’s proximity through him and supplicate for rain. In response, due to the barakah of the Muhammadi Nur, Allah would bestow great mercy.’

Second narration Abu Nuaim, Kharaaiti and Ibn Asaakir through Ataa narrated from Abdullah bin Abbaas

‘When Abdul Muttalib took his son Abdullah for marriage they passed a female priest who had converted to Judaism and had studied the earlier scriptures. She was called Fatima Khatha’miya and when she saw the Prophetic Nur

¹² Could refer to a priest, astrologer or soothsayer. A man of letters.

in the face of Abdullah she called him towards her but he refused’.

Third narration When Abraha, the king of the As’haab ul Feel¹³, surrounded Makkah wanting to flatten the Kabah Abdul Muttalib took some men of the Quraysh and climbed Mount Thabeer. At that time the Blessed Nur, as full as the moon, was sparkling in his forehead and it’s rays were falling upon the Kabah. On seeing this Abdul Muttalib said to the Quraysh ‘Come, the way this nur is shining in my forehead is proof that we people shall not be overcome’. Some men from Abraha’s army had taken Abdul Muttalib’s camels and Abdul Muttalib went to Abraha to have them released. On seeing Abdul Muttalib’s appearance and the majesty and awe of the nur in his face, Abraha showed utmost respect and left his throne to sit down next to Abdul Muttalib. This was the greatness of the blessed Nur that even kings would be in awe and would honour and respect it.’ As in Tawaareekh Habeeb e Ilaahi of Molaana Inayat Ahmad.

¹³ As’haab ul Feel: People of the Elephant. They were known by this name because they had elephants in their convoy, which was a very rare animal for Arabia at that time. They had marched from Yemen under the command of Abraha to demolish the Kabah and turn the Arabs towards their cathedral in Yemen.

Fifth Chapter

in some of his barakah evident during pregnancy in his Mother's womb.

First Narration It is narrated from his mother Syeda Aamina bint Wahab that in a dream she was given the glad tiding of being pregnant with the chief of this Ummah and ordered to seek Allah's protection for him at the time of his birth from the evil of enviers and to name him Muhammad. This is as in Seerah Ibn Hishaam

Second narration During the pregnancy his mother saw a nur by which she was able to see the palaces of Basra and Syria. This is as in Seerah Ibn Hishaam

This sighting of the nur is in addition to the sighting at the time of the birth.

Third narration His honoured mother narrates

'I did not know any (other woman's) pregnancy lighter and easier than mine'. This has been narrated in Seerah Ibn Hishaam.

Benefit: This figure of speech negates equality¹⁴. Light means there was no burden whilst easy means there was no kind of discomfort such as faintness, tiredness or eating disorder. And it is stated in As Shamaama that in some ahadith it is that there was a certain heaviness about which she complained to other women. Haafiz Abu Nuaim states that this heaviness was at the beginning of the pregnancy and as the pregnancy progressed it became lighter, and (thus) in every aspect this pregnancy was outside the normal pattern.

¹⁴ No one had such an easy pregnancy as this.

Sixth Chapter

in some of the events at the time of the birth

First narration Muhammad bin Saad narrates from a group of people, including At'aa and Ibn Abbaas, that Aamina bint Wahab (His honoured mother) states

'When the Prophet *sallallaahu alaihi wasallam* came out of my womb a nur came out with him by which everything between the East and West lit up. The Prophet *sallallaahu alaihi wasallam* then rested on the floor on both his hands, grabbed a fist of dust and raised his head to look to the sky'. This is as in Al Muwaahib.

Benefit: This same nur is mentioned in another hadith and with it his mother saw the palaces of Syria. About this incident the Prophet *sallallaahu alaihi wasallam* himself said 'The mothers of the Prophets see a Nur similar to this'. This is taken from Ahmad, Bazaar, Tibraani and Bayhaqi from Arbaadh bin Saariya. Haafiz Ibn Hajar said that Ibn Habbaan and Haakim proved it's authenticity.

Second narration Uthmaan bin Abi Aas narrates from his mother Umm Uthmaan Thaqafiya, whose name was Fatima bint Abd'illah,

'At the time of the Prophet's birth I saw the Kabah enlightened with Nur and I noticed the stars were so near the earth that I feared they would fall upon me'. This has been mentioned in Al Muwaahib.

Third narration Abu Nuaim mentions the narration of Abd ur Rahman bin Oaf from his mother, Shifa,

'When the Prophet *sallallaahu alaihi wasallam* was born he came into my hands and (like all babies) made a noise and I heard a voice say 'Rahima Kallaahu' (Oh Muhammad, may Allah have mercy upon you)'. Shifa also said

'Everything between the East and the West lit up such that I was able to see even some of the palaces of Rome. He was then given milk and laid down. A short while had not passed that I was overcome with both darkness and a strange sensation. The Prophet disappeared from my sight and I heard a voice ask 'Where did you take him?' Another voice answered 'Towards the East'. Shifa states 'These events stayed in my heart until Allah revealed him to be a Prophet and I became one of the first to accept Islam'. This is as in Al Muwaahib.

Benefit: Mentioning only the East does not negate (taking him to) the West. In another narration the West has also been mentioned, as in As Shamaama. Perhaps the reason for specifying only the East could be because of the virtue of the East for it is from where the Sun rises and one of Allah's attributes begins with 'Rabb of the East'.

Fourth narration The other miraculous and strange events that have been narrated to have occurred at the time of the birth include an earthquake in the palace of Caesar and 14 of its pillars collapsing; the drying of the Tarbiya sea and the fire extinguishing in the temple of Persia (that had raged continuously for 1,000 years!) This has been narrated by Bayhaqi, Abu Nuaim, Kharaaiti and Ibn Asaakir.

Benefit: These events symbolise the (beginning of the) decline of the Persian and Syrian empires. Allah knows best.

