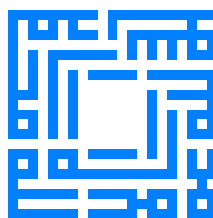


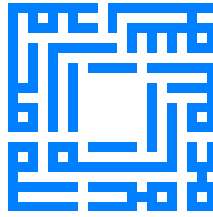


**Advanced Level Topics of Study for:
Core Sunni Doctrines (Aqeda)**



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Advanced Level Topics of Study for Core Sunni Doctrines

1. In one paragraph, describe the Islamic belief in God based on the following article.

Islamic Belief in God

The utterance "Allah" in Arabic means "the one who is attributed with Godhood," which is the power to create. To create is to bring something into existence, whether it is a physical entity, an act or an attribute. No one and nothing has the power to create except Allah, and everything else is His creation. He alone exists without a beginning, and everything else is created and sustained by Him. Therefore, only He deserves to be worshipped. He does not need anything, but everything in existence needs Him.

With this understanding, it is perfectly acceptable to use the word "God" in English referring to Allah. However, it is important to understand that when Muslims refer to "God" as "He," they do not mean that He has gender. God is not male, female or neuter, as He is not a creature or an object. He is attributed only with complete perfection, and is clear of created attributes, such as having children, a partner, a rival or a wife.

The attributes of the Creator do not resemble the attributes of the created, because His attributes are without a beginning or an end. He is not limited by time or space; He is their Creator and all that exist in them including light, darkness, cold, heat, nature, atoms, colour, good and evil. Our imaginations are limited, so we cannot imagine Him. That is why Muslims say: "God is different from whatever you imagine in your mind."

When Muslims say that God is "one," they don't mean "one" as in a number; they mean that he does not have a partner, equal, rival or part. Idol worshippers believe God has a partner or a counterpart. This cannot be true because if one wants one thing and the other something else, then the one that did not get what he wanted cannot be God since he was defeated.

As for those who believe that God has parts, such as the Christians who believe in the trinity, they must also be wrong, because parts need each other to form a united whole, and whatever needs cannot be God. In addition, one of the obvious proofs of the Creator's existence is the existence of this universe. Whenever we see something composed from parts, we say: "someone has put it there." For example, when you see a car, you know that this car has a beginning; someone put it where it is now. If this is true for a simple car, then what about the entire universe? If one accepts this argument, then one must also accept that God is free of the attributes that makes one say "someone must have put it there", such as weight, volume, length, width, shapes, limits, boundaries, composition, physical movement, physical distance and physical direction. In other words, you must accept that God does not resemble His creation. This is what Muslims mean when they say, "He has no equal," i.e. nothing resembles Him.

Muslims believe that God is attributed with perfect and limitless life, sight, hearing, speech and knowing, because death, blindness, deafness, dumbness, and ignorance are weaknesses. However, His life, sight, hearing, speech and knowing do not resemble ours; the words are the

same, but the meanings are completely different. For example, God's attributes have nothing to do with instruments, such as a body, a soul, an eye, an ear, a mouth, a language or a brain. Rather, they are perfect attributes of God that have no beginning, no end, no sequence and do not change.

In addition to the above, it is clear that God specifies the things that exist and their characteristics, and that He brings them into existence. We must conclude then, that He is attributed with will and power. His attributes of will and power do not have a beginning or an end and they do not change, as is true for all God's attributes. In the above, we have mentioned some of what Muslims must know and believe in regarding the Creator. However, God's attributes are not limited, because God cannot be limited, bounded or deficient in any way.

2. "Where" is Allah? Does Allah Most High have a direction?

Where is Allah?

Q: How should a Muslim respond to where Allah SWT is as this is great Aqi'dah confusion between the Ummah?

Answer:

In the Name of Allah, Most Compassionate, Most Merciful,

The belief (arabic: *aqidah*) one must have regarding his Lord and Creator is that Allah Almighty is one, there is nothing like Him, there is nothing that can overwhelm Him, there is no god besides Him and He is Eternal without a beginning and enduring without end. He will neither perish nor come to an end and nothing happens except what He wills. No imagination can conceive of Him and no understanding can comprehend Him. He is different from any created being.

Allah Most High says about Himself:

"There is nothing whatever unto like Him" (Surah al-Shura, 11).

And He says in Surah al-Ikhlās:

"And there is none like unto Him" (112: 4).

Due to the above and other texts of the Qur'an and Sunnah, one of the major beliefs a Muslim must have regarding Allah is that there is **no creation that is similar to Him**. If Allah is regarded to be similar or resemble or have any qualities of His creation, then that would constitute disbelief (Kufr).

Imam Abu Hamid al-Ghazali (Allah have mercy on him) states:

"Whoever thinks that Allah has a body made of organs, then he is an idol-worshipper...Whosoever worships a body is regarded a disbeliever by the consensus of all the scholars, the early scholars (salaf) and the late (muta'akhirun)" (Iljam al-Anam an Ilm al-Kalam, 6-8).

Imam al-Tahawi (Allah have mercy on him) states in his famous al-Aqida al-Tahawiyya:

“He (Allah) is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by six directions as all created things are” (P. 9).

Imam al-Nasafi (Allah have mercy on him) states:

“He (Allah) is not a body (jism), nor an atom (jawhar), nor is He something formed (musawwar), nor a thing limited (mahdud), nor a thing numbered (ma’dud), nor a thing portioned or divided, nor a thing compounded (mutarakkab), nor does He come to end in Himself. He is not described by quiddity (al-ma’hiya), or by quality (al-kayfiyya), nor is He placed in space (al-makan), and time (al-zaman) does not affect Him. Nothing resembles Him, that is to say, nothing is like Him” (See: Sa’d al-Din al-Taftazani & Najm al-Din al-Nasafi, Sharh al-Aqa’id al-Nasafiyya, 92-97).








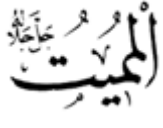


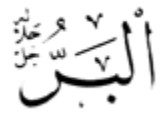

And Allah knows best











3. What does Asma ul Husna mean? (Define)





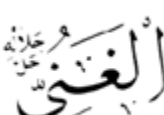







AL-ASMA-UL-HUSNA (THE BEAUTIFUL NAMES OF ALLAH)















The most beautiful names belong to God, so call on Him thereby. (7:180)
Those who believe, and whose hearts find satisfaction in the remembrance of GOD, for without doubt in the remembrance of God do hearts find satisfaction. (13:28)













الله	Allah	The God. The only one Almighty. He alone is worthy of worship.	المُبْدِي	Al-Mubdi	The Originator. He who creates all creatures initially without matter or model.
الْعَدْلُ	Al-Adl	The Just. He who is Equitable.	المُغْنِي	Al-Mughni	The Enricher. The Sufficer.
الْآخِرُ	Al-Aakhir	The Last.	الْمُهَيِّمِ	Al-Muhaymin	The Guardian. He who watches over and protects all things. (Helper in Peril)
الْعَفْوُ	Al-Afu	The Pardoner. He who pardons all who sincerely repents.	الْمُحْصِي	Al-Muhsi	The Appraiser. He who knows the number of every single thing in existence, even to infinity.
الْعَلِيمُ	Al-Alim	The Knower of All. He who has full knowledge of all things.	الْمُعِيدُ	Al-Mu'id	The Restorer. He who recreates His creatures after He has annihilated them.
الْأَحَدُ	Al-Ahad	The One. The only one.	الْمُعِزُّ	Al-Mu'izz	The Bestower of Honors. He who confers honor and dignity.
الْأَوَّلُ	Al-Awwal	The First.	الْمُجِيبُ	Al-Mujib	The Responder to Prayer. He who grants the wishes who appeals to him.
الْعَزِيزُ	Al-Aziz	The Mighty & Strong.	الْمُقِيتُ	Al-Muqit	The Nourisher. He who gives every creature it's sustenance.

	Al-Azeem	The Magnificent. The Most High. He who is Most Splendid.		Al-Muqaddim	The Expediter. He who brings forward whatever He wills (Forewarner).
	Al-Badi	The Incomparable. He who is without model or match, and who brings into being worlds of amazing wonder.		Al-Muqsit	The Equitable One. He who does everything with proper balance and harmony.
	Al-Ba'ith	The Resurrector. He who brings the dead to life, and raises them from their tombs.		Al-Muqtadir	The Creator of All Power. He who disposes at His will even of the strongest and mightiest of His creatures.
	Al-Baqi	The Everlasting One. Eternal (in the future).		Al-Mumit	The Taker of Life. He who creates the death of a living creature.
	Al-Bari	The Maker of Order (Skilled Worker). O Evolver who created all things so that each whole and its parts are in perfect conformity and harmony.		Al-Muntaqim	The Avenger. He who justly inflicts upon wrongdoers the punishment they deserve.
	Al-Barr	Source of all Goodness. He who treats His servants tolerantly and		Al-Musawwir	The Shaper of Beauty. He who designs all things, giving each its

		whose goodness and kindness are very great indeed.			particular form and character (Sculptor).
	Al-Basir	The All-Seeing. To those who invoke this Name one hundred times between the obligatory and customary prayers in Friday congregation, Allah grants esteem in the eyes of others.		Al-Muta'ali	The Supreme One. He is exalted in every respect, far beyond anything the mind could possibly attribute to His creatures.
	Al-Basit	The Reliever (Uncloser). He who releases, letting things expand.		Al-Mutakabbir	The Majestic. He who demonstrates His greatness in all things and in all ways.
	Al-Batin	The Hidden One. He who is hidden, concealed.		Al-Mudhill	The Humiliator. He who degrades and abases.
	Al-Dhar	The Distresser The Creator of the Harmful. He who creates things that cause pain and injury.		An-Nafi	The Creator of Good. He who creates things that yields advantages and benefit.
	Al-Fattah	The Opener. He who opens the solution to all problems and makes		An-Nur	The Light. He who gives light to all the worlds, who illuminates the

		things easy.			faces, minds and hearts of His servants.
	Al-Ghaffar	The Forgiving. He who is always ready to forgive.		Al-Qabidh	The Constrictor. He who constricts and restricts.
	Al-Ghafur	The Forgiver and Hides Faults.		Al-Qadir	The All Powerful. He who is Able to do what He wills as He wills (Providence).
	Al-Ghani	The Rich one. He who is infinitely rich and completely Independent.		Al-Qahhar	The Subduer. He who dominates all things, and prevails upon them to do whatever He wills (Dominant).
	Al-Hadi	The Guide. He who provides guidance.		Al-Qawi	The Most Strong. The Possessor of All Strength.
	Al-Hafiz	The Preserver. He who guards all creatures in every detail.		Al-Qayyum	The Self-Existing One. He who maintains the heavens, the earth, and everything that exists.
	Al-Hayy	The Ever Living One. The living who knows all things and whose strength is sufficient for everything.		Al-Quddus	The Pure One. He who is free from all errors.

	Al-Hakim	The Perfectly Wise. He whose every command and action is pure wisdom.		Ar-Rafi'	The Exalter. He who raises up.
	Al-Hakam	The Judge. He who judges and makes right prevails.		Ar-Raheem	The All Compassionate. He who acts with extreme kindness.
	Al-'Ali	The Highest. The Exalted.		Ar-Rahman	The All Merciful. He who wills goodness and mercy for all His creatures.
	Al-Halim	The Forbearing. He who is Most Clement.		Ar-Raqib	The Watchful One.
	Al-Hamid	The Praisedworthy. All praise belongs to Him, and who alone do the tongues of all creation laud.		Ar-Rashid	The Righteous Teacher. He who moves all things in accordance with His eternal plan, bringing them without error and with order and wisdom to their ultimate destiny (Unerring).
	Al-Haqq	The Truth. He who's being endures unchangingly.		Ar-Ra'uf	The Kind. He who is very compassionate (Indulgent).
	Al-Hasib	The Accounter. He who knows every details.		Ar-Razzaq	The Sustainer. He who provides all things useful to His creatures.

	Al-Jabbar	The Compelling. He who repairs all broken thing, and completes that which is incomplete.		As-Sabur	The Patient One. He who is characterized by infinite patience.
	Al-Jaleel	The Glorious. He who is Lord of Majesty and Grandeur.		As-Salaam	The Source of Peace. He who frees His servants from all danger.
	Al-Jaame	The Gatherer. He who brings together what He wills, when He wills, where He wills.		As-Samad	The Eternal. He who is the only recourse for the ending of need and the removal of affliction.
	Al-Kabir	The Greatest. He who supremely great.		As-Sami	The Hearer of All. Allah takes care of all the needs of those who invoke this glorious Name one hundred times.
	Al-Karim	The Generous. He whose generosity is most abundant.		Ash-Shahid	The Witness. He who is present everywhere and observes all things.
	Al-Khabir	The All Aware. He who has the knowledge of inner & most secret aspects of all things.		Ash-Shakur	The Rewarder of Thankfulness. He who gratefully rewards good deeds (Appreciator).

الْخَافِضُ	Al-Khafid	The Abaser. He who brings down, diminishes.	التَّوَّابُ	At-Tawwab	The Acceptor to Repentance. He who is ever ready to accept repentance and to forgive sins (Relenting).
الْخَالِقُ	Al-Khaliq	The Creator. He who brings from non-being into being, creating all things in such a way that He determines their existence and the conditions and events they are to experience.	الْوَكِيلُ	Al-Vakil	The Trustee / Guardian. He who manages the affairs of those who duly commit them to His charge, and who looks after them better than they could themselves.
اللطيف	Al-Latif	The Subtle One. He who knows the minutest subtleties of all things.	الولي	Al-Vali	The Protecting Friend. He who is a nearest friend to His good servants.
المجيد	Al-Majid	The Majestic One. He whose glory is most great and most high.	الوهاب	Al-Wahhab	The Giver of All. He who constantly bestows blessings of every kind.
المجد	Al-Ma'jid	The Glorious. He, whose dignity and glory are most great, and whose generosity and munificence are bountiful.	الواحد	Al-Wahid	The Unique. He who is Single, absolutely without partner or equal in His Essence, Attributes, Actions, Names and Decrees.

الْمَلِكُ مَلِكًا	Al-Malik	The Absolute Ruler. The Ruler of the entire universe (King of Kings).	الْوَجِدُ وَجِدًا	Al-Wajid	The Finder. He who finds what He wishes when He wishes (Perceiving).
الْمَلِكُ مَلِكًا	Malik-ul-Mulk	The Owner of All. The King of the Kingdom.	الْوَدُودُ وَدُودًا	Al-Wadud	The Loving One. He who loves His good servants, and bestows his compassion upon them.
الْمَنَاعُ مَنَاعًا	Al-Mani'	The Preventer of Harm. The Withholder.	الْوَالِي وَالِيًا	Al-Wali	The Governor. The Protecting Friend. He who administers this vast universe and all its passing phenomena.
الْمُؤْمِنُ مُؤْمِنًا	Al-Momin	The Inspirer of Faith. He who awakes the light of faith in our hearts.	الْوَالِي وَالِيًا	Al-Wasi'	The All Comprehending. He who has limitless capacity and abundance.
الْمُتِينُ مُتِينًا	Al-Mateen	The Firm. He who is very steadfast.	الْوَارِثُ وَارِثًا	Al-Warith	The Inheritor of All. He who is the Real Owner of all riches.
الْمُحْيِي مُحْيِيًا	Al-Muhyi	The Giver of Life. He who confers life, gives vitality, revives.	الظَّاهِرُ ظَاهِرًا	Az-Zahir	The Manifest One. He who is Evident.
الْمُؤَخِّرُ مُؤَخِّرًا	Al-Mu'akhkhir	The Delayer. He who sets back or delays whatever He wills.	الْجَلِيلُ وَالْإِكْرَامُ جَلِيلًا وَإِكْرَامًا	Zal-Jalali-Wal-Ikram	The Lord of Majesty and Bounty. He who possesses both greatness and gracious magnanimity.

4. What is meant by 'Literalism in God's Attributes'? Are such people Muslim who ascribe a body to Allah?

Literalism and Attributes of ALLAH

By Shaykh Nuh Ha Mim Keller

I received a letter in Jordan not too long ago from a British Muslim, asking me questions about modern calls to replace traditional Islam with an ostensible "return to the way of the Salaf, or 'early Muslims.'" When I answered one of these questions, I realized that many other people might be wondering the same thing, and thought that presenting the question to you tonight in a wider forum might be of greater benefit to the British Muslim and non-Muslim audience.

The letter asked me:

Are the Hanbali Mujtahid Imams al-Dhahiri and Ibn Hazm considered Ahl al-Sunna? And was Imam Ahmad ibn Hanbal an anthropomorphist—meaning someone who ascribed human attributes to Allah? Can you provide me examples of the sayings of Imam Ahmad that show he did not have anthropomorphic 'Aqida?

The questions proved to be related in ways unsuspected by their author. What unites them is literalism as an interpretive principle, which is the subject of my talk tonight. We will look at it first in respect to ijtiḥād, meaning the 'qualified deduction of Islamic legal rulings from the Koran and ḥadīth.' But we will look at literalism also, and most carefully, from the point of view of 'aqida or Islamic belief, in understanding the Koranic verses and prophetic ḥadīths that are called mutashābihat or 'unclear in meaning'—such as the verse in Surat al-Fath that says,

"Allah's hand is above their hands" (Koran 48:10)

—termed 'unclear in meaning,' mutashābih, because linguistically hand can bear multiple interpretations, and its ostensive sense seems to imply 'belief in a God with human attributes,' that is, anthropomorphism, an understanding categorically rejected by the Koranic verse in Surat al-Shura,

"There is nothing whatsoever like unto Him" (Koran 42:11).

We shall see that literalism was a school of thought in Islamic jurisprudence, though not considered a very strong one by traditional scholars. But in tenets of faith, and particularly in interpreting the relation of the mutashābihat to the attributes of Allah, literalism has never been accepted as an Islamic school of thought, neither among the Salaf or 'early Muslims,' nor those who came later.

In answer to the first question, "Are the Hanbali Mujtahid Imams al-Dhahiri and Ibn Hazm considered Ahl al-Sunna?" Dawud ibn 'Ali al-Dhahiri of Isfahan, who died 270 years after the Hijra, and Abu Muhammad ibn Hazm, who died 456 years after the Hijra, were not followers of Ahmad ibn Hanbal but Dhahiris or 'literalists' in jurisprudence. Whether Dawud al-Dhahiri was a mujtahid—meaning qualified to issue expert Islamic legal opinion—has been disagreed upon by Muslim scholars, not only for reasons we will discuss, but also because little that he wrote has come down to us.

As for Ibn Hazm, traditional Islamic scholars have not accepted his claims to be a mujtahid, the first qualification of which is to have comprehensive knowledge of the Koran and ḥadīth. Scholars

point to his many substantive mistakes in hadith knowledge, and adduce, for example, that if someone doesn't even know, as Ibn Hazm did not, about the existence of the Sunan of al-Tirmidhi, who died nearly a hundred and fifty years before Ibn Hazm did, it is not clear how he can be considered a mujtahid. But aside from their qualifications, what interests us tonight is their Dhahirism or 'textual literalism' as an interpretive method.

What the Dhahiris are most famous for is their denial of all qiyas or analogy. It is recorded, for example, that Dawud held that the Koranic prohibition of saying "Uff" in disgust to one's parents did not prove that it was wrong to beat them, since the literal content of the verse only concerned saying "Uff," and no analogy could be drawn from this about anything else. Similarly, Ibn Hazm seems to have believed the prohibition in hadith of urinating into a pool of water did not show that there is anything wrong with defecating in it. These are two examples of denials of what is called in Arabic a qiyas jaliyy meaning an a fortiori analogy.

Denying the validity of the a fortiori analogy is so counterintuitive, that Imam al-Juwayni, who died 478 years after the Hijra, has said:

The position adopted by the most exacting of scholars is that those who deny analogy are not considered scholars of the Umma or conveyers of the Shari'a, because they oppose out of mere obstinacy and exchange calumnies about things established by an overwhelming preponderance of the evidence, conveyed by whole groups from whole groups back to their prophetic origin (tawatur).

For most of the Shari'a proceeds from ijihad, and the unequivocal statements from the Koran and hadith do not deal [n: in specific particulars by name] with even a tenth of the Shari'a [n: as most of Islamic life is covered by general principles given by Allah to guide Muslims in every culture and time], so they [the literalists] are not considered of the learned" (al-Dhahabi, Siyar a'lam al-nubala' [Beirut: Mu'assasa al-Risala, 1401/1984], 13.105).

From Juwayni's remark that "the unequivocal statements from the Koran and hadith do not deal with even a tenth of the Shari'a," we can understand a main impetus of Dhahiri thought by which it differed from the four schools of Sunni jurisprudence; namely, that it radically truncated the range and relevance of the Shari'a to nothing more than those rulings established by the literal wording (dhahir) of hadiths or verses. And this is perhaps one reason today for renewed interest in the long-dead school, namely, that it frees people from having to learn and follow the large part of the Shari'a deduced from the general and comprehensive ethos of the Koran and sunna.

But secondly, if one reflects for a moment on the fiqh questions we hear urged today by youthful reformers in our mosques, it is plain that a great many of what are termed "Salafi ijtihads" are not salafi (early Muslim) at all, but mere Dhahiri or literalist interpretations of hadiths. To their credit, the movement we are speaking of has revived interest in hadith among Islamic scholars across the board. But it has also given rise to a bid'a or 'reprehensible innovation'; namely, that the emphasis on hadith and its ancillary disciplines to the exclusion of other Islamic sciences equally necessary to understanding the revelation, such as fiqh methodology, or the conditioning of hadith by general principles expressed in the Koran, has created a false dichotomy in many Muslims' minds of either fiqh or hadith, where what is needed is fiqh or 'understanding' of hadith.

For example, a young man, after leading us at salat al-fajr prayer in Chicago a few months ago, told a latecomer to the first rak'a (who had been finishing his sunna prayer when the iqama (call to commence) was made): "If the prescribed prayer begins, you don't finish the sunna, but quit and join the group. Don't listen to Abu Hanifa, or Malik, or Shafi'i; the hadith is clear: La salata ba'da al-iqama illa al-maktuba 'There is no prayer after the iqama except the prescribed one.'"

Now, the dhahir or 'literal meaning' of the hadith was as he said, but the Imams of Shari'a have not understood it this way for the very good reason that Allah says in Surat Muhammad of the

Koran, "And do not nullify your works" (Koran 47:33), and to simply quit an act of worship—namely, the sunna rak'as before fajr—is precisely to nullify one of one's works.

Scholars rather understand the hadith to mean that one may not begin a sunna (or other nafila) prayer after the call to commence (iqama) is given. And this is very usual in human language: to use a general expression, in this case, "There is no prayer" to mean a specific part or aspect of it; namely, "There is no initiating a prayer." Consider how the Koran says, "Ask the village we were in, and the caravan that we came with" (Koran 12:82), where the dhahir or literal meaning of village and caravan; namely, the assemblage of stone huts and the string of pack animals, are not things that can be asked—but rather a specific aspect or part of them is intended; that is, the people of the village and the people of the caravan, or rather, just some of them. There are many similar expressions in every language, "Put the tea on the stove," for example, not meaning to heap the dried leaves on the stove, but rather to put them in a pot, add water, and light the stove, and so on. It is all the more surprising that anyone, Dhahiri or otherwise, could have ever imagined that Arabic, with its incomparable richness in figures of speech, could be so impoverished as to lack this basic expressive faculty.

In reference to modern re-formers of Islam, such literalism necessarily forces itself upon someone trained in hadith alone, as most of them are, when they try to deduce Shari'a rulings without mastery of the interpretive tools needed to meet the challenges that face the mujtahid, for example, in joining between a number of hadiths on a particular question that seem to conflict, or the many other intellectual problems involved in doing ijthihad. This has made some contemporary Muslims seriously believe that it is a matter of either following "the Koran and sunna," or one of the schools of the mujtahid Imams.

This idea has only gained credibility today because so few Muslims understand what ijthihad is or how it is done. I believe this can be cured by familiarizing Muslims with concrete examples of how mujtahid Imams have derived particular Shari'a rulings from the Koran and hadith. Such examples would first show the breadth of their hadith knowledge—Muhammad ibn 'Ubayd Allah ibn al-Munadi, for example, who died in 272 years after the Hijra, heard Ahmad ibn Hanbal say that having memorized three hundred thousand hadiths was not enough to be a mujtahid—and second, would show the mujtahids' mastery of the deductive principles that enabled them to join between all the primary texts.

Until this is done, the advocates of this movement will probably continue to follow the ijthihad of non-mujtahids (the sheikhs who inspire their confidence), under the catch phrase "Koran and sunna" just as if the real mujtahids were unfamiliar with these. The followers perhaps cannot be blamed, since "for someone who has never travelled, his mother is the only cook." But I do blame the sheikhs who, whatever their motivations, write and speak as if they were the only cooks.

Finally, if the shortcomings of Dhahiri interpretation is plain enough in fiqh, in 'aqida, it can amount to outright kufr, as when someone reads the Koranic verse,

"Today We forget you as you have forgotten this day of yours" (Koran 45:34),

and affirms that Allah forgets, which is an imperfection, and not permissible to affirm of Allah. Of this sort of literalism, Dawud al-Dhahiri and Ibn Hazm were innocent, for this is anthropomorphism, meaning to believe Allah has human attributes, and as such is beyond the pale of Islam.

Regarding the second question that I received in my letter, of whether Imam Ahmad ibn Hanbal was an anthropomorphist, this is something that has been asked since early times, particularly since someone forged an anthropomorphic tract called Kitab al-sunna [The book of the sunna] and put the name of Imam Ahmad ibn Hanbal's son Abdullah on it. It was published in two volumes in Dammam, Saudi Arabia, by Ibn al-Qayyim Publishing House, in 1986.

I looked this book over with our teacher in hadith, Sheikh Shu'ayb al-Arna'ut, who had examined it one day, and said that at least 50 percent of the hadiths in it are weak or outright forgeries. He was dismayed how Muhammad al-Qahtani, the editor and commentator, could have been given a Ph.d. in Islamic faith ('aqida) from Umm al-Qura University in Mecca for readying for publication a work as sadly wanting in authenticity as this.

Ostensibly a "hadith" work, it contains some of the most **hard-core** anthropomorphism found anywhere, such as the hadith on page 301 of the first volume that "when He Most Blessed and Exalted sits on the Kursi, a squeak is heard like the squeak of a new leather saddle"; or on page 294 of the same volume: "Allah wrote the Torah for Moses with His hand while leaning back on a rock, on tablets of pearl, and the screech of the quill could be heard. There was no veil between Him and him," or the hadith on page 510 of the second volume: "The angels were created from the light of His two elbows and chest," and so on.

The work also puts lies in the mouths of major Hanbali scholars and others, such as Kharija [ibn Mus'ab al-Sarakhsi], who died 168 after the Hijra, and who on page 106 of volume one is quoted about *istiwa'* (sometimes translated as being 'established' on the Throne), "Does *istiwa'* mean anything except sitting?"—with a chain of transmission containing a liar (*kadhdhab*), an unidentifiable (*majhul*), plus the text, with its contradiction (*mukhalafa*) of Islamic faith ('aqida). Or consider the no less than forty-nine pages of vilifications of Abu Hanifa and his school that it mendaciously ascribes to major Imams, such as relating on page 180 of the first volume that Ishaq ibn Mansur al-Kusaj, who died 251 years after the Hijra said, "I asked Ahmad Ibn Hanbal, 'Is a man rewarded by Allah for loathing Abu Hanifa and his colleagues?' and he said, 'Yes, by Allah.'"

To ascribe things so fatuous to a man of godfearingness (*taqwa*) like Ahmad, whose respect for other scholars is well attested to by chains of transmission that are rigorously authenticated (*sahih*), is one of the things by which this counterfeit work overreaches itself, and ends in cancelling any credibility that the name on it may have been intended to give it.

The ascription of this book to Ahmad ibn Hanbal's son 'Abdullah fails from a hadith point of view, since there are two unidentifiable (*majhul*) transmitters in the chain of ascription whose names are given as Muhammad ibn al-Hasan al-Simsar and Muhammad ibn Ibrahim al-Harawi, of whom no other trace exists anywhere, a fact that the editor and commentator, Muhammad al-Qahtani, on page 105 of the first volume tries to sweep under the rug by saying that the work was quoted by Ibn Taymiya and Ibn Qayyim al-Jawziyya.

But the fact that such a work even exists may give one an idea of the kinds of things that have been circulated about Ahmad after his death, and the total lack of scrupulousness among a handful of anthropomorphists who tried literally everything to spread their innovations.

Another work with its share of anthropomorphisms and forgeries is Ibn al-Qayyim al-Jawziyya's *Ijtima' al-juyush al-Islamiyya* [The meeting of the Islamic armies], published by 'Awwad al-Mu'tiq in Riyadh, Saudi Arabia, in 1988, which on page 330 mentions as a hadith of the Prophet (Allah bless him and give him peace), the words "Honor the cow, for it has not lifted its head to the sky since the [golden] calf was worshipped, out of shame (*haya'*) before Allah Mighty and Majestic," a *mawdu'* hadith forgery apparently intended to encourage Muslims to believe that Allah is physically above the cow in the sky.

On page 97 of the same work, Ibn al-Qayyim also mentions the hadith of Bukhari, warning of the Antichrist (*al-Masih al-Dajjal*), who in the Last Days will come forth and claim to be God; of which the Prophet (Allah bless him and give him peace) said,

"Allah has sent no prophet except that he warned his people of the One Eyed Liar, and that he is one-eyed—and that your Lord is not one-eyed—and that he shall have unbeliever (kafir) written between his two eyes" (Sahih al-Bukhari, 8.172).

Ibn al-Qayyim comments,

"The Prophet (Allah bless him and give him peace) negated the attribute of one-eyedness [of Allah], which is proof that Allah Most High literally has two eyes."

Now, any primer on logical fallacies could have told Ibn al-Qayyim that the negation of a quality does not entail the affirmation of its contrary, an example of the "Black and White Fallacy" (for example, "If it is not white, it is therefore black," "If you are not my friend, you must be my enemy," and so on), though what he attempts to prove here does show the kind of anthropomorphism he is trying to promote. Forged chains of hadith transmission in Ibn al-Qayyim's *Ijtima' al-juyush al-Islamiyya* are the subject of a forthcoming work by a Jordanian scholar, In Sha' Allah, which those interested may read.

For all of these reasons, the utmost care must be used in ascribing tenets of faith to Ahmad ibn Hanbal or other Imams, especially when made by anthropomorphists whose concern is to create credibility for the ideas we are talking about. Many would-be revivers of these ideas today have been misled by their uncritical acceptance of the statements and chains of ascription found in the books of Ibn Taymiya and Ibn al-Qayyim, which they cite in print and rely on, and from whence they get the idea that these were the positions of the early Muslims and prophetic Companions or Sahaba.

Umbrage has unfortunately been taken at the biographies I appended to my translation *Reliance of the Traveller* about Ibn Taymiya and Ibn al-Qayyim, which detail the gulf between Ibn Taymiya's innovations and the 'aqida of the early Muslims, though anyone interested can read about it in any number of other books, one of the best of which has been published in Cairo in 1970 by Dar al-Nahda al-'Arabiyya, and is called *Ibn Taymiya laysa salafiyyan* [Ibn Taymiya is not an early Muslim], by the Azhar professor of Islamic faith ('aqida) Mansur Muhammad 'Uways, which focuses primarily on tenets of belief. Another was written by a scholar who lived shortly after Ibn al-Qayyim in the same city, Taqi al-Din Abu Bakr al-Hisni, author of the famous Shafi'i fiqh manual *Kifaya al-akhyar* [The sufficiency of the pious], whose book on Ibn Taymiya is called *Daf' shubah man shabbaha wa tamarrada wa nasaba dhalika ila al-sayyid al-jalil al-Imam Ahmad* [Rebuttal of the insinuations of him who makes anthropomorphisms and rebels, and ascribes that to the noble master Imam Ahmad], published in Cairo in 1931 by Dar Ihya' al-Kutub al-'Arabiyya.

Whoever reads these and similar works with an open mind cannot fail to notice the hoax that has been perpetrated by moneyed quarters in our times, of equating the tenets of a small band of anthropomorphists to the Islamic belief ('aqida) of Imam Ahmad and other scholars of the early Muslims (al-salaf).

The real ('aqida) of Imam Ahmad was very simple, and consisted, mainly of tafwid, that is, to consign to Allah the meaning of the mutashabihat or 'unapparent meanings' of the Koran and hadith, accepting their words as they have come without saying or claiming to know how they are meant. His position is close to that of a number of other early scholars, who would not even countenance changing the Koranic order of the words or substituting words imagined to be synonyms. For them, the verse in Sura Taha,

"The All-merciful is 'established' (istawa) upon the Throne" (Koran 20:5)

does not enable one to say that "Allah is 'established' upon Throne," or that "The All-merciful is upon the Throne" or anything else besides "The All-merciful is 'established' (istawa) upon the

Throne." Full stop. Their position is exemplified by Sufyan ibn 'Uyayna, who died 98 years after the Hijra, and who said, "The interpretation (tafsir) of everything with which Allah has described Himself in His book is to recite it and remain silent about it." It also resembles the position of Imam Shafi'i, who simply said:

"I believe in what has come from Allah as it was intended by Allah, and I believe in what has come from the Messenger of Allah (Allah bless him and give him peace) as it was intended by the Messenger of Allah."

It should be appreciated how far this school of tafwid or 'consigning the knowledge of what is meant to Allah' is from understanding the mutashabihat or 'unapparent in meaning,' scriptural expressions about Allah as though they were meant literally ('ala al-dhahir). The Hanbali Imam Ahmad ibn Muhammad al-Khallal, who died in Hijra year 311, and who took his fiqh from Imam Ahmad's students, relates in his book al-Sunna through his chain of narrators from Hanbal ibn Ishaq al-Shaybani, the son of the brother of Ahmad ibn Hanbal's father, that Imam Ahmad was asked about the hadiths mentioning "Allah's descending," "seeing Allah," and "placing His foot on hell"; and the like, and Ahmad replied:

"We believe in them and consider them true, without 'how' and without 'meaning' (bi la kayfa wa la ma'na)."