Fifth Narration In Fath ul Baari, Seerah t'ul Waaqdi has related that he spoke from birth. As in Muwaahib. Further it is mentioned that from birth the Prophet told of the events of the People of the Book.

Sixth narration Bayhaqi and Abu Nuaim narrate from Syeduna Hassaan bin Thaabit

'I was 7 or 8 years old and could understand what I heard and saw. One morning a Jew was screaming 'Oh Jewish

people!’ and all the Jews were gathering around him and I too listened. He said ‘This night the star of Ahmad, in which he is to be born, has risen.’ This is as in Muwaahib

It is further in Seerah Ibn Hishaam that Muhammad bin Isaac, the author of As Sair, mentions that he asked Saeed bin Abdur Rahman bin Hassaan bin Thaabit¹⁵

‘What was the age of Hassaan bin Thaabit when the Prophet *sallallaahu alaihi wasallam* came to Madeenah?’ He replied ‘it was 60’ and the Prophet *sallallaahu alaihi wasallam* came when he was 53 (he is 7 years older than the Prophet per this calculation) so he must have been aged 7 when he heard this statement of the Jew.

Seventh narration It is narrated from Syeda Aisha that a Jew entered Makkah on the night in which the Prophet *sallallaahu alaihi wasallam* was born and asked

‘Oh people of Quraysh, Has a child been born to any of you tonight?’ They replied they did not know.

He pleaded ‘Find out, tonight the Prophet of this nation has been born and between his two shoulders will be a sign (known as the sign of prophethood)’.

Consequently the Quraysh went to find out and learned that a boy had been born to Abdullah bin Abdul Muttalib. The Jew came to his mother and she placed the Prophet before the people. When the Jew saw the sign he fainted proclaiming ‘Prophethood has left the Bani Israil. Listen O Quraysh, By Allah the news of his dominance will spread to the East and West.’ This is narrated by Yaqub bin Sufyaan with a hasan chain. This is stated in Fath ul Baari. This is as in Al Muwaahib.

¹⁵ Hassaan bin Thaabit’s grandson

Eighth chapter

in some of the events of his childhood

First narration Ibn Shaykh in Khasaais mentions that the Prophet's *sallallaahu alaihi wasallam* cradle was rocked by the Angels. This is as in Al Muwaahib

Second narration Bayhaqi and Ibn Asaakir narrate from Ibn Abbaas that Syeda Haleema said

'As he was weaned away from milk the first words he said were *'Allah u Akbar kabeera wa'l Hamdu lillahi Katheera wa Subhaanallahi Bukra Waseelah'*. When he was slightly older he would go out of the house and see other boys playing but would stay away from them (i.e. he would not take part in play). As in Al Muwaahib.

Third narration Ibn Saad, Abu Nuaim and Ibn Asaakir narrate from Ibn Abbaas

'Syeda Haleema would not let him go too far but one noon he left with his foster sister towards the grazing field. Syeda Haleema went in search of him and found him with his foster sister and protested 'In this heat! (you have brought him out)'. The sister replied 'Mother, my brother did not feel any heat, I noticed a cloud casting a shade over him, whenever he stopped it too stopped and whenever he moved it too moved and that is how we reached this place'. As in Al Muwaahib.

Fourth narration It is narrated from Haleema Saadia

'I came (from Taaif) towards Makkah with the other women of Bani Saad in search of suckling children. There was a severe drought that year and I had my own child. There was not even enough milk to fulfil him and we could not sleep at night because of his screaming. Our she-camel also did not have any milk. I was riding a very thin animal

that could not keep up with the others and my companions were frustrated by it. We arrived at Makkah and whenever a woman found that the Prophet *sallallaahu alaihi wasallam* was an orphan she would refuse to accept him (because she did not expect great reward and patronage) and here¹⁶ no child could be found because of a lack of milk. I said to my husband 'This is not good, it appears I shall return empty so I will bring the orphan'. My husband said 'Alright, maybe Allah will give barakah'. So I went and brought him. When I brought him back to my camp and sat to give him milk so much flowed that he *sallallaahu alaihi wasallam* and his foster-brother drank to their full and fell asleep in comfort. In addition when my husband went to check on the she-camel he found it full of milk! He milked it and we all drank and the night passed in great comfort. Before this we had never been able to sleep. My husband commented 'Oh Haleema, you have brought a child of great barakah'. I replied 'Yes, I too have the same hope'. We then left Makkah and with the Prophet *sallallaahu alaihi wasallam* I mounted the same animal but now no other animal could keep up with us and my companions exclaimed in amazement 'Haleema! Slow down, is this the same animal you came on?' I replied 'Yes' They commented 'Surely something is the matter' We then reached our home where there was a severe drought but my goats would always return full of milk whilst others could not even extract a drop of milk from their animals. My tribesman began ordering their shepherds 'Graze the animals in the same place Haleema's animals graze' but still they returned empty and my animals were full of milk. We continued witnessing similar goodness and barakah for two years! I weaned him away from milk and his growth was faster than the other children such that by 2 years he *sallallaahu alaihi wasallam* looked much older. We then took him back to his mother and because of his barakah we wished for him to stay longer and used the plague in Makkah as an excuse to bring him back. A few months

¹⁶ Here referring to herself (Haleema Saadia)

later he *sallallaahu alaihi wasallam* and his foster-brother were out with the grazing animals when his foster-brother came running home and informed me and his father 'Two white clothed men grabbed my Qurayshi brother, laid him down and opened his stomach. It was in this state that I left him.' We both went anxiously and found him standing but his colour had changed (through fear). I asked 'Son, what was it?' He *sallallaahu alaihi wasallam* explained 'Two white-clothed men came, laid me down, opened my stomach, searched and took out something. I don't know what it was'. We brought him back to the house and my husband said 'Haleema, this boy is possessed. Before it becomes more evident take him to his home'. I took him back to his mother who asked 'You wanted to keep him, why have you brought him back?' I replied 'With the grace of Allah he is now mature and I have completed my service, and God knows what happens so I have brought him.' She said 'Tell me the real matter' so I told the whole story. She asked 'Do you fear the effect of the devil upon him?' I said 'Yes'. She said 'Definitely not, by Allah, there can be no effect of the devil upon him, my son has a special quality'. She then told of some of the events of the pregnancy and birth (which were the second and third narration of the 5th chapter and the first and last of the 6th chapter) and said 'All right, leave him and go safely'. As in Ibn Hishaam.

Benefit: Miracles are evident in the numerous events in this narration.

Benefit 2: The name of Haleema's son is Abdullah and he is the brother of Aneesa and Juzaama. Juzaama is better known by the name Sheema and all these children were from Haaris bin Abdul Garaa who was Haleema's husband. And some of the Ahl ul Ilm¹⁷ have made clear all of their bringing Imaan. As in As Shamaama.

¹⁷ The people of knowledge, leading scholars.

Seventh narration Ibn Asaakir narrates from Haleema bin Urfata

'I arrived in Makkah and the people were suffering a severe drought. The Quraysh said 'Oh Abu Taalib, go! supplicate for water.' Abu Taalib went with a young boy who was so handsome that it was as if the sun was appearing out from the behind the clouds (this boy was the Prophet *sallallaahu alaihi wasallam* who at that time was in the care of Abu Taalib). Abu Taalib put the boy's back against the kabah and the boy pointed his finger to the sky, in which there was not a single sign of cloud, and clouds began gathering from all sides and it rained heavily.'

Ninth narration Whilst the Prophet *sallallaahu alaihi wasallam* was in the care of Abu Taalib, whenever he would eat with the family they would all feel filled and whenever he would not eat with them they would all feel hungry¹⁸. As in As Shamaama.

¹⁸ Although they did eat they still felt hungry and unfulfilled.

Twenty Second Chapter *in some of his miracles*

No 6 It is narrated in Sahih Muslim from Abu Hurayra

‘My mother was a polytheist and I used to invite her to Islaam. One day I asked her to Islaam but she made disrespectful comments about the Prophet *sallallaahu alaihi wasallam* which were unbearable to me and I ran crying to the Prophet *sallallaahu alaihi wasallam* and pleaded ‘Yaa Rasoolallah, Supplicate that Allah Ta’aala guides my mother’ The Prophet *sallallaahu alaihi wasallam* supplicated ‘Oh Allah, guide Abu Hurayra’s mother’. I was so overjoyed on hearing these words of the Prophet that I ran home but found the door closed. Hearing my footsteps my mother said ‘Abu Hurayra, wait!’. I heard the sound of water and after washing and clothing herself she opened the door and said ‘Oh Abu Hurayra, I bear witness that there is no God but Allah and I bear witness that Muhammad is His servant and Messenger’. Crying in extreme happiness I went back to the Prophet and told him of my mother’s Islam. He *sallallaahu alaihi wasallam* praised Allah’

No 8 Bayhaqi, Tibraani and Ibn Abi Shayba narrate that a speck appeared in the eyes of Habeeb bin Fideek’s father and he lost all his sight. The Prophet *sallallaahu alaihi wasallam* performed Dham¹⁹ over his eyes and they instantly become better. The narrator states that he saw him still passing a thread through the eye of a needle even at this age²⁰.

No 9 Muslim narrates from Salama

‘A man was eating with his left hand in front of the Prophet *sallallaahu alaihi wasallam* who ordered him to eat with his right

¹⁹ To recite verses and blow upon something.

²⁰ His eyes were so sharp that even in old age he was able to pass thread through the eye of a needle.

hand. He replied 'I cannot eat with my right hand', but his right hand was perfect and had said this through boldness. The Prophet *sallallaahu alaihi wasallam* commented 'You won't be able to eat with your right hand'. This became his state; his right hand became useless and he was unable to even raise it up to his mouth.'

No 10 Khateeb narrates a lengthy hadith from Jaabir

'I was once on a journey with the Prophet *sallallaahu alaihi wasallam* and we passed by a village, the men of which had heard of our passing and had come out in wait. They pleaded 'Yaa Rasoolallah, there is a young woman in this village with whom a Jinn is besotted and he has possessed her and she neither eats nor drinks and will soon surely be destroyed'. Jaabir states that he saw the woman and she was very beautiful, like a piece of the moon. The Prophet *sallallaahu alaihi wasallam* called for her and said 'Oh Jinn, You know who I am, Muhammad, the Prophet of Allah! Leave this woman and go away'. As soon as he had said this the woman came to her senses and pulled the Niqaab²¹ over her face and shied away from the men and became perfectly normal.'

No 11 Tirmidhi narrates from Abu Ayub Ansaari

'There was a stove full of dates and a female Jinn would come and take from it. The people complained to the Prophet *sallallaahu alaihi wasallam* who ordered 'Go, when you next see her say 'With the name of Allah, come on the request of the Prophet'. So they caught and brought her to the Prophet and let her go only after she promised not to return'.

No 12 & 13 are the splitting of the moon into two pieces and surpassing the skies during the Mi'raaj.

²¹ Face covering.

No 15 It is narrated from Jaabir by the Sahihain²²

'The people were very thirsty at Hdaybia. The Prophet *sallallaahu alaihi wasallam* had a jug with which he performed ablution. The people pleaded with the Prophet *sallallaahu alaihi wasallam* 'Our army has neither water to drink nor to perform wudhu except that which is in your jug'. So he *sallallaahu alaihi wasallam* put his blessed hand into the jug and water sprung out of his fingers and all of us drank from it and performed wudhu with it'. Syeduna Jaabir was asked how many people were they? He replied 'If there were 100,000 people the water would have sufficed (i.e. there was so much water), we were 1500 men.'