And he said, when they asked him about Allah's istiwa' [translated above as established]:

"He is 'established' upon the Throne (istawa 'ala al-'Arsh) however He wills and as He wills, without any limit or any description that be made by any describer (Daf' shubah al-tashbih, 28).

This demonstrates how far Imam Ahmad was from anthropomorphism, though a third example is even more explicit. The Imam and hadith master (hafiz) al-Bayhaqi relates in his Manaqib al-Imam Ahmad [The memorable actions of Imam Ahmad], through his chain of narrators that:

Ahmad condemned those who said Allah was a "body," saying,

"The names of things are taken from the Shari'a and the Arabic language. The language's possessors have used this word [body] for something that has height, breadth, thickness, construction, form, and composition, while Allah Most High is beyond all of that, and may not be termed a "body" because of being beyond any meaning of embodiedness. This has not been conveyed by the Shari'a, and so is rebutted" (al-Barahin al-sati'a, 164).

These examples provide an accurate idea of Ahmad's 'Aqida, as conveyed to us by the hadith masters (huffaz) of the Umma, who have distinguished the true reports from the spurious attributions of the anthropomorphists' opinions to their Imam, both early and late. But it is perhaps even more instructive, in view of the recrudescence of these ideas today, to look at an earlier work against Hanbali anthropomorphists about this bid'a, for the light this literature sheds upon the science of textual interpretation, and I will conclude my talk tonight to it.

As you may know, the true architect of the Hanbali madhhab was not actually Imam Ahmad, who did not like to see any of his positions written down, but rather these were conveyed orally by various students at different times, one reason there are often a number of different narratives from him on legal questions. It is probably no exaggeration to say that the real founder of the Hanbali madhhab was the Imam and hadith master (hafiz) 'Abd al-Rahman ibn al-Jawzi, who died 597 years after the Hijra, and who recorded all the narratives from Imam Ahmad, distinguished the well-authenticated from the poorly-authenticated, and organized them into a coherent body of fiqh jurisprudence. Ibn al-Jawzi—who is not to be confused with Ibn al-Qayyim al-Jawziyya—took the question of people associating anthropomorphism with Hanbalism so seriously that he wrote

a book, *Daf' shubah al-tashbih bi akaff al-tanzih* [Rebuttal of the insinuations of anthropomorphism at the hands of transcendence], refuting this heresy and exonerating his Imam of any association with it.

One of the most significant points he makes in this work is the principle that al-Idafatu la tufidu al-sifa, meaning that an ascriptive construction, called in Arabic an idafa, 'the x of the y' or in other words, 'y's x' does not establish that 'x is an attribute of y.' This is important because the anthropomorphists of his day, as well as Ibn Taymiyya in the seventh century after the Hijra, used many ascriptive constructions (idafa) that appear in hadiths and Koranic verses as proof that Allah had "attributes" that bolstered their conceptions of Him.

To clarify with examples, you are doubtless familiar with the Koranic verse in Surat al-Fath of the Sahaba swearing a fealty pact (bay'a) to the Prophet (Allah bless him and give him peace), that says,

"Allah's hand is above their hands" (Koran 48:10).

Here, with the words yad Allahi 'the hand of Allah,' Ibn al-Jawzi's principle means that we are not entitled to affirm, on the basis of the Arabic wording alone, that "Allah has a hand" as an attribute (sifa) of His entity. It could be that this Arabic expression is simply meant to emphasize the tremendousness of the offense of breaking this pact, as some scholars state, for the Prophet (Allah bless him and give him peace) placed his hand on top of the Sahaba's, and the wording could be a figure of speech emphasizing Allah's backing of this action; and classical Arabic abounds in such figures of speech. The Prophet himself (Allah bless him and give him peace) used hand as a figure of speech in the rigorously authenticated (sahih) hadith,

'Al-Muslimu man salima l-Muslimuna min lisanihi wa yadih '

"The Muslim is he who the Muslims are safe from his tongue and his hand," where hand means anything within his power to do to them, whether with his hand, his foot, or by any other means. As Imam al-Ghazali says of the word hand:

One should realize that hand may mean two different things. The first is the primary lexical sense; namely, the bodily member composed of flesh, bone, and nervous tissue. Now, flesh, bone, and nervous tissue make up a specific body with specific attributes; meaning, by body, something of an amount (with height, width, depth) that prevents anything else from occupying wherever it is, until it is moved from that place.

Or [secondly] the word may be used figuratively, in another sense with no relation to that of a body at all: as when one says, "The city is in the leader's hands," the meaning of which is well understood, even if the leader's hands are missing, for example.

(al-Ghazali, *Ijma' al-'awam 'an 'ilm al-kalam* [Beirut: Dar al-Kitab al-'Arabi, 1406/1985], 55).

We have already mentioned the school of thought of Ahmad ibn Hanbal, Shafi'i, and other early Muslims of understanding the mutashabihat or 'unapparent in meaning,' scriptural expressions about Allah by tafwid or 'consigning the knowledge of what is meant to Allah.' But secondly, we have seen from the example of the hand, that because of the figurative richness the Arabic language, and also to protect against the danger of anthropomorphism, many Muslim scholars were able to explain certain of the mutashabihat or 'unapparent in meaning' expressions in Koranic verses and hadiths by ta'wil, or 'figuratively.'

This naturally drew the criticism of neo-Hanbalis, at their forefront Ibn Taymiya and Ibn al-Qayyim, as it still does of today's "reformers" of Islam, who echo these two's arguments that

figurative interpretation (ta'wil) was a reprehensible departure (bid'a) by Ash'aris and others from the way of the early Muslims (salaf); and who call for a "return to the sunna," that is, to anthropomorphic literalism.

Now, the obvious question in the face of such "reforms" is whether literalism is really identical with pristine Islamic faith ('aqida). Or rather did figurative interpretation (ta'wil) exist among the salaf? We will answer this question with actual examples of mutashabihat or 'unapparent in meaning' Koranic verses and hadiths, and examine how the earliest scholars interpreted them:

1. Forgetting.

We have mentioned above the Koranic verse,

"Today We forget you as you have forgotten this day of yours" (Koran 45:34),

which the early Muslims used to interpret figuratively, as reported by a scholar who was himself an early Muslim (salafi) and indeed, the sheikh of the early Muslims in Koranic exegesis, the hadith master (hafiz) Ibn Jarir al-Tabari who died 310 years after the Hijra, and who explains the above verse as meaning:

"'This day, Resurrection Day, We shall forget them,' so as to say, 'We shall abandon them to their punishment.'"

Now, this is precisely ta'wil, or interpretation in other than the verse's ostensive sense. Al-Tabari ascribes this interpretation, through his chains of transmission, to the Companion (Sahabi) Ibn 'Abbas (Allah be well pleased with him) as well as to Mujahid, Ibn 'Abbas's main student in Koranic exegesis (Jami' al-bayan, 8.202).

2. Hands.

In the verse,

"And the sky We built with hands; verily We outspread [it]" (Koran 51:47),

al-Tabari ascribes the figurative explanation (ta'wil) of with hands as meaning "with power (bi quwwa)" through five chains of transmission to Ibn 'Abbas, who died 68 years after the Hijra, Mujahid who died 104 years after the Hijra, Qatada [ibn Da'ama] who died 118 years after the Hijra, Mansur [ibn Zadhan al-Thaqafi] who died 131 years after the Hijra, and Sufyan al-Thawri who died 161 years after the Hijra (Jami' al-bayan, 27.7–8). I mention these dates to show just how early they were.

3. Shin.

Of the Koranic verse,

"On a day when shin shall be exposed, they shall be ordered to prostrate, but be unable" (Koran 68:42),

al-Tabari says,

"A number of the exegetes of the Companions (Sahaba) and their students (tabi'in) held that it [a day when shin shall be exposed] means that a dire matter (amrun shadid) shall be disclosed" (Jami' al-bayan, 29.38)

—the shin's association with direness being that it was customary for Arab warriors fighting in the desert to ready themselves to move fast and hard through the sand in the thick of the fight by lifting the hems of their garments above the shin. This was apparently lost upon later anthropomorphists, who said the verse proved 'Allah has a shin,' or, according to others, 'two shins, since one would be unbecoming.' Al-Tabari also relates from Muhammad ibn 'Ubayd al-Muharibi, who relates from Ibn al-Mubarak, from Usama ibn Zayd, from 'Ikrima, from Ibn 'Abbas that shin in the above verse means "a day of war and direness (harbin wa shidda)" (ibid., 29.38). All of these narrators are those of the sahih or rigorously authenticated collections except Usama ibn Zayd, whose hadiths are hasan or 'well authenticated.'

4. Laughter.

Of the hadith related in Sahih al-Bukhari from Abu Hurayra that the Prophet (Allah bless him and give him peace) said,

Allah Most High laughs about two men, one of whom kills the other, but both of whom enter paradise: the one fights in the path of Allah and is killed, and afterwards Allah forgives the killer, and then he fights in the path of Allah and is martyred,

the hadith master al-Bayhaqi records that the scribe of Bukhari [Muhammad ibn Yusuf] al-Farabri related that Imam al-Bukhari said, "The meaning of laughter in it is mercy" (Kitab al-asma' wa al-sifat, 298).

5. Coming.

The hadith master (hafiz) Ibn Kathir reports that Imam al-Bayhaqi related from al-Hakim from Abu 'Amr ibn al-Sammak, from Hanbal, the son of the brother of Ahmad ibn Hanbal's father, that Ahmad ibn Hanbal figuratively interpreted the word of Allah Most High,

"And your Lord shall come . . ." (Koran 89:22),

as meaning "His recompense (thawab) shall come."

Al-Bayhaqi said, "This chain of narrators has absolutely nothing wrong in it" (al-Bidaya wa al-nihaya, 10.342). In other words, Ahmad ibn Hanbal, like the Companions (Sahaba) and other early Muslims mentioned above, sometimes also gave figurative interpretations (ta'wil) to scriptural expressions that might otherwise have been misinterpreted anthropomorphically. This was also the way of Abul Hasan al-Ash'ari, founder of the Ash'ari school of Islamic belief, who had two views about the mutashabihat, the first being tafwid, or 'consigning the knowledge of what is meant to Allah,' and the second being ta'wil or 'figurative interpretation' when needed to avoid the suggestion of the anthropomorphism that is explicitly rejected by the Koran.

In light of the examples quoted above about such words about Allah as 'forgetting,' 'hands,' 'shin,' 'laughter,' 'coming,' and so forth, it is plain that Muslims scholars of 'Aqida, whether of the Ash'ari school or any other, did not originate ta'wil or figurative interpretation, but rather it had been with Muslims from the beginning, because that was the nature of the Arabic language. And if the above figures are not the salaf or 'early Muslims,' who are? Ibn Taymiya and Ibn al-Qayyim, who died more than seven centuries after the Hijra?

In view of the foregoing examples of figurative interpretation by early Muslims, we have to ask, Whose 'early Islam' would today's reformers of 'Aqida have us return to? Imam Abu Hanifa first noted,

"Two depraved opinions have reached us from East, those of Jahm [ibn Safwan], the nullifier of the divine attributes, and those of Muqatil [ibn Sulayman al-Balkhi, the likener of Allah to His creation" (Siyar a'lam al-nubala,' 7.202).

These are not an either-or for Muslims. Jahm's brand of Mu'tazilism has been dead for over a thousand years, while anthropomorphic literalism is a heresy that in previous centuries was confined to a handful of sects like the Hanbalis addressed by Imam Ibn al-Jawzi in his *Daf' shubah al-tashbih*, or like the forgers of *Kitab al-sunna* who ascribed it to Imam Ahmad's son 'Abdullah, or like the Karramiyya, an early sect who believed Allah to be a corporeal entity "sitting in person on His Throne."

As for Islamic orthodoxy, the Imam of Ahl al-Sunna in tenets of faith, 'Abd al-Qahir al-Baghdadi says in his 'aqida manual *Usul al-din* [The fundamentals of the religion]:

Anyone who considers his Lord to resemble the form of a person [. . .] is only worshipping a person like himself. As for the permissibility of eating the meat he slaughters or of marriage with him, his ruling is that of an idol-worshipper.

. . . Regarding the anthropomorphists of Khurasan, of the Karramiyya, it is obligatory to consider them unbelievers because they affirm that Allah has a physical limit and boundary from underneath, from whence He is contact with His Throne (al-Baghdadi, *Usul al-din* [Istanbul: Matba'a al-Dawla, 1346/1929], 337).

In previous Islamic centuries, someone who worshipped a god who 'sits,' moves about, and so forth, was considered to be in serious trouble in his faith ('aqida). Our question should be: If anthropomorphic literalism were an acceptable Islamic school of thought, why was it counted among heresies and rejected for the first seven centuries of Islam that preceded Ibn Taymiya and his student Ibn al-Qayyim, and condemned by the scholars of Ahl al-Sunna thereafter?

To summarize everything I have said tonight, we have seen three ways of understanding the *mutashabihat*, or 'unapparent in meaning' verses and hadiths: *tafwid*, 'consigning the knowledge of what is meant to Allah,' *ta'wil*, 'figurative interpretation within the parameters of classical Arabic usage,' and lastly *tashbih*, or 'anthropomorphic literalism.'

We saw that the way of *tafwid* or 'consigning the knowledge of what is meant to Allah,' was the way of Shafi'i, Ahmad, and many of the early Muslims. A second interpretive possibility, the way of *ta'wil*, or 'figurative interpretation,' was also done by the Companions (*Sahaba*) and many other early Muslims as reported above. In classical scholarship, both have been considered Islamic, and both seem needed, though *tafwid* is superior where it does not lead to confusion about Allah's transcendence beyond the attributes of created things, in accordance with the Koranic verse,

"There is nothing whatsoever like unto Him" (Koran 42:11).

As for anthropomorphism, it is clear from this verse and from the entire history of the Umma, that it is not an Islamic school of thought, and never has been. In all times and places, Islam has invited non-Muslims to faith in the Incomparable Reality called Allah; not making man a god, and not making God a man.

Al Azhar Fatwa on the Beliefs of those who attribute 'Direction' to Allah

From the Fatwas of the scholars of Azhar regarding the one who believes that Allah is in a material direction.

Introduction

The imam and great scholar, the muhaddith, The Renewer of the Religion, Abu Muhammad, Mahmud Ibn Muhammad Ibn Ahmad Ibn Khitaab, Al-Subkiyy, Al-Azhariyy, the founder of the Association of Islamic Law in Egypt, the author of Al-Manhal Al-[^]Athb Al-Mawruud Sharh Sunan Abiy Daawuud (an explanation of Abu Daawuud), who died 1352 h., may God have mercy upon him, said in his book "Ithaf Al-Kaa|j|inaat bi-Bayaan Mathhab Al-Salaf wa Al-Khalaf Fi Al-Mutashaabihaat", page 2:

Q. What is the saying of the scholars, may Allah protect them, regarding the one who believes that God has a physical direction, and that He sits on the throne in a special place and says, "The Merciful established on the throne" and "Do you feel safe from who is in the sky?" Is this a valid or an invalid belief? If invalid, does the one who says so commit blasphemy so that all his previous works are annulled, such as prayer, fasting and other religious activities and is his marriage contract invalidated? If he dies in this state, before repenting, is he not washed and prayed for and buried in the graveyards of the muslims? Is the one who believed that what this one is saying is true, also a non-muslim, like him? What is your saying about what some people say that denying that Allah is attributed with the six directions (i.e. up, down, front, back and the two sides) is wrong, and that it entails denying His existence? Let us benefit from your showing of what the mathhab of the salaf and the khalaf in these two aayas, and other aayas, such as "الطيب الكلم يصعد إليه" ("To Him ascend the good words") and the hadith ("He descends to the sky of the world") with a complete and satisfactory explanation. Include the sayings of the scholars of hadith, Quran-explanation, fiqh and tawheed, and clarify completely, so that the tongues of those who speak thoughtlessly are silenced - those who liken Allah to His creation and believe that what the khalaf scholars did in terms of ta'weel (*interpreting figuratively*) is blasphemy, while claiming that this is the way of the Jahmiyyah, the blasphemous sect, and spread this rumor among the common people. May Allah reward you!

The Answer of The Imam Abu Muhammad Mahmud Khitaab Al-Subkiyy

A. The answer of the Imam Abu Muhammad Mahmud Khitaab Al-Subkiyy: So I answered, by Allah's help, and said: In the name of Allah, the one who is merciful to muslims and non-muslims in this life, but only to muslims in the next. Praise to Allah, the Creator of true guidance, and may Allah raise the rank of the one who was given wisdom and clear speech, and of those who support him and his companions, whom Allah guided and gave success and steadfastness. After saying that, **the judgment is**

that this belief is invalid, and the one who believes it is a non-Muslim by the consensus of those who count among the scholars.

A list of scholars that signed this fatwa

After writing this, I have shown this answer to a number of honorable scholars of Azhar University, and they have agreed and signed it, and they are the following distinguished companions of ours:

- Sheikh Muhammad Najdi, the sheikh of the Shaafi[^]i followers.
- Sheikh Muhammad Sabii[^] Al-Dhahabi, the sheikh of the Hanbaliyy followers.
- Sheikh Muhammad Al-[^]Azbi Rizq, the lecturer in the higher section.
- Sheikh Abd-ul-Hamiid [^]Ammaar, the lecturer in the higher section.
- Sheikh Ali Al-Nahraawi, the lecturer in the higher section.
- Sheikh Dusuuqi Abdullah Al-Arabi, from the Council of the Great Scholars.
- Sheikh Muhammad Al-[^]Azbi Rizq, the lecturer in the higher section.
- Sheikh Ali Mahfuuth, the lecturer in specialization section of Azhar.
- Sheikh Ibrahim [^]Iiaarah Al-Daljamuuni , the lecturer in specialization section of Azhar.
- Sheikh Muhammad [^]Alyaan, from great scholars of Azhar.
- Sheikh Ahmad Makki, the lecturer in specialization section of Azhar.
- Sheikh Muhammad Husain Hamdaan.

Cont'd: The proof in terms of reasoning

The proof of reasoning for this is that Allah's existence is eternal without a beginning, and does not resemble anything that has a beginning.

The proof in terms of Quran and Hadith

In terms of what has been related, the proof is "He does not resemble anything, and He is All-Hearing, All-Seeing." (meaning of suurah 42, 11). *(What Al-Subkiy has mentioned is enough for the sound minded, because Islam does not teach something contradictory - all its teachings are harmonious in meaning. However, in order to bring Hadiths as well*

as Quran and logical reasoning, he might have added that Al-Bayhaqiyy, Muslim and others, related the hadith of the Messenger of Allah, sallallahu ^alayhi wa sallam: “You are adh-Dhahir, hence there is nothing above You, and You are al-Batin, hence there is nothing underneath You.” Then Al-Bayhaqiyy said (in his book “Al-Asmaa’ wa as-Sifaat”): “If there is nothing above Him and nothing underneath Him, then He is not in a place.”

The consequence of these proofs for the one who believes something contradictory to them

Accordingly, anyone that believes that Allah settled in a place, or was in contact with it or anything else that has a beginning, such as the ^Arsh (sometimes translated as “throne” - it is a creation with 4 legs, and is like the Kaabah for the Angles), or the Kursiyy (sometimes translated as “chair”), or the sky, or the earth, or anything else - he is a blasphemer absolutely and without a doubt. All his religious works are invalid, such as prayer, fasting and Hajj, and his wife is separated, and he must repent immediately. If he dies with this belief, then he is not washed, not prayed for, and he is not buried in the graveyard of the muslims. In addition, all those who believed that his belief is the truth take this same judgment. May Allah protect us from the evils of our selves and the liability of our bad deeds.

As for such a person’s encouragement of others to have such blasphemous beliefs, and his telling them that the one who does not have it is a blasphemer; this (activity of his) is (another) blasphemy and an abhorrent lie with the intent to spread deviance. As for him taking as evidence, according to his invalid claim, the two aayas mentioned, and their likes, to show that Allah settles on the ^arsh, or sits on it, or descends in the sky or the like, as this group of people claims... They do this despite the fact that Allah’s attribute of speech (*which the revealed book of the Quran refers to*) is not created, and it is one of the eternal attributes of Allah that existed before the ^Arsh or the sky, so Allah is attributed with “^ala al-^arsh istawa” before the ^arsh existed. Moreover, was He sitting, according to them, on the non existing ^arsh before it existed???!! Was He (according to them) in the sky before it existed???!!

*(The revealed book of the Quran refers to Allah’s attribute of speech (which does not have a beginning, or an end, and does not change - as is true for all of His attributes), just as the word “Allah” **refers to** the Creator and is not Him Himself. Words, languages, letters and sounds are all obviously created things - if someone is in doubt, let them say “bism-illaah-ir-Rahmaan-ir-Rahiim” without a beginning or an end! The word “Quran” in Arabic may refer to Allah’s eternal attribute of speech or to the book. It is kufr to say that the Quran is created if one means Allah’s attribute. It is a sin (but not kufr) to say so if one is referring to the book, because it is inappropriate and a bid^ah.)*

These (sorts of claims) are something a rational being does not even hesitate about. Does sound reason accept that something eternal settles in something that has a beginning? Verily we are Allah’s creation and we will return to be judged by Him! In summary, this careless person and his likes have claimed something that cannot be

verified; neither by reason, nor by what has been related. They have committed blasphemy, and they think they have done something good! And the greatest calamity that they are struck by is that they claim to be salafis, while they are deviants from the true path, and disgracing the best among the muslims. There is no power or ability other than what Allah creates!

(Subki's saying that this belief "cannot be verified neither by reason, nor by what has been related" needs some explanation. In terms of reason it is clear, because Allah is eternal, and directions are not, as Subki has already pointed out. For more details, you may read the article Foundations of the Religion article. The scholars all agreed that all Hadith and Quran sayings must be understood by their apparent meaning, with two exceptions only:

The first exception is if taking it literally would lead to the absurd, i.e. it is self contradictory, such as saying "a square circle" or "the part is larger than the whole." Saying that Allah is actually in a geographical direction leads to saying either that directions are eternal or that Allah changed from being without direction to having a direction. This cannot be, because direction is an attribute of space, and space is attributed with change, therefore it must be a creation. Moreover, it cannot be that Allah changes, because that would mean He needs a creator. For more on this, see the above article link. **The second exception** is if there are other hadiths and Quranic sayings that contradict the literal meaning. In this case there are many texts that contradicts the claim that Allah is in a direction, among them: "He does not resemble anything," as Subki mentioned.)

The Salaf's way of dealing with mutashaabihaat

Concerning the way of the salaf (the scholars of the first 3 centuries) and khalaf (scholars after the salaf) in dealing with the aayahs and hadiths that do not have only one possible or well-known meaning: they all agreed that Allah is clear of and above the attributes of whatever has a beginning. Therefore, He does not have a place for Him on the Arsh or the sky or anywhere else. He is also not attributed with settling in or on anything that has a beginning, and not with transformation or movement or the like. Rather, He is as he was before the existence of the Arsh or the Kursi or the skies and other things that have a beginning. The Haafith (ibn Hajar al-Asqalani) said in al-Fath (Fath-ul-Baariy - the explanation of al-Bukhaariy): "the Fuqahaa' (fiqh scholars) all agreed, from east to west, upon the belief in the Quran and the hadiths that trustworthy people related from the Prophet (may Allah raise his rank) about the attributes of Allah, without likening them to creation or explanation."

They only disagreed on the matter of explaining the meaning of these aayahs, so the salaf (i.e. most of them) believe in them as they were related and that they are not literally meant, because of the saying of Allah which means, "He does not resemble anything and He is All-Hearing, All-Seeing", and leave the meaning be, due to the

saying of Allah that means: “and noone knows their meaning except Allah” (*suurah 3, 5* *jV more details later*).

Accordingly, they say regarding the Aayah “Al-Rahman ^alaa al-^Arsh istawa” (*if literally translated it would say j§He established on the thronej*), that He “istawa” in a sense that befits Him, and only He knows it, and regarding the aayah “‘a ‘amintum man fii al-samaa” (*if literally translated it would say: j§Do You feel safe from who is in the sky?j*) that we believe in it and the meaning that Allah gave it, while clearing Him of the attributes of whatever has a beginning and of settling (in a place.) They also say about the Aayah “yad-ullahi fawqa aydiyhim” (*if literally translated it would say: j§His hand is above their handsj*) that He has a “yad” not like our yad (i.e. our hand), and only Allah knows it. This was their way in dealing with these aayahs that do not have only a single possible meaning or only one famous meaning.

A saying of Ibn Kathir and Nu^aym Ibn Hamaad about mutashaabihaat

The great salafi (*i.e. that he was like the salaf in his ways, not that this is a mathhab*) Imam Ibn Kathir said: “As for the saying of Allah “thumma istawa ^alaa al-^arsh” (*if someone translated it literally he would say “then He ascended the throne”*), there are so very many sayings about this that this is not the place to mention them all, and we will rather take the way of the pious salaf, Malik, al-Awzaa^iy, Al-Thawriy, Al-Layth ibn Sa^d, Al-Shaafi3iy, Ahmad ibn Hanbal, Ishaq in Raahwayh and other imams, new and old, which is to pass by them without giving them a how, or a likeness, or deny them. As for the apparent literal meanings that come to the minds of those who liken Allah to His creation; those are rejected, because He does not resemble anything, and there is nothing like Him, and he is All-Seeing, All-Hearing. Rather, it is like what the imams said, among them Nu^aym Ibn Hamaad Al-Khuzaa^iyy, the sheikh of Al-Bukhaariyy: “The one who likens Allah to His creation has committed blasphemy, and the one who denies what Allah has attributed to Himself has also committed blasphemy. There is no (meaning of) likening (to the creation) in any of what Allah has attributed to Himself or what the Prophet attributed to Him. So the one who affirms what has been related in plain aayahs and authentic hadiths in a way that is befitting with Allah’ greatness, and denies that Allah has any flaws; he has taken the path of guidance.” The like of the above is to be found in all tafseer books of the masterful imams.

Examples of how the Salaf dealt with mutashaabihaat

They say about the hadith (which if translated literally, would say that) “our Lord descends to the sky of the world,” that this has a meaning that befits Allah, and that only Allah knows it. Then there is another hadith, the Hadith of the slave girl related by Muslim and Abu Daawood where it is mentioned that the Prophet said to her: “aina Allah? and she said “fii as-samaa” (which if translated literally, would be said to mean “where is Allah” and that she said ” in the sky”) and that he said “who am I?” and she answered “you are the Messenger of Allah.” Then he said “free her, for she is a believer.” This hadith is handled with the same approach as the aayah “‘a ‘amintum man fii as-

samaa” and likewise all other such hadiths and aayahs. They took this approach because of the aayah:

”هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب وأخر متشابهات ، فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله ، وما يعلم تأويله إلا الله والراسخون في العلم يقولون ءامننا به كل من عند ربنا وما يدكر إلا أولوا الألباب“

(This Aayah (suurah3, 5) means that: Allah revealed to Prophet Muhammad some Aayahs ;Vcalled muhkamaat (محكمات) - that have only one meaning according to the Arabic language or only one famous meaning, such as those prescribing halaal and haraam, and other aayahs ;V called mutashaabihaat (متشابهات) - that do not. Those with deviance in their hearts will emphasize the latter kind of aayahs in order to spread deviance (i.e. by contradicting the meaning of the muhkamaat) through pretending that they are only explaining the meaning. Only Allah knows their meaning, and the very knowledgeable say ;Swe believe in them, they are all from Our Lord;”, and only the sound minded take heed and ponder this.)

The salaf (i.e. the salaf in general, not all of them) said there is a full stop in the aayah after, “only Allah knows their meaning.” As for the “steadfast in knowledge” mentioned after this in the Quran; this is the beginning of a new sentence (i.e. they do not know the meaning) to show that the great scholars believe in these aayahs, (i.e. without assigning a particular meaning.)

The Khalaf’s way of dealing with mutashaabihaat

Regarding the Khalaf (scholars after the 3rd century); they say (i.e. it is more prevalent among them to say) that these aayahs and hadiths have a known meaning, so the meaning of “istawa” is “control”, and the meaning of “man fii as-samaa” (if literally translated it would say “who is in the sky”) is that it is a figure of speech referring to His punishment, authority and orders, or it is simply a figurative way of praising Allah by attributing to him above-ness and greatness, and clearing him of lowliness or below-ness, NOT that He settles in it. This is because settlement is an attribute of bodies and signifies having a beginning, and Allah is clear of that. (Also, understanding it literally contradicts aayah 93 of surat Maryam, which means: “All those in the heavens and earth must come to Allah as a slave.” It is possible also that the word “who” is referring to the angels, because the sky is their abode. Finally, the sky is below the ^arsh...

The meaning of (literally translated) “descending” in the hadith is that His Messenger or His Mercy descends. (The hadith attributes the so called “descending” to the last 3rd of the night, and since it is always the last 3rd of the night somewhere on earth, we know that the meaning is NOT that Allah is moving from one place to another.) As for the Prophet’s approval of the slave-girl’s hint towards the sky; this was a concise way from her of showing that she was not associating partners with Allah, because it was thereby known that she did not worship the idols on earth. (Also, some scholars said the hadith has weaknesses in its text, because Abd-ur-Razaaq related it as without any mention of the words “aina?” or “fii as-samaa”.)

This is the way of the khalaf in all aayahs and hadiths of this kind, based on their saying that the full stop in the aayah about the aayahs that do not have a single possible, or well known, meaning comes after “only Allah knows their meaning and those steadfast in knowledge,” i.e. the steadfast in knowledge knows their meaning. Their proof is that the Quran is in Arabic, and this Arabic uses these expressions. However, the weightiest opinion is that of the salaf. *(Note: he means of course that the majority of the salaf take this approach to this aayah, not absolutely all, since this would be consensus (ijmaa^).)*

The one who attributes to the salaf or khalaf other than this is a deviant and a deviator.

The Jahmiyyah are very different from the Khalaf

The one who claims that the way of the khalaf is the way of the Jahmiyyah is a transgressor and a liar, because the Jahmiyyah are the followers of Jahm Ibn Safwaan, who said that humans are forced to do what they do and denied all ability to humans, and claimed that Paradise and Hell will end. He also claimed that belief is only knowledge of Allah, whereas blasphemy is not knowing Him. He said that noone does anything except Allah, and that humans are said to have actions only as a figure of speech, in the same way one says that “the sun passed its zenith” or the “mill turned,” without any actual real action or ability from them. He also claimed that Allah’s knowledge has a beginning, and prevented people from saying that Allah is attributed with life, knowledge or will. He said “I don’t attribute to Him an adjective that can be used for others, such as existing, alive, willing and such,” and accepted to say that He has power, brings into existence, acts, creates, gives life and death, because only He has these attributes. He also claimed that Allah’s attribute of speech has a beginning, as the Qadariyyah sect did, and refused to say that Allah speaks. Our companions said he was a blasphemer for all his deviances, and the Qadariyyah said he was an infidel for his claim that Allah creates the acts of humans, so all the nation said that he was a Kaafir. Here ends the quote (i.e. the above description of the Jahmiyyah) from the book “Al-Farq Baina Al-Firaq”, written by the Imam Abu Mansuur ^Abd-ul-Qaadir Ibn Taahir Al-Baghdaadiyy, page 199. From this you know that the scholars of the Khalaf are free from the this sect and its claims.

An answer to those that claim that denial of direction is denial of existence

As for the idea that denying that Allah is attributed with any of the six directions is a denial of His existence, this is obviously invalid since Allah existed before they existed, namely up, down, front, back, left and right. Rather, He existed before the world as a whole by consensus of ancient and later scholars. How then does someone that has even a tiny mind picture that clearing Him of being attributed with these 6 directions is the same as denying His existence??!! How can it be imagined that the Eternal Allah’s existence depends on some things that have a beginning, or all of those that He created??!! You (Oh Allah) are clear of all imperfection!

This is a great lie! How (could it not be), when a number of the salaf and the khalaf have plainly stated that the one who believes that Allah is in a direction (*i.e. up*) is a blasphemer, as was stated by Al-Baghdadiyy. This was also the saying of Abu Hanifa, Malik, Al-Shaafi[^]iy, Abu Hasan Al-Ash[^]ariyy and Al-Baaqillaaniyy, as mentioned by the great scholar Mulla Aliyy Qaariy in “Sharh al-Mishkaat” in the second volume on page 137. Allah said (*what means that*) real blindness is not that of the eyes, but that of the heart (suurah 22, 46.) and that if Allah has not created the light of guidance in someone’s heart, then he will never be guided (suurah 24, 40.) We ask Allah to guide us all on the straight path and block the misguidance of the cursed Satan, and to raise the rank of The Last Of The Prophets, and whoever follows him in his works.

–End of Fatwa–

Beliefs of the Wahabi Sect:

Bin Baz's Al Fatawi, part 1 page 317 verdict 7351:

Q. What should I reply those who ask about the place of Allah?

A. You should answer that He is above His Throne. He, the Exalted, says, (The Beneficent settled on the Throne.)

The ‘Trotting of God’

Al Albani's Al Fatawi, page 506:

Q. Do you prove attribute of trotting to Allah, the Exalted?

A. Like coming and descending, trotting is an attribute that we lack a base for denying.

Bin Baz's Al Fatawi, part 5 page 374:

In a qudsi hadith Sayings of the Lord in other than the divine Books, God says, "I advance him an arm that whomever advances me a span. I advance him a fathom that whomever advances me an arm. I come trotting for that whomever comes to me walking." Interpreting such hadiths and evading resting upon the extrinsic meanings of their aspects, are means of the heretic Jahmites and Mutazilites.

The ‘Leg’ of God

Bin Baz's Al Fatawi, part 4 and 5 page 130 and 71:

Through explaining God's saying, (On that day, [a leg shall be revealed] and they shall be called upon to make obeisance, but they shall not be able. 68:42), the Prophet (peace be upon him) asserted that when the Lord shall come on Resurrection Day, He will

show his leg to His believing servants. This is the sign between Him and them. Hence, as soon as they see His leg, they will recognize and follow him. This is one of Allah's unparalleled attributes fitting His glory and magnificence. The same is said about the other divine attributes proved by texts; such as hands, foot, eye and the like. The other attributes; such as ire, affection, abhorrence and the like, are involved in elevation and fitting Allah, the Glorified the Exalted, provided that they are indicated through the Glorious Book of Allah and the Prophet's traditions. Interpretation and evading resting upon the extrinsic meanings of aspects of such texts, is the sect of the heretic Jahmites and Mutazilites and their fellows. It is a defective sect denied and discharged by Sunnis who warned against people of such heretic factions.