No 16 The Sahihain narrate from Syeduna Jaabir that during the days of the battle of the Khandaq he slaughtered a goat in invitation of the Prophet *sallallaahu alaihi wasallam* and prepared one Saah (2.4kg) of flour and discretely requested the Prophet to come with a few other people. The Prophet *sallallaahu alaihi wasallam* gathered all the Ahl ul Khandaq, some one thousand, and brought them all along and ordered Jaabir not to touch the cooking pot and nor to bake the flour until he arrived. The Prophet *sallallaahu alaihi wasallam* later arrived and put his blessed saliva in the knead dough and the cooking pot and performed the dua of barakah and ordered 'Call another woman to cook and keep taking the soup out of the pot but do not take it off the fire'. Jaabir states 'There were 1000 people, by Allah, all of them ate and our cooking pot and flour appeared untouched.'

No 18 It is narrated from Syeduna Anas in the Sahihain

'During the time of the Prophet *sallallaahu alaihi wasallam* there was a severe drought. One day he *sallallaahu alaihi wasallam* was delivering the Friday sermon when a Bedouin rose and pleaded 'Yaa Rasoolallah *sallallaahu alaihi wasallam*, Goods are destroyed and families are dying of hunger,

²² Sahih Bukhaari & Sahih Muslim

supplicate for rain'. At that time there was not a shred of cloud in the sky and the Prophet *sallallaahu alaihi wasallam* raised both his hands and by Allah, before he had lowered them, clouds the size of mountains had gathered from all sides. The Prophet *sallallaahu alaihi wasallam* had not even descended from the pulpit when drops of rain had begun falling and it rained from that day until the next Friday when the same Bedouin, or someone else, stood up and pleaded 'Houses have collapsed and goods have drowned, supplicate for the rain to stop'. He *sallallaahu alaihi wasallam* raised both his hands and supplicated 'Oh Allah, Let it rain around us but not on us' and every cloud he pointed to opened up and the rain stopped over Madeenah but continued outside Madeenah. The people who would come from the outskirts of the city would tell of the great rain'

No 20 Tirmidhi narrates from Hazat Ali

'I was with the Prophet *sallallaahu alaihi wasallam* in Makkah. Once he *sallallaahu alaihi wasallam* left for the outskirts of the city and I went with him. Every tree or mountain we passed proclaimed 'Asslaam u alaika Yaa Rasoolallah'

No 22 Tirmidhi narrates from Abu Hurayra

'I placed a few dried dates before the Prophet *sallallaahu alaihi wasallam* and pleaded 'Perform the dua of barakah for these dried dates'. He *sallallaahu alaihi wasallam* gathered the dates together and performed a dua of barakah over them and ordered 'Take these and put them in your waist pouch and whenever you want put your hand in and take out but don't ever shake it'. Abu Hurayra states 'There was so much barakah in those dried dates that I gave away many wisq (one wisq is made up of 60 Saahs and one Saah approximately 2.4kg) in the path of Allah and always ate and fed others from it. The pouch stayed tied to my waist until the day of Uthmaan's martyrdom (some 30 years later) when it was cut away from my waist and lost'.

No 24 Bayhaqi narrates from Safeena

‘I was out at sea during a storm when the ship broke and I only reached land by floating on a plank of wood. There I found a lion heading towards me to whom I said ‘I am a servant of the Prophet’²³. The lion came towards me and rubbed its shoulder against me. It then walked alongside me until it brought me onto the path. After every short while it would make a faint noise and put its tail into my hand by which I understood it was bidding me farewell’.

No 25 In Bukhaari Abu Hurayra narrates

‘The Prophet *sallallaahu alaihi wasallam* found a bowl of milk in his house. He ordered for the As’haab us Suffa²⁴ to be called for they were hungry. I thought in my heart ‘If only he would give it to me, I would drink until I was fulfilled’. I called all the As’haab us Suffa and the Prophet *sallallaahu alaihi wasallam* ordered them to be given the milk to drink. I began serving them until each one had had his fill. The Prophet *sallallaahu alaihi wasallam* then ordered me to drink and I drank. He then told me to drink again and I kept drinking until there was no room left in my stomach. The Prophet *sallallaahu alaihi wasallam* then drank the rest’.

²³ Some question the practice of calling oneself the servant of the Prophet (Abd e Rasool). This hadith shows that this title was a sign of honour and pride for our pious predecessors

²⁴ These were the forerunners of modern day Sufism who foresaked the pleasures of this world for a life of worship, devotion and restraint.

Twenty Fourth Chapter

In some of his Khasaa'is (particularities)

i.e. those matters, which, from all the Prophets, Allah only bestowed upon him

These are of a number of types. First are those that were found in him before his arrival into this world, such as his blessed nur being the first creation; him being the first to be given prophethood; him being the first to reply *Balaa* on the day of Meethaaq to the question 'Am I not your Lord'; his name being scribed upon the Arsh; him being the reason for the Universe's creation; his glad tiding and *fadhaail* being mentioned in all the earlier (divine) books and his barakah benefitting Adam, Nuh and Ibraaheem.

The second type are those found after his arrival in this world and before his Prophethood²⁵ such as the seal of Prophethood being on his shoulders.

The third type are those found after Prophethood and are specific to him. For example the Miraaj and his ascent to Jannah and Hell and his vision of Allah; the ending of priesthood; his blessed name in the Adhaan & Iqaamah; him being given a book that is miraculous in every sense – it's words, it's meaning, it being protected from change and it being memorised; Sadaqah being haraam for him²⁶; wudhu being compulsory after sleep; his pure wives being eternally haraam upon the Ummah; his lineage being proven through his daughter; him being able to see equally from the front and the back; his awe stretching afar; him being sent to all creation; prophethood finishing with him; his followers numbering more than the followers of the other prophets and him being more afdhal²⁷ than all the other creation.