Bin Baz's Al Fatawi, part 5 page 371:

Q. What is the genuine exegesis of God's saying, (On that day, [a leg shall be revealed] and they shall be called upon to make obeisance, but they shall not be able.)?

A. The Prophet (peace be upon him) explained that the Verse alludes to the coming of the Lord on Resurrection Day, when He shows His leg to His believing servant so that they shall recognize and follow him.

Al Albani's Al Fatawi, page 344:

Q. What is AhlusSunna's attitude from attribute of the ear ascribed to Allah?

A. They do neither prove nor deny. They prove only what is asserted by texts, without adaptation. Followers of the worthy ancestors are freed from such an adaptation. This means they are freed from anthropomorphism since they opted for promoting God against unfitting descriptions. Eye is one of His attributes that is fitting His magnificence and glory.

5. Study the translation of Aqida Tahawiyya. Summarize in your own words Imam Tahawi's Articles 33, 34, 36, 83 and 104.

Aqidah al-Tahawiyya By Imam Abu Ja'far al-Tahawi al-Hanafi (239-321 AH)
Translated by Iqbal Ahmad Azami
eface

In the Name of Allah, the Merciful, the Compassionate

Imam Tahawi's al-'Aqidah, representative of the viewpoint of Ahlul Sunnah Wal Jamah has long been the most widely acclaimed, and indeed indispensable, reference work on Muslim beliefs, of which this is an edited English translation.

Imam Abu Ja'far Ahmad bin Muhammad bin Salamah bin Salmah bin `Abd al Malik bin Salmah bin Sulaim bin Sulaiman bin Jawab Azdi, popularly known as Imam Tahawi, after his birth-place in Egypt, is among the most outstanding authorities of the Islamic world on Hadith and fiqh (jurisprudence). He lived 239-321 A.H., an epoch when both the direct and indirect disciples of the four Imams: Imam Abu Hanifah, Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal - were teaching and practicing. This period was the zenith of Hadith and fiqh studies, and Imam Tahawi studied with all the living authorities of the day. He began as a student of his maternal uncle, Isma'il bin Yahya Muzni, a leading disciple of Imam Shafi'i. Instinctively, however, Imam Tahawi felt drawn to the corpus of Imam Abu Hanifah's works. Indeed, he had seen his uncle and teacher turning to the works of Hanafi scholars to resolve thorny issues of Fiqh, drawing heavily on the writings of Imam Muhammad Ibn al-Hasan al-Shaybani and Imam Abu Yusuf, who had codified Hanafi fiqh. This led Imam Tahawi to devote his whole attention to studying the Hanafi works and he eventually joined the Hanafi school.

Imam Tahawi stands out not only as a prominent follower of the Hanafi school but, in view of his vast erudition and remarkable powers of assimilation, as one of its leading scholars. His monumental scholarly works, such as *Sharh Ma'ani al-Athar* and *Mushkil al-Athar*, are encyclopaedic in scope and have long been regarded as indispensable for training students of fiqh.

Al-'Aqidah though small in size, is a basic text for all times, listing what a Muslim must know and believe and inwardly comprehend.

There is consensus among the Companions, Successors and all the leading Islamic authorities such as Imam Abu Hanifah, Imam Abu Yusuf, Imam Muhammad, Imam Malik, Imam Shafi'i and Imam Ahmad bin Hanbal on the doctrines enumerated in this work. For these doctrines shared by *ahl al-sunnah wa-al-Jama'ah* owe their origin to the Holy Quran and consistent and confirmed Ahadith - the undisputed primary sources of Islam.

Being a text on the Islamic doctrines, this work draws heavily on the arguments set forth in the Holy Qur'an and Sunnah. Likewise, the arguments advanced in refuting the views of sects that have deviated from the Sunnah, are also taken from the Holy Qur'an and Sunnah.

As regards the sects mentioned in this work, a study of Islamic history up to the time of Imam Tahawi would be quite helpful. References to sects such as Mu'tazilah, Jahmiyyah, Qadriyah, and Jabriyah are found in the work. Moreover, it contains allusions to the unorthodox and deviant views of the Shi'ah, Khawarij and such mystics as had departed from the right path. There is an explicit reference in the work to the nonsensical controversy on *khalq-al -Qu'ran* in the times of Ma'mun and some other `Abbasid Caliphs.

While the permanent relevance of the statements of belief in al-'Aqidah is obvious, the historical weight and point of certain of these statements can be properly appreciated only if the work is used

as a text for study under the guidance of some learned person able to elucidate its arguments fully, with reference to the intellectual and historical background of the sects refuted in the work. Such study helps one to better understand the Islamic doctrines and avoid the deviations of the past or the present.

May Allah grant us a true understanding of faith and include us with those to whom Allah refers as 'those who believe, fear Allah and do good deeds'; and 'he who fears Allah, endures affliction, then Allah will not waste the reward of well-doers.'

Iqbal Ahmad A'zami

In the Name of Allah, the Merciful, the Compassionate

Praise be to Allah, Lord of all the Worlds.

The great scholar Hujjat al-Islam Abu Ja'far al-Warraqa al-Tahawi al-Misri, may Allah have mercy on him, said:

This is a presentation of the beliefs of ahl-al-Sunnah wa al-Jama'ah, according to the school of the jurists of this religion, Abu Hanifah an-Nu'man ibn Thabit al-Kufi, Abu Yusuf Ya'qub ibn Ibrahim al-Ansari and Abu 'Abdullah Muhammad ibn al-Hasan al-Shaybani, may Allah be pleased with them all, and what they believe regarding the fundamentals of the religion and their faith in the Lord of all the Worlds.

1. We say about Allah's unity believing by Allah's help - that Allah is One, without any partners.
2. There is nothing like Him.
3. There is nothing that can overwhelm Him.
4. There is no god other than Him.
5. He is the Eternal without a beginning and enduring without end.
6. He will never perish or come to an end.
7. Nothing happens except what He wills.
8. No imagination can conceive of Him and no understanding can comprehend Him.
9. He is different from any created being.
10. He is living and never dies and is eternally active and never sleeps.
11. He creates without His being in need to do so and provides for His creation without any effort.
12. He causes death with no fear and restores to life without difficulty.
13. He has always existed together with His attributes since before creation. Bringing creation into existence did not add anything to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time.
14. It was not only after the act of creation that He could be described as 'the Creator' nor was it only by the act of origination that He could be described as 'the Originator'.
15. He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation.
16. In the same way that He is the 'Bringer to life of the dead', after He has brought them to life a first time, and deserves this name before bringing them to life, so too He deserves the name of 'Creator' before He has created them.
17. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. 'There is nothing like Him and He is the Hearer, the Seer'. (al-Shura 42:11)
18. He created creation with His knowledge.
19. He appointed destinies for those He created.
20. He allotted to them fixed life spans.

21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.
22. He ordered them to obey Him and forbade them to disobey Him.
23. Everything happens according to His decree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur.
24. He gives guidance to whoever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whoever He wills, and abases them, and afflicts them, out of His justice.
25. All of them are subject to His will between either His generosity or His justice.
26. He is exalted beyond having opposites or equals.
27. No one can ward off His decree or put back His command or overpower His affairs.
28. We believe in all of this and are certain that everything comes from Him.
29. And we are certain that Muhammad (may Allah bless him and grant him peace) is His chosen servant and selected Prophet and His Messenger with whom He is well pleased.
30. And that he is the seal of the prophets and the Imam of the godfearing and the most honoured of all the messengers and the beloved of the Lord of all the Worlds.
31. Every claim to prophethood after Him is falsehood and deceit.
32. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.
33. The Qur'an is the word of Allah. It came from Him as speech without it being possible to say how. He sent it down on His Messenger as revelation. The believers accept it, as absolute truth. They are certain that it is, in truth, the word of Allah. It is not created, as is the speech of human beings, and anyone who hears it and claims that it is human speech has become an unbeliever. Allah warns him and censures him and threatens him with Fire when He says, Exalted is He:

'I will burn him in the Fire.' (al-Muddaththir 74:26)

When Allah threatens with the Fire those who say

'This is just human speech' (al-Muddaththir 74:25)

we know for certain that it is the speech of the Creator of mankind and that it is totally unlike the speech of mankind.

34. Anyone who describes Allah as being in any way the same as a human being has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His attributes, is not like human beings.
35. 'The Seeing of Allah by the People of the Garden' is true, without their vision being all-encompassing and without the manner of their vision being known. As the Book of our Lord has expressed it:

'Faces on that Day radiant, looking at their Lord'. (al-Qiyamah 75:22-3)

The explanation of this is as Allah knows and wills. Everything that has come down to us about this from the Messenger, may Allah bless him and grant him peace, in authentic traditions, is as he said and means what he intended. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein. No one is safe in his religion unless he surrenders himself completely to Allah, the Exalted and Glorified and to His Messenger, may Allah bless him and grant him peace, and leaves the knowledge of things that are ambiguous to the one who knows them.

36. A man's Islam is not secure unless it is based on submission and surrender. Anyone who

- desires to know things which it is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's true Unity, clear knowledge and correct belief, and that he veers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejector.
37. Belief of a man in the `seeing of Allah by the people of the Garden is not correct if he imagines what it is like, or interprets it according to his own understanding since the interpretation of this seeing' or indeed, the meaning of any of the subtle phenomena which are in the realm of Lordship, is by avoiding its interpretation and strictly adhering to the submission. `This is the din of Muslims. Anyone who does not guard himself against negating the attributes of Allah, or likening Allah to something else, has gone astray and has failed to understand Allah's Glory, because our Lord, the Glorified and the Exalted, can only possibly be described in terms of Oneness and Absolute Singularity and no creation is in any way like Him.
 38. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.
 39. Al-Mi'raj (the Ascent through the heavens) is true. The Prophet, may Allah bless him and grant him peace, was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights Allah willed for him. Allah ennobled him in the way that He ennobled him and revealed to him what He revealed to him,

`and his heart was not mistaken about what it saw' (al-Najm 53:11).

Allah blessed him and granted him peace in this world and the next.

40. Al-Hawd, (the Pool which Allah will grant the Prophet as an honour to quench the thirst of His Ummah on the Day Of Judgement), is true.
41. Al-Shifa'ah, (the intercession, which is stored up for Muslims), is true, as related in the (consistent and confirmed) Ahadith.
42. The covenant `which Allah made with Adam and his offspring' is true.
43. Allah knew, before the existence of time, the exact number of those who would enter the Garden and the exact number of those who would enter the Fire. This number will neither be increaser nor decreased.
44. The same applies to all actions done by people, which are done exactly as Allah knew they would be done. Everyone is cased to what he was created for and it is the action with which a man's life is sealed which dictates his fate. Those who are fortunate are fortunate by the decree of Allah, and those who are wretched are wretched by the decree of Allah.
45. The exact nature of the decree is Allah's secret in His creation, and no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allah has kept knowledge of the decree away from human beings, and forbidden them to enquire about it, saying in His Book,

`He is not asked about what He does but they are asked'. (al-Anbiya' 21:23)

So anyone who asks: `Why did Allah do that?' has gone against a judgement of the Book, and anyone who goes against a judgement of the Book is an unbeliever.

46. This in sum is what those of Allah's friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying the knowledge which is accessible is disbelief, and

- claiming the knowledge which is inaccessible is disbelief. Belief can only be firm when accessible knowledge is accepted and inaccessible knowledge is not sought after.
47. We believe in al-Lawh (the Tablet) and al-Qalam (the Pen) and in everything written on it. Even if all created beings were to gather together to make something fail to exist, whose existence Allah had written on the Tablet, they would not be able to do so. And if all created beings were to gather together to make something exist which Allah had not written on it, they would not be able to do so. The Pen has dried having written down all that will be in existence until the Day of Judgement. Whatever a person has missed he would have never got it, and whatever one gets, he would have never missed it.
 48. It is necessary for the servant to know that Allah already knows everything that is going to happen in His creation and decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, or add to it, or erase it, or change it, or decrease it, or increase it in any way. This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allah's Oneness and Lordship. As Allah says in His Book:

'He created everything and decreed it in a detailed way'. (al-Furqan 25:2)

And He also says:

'Allah's command is always a decided decree'. (al-Ahzab 33:38)

So woe to anyone who argues with Allah concerning the decree and who, with a sick heart, starts delving into this matter. In his delusory attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies.

49. Al-'Arsh (the Throne) and al-Kursi (the Chair) are true.
50. He is independent of the Throne and what is beneath it.
51. He encompasses everything and is above it, and what He has created is incapable of encompassing Him.
52. We say with belief, acceptance and submission that Allah took Ibrahim as an intimate friend and that He spoke directly to Musa.
53. We believe in the angels, and the Prophets, and the books which were revealed to the messengers, and we bear witness that they were all following the manifest Truth.
54. We call the people of our qiblah Muslims and believers as long as they acknowledge what the Prophet, may Allah bless him and grant him peace, brought, and accept as true everything that he said and told us about.
55. We do not enter into vain talk about Allah nor do we allow any dispute about the religion Of Allah.
56. We do not argue about the Qur'an and we bear witness that it is the speech of the Lord of all the Worlds which the Trustworthy Spirit came down with and taught the most honoured Of all the Messengers, Muhammad, may Allah bless him and grant him peace. It is the speech of Allah and no speech of any created being is comparable to it. We do not say that it was created and we do not go against the Jama'ah of the Muslims regarding it.
57. We do not consider any of the people of our qiblah to be unbelievers because of any wrong action they have done, as long as they do not consider that action to have been lawful.
58. Nor do we say that the wrong action of a man who has belief does not have a harmful effect on him.
59. We hope that Allah will pardon the people of right action among the believers and grant them entrance into the Garden through His mercy, but we cannot be certain of this, and we cannot bear witness that it will definitely happen and that they will be in the Garden. We ask forgiveness for the people of wrong action among the believers and, although we are afraid for them, we are not in despair about them.
60. Certainty and despair both remove one from the religion, but the path of truth for the people

- of the qiblah lies between the two (e.g. a person must fear and be conscious of Allah's reckoning as well as be hopeful of Allah's mercy).
61. A person does not step out or belief except by disavowing what brought him into it.
 62. Belief consists of affirmation by the tongue and acceptance by the heart.
 63. And the whole of what is proven from the Prophet, upon him be peace, regarding the Shari'ah and the explanation (of the Qur'an and of Islam) is true.
 64. Belief is, at base, the same for everyone, but the superiority of some over others in it is due to their fear and awareness of Allah, their opposition to their desires, and their choosing what is more pleasing to Allah.
 65. All the believers are 'friends' of Allah and the noblest of them in the sight of Allah are those who are the most obedient and who most closely follow the Qur'an.
 66. Belief consists of belief in Allah. His angels, His books, His messengers, the Last Day, and belief that the Decree - both the good of it and the evil of it, the sweet of it and the bitter or it - is all from Allah.
 67. We believe in all these things. We do not make any distinction between any of the messengers, we accept as true what all of them brought.
 68. Those of the Ummah of Muhammad, may Allah bless him and grant him peace, who have committed grave sins will be in the Fire, but not forever, provided they die and meet Allah as believers affirming His unity even if they have not repented. They are subject to His will and judgement. If He wants, He will forgive them and pardon them out of His generosity, as is mentioned in the Qur'an when He says:

'And He forgives anything less than that (shirk) to whoever He wills' (al-Nisa' 4: 116);

and if He wants, He will punish them in the Fire out of His justice and then bring them out of the Fire through His mercy, and for the intercession of those who were obedient to Him, and send them to the Garden. This is because Allah is the Protector of those who recognize Him and will not treat them in the Next World in the same way as He treats those who deny Him and who are bereft of His guidance and have failed to obtain His protection. O Allah, You are the Protector of Islam and its people; make us firm in Islam until the day we meet You.

69. We agree with doing the prayer behind any of the people of the qiblah whether right-acting or wrong-acting, and doing the funeral prayer over any of them when they die.
70. We do not say that any of them will categorically go to either the Garden or the Fire, and we do not accuse any of them of kufr (disbelief), shirk (associating partners with Allah), or nifaq (hypocrisy), as long as they have not openly demonstrated any of those things. We leave their secrets to Allah.
71. We do not agree with killing any of the Ummah of Muhammad, may Allah bless him and grant him peace, unless it is obligatory by Shari'ah to do so.
72. We do not recognize rebellion against our Imam or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to Allah, The Glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and pardon from their wrongs.
73. We follow the Sunnah of the Prophet and the Jama'ah of the Muslims, and avoid deviation, differences and divisions.
74. We love the people of justice and trustworthiness, and hate the people of injustice and treachery.
75. When our knowledge about something is unclear, we say: 'Allah knows best'.
76. We agree with wiping over leather socks (in Wudu) whether on a journey or otherwise, just as has come in the (consistent and confirmed) ahadith.
77. Hajj and jihad under the leadership of those in charge of the Muslims, whether they are right or wrong-acting, are continuing obligations until the Last Hour comes. Nothing can annul or controvert them.

78. We believe in Kiraman Katibin (the noble angels) who write down our actions for Allah has appointed them over us as two guardians.
79. We believe in the Angel of Death who is charged with taking the spirits of all the worlds.
80. We believe in the punishment in the grave for those who deserve it, and in the questioning in the grave by Munkar and Nakir about one's Lord, one's religion and one's prophet, as has come down in ahadith from the Messenger of Allah, may Allah bless him and grant him peace, and in reports from the Companions, may Allah be pleased with them all.
81. The grave is either one of the meadows of the Garden or one of the pits of the Fire.
82. We believe in being brought back to life after death and in being recompensed for our actions on the Day of Judgement, and al-'Ard, having been shown them and al-Hisab, brought to account for them. And Qira'at al-Kitab, reading the book, and the reward or punishments and in al-Sirat (the Bridge) and al-Mizan (the Balance).
83. The Garden and the Fire are created things that never come to an end and we believe that Allah created them before the rest of creation and then created people to inhabit each of them. Whoever He wills goes to the Garden out of His Bounty and whoever He wills goes to the Fire through His justice. Everybody acts in accordance with what is destined for him and goes towards what he has been created for.
84. Good and evil have both been decreed for people.
85. The capability in terms of Tawfiq (Divine Grace and Favour) which makes an action certain to occur cannot be ascribed to a created being. This capability is integral with action, whereas the capability of an action in terms of having the necessary health, and ability, being in a position to act and having the necessary means, exists in a person before the action. It is this type of capability which is the object of the dictates of Shariah. Allah the Exalted says:

‘Allah does not charge a person except according to his ability’. (al-Baqarah 2: 286)

86. People's actions are created by Allah but earned by people.
87. Allah, the Exalted, has only charged people with what they are able to do and people are only capable to do what Allah has favoured them. This is the explanation of the phrase: ‘There is no power and no strength except by Allah.’ We add to this that there is no stratagem or way by which anyone can avoid or escape disobedience to Allah except with Allah's help; nor does anyone have the strength to put obedience to Allah into practice and remain firm in it, except if Allah makes it possible for them to do so.
88. Everything happens according to Allah's will, knowledge, predestination and decree. His will overpowers all other wills and His decree overpowers all stratagems. He does whatever He wills and He is never unjust. He is exalted in His purity above any evil or perdition and He is perfect far beyond any fault or flaw. ‘He will not be asked about what He does but they will be asked.’ (al-Anbiya' 21: 23)
89. There is benefit for dead people in the supplication and alms-giving of the living.
90. Allah responds to people's supplications and gives them what they ask for.
91. Allah has absolute control over everything and nothing has any control over Him. Nothing can be independent of Allah even for the blinking of an eye, and whoever considers himself independent of Allah for the blinking of an eye is guilty of unbelief and becomes one of the people of perdition.
92. Allah is angered and can be pleased but not in the same way as any creature.
93. We love the Companions of the Messenger of Allah but we do not go to excess in our love for any one individual among them nor do we disown any one of them. We hate anyone who hates them or does not speak well of them and we only speak well of them. Love of them is a part of Islam, part of belief and part of excellent behaviour, while hatred of them is unbelief, hypocrisy and rebelliousness.
94. We confirm that, after the death of the Messenger of Allah, may Allah bless him and grant him peace, the caliphate went first to Abu Bakr al-Siddiq, may Allah be pleased with him, thus proving his excellence and superiority over the rest of the Muslims; then to `Umar ibn al-Khattab, may Allah be pleased with him; then to `Uthman, may Allah be pleased with him;

- and then to `Ali ibn Abi Talib, may Allah be pleased with him. These are the Rightly-Guided Caliphs and upright leaders.
95. We bear witness that the ten who were named by the Messenger of Allah, may Allah bless him and grant him peace, and who were promised the Garden by him, will be in the Garden, as the Messenger of Allah, may Allah bless him and grant him peace, whose word is truth, bore witness that they would be. The ten are: Abu Bakr, `Umar, `Uthman, `Ali, Talhah, Zubayr, Sa'd, Sa'id, `Abdur-Rahman ibn `Awf and Abu `Ubaydah ibn al-Jarrah whose title was the trustee of this Ummah, may Allah be pleased with all of them.
 96. Anyone who speaks well of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and his wives and offspring, who are all pure and untainted by any impurity, is free from the accusation of hypocrisy.
 97. The learned men of the first community and those who followed in their footsteps - the people of virtue, the narrators of the Ahadith, the jurists and analysts- they must only be spoken about in the best way and anyone who says anything bad about them is not on the right path.
 98. We do not prefer any of the saintly men among the Ummah over any of the Prophets but rather we say that any one of the Prophets is better than all the awliya' put together.
 99. We believe in what we know of Karamat, the marvels of the awliya' and in authentic stories about them from trustworthy sources.
 100. We believe in the signs of the Hour such as the appearance of the Dajjal and the descent of `Isa ibn Maryam, peace be upon him, from heaven and we believe in the rising of the sun from where it sets and in the emergence of the Beast from the earth.
 101. We do not accept as true what soothsayers and fortune-tellers say, nor do we accept the claims of those who affirm anything which goes against the Book, the Sunnah and the consensus of the Muslim Ummah.
 102. We agree that holding together is the true and right path and that separation is deviation and torment.
 103. There is only one religion of Allah in the heavens and the earth and that is the religion of Islam. Allah says:

`Surely religion in the sight of Allah is Islam'. (Al `Imran 3:19)

And He also says:

`I am pleased with Islam as a religion for you'. (al-Matidah 5:3)

104. Islam lies between going to excess and falling short, between Tashbih (likening of Allah's attributes to anything else), and Tatil (denying Allah's attributes), between fatalism and refusing decree as proceeding from Allah and between certainty (without being conscious of Allah's reckoning) and despair (of Allah's mercy).
105. This is our religion and it is what we believe in, both inwardly and outwardly, and we renounce any connection, before Allah, with anyone who goes against what we have said and made clear.

We ask Allah to make us firm in our belief and seal our lives with it and to protect us from variant ideas, scattering opinions and evil schools of view such as those of the Mushabbihah, the Mu'tazilah, the Jahmiyyah the Jabriyah, the Qadriyah and others like them who go against the Sunnah and Jama'ah and have allied themselves with error. We renounce any connection with them and in our opinion they are in error and on the path of destruction.

We ask Allah to protect us from all falsehood and we ask His Grace and Favour to do all good.

6. Explain in one sentence what is meant by **Ism al Azam**? Review the article “Regarding Tawassul” by Shaykh Nuh Ha Meem Keller. What is Tawassul? Narrate the “Hadith of the Blind Man” and paraphrase it.

Ism al Azam

The Greatest Name

Allah has said, pray to me, so that I will answer you.

Many Ulema have revealed that Allah has three thousand Names. One thousand are only known by angles, one thousand known by prophets, three hundred are in Torah (Old Testament), and three hundred are in Zabur (Psalms of David, three hundred in the New Testament and ninety-nine in Qur'an. This makes 2,999 Names.

One Name that has been hidden by Allah is called **Ism Allah al a'azam**, The greatest Name of Allah. All of Allah's Names are great, but since He has hidden this particular Name, it is referred to as The Greatest Name. This Name is mentioned in Qur'an. Whoever reads the Qur'an will have read the Greatest Name probably without knowing it. Allah has hidden certain things out of His mercy. He has hidden the righteous people in his eyes (Avliya), so people should respect one another indiscriminately. He has hidden the night of Qadar (holy night in which Qur'an began to be revealed.) He has hidden His Consent so people will always do good deeds. He has hidden His Greatest Name in the Qur'an so people will read the entire Qur'an.

One should memorize the 99 names for one's own benefit. However, learning the Names by heart is not the aim. The aim is to find the one who is named.

The Names of Allah are connected with the life of man. All aspects of life can be seen in the Names. When a man is given a Name, which relates to one of the 99 Names of Allah it should always be preceded by Abd (Servant of).

Regarding Tawassul

TAWASSUL (Definition)

Supplicating Allah by means of an intermediary, whether it be a living person, dead person, a good deed, or a name or Attribute of Allah Most High. The scholar, YUSUF RIFA'I, says: I here want to convey the position, attested to by compelling legal evidence, of the orthodox majority of Sunni Muslims on the subject of supplicating Allah through an intermediary (tawassul), and so I say (and Allah alone gives success) that since there is no disagreement among scholars that supplicating Allah through an intermediary is in principle legally valid, the discussion of its details merely concerns derived rulings that involve interschool differences, unrelated to questions of belief or unbelief, monotheism or associating partners with Allah (shirk); the sphere of the question being limited to permissibility or impermissibility, and its ruling being that it is either lawful or unlawful. There is no difference among groups of Muslims in their consensus on the permissibility of three types of supplicating Allah through an intermediary (tawassul):

(1) TAWASSUL through a living righteous person to Allah Most High, as in the hadith of the blind man with the Prophet (Allah bless him and grant him peace) as we shall explain;

(2) The TAWASSUL of a living person to Allah Most High through his own good deeds, as in the hadith of the three people trapped in a cave by a great stone, a hadith related by Imam Bukhari in his "Sahih;"

(3) And the TAWASSUL of a person to Allah Most High through His entity (dhat), names, attributes, and so forth.

Since the legality of these types is agreed upon, there is no reason to set forth the evidence for them. The only area of disagreement is supplicating Allah (tawassul) through a righteous dead person. The majority of the orthodox Sunni Community hold that it is lawful, and have supporting hadith evidence, of which we will content ourselves with the Hadith of the Blind Man, since it is the central pivot upon which the discussion turns.

THE HADITH OF THE BLIND MAN

Tirmidhi relates, through his chain of narrators from 'Uthman ibn Hunayf, that a blind man came to the Prophet (Allah bless him and give him peace) and said, "I've been afflicted in my eyesight, so please pray to Allah for me." The Prophet (Allah bless him and grant him peace) said: "Go make ablution (wudu), perform two rak'as of prayer, and then say:

"Oh Allah, I ask You and turn to You through my Prophet Muhammad, the Prophet of mercy; O Muhammad (Ya Muhammad), I seek your intercession with my Lord for the return of my eyesight [and in another version: "for my need, that it may be fulfilled. O Allah, grant him intercession for me"]."

The Prophet (Allah bless him and give him peace) added, "And if there is some need, do the same."

7. Angels are created from _____ . The Jinn's from _____ , and Adam (AS) from clay.

THE CREATION OF ANGELS

BY

Imam Ahmed Raza Khan al-Qadri

1.1 In the treatise Sha'bul Imam, Imam Bahiqi (Radi Allah Unho), reports a Hadith from Sayyeduna Jabir (Radi Allah Unho) in which Sayyeduna Rasoolullah (peace be upon him) has stated: "*When Almighty Allah created Sayyeduna Nabi Adam (Alehis salam) and his progeny, the Angels remarked. "O Almighty Allah ! You have created such beings that eat and drink, cohabit and travel. Make the world a place for their dwelling and let us be the inmates of the Hereafter."* The Most Revered Almighty Allah Replied:

لا اجعل من خلقته يدى و نفخت فيه من روحى كمن قلت له كن فكان

I shall not make him who has been fashioned by My Power, and in whom I have bequeathed the spirit and then Commanded, "Be!" and he became.

From this *Hadith*, one important fact emerges. While the creation of man was effected through a gradual and systematic process, namely, the stage of dust, which was then shaped into a human form, and finally, the bequeathing of the soul in him. Looking at it from another angle, first the stage of sperm, then a speck of blood which changed to a piece of meat, then the formation of limbs, which then took human shape, and finally, the soul been bequeathed.

Angels, on the other hand, are created by the Supreme Command "*Be*" and they become, or they come into existence.

1.2 Sayyeduna Rasoolullah (peace be upon him) has stated:

خلقت الملائكة من نور و خلق الجن من نار و خلق آدم مما و صف لكم
 (كما عند ابن سعد عن ابي ذر رضى الله تعالى عنه عن النبي صلى الله تعالى عليه وسلم
 و هذا رواه امام احمد و مسلم عن ام المؤمنين رضى الله تعالى عنها)

Angels are created from light. The Jinn's from fire containing smoke, and Sayyeduna Nabi Adam (Alehis salam) from that already mentioned to you.

(Namely black, white and red sand according to Sayyeduna Ibne- Sa'ad (Radi Allah Unho) who narrates from Sayyeduna Abu-Zar (Radi Allah unho), who narrates from Sayyeduna Rasoolullah (peace be upon him). Imam Ahmed bin Hambal (Radi Allah Unho), and Imam Muslim (Radi Allah Unho), narrate from Ummul-Mo'mineen Sayyadah Ayesha Siddiqah (Radi Allah Unha).

1.3 Sayyeduna Imam Abdur-Raz'zaq (Radi Allah Unho), (Ustaaz of Imam Bukhari) in his Musannaf narrates another Hadith Shareef from Sayyeduna Jabir bin Abdullah (Radi Allah Unho), in which Sayyeduna Rasoolullah (Peace be upon him) is reported to have stated:

يا جابر ان الله تعالى قد خلق قبل الاشياء نور نبيك من نوره (الى قوله) فلما اراد الله ان يخلق الخلق قسم
 ذلك النور اربعة اجزاء فخلق من الجزء الاول القلم ومن الثانى اللوح ومن الثالث العرش ثم قسم اربع
 اربعة اجزاء فخلق من الاول حملة العرش ومن الثانى الكرسي ومن الثالث باقى الملائكة . (الحديث)

O Jabir! Most certainly Almighty Allah Created the Noor (Light) of your Nabi before anything else. Then, when He decided to create the world, He divided the Noor (Light) of your Nabi into four portions. From the first portion, He created the Qalam of destiny, from the second, the Lohe-Mahfooz, from the third, the Divine portions. From the first portion, He created those Angels who are the bearers of the Arsh, from the second, the Divine Chair and from the third, the rest of the Angels.

1.4 Allama Faasi (Radi Allah Unho), in his book "Mutaali-ul-Musarrat" under the discussion of Dala'il has recorded the following Hadith from Imam Ash'ari (Radi Allah Unho), who narrates,

التقدم من نور ضيائك ناقل قد قال الاشعري انه تعالى نور ليس كالانوار وقال صلى
 الله تعالى عليه وسلم اول ما خلق الله نوري ومن نوري خلق كل شئ

Verily, the Almighty Allah is an Incomparable Light, the soul of Sayyeduna Rasoolullah (Peace be Upon Him) is the splendid glow of that light. Almighty Allah first created my Noor (light) and from this Noor He created everything else.

1.5 Sayyeduna Abu Sheikh (Radi Allah Unho), narrates the following Hadith from Sayyeduna Akramah (Radi Allah Unho), who reports that Sayyeduna Rasoolullah (Peace be upon him) has stated:

خلقت الملائكة من نور العزة

Most certainly, Angels are created from the Divine Noor (light) of Almighty Allah.

1.6 It is also narrated by Sayyeduna Yazeed bin Romaan (Radi Allah Unho), that he received the following information:

ان الملائكة خلقت من نور الله

Indeed the Angels are created from Divinely Blessed light.

I (Imam Ahmed Raza) say that a commentary of Imam Badruddin Mahmood Ai'nee (Radi Allah Unho), of a similar Hadith is found in his book Umdatul Qaari Sharah Sahi-ul-Bukhari (Radi Allah Unho), carrying an interesting observation of Sayyeduna Ali (Radi Allah Unho) where in he mentions:

There is an Angel named Rooh, who has seventy thousand heads, Each head has seventy thousand faces, and face contains seventy thousand mouths. Each mouth is made up of seventy thousand tongues and each tongue is blessed with seventy thousand tongues and each tongue is blessed with seventy thousand languages.

يسبح الله تعالى بتلك اللغات كلها يخلق من كل تسبيحة ملك يطير مع

الملائكة الى يوم القيامة

(ذكر الامام البدر الدين محمود العيني في عمدة القارى شرح بخارى

من كتاب التفسير و الامام الرازى في تفسير الكبير)

“By means of these languages, this Angel is constantly reciting the Tasbeeh of Almighty Allah. From each Tasbeeh, one Angel is being Created. This angel soars into the Heavens with the rest of the three Angels until the Day of Judgment”. (i.e. the number of different languages in which the Angels Glorify Almighty Allah will be 1 680 700 000 000 000 000 000 000)

All Praise is due to Almighty Allah Who is Infinite and so are His Attributes and Glory!

1.7 Sayyeduna Tha'alb (Radi Allah Unho), has reported a Hadith from Sayyeduna Abdullah ibne Mas'ood (Radi Allah Unho), who mentions that the Beloved Habeeb (Peace be upon him) has stated:

“There is an Angel named Rooh who is of greater magnitude than the Heavens and the Earth, as well as the mountains and the other Angels. Its station is the Fourth Sky”.

يسبح كل يوم اثني عشر الف تسبيحة يخلق من كل تسبيحة ملك

(ذكره الامام البغوى فى المعالم تحت قوله تعالى يوم يقوم الروح و الملائكة صفا و الامام

العيني فى العمدة تحت قوله و يستلونك عن الروح)

Daily, he recites twelve thousand Tasbeeh. From each Tasbeeh, one Angel is created. On the Day of Judgment, this Angel will form one complete row himself, while the rest of the Angels will form another row.

Referring to this Hadith, several Scholars have made interesting comments. Imam Al Baghawi (Radi Allah Unho) in his book Al-Mua'allim quotes that the verse, *“Rooh and the other Angels will stand in rows on the Day of Judgment”*, refers to the above Hadith. Imam Badruddin Mahmood Ai'nee (Radi Allah Unho) in his book Umdatul Qari Sharah Sahi-ul-Bukhari says that the verse, *“And they shall question you regarding Rooh”* refers to this Hadith.

In the book Mawahib-ul-Ladunnia, Imam Ibne Hajr Qastalani (Radi Allah Unho) states : *“There is a celestial world found in the Heaven (made from water and smoke), wherein are Angles created from water and air. The leader of these Angels is Ra'ad, who is responsible for the clouds and rain”.*

1.8 Sheikh Akber Muhiuddin ibne arabi (Radi Allah Unho), states in his book Al Futuhaate Makkiyah (Radi Allah Unho), that : *“Almighty Allah first sparked a bright refulgence from light. Then, He created darkness. On the darkness, the image of this light shone, which revealed the light of the morning, but included the darkness of the night, Almighty Allah Created those Angels which are found within the precincts of the Divine Throne (Arsh) and the Divine Chair (Kursi). These Angels also reflect the material of the Divine Chair.”*

The above is recorded by Sheikh-e-Akbar (Radi Allah Unho), in the thirteenth chapter of Futahaate-Makkiyah and also quoted by Imam Abdul-Wah'ab Sharani (Radi Allah Unho), in his Al-Yuwaqeet-wal-Jawahir.

1.9 Sayyeduna Abu Saeed (Radi Allah Unho) narrates the following Hadith of Sayyeduna Rasoolullah (Peace be upon him) in which he has stated:

ان فى الجنة النهر ما يدخله جبرئيل دخلة فخرج فينقض الاخلق الله من كل قطرة تقطر منه ملكا

Verily, there is a river in Heaven, in which whenever Jibra'il (Alehis salam) submerges his wings and shakes it, small droplets of water drip from it. From each droplet, an Angel is created.

Indeed, one cannot estimate the droplets of water that drips from the wing of Sayyeduna Jibra'il (Alehis salam). Why, simply because Sayyeduna Jibra'il (Alehis salam) has six hundred wings and each wings is so huge that when he spreads it, it casts a shadow over the entire sky.

1.10 It has been reported from Sayyeduna ibne Abi Hatim Imam Aqueeli (Radi Allah Unho), and Sayyeduna Abu Hurairah (Radi Allah Unho), that Sayyeduna Rasoolullah (Peace be upon him) has stated:

فى السماء الرابعة نهر يقال له الحيوان يدخله جبرئيل كل يوم فينغمس فيه انغماسة منه يخرج فينقض فيه انتفاضة فيخرج عنه سبعون الف قطرة يخلق الله من كل قطرة ملكا هو الذين يؤمرون ان يأتوا البيت امعمور فليصوا فيفعلون ثم يخرجون فلا يعودون اليه ابد اولولى عليهم احد هم ثم يؤمر ان يقف بهم فى السماء موقفا يسبحون الله الى ان تقوم الساعة (ورواى ابن منذر نحوه بدون ذكر النهر من طريق صحيحه عن ابى هريرة رضى الله تعالى عنه لكن موقوفا قاله الامام الحافظ ابن حجر و معلوم ان الموقوف كالمرفوع اقول الحديث سقط ما نقل الفاسى عن الولى العرافى ان لم يثبت فى ذلك شئى فقد اثبة الحافظ و فوق كل ذى علم عليهم)

In the fourth Heaven, there is a river called Haywaan (River of Life). Each day Jibra'il (Alehis salam) dips in it and shakes his wings letting of seventy thousand drops. From each of these droplets Almighty Allah Creates one Angel, These Angels are commanded to perform Salah, they come out from the Bait-ul-Ma'moor never to return . One Angel from this groups is appointed their leader and he is delegated the duty of taking these angels to one spot in the Heaven where they will stand reciting the Tasbeeh of Almighty Allah till the Day of Judgment.

1.11 Imam Ata Imam Maqaatil (Radi Allah Unho), and Imam Dhahaq (Radi Allah Unho), report a Hadith as narrated By Sayyeduna Abdullah ibne Abbas (Radi Allah Unho), in which Sayyeduna Rasoolullah (Peace be upon him) has stated :

عن يمين العرش نهر من نور مثل السموات السبع والارضين السبع والبحار السبع يدخل فيه
جبرئيل عليه السلام كل سحر و يغتسل فيه فيزداد نورا الى نوره و جمالا الى جماله ثم ينقض
فيخلق الله تعالى من كل نقطة تقع من ريشه كذا كذا الف ملك تدخل منهم البيت السبعون
الفائتم يعودون اليه الى ان تقوم الساعة

(ذكره الامام فخر الدين الرازي في تفسير قوله تعالى و يخلق ما لاتعلمون)

On the right-hand side of the Divine Throne is found a River of Light, which in magnitude is equal to the seven Heavens, the seven crusts of the earth and the seven oceans. In it Jibra'il (Alehis salam) bathes each morning, where by his brightness and beauty is constantly increased. When Jibra'il (Alehis salam) comes out of this water, he flutters his wings. From each drop that fall from his wings, a thousand Angels are created and from these multitude of Angels seventy thousand are commanded to enter the Bait-ul-Ma'moor, none of whom will get another chance to enter this illustrious place until the Day of Judgment.

In the above Hadith Shareef, Imam Fakruddin Raazi (Radi Allah Unho), has quoted a Hadith in his treatise Tafseer in support of the commentary of the verse: "And He creates that which you will not perceive."

1.12 Imam Abu-Naeem (Radi Allah Unho), Imam Khateem Ibne Asakar (Radi Allah Unho), and Imam Bahiqi (Radi Allah Unho), narrate in Kitabur-Roh'ya that Imam ibne Hajr (Radi Allah Unho), Ali bin Abi Urtahtah (Radi Allah Unho), reports a Hadith that has been narrated by several Shaba, in which Sayyeduna Rasoolullah (Peace be upon him) has stated:

ان الله الملائكة ترعد فرائقهم من مخلقة ما منهم من ملك يقطر من عينه دمعة الا
وقعت ملكا قائما يسبح (الحديث)

There are some Angel Almighty Allah who every limb Trembles from the constant fear of Almighty Allah Whichever of these Angels sheds a tear, it is immediately transformed into an Angel before that tear can even reach the ground.

1.13 It has been reported that Sayyeduna Abush Sheikh (Radi Allah Unho), narrates from Sayyeduna Ka'ab-ul-Ahbaar (Radi Allah Unho) that:

لا تقطر عين ملك منهم الا كانت ملكا يطير من خشية الله

Whichever of these Angels sheds a tear, it change Into an Angel and flies away with the Fear of Almighty Allah.

1.14 Imam ibne Bashk'waal (Radi Allah Unho), reports a Hadith from Sayyeduna Anas (Radi Allah Unho), in which Sayyeduna Rasoolullah (Peace be upon him) has stated:

من صلى على تعظيما الحقى خلق الله عزوجل من ذلك القول ملكا له جناح بالمشرق و آخر
بالمغرب يقول عزوجل له صل على عبدى كما صل على نبي فهو يصل على يوم القيامة

Whosoever sends a Darood Shareef upon me with the intention of honoring me, Almighty Allah will transform that Darood Shareef (Salawat) into an Angel, whose one wing spreads to the East and one to the West. Almighty Allah commands this Angel: "O My Angel! Send Darood upon my servant as he has sent Darood upon My Beloved Habeeb (Peace be upon him).

In response to this Divine Command, the Angel will continue to send Darood upon the person till the Day of Judgment. Similarly, my illustrious father, Khatim-ul-Muhaqqiqeen Arif-e-Billah Moulana Naqi Ali Khan (Radi Allah Unho), in this famous book Al Kalam-ul- Awdah fi Tafseer-e-Sura Alam-Nashrah reports a Hadith from Imam Sakhawi (Radi Allah Unho), in which Sayyeduna Rasoolullah (Peace be upon him) has stated: *“There is one Angel of Almighty Allah whose one side is in the East and one (side) is in the west, When anyone sends Darood Shareef upon me out of love and devotion, this Angel dives into the Heavenly water and flutters his wing. From each drop that falls from his wing, Almighty Allah Creates one Angel who will be reciting Istagfaar (seeking pardon) for this person until the Day of Judgment.”*

1.15 In the book Mawahib-ul-Ladunnia, it is reported that:

قد روى ان ثم ملائكة يسبحون فيخلق الله بكل تسيحة ملكا

There are some Angels who are constantly engaged in reciting the Tasbeeh of Almighty Allah For every Tasbeeh they recite, Almighty Allah Creates one Angel.

1.16 Sheikh-e-Akbar Sayyeduna Muhiuddin ibne Arabi (Radi Allah Unho), in his famous treatise Al Futuhaa-tul- Makkiyah states: *“Pious deeds and words take the form of an Angel, which elevates the Heaven.”* In his esteemed opinion, this is in accordance with the divine verse, which means, *“Unto Him soars good words and pious deeds elevate it.”*

1.17 Imam Qurtabi (Radi Allah Unho), in his book Tazkirah, narrates on the authority of great Scholars who maintain that, *“Angels will intercede on behalf of the reciter on the Day of Judgment.”*

1.18 Imam Arif Billah Abdul Wahab Sharani (Radi Allah Unho), states in his famous treatise Meezanush Share’a-tul-Kubra that, *“Angels are created from the breath of pious people. Those that are created from the breath of pious women acquire greater beauty and chastity than those created from the breaths of men.”*

From the above mentioned eighteen Ahadith and quotations of great Scholars of Islam we can ascertain about the different ways in which Angels are created. These prove beyond a shadow of doubt that Angels are created daily in large numbers. Only their Creator and what He has revealed to His beloved servants who know their true numbers.

THE DEATH OF ANGELS

When Imam Waliuddin Iraqi (Radi Allah Unho), was questioned regarding the death of Angels, he replied:

لم يثبت في ذلك شيء ولا يجوز الهجوم عليه بمجرد احتمال ولا مجال للنظر فيه ولا دخل القياس

In my opinion, no concrete proof is on hand regarding this matter. However, mere conjecture in respect of this subject is unwise, as it leaves no room for me personal opinions and conjectures.

Contrary to this belief, the majority of the Ulama of the Ahle Sunnat are of the opinion that Angels are created from light delicate bodies. It is categorically proven from authentic sources that Angels will experience death without any doubt. Such a belief is in accordance with the Quranic verse, which proclaims:

كل نفس ذائقة الموت

Every soul shall taste death.

Sayyeduna Abdullah ibne Abbas (Radi Allah Unho), states that when the verse, *كل من عليها فان* “Every thing upon it (earth) shall perish” was revealed, the Angels proclaimed, “All dwellers upon the earth will die” meaning that they (the Angels) are safe from death. Yet, when the verse *كل نفس ذائقة الموت* “Every soul shall taste death” was revealed, they proclaimed, “Now, we too will die” (Imam Raazi (Radi Allah Unho), records this in Mafaatiul Ghaib and Imam Ibne Jareer (Radi Allah Unho), narrates this from him.)

Sayyeduna Imam ibne Jareer (Radi Allah Unho), also reports from Sayyeduna Abdullah ibne Abbas (Radi Allah Unho), who states:

قال وكل ملك الموت يقبض ارواح المؤمنين و الملائكة

The Angel of Death is appointed to capture the souls of Muslims and Angels alike.

Imam ibne Jareer (Radi Allah Unho), Imam Ibnus-Sheikh (Radi Allah Unho), and others also narrate another lengthy Hadith Shareef from Sayyeduna Abu Hurairah (Radi Allah Unho), that the Beloved Prophet (peace be upon him) of Almighty Allah said:

و آخرهم موتا ملك الموت

“The last Angel to die will be the Angel of Death”.

Imam Bahiqi (Radi Allah Unho), and Imam Faryaabi (Radi Allah Unho), record that Sayyeduna Anas (Radi Allah Unho), has narrated the following detailed Hadith from Sayyeduna Rasoolullah (Peace be upon him), Which proves comprehensively that Angels too will also experience death.

Sayyeduna Rasoolullah (Peace be upon him) stated: “When everything will begin to perish only Jibra’il, Meka’il, and the Angel of Death will remain. Then Almighty Allah will State, ‘O Angel of Death! Who else is still spared?’ The reply will be, ‘None but Thy Graceful Self, Who is Eternal, as well as Thy servants Jibra’il and Meka’il and the Angel of Death’. “At this a Divine Command will be issued, ‘Capture the souls of Meka’il’ at which Meka’il will fall like a great and mighty Mountain.” “Once again Almighty Allah the All-Knowing, will Ask, ‘Who is spared? The reply will be, ‘None but Thy Graceful Self, Jibra’il and the Angel of Death.’ Again the Command will be given, ‘Capture the soul of Jibra’il’, at which Jibra’il will flutter his wings, fall into prostration and pass away. “Finally, when the Angel of Death himself will pass away. The All-Wise, and Great Creator will proclaim, ‘In the beginning, I brought the creations into existence and I will once more bring it to life. Where are those rulers that laid claim to kingship?’ There will be no answer. The Almighty Allah Himself will Reply, ‘Today, kingship belongs to Almighty Allah Alone, the sole Controller’.”

From this Hadith we learn that even Almighty Allah’s closest Angels will not live beyond the Day of Judgment. The crux of the matter is that daily numerous Angels are created, who engage themselves in the constant Tasbeeh of Almighty Allah and who live only until the of Judgment. These include Angels, which are created from the recitation of Darood Shareef. In fact, it is not substantiated from any Hadith that Angels will not be subjected to death. In fact, Sayyeduna ibne Abbas (Radi Allah Unho), makes it clear that before the revelation the verse, “Every soul shall taste death” Angels were not aware of themselves experiencing death.

With regards to the two Angels, Kiraman Katibeen, who accompany every Muslim, Sayyeduna Rasoolullah (Peace be upon him) has stated:

“After the death of the Muslim, they soar to the heaven and seek permission to live there, but Almighty Allah turns down their request saying, ‘My Heavens are full of Angels who are constantly engaged in Glorifying Me’. Then they will Reply, ‘My creation has filled the earth, constantly glorifying Me.’

Thereafter, Almighty Allah Will Command them to stand at the graveside of the Muslims and the servants of Almighty Allah to recite the Tasbeeh of Almighty Allah, and the Thawaab of which is then bestowed upon the deceased person”.

Sayyeduna Abdullah ibne Abbas (Radi Allah Unho), narrates that Sayyeduna Rasoolullah (Peace be upon him)has stated:

والملائكة يموتون في الصعقة الاولى وان ملك الموت يقبض ارواحهم ثم يموت

Angels will die at the time when the first Trumpet will be sounded on the Day of Judgment. The Angel of Death will capture their souls. There after, the Angel of Death him self will succumb to death.

CONCLUSION

After the completion of this work, I came across one Fatwa regarding the Angels found in Allama ibne Hajr Makki's (Radi Allah Unho) Fatawah Hadithiyah, in which the learned Imam affirms that Angels will experience death when the first Trumpet will be sounded, but the Carriers of the Divine Throne and the four exalted Angels will be the last to pass away. Regarding the birth of Angels too, he states:

حيث قال ظاهر السنة ان الملائكة لم يخلقوا دفعتا واحدة

Angels are not created at one time Rather, this is an ongoing process.

Thereafter, Imam ibne Hajr (Radi Allah Unho), has narrated seven Ahadith, five of which I have already mentioned, while the other two are now added to the original eighteen.

1.19 Imam Abush-Sheikh (Radi Allah Unho), narrates from Imam Wahab bin Mambah (Radi Allah Unho):

قال الله نهرا في الهواء سبع الارضين كلها سبع مرات فينزل على ذلك النهر ملك من السماء
فيملئو ويسد ما بين اطرافه ثم يغتسل منه فاذا خرج منه قطر منه قطرات من نور فيخلق الله من
كل قطرة منها ملكا يسبح الله بجميع تسبيح الخلاق كلهم

There is a fountain of Almighty Allah found in space, which is so huge that seven layers of earth can fit into it seven times. In it, one Angel from Heaven, whose size completely fills the fountain, descends. He bathes in this fountain and when he emerges from it, drops of light, drip from his wings. From each droplet, Almighty Allah creates one Angel who, like all Angels, constantly engages in the Tasbeeh of Almighty Allah.

1.20 He further narrates another Hadith from Sayyeduna Ula bin Haroon (Radi Allah Unho), who mentions that Sayyeduna Rasoolullah (Peace be upon him) stated:

قال جبرئيل كل يوم نغاس في الكوثر ثم ينقض فكل قطرة يخلق منها ملك

Jibra'il (Alehis salam) daily dives into the Fountain of Kauther and shakes his wings. From each droplet, Almighty Allah creates one Angel.

By the Grace of the Almighty Allah and His Beloved Habeeb (Peace be upon him), I recall another Hadith on this subject, which can be further including in this list.

In the book Kitabus Thawaab, Sayyeduna ibne Abid Duniya (Radi Allah Unho), and Sayyeduna Abush

Sheikh (Radi Allah Unho) have recorded a Hadith of Sayyeduna Imam Jafar As-Sadiq (Radi Allah Unho), in which Sayyeduna Rasoolullah (Peace be upon him) has stated:

ما ادخل الرجل على المؤمن سروراً الا خلق الله عزوجل من ذلك السرور ملك بعبد
الله عزوجل ويوحى فاذا صار العبد في قبره اتاه ذلك السرور . (الحديث)

Whosoever makes a Muslim happy, Almighty Allah will create one Angel out of this happiness who immediately engages himself in the worship of Almighty Allah and in exalting His Oneness. When this person passes away and enters the grave, this Angel will appear in front of him and ask, " Do you remember me? I am the same happiness with which you gladden the heart of a certain Muslim. Today , I will comfort you in your hour of fear, teach you the answers to the questions that will prove you a Believer and will show you your place in heaven".

N.B. The above Hadith Shareef is translated with full explanation for the reader to understand the concept and meaning of the context. We humbly supplicate in the Court of the Almighty Allah that this explanation will have taught you about the life and existence of the Angels. Aameen.

In conclusion, Most Exalted is the King of the Mighty Throne, Lord of the Angels, who has distinguished Sayyeduna Muhammadur-Rasoolullah (Peace be upon him) from the entire creation. May the Almighty Allah in His Infinite Mercy bestow the strength upon those who are misled on the straight Path and bestow upon those who are on the Straight Path to remain on this path.

Ameen Allahuma Ameen.

Written and Signed by ;
The humble servant of Almighty Allah Almighty
Ahmed Raza Barelwi
(May the Merciful Lord forgive him)

8. Prove the Life of the Prophets in their graves through five proofs from the Sunnah (Hadith).

PROOF-TEXTS OF THE LIFE OF THE PROPHET ﷺ IN HIS GRAVE

1st Hadith

inn-Allaha qad Harrama `ala al-arDi an ta'kula ajsâd al-anbiyâ'.

"Allah has defended the earth from consuming the bodies of Prophets".

A sound (sahih) tradition related on the authority of Aws ibn Aws al-Thaqafi by: Ahmad in his Musnad, Ibn Abi Shaybah in the Musannaf, Abu Dawud in the Sunan, Nisa'i in his Sunan, Ibn Majah in his Sunan, Darimi in his Musnad, Ibn Khuzaymah in his Sahih, ibn Hibban in his Sahih, Hakim in the Mustadrak, Tabarani in his Kabir, Bayhaqi in Hayat al-anbiya', Suyuti in Anba' al-adkhiya, Dhahabi who confirmed Hâkim's grading, and Nawawi in the Adhkar.

Another version in Ibn Maja has this addition:

"And the Prophet of Allah is alive and provided for."

fa nabiyyallahi Hayyun yurzaq
Bayhaqi mentions it also in the Sunan al-kubra.

2nd Hadith

al-anbiyâ'u aHyâ'un fi qubûrihim yuSallûn
"The Prophets are alive in their graves, praying to their Lord".

A sound (sahih) tradition related on the authority of Anas ibn Malik (r) by: al-Bazzar in his Musnad, Abu Ya`la in his Musnad, Ibn `Adi in al-Kamil fi al-du`afa', Tammam al-Razi in al-Fawa'id, al-Bayhaqi in Hayat al-anbiya' fi quburihim, Abu Nu`aym in Akhbar Asbahan, Ibn `Asakir in Târeekh Dimashq, al-Haythami in Majma` al-zawa'id (8:211), al-Suyuti in Anbâ' al-adhkiya' bi-hayat al-anbiya' (#5), and al-Albani, in Silsilat al-ahadith al-sahihah (#621).

Suyuti adds: "The life of the Prophet, ﷺ may Allah bless him and give him peace, in his grave, and [also] that of the rest of the prophets is known to us as definitive knowledge (ilman qat`iyyan)."

I have used the above information from a post on MSA-Net on that particular hadith by Brother Akram Y. Safadi, for which I thank him.

3rd Hadith

(laylata usra bi) marartu `ala Mûsa wa huwa qâ'imun yuSalli fi qabrihi

"(The night I was enraptured to my Lord) I saw Mûsa standing in prayer in his grave".

A sound (sahih) tradition related on the authority of Anas and others by Muslim, Nasa'i, and Bayhaqi in the dala'il al-nubuwwa and the Hayât. Some mention the beginning (in parentheses), while others omit it. Nawawi said in his explanation of this hadith: "The work of the next world is all dhikr and du`a" (sharH SaHeeH Muslim 1/73/267).

4th Hadith

ma min aHadin yusallimu `alayya illa radda ilayy-Allahu rûHi Hatta arudda `alayhi al-salâm

"No-one greets me except Allah has returned my soul to me so that I can return his salâm".

From Abu Hurayra, in Abu Dawud with a sound (SaHeeH) chain. This hadith has been adduced by the scholars as the legal proof for the validity and modality of visiting and greeting the Prophet ﷺ, although the hadith does not mention the necessity of physically visiting the Prophet ﷺ in Madina.

A note about the translation of "has returned": Suyuti said that "radda" means `ala al-dawâm," i.e. permanently, and not temporarily: in other words, Allah does not return the rûH and take it back, then return it again and then take it back again, but He returned it to the Prophet ﷺ permanently, and the Prophet ﷺ is alive permanently.

Sakhawi, Ibn Hajar al-`Asqalâni's student, said: "As for us (Muslims) we believe and we confirm that he ﷺ is alive and provided for IN HIS GRAVE" (al-qawl al-badee` p. 161). Ibn al-Qayyim said in al-RûH p. 58: "It is obligatory knowledge to know that his body ﷺ is in the earth tender and humid (i.e. as in life), and when the Companions asked him: 'How is our greeting presented to you after you have turned to dust' he replied:

'Allah has defended the earth from consuming the flesh of Prophets,'

and if his body was not in his grave he would not have given this answer."

Ibn Hajar al-Haythami wrote in al-jawhar al-munaZZam (?):

"tawâtarat al-adillatu wa al-nuqûlu bi anna al-MuSTafa Hayyun Tariyyu... wa Sawmun thumma Hajjun kulla `âmin yaTTahhiru li al-Salâti bi mâ'i ghaythi" which means:

"The proofs and the transmitted texts have been established as authentic in the highest degree that the Prophet ﷺ is alive and tender... that he fasts and performs pilgrimage every year, and that he purifies himself with water which rains on him."

5th Hadith

Hayâti khayrun lakum tuHaddithuna wa yuHaddathu lakum fa idha muttu kânat wafâti khayran lakum tu`raDu `alayya a`mâlukum fa in ra'aytu khayran hamidtu allaha wa in ra'aytu ghayra dhâlik istaghfartu Allaha lakum

"My life is a great good for you, you will relate about me and it will be related to you, and my death is a great good for you, your actions will be presented to me (in my grave) and if I see goodness I will praise Allah, and if see other than that I will ask forgiveness of him (for you)."

Qadi `Iyad cites it in "al-Shifa" (1:56 of the Amman edition) and Suyuti said in his "Manahil al-safa fi takhrij ahadith al-shifa" (Beirut 1988/1408) p. 31 (#8): "Ibn Abi Usama cites it in his Musnad from the hadith of Bakr ibn `Abd Allah al-Mazni, and al-Bazzar from the hadith of Ibn Mas`ud with a sound (sahih) chain."

It is cited in Subki's Shifa' al-siqâm fi ziyarat khayr al-anâm [The Healing of the Sick Concerning the Visit of the Best of Creation], where he mentions that Bakr ibn Abd Allah al-Mazini reported it, and Ibn al-Jawzi mentions it through Bakr and then again through Anas ibn Malik in the penultimate chapter of the penultimate section of al-Wafa, both huffaz without giving the isnad. However, Ibn al-Jawzi specifies in the introduction of al-Wafa that he only included sound traditions in his bûk. He also mentions the version through Aws ibn Aws: "The actions of human beings are shown to me every Thursday on the night of (i.e. preceding)

Friday." See also FatH al-Bâri 10:415, al-Mundhiri's Targheeb wa al-Tarheeb 3:343, and Ahmad 4:484.

6th Hadith

Man Salla `alayya `inda qabri sami`tuhu, wa man Salla `alayya nâ'iyân bullightuhu

"Whoever invokes blessings on me at my grave, I hear him, and whoever invokes blessings on me from afar, I am informed about it."

Ibn Hajar says in FatH al-Bâri 6:379: "Abu al-Shaykh cites it with a good chain (sanad jayyid)," and Bayhaqi mentions it in Hayât al-anbiyâ with "ublightuhu" in the end.

7th Hadith

Man zara qabri wajabat lahu shafa`ati.

"Whoever visits my grave, it becomes incumbent upon me to intercede for him."

Narrated by al-Daraqutni, al-Dulabi, al-Bayhaqi, Khatib al-Baghdadi, al-`Uqayli, Ibn `Adiy, Tabarani, and Ibn Khuzaymah in his Sahih, all through various chains going back to Musa ibn Hilal al-`Abdiyy from Ubayd Allah Ibn Umar, both from Nafi`, from Ibn `Umar.

Dhahabi declared this chain hasan (fair) as narrated, in "Mizan al-`itidal," vol. 4, p. 226: "Huwa salih al-hadith" which means: "He -- Musa ibn Hilal -- is good in his narrations." Al-Sakhawi confirmed him in the "Maqasid al-hasana", while al-Subki declared it sahih according to Samhudi in Sa`adat al-dârayn 1:77. Ibn `Adiyy said: "He [Musa ibn Hilal] is most likely acceptable; other people have called him 'unknown' and this is not true... He is one of the shuyukhs of Imam Ahmad and most of them are trustworthy." al-Kamil fî al-Du`afa (6:2350). Albani declared him "thabit al-riwaya" (of established reliability) in his Irwa' 4:338. About `Ubayd Allah ibn `Umar al-`Umari: - Dhahabi calls him "saduq hasan al-hadith" [truthful, of fair narrations] al-Mughni 1:348; - Sakhawi says of him "salih al-hadith" [of sound narrations] al-tuhfat al-latifat 3:366; - Ibn Mu`in said to Darimi about him: "salih thiqa" [sound and reliable] al-kamil 4:1459.

This is one of the prûf-texts adduced by the ulama of Islam to derive the obligation or recommendation of visiting the Prophet's grave and seeking him as "wasilat" (intermediary/means). See the chapter on visiting the Prophet's grave in Nawawi's bûk "al-Adhkar" and in Qadi `Iyad's bûk "al-Shifa." Sakhawi said in "al-qawl al-badee" p. 160: "The emphasis and encouragement on visiting his noble grave is mentioned in numerous ahadith, and it would suffice to show this if there was only the hadith whereby the truthful and God-confirmed Prophet ﷺ promises that his intercession among other things becomes obligatory for whoever visits him, and the Imams are in complete agreement from the time directly after his passing until our own time that this is among the best acts of drawing near to Allah."


Blessings and Peace on the Prophet, his Family, and his Companions.

Visiting Graves:

Dawud ibn Salih says: "[The Umayyad Caliph] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet ﷺ. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet ﷺ, not to a stone. I heard the Prophet ﷺ say: Do not weep on religion if its people assume its leadership (walyahu), but weep on it if other than its people assume it."

Ahmad 5:422, Hakim (Mustadrak 4:515); both the latter and al-Dhahabi said it was sahih. It is thus cited by as-Subki (Shifa' as-siqam p. 126), Ibn Taymiyya (al-Muntaqa 2:261f.), and al-Haythami (al-Zawa'id 4:2).

Brother Audah is right if his point is to show that kissing the grave, rubbing or hugging it is neither haram nor an innovation, although it is disliked that people should be permitted to do it.

Blessings and Peace on the Prophet, his Family, and his Companions. 

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9. **It is an established belief of Ahlus Sunnah that all of the Ambiya were infallible, meaning they did not commit sins. In less than one paragraph, provide three proofs for this belief in your own words.**

The Infallibility of the Prophets

Were the prophets infallible? If so, why, and what did infallibility mean for them?

Infallibility is one of the necessary attributes of the Prophets. The Arabic word translated 'infallibility' is *isma*, meaning protecting or saving and defending. The word is used in the Qur'an in a variety of derived forms. For example, during the Flood, when the Prophet Noah invited his son to board his ship, the latter replied: I will betake myself to some mountain; it will save me from the water. Noah responded to his son using the active participle of the word: Today there is not a 'saving one' from the command of God (Hud, 11.43).

The wife of the 'Aziz of Egypt, whose name is mentioned as Potiphar in the Bible, uses the same word in, I did seek to seduce him but he firmly 'saved himself' guiltless (Yusuf, 12.32). The Qur'an calls believers to hold fast to the 'rope of God', that is, the Qur'an and the religion of Islam, using the same word in a different form: Hold fast all together to, and 'protect' (against being divided) by, the rope of God (Al 'Imran, 3.103). Again, we see the same word in the verse, God will 'defend (protect)' you from people (al-Ma'ida, 5.67).

A small minority of Muslim scholars have asserted that the Prophets may have committed sins of an insignificant type called *zalla*, meaning 'error' or 'lapse', and give, in order to prove their assertion, some examples from the lives of, for instance, Adam, Noah, Abraham and Joseph, upon them all be peace. Before elaborating their cases, it should be noted that even if we attribute some lapses to the Prophets, they are not sins in the meaning of disobedience to God's Commandments. The Prophets tended to wait for Revelation when they had a question to judge. On rare occasions, however, it happened that they would exercise their own power of reasoning in order to give a judgment as they were the greatest of *mujtahids* (jurists of the highest rank who can deduce laws from the principles established by the Qur'an and the Sunna). They might sometimes have erred in their judgments or decisions, but such errors, which were immediately corrected by God, can never be regarded as sins.

Secondly, the Prophets always sought God's good pleasure in every instant of their lives and tried to obtain what was the best in a matter. If they had rarely missed the best but still caught what was better, this should not be regarded as a sin. For example, suppose a man has to make a choice: whether he will recite the whole of the Qur'an in ten days and give due attention to each verse, or he will finish the recitation in seven days in order to express his deep love of the Word of God. If that man takes the first option without knowing that God's greater pleasure lies in the second, he will obviously not be regarded as having committed a sin. So, a Prophet's preference of what is better instead of the best is not a sin, but because of his position before Him, God might sometimes reproach him mildly.

The infallibility of the Prophets is an established fact based on reason and tradition.

Reason requires the infallibility of the Prophets, upon them all be peace, because:

As already explained, the Prophets came to convey to people the Message of God. If we liken this Message or the Divine Revelation to light or pure water, as the Qur'an itself does (al-Ra'd, 13. 17; al-Nur, 24.35), it is absolutely necessary and indispensable to the nature of the Revelation that both the Archangel Gabriel who brought the Revelation, and the Prophet himself who conveyed it to people, should be absolutely pure. Otherwise, that Divine light, the Revelation, would have been extinguished or dimmed, or that 'pure water' polluted. Every falling off is an impurity, a dark spot, in the heart. Like Gabriel, the heart or soul of the Prophet is like a 'polished mirror' through which the Divine Revelation is reflected to people, or a 'cup' from which people quench their thirst for that pure 'Divine water'. Any black spot on the mirror would absorb a ray of that light; a single drop of mud would be enough to make the water unclear. This would mean that the Prophets did not – God forbid such a thought! – convey the whole of God's Message. Whereas, in truth, they performed their duty perfectly and left nothing of the Message not conveyed. This is clear from the following verses of the Qur'an:

O Messenger! Convey what has been sent to you from your Lord. If you did not, you would not have fulfilled His mission. And God will defend you from people. Certainly, God guides not the unbelieving people. (al-Ma'ida, 5.67)

Today I have perfected your religion for you, and I have completed My favour upon you, and I have chosen and approved for you Islam as religion. (al-Ma'ida, 5.3)

Secondly, people learn from the Prophets all the commandments and principles concerning belief and conduct. In order that people should learn these commandments in their pristine purity and truth and as perfectly as possible to secure their happiness and prosperity in both worlds, the Prophets must, first, represent, and, then, present them without any faults or defects, for they are guides and good examples for people to follow, as explicitly stated in the Qur'an:

You have indeed in the Messenger of God a beautiful pattern, an excellent example, for anyone who aspires after God and the Last Day, and who engages much in the remembrance of God. (al-Ahzab, 33.21)

There is for you an excellent example in Abraham and those with him – there was indeed in them an excellent example for you – for those who aspire after God and the Last Day. (al-Mumtahana, 60. 4,6)

Despite his utmost care not to do anything contrary to Islam and not even to say a single word which is not sanctioned by God, if a Prophet were to utter an untrue word, he would repent for a life-time, or even longer. It is narrated that the Prophet Abraham, upon him be peace, will direct to Moses those who will appeal to him to intercede for them on the Day of Judgment saying he cannot as he spoke allusively three times in his life.¹ Although it is not a sin to make an 'indirect' reference to the truth when it is more appropriate rather than being direct, Abraham's repentance of his three allusions will continue in the Hereafter.