²⁵ his announcing of Prophethood

²⁶ It is forbidden to give Zakah to the Prophet or any of his descendants.

²⁷ Virtuous, greater and honourable

The fourth type are those matters which through his barakah are specific to this ummah and were not found in the previous nations. These include booty being halaal; all the earth being a place of prayer; the introduction of Tayammum; the establishment of Adhaan and Iqaamah, the rows in prayer being similar to the rows of the Angels, Jumuah²⁸ being appointed for a specific prayer and hour²⁹ of acceptance, permissibility of Sehri during fasting; receiving at least 10 rewards for performing one deed in Ramadhan and more in Lail a'tul Qadr; no sin arising from mistake, forgetfulness or waswasa³⁰; pictures and intoxicants being impermissible (because these lead to harm their prohibition is a mercy); the Ijma' of the Ummah being deemed Hujjah³¹ and having no possibility of mistake³²; Farhi³³ disagreements being a mercy.

The fifth type are those matters related to him after his leaving this world and apparent in the Barzakh and Qiyaamah³⁴.

²⁸ the day of Jumuah (Friday)

²⁹ There is a specific moment on Friday when Allah Ta'aala accepts supplications.

³⁰ Evil thoughts that arise in the heart.

³¹ The consensus being deemed as proof.

³² The Prophet explained his Ummah would not agree on a wrong.

³³ Those matters that do not relate to the integral or fundamentals of the deen.

³⁴ These will be the subject of the subsequent chapters of the booklet.

Twenty Seventh Chapter

His blessed passing away being a blessing and mercy for him and his Ummah

First narration Tibraani narrates from Syeduna Jaabir

‘When Surah ‘Idhaa Jaa a Nasrullaah³⁵ was revealed the Prophet *sallallaahu alaihi wasallam* said to Jibraeel ‘I have been given a sign of my death’ and Jibraeel replied ‘(with the verse) And your next hour is better than the previous³⁶ i.e. Your Akhirah will be more better (and beneficial) for you than this world’

Second narration Bukhaari & Muslim narrate from Abu Saeed Khudri that (during his fatal illness) the Prophet *sallallaahu alaihi wasallam* sat upon the pulpit and said

‘Allah has given one of His servants the choice between the splendour and joys of this world and that which is with Him, and that servant has preferred the things with Allah. Upon hearing this Syeduna Abu Bakr Siddiq began crying (we only realised afterwards that) the servant given the choice was the Prophet himself and only Abu Bakr had understood that’

Benefit: This is also textual³⁷ proof that the Prophet preferred the journey to the Akhirah and it is obvious that his choice is sufficient proof of the goodness of Akhirah.

Third narration The Shaykhain narrate from Syeda Aisha

‘The Prophet *sallallaahu alaihi wasallam* would say ‘During Mardh ul Moat³⁸ each prophet is given a choice between staying in this world or in the Akhirah’. And when the

³⁵ The 110th surah of the Quran

³⁶ Suarh Ad Duhaa, verse 4

³⁷ A definitive source that cannot be refuted

³⁸ The illness in which the death occurs, from which one does not recover.

Prophet *sallallaahu alaihi wasallam* would cough during his illness he would proclaim the verse ‘With the people you have favoured from the Prophets, the Siddiqueen, the Martyrs and the Pious’³⁹ I was convinced that he had been given the choice (and he had chosen Akhirah)’.⁴⁰

Fourth narration The Shaykhain narrate from Syeda Aisha

‘During his health the Prophet *sallallaahu alaihi wasallam* would say ‘Whenever a Prophet dies⁴¹ he is shown his place in Jannah and given a choice’. When his *sallallaahu alaihi wasallam* illness intensified he would raise his eyes upwards and proclaim ‘Oh Allah, I choose the greatest Rafeeq (companion)’. In the narration of Sahih Ibn Habaan he is reported to have also added the words ‘with Jibraeel, Mikaeel and Israfeel’⁴²

Fifth narration Abdur Razzaaq in Taaos narrates the statement of the Prophet *sallallaahu alaihi wasallam*

‘I have been given two choices; to either stay alive on the earth long enough to witness my Ummah’s conquests or to be swift (towards the Akhirah) and I have preferred swiftness.’

Sixth narration It is stated in a long hadith of Bayhaqi

‘The Angel of death pleaded with the Prophet *sallallaahu alaihi wasallam* ‘Allah ta’aala has sent me. If you wish I will take your soul and if you wish I will leave. I have been

³⁹ i.e. I want to be with these people

⁴⁰ By hearing this verse Syeda Aisha states that she was convinced he preferred to be in Akhirah.

⁴¹ it is better to interpret this as ‘when he approaches death’ for once he is given death the concept of choice is redundant

⁴² At the end of each narration Thaanvi sahib reiterates that all these prove that the Prophet had been given the choice of passing to the next realm or remain here.

ordered to obey your command'. The Prophet *sallallaahu alaihi wasallam* looked towards Jibraeel who said 'Oh Muhammad, Allah Ta'aala desires to meet you', so he permitted the angel of death to take his soul'.

Seventh narration Muslim narrates a hadith of Syeduna Anas in which Umm e Ayman cried in remembrance of the Prophet *sallallaahu alaihi wasallam*. It is narrated that both Syeduna Abu Bakr and Umar said to her 'Why are you crying! Do you not know that the bounties for the Prophet with Allah are better than those here!' She confirmed she was aware of this and explained her crying was because the revelation from the heavens had ceased. On hearing this the two men also began crying.

Eighth narration Imam Muslim narrates from Abu Musa that the Prophet *sallallaahu alaihi wasallam* said

'When Allah Ta'aala wishes to show mercy on a nation He gives death to their Prophet and that Prophet acts as a forebearer sent ahead for the Ummah. And when Allah Ta'aala wishes the destruction of any nation He punishes and destroys it during their Prophet's lifetime. The Prophet witnesses it and it is as if Allah Ta'aala cools his eyes with it's destruction because they rejected and disobeyed him'.⁴³

Benefit: This hadith proves that the Prophet's journey to the Akhirah is a sign of mercy for the Ummah.