Thirdly, the Qur'an commands believers to obey all the orders or prohibitions of the Prophet without exception, and emphasizes that it is not fitting for a believer, man or woman, when a matter has been decided by God and His Messenger, to have any option about their decision (al-Ahzab, 33.36). It also warns believers that what falls to them when God and His Messenger have given a judgment is only to say, 'We have heard and obeyed' (al-Nur, 24.51). Absolute obedience to a Prophet means that the Prophet is right in all his commands and prohibitions.

Prophethood is so great a favor that all the Prophets bore unbearable pains in fulfilling the duty of thanksgiving and were always worried about not having worshipped God sufficiently. The Prophet Muhammad, upon him be peace and blessings, often implored God using the following words:

Glory be to You, we have not been able to know You as Your knowledge requires, O Known One.

Glory be to You, we have not been able to worship You as Your worship requires, O Worshipped One.

The Qur'anic verses which are sometimes mistakenly understood to reprimand certain Prophets for some faults of theirs, or to mean the Prophets seek God's forgiveness for some sin of theirs, should be considered from this point of view. Besides, God's forgiveness does not always mean that a sin has been committed. The Qur'anic words of 'afw – 'pardon', and *maghfirah* – 'forgiveness', also mean 'special favor and kindness and Divine dispensation in respect to the lightening or the overlooking of a religious duty', as in the following verses:

If any is forced (to eat of them) by hunger, with no inclination towards transgression, God is indeed Oft-Forgiving, Most Merciful. (al-Ma'ida, 5.3)

If... you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For God is All-Pardoning and Oft-Forgiving. (al-Nisa', 4.43)

Fifthly, sins and pardon have different degrees:

- Sins committed by not obeying the religious commandments, and the forgiveness thereof;
- Sins committed by disobeying God's laws of creation and life, and the forgiveness thereof;
- Sins in respect of behaving against the rules of good manners or courtesy (adab), and the forgiveness thereof.

A fourth type which is not a sin, is doing something good but not the best, a failure in doing perfectly what is required by the love of, and nearness to, God. This is what some of the Prophets may have done, so it is not a sin in our normal usage of the word for something deserving of Divine punishment.

Tradition also proves the Prophets' infallibility.

God says in the Qur'an concerning the Prophet Moses:

I cast love over you from Me (and made you comely and loveable) in order that you might be brought up under My eye. (Ta Ha, 20.39)

The Prophet Moses, upon him be peace, was brought up by God Himself and prepared for the mission of Messengership. Therefore, it is inconceivable that he may have committed a sin at any time in his life.

The same is true of all the other Prophets. For example, God's Messenger, upon him be peace and blessings, says of Jesus: Satan could not touch Jesus and his mother at his birth. Jesus was protected from birth until his elevation to the Presence of God, as we also read in the Qur'an:

(Mary) pointed to him [the babe]. They said: 'How can we talk to one who is an infant in the cradle?' He (Jesus) said: 'I am indeed a servant of God: He has given me the Scripture and made me a Prophet. And He has made me blessed wheresoever I be, and enjoined on me prayer and charity as long as I live. He has made me kind to my mother, and not over-bearing or a wretched rebel. So peace is on me the day I was born, the day that I die, and the day that I will be raised up to life again.' (Maryam, 19.29-33)

Jesus, like all the other Prophets, was protected from all kinds of sin from his birth. God's Messenger, upon him be peace and blessings, intended in his childhood to attend two wedding ceremonies at different times but, on each occasion, he was overpowered by sleep which prevented him from attending.² Likewise, in his youth he helped his uncles with the restoration of the Ka'ba by carrying stones. Since the stones hurt his shoulders, his uncle, 'Abbas, advised him to hoist the garment covering the lower part of his body, onto his shoulder to carry the stones on. He just did what he was advised to do, leaving some of the upper part of his legs uncovered, when he fell on his back with his eyes staring fixedly. An angel appeared and warned him that what he had done was improper, saying: 'This is not befitting for you.'³ For the day was to come when he would order people to be well-mannered and observe Divinely ordained standards of conduct, including covering the thighs.

God's Messenger says that all the children of Adam make faults and err, and the best of those who make faults and err are the repentant.⁴ This implies that man is fallible by nature, but it does not mean that all of mankind are 'condemned' to erring howsoever. Whether by God's Will and special protection or, as will be explained below, by His showing the way to be free from errors or sins, even the greatest of saints who continue the Prophetic mission of guiding people may be infallible to some degree.

God promises to protect the believers who fear Him, and to endow them with sound judgment to enable them to distinguish between truth and falsehood, and between right and wrong:

O you who believe! If you fear God, He will establish in you a Criterion (to judge between right and wrong), purify you of all your evils, and forgive you. God is of grace unbounded. (al-Anfal, 8.29)

God made a covenant with the believers that if they obey Him, assist His cause and strive to exalt His Word, by proclaiming His religion, He will help them and make their feet firm in the religion, protecting them against all kinds of deviation (Muhammad, 47.7). God's protection of believers from their enemies and against committing sins has been made dependent on their support of Islam and struggle to spread it all over the world so that only God is worshipped and no partners are associated with Him either in belief or worship or the creation and rule of the universe. If believers fulfill their covenant with God, God will fulfill His covenant with them (al-Baqara, 2.40). If, by contrast, they break their promise, God will not make them successful (al-Isra', 17.8).

God protects His servants against sins in different ways. He may put some obstacles in their way to sins so they do not sin, or He may establish a 'warner' in their hearts, or, if all the other means prove of no use, He may cause, for example, their legs to be broken or their hands unable to hold or grasp. Or He may warn one by putting a verse in his mouth, as He did with a young man during the Caliphate of 'Umar, may God be pleased with him.

The young man was so strict and attentive in his worship that he performed all his prayers in the mosque. A woman lived on his way to the mosque and tried her hardest for several days to seduce him into making love with her. Although the young man resisted her alluring gestures, the moment came when he took a few steps towards the woman's house. Just at this point, he felt he was reciting this verse:

Those who fear God, when a thought of evil from Satan assaults them, bring God to remembrance, and lo! they see (aright). (al-A'raf, 7.201)

In the face of this Divine warning, the young man was so ashamed before God of what he was about to do, and felt so overwhelmed by his Compassionate Lord's preventing him from committing a sin, that he died. When 'Umar was informed of the incident a few days later, he went to his grave and shouted: 'O young man. For him who fears the time when he will stand before his Lord, there will be two gardens!' (al-Rahman, 55.46). A voice from the grave, whether belonging to the young man himself or an angel on his behalf, replied: 'O Commander of the Believers: God has granted me the double of what you say!'⁵

This is God's protection of His sincere servants. He says in one of His Revelations outside the Qur'an

My servant cannot draw near to me through something else more lovable to Me than the obligations I have enjoined upon him. Apart from those obligations, he continues to draw near to Me through supererogatory acts of worship, until I love him. When I love him, I will be his ears with which he hears, his eyes with which he sees, his hands with which he grasps, and his feet on which he walks. If he asks Me something, I will immediately give it to him; if he seeks refuge in Me from something, I will protect him from it.⁶

God guides His true servant to good and protects him from all kinds of evil. The servant wills and does what is good and refrains from wickedness. He asks God what is good and whatever he asks is provided for him; he seeks refuge in God from what is bad, and whatever he seeks refuge in God from, he is protected against it.

All the Prophets were infallible. They never committed a sin, minor or major, and their lives were spent doing virtuous deeds. Although God sent numerous Prophets to mankind, the Qur'an specifically mentions only twenty-eight of them. I think it will be proper here to count them in the words of Ibrahim Haqqi, an eighteenth-century Turkish saint and religious scholar, who was also an expert in anatomy and astronomy:

Some have regarded it a religious injunction to learn the names of the Prophets.

God informed us of twenty-eight of them in the Qur'an:

Adam, Enoch, Noah, Hud and Salih;

Abraham, Ishmael, who is a sacrifice for God and the younger son Isaac.

Jacob, Joseph, Shu'ayb, Lot and John the Baptist;

Zachariah and Aaron, who is the brother of Moses, who spoke to God.

David, Solomon, Elijah and Job;

Elisha, a kin of Jesus, who was a spirit from God.

Dhul-Kifl and Jonah, who is certainly a Prophet.

The seal of them is the Beloved of God – Muhammad, Messenger of God.

They disagree on the Prophethood of Ezra, Luqman and Dhul-Qarnayn.

Some regard them as Prophets, while others as saints of God.

1. Muslim, "Iman," 326.
2. Ibn Kathir, al-Bidaya, 2.350–1.
3. Bukhari, "Hajj," 42; Ibn Kathir, "al-Bidaya," 2.350.
4. Tirmidhi, "Qiyama," 49; Ibn Maja, "Zuhd," 30.
5. Ibn Kathir, "Tafsir" 3.539.
6. Bukhari, "Riqaq," 38; Ibn Hanbal, 6.256.

10. Is it necessary to Love the Prophet? Provide three proofs from the Quran and three from the Sunnah.

Ash-Shifa' by Qadi 'Iyad

On the Necessity of Loving the Prophet

Section 1: Concerning the necessity of loving him

Allah says, *"Say: 'If your fathers or your sons or your brothers or your wives or your tribe, or any wealth you have acquired, or any business you fear may slump, or any dwelling-places which please you, are dearer to you than Allah and His Messenger and fighting hard in jihad in His Way, then wait until Allah brings about His command.'" (9:25)*

This is enough encouragement, advice, proof and indication of the necessity of loving him and is sufficient to show that this duty is an immensely important obligation which is the Prophet's due.

Allah censures those whose property, families and children are dearer to them than Allah and His Messenger. He threatens them by adding, "*Wait until Allah brings about His command.*" At the end of the verse He considers such people as having done wrong and informs them they are among those who are astray and not guided by Allah.

Anas reported that the Messenger of Allah said, "None of you will believe until I am more beloved to him than his children, his father and all people." (al-Bukhari, Muslim & an-Nasa'i) There is something similar from Abu Hurayra.

Anas reported that the Prophet said, "There are three things which cause anyone who takes refuge in them to experience the sweetness of belief - that Allah and His Messenger are more beloved to him than anything else; that he loves a man only for Allah; and that he dislikes the thought of reverting to disbelief as much as he would dislike being cast into the Fire." (al-Bukhari & Muslim))

'Umar ibn al-Khattab told the Prophet, "I love you more than anything except my soul which is between my two sides." The Prophet replied, "None of you will believe until I am dearer to him than his own soul." 'Umar said, "By the One who sent down the Book on you, I love you more than my soul which is between my two sides." The Prophet said, "'Umar, now you have it!" (al-Bukhari)

Sahl said, "Whoever does not think that the Messenger is his master in all states or think that he is under the dominion of the Prophet does not taste the sweetness of his *Sunna* because the Prophet, may Allah bless him and grant him peace, said, 'None of you will believe until I am dearer to him than himself.'"

Section 2: On the reward for loving the Prophet

Anas said that a man came to the Prophet and asked, "When will the Last Hour come, Messenger of Allah?" , "What have you prepared for it?" he asked? He replied, "I have not prepared a lot of prayer or fasting or charity for it, but I love Allah and His Messenger." The Prophet said, "You will be with the one you love." (al-Bukhari)

Safwan ibn Qudama said, "I emigrated to the Prophet and went to him and said, 'Messenger of Allah, give me your hand.' So he gave me his hand. I said, 'Messenger of Allah, I love you.' He said, 'A man is with the one he loves.'" (at-Tirmidhi and an-Nasa'i) 'Abdullah ibn Mas'ud, Abu Musa al-Ash'ari and Anas related this statement from the Prophet, and Abu Dharr also has something to the same effect.

'Ali said that the Prophet took Hasan and Husayn by the hand and said, "Whoever loves me and loves these two and their father and mother will have the same degree as me on the Day of Rising." (at-Tirmidhi)

It is related that a man came to the Prophet and said, "Messenger of Allah, I love you more than my family and my possessions. I remember you and I cannot wait until I can come and look at you. I remember that I will die and you will die and I know that when you enter the Garden, you will be raised up with the Prophets. When I enter it, I will not see you." Allah then revealed, "*Whoever obeys Allah and the Messenger, will be with those whom Allah has blessed: the Prophets, the men of truth, the martyrs and the righteous. And such people are the best of company!*" (4:68) The Prophet called the man and recited the verses to him. (at-Tabarani)

In another *hadith* we find, "A man was with the Prophet, looking at him without turning away. The Prophet asked, "What is wrong with you?" He replied, "My father and mother be your ransom! I

enjoy looking at you. On the Day of Rising, Allah will raise you up because of His high estimation of you!" Allah then sent down the verse mentioned above.

In the *hadith* of Anas, the Prophet said, "Whoever loves me will be with me in the Garden." (al-Isfahani)

Section 3: On what is related from the Salaf and the Imams about their love for the Prophet and their yearning for him

Abu Hurayra said that the Messenger of Allah said, "Those in my community with the strongest love for me are the people who will come after me. Some of them would give their family and wealth to have seen me." (Muslim and al-Bukhari) There is something similar from Abu Dharr.

The *hadith* of 'Umar, "I love you more than myself," has already been cited. There are similar things from other Companions.

'Amr ibn al-'As said, "There is no one I love better than the Messenger of Allah."

'Abda bint Khalid ibn Ma'dan said, "Khalid never went to bed without remembering how he yearned for the Messenger of Allah and his Companions among the Muhajirun and Ansar, and he would name them. He said, 'They are my root and branch, and my heart longs for them. I have yearned for them a long time. My Lord, hasten my being taken to You!'"

It is related that Abu Bakr said to the Prophet, "By the One who sent you with the truth, I would be happier if Abu Talib [the Prophet's uncle] were to become Muslim than if Abu Quhayfa [his own father] were to. That is because the Islam of Abu Talib would delight you more." 'Umar ibn al-Khattab told al-'Abbas, "Your becoming a Muslim is dearer to me than al-Khattab becoming a Muslim because it is dearer to the Messenger of Allah."

Ibn Ishaq said that the father, brother and husband of one of the women of the Ansar were killed in the Battle of Uhud fighting for the Messenger of Allah. She asked, "What has happened to the Messenger of Allah, may Allah bless him and grant him peace?" They said, "He is as well as you would like, praise be to Allah!" She said, "Show him to me so I can look at him." When she saw him, she said, "Every affliction is as nothing now that you are safe."

'Ali ibn Abi Talib was asked, "How was your love for the Messenger of Allah?" He replied, "By Allah, we loved him more than our wealth, our sons, our fathers and our mothers, and more than cold water in a time of great thirst."

Zayd ibn Aslam said, 'Umar went out at night to observe the people and saw a lamp in a house where an old woman was teasing some wool, saying:

"The prayer of the good be upon Muhammad, may the blessed bless him!

I was standing in tears before dawn. If only I knew, when death gives us different forms,

Whether the Abode will join me to my beloved!"

She meant the Prophet. 'Umar sat down in tears.

It is related that once 'Abdullah ibn 'Umar's foot went numb. He was told, "Remember the most beloved of people to you and it will go away!" He shouted, "O Muhammad!" and the feeling returned.

When Bilal was near death, his wife called out, "O sorrow!" Bilal said, "What joy! I will meet those I love, Muhammad and his party!"

It is related that a woman said to 'A'isha, "Show me the grave of the Messenger of Allah." She showed it to her and the woman wept until she died.

When the Makkans drove Zayd ibn ad-Dathima out of the Haram to kill him, Abu Sufyan ibn Harb said to him, "I ask you by Allah, Zayd, don't you wish that Muhammad were with us now to take your place so that we could cut off his head, and you were with your family?" Zayd said, "By Allah, I would not wish Muhammad to be now in a place where even a thorn could hurt him if that was the condition for my being with my family!" Abu Sufyan remarked, "I have not seen any people who love anyone the way the Companions of Muhammad love Muhammad."

Ibn 'Abbas said, "When a woman came to the Prophet (i.e. from Makka to Madina), he made her take an oath that she had not left because of her husband's wrath or desire for a new land and that she had only left out of love for Allah and His Messenger."

Ibn 'Umar stood over Ibn az-Zubayr after he had been killed and asked for forgiveness for him and said, "By Allah, according to what I know you were someone who fasted and prayed and loved Allah and His Messenger."

Section 4: The signs of love of the Prophet, may Allah bless him and grant him peace

Know that someone who loves a person prefers them and prefers what they like. Otherwise, he is a pretender, insincere in his love.

Someone who has true love of the Prophet, may Allah bless him and grant him peace, will manifest the following signs.

1) The first sign is that he will emulate him, apply his *Sunna*, follow his words and deeds, obey his commands and avoid his prohibitions and take on his adab in ease and hardship, joy and despair. Allah testifies to that, "*Say: if you love Allah, then follow me and Allah will love you.*" (3:31)

2) He will prefer what the Prophet, may Allah bless him and grant him peace, has laid down as law and encouraged, over his own passions and appetites. Allah said, "*Those who were already settled in the abode, and in belief, before they came, love those who have emigrated to them and do not find in their breasts any need for what they have been given and prefer them to themselves even if they themselves are in want.*" (59:9)

3) His anger against people will only be for the sake of the pleasure of Allah. Anas ibn Malik said, "The Messenger of Allah said to me, 'My son, if you can be without any grudge in your heart against anyone in the morning and evening, be like that.' Then he added, 'My son, that is part of my *Sunna*. Whoever gives life to my sunna has loved me and whoever loves me is with me in the Garden.'" (at-Tirmidhi)

Anyone who possesses this particular quality has perfect love for Allah and His Messenger. Anyone slightly lacking in it is imperfect in his love, while not entirely devoid of it. The proof of this is in what the Prophet said about the man who was given the punishment for drinking. A man there cursed him and the Prophet said, "Do not curse him. He loves Allah and His Messenger." (al-Bayhaqi)

4) Another of the signs of love for the Prophet is to mention him often. Whoever loves something mentions it a lot.

5) Another is great yearning to meet him. Every lover yearns for their beloved.

When the Ash'arite clan came to Madina, they chanted, "Tomorrow we will meet those we love, Muhammad and his Companions!"

6) One of its signs is that as well as mentioning him often, someone who loves him will exalt and respect him when he mentions him and display humility and abasement when he hears his name. Ishaq at-Tujibi said, "Whenever the Companions of the Prophet heard his name after he died, they were humble, their skins trembled and they wept. It was the same with many of the Followers. Some of them act like that out of love and yearning for him, others out of respect and esteem."

7) Another sign is love for those who love the Prophet and the people of his house and his Companions, both of the Muhajirun and Ansar, for his sake. Such a person will also be hostile to those who hate them and curse them. Whoever loves anyone, loves those he loves.

The Prophet said about al-Hasan and al-Husayn, "O Allah, I love them, so love them." In al-Hasan's variant, "O Allah, I love him, so love the one who loves him." He also said, "Whoever loves them loves me. Whoever loves me loves Allah. Whoever hates them hates me. Whoever hates me hates Allah." (al-Bukhari)

He said, "Allah! Allah! My Companions! Do not make them targets after me! Whoever loves them loves them by loving me. Whoever hates them hates them by hating me. Whoever does something hurtful to them does something hurtful to me. Whoever does something hurtful to me does something hurtful to Allah. Whoever does something hurtful to Allah is about to be seized." (at-Tirmidhi)

He said about Fatima, "She is a part of me. Whoever hates her hates me." (al-Bukhari)

He said to 'A'isha about Usama ibn Zayd, "Love him for I love him." (at-Tirmidhi)

He said, "The sign of true faith is love for the Ansar and the sign of hypocrisy is hatred for them." (al-Bukhari and Muslim)

In a hadith related by Ibn 'Umar we find, "Whoever loves the Arabs, loves them because he loves me. Whoever hates them hates them because he hates me." In reality, whoever loves someone loves everything he loves. This was certainly the case with the Salaf, even regarding permitted things and the appetites of the self.

Anas once saw the Prophet reaching for the pumpkin in the plate. He said, "I have loved pumpkin from that day."

Al-Hasan ibn 'Ali, 'Abdullah ibn 'Abbas and Ibn Ja'far came to Salma [a servant of the Prophet] and asked her to prepare some food for them which the Messenger of Allah liked. Ibn 'Umar began to wear tanned sandals dyed yellow when he saw the Prophet wearing ones like that.

8) Another sign is hatred for anyone who hates Allah and His Messenger, having enmity towards all who have enmity towards him, avoidance of all those who oppose his *Sunna* and introduce innovations into his Deen, and finding every matter contrary to his Shari'a burdensome. Allah says, "*You will not find any people who believe in Allah and the Last Day who having love for anyone who opposes Allah and His Messenger.*" (58:22)

His Companions killed their loved ones and fought their fathers and sons to gain the pleasure of the Prophet, may Allah bless him and grant him peace. 'Abdullah ibn 'Abdullah ibn Ubayy said to him, "If you had wanted, I would have brought you his head (his father's)."

9) Another sign of it is love for the Qur'an which the Prophet brought, by which he guided and was guided, and whose character he took on so that 'A'isha said, "His character was the Qur'an." Part of love for the Qur'an is its recitation and acting by it and understanding it, and loving his sunna and keeping within its limits.

Sahl ibn 'Abdullah said, "The sign of the love of Allah is love of the Qur'an. The sign of love of the Qur'an is love of the Prophet. The sign of love of the Prophet is love of the Sunna. The sign of love of the Sunna is love of the Next World. The sign of love of the Next World is hatred for this world. The sign of hatred for this world is that you do not store up any of it except for provision and what you need to arrive safely in the Next World."

Ibn Mas'ud said, "No one needs to ask himself about anything except the Qur'an. If he loves the Qur'an, he loves Allah and His Messenger."

10) One of the signs of love for the Prophet is having compassion for his community, giving them good counsel, striving for their best interests and removing what is harmful from them just as the Prophet was "*compassionate, merciful to the believers.*" (9:128)

11) One of the signs of perfect love is that the one who aspires to it does without in this world and prefers poverty.

The Prophet said to Abu Sa'id al-Khudri, "Poverty for those among you who love me comes quicker than a flood from the top of the mountain to the bottom." (at-Tirmidhi)

In a *hadith* from 'Abdullah b. Mughaffal, a man said to the Prophet, "O Messenger of Allah, I love you." He said, "Take care what you say!" He said, "By Allah, I love you" three times. He said, "If you love me, then prepare for poverty quickly." There is a similar *hadith* from Abu Sa'id al-Khudri.

Section 5: On the meaning and reality of love for the Prophet

People disagree about what constitutes love of Allah and the Prophet. They have many things to say about it, but in reality, they are referring to different states.

Sufyan said, "Love consists of following the Messenger of Allah." It was as if he were thinking of the words of Allah, "*Say: if you love Allah, then follow me.*" (3:31)

One of the scholars said, "Love of the Messenger is to believe in his victory, protect his *Sunna*, obey it and to fear being in opposition to him."

One of the scholars said, "Love is constant remembrance of the beloved."

Another said, "It is preferring the beloved."

Another said, "Love is yearning for the beloved."

One of the scholars said, "Love is the heart following the will of its master, loving what he loves and hating what he hates."

Another said, "Love is the heart's inclination to be in harmony with the beloved."

Most of these statements indicate the fruits of love rather than its reality. The reality of love is to incline to what one finds agreeable and harmonious, either:

(1) by the pleasure in its perfection – like love of beautiful forms, melodious sounds, delicious foods and drink to which one naturally inclines because they are agreeable;

(2) or by pleasure in the perfection of its noble inner qualities which is sensed by the intellect and heart— like love for the righteous, scholars and people of correct behaviour whose marvellous lives and good actions have been related. Man's nature inclines to intense love for these sorts of things to the point of fanaticism. Such partisanship of one group against another and sectarianism within a nation can result in homelands being abandoned, inviolable things being dishonoured, and lives lost;

(3) or someone can love something because he finds it agreeable by reason of gaining benefit and blessing from it. The self is naturally disposed to love that which is good to it.

When you have understood this well, then examine these three causes of love in respect of the Prophet and you will find that all three things which inspire love apply to him.

The beauty of his form and outward appearance and the perfection of his character have already been mentioned, so there is no need to say any more about them.

As regards the benefit and blessing his community gain from him, we have already mentioned the qualities of Allah he possessed – his compassion for them, his mercy for them, his guiding them, his tenderness for them and his striving to save them from the Fire. He is, "*merciful, compassionate to the believers,*" (9:128) and "*a mercy to the worlds,*" (21:107) and, "*a bringer of good news, a warner and a caller to Allah by His permission.*" (33:45-46) "*He recites its signs to them and purifies them and teaches them the Book and the Wisdom,*" (62:2) and "*guides them to a straight path.*" (5:16)

What goodness could be worthier or of greater importance than his goodness to all the believers! What favour could be more universally beneficial and of greater use than his blessing to all the Muslims since he is their means to guidance, the one who rescues them from blind error, and the one who summons them to success and honour? He is their means to their Lord and their intercessor. He speaks up on their behalf and bears witness for them and brings them to eternal life and everlasting bliss.

So it should be clear to you that love of the Prophet must be an obligation in the Shari'a because of the sound traditions we have related and the nature of his overflowing goodness and universal beauty we have just mentioned.

If a man can love someone who is generous to him just once or twice in this world, as is well known to be the case, or someone who saves him from destruction or harm even once, when that damage and harm are only of a temporary nature, then the one who gives him undying bliss and protects him from the eternal punishment of Hellfire should be loved more. A king is loved when his behaviour is good and a ruler is loved for his upright conduct. Someone who lives far away is loved for their knowledge or noble character. Whoever possesses all these qualities in total perfection is more entitled to be loved and more deserving of attachment.

'Ali, describing the Prophet, said, "Whoever saw him suddenly was in awe of him. Whoever mixed with him loved him." We mentioned that one of the Companions could not turn his eyes away because of his love for him.

Section 6: The obligation of faithfulness to the Prophet

Allah says, *"Nothing is held against the weak and sick nor against those who find nothing to spend, provided they are true to Allah and His Messenger – there is no way open against the good-doers. Allah is Ever-Forgiving, Most Merciful."* (9:92) The commentators say, "If they are true in sincere conduct towards Allah and His Messengers, they are sincere Muslims secretly and openly."

Tamim ad-Dari said that the Messenger of Allah said, "The deen is nasiha (good counsel/faithfulness). The deen is nasiha. The deen is nasiha." They asked, "To whom, Messenger of Allah?" He said, "To Allah and His Book and His Messenger and the Imams of the Muslims and the common people."

Our Imams said, "Nasiha for Allah and the Imams of the Muslims and their common folk is an obligation."

Imam Abu Sulayman al-Busti said, "Nasiha is a word used to designate the desire for what is good for the one who is its object, and it is not possible to explain it with a single word which will contain it all. Linguistically, it means sincerity (*ikhlas*) from the statement, 'I made the honey pure (*nasahatu*),' when it is clear of wax."

Abu Bakr ibn Abi Ishaq al-Khaffaf said, "Nasiha is doing something which contains rightness and harmony. It comes from *nisah* which is the thread with which a garment is sewn."

Nasiha to Allah consists of having sound belief in His Oneness, describing Him in the way that He deserves to be described and disconnecting Him from what cannot be attributed to Him. It is desire for what He loves and distance from what He hates and sincerity in worshipping Him.

Nasiha to His Book is belief in it, acting according to it, reciting it well, humility with it, esteem for it, understanding it and seeking *fiqh* in it and protecting it from the interpretation of the extremists and the attack of heretics.

Nasiha to the Messenger is confirming his prophethood and obeying him in what he commands and forbids.

Abu Sulayman and Abu Bakr said, "It is to support, help and protect him, both in life and death, and to bring his Sunna to life by seeking, protecting and spreading it and taking on his noble character and behaviour."

Abu Ibrahim Ishaq at-Tujibi said, "Nasiha to the Messenger of Allah is to confirm what he brought and to cling to his Sunna, spread it and urge people to it and to call to Allah, His Book and His Messenger and to the Sunna, and acting by it."

Ahmad ibn Muhammad said, "One of the obligations of the heart is to believe in nasiha for the sake of the Messenger of Allah."

Abu Bakr al-Ajurri and others said, "Nasiha for his sake includes two types of sincere conduct. One is nasiha during his lifetime and the other is nasiha after his death."

In his lifetime, the nasiha of his Companions was by helping him, protecting him, opposing his opponents, obeying him and expending their lives and property in his service as in Allah's words, *"Men who were true to their contract with Allah."* (33:23) *"They help Allah and His Messenger."* (59:8)

The nasiha of the Muslims for his sake after his death is by maintaining esteem, respect and great love for him, persevering in learning his Sunna, understanding his Shari'a, love for the

People of his House and his Companions, avoiding things disliked in his Sunna and what deviates from it, hating doing that and being on guard against it, compassion for his community, seeking to learn about his character, his life and behaviour and steadfastness in acting according to it.

So from what has been said it can be seen that *nasiha* is one of the fruits of love as well as one of its signs.

Imam Abu'l-Qasim al-Qushayri related that 'Amr ibn al-Layth, one of the Kings of Khurasan and a famous hero who was known as *as-Saffar*, was seen in a dream and was asked, "What did Allah do with you?" He replied, "He forgave me." He was asked, "Why?" He said, "One day I climbed to the peak of a mountain and looked down at my armies and their vast number pleased me. Then I wished that I could have been present with the Messenger of Allah, may Allah bless him and grant him peace, to aid and help him. Allah thanked me and forgave me because of that."

Nasiha to the Imams of the Muslims is to obey them when they command to the truth, help them, command them to the truth, remind them of it in the best way, inform them about what they have overlooked and what they do not see of the Muslims' affairs, and not to attack them nor cause trouble and dissension for them with people and alienate them from people.

Nasiha for the sake of the common Muslims is to guide them to their best interests, help them in the business of their *deen* and this world by word and action, warning those of them who are heedless, enlightening the ignorant, giving to those in need, veiling their faults, and repelling what will harm them and bringing what will benefit them.

11. In a paragraph, describe with *proofs* that the Prophet (S) is also Nur (Light).

The Light of the Prophet

Sall-Allahu `alayhi wa sallam

The "Salafis" object to the verses (of *al-Burda* by Imam al-Busiri):

52. *wa kullu ayin ata al-rusulu al-kiramu biha / fa innama ittasalat min nurihi bihimi*

And every single sign brought by the noble Prophets was theirs only in connection to his light,

53. *fa innahu shamsu fadlin hum kawakibuha / yuzhirna anwaraha li al-nasi fi al-zulami*

For verily he is a sun of perfection of which they are the moons bringing its light to people in the midst of darkness.

Their objection is based on their known abhorrence of referring to the Prophet as "Light," although Allah Himself refers to him as "light" three times in His Glorious Book:

- "From Allah has come to you a Light and a Book manifest." (5:15)
- "The likeness of His light is as a niche wherein is a Lamp (the lamp in a glass, the glass as it were a glittering star) kindled from a Blessed Tree, an olive that is neither of the East nor of the West, whose oil well nigh would shine, even if no fire touched it; Light upon Light." (24:35)

- "O Prophet! Truly We have sent you as a Witness, a Bearer of glad tidings, and a Warner, and as one who invites to Allah by His leave, and as a Lamp spreading Light." (33:45-46)

Thus Allah Himself calls the Prophet explicitly: a Lamp, a Lamp inside a niche, a Light, and again a Lamp spreading light (*sirajan muniran*). This specific knowledge that the Prophet is the spring-well of all other light in the world is by no means new, rather it is inherited from the Companions themselves as established by the following lines of his poet, Hassan ibn Thabit, as quoted by Ibn Hisham on the last page of his *Sirat Rasulillah*:

He was the light and the brilliance we followed.

He was sight and hearing second only to Allah...

By Allah, no woman has conceived and given birth

To one like the Apostle,

the Prophet and guide of his people.

Nor has Allah created among his creatures

One more faithful to his sojourner or his promise

Than he who was the source of our light.^{1[95]}

ʿAli al-Qari said in his *Sharh al-Shifa* (1:505) in commenting upon the Prophet's title "as a Lamp spreading Light" (33: 46):

Muhammad... is a tremendous light and the source of all lights, he is also a book that gathers up and makes clear all the secrets... *sirajan muniran* means a luminous sun, because of His saying: "He hath placed therein a great lamp and a moon giving light" (25:61). There is in this verse an indication that the sun is the highest of the material lights and that other lights are outpourings from it: **similarly the Prophet is the highest of the spiritual lights and other lights are derived from him by virtue of his mediating connection and pivotal rank in the overall sphere of creation.** This is also inferred from the tradition: "The first thing Allah created is my light."

Commenting upon the same verse al-Khazin says in his *Tafsir*: "Allah extended [*amadda*] the light of discernment [*basira*] through the light of Muhammad's prophethood just as He extends the light of eyesight [*basar*] through the light of the sun; Allah called him a lamp and not a sun, because it is impossible to take anything directly from the light of the sun, but it is possible to take many lights from the lamp." Allah therefore caused this *madad* or light of discernment to issue from the Prophet and extend to all.

al-Qastallani (d. 923) in his *al-Mawahib al-laduniyya* (ed. al-Shami, 2:583), quoted Ibn Marzuq commenting on Busiri's lines:

He [al-Busiri] means that every miracle that every messenger has brought, surely was only because it was an extension to each one of them of the light of Muhammad, may Allah bless him and give him peace. How beautiful is his saying "surely was theirs only in connection to his light" for it suggests that his light, may Allah bless him and give him peace, always remained unchanged in him, and nothing of it was decreased. Had he said, "surely it was part of his light", then it could have been imagined that he distributed it to them, and that perhaps nothing of it remained for him. All the signs given each one of them was only theirs through his light, may Allah bless him and give him peace, because he is a sun of excellence, and they are the planets of that sun which convey its lights to humankind in the darkness. The planets are not shining by themselves, but they receive light from the sun, so that when the sun is absent they show the light of the sun. Similarly, the Prophets before his existence used to show his excellence, so that whatever lights appeared at the hands of the messengers other than him, it was only from his outpouring light and vast extension (*madad*), without decreasing anything of it.

- `Irbad ibn Sarya relates that the Prophet said: "Verily I was written in Allah's Presence as the Seal of Prophets while verily Adam was still kneaded in his clay." (Narrated by Ibn Hibban in his *Sahih*, and al-Hakim in his *Mustadrak*.)
- The Prophet also said: "I was a Prophet while Adam was still between the spirit and the body." Tirmidhi narrated it and said it *hasan sahih*, and it is authenticated by al-Hakim 2:609 as *sahih*, and also narrated by Ibn Abi Shayba in his *Musannaf* 14:292, and al-Bukhari in his *Tarikh* 7:374.

Imam Taj ad-Din Subki said: "It has been said that Allah created the spirits before the bodies, and the Prophet's reference to his prophecy in the hadith, "I was a Prophet while Adam was still between the spirit and the body" may be a reference to his blessed spirit and to the Reality of Realities (*haqiqat al-haqaiq*). Our minds fall short of knowing such a Reality, but its Creator knows it, and also those to whom He extends a *madad* of light from Him [*man amaddahu bi nurin ilahi*]. Allah brings to existence whichever of these realities that He likes in the time that He pleases. As for the reality of the Prophet, it is most likely that it was before the creation of Adam, and Allah gave it its prophetic attribute upon its creation; therefore already at that time, he was the Prophet." (Quoted by Suyuti in *Hawi li al-Fatawi*, and by Qastallani at the beginning of his *Mawahib al-laduniyya* 1:31-32.)

There is a further confirmation of the relation of the light of the Prophet to that of the rest of creation in the hadiths comparing Prophetic knowledge to the light of the stars in the darkness of night. Anas relates that the Prophet said: "The simile of the scholars of knowledge (*al-`ulama'*) on the earth is the stars in the sky by which one is guided in the darkness of the land and the sea. When the stars are clouded over, the guides are about to be lost." Ahmad narrated it in his *Musnad* (3:157 #12606) with a chain containing Rishdin ibn Sa`d who is weak. However, it is confirmed by the hadith in Muslim and Ahmad narrated by Abu Musa al-Ash`ari whereby the Prophet said:

The stars are trust-keepers for the heaven, and when the stars wane, the heaven is brought what was promised (i.e. of the corruption of the world and the coming of the Day of Judgment); and I am a trust-keeper for my Companions, so when I go my Companions will be brought what was promised them (i.e. of *fitna* and division); and my Companions

are trustkeepers for my Community, so when they go my Community will be brought what was promised to you (i.e. following *hawa* and vying for *dunya*).

EXPLANATION OF THE PROPHET'S

NAME "LIGHT" (*NUR*)

There are three verses in the Qur'an which mention the Prophet as a light.

- Allah said: "From Allah has come to you a Light and a Book manifest." (5:15)

Qadi `Iyad said: "He [the Prophet] was named a Light because of the clarity of his case and the fact that his Prophecy was made manifest, and also because of the illumination of the hearts of the believers and the knowers of Allah with what he brought."

Suyuti in *Tafsir al-Jalalayn*, Fayruzabadi in the *Tafsir Ibn `Abbas* entitled *Tanwir al-miqbas* (p. 72), Shaykh al-Islam, Imam Fakhr al-Din al-Razi, the Mujaddid of the sixth century, in his *Tafsir al-kabir* (11:189), Qadi Baydawi in his *Tafsir* entitled *Anwar al-tanzil*, al-Baghawi in his *Tafsir* entitled *Ma`alim al-tanzil* (2:23), Imam al-Shirbini in his *Tafsir* entitled *al-Siraj al-munir* (p. 360), the author of *Tafsir Abi Sa`ud* (4:36), and Thana'ullah Pani Patti in his *Tafsir al-mazhari*, (3:67) said: "What is meant by a Light is: Muhammad, Blessings and peace upon him."

Ibn Jarir al-Tabari in his *Tafsir jami` al-bayan* (6:92) said: "*There has come to you a Light from Allah: He means by the Light: Muhammad, Blessings and peace upon him, by means of whom Allah has illuminated the truth, brought forth Islam, and obliterated idolatry. Therefore he (the Prophet) is a light for those who have been enlightened by him and by his exposition of truth.*"

al-Khazin in his *Tafsir* (2:28) similarly says: "*There has come to you a Light from Allah means: Muhammad, Blessings and peace upon him. Allah called him a light for no other reason than that one is guided by him (Muhammad) in the same way that one is guided by light in darkness.*"

al-Nasafi in his commentary entitled *Tafsir al-Madarik* (1:276) and al-Qasimi in his *Mahasin al-ta`wil* (6:1921) similarly say: "*There has come to you a Light from Allah: this is the light of Muhammad, Blessings and peace upon him, because one is guided by him. Similarly he has been called a lamp (siraj).*"

Imam Ahmad al-Sawi similarly said in his supercommentary on *Tafsir al-Jalalayn* (1:258): "*There has come to you a Light from Allah: that Light is the Prophet, Blessings and peace upon him. He was named a light because he enlightens the sight and guides it to the correct path; and also because he is the root of every light whether material or spiritual.*" We will return to the latter statement below insha Allah.

Sayyid Mahmud al-Alusi in his commentary entitled *Tafsir Ruh al-Ma`ani* (6:97) similarly says: "*There has come to you a Light from Allah: that is, an immense light which is the Light of Lights and the Elect among all Prophets, Blessings and peace upon him.*"

Isma'il al-Haqqi in his supercommentary on Alusi entitled *Tafsir ruh al-bayan* (2:370) similarly said: "There has come to you a Light from Allah and a Book that makes all things manifest: It is said that the meaning of the former is the Messenger, Blessings and peace upon him, and the latter is the Qur'an... The Messenger is called a Light because the first thing which Allah brought forth from the darkness of oblivion with the light of His power was the light of Muhammad, Blessings and peace upon him, as he (the Prophet) said: The first thing Allah created is my light." This narration is addressed below.

Of particular note is the fact that the Mu'tazilis insisted that the Light in verse 5:15 referred only to the Qur'an and not to the Prophet. Alusi said in the continuation of the passage quoted above: "Abu 'Ali al-Jubba'i said that the light concerns the Qur'an because the Qur'an discloses and brings forth the paths of guidance and certitude. al-Zamakhshari [in *al-Kashshaf* 1:601] also contented himself with this explanation." Further elaboration on these two sources is given by Shah 'Abd al-'Aziz al-Multani in his *al-Nabras* (p. 28-29): "*al-Kashshaf* proclaims itself Father of the Mu'tazila... Abu 'Ali al-Jubba'i is the Muhammad ibn 'Abd al-Wahhab of the Mu'tazila of Basra." The similarity of the Mu'tazila with the Wahhabis and "Salafis" of modern times is pointed out by Imam Kawthari in many places in his *Maqalat*, where he shows that as in the case of the Mu'tazila, the Wahhabis' denial of the characteristics of the *awliya'* camouflages a denial of those of the Prophets.

There is a notable explanation among *Ahl al-Sunna* which ascribes the meaning of the Prophet to both the Light and the Book. al-Sayyid al-Alusi said in *Ruh al-ma'ani* (6:97): "I do not consider it far-fetched that what is meant by both the Light and the Manifest Book is the Prophet, the conjunction being in the same way as what was said by al-Jubba'i [in that that both the Light and the Book were the Qur'an]. There is no doubt that all can be said to refer to the Prophet. Perhaps you will be reluctant to accept this from the viewpoint of expression (*ibara*); then let it be from the viewpoint of subtle allusion (*ishara*)."

al-Qari said in *Sharh al-shifa'* (1:505, Mecca ed.): "It has also been said that both the Light and the Book refer to Muhammad, because just as he is a tremendous light and the source of all lights, he is also a book that gathers up and makes clear all the secrets." He also said (1:114, Madina ed.): "And what objection is there to predicate both nouns to the Prophet, since he is in truth an immense Light due to the perfection of his appearance among all light, and he is a Manifest Book since he gathers up the totality of secrets and he makes evident all laws, situations, and alternatives."

- Allah said: "The likeness of His light is as a niche wherein is a Lamp (the lamp in a glass, the glass as it were a glittering star) kindled from a Blessed Tree, an olive that is neither of the East nor of the West, whose oil wellnigh would shine, even if no fire touched it; Light upon Light." (24:35)

Suyuti said in *al-Riyad al-aniqa*: Ibn Jubayr and Ka'b al-Ahbar said: "What is meant by the second light is the Prophet because he is the Messenger and the Expositor and the Conveyor from Allah of what is enlightening and manifest." Ka'b said: "Its oil wellnigh would shine because the Prophet wellnigh would be known to the people even if he did not say that he was a Prophet, just as that oil would send forth light without a fire."

Ibn Kathir comments on this verse in his *Tafsir* by citing the report through Ibn 'Atiyya whereby Ka'b al-Ahbar explained Allah's words: *yakadu zaytuha yudi'u wa law lam tamsashu nar* as meaning: "Muhammad is nearly manifest as a Prophet to people, even if he did not declare it."

Qadi `Iyad said in *al-Shifa'* (English p. 135): Niftawayh said regarding the words of Allah: "Its oil almost gives light when no fire has touched it" (24:35): "This is the likeness that Allah has made of His Prophet. He said that the meaning of the *ayat* was that this face almost indicated his Prophethood even before he had received the Qur'an, as Ibn Rawaha said:

Even if there had not been clear signs among us,

His face would have told you the news."

Among those who said that the meaning of *mathalu nurihi* -- the likeness of His Light -- is the Prophet Muhammad, upon him blessings and peace: Ibn Jarir al-Tabari in his *Tafsir* (18:95), Qadi `Iyad in *al-Shifa'*, al-Baghawi in *Ma`alim al-Tanzil* (5:63) in the margin of al-Khazin, from Sa`id ibn Hubayr and al-Dahhak, al-Khazin in his *Tafsir* (5:63) Suyuti in *al-Durr al-manthur* (5:49), Zarqani in *Sharh al-mawahib* (3:171), al-Khafaji in *Nasim al-riyad* (1:110, 2:449),

al-Nisaburi in *Ghara'ib al-Qur'an* (18:93) said: "The Prophet is a light and a light-giving lamp."

al-Qari in *Sharh al-shifa'* said: "The most apparent meaning is to say that what is meant by the light is Muhammad."

- Allah said: "O Prophet! Truly We have sent you as a Witness, a Bearer of glad tidings, and a Warner, and as one who invites to Allah by His leave, and as a Lamp spreading Light." (33:45-46)

Qadi al-Baydawi said in his *Tafsir*: "It is the sun due to His saying: We have made the sun a lamp; or, it could be a lamp."

Ibn Kathir states in his *Tafsir*: "His saying: and a light-giving lamp, that is: your status shows in the truth you have brought just as the sun shows in its rising and illuminating, which none denies except the obdurate."

Raghib al-Asfahani in *al-Mufradat* (1:147) said: "The word [lamp] is used for everything that illumines."

al-Zarqani in *Sharh al-mawahib* (3:171) said: "He was named lamp because from the one lamp take the many lamps, and its light is no wise diminished."

- `Abd Allah ibn Rawaha al-Ansari -- the great-grandson of the poet Imru' al-Qays -- said of the Prophet:

law lam takun fihi ayatun mubina

lakana manzaruhu yunabbi'uka bi al-khabari

Even if there were not, concerning him, clear and evident

signs, yet the sight of him would have told you the news.

Ibn Hajar narrated it in *al-Isaba* (2:299) and said: "This is the most beautiful verse of poetry by which the Prophet was ever praised." Ibn Sayyid al-Nas said of him in *Minah al-madh* (p. 166):

He was killed as a martyr on the day of Mu'ta in Jumada 8 before the conquest of Mecca. On that day he was one of the commanders. He was one of the poets who did good and who used to fend off harm from Allah's Messenger. It was concerning him and his two friends Hassan (ibn Thabit) and Ka'b (ibn Zuhayr) that was revealed the verse: "Except those who believe and do good deeds and remember Allah abundantly." (The Poets 26:227).

Hisham ibn `Urwa narrated from his father that the latter said: I never saw anyone more aggressive or faster in his poetry than `Abd Allah ibn Rawaha. I heard Allah's Messenger say to him one day: "Recite some poetry appropriate to the moment, while I look at you." He rose up then and there and said:

inni tafarrastu fika al-khayra a`rifuhu

wallahu ya`lamu anna ma khanani al-basaru

anta al-nabiyyu wa man yuhramu shafa`atahu

yawma al-hisabi laqad azra bihi al-qadaru

fa thabbat allahu ma ataka min hasanin

tathbita musa wa nasran kalladhi nusiru

I foresee for you immense good, of this I am certain.

Allah knows that my sight never betrayed me.

You are the Prophet, and whoever is deprived of your intercession

On the Day of Reckoning, his destiny is disgrace.

May Allah make firm all the good that He gave you,

With a firmness like Musa's and the same victory.

Upon hearing this the Prophet said to him: "And you also, may Allah make you firm, O Ibn Rawaha." Hisham ibn `Urwa continued: Allah indeed made him firm with the staunchest firmness. He died as a martyr, and Paradise was opened for him and he entered it.

Ibn Abi al-*Dunya* cited from Abu al-Darda' that he used to say, after Ibn Rawaha's death: "O Allah, I seek refuge in You lest my maternal uncle `Abd Allah ibn Rawaha should loathe me when I meet him." Suyuti mentioned it in *Sharh al-sudur* (p. 265).

As an attribute of Allah it is *Dhu al-Nur* which means the Creator of light and the Illuminator of the heavens and the earth with His lights, as well as the illuminator of the hearts of the believers with guidance. Nawawi said in *Sharh Sahih Muslim*, in his commentary on the Prophet's du'a which begins: "O Allah, you are the light of the heavens and the earth and yours is all praise..." (Book of *Salat al-musafirin* #199):

The scholars said that the meaning of "You are the light of the heavens and the earth" is: You are the One who illuminates them and the Creator of their light. Abu `Ubayda said: "Its meaning is that by Your light the dwellers of the heavens and the earth obtain guidance." al-Khattabi said in his commentary on Allah's name *al-Nur*: "It means the One by Whose light the blind can see and the lost can be guided, whence Allah is the light of the heavens and the earth, and it is possible that the meaning of *al-Nur* is: *Dhu al-nur*, and it is incorrect that *al-Nur* be an attribute of Allah's Essence, for it is only an attribute of action (*sifatu fi'l*), that is: He is the Creator of light." Others said: "The meaning of the light of the heavens and the earth is: The disposer of their sun and moon and stars."

- Ibn `Umar narrated that the Prophet said: "Allah the Exalted created creation in a darkness (*fi zulmatin*); then He cast upon them from His Light. Whoever was touched by that Light, he is guided, and whoever was missed by it is misguided. Therefore I say that the Pen is dry (and all is) in Allah's foreknowledge."

Narrated by Tirmidhi with a good chain in the *Sunan (hasan)*, Ahmad in two places in his *Musnad*, Tabarani, al-Hakim in his *Mustadrak*, and Bayhaqi in the *Sunan al-kubra*. Ibn `Arabi al-Maliki in his commentary on Tirmidhi entitled *`Aridat al-ahwadhi* (10:108) confirmed the latter's grading and comments on the hadith: "It is clear from it that each one receives of that Light to the extent of what he has been granted out of the general and the specific... in the heart and in the limbs."

The above hadith and its explanation by Qadi Ibn al-`Arabi show that the characteristic of Believers is light, and the Prophet is the first of the Believers and the one who can be more than anybody else characterized as light -- including the angels who are formed of light -- and only someone deficient in their belief would deny that he was assuredly the first and the foremost of all creation to be touched by Allah's light when He cast it, to an extent in which no angel, no Prophet, and no *jinn* rivals him.

The above brings to light the pitfalls of the literalism of Ibn Taymiyya when he claimed in his essay on tasawwuf in *Majmu`at al-fatawa* (11:94, 18:366) that the Prophet could not possibly be made of light on the grounds that human beings are created from earth into which the spirit is blown, while angels alone are created from light. To support his view, he cites the hadith from `A'isha in Muslim whereby the Prophet said:

- "The angels were created from light, the *jinn* from smokeless fire, and Adam from what was described to you (i.e. in the Qur'an)."

However, to deduce from the above that a human being can never be characterized as a light is precisely what Iblis presumed when he disobeyed Allah on the pretense that smokeless fire is a nobler and higher element than earth. Furthermore, it contradicts the authentic hadith of Ibn `Umar narrated by Tirmidhi instead of elucidating it as would be required for a correct and comprehensive understanding of the subject.

The correct view is that Prophets are a brand of human beings superior to the angels with respect to the light and the other gifts bestowed on them by Allah, whether general or particular, in their hearts or in their limbs, to use Ibn al-`Arabi al-Maliki's language. This is explicated by Qadi `Iyad in *al-Shifa'* (English p. 277-278) with regard to the Prophets' angelic inward qualities:

Prophets and Messengers are intermediaries between Allah and His creation. They convey His commands and prohibitions, His warning and threat to His creatures and they acquaint them with things they did not know regarding His command, creation, majesty, power and His *Malakut*. Their outward form, bodies and structure are characterized by the qualities of men as far as non-essential matters such as illnesses, death and passing away are concerned and they have human traits.

But their souls and inward parts have the highest possible human qualities, associated with the Highest Assembly, which are similar to angelic attributes, free of any possibility of alteration or evil. Generally speaking the incapacity and weakness connected with being human cannot be associated with them. If their inward parts had been human in the same way as their outward, they would not have been able to receive revelation from the angels, see them, mix and sit with them in the way other mortals are unable to do.

If their bodies and outward parts had been marked by angelic attributes as opposed to human attributes, the mortals to whom they were sent would not have been able to speak with them as Allah has already said. Thus they have the aspect of men as far as their bodies and outward parts are concerned, and that of angels in respect of their souls and inward parts.

It is doubtful that Ibn Taymiyya did not understand the aspects of the question elaborated by Qadi `Iyad. In fact, after denying that Prophets are made of light like the angels, Ibn Taymiyya goes to state the known position of *Ahl al-Sunna* that Prophets -- chief among them the Seal of Prophets -- manifest a rank not reached by the angels:

Allah manifests some of His Power and Wisdom through righteous human beings, saints and prophets, which He does not manifest through the angels, for He combines in the former group qualities which are scattered among other creation. Thus He creates the man's body from the Earth and his spirit from the Highest Company, and this is why it is said, "Man is a microcosm, and a copy of the greater Universe."

Muhammad is the Chief of the Children of Adam, the Best of Creation, the noblest of them in the sight of Allah. This is why some have said that "Allah created the Universe due to him," or that "Were it not for him, He would have neither created a Throne, nor a Footstool, nor a heaven, earth, sun or moon." However, this is not a hadith on the authority of the Prophet... but it may be explained from a correct aspect.

Ibn Taymiyya goes on to elaborate his proofs for the truth of the saying that Allah created the Universe due to the Prophet, and we have quoted the continuation of his discourse above, in the chapter on the names *Muhammad* and *Ahmad* (#1-2).

- The Companion `Abd al-Rahman ibn `Awf recited the following poetry about the Prophet:

ala anna khayra al-nasi fi al-ardi kullihimi

nabiyyun jala `anna shukuka al-tarajjumi

nabiyyun ata wa al-nasu fi `unjuhiyyatin

wa fi sadafin fi zulmati al-kufri mu`timi

fa aqsha`a bi al-nuri al-mudi'i zalamahu

wa sa`adahu fi amrihi kullu muslimi

Verily, the best of all humankind on the earth

is a Prophet who removed from us the doubts of
skepticism,

A Prophet who came while people were wrapped in

haughtiness

and in the pitch-black darkness of the night of

disbelief:

Whereupon he dispelled this darkness with abundant light

and in this matter he was helped by each of those

who submitted.

Ibn Sayyid al-Nas narrated it in *Minah al-madh* (p. 176).

- The Prophet's uncle al-`Abbas ibn `Abd al-Muttalib said to him: "O Messenger of Allah, I wish to praise you." The Prophet replied: "Go ahead -- nay, may Allah adorn your mouth with silver!" He said:

Before you came to this world you were blessed in the shadows and in the repository (i.e. loins) in the time when they (Adam and Eve) covered themselves with leaves.

Then you descended to the earth, neither as a human being, nor as a piece of flesh, nor as a clot,

But as a drop that boarded the ark when the flood destroyed the eagle and the rest of the idols:

A drop that progressed from the loins to the wombs in the succession of the worlds and the heavens

Until the Preserver of All made your immense honor issue in the highest summit of the line of Khindif.

And then, when you were born, a light rose over the earth until it illuminated the horizon with its radiance.

We are in that illumination and that original light and those paths of guidance -- and thanks to them pierce through.

Ibn Sayyid al-Nas narrated it with his *isnad* through al-Tabarani and al-Bazzar in *Minah al-madh* (p. 192-193), also Ibn Kathir in *al-Sira al-nabawiyya* (ed. Mustafa `Abd al-Wahid 4:51), and `Ali al-Qari in his *Sharh al-Shifa'* (1:364) says it is narrated by Abu Bakr al-Shafi`i and Tabarani, and cited by Ibn `Abd al-Barr in *al-Isti`ab* and Ibn al-Qayyim in *Zad al-ma`ad*.

The Companions many times compared the Prophet to a light or a harbinger of light, particularly a sun and a moon, chief among them his poet, Hassan ibn Thabit al-Ansari:

- *tarahhala `an qawmin faddalat `uqulahum*

wa halla `ala qawmin bi nurin mujaddadi

He left a people who preferred their minds over him

and he dawned on a people with a light made new.

- *mata yabdu fi al-daji al-bahimi jabinuhu*

yaluhu mithla misbahi al-duja al-mutawaqqidi

Whenever his forehead emerged in pitch-black darkness

it would shine like the blazing luminary of dark night.

Bayhaqi narrated the two verses in *Dala'il al-nubuwwa* (1:280, 302). The latter verse is also narrated Ibn `Abd al-Barr in *al-Isti`ab* (1:341) and al-Zarqani in *Sharh al-mawahib* (1:91). Hassan also said, as we have already quoted above:

Nor has Allah created among his creatures

One more faithful to his sojourner or his promise

Than he who was the source of our light.^{2[96]}

- Abu `Ubayda ibn Muhammad ibn `Ammar ibn Yasir said: I said to al-Rubayyi` bint Mu`awwadh: "Describe for me Allah's Messenger." She replied: "If you saw him you would say: The sun is rising."

Bayhaqi narrates it with his *isnad* in *Dala'il al-nubuwwa* (1:200), and Haythami in *Majma` al-zawa'id* (8:280) says that Tabarani narrates it in *al-Mu`jam al-kabir* and *al-Awsat* and that its narrators have been declared trustworthy.

- Ka'b ibn Malik said: "I greeted the Prophet and there was lightning in his face. Whenever the Prophet was happy, his face would be illuminated as if it were a piece of the moon."

Bukhari and Muslim narrated it, as well as Ahmad in his *Musnad*. Bayhaqi in *Dala'il al-nubuwwa* (1:301) relates these descriptions of the Prophet by the Companions and others:

- When the Prophet left Mecca and emigrated to Madina his aunt, `Atika bint `Abd al-Muttalib, recited the following -- although, Bayhaqi said, she still followed the religion of the Quraysh:

`aynayya juda bi al-dumu`i al-sawajimi

`ala al-murtada kal-badri min ali Hashimi

My eyes have overflowed with streaming tears shed

for the Uniquely Chosen One, the Full Moon

of the House of Hashim.

- Abu Bakr al-Siddiq described the Prophet thus:

aminun mustafa li al-khayri yad`u

ka daw'i al-badri zayalahu al-zalamu

A trustworthy one, chosen, calling to goodness,

Resembling the light of the full moon set off from darkness.

- While `Umar would recite the following:

law kunta min shay'in siwa basharin

kunta al-mudi'a li laylat al-badri

If you were anything other than a human being

You would be the light in the night of a full moon.

Bayhaqi narrated the above in *Dala'il al-nubuwwa* (1:301-302) and relates that `Umar added after saying the above: "The Prophet was like this, and no one other than he was like this." See the complete text of `Atika bint `Abd al-Muttalib's praise below (#545-550).

- Jami' ibn Shaddad said: One of our men was called Tariq. [al-Qari: "This is Ibn Shihab Abu `Abd Allah al-Muharibi, a Companion who narrated from the Prophet.] He related that he had seen the Prophet at Madina and the Prophet had asked: "Do you have anything with you to sell?" We replied: "This camel." The Prophet said: "How much?" We said: "So many *wasqs* [about 240 double-handed scoops] of date." He took its rein and went to Madina. Tariq and

his companion said: "We have sold to a man and we do not even know who he is!" One of the women with us said: "I will guarantee the price of the camel. I saw the face of a man like the full moon. He will not cheat you." In the morning, a man brought us the dates and said: "I am the messenger of the Messenger of Allah. He bids you eat of these dates and weigh until you have full weight." We did so.

Qadi `Iyad narrates it in *al-Shifa'* (English p. 135). Suyuti in *Manahil al-safa* (p. 114 #515) and al-Qari in *Sharh al-shifa'* (1:525) refer it to al-Bayhaqi.

- Ibn `Abbas related that the Prophet said while in prostration: "O Allah, place light in my heart, light in my hearing, light in my sight, light on my right, light on my left, light in front of me, light behind me, light above me, light below me, and make light for me," or he said: "Make me light." Salama said: I met Kurayb and he reported Ibn Abbas as saying: "I was with my mother's sister Maymuna when the Messenger of Allah came there, and then he narrated the rest of the hadith as was narrated by Ghundar and said the words: "Make me light," beyond any doubt.

Muslim narrates it in his *Sahih*, book of *Salat al-musafirin*. Imam Ahmad in his *Musnad* also narrates it with a strong chain, but with the reverse order of the first narration cited above, resulting in the wording: "... and make me light," or he said: "Make light for me." Ibn Hajar in *Fath al-bari* (1989 ed. 11:142) mentions a narration in Ibn Abi `Asim's *Kitab al-du`a* which states: "And grant me light upon light" (*wa hab li nuran `ala nur*). There are many sound narrations of this hadith mentioning other parts of the Prophet's person. Ibn Hajar states that Abu Bakr ibn al-`Arabi numbered the items for which the Prophet supplicated for light in himself at twenty-five in the totality of the sound narrations of that hadith. Among them are:

Light in the Prophet's heart

Light in the Prophet's tongue

Light in the Prophet's hearing

Light in the Prophet's eyesight

Light in the Prophet's six directions: right, left, front, back, above, and below

Light in the Prophet's soul

Light in the Prophet's chest

Light in the Prophet's sinew

Light in the Prophet's flesh

Light in the Prophet's blood

Light in the Prophet's hair

Light in the Prophet's skin

Light in the Prophet's bones

Light in the Prophet's grave

"Enhance light for me."

"Give me abundant light."

"Give me light upon light."

"Make me light."

The Prophet first appeared to his mother in the form of a light that lit the world for her until she could see the palaces of Syria from her place in Mecca:

- `Irbad ibn Sariya and Abu Imama said that the Prophet said: " I am the supplication of my father Ibrahim, and the good tidings of my brother `Isa. The night I was delivered my mother saw a light that lit the castles of Damascus so that she could see them."

It is narrated by al-Hakim in his *Mustadrak* (2:616-617), Ahmad in his *Musnad* (4:184), and Bayhaqi in *Dala'il al-nubuwwa* (1:110, 2:8). Ibn al-Jawzi cites it in *al-Wafa'* (p. 91, ch. 21 of *Bidayat nabiyina sallallahu `alayhi wa sallam*), and Ibn Kathir in *Mawlid rasul Allah* and his *Tafsir* (4:360). Haythami cites it in *Majma' al-zawa'id* (8:221) and said Tabarani and Ahmad narrated it, and Ahmad's chain is fair (*hasan*). See for Ahmad's complete text *Bisharatu `Isa* (#454).

Ibn Ishaq in his history of the early Muslims narrates something similar in a longer form as related in Ibn Hisham's epitome entitled *Sirat Rasul Allah* (Dar al-wifaq ed. 1/2:166):

- Ibn Ishaq said: Thawr ibn Yazid related to me from one of the scholars, and I do not reckon it is other than Khalid ibn Ma`dan al-Kala`i, that a small group of the Prophet's Companions said to him: "O Messenger of Allah, tell us about yourself." He replied: "Yes. I am the supplication of my father Ibrahim, and the good tidings of my brother `Isa, and my mother saw, when she delivered me, that a great light issued from her and lit the castles of Syria for her. I was nursed by the Banu Sa`d ibn Bakr. While I was with a brother of mine besides our dwellings, feeding the sheep, two men came to me wearing very white clothes and carrying a contained of gold filled with snow. Then they took me and they opened my chest, removed my heart, opened it, and removed from it a black clot which they threw away. Then they washed my heart and my chest with the snow until they purified them. Then one of them said to the other: Weigh him against ten of his Community. He did, and I outweighed them. Then he said: Weigh him against a hundred of his Community. He did, and I outweighed them. Then he said: Weigh him against a thousand of his Community. He did, and I outweighed them. Then he said: Leave him, for by Allah if you weighed him against all of his Community he would outweigh them. [Tabari added:] Then they hugged me close to their chests and kissed my head between the eyes and said: O Beloved, do not fear, verily if you knew the good that is to take place through you, you would be pleased.

It is also related by Tabari in his History. Thawr ibn Yazid and Khalid ibn Ma`dan are trustworthy narrators from whom Bukhari and many others took hadith.

Qadi `Iyad said in his book *al-Shifa'*, in the chapter on the nobility of the Prophet's lineage:

- Ibn `Abbas said that the spirit of the Prophet was a light in front of Allah two thousand years before he created Adam. That light glorified Him and the angels glorified by his glorification. When Allah created Adam, he cast that light into his loins.

Suyuti said in *Manahil al-safa* (p. 53 #128): "Ibn Abi `Umar al-`Adani relates it in his *Musnad*." In *Takhrij ahadith sharh al-mawaqif* (p. 32 #12) Suyuti cites it with the wording: "The Quraysh were a light in front of Allah." Ibn al-Qattan in his *Ahkam* (1:12) narrates it in the following form, although `Abd Allah al-Ghimari in *Irshad al-talib* rejects the latter as a forgery:

- `Ali ibn al-Husayn from his father from his grandfather said that the Prophet said: "I was a light in front of my Lord for fourteen thousand years before He created Adam."

Something similar is narrated by Imam Ahmad in his *Fada'il al-Sahaba* (2:663 #1130), Dhahabi in *Mizan al-i`tidal* (1:235), and al-Tabari in *al-Riyad al-nadira* (2:164, 3:154). Related to the above are the following reports:

- `Amr ibn `Abasa said that the Prophet said: "Verily, Allah created the spirits of His servants two thousand years before He created His servants. Then whichever among them recognized each other came close, and whichever did not, stayed apart."

Suyuti in *Takhrij ahadith sharh al-mawaqif* (p. 31 #10) says that Ibn Mandah narrated it, while Haytami in his *Fatawa hadithiyya* says that it is extremely weak.

- Ibn `Abbas explained *taqallubak* -- "your translation" -- in the verses "[Your Lord] Who sees you when you stand, and your translation among those who prostrate themselves" (26:218-219), as "your descent through the loins of your ancestors." It is narrated from Ibn `Abbas by al-Hakim in *al-Mustadrak* (2:338) and is the explanation retained by Ibn Mardawayh, al-Razi, Suyuti, and others.

al-Shahrastani in his *Kitab al-milal wa al-nihal* (2:238) said: "The light of Muhammad went from Ibrahim to Isma`il. Then that light passed through all his children, until it arrived at `Abd al-Muttalib... and with the blessing of this light Allah repelled Abraha's harm" (*wa bibarakati dhalik al-nur dafa` allahu ta`alaa sharra Abraha*).

Suyuti cites the above in several of his books, such as *Masalik al-hunafa'* (p. 40-41) which we translated below under the attribute *Karim al-tarafayn* (#485), also his *al-Duruj al-munifa* (p. 16) and his *al-Ta`zim wa al-minna* (p. 55), all three of which were written to show the bases on which the Prophet's two parents are considered to be in Paradise by the majority of the scholars.

- al-Zuhri narrated: `Abd Allah ibn `Abd al-Muttalib was the most handsome man that had ever been seen among the Quraysh. One day he went out and was seen by an assembly of the women of Quraysh. One of them said: "O women of the Quraysh, which among you will marry this youth and catch thereby the light that is between his eyes?" For verily there was a light between his eyes. Thereafter Amina bint Wahb ibn `Abd Manaf ibn Zuhra married him, and after he joined her she carried Allah's Messenger.

al-Bayhaqi narrated it in *Dala'il al-nubuwwa* (1:87). Tabari in his *Tarikh* (2:243), Ibn al-Jawzi in *al-Wafa'* (p. 82-83, ch. 16 of *Abwab bidayati nabiyyina*), and Ibn Hisham narrated something similar but on the authenticity of which they raise doubt (cf. Guillaume trans. p. 68-69):

- It is alleged a woman of Banu Asad who was the sister of Waraqa ibn Nawfal proposed to `Abd Allah, but he married Amina bint Wahb instead and consummated his marriage. Then he left her presence and met the woman who had proposed to him. He asked her why she did not make the proposal that she made to him the day before; to which she replied that the light that was in him the day before had left him, and she no longer had need of him... She said: "When you passed me there was a white blaze between your eyes and when I invited you you refused me and went to Amina, and she has taken it away."
- It is related that Jabir ibn `Abd Allah said to the Prophet: "O Messenger of Allah, may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things." He said: "O Jabir, the first thing Allah created was the light of your Prophet from His light, and that light remained (lit. "turned") in the midst of His Power for as long as He wished, and there was not, at that time, a Tablet or a Pen or a Paradise or a Fire or an angel or a heaven or an earth. And when Allah wished to create creation, he divided that Light into four parts and from the first made the Pen, from the second the Tablet, from the third the Throne, [and from the fourth everything else]."

The judgments on this narration vary greatly among the scholars. Their words are listed below under the alphabetical listing of their names. [see also the discussion of *al-Musannaf* of al-Hafizh `Abd al-Razzaq al-Sana`ani]

`Abd al-Haqq al-Dihlawi (d. 1052) the Indian hadith scholar cites it as evidence in *Madarij al-nubuwwa* (in Persian, 2:2 of the Maktaba al-nuriyya edition in Sakhore) and says it is *sahih* (sound and authentic).