Benefit: One wisdom of his passing is that if he *sallallaahu alaihi wasallam* remained apparently alive forever it would not have been strange for thousands of naïve people to suspect him *sallallaahu alaihi wasallam* of divinity. Thus his passing brought to an end this specific life and proved him not to be divine and is thus a great mercy for the ummah.

⁴³ Examples of this include the destruction of the nations of Nuh and Lut alaihimaa asSalaam

Twenty Eighth Chapter

In some of the matters and Fadhaail related to his station in the realm of the Barzakh

First narration Ibn Mubaarak narrates from Syeduna Saeed bin Seeb

‘There is not a day the Prophet *sallallaahu alaihi wasallam* is not presented with his Ummah’s deeds each morning and evening’. As in Al Muwaahib.

Second narration In Mishkaat Syeduna Abu Darda narrates that the Prophet *sallallaahu alaihi wasallam* said

‘Allah Ta’aala has made it haraam for the earth to eat the bodies of Prophets, the Prophets of Allah be alive and are given Rizq (nourishment)’. Ibn Majah narrated this.

Benefit: His *sallallaahu alaihi wasallam*’s being alive in the grave is proven and the (nature of that) Rizq is appropriate to that world. Life and Rizq are also narrated for the martyrs but the Prophets are more complete and deserving.

Third narration Bayhaqi and others narrate from Syeduna Anas that the Prophet *sallallaahu alaihi wasallam* said

‘Prophets be alive in their graves and pray Salah’. As in Al Muwaahib

Benefit: This Salah is not out of obligation but out of pleasure.

Fourth narration Mishkaat narrates from Nabeeha bin Wahhab

‘Kaab Al Akhbaar visited Syeda Aisha and there found the people remembering the Prophet *sallallaahu alaihi wasallam*. Syeduna Kaab stated ‘There is not a day in which 70 thousand angels do not descend and surround the blessed grave and recite durood upon him. When evening comes

they return to the skies and another 70 thousand angels descend and do likewise. This will continue until the grave opens on the Day of Qiyaamah and he *sallallaahu alaihi wasallam* will rise with 70 thousand angels and they will take him'. This is narrated by Daarimi.

Fifth narration In Mishkaat is the narration of Abu Dawud and Tirmidhi from Abu Hurayra that the Prophet *sallallaahu alaihi wasallam* said

'Whenever anyone sends Salaam upon me Allah Ta'aala returns my soul so that I can answer his salaam'.

Twenty Ninth Chapter

Some of his specific virtues that will be apparent on the plains of Qiyaamah⁴⁴

First narration Syeduna Abu Hurayra narrates that the Prophet *sallallaahu alaihi wasallam* said

‘On the day of Qiyaamah I will be the chief of the children of Adam (i.e. all humans). I will be the first of them whose grave will be opened (i.e. I will be the first to rise from the grave and from all the intercessors will be) the first to intercede and the first whose intercession will be accepted’. This is narrated by Muslim.

Second narration Syeduna Anas narrates that the Prophet *sallallaahu alaihi wasallam* said

‘I will be greater than all the other prophets in the sense that on the day of Qiyaamah I will have more followers, and I will be the very first to knock on the door of paradise’. This is narrated by Muslim.

Third narration The Prophet said (on the day of Qiyaamah)

‘I will be upon the Buraaq⁴⁵ and on that day, of all the Prophets, this will be specific to me’.

Fourth narration A hadith is narrated by Syeduna Jaabir in which the Prophet’s Khasaais (particularities) are mentioned and includes the Prophet’s statement

‘I have been given the (greater) intercession’ (Which will be for the whole universe and only he will have it).

⁴⁴ Qiyaamah refers to the day/hour when judgement day will be established.

⁴⁵ An animal smaller than a horse made from light and/or travels at the speed of light.

Fifth narration From Syeduna Abu Saeed is the Prophet's statement about his Khasaais (particularities)

'The flag of Hamd will be in my hand (on the day of Qiyaamah) and I do not say this through pride. All the Prophets, even Adam and the others, will be under this flag of mine'. This is narrated by Tirmidhi

Sixth narration It is narrated from Syeduna Jaabir that the Prophet *sallallaahu alaihi wasallam* said

'When people will be lying idle I will be the first to rise from the grave; when all will be presented before Allah I will be the first to go forward and when all will be silent I will speak (to intercede) for them. When they will be sentenced they will all request me to intercede and when they will all be in despair I will be the giver of good news. On that day the keys of karaamah (and good) will be in my hand and on that day the flag of hamd will be in my hand and I will be the most respected to Allah of all the children of Adam. One thousand servants (for my honour and service) will be around me (and will be as elegant) as scattered pearls. Narrated by Tirmidhi and Daarimi.

Seventh narration Abu Hurayra narrates that the Prophet *sallallaahu alaihi wasallam* said

'(After the splitting of the earth) I will be given to wear a dress from the attire of paradise and I will stand to the right of the Arsh and no one from the creation but I will be able to stand in that position'. Tirmidhi narrated this.

Benefit: It is in Lu'maat that it is most likely that this position is the Maqaam ul Mahmood. It is narrated from Ibn Masud and Mujaahid 'I will be sat upon the Arsh' and it is in Tafseer Ibn Abbaas that he will be sat upon the Kursi (chair).

Eighth narration In a long hadith narrated by Abu Hurayra the Prophet said

‘The Bridge of Siraat will be constructed through the centre of Hell and I will be the first from all the Prophets to lead his ummah across it.’ Narrated by Bukhaari and Muslim

Ninth narration It is narrated from Syeduna Samra that the Prophet sallallaahu alaihi wasallam said

‘Each Prophet will have a fountain and all will take pride in the number of people around it and I expect the greatest number of people to come to my fountain (because my Ummah will be the most numerous).’ This is narrated by Tirmidhi

Benefit: This proves his fountain will be the most populated and this is one of his Khasaais.