`Abd al-Hayy al-Lucknawi (d. 1304) the Indian hadith scholar cites it in his *al-Athar al-marfu`a fi al-akhbar al-mawdu`a* (p. 33-34 of the Lahore edition) and says: "The primacy (*awwaliyya*) of the Muhammadan light (*al-nur al-muhammadi*) is established from the narration of `Abd al-Razzaq, as well as its definite priority over all created things."

`Abd al-Razzaq (d. 211) narrates it in his *Musannaf* according to Qastallani in *al-Mawahib al-laduniyya* (1:55) and Zarqani in his *Sharh al-mawahib* (1:56 of the Matba`a al-`amira edition in Cairo). There is no doubt as to the reliability of `Abd al-Razzaq as a narrator. Bukhari took 120 narrations from him, Muslim 400.

`Abidin (Ahmad al-Shami d. 1320), the son of the Hanafi scholar Ibn `Abidin, cites the hadith as evidence in his commentary on Ibn Hajar al-Haytami's poem *al-Ni`mat al-kubra `ala al-`alamin*. Nabahani cites it in his *Jawahir al-bihar* (3:354).

`Ajiluni (Isma`il ibn Muhammad d. 1162) in his *Kashf al-khafa'* (1:265 of the Maktabat al-Ghazali edition in Beirut) narrates the hadith in its entirety from Qastallani in his *Mawahib*.

Alusi (al-Sayyid Mahmud) in his commentary of Qur'an entitled *Ruh al-ma`ani* (17:105 of the Beirut edition) said: "The Prophet's being a mercy to all is linked to the fact that he is the intermediary of the divine outpouring over all contingencies [i.e. all created things without

exception], from the very beginnings (*wasitat al-fayd al-ilahi `ala al-mumkinat `ala hasab al-qawabil*), and that is why his light was the first of all things created, as stated in the report that "The first thing Allah created was the light of your Prophet, O Jabir," and also cited is: "Allah is the Giver and I am the Distributor." [See *al-Qasim* #261.] The Sufis -- may Allah sanctify their secrets -- have more to say on that chapter." Alusi also cites the hadith of Jabir as evidence in another passage of *Ruh al-ma`ani* (8:71).

Bakri (Sayyid Abu al-Hasan Ahmad ibn `Abd Allah, d. 3rd c.) in his book *al-Anwar fi mawlid al-nabi Muhammad `alayhi al-salat wa al-salam* (p. 5 of the Najaf edition) cites the following hadith from `Ali: "Allah was and there was nothing with Him, and the first thing which He created was the light of His Beloved, before He created water, or the Throne, or the Footstool, or the Tablet, or the Pen, or Paradise, or the Fire, or the Veils and the Clouds, or Adam and Eve, by four thousand years."

Bayhaqi (d. 458) narrates it with a different wording in *Dala'il al-nubuwwa* according to Zarqani in his *Sharh al-mawahib* (1:56 of the Matba'a al-'amira in Cairo) and Diyarbakri in *Tarikh al-khamis* (1:20).

Diyarbakri (Husayn ibn Muhammad d. 966): He begins his 1,000-page history entitled *Tarikh al-khamis fi ahwal anfasi nafis* with the words: "Praise be to Allah Who created the Light of His Prophet before everything else," which is enough to disprove al-Ghumari's exaggerated claim that "anyone who reads it will be convinced that the hadith is a lie." Then Diyarbakri cites the hadith as evidence (1:19 of the Mu'assasat Sha`ban edition in Beirut).

Fasi (Muhammad ibn Ahmad d. 1052) cites it as evidence in *Matali' al-masarraf* (p. 210, 221 of the Matba'a al-tazziyya edition) and says: "These narrations indicate his primacy (*awwaliyya*) and priority over all other creations, and also the fact that he is their cause (*sabab*)."

Ghumari (`Abd Allah) in his *Irshad al-talib al-najib ila ma fi al-mawlid al-nabawi min al-akadhib* (p. 9-12 of the Dar al-furqan edition), commenting on Suyuti's words (quoted below) whereby the hadith has no reliable chain: "This shows great laxity on the part of Suyuti, which I thought him to be above. First, the hadith is not present in `Abd al-Razzaq's *Musannaf*, nor in any of the books of hadith. Secondly : the hadith has no chain of transmission to begin with. Thirdly: he has not mentioned the rest of the hadith. It is mentioned in Diyarbakri's *Tarikh*, and anyone who reads it will be convinced that the hadith is a lie about the Messenger of Allah." This exaggerated conclusion is disproved by the fact that Diyarbakri himself does not consider it a lie since he cites the hadith in the first words of his book.

Gilani (Shaykh `Abd al-Qadir, d. 561) in his book *Sirr al-asrar fi ma yahtaju ilayh al-abrar* (p. 12-14 of the Lahore edition) said: "Know that since Allah first created the soul of Muhammad *sallallahu `alayhi wa sallam* from the light of His beauty, as He said: I created Muhammad from the light of My Face, and as the Prophet said: The first thing Allah created is my soul, and the first thing Allah created is the Pen, and the first thing Allah created is the intellect -- what is meant by all this is one and the same thing, and that is the *haqiqa muhammadiyya*. However, it was named a light because it is completely purified from darkness, as Allah said: There has come to you from Allah a Light and a manifest Book. It was also named an intellect because it is the cause for the transmission of knowledge, and the pen is its medium in the world of letters. The Muhammadan soul (*al-ruh al-muhammadiyya*) is therefore the quintessence of all created things and the first of them and their origin, as the Prophet said: I am from Allah and the believers are from me, and Allah created all souls from me in the spiritual world and He did so in the best form. It is the name of the totality of mankind in that primordial

world, and after its creation by four thousand years, Allah created the Throne from the light of Muhammad himself *sallallahu `alayhi wa sallam*, and from it the rest of creation." This book has now been translated by Shaykh Tosun Bayrak al-Jerrahi as *The Secret of Secrets* (Cambridge: Islamic Texts Society, 1994).

Halabi (ʿAli ibn Burhan al-Din, d. 1044) cites it as evidence in his *Sira* (1:31 of the Maktaba Islamiyya edition in Beirut) and then states: "It provides evidence that he is the root of everything that exists (in creation) and Allah knows best."

Haqqi (Ismaʿil, d. 1137) cites it as evidence in his *Tafsir* entitled *Ruh al-bayan* and says: "Know, O person of understanding, that the first thing Allah created is the light of your Prophet... and he is the cause for the existence of everything that was brought to existence, and the mercy from Allah upon all creatures... and without him the higher and the lower worlds would not have been created." Yusuf al-Nabahani mentions it in his *Jawahir al-bihar* (p. 1125).

Haytami (Ahmad ibn Hajar d. 974) states in his *Fatawa hadithiyya* (p. 247 of the Baba edition in Cairo) that ʿAbd al-Razzaq narrated it, and cites it in his poem on the Prophet's birth entitled *al-Ni`mat al-kubra `ala al-`alamin* (p. 3).

Ibn al-Hajj al-Abdari (Muhammad ibn Muhammad d. 736) in his book *al-Madkhal* (2:34 of the Dar al-kitab al-`arabi in Beirut) cites it from al-Khatib Abu al-Rabi` Muhammad ibn al-Layth's book *Shifa' al-sudur* in which the latter says: "The first thing Allah created is the light of Muhammad, blessings and peace upon him, and that light came and prostrated before Allah. Allah divided it into four parts and created from the first part the Throne, from the second the Pen, from the third the Tablet, and then similarly He subdivided the fourth part into parts and created the rest of creation. Therefore the light of the Throne is from the light of the Prophet, the light of the Pen is from the light of the Prophet, the light of the Tablet is from the light of the Prophet, the light of day, the light of knowledge, the light of the sun and the moon, and the light of vision and sight are all from the light of the Prophet."

Ismaʿil al-Dihlawi (Shah Muhammad, d. 1246), one of the leaders of the Wahhabi-influenced Deobandi school in the Indo-Pakistani Subcontinent in one of his booklets entitled *Yek rawzah* (p. 11 of the Maltese edition) says: "As indicated by the narration: *The first thing Allah created was my Light.*"

Jamal (Sulayman d. 1204) cites it as evidence in his commentary on Busiri entitled *al-Futuh al-ahmadiyya bi al-minah al-muhammadiyya* (p. 6 of the Hijazi edition in Cairo).

Gangowhi (Rashid Ahmad) a leader of the Wahhabi-influenced Deobandi school of India and Pakistan in his *Fatawa rashidiyya* (p. 157 of the Karachi edition) said that the hadith was "not found in the authentic collections, but Shaykh ʿAbd al-Haqq (al-Dihlawi) cited it on the basis that it had some grounding of authenticity." Actually Shaykh ʿAbd al-Haqq not only cited it but he said it was sound (*sahih*).

Jili (ʿAbd al-Karim, b. 766) in his *Namus al-a`zam wa al-qamus al-aqdam fi ma`rifat qadar al-bani sallallahu `alayhi wa sallam* cites it as evidence. Nabahani relates it in his *Jawahir al-bihar* (see below).

Kharruti (ʿUmar ibn Ahmad, d. 1299) in his commentary on Busiri entitled *Sharh qasidat al-burda* (p. 73 of the Karachi edition).

Maliki al-Hasani (Muhammad ibn `Alawi) in his commentary on `Ali al-Qari's book of the Mawlid entitled *Hashiyat al-Mawrid al-rawi fi al-mawlid al-nabawi* (p. 40) said: "The chain of Jabir is sound without contest, but the scholars have differed concerning the text of the hadith due to its peculiarity. Bayhaqi also narrated the hadith with some differences." Then he quoted several narrations establishing the light of the Prophet.

Nabahani (Yusuf ibn Isma`il) cites it as evidence in *al-Anwar al-muhammadiyya* (p. 13), in his *Jawahir al-bihar* (p. 1125 or 4:220 of the Baba edition in Cairo), and in his *Hujjat Allah `ala al-`alamin* (p. 28).

Nabulusi (`Abd al-Ghani d. 1143) says in his *Hadiqa al-nadiyya* (2:375 of the Maktaba al-nuriyya edition in Faysalabad): "The Prophet is the universal leader of all, and how could he not be when all things were created out of his light as has been stated in the sound hadith."

Nisaburi (Nizamuddin ibn Hasan, d. 728) cites it as evidence in elucidation of the verse: "And I was ordered to be the first of the Muslims" (39:12) in his *Tafsir* entitled *Ghara'ib al-Qur'an* (8:66 of the Baba edition in Cairo).

Qari (Mulla `Ali ibn Sultan, d. 1014) cites it in full in his book *al-Mawlid al-rawi fi al-mawlid al-nabawi* (p. 40), edited by Sayyid Muhammad `Alawi al-Maliki. He also said in his *Sharh al-Shifa*, in commenting upon the Prophet's title "as a Lamp spreading Light" (33: 46): "Muhammad... is a tremendous light and the source of all lights, he is also a book that gathers up and makes clear all the secrets... *sirajan muniran* means a luminous sun, because of His saying: "He hath placed therein a great lamp and a moon giving light" (25:61). There is in this verse an indication that the sun is the highest of the material lights and that other lights are outpourings from it: **similarly the Prophet is the highest of the spiritual lights and other lights are derived from him by virtue of his mediating connection and pivotal rank in the overall sphere of creation.** This is also inferred from the tradition: "The first thing Allah created is my light." (*Sharh al-Shifa* 1:505)

Qastallani (Ahmad ibn Muhammad, d. 923) narrates it in his *al-Mawahib al-laduniyya* (1:55 of the edition accompanied by Zarqani's commentary).

Rifa'i (Yusuf al-Sayyid Hashim) cites it as evidence in *Adillat Ahl al-Sunna wa al-Jama`a al-musamma al-radd al-muhkam al-mani`* (p. 22): `Abd al-Razzaq narrated it.

Suyuti in *al-Hawi li al-fatawi*, in the explanation of *Sura al-Muddaththir*: "It has no reliable chain"; and in *Takhrij ahadith sharh al-mawaqif*: "I did not find it in that wording."

Thanwi (Ashraf `Ali), a leader of the Wahhabi-influenced Deobandi school in the Indian Subcontinent, in his book *Nashr al-tib* (in Urdu, p. 6 and 215 of the Lahore edition) cites it as evidence on the authority of `Abd al-Razzaq, and relies upon it.

Zarqani in *Sharh al-mawahib* cites it (1:56 of the Matba`a al-`amira edition in Cairo) and refers it to `Abd al-Razzaq's narration in his *Musannaf*.

Zahir (Ihsan Ilahi), a leader of the Wahhabi-influenced Deobandi school and declared enemy of the Barelwi school of *Ahl al-Sunna* in Lahore, India, in his book *Hadiyyat al-mahdi* (p. 56 of the Sialkut edition) says: "Allah began His creation with the Muhammadan light (*al-nur al-muhammadi*), then He created the Throne over the water, then He created the wind, then He

created the Nun and the Pen and the Tablet, then He created the Intellect. The Muhammadan Light is therefore a primary substance for the creation of the heavens and the earth and what is in them... As for what has come to us in the hadith: The first thing which Allah created is the Pen; and: The first thing which Allah created is the Intellect: what is meant by it is a relative primacy."

- Anas relates that the Prophet said: "The simile of the scholars of knowledge (*al-`ulama'*) on the earth is the stars in the sky by which one is guided in the darkness of the land and the sea. When the stars are clouded over, the guides are about to be lost."
- Ahmad narrated it in his *Musnad* (3:157 #12606) with a chain containing Rishdin ibn Sa'd who is weak. However, it is confirmed by the hadith in Muslim and Ahmad narrated by Abu Musa al-Ash'ari whereby the Prophet said: "The stars are trust-keepers for the heaven, and when the stars wane, the heaven is brought what was promised (i.e. of the corruption of the world and the coming of the Day of Judgment); and I am a trust-keeper for my Companions, so when I go my Companions will be brought what was promised them (i.e. of *fitna* and division); and my Companions are trustkeepers for my Community, so when they go my Community will be brought what was promised to you (i.e. following *hawa* and vying for *dunya*)."

The Light of the Prophet

by Dr. Mostafa al-Badawi

"Allah is the light of the heavens and the earth . . . "[1] The Light is one of the ninety-nine Beautiful Names of Allah. Light is that by which things become known. Things may exist in the dark, but they cannot be seen. Light may be physical, such as the light of the sun or the moon, or intelligible, like the light of the intellect. The latter is that which illuminates the darkness of ignorance with the light of knowledge. Total darkness is non-existence, thus light is that which brings created beings out of non-existence into existence. It is the creative act of Allah and this is one of the meanings of "*Allah is the light of the heavens and the earth . . .* " The other meaning is that every light in the universe is but a reflection of His mercy, every knowledge a reflection of His knowledge and so on. "Allah created His creation in darkness," said the Prophet, may Allah's blessings and peace be upon him, "then He sprayed them with His light. Those whom this light reached became rightly guided, while those it did not went astray." [2] And he also said, as recorded by Muslim, "Allah, August and Majestic is He, wrote the destinies of creation fifty thousand years before He created the Heavens and the earth. His throne was on the water. Among what He wrote in the Remembrance, which is the Mother of the Book, was: Muhammad is the Seal of the Prophets."

The Mother of the Book is the source of all knowledge, including the Divine Scriptures. It is the essential knowledge of Allah before He created creation. This is why it is said to have been written fifty thousand years before the creation of the cosmos, a symbolic number, since without stars and planets there cannot be days and years as we understand them. Allah conceived His creation in the darkness of non-existence, then with the light of His creative act brought them out into existence. Thus the First Light was created, a being appearing against the dark background of non-existence. "The first thing that Allah created was the

Intellect,"[3] said the Prophet, may Allah's blessings and peace be upon him. He also said, "The first thing that Allah created was the Pen," which amounts to the same thing, since the first intellect is the primordial light in its passive aspect as recipient of the knowledge of what is to be, while the Pen is the primordial light in its active aspect of writing this knowledge on the Guarded Tablet at Allah's command. "The first thing that Allah created was the Pen and He said to it: Write! So it wrote what is to be forever." [4] From this First light all of creation, with all its varied forms and meanings till the end of time unfolds.

This primordial light is what is called the Light of the Prophet, may Allah's blessings and peace be upon him, since he is the created being who received the major share of it.

This light was also the origin of the lights of all other Divine Messengers, of the angels, then of all other beings. This is how the Prophet, may Allah's blessings and peace be upon him, could say, "I was a Prophet when Adam was still between spirit and body." [5] The power of this light made the Prophet's radiation so powerful, once he appeared on earth, that Allah calls him in the Qur'an *"an illuminating lamp."* Allah describes the sun and the moon in the Qur'an in like manner explaining what He means when He says that He made the Prophet *"an illuminating lamp"*. He says, Exalted is He:

"Have you not seen how Allah created seven heavens, one upon another, and set the moon therein for a light and the sun for a lamp?" [6] Here he calls the sun a lamp, since its light is self generating, but He calls the moon a light, since it but reflects the light of the sun. He also says: ". . . and We appointed a blazing lamp . . ." [7] The sun's light being extremely hot, and, *"Blessed is He who has set in the sky constellations and has set among them a lamp and an illuminating moon,"* [8] emphasizing that the moon's light is light with little heat. When He says to His Prophet: *"O Prophet! We have sent you as a witness, a bearer of good tidings and of warning, as a caller to Allah by His leave and as an illuminating lamp,"* [9] we are to understand that He made the Prophet's light powerful like the sun's, yet cool and gentle like the moon's.

Some of the Prophet's Companions were given to see this light as even brighter than both the sun and moon, for when they walked with him they noticed that he cast no shadow on the ground. [10] Those who saw him in the full moon noticed that his blessed face was brighter than the moon, [11] and one of his Companions, the Lady Rubayyi', when asked to describe him, said, "My son, had you seen him, you would have seen the sun shining." [12]

The light of the Prophet shone at all levels, it filled the material, intermediary, and spiritual worlds, dispelled the darkness of ignorance and disbelief, and is destined to shine across the ages till the end of time.

That this light was physical as well as spiritual was borne witness to most amply by those who saw him. The Lady 'A'isha related how she saw the whole room fill with light one night, then it disappeared, while the Prophet continued to call upon his Lord. Then the room was filled with a more powerful light which disappeared after a while. She asked, "What is this light I saw?" he said, "Did you see it. O 'A'isha?" "Yes!" she replied. He said, "I asked my Lord to grant me my nation, so He gave me one third of them, so I praised and thanked Him. Then I asked him for the rest, so He gave me the second third, so I praised and thanked Him. Then I asked Him for the third third, so He gave it to me, so I praised and thanked Him." She said that had she wished to pick up mustard seeds from the floor by this light she could have. [13] In the famous description of Hind ibn Abi Hala, the Prophet's stepson from the Lady Khadija, "He was dignified and awe inspiring, radiant like the radiance of the moon on the night it is full..." [14] Ibn 'Abbas described how he saw light shining from between his front teeth. [15] Abu Qursafa, as a boy, went to swear allegiance to the Prophet, together with his mother and her sister. When they returned home they told him, "My son, we have never seen the like of this man, nor anyone better looking, cleaner dressed, or gentler in his speech; and we saw as if light came out of his mouth." [16]

The Companion, Anas ibn Malik, may Allah be pleased with him, described how, when the Prophet, may

Allah's blessings and peace be upon him, first entered Madina, everything in Madina became illuminated, then how, when he died and was buried in 'A'isha's house, the light disappeared. The phenomenon was so sudden that the Companions were taken aback and began to doubt whether they had really seen it at all.[17] This was only the light that radiated from his blessed body, for Madina itself remained the city of Light. Abū Hurayra related how they were once praying the night prayer of 'isha' with the Prophet, may Allah's blessings and peace be upon him, and how the Prophet's two grandsons, Hasan and Husayn climbed onto his back when he went into prostration. When he was done, he placed one of them on his right and the other on his left. Abu Hurayra asked him, "Shall I take them to their mother?" he replied, "No". Then a flashing light appeared from the sky, at which he said, "go to your mother." The light remained until they reached their house.[18] On another occasion, Anas said that, he accompanied the Prophet, may Allah's blessings and peace be upon him, into the mosque where they saw a group of people with their hands raised, calling upon Allah. "Do you see in their hands what I see?" the Prophet asked. "What is in their hands?" Anas replied. "There is light in their hands," replied the Prophet. "Ask Allah the Exalted to show it to me," said Anas. At the Prophet's request, Allah showed it to him.[19] Another Companion, 'Amr al-Aslami, said that once they were with the Messenger of Allah, may Allah's blessings and peace be upon him, on a very dark night and lost sight of each other. Suddenly 'Amr's fingers shone forth with light so that they were able to round up their mounts and gather again. The light did not subside until they had finished gathering.[20] As for Abu 'Abs, he used to pray all the ritual prayers with the Prophet, then walk back to his dwelling, at Bani Haritha, a few miles from the mosque. One dark rainy night, as he left the mosque, his staff was made to shine forth with light, so that he was able to walk safely back home.[21] On another occasion, two of the Prophet's well known Companions, Usayd ibn Hudayr and 'Abbad ibn Bishr, left the Prophet's house late on a dark night. The tip of the staff of one of them lit up like a lamp and they were able to walk. When they came to the place where they usually separated, the tip of the other staff lit up as well.[22] Another Companion, al-Tufayl ibn 'Amr al-Dawsi, related how, after his first visit to the Prophet, when he accepted Islam and was about to return to his tribe, he asked the Prophet for a sign to show to his tribesmen, at which a light shone forth from his forehead. He exclaimed, "Not here, O Messenger of Allah, they will think it a curse!" So the Prophet moved the light to the tip of al-Tufayl's whip. He returned to his tribe with this sign and most of them accepted Islam.[23]

Ka'b ibn Zuhayr was a man from Muzayna, a highly talented poet who used his talent against the Prophet and his companions. Once Macca had been conquered, Ka`b became a fugitive, aware that the Prophet had ordered him executed. His brother, Bujayr, was a Muslim. He sent Ka`b a message that he could only save his life if he came to the Prophet repentant. Eventually Ka`b agreed to this and came to Madina. The Prophet forgave him, accepted his allegiance, and gave him permission to recite the poem Ka`b had composed in his praise. When he came to the passage,

The Messenger is a light that illuminates

An Indian blade, a sword of Allah, drawn

the Prophet took his mantle, his *burda*, off his shoulders and put it on Ka`b's, signalling his approval. The best swords of the time were Indian and the connection between the sword and light is that the Arabs signalled the way by standing on a rise and brandishing their swords in the sun so that they flashed like mirrors.[24]

The light of the Prophet, may Allah's blessings and peace be upon him, manifested itself in his parents before and during his birth. His biographers have recorded that his father's forehead shone with a light that a certain woman from Quraysh noticed. She knew that the appearance of the Prophet of the End of Time was imminent and felt that 'Abdallah's forehead signalled his being the father. She offered herself to him, but he refused. Soon 'Abdallah married Amina and, once she became pregnant with the Prophet, the light vanished from his forehead. He met the same woman again and, noticing she no longer wanted him, asked her why.

She replied that he no longer carried that light on his forehead.[25] As for the Lady Amina, when she became pregnant, she saw in a dream-vision that a light came out of her that lit the land as far north as Syria.[26] She was also told in her dream that she was pregnant with the master of this nation and the sign of that would be that when she gave birth to him she would see a light coming out with him that would shine over Bosra in Syria. "When this happens", she was told, "call him Muhammad!"[27] "I conceived him, " she said, "and suffered no pain until delivery. When he came out of me, a light came out with him that illuminated everything from East to West..."[28] She also said, "I saw the night I gave birth to him a light that illuminated the palaces of Syria so that I saw them."[29] The Prophet later confirmed this, saying, "My mother saw, when she gave birth to me, a light that illuminated the palaces of Bosra."[30] This event is also a very clear indication of the spiritual rank of the Lady Amina, for to see the palaces of Bosra in Syria from Macca demands the spiritual vision of sanctity. Later, the Prophet's uncle, 'Abbas, praised him with a poem, on his return from the Tabuk expedition, saying:

You, when you were born, the earth was lit

And with your light so was the sky

When his wet-nurse, Halima al-Sa'dia, first saw him, she laid her hand on him and he smiled. "When he smiled," she said, "a light appeared from his mouth that rose to the sky."[32]

Some of the hadiths we have quoted here have strong chains of transmission, others have weaker ones. However, we must remember that even the chain considered weakest by Muslim traditionists, is quite acceptable as historical proof to any professional historian on this planet, being far stronger and better authenticated than other ancient sources he works with. It is also well known that weak traditions strengthen each other so as to become acceptable. This is why those we have quoted here have been accepted by leading scholars such as Ibn Kathir, Suyuti, Qadi 'Iyad, Bayhaqi, and others.

Commenting on the verse of Qur'an, "*There has come to you a light from Allah and a clear Book*,"[33] the well-known scholar al-Alusi says that the light in question is no other than the Prophet, may Allah's blessings and peace be upon him. He quotes the Follower, Qatada, as an authoritative source for this opinion, as well as other well known scholars, pointing out that this is the most logical interpretation of the construction of the verse, Then he also quotes those whose opinion differs from his in that they believe that both the light and the Book refer to the Qur'an. This he does because real Muslim scholars, as opposed to pretenders and impostors, always quote, along with their own opinions, the contrary opinions of other reputable scholars, so weighing both in the most objective manner. Qadi 'Iyad, the famous author of *al-Shifa'*, is of the same opinion as al-Alusi, an opinion, an opinion shared by other famous commentators such as Tabari and Qurtubi.

Although the Prophet's light is the most powerful in the universe, since he is the nearest created being to Allah, it is not the only one. Angels are made of light, the Qur'an is light, the spirits of human beings are light, faith is light, knowledge is light, the sun, the moon, and the stars are also lights. The light of each human being depends upon his faith, knowledge, and virtue. Thus the most powerful lights are those of Divine Messengers, then those of Prophets, saints, virtuous believers, and finally those of sinful believers. This is the hierarchy of human beings. Both the first and the last are human, all have lights, and all are slaves of Allah, but the distance between the top of the pyramid and its bottom is so great that those at the bottom, in Paradise, will see those at the top as distant as, in this world, we see the stars at night.[34]

NOTES

1. Qur'an (24:35).
14. Tirmidhi in *Shama'il*, Bayhaqi,
25. Ibn Hisham.

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| 2. Tirmidhi. | Tabarani, and ibn Sa'd. | 26. Hakim, Ahmad, Bazzar, Tabarani, Bayhaqi and Abu Nu'aym. |
| 3. Tirmidhi. | 15. Tirmidhi in <i>Shama'il</i> , Darimi, Bayhaqi, Tabarani, and ibn Asakir. | 27. Ibn Ishaq. |
| 4. Tabarani and Abu Nu'aym. | 16. Tabarani. | 28. Ibn Sa'd, Tabarani, Bayhaqi, Abu Nu'aym, Abu Ya'la, Ibn Ishaq. |
| 5. Tirmidhi, Ahmad, Hakim and Bukhari in Tarikh. | 17. Ahmad and ibn Majah. | 29. Abu Nu'aym. |
| 6. Qur'an (71:16) | 18. Ahmad, Hakim, and Bazar. | 30. Ibn Sa'd, Ahmad, Bazzar, Tabarani, Abu Nu'aym, and ibn Asakir. |
| 7. Qur'an (78:13) | 19. Bukhari in Tarikh, Bayhaqi and Abu Nu'aym. | 31. Hakim and Tabarani. |
| 8. Qur'an (25:61) | 20. Bukhari in Tarikh, Bayhaqi and Tabarani. | 32. Bayhaqi, Abu Nu'aym, ibn Ishaq and Abu Ya'la. |
| 9. Qur'an (33:45 - 46) | 21. Bayhaqi. | 33. Qur'an (5:15) |
| 10. al-Hakim al-Tirmidhi | 22. Bukhari | 34. Tirmidhi. |
| 11. Tirmidhi | 23. Ibn Hisham. | |
| 12. Tirmidhi | 24. Ibn Ishaq. | |
| 13. Abu Nu'aym in <i>Hilya</i> . | | |

12. Prove in your own words, with three arguments, the *Omnipresence of the Holy Prophet* ie. That the Messenger of Allah is *Hâdir Nadhir* (Present and Witnessing) (maximum two small paragraphs).

“Hâdir Nâzir”,

Omnipresence of the Prophet

sall-Allahu `alayhi wa sallam,

Standing During Mawlid^{3[1]}

by Dr. G. F. Haddad

And know that the Messenger of Allah is among you
(The Holy Qur'an 49:7)

- ☉ They encompass nothing of His knowledge save what He will ☪ (2:255)
- ☉ (He is) the Knower of the Unseen and He reveals unto none His secret, save unto every Messenger whom He has chosen ☪ (72:26-27)
- ☉ Nor does he withhold grudgingly a knowledge of the Unseen ☪ (81:24)

Hadara hudûran wa hadâratân: diddu ghâba...

wahuwa hâdirun min huddarin wa hudûrin.

“To be present (*hadara*)... is the opposite of being absent...

said of the attendee (*hâdir*) among other attendees.”

Al-Fayruzabadi, al-Qamus al-Muhit.

Ibn Khafif al-Shirazi said in his *al-'Aqida al-Sahihah* (§48):

[The Prophet, *sall-Allahu `alayhi wa sallam,*] is knower of what is and what shall be and he gave news of the Unseen (*wa [ya'taqidu] annahu al-`âlimu bimâ kâna wa mâ yakûnu wa akhbara 'an 'ilmi al-ghayb*).

Ibn Khafif al-Shirazi said in his *al-'Aqida al-Sahihah* (§48):

[The Prophet, *sall-Allahu `alayhi wa sallam,*] is knower of what is and what shall be and he gave news of the Unseen (*wa [ya'taqidu] annahu al-`âlimu bimâ kâna wa mâ yakûnu wa akhbara 'an 'ilmi al-ghayb*).

Meaning, in the sense of being imparted by Allah whatever He imparted to him. Our teacher the *Faqih* Shaykh Adib Kallas said: “Note that Ibn Khafif did not say ‘He knows all that is and all that shall be.’”

Shaykh ‘Abd al-Hadi Kharsa told us:

The Prophet, *sall-Allahu `alayhi wa sallam,* possesses knowledge of all that is and knows the created universes in the same way that one knows a room in which one sits. Nothing is hidden from him. There are two verses of the Holy Qur'an that

^{3[1]}This Appendix complements the material adduced in the section titled “The Prophet’s Knowledge of the Unseen” in the third volume of Shaykh Hisham Kabbani’s *Encyclopedia of Islamic Doctrine*.

affirm this, **☉But how (will it be with them) when we bring of every people a witness, and We bring you (O Muhammad) a witness against these** ﴿4:41﴾ and **☉Thus We have appointed you a middle nation, that you may be witnesses against mankind and that the messenger may be a witness against you** ﴿2:143﴾ nor can the Prophet, *sall-Allahu `alayhi wa sallam*, be called to witness over what he does not know nor see

The above evidence is confirmed by the authentic Prophetic narration from Abu Sa‘id al-Khudri in the *Sahih*, *Sunan*, and *Masanid*:

The Prophet, *sall-Allahu `alayhi wa sallam*, said: “Nuh and his Community shall come <also: ‘shall be brought’> and Allah Most High shall say: ‘Did you convey [My Message]?’ He shall say, ‘Yes, indeed! my Lord.’ Then He shall ask his Community, ‘Did he convey [My Message] to you?’ and they shall say, ‘No, no Prophet came to us.’ Then Allah shall ask Nuh, ‘Who is your witness?’ and he shall reply, ‘Muhammad, *sall-Allahu `alayhi wa sallam*, and his Community.’ Then we shall bear witness that he conveyed [the Message] indeed, and this is [the meaning of] His saying, **☉Thus We have appointed you a middle nation** (*ummatan wasatan*), **that you may be witnesses against mankind** ﴿2:143﴾, *al-wasat* meaning ‘the upright’ (*al-‘adl*).”^{4[2]}

Ibn Hajar in his commentary of the above narration in *Fath al-Bari* said that another same-chained, similar narration in Ahmad and Ibn Majah shows that such witnessing applies to all the Communities and not just that of Nuh, *`alayhis salaam*:

The Prophet, *sall-Allahu `alayhi wa sallam*, said: “One Prophet shall come on the Day of Resurrection with a single man [as his Community]; another Prophet shall come with two men; others, with more. The nation of each Prophet shall be summoned and asked, ‘Did this Prophet convey [the Message] to you?’ They shall reply, no. Then he shall be asked, ‘Did you convey [the Message] to your people?’ and he shall reply, yes. Then he shall be asked, ‘Who is your witness?’ and he shall reply, ‘Muhammad and his Community.’ Whereupon Muhammad and his Community shall be summoned and asked, ‘Did this man convey [the Message] to his people?’ They shall reply, yes. They shall be asked, ‘How do you know?’ They shall reply, ‘Our Prophet came to us and told us that the Messengers have indeed conveyed [the Message].’ This is [the meaning of] His saying, **☉Thus We have appointed you a middle nation** ﴿2:143﴾ – He means upright (*yaqûlu ‘adlan*) – **☉that you may be witnesses against mankind and that the messenger may be a witness against you** ﴿2:143﴾.”

Al-Qari said in commentary of the narration of Nuh, *`alayhis salaam*, cited in *Mishkat al-Masabih*:

“And he shall reply, ‘Muhammad and his Community’” means that his Community are witnesses while he vouches for them, but his mention came first out of reverence (*li-t-ta‘zîm*). It is possible that he, *sall-Allahu `alayhi wa sallam*, too witnesses for Nuh, since it is a context of help and Allah Most High said **☉When Allah made (His) covenant with the Prophets** ﴿3:81﴾ until He said **☉you shall believe in him and you shall help him** ﴿3:81﴾. In this there is a remarkable warning that the Prophet, *sall-Allahu `alayhi wa sallam*, is present and witnessing in that Greatest Inspection (*wafîhi tanbîhun nabîhun annahu sallallâhu `alayhi wa sallama hâdirun*

^{4[2]}Narrated by al-Bukhari with three chains, al-Tirmidhi (*hasan sahih*), and Ahmad.

nâzirun fî dhâlika al-‘ardi al-akbar), when the Prophets are brought, Nuh being the first, and the latter’s witnesses are brought, namely, this Community.^{5[3]}

There are other verses that affirm that the Prophet, *sall-Allahu ‘alayhi wa sallam*, hears and sees the deeds of human beings. Allah Most High said: **☪And know that the Messenger of Allah is among you** (49:7). In the verses **☪Allah and His Messenger will see your conduct** (9:94) and **☪Act! Allah will behold your actions, and (so will) His Messenger and the believers** (9:105), the Prophet’s, *sall-Allahu ‘alayhi wa sallam*, perception is put on a par with that of the Lord of the worlds Who sees and encompasses all on the one hand and, on the other, that of all the living believers.