Thirty First Chapter

in his being the greatest of all creation

This matter is so unequivocal and necessarily accepted that it needs no evidencing but some narrations are presented here for Tabarruk⁴⁶

First narration Ibn Abbaas narrates that the Prophet *sallallaahu alaihi wasallam* said

‘I am the most respected to Allah Ta’aala of all the earlier and latter people.’ This is narrated by Tirmidhi and Daarimi.

Second narration Anas narrates

‘On the night of the Miraaj the Buraaq was presented before the Prophet *sallallaahu alaihi wasallam* and as he *sallallaahu alaihi wasallam* mounted it the Buraaq became playful and Jibril said ‘You behave like this with Muhammad! No one more honoured near Allah than him has mounted you’. (In shame) the Buraaq began to sweat profusely.’ This is as in Sunan Tirmidhi

Third narration Imam Ahmad narrates from Ibn Abbaas

‘When (on the night of the Miraaj) the Prophet *sallallaahu alaihi wasallam* arrived at Bait ul Muqaddas⁴⁷ and stood to pray all the Prophets prayed with him (as followers as narrated in Muslim from Ibn Masud) and in the narration of Abu Saeed it is that on entering Bait ul Muqaddas he *sallallaahu alaihi wasallam* prayed with the Angels (the Angels were also Muqtadee). He then greeted the Arwaah (souls) of the Prophets and each one, after the Praise of Allah, mentioned his own virtues. When it was the turn of the

⁴⁶ To attain barakah

⁴⁷ In Al Quds (Jerusalem)

Prophet *sallallaahu alaihi wasallam* to deliver his sermon he mentioned his being Rahmatul il Aalameen⁴⁸ and Ma'booth illal Khalqi Kaafa⁴⁹; his Ummah being the best and middle nation and him being Khaatam un Nabiyyeen⁵⁰, Ibraheem alaihi salaam then (after hearing this) addressed all the Prophets 'It is because of these virtues that Muhammad *sallallaahu alaihi wasallam* is more Afdhal than all of you'. This statement of Ibraheem *alaihi salaam* is also narrated by Bazaar and Haakim from Abu Hurayra.

Fourth narration Ibn Abbaas said that Allah Ta'aala gave Muhammad fadeelah over the Prophets and over those of the skies (angels) and then he proved this from the Quran. This is narrated by Daarimi.

Fifth narration Anas narrates (in a lengthy hadith)

'Allah Ta'aala ordered Musa *alaihi salaam* to inform the Bani Israil 'Whoever meets Me as a rejector of Ahmad I will put him into Hell, no matter who he may be'. Musa *alaihi salaam* asked who Ahmad was and was informed 'Oh Musa, I swear by My Honour and Majesty I have not created anything more respected to me than him. I wrote his name next to mine on the Arsh two million years before creating the Heavens, Earth, Sun and Moon. I swear by My Honour and Majesty that Jannah is forbidden for all the creation until I have entered Muhammad and his Ummah into it' (Then in the fadhaail of the Ummah it is that) Musa *alaihi salaam* pleaded 'O Lord make me a prophet of that nation' Allah explained 'It's prophet will be from it' He then pleaded 'Make me from that Ummah (a follower of Muhammad)' He was told 'You are before and they will come after, however I will join you and them in the Daar ul Jalaal (Jannah)'. This is narrated in Hilya.

⁴⁸ Mercy for the whole universe

⁴⁹ Being sent to the whole of the creation

⁵⁰ The seal of the Prophets i.e. the final Prophet.

Thirty Eighth Chapter

in taking his Tawassul at the time of Dua

First narration It is narrated by Uthman bin Hunayf in the Salaah t'ul Haajah chapter of Sunan Ibn Maajah

'A blind man came to the Prophet and pleaded 'Supplicate that Allah gives me relief'. The Prophet *sallallaahu alaihi wasallam* explained 'If you want I can postpone⁵¹ it and this is more better and if you want I can supplicate'. He pleaded 'Supplicate'. The Prophet *sallallaahu alaihi wasallam* ordered him 'Perform wudhu and perform it well, then pray 2 rakahs and supplicate 'O Allah I ask You and I have turned towards You with the waseela of Muhammad *sallallaahu alaihi wasallam*, the Prophet of mercy, O Muhammad, *sallallaahu alaihi wasallam*, with your waseela I have turned to Allah in this need of mine so that it may be fulfilled. Oh Allah accept his intercession in my favour'

Benefit: Tawassul is clearly proven from this because no where is it narrated that the Prophet himself performed dua for this man. This proves that just as the tawassul of someone else's dua is permissible⁵² so too is it permissible to bring the tawassul of someone else into the dua. Tawassul in dua is effectively 'Oh Allah this person is the subject of Your mercy and it is compulsory for us to have affection and love for the one who is the focus of Your mercy and we have love and affection for him so have mercy on us too'.

It is stated in Injaa' ul Haaja that this hadith is reported in Nasai and Tirmidhi, in kitaab ud Da'waat. Tirmidhi ranked it Hasan Sahih. Bayhaqi also confirmed it's authentic status with the additional words 'He rose and regained his sight'

⁵¹ Postpone the Dua so your blindness continues

⁵² When someone performs dua on behalf of another

Second narration In Injaa' ul Haaja after proving the authenticity of the above mentioned hadith it is stated that it is narrated from Uthman bin Hunayf by Tibraani in Kabeer

'A man would go to Uthmaan bin Affaan for a need but Uthmaan would never respond to him so the man turned to Uthmaan bin Hunayf who advised 'Perform wudhu and go to the mosque' and after teaching him the above mentioned dua he ordered him to 'recite it'. The man did so and returned to Uthmaan bin Affaan who treated him with great honour and respect and fulfilled his need.'

Bayhaqi narrated this hadith through two chains and Tibraani narrated it in both Kabeer and Aowsat.

Benefit: This also proves Tawassul after death⁵³.

Third narration It is narrated from Syeduna Anas in Mishkaat

'Whenever drought befall the people Syeduna Umar would make dua for rain with the tawassul of Syeduna Abbaas bin Abdul Muttalib and say 'Oh Allah, we used to present the tawassul of the Prophet in Your court and You would give us rain and now we present the tawassul of our Prophet's uncle so give us rain'. Consequently it would rain'. This is narrated by Bukhaari

Benefit: This hadith provides the permissibility of the Tawassul of someone who isn't a Prophet but has a link - by blood or otherwise - with the Prophet *sallallaahu alaihi wasallam*. The people of understanding (Ahl ul Fahm) have alerted us to the fact that Syeduna Umar did not use the tawassul of Syeduna Abbaas because the tawassul of the Prophet *sallallaahu alaihi wasallam* after his death was impermissible because the second narration proves it to be permissible and no objection to this is

⁵³ That it is permissible to use the tawassul of the Prophet even after his blessed passing away.

narrated from any companion so (the permissibility) has attained the rank of Ijma'.

Fourth narration is from Abu'l Jawza that a severe drought befall Madeenah and the people complained to Syeda Aisha. She told them to look at the blessed grave and make an opening between it and the sky so that there is nothing between it and the sky. They did so and it rained heavily. This hadith is narrated by Daarimi.

Benefit: Previously Tawassul through words was proven, here the permissibility of Tawassul with actions is proven and it effectively means 'O Allah, this is the grave of your Prophet which we consider blessed for it envelops the body of the Prophet, so have mercy on us.'

Fifth narration It is in Muwahhib from Imam Abu Mansoor, Ibn Najjaar, Ibn Asaakir and Ibn Jowzi narrated by Muhammad bin Harb Hilaal

'Whilst visiting the blessed grave I was sat before it when a Bedouin came who after visiting the blessed grave pleaded 'O best of the Prophets, Allah has revealed upon you a Truthful Book in which He stated *'If they had, when they were unjust to themselves, come unto you and asked Allah's forgiveness and the messenger had asked forgiveness for them, they would have found Allah indeed oft-forgiving, most merciful*⁵⁴ And with you I seek forgiveness for my sins and I have come seeking shifaa'at from my Lord through your waseela and then recited two verses of poetry'.

This Muhammad bin Harb Hilaal died in 228 hijri, meaning it was the age of the better generations and there is no narration refuting it so it has become Hujjah (proof).

THE END

⁵⁴ Surah An Nisaa v63

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Meeting the Prophet *sallallaahu alaihi wasallam* whilst awake

A former Shaykh ul hadith of the Dar ul Uloom Deoband, Molvi Muhammad Anwar Shah Kashmiri writes

‘I believe that seeing the Prophet in the state of awakesness is possible for every person for whom Allah has ordered such a thing. For example it is narrated from Imam Suyooti that he saw the Prophet 22 times and would ask him about the authenticity of (some) ahadith and once the Prophet confirmed they were sahih he denoted them to be sahih.

Once Imam Shaazili had a problem with the sultan of the time. The sultan had great respect for Imam Suyooti so Shaykh Shaazili asked Imam Suyooti to represent him before the sultan. Imam Suyooti refused explaining ‘In this there is harm for me and harm for the Ummah, because I have been honoured with the vision of the Prophet on many occasions. If I was to go to the Sultan’s court it is possible that this honour may stop and compared to this great loss of the ummah I am content with your minor loss’

Imam Shahrani has also written that he was honoured with the vision of the Prophet and with eight of his companions he studied Sahih Bukhaari shareef with the Prophet. Imam Shahrani told of the names of each of his eight companions and one of them was Hanafi and he also wrote the dua which they made on completing Sahih Bukhaari.

Thus seeing the Prophet whilst awake is proven and refuting it is ignorance’ (Faiz ul Baari vol1 p204)

The Perfect Shaykh

Look how the Qutb ul Aqtaab of the ulama of deoband Rashid Ahmad Gangohi describes the perfect Shaykh.

‘The Mureed should definitely know that the soul of the Shaykh is not confined or restricted to one place. Wherever the Mureed is, close or near the body of the Shaykh, he is not far from him spiritually. When he comes to know this with certainty and constantly remembers his shaykh a spiritual bond is created and a strange benefit will be attained in each moment. When the Mureed requires the help of the Shaykh in any matter he will believe in the presence of the Shaykh in his heart and he will ask his Shaykh with his tonque and the soul of the Shaykh, with the permission of Allah, will meet him. However a complete connection is the condition.’ (Imdaad us Sulook)

Inspect another matter of Gangohi saib told by the Deobandi Hakeem ul Ummah Ashraf Ali Taanvi

‘Once Gangohi sahib was in a fervour and the issue of the Tassawur (vision) of the Shaykh was put before him. He asked if he should comment, it was said yes so he again asked ‘Shall I explain?’ It was said ‘yes’ so he explained ‘For three years the vision of the perfect shaykh Imdaad remained in my heart and I did not do anything without asking him’ His fervour further increased and he asked ‘Shall I explain?’ It was said ‘Sir, most definitely’ He said ‘(This many) years the Prophet was in my heart and I did not say anything without asking him’ His fervour again increased and he asked ‘Shall I explain?’ It was said ‘Yes’ but he went quiet. The people requested him but he told them to leave it. The next day after persistent requests he explained ‘ Brother, then comes the rank of Ihsaan’ (Arwaah uth Thalaatha ya’ni Hikaayaat e Awliya p265)