Shaykh ‘Abd Allah ibn Muhammad al-Ghumari said:

The saying of Allah Most High **☪O you who believe! Observe your duty to Allah, and give up what remains (due to you) from usury, if you are (in truth) believers. And if you do not, them be warned of war (against you) from Allah and His Messenger** (2:278-279) indicates that the Prophet, *sall-Allahu ‘alayhi wa sallam*, is alive in his noble grave, fighting the usurers with his supplication against them or with whatever suits his isthmus-life. I do not know anyone that inferred this from the verse before me.^{6[4]}

The above is further confirmed in the Sunna by the following evidence:

- (1) Ibn Mas‘ud’s authentic narration of the Prophet’s, *sall-Allahu ‘alayhi wa sallam*, witnessing of all the deeds of the Umma from his *Barzakh*:

The Prophet, *sall-Allahu ‘alayhi wa sallam*, said: “My life is a great good for you, you will relate about me and it will be related to you, and my death is a great good for you, your actions will be exhibited to me, and if I see goodness I will praise Allah, and if I see evil I will ask forgiveness of Him for you.” (*Hayâtî khayrun lakum tuhaddithûna wa yuhaddathu lakum wa wafâtî khayrun lakum tu‘radu a‘malukum ‘alayya famâ ra‘aytu min khayrin hamidtu Allâha wa mâ ra‘aytu min sharrin istaghfartu Allâha lakum.*)^{7[5]}

^{5[3]}Al-Qari, *al-Mirqat* (Dar al-Fikr 1994 ed. 9:493=Imdadiyya Malan (Pakistan) ed. 10:263-264=Cairo 1892 ed. 5:245).

^{6[4]}‘Abd Allah al-Ghumari, *Khawatir Diniyya* (1:19).

^{7[5]}Narrated from Ibn Mas‘ud by al-Bazzar in his *Musnad* (1:397) with a sound chain as stated by al-Suyuti in *Manahil al-Safa* (p. 31 #8) and *al-Khasa‘is al-Kubra* (2:281), al-Haythami (9:24 #91), and al-‘Iraqi in *Tarh al-Tathrib* (3:297) – his last book, as opposed to *al-Mughni‘an Haml al-Asfar* (4:148) where he questions the trustworthy rank of one of the narrators in al-Bazzar’s chain. Shaykh ‘Abd Allah al-Talidi said in his *Tahdhib al-Khasa‘is al-Kubra* (p. 458-459 #694) that this chain is sound according to Muslim’s criterion, and Shaykh Mahmud Mamduh in *Raf‘al-Minara* (p. 156-169) discusses it at length and declares it sound. Their shaykh, al-Sayyid ‘Abd Allah ibn al-Siddiq al-Ghumari (d. 1413/1993) declared it sound in his monograph *Nihaya al-Amal fî Sharh wa Tashih Hadith ‘Ard al-A‘mal*. Opposing these six or more judgments al-Albani declares it weak in his notes on al-Qadi Isma‘il’s *Fadl al-Salat* (p. 37 n. 1). It is also narrated with weak chains from Anas and – with two sound *mursal* chains missing the Companion-link – from the Successor Bakr ibn ‘Abd Allah al-Muzani by Isma‘il al-Qadi (d. 282) in his *Fadl al-Salat ‘ala al-Nabi* (SAWS) (p. 36-39 #25-26). The latter chain was declared sound by al-Qari in *Sharh al-Shifa‘* (1:102), *Shaykh al-Islam* al-Taqi al-Subki in *Shifa‘ al-Siqam*, his critic Ibn ‘Abd al-Hadi in *al-Sarim al-Munki* (p. 217), and al-Albani in his *Silsila Da‘ifa* (2:405). A third, weak chain is related from Bakr al-Muzani by al-Harith ibn Abi Usama (d. 282) in his *Musnad* (2:884) as per Ibn Hajar in *al-Matalib al-‘Aliya* (4:23) and Ibn Sa‘d in his *Tabaqat* as per al-Munawi in *Fayd al-Qadir* (3:401 #3771). Al-Qadi ‘Iyad cites it in *al-Shifa‘* (p. 58 #6) and al-Sakhawi in *al-Qawl al-Badi‘*. Al-Albani declared the hadith weak on the grounds that some authorities questioned the memorization of the *Murji‘* hadith master ‘Abd al-Majid ibn ‘Abd al-‘Aziz ibn Abi Rawwad. However, he was retained by Muslim in his *Sahih* and declared *thiqa* by Yahya ibn

(2) The authentic narration of “the Supernal Company” (*al-mala’u al-a’lâ*) from Mu‘adh ibn Jabal (RA) and others

The Prophet, *sall-Allahu ‘alayhi wa sallam*, said: “My Lord came to me in the best form” – the narrator said: “I think he said: ‘in my sleep’” – “and asked me over what did the Higher Assembly (*al-mala’ al-a’lâ*)^{8[6]} vie; I said I did not know, so He put His hand between my shoulders, and I felt its coolness in my innermost, and knowledge of all things between the East and the West came to me.”^{9[7]}

Ma‘in, Ahmad, Abu Dawud, al-Nasa‘i, Ibn Shahin, al-Khalili, and al-Daraqutni, while al-Dhahabi listed him in *Man Tukullima Fihi Wa Huwa Muwaththaq* (p. 124) as stated by Mamduh in *Raf‘ al-Minara* (p. 163, 167). Al-Arna‘ut and Ma‘ruf declare him *thiqa* in *Tahrir al-Taqrîb* (2:379 #4160) as well as Dr. Nur al-Din ‘Itr in his edition of al-Dhahabi’s *Mughni* (1:571 #3793) and Dr. Khaldun al-Ahdab in *Zawa‘id Tarikh Baghdad* (10:464). Even if al-Albani’s grading were hypothetically accepted, then the weak *musnad* narration in conjunction with the sound *mursal* one – graded *sahih* by al-Albani – would yield a final grading of *hasan* or *sahih*, not *da‘if*. In addition to this, Mamduh quoted al-Albani’s own words in the latter’s attempted refutation of Shaykh Isma‘il al-Ansari entitled *Kitab al-Shaybani* (1:134-135) whereby “The sound *mursal* hadith is a proof in all Four Schools and other than them among the Imams of the principles of hadith and *fiqh*, therefore it is apparent to every fair-minded person that the position whereby such a hadith does not form a proof only because it is *mursal*, is untenable.” This is one of many examples in which al-Albani not only contradicts, but soundly refutes himself.

Shaykh Hasanayn Muhammad Makhluḥ wrote in his *Fatawa Shar‘iyya* (1:91-92): “The hadith means that the Prophet (SAWS) is a great good for his Community during his life, because Allah the Exalted has preserved the Community, through the secret of the Prophet’s (SAWS) presence, from misguidance, confusion, and disagreement, and He has guided the people through the Prophet (SAWS) to the manifest truth; and that after Allah took back the Prophet (SAWS), our connection to the latter’s goodness continues uncut and the extension of his goodness endures, overshadowing us. The deeds of the Community are shown to him every day, and he glorifies Allah for the goodness that he finds, while he asks for His forgiveness for the small sins, and the alleviation of His punishment for the grave ones: and this is a tremendous good for us. There is therefore ‘goodness for the Community in his life, and in his death, goodness for the Community.’ Moreover, as has been established in the hadith, the Prophet (SAWS) is alive in his grave with a special ‘isthmus-life’ stronger than the lives of the martyrs which the Qur’an spoke of in more than one verse. The nature of these two kinds of life cannot be known except by their Bestower, the Glorious, the Exalted. He is able to do all things. His showing the Community’s deeds to the Prophet (SAWS) as an honorific gift for him and his Community is entirely possible rationally and documented in the reports. There is no leeway for its denial; and Allah guides to His light whomever He pleases; and Allah knows best.”

^{8[6]}*I.e.* “the angels brought near” according to Ibn al-Athir in *al-Nihaya* and others.

^{9[7]}Narrated by al-Tirmidhi with three chains: two from Ibn ‘Abbas – in the first of which he said “the knowledge of all things in the heaven and the earth” while he graded the second *hasan gharib* – and one chain from Mu‘adh (*hasan sahih*) which explicitly mentions that this took place in the Prophet’s (SAWS) sleep. Al-Bukhari declared the latter chain *hasan sahih* as reported by al-Tirmidhi in both his *Sunan* and *‘Ilal*, and it towers over all other chains, according to Ibn Hajar in *al-Isaba* (2:397), in the facts that there is no discrepancy over it among the hadith scholars and its text is undisputed (cf. *Asma’ Hashidi* ed. 2:78). Also narrated by Ahmad with four sound chains according to the typically lax grading of Shakir and al-Zayn: one from Ibn ‘Abbas with the words “I think he said: ‘in my sleep’” (Shakir ed. 3:458 #3484=al-Arna‘ut ed. 5:437-442 #3483 *isnâduhu da‘if*); one from Mu‘adh which Ahmad explicitly declared *sahih* as narrated by Ibn ‘Adi in *al-Kamil* (6:2244), with the words: “I woke up and lo! I was with my Lord” (al-Zayn ed. 16:200 #22008); and two from unnamed Companions in which no mention is made of the Prophet’s (SAWS) sleep or wakefulness (al-Zayn ed. 13:93-94 #16574=al-Arna‘ut ed. 27:171-174 #16621 *isnâduhu da‘if mudtarib*; al-Zayn ed. 16:556 #23103). Al-Haythami declared the latter sound as well as other chains cited by al-Tabarani in *al-Kabir* (20:109 #216, 20:141 #290) and al-Bazzar in his *Musnad*, and he declared fair the chain narrated from Abu Umama by al-Tabarani in *al-Kabir* (8:290 #8117). See *Majma‘ al-Zawa‘id* (7:176-179). Shaykhs ‘Abd al-Qadir and Shu‘ayb al-Arna‘ut both declared *sahih* the seven narrations of al-Tirmidhi and Ahmad in their edition of Ibn al-Qayyim’s *Zad al-Ma‘ad* (3:33-34 n. 4). Also narrated from Jabir ibn Samura by Ibn Abi ‘Asim in *al-Sunna* (p. 203 #465) with a fair chain

(3) The staying back of Sayyidina Gibril, `alayhis salaam, at the point the Prophet, *sall-Allahu `alayhi wa sallam*, went beyond the Lote-Tree of the Farthest Boundary (*sidrat al-muntaha*) and heard the screeching of the pens writing the Foreordained Decree then saw his Lord,^{10[8]} although Gibril is the closest of all creatures to Allah ﷻ and the angels do see Him according to *Ahl-al-Sunna*.^{11[9]}

Al-Qadi `Iyad in *al-Shifa*, in the section titled “Concerning the places where it is desirable to invoke blessings and peace upon him” cited from `Amr ibn Dinar al-Athram (d. 126) the explanation of the verse ﴿when you enter houses salute one another﴾ (24:61): “If there is no-one in the house then say: ‘*as-salâmu `alâ al-Nabiyyi wa rahmatullâhi wa barakâtuh*.’”^{12[10]}

Al-Qari said in his commentary on *al-Shifa*: “Meaning, because his soul, *sall-Allahu `alayhi wa sallam*, is present in the house of the Muslims (*ay li`anna rûhahu `alayhi al-salâmu hâdirun fî buyûti al-muslimîn*).”^{13[11]}

What `Iyad cited from al-Athram is only narrated by al-Tabari in his *Tafsir* from Ibn Jurayj, from `Ata` al-Khurasani (d. 135):

Hajjaj narrated to me from Ibn Jurayj: I said to `Ata`: “What if there is no-one in the house?” He said: “Give *salâm*! Say, *al-salâmu `alâ al-Nabiyyi wa rahmatullâhi wa barakâtuh*, *al-salâmu `alaynâ wa `alâ `ibâdillah al-sâlihîn*, *al-salâmu `alâ ahli al-bayti wa rahmatullâh*.” I said: “This statement you just said about my entering the house in which there is no-one, from whom did you receive it?” He replied: “I heard it without receiving it from anyone in particular.”^{14[12]}

`Ata` was a pious *muhaddith*, mufti, and *wâ`iz* from whom Yazid ibn Samura heard the statement: “The gatherings of *dhikr* are the gatherings of [teaching] the *halâl* and the

according to al-Albani. Also narrated from `Abd al-Rahman ibn `A`ish by al-Darimi in his *Musnad* (2:170 #2149) and al-Tabarani through two chains in *al-Ahad wa al-Mathani* (5:48-50 #2585-2586) and another in *Musnad al-Shamiyyin* (1:339 #597), and from Umm al-Tufayl by al-Tabarani in *al-Ahad* (6:158 #3385). The latter chain actually states: “I saw my Lord in the best form of a beardless young man” and was rejected by al-Dhahabi in *Tahdhib al-Mawdu`at* (p. 22 #22). Also narrated from the Companion Abu Rafi` [*al-Isaba* 7:134 #9875] by al-Tabarani in *al-Kabir* (1:317 #938). Also narrated from Ibn `Abbas by Abu Ya`la in his *Musnad* (4:475 #2608). Some fair narrations of this hadith – such as al-Tabarani’s from `Abd al-Rahman ibn `Ayyash and al-Khatib’s from Abu `Ubayda ibn al-Jarrah in *Tarikh Baghdad* (8:151) – have the words: “I saw my Lord” instead of “My Lord came to me,” hence Ibn Kathir’s conclusion previously cited. Al-Ahdab in *Zawa`id Tarikh Baghdad* (6:251-253) and al-Haytami also cited Abu `Ubayda ibn al-Jarrah, Ibn `Umar, Abu Hurayra, Anas, Thawban, and Abu Umama which brings to at least eleven (without Umm al-Tufayl) the number of Companions who narrated this hadith. The various chains and narrations of this hadith were collated and discussed by Ibn Rajab in his monograph *Ikhtiyar al-Awla fi Sharh Hadith Ikhtisam al-Mala` al-A`la*, ed. Jasim al-Dawsari (Kuwait: Dar al-Aqsa, 1406). See also: Ibn Athir, *Jami` al-Usul* (9:548-550). Among those that considered this hadith as falling below the grade of *sahih* are al-Bayhaqi in *al-Asma` wa al-Sifat* (Kawthari ed. p. 300, Hashidi ed. 2:72-79), Ibn al-Jawzi in *al-`Ilal al-Mutanahiya* (1:34), Ibn Khuzayma in *al-Tawhid* (p. 214-221) and al-Daraqutni in his *Ilal* (6:56). Al-Saqqaf went so far as to suggest that it was forged in *Aqwal al-Huffaz al-Manthura li Bayan Wad` Hadith Ra`aytu Rabbi fi Ahsani Sura*, appended to his edition of Ibn al-Jawzi’s *Daf` Shubah al-Tashbih*.

^{10[8]}“*Farafadani Gibril*” in Ibn Abi Hatim and Ibn Kathir’s *Tafsirs*, while al-Salih in *Subul al-Huda* (3:129) has “*Fata`akhkhara Gibril*” – both meaning “he left me and stayed back.” Cf. al-Maliki, *Wa Huwa bil-Ufuqi al-A`la* (p. 73, 279) and *al-Anwar al-Bahiyya* (p. 75-77).

^{11[9]}See Abu al-Shaykh, *al-`Azama* and al-Suyuti, *al-Haba`ik*. This leads to the issue of the precedence and preferability of the Prophet (SAWS) over all creation and his title *Afdalu al-Khalq* which is documented elsewhere.

^{12[10]}Al-Qadi `Iyad, *al-Shifa* (p. 555-556=*Ithaf Ahl al-Wafa* p. 369).

^{13[11]}Al-Qari, *Sharh al-Shifa`* (2:117).

^{14[12]}Al-Tabari, *Tafsir* (18:173 #19894).

harâm.”^{15[13]} His trustworthiness and/or memory were contested by al-Bukhari, Abu Zur‘a, Ibn Hibban, Shu‘ba, al-Bayhaqi, al-‘Uqayli, and Ibn Hajar, but he was nevertheless declared *thiqa* by Ibn Ma‘in, Abu Hatim, al-Daraqutni, al-Thawri, Malik, al-Awza‘i, Ahmad, Ibn al-Madini, Ya‘qub ibn Shayba, Ibn Sa‘d, al-‘Ijli, al-Tabarani, and al-Tirmidhi, while Ibn Rajab concludes he is “*thiqa thiqa.*”^{16[14]}

A Deobandi's False Assertion against Mullah Ali al-Qari

Recently, a Deobandi writer forwarded the strange claim that al-Qari’s text in *Sharh al-Shifa’* actually stated, “NOT THAT his soul, *sall-Allahu `alayhi wa sallam*, is present in the houses of the Muslims” (*lâ anna rûhahu hâdiratun fî buyûti al-muslimîn*) that is, the diametrical opposite of what al-Qari actually said!:

He [al-Qari] discussed the issue in the *Sharh* of *Shifa*, that *lâ anna rûhahu hâdiratun fî buyûti al-muslimîn* i.e. this notion is incorrect that the soul of our Master Hazrat Mohammed, *sall-Allahu `alayhi wa sallam*, is present in the homes of the Muslims. In some copies the word *lâ* has been dropped and has without any reason created confusion for some individuals, including Mufti Ahmed Yar Khan sahib (see *Jaa al-Haqq* p. 142). ... In all his explicit quotes Hazrat Mulla Ali al-Qari himself negates the belief of *hâdir wa nâzir*. Those who have relied on his brief, indistinct quotes (out of context) are absolutely and definitely wrong.^{17[15]}

That one can actually dare to make the above claim is only because of ignorance of the Arabic language since al-Qari prefaces the statement with the word “meaning (*ay*),” which would be grammatically incorrect if it were followed by a disclaimer such as “not that his soul is present in the houses of the Muslims.” The truth is that no such word as *lâ* has been dropped because there was no such word there in the first place, and the claim that there was is nothing short of tampering (*tahrîf*). Furthermore, the word al-Qari used for “present” is *hâdir* in the masculine, not *hâdiratun* in the feminine, as *rûh* can have either gender but the masculine is more appropriate here to refer to the Prophet, *sall-Allahu `alayhi wa sallam*, .

A Deobandi's Denial of Prophetic Attributes

Another one of those of the same School considered by some to be knowledgeable objected to attributing the characteristics of *hâdir nâzir* to the Prophet, *sall-Allahu `alayhi wa sallam*, because, he claimed, these attributes belong to Allah ﷻ. Even if the latter premise were true, the reasoning is spurious and is like saying that because *al-Ra‘ûf* and *al-Rahîm* are Divine Attributes, they cannot be also Prophetic Attributes. This sophistry was refuted by al-Qadi ‘Iyad in *al-Shifa* where he said:

Know that Allah has bestowed a mark of honor on many of the Prophets by investing them with some of His names: for example He calls Ishaq and Isma‘il “knowing” (*‘alîm*) and “forbearing” (*halîm*), Ibrahim “forbearing” (*halîm*), Nuh

^{15[13]} Narrated by al-Dhahabi in the *Siyar* (6:360).

^{16[14]} Ibn Rajab, *Sharh ‘Ilal al-Tirmidhi* (2:780-781). Cf. al-Dhahabi’s *Mizan* (3:73) and *al-Mughni* (1:614-615 #4122) with the notes of Dr. Nur al-Din ‘Itr, and al-Arna‘ut and Ma‘ruf’s *Tahrir Taqrib al-Tahdhib* (3:16-17 #4600) although the latter misattribute *tawthîq* to al-Bukhari while ‘Itr misattributes *tad‘îf* to Ahmad!

^{17[15]} Sarfaraz Safdar, *Aakho(n) Ki T(d)andak* (p. 167-168).

“thankful” (*shakûr*), Musa “noble” (*karîm*) and “strong” (*qawî*), Yusuf “a knowing guardian” (*hafîz*, ‘*alîm*), Ayyub “patient” (*sabûr*), ‘Isa and Yahya “devoted” (*barr*), and Isma‘îl “truthful to the promise” (*sâdiq al-wa‘d*)... Yet He has preferred our Prophet Muhammad, *sall-Allahu ‘alayhi wa sallam*, since He has adorned him with a wealth of His names in His Mighty Book and on the tongue of His Prophets.^{18[16]}

The above evidence establishes beyond doubt that there is no impediment to the possibility of *hâdir nâzir* to be Attributes shared by Allah Most High with some of His servants if such two Names should be established to be His. In fact, it is known that the two angel-scribes, the *qarîn*, the angel of death, and Shaytan, are also present, seeing, hearing, and fully witnessing the deeds of human beings at any given time.

Furthermore, are *Hâdir* and *Nâzir* among the Divine Names and Attributes? Imam Ahmad al-Sirhindi was quoted to say: “Allah Most High is aware of each and every minor and major condition and is *Hâdir* and *Nâzir*. One should feel shame before Him.”^{19[17]}

However, the Divine Attributes are ordained and non-inferable.^{20[18]} Logic, reasoning, analogy, and other forms of interpretation are not used to infer an attribute but only Divine disclosure through the primary two sources of the *Shari‘a* i.e. Qur’an and Sunna. This is an elementary point of doctrine that is present in most if not all books of ‘*aqîda*, including the Maturidi classics. So we cannot speak of *al-Hâdir*, while *al-Nâzir* is the same as *al-Shahîd* where the divine Sight means His Knowledge. Imam al-Bayhaqi said:

The meaning of “The Witness” (*al-Shahîd*) is He Who is well aware of all that creatures can know only by way of witnessing while being present. . . because a human being who is far away is subject to the limitation and shortcomings of his sensory organs, while Allah Most High is not endowed with sensory organs nor subject to the limitations of those who possess them.^{21[19]} (*Shâhid* is also a Prophetic Name in the Qur’an.)

As for *al-Hâdir* it is precluded, because *Hâdir* in Arabic has the sense of a being physically present at a location, i.e. attributes of the created that are absolutely precluded from the Creator. Therefore *Hâdir* in relation to Allah Most High, like the attribute of omnipresence, may only be applied figuratively to mean that He is All-Knowledgeable, but neither “Omnipresent” nor *Hâdir* have actually been reported or mentioned among the Divine Attributes in the Qur’an, the Sunna, and the texts of the early Imams. Allah knows best.

When some of these rebuttals were presented to the above-mentioned objector, he replied verbatim, that “By *Haazir* and *Naazir*, we mean Allah’s knowledge is complete and comprehensive. Nothing is hidden from the absolute knowledge of Allah. In other words, he is Aleem and this quality of Allah is repeatedly mentioned in the Qur’aan.” By thus replying he has acknowledged that:

1. He used the Attributes *Hâdir* and *Nâzir* figuratively, to mean ‘*Alîm*.

^{18[16]}Al-Qadi ‘Iyad, *al-Shifa’* as translated by ‘A’isha A. Bewley, *Muhammad Messenger of Allah: al-Shifa’ of Qadi ‘Iyad* (Granada: Madinah Press, 1992) p. 126.

^{19[17]}*Maktubat-e-Imam Rabbani*, Volume 1, Letter 78 addressed to Jabbari Khan.

^{20[18]}See Appendix titled “The Divine Names and Attributes are *Tawqifiyya*: Ordained and Non-Inferable” in our translation of Imam Ibn ‘Abd al-Salam’s *The Belief of the People of Truth*.

^{21[19]}Al-Bayhaqi, *al-Asma’ wa al-Sifat* (Kawthari ed. p. 46-47; Hashidi ed. 1:126-127).

2. He has done so on the basis of his own interpretation of the former two terms as meaning the latter term, neither (a) on linguistic bases nor (b) according to a Law-based stipulation (*nass shar‘î*).

To return to the statement of Shaykh Ahmad Sirhindi – Allah sanctify his soul – that “[He] is *Hâdir* and *Nâzir*,” there are also caveats:

1. Isolated statements cannot be used to invalidate a basic rule of *Ahl al-Sunna* in the Divine Names and Attributes, namely that spelled above as found in the doctrine of the *Salaf* and *Khalaf* on *al-Asmâ’ wa al-Sifât*.
2. In practical terms, Shaykh Ahmad Sirhindi was careful to frame his statement within an affirmation of the sincere *murîd*’s consciousness of the all-encompassing nature of Divine Knowledge within the ladder of spiritual process in the Naqshbandi *Tarîqa*, just as the *Shuyukh* of the Shadhili *Tarîqa* teach their *murîds* to say, “*Allâhu hâdirî, Allâhu nâzirî, Allâhu ma‘î.*” These expressions are meant to induce scrupulous Godwariness and in fact all refer to the attributes of Divine Knowledge without any resemblance whatsoever to the *hudûr* or *nazâr* of created beings other than in name.
3. In doctrinal terms, Shaykh Ahmad Sirhindi means something other than what those who use *hâdir* in the Arabic language and in relation to the Prophet, *sall-Allahu ‘alayhi wa sallam*, mean. Namely, he means *hâdir* not in the normal creatural sense of “present” but in the non-creatural sense of “Divine Knowledge of Things in their Essence” (*al-‘ilm al-hudûrî*). This is explained by him at length in his epistle 48 of Volume Three to the Prince, Zadah Khwaja Muhammad Sa‘id, titled “The Secret of His Nearness and the Self-Disclosure of His Essence.” This is a highly peculiar, specialized sense that should be treated thus unless one is interested in making Shaykh Sirhindi say other than what he means.
4. Some of our contemporaries – who are known by the title of Mufti – innovatively use the same phrase in terms of a stipulation of *‘Aqîda*, giving rise to legitimate doubt as to what they mean by their use of the phrase, a doubt fortified by their adding made-up provisions or conditions such as “*Hâdir* and *Nâzir* cannot be applied to anyone besides Allah.” By saying this they have invalidated the *sine qua non* pre-requisites of the judge for receiving witnesses to any and all cases that require witnesses. Rather, they mean to say, “cannot be applied to anyone besides Allah in the sense they are applied to Allah” while they can be applied to others besides Allah in the sense that applies to creatures.
5. Those who use *Hâdir* and *Nâzir* in relation to the Best of Creatures, our Master Muhammad, *sall-Allahu ‘alayhi wa sallam*, mean it in the creatural sense of his noble soul or noble essence being physically and spiritually present wherever Allah Most High wishes. One who denies that the Prophet, *sall-Allahu ‘alayhi wa sallam*, can be present in that sense, has left Islam.
6. None of what the opponents bring up as supposed proofs actually invalidates the use of *Hâdir* and *Nâzir* for the Prophet, *sall-Allahu ‘alayhi wa sallam*, among other shared Names as we have already demonstrated. For example, Allah Most High is *Ra‘ûf* and *Rahîm*, and He is *Nûr*, and He is *al-Shâhid* – the Witness – and *al-Shahîd* – the Giver of testimony – all five attributes being also given by Him in His Own Pre-Eternal Speech – the Qur’an – to the Prophet himself, *sall-Allahu ‘alayhi wa sallam*, .
7. If it comes to scholarly quotations, they should accept that the attributes of *Hâdir* and *Nâzir* are applied to the Prophet, *sall-Allahu ‘alayhi wa sallam*, by the Ulema of *Ahl al-Sunna* such as Mulla Ali al-Qari as cited above, and countless others such as the Friends

of Allah known to keep company with the Prophet, *sall-Allahu `alayhi wa sallam*, day and night, among them Shaykh Abu al-‘Abbas al-Mursi, Shaykh Abu al-Hasan al-Shadhili, and Shaykh ‘Abd al-‘Aziz al-Dabbagh, probably also Shaykh Ahmad Sirhindi himself – may Allah sanctify their secrets.

Ibn al-Qayyim said in *al-Ruh*:

This is a subject about which men are troubled. There are those who say, “The sciences, all of them, are latent in the soul, and only its occupation with the world of sensation prevents its examination of them; so, if it is detached in sleep, it see some of them in accordance with its preparation; and when its detachment by death is more perfect, its sciences and its experiential knowledges there are more perfect.” This statement has in it both what is right and what is groundless; not all of it is to be rejected and not all of it is to be accepted. For the detachment of the soul informs it of the sciences and experiential knowledges which are not received without detachment. But if it should be detached altogether, it would not be informed of the knowledge of Allah with which His Messenger was sent, and of the details of what He told by past messengers and peoples that are gone; and details of the Return and regulations of the Hour and details of command and prohibition, and Divine Names and Attributes and Acts, etc., that are not known except by Revelation; although the detachment of the soul is an aid to it for knowledge of that, and the drawing of it from its source is easier and nearer and greater than what is given to the soul engaged in the labors of the body.^{22[20]}

Another objection was raised and disseminated on a website titled, “The Belief that the Prophet Comes to the Milad Meeting” with the following text:

Some people also believe that Rasulullah, *Sall-Allahu alayhi wa sallam*, comes to this function and due to this belief, they stand up in respect and veneration. This is absolutely untrue. Rasulullah, *Sall-Allahu alayhi wa sallam*, does not arrive at any “Eid-e-Milad-un Nabee,” function. He is in his Rawdha-e-Mubarak (grave) at Madinah Munawwarah and will emerge from it at the onset of Yawmul-Qiyaamah, or the Day of Judgement. ... The following Ayat and Hadith testify to this fact: The Qur’an, addressing Rasulullah, *sall-Allahu `alayhi wa sallam*, announces explicitly: **☪Lo! Thou wilt die, and Lo! They will die. Then Lo! On the day of resurrection, before your sustainer, you will dispute☪**. [Az-Zumar 39:30-31] At another place, Rasulullah, *sall-Allahu `alayhi wa sallam*, is addressed together with the rest of mankind: - **☪Then Lo! After that you surely die, then Lo! On the day of resurrection you are raised (again)☪** [Al-Muminun 23:16] Rasulullah, *sall-Allahu `alayhi wa sallam*, himself has said in a Hadith: - “My grave will be the first to be opened on the day of Qiyamah and I shall be the first person to intercede and the first person whose intercession shall be accepted.” These Ayat and Hadith as well (and there are others) prove that all of mankind will be raised from their graves on the day of Qiyamah, with Rasulullah, *sall-Allahu `alayhi wa sallam*, being no exception. On this, there is consensus of the entire Ummah.^{23[21]}

^{22[20]}Ibn al-Qayyim, *al-Ruh* (1975 ed. p. 30).

^{23[21]}Mufti Ebrahim Desai FATWA DEPT. Jamiat Ulema Islam. South Africa
http://www.albalagh.net/qa/milad_qa2.shtml.

The Reply of Ahl as-Sunna wal-Jama`at

The reply is: Does this Mufti have knowledge of the unseen and the gift of ubiquity? For he positively affirms that the Prophet, *sall-Allahu `alayhi wa sallam*, (1) is not present at a given Mawlid function and (2) is not possibly present at any place other than in Madina, in his grave! So then, he allows that the other Prophets can be in Bayt al-Maqdis praying, and in Makka making *tawâf*, and in the Seven Heavens, but he insists that our Prophet – upon him and them blessings and peace – is confined to his Noble Grave?

Yet testimonies from the great *Awliyâ`* and *Sâlihîn* of this Umma have flown uninterrupted for a thousand years to the effect that the Prophet, *sall-Allahu `alayhi wa sallam*, was and continues to be seen by countless pure eyes in countless different locations. Read the fatwa to that effect in Shaykh al-Islam al-Haytami’s *Fatawa Hadithiyya* (p. 297), entitled: “Question: Can the Prophet, *sall-Allahu `alayhi wa sallam*, be seen in a wakeful state?” The answer is yes, and if he is seen, then he is present. There is no need to ask “how”. Sayyid Ahmad Zayni Dahlan said in his book *al-Usul li al-Wusul ila Ma`rifat Allah wa al-Rasul*, that when the *walî* is said to see the Prophet, *sall-Allahu `alayhi wa sallam*, “in a waking state” (*yaqazatan*), “it means that he sees only the spiritual form (*rûhaniyya*) of the Prophet, *sall-Allahu `alayhi wa sallam*, , not his physical form.” But our Shaykh, Sidi Mustafa al-Basir commented on this: “Is there any impediment to seeing him in his physical form, or to his coming to a place in his physical form?” and Shah Waliyyullah al-Dihlawi said in his book *Fuyud al-Rahman* (p. 116-118) that the presence of the Prophet, *sall-Allahu `alayhi wa sallam*, in the office of imam at every prayer “is a fact” and that “the noble *Rûh* of the Prophet, *sall-Allahu `alayhi wa sallam*, is similar to a physical body.” Many valuable pages were recorded from the disclosures of Shaykh ‘Abd al-‘Aziz al-Dabbagh on this issue by his student ‘Ali ibn al-Mubarak in *al-Ibriz*

Yes, we do know with positive knowledge that he is in al-Madina al-Munawwara – but in the state of *Barzakh*. That state, by the decree of Allah Most High, is governed by laws other than phenomenal laws of time and place. Imam Malik said in the *Muwatta`*: “It has reached me [*i.e.* from the Prophet, *sall-Allahu `alayhi wa sallam*, with an authentic chain as is well-known concerning Malik’s *balâghât*] that the souls [of the dead] are free to come and go as they please.” Further readings about this can be found in Sayyid Muhammad ‘Alawi al-Maliki’s *Manhaj al-Salaf*,^{24[22]} *Kitab al-Ruh* by Ibn al-Qayyim, or *al-Tadhkira* by al-Qurtubi.

Furthermore, there is an Islamic rule of law (*qâ`ida*) that says, *al-ithbâtu muqaddamun `ala al-nafy* meaning: “Affirmation takes precedence over denial”; and another one that states, *man `alima hujjatun `alâ man lam ya`lam*, meaning: “The one who knows is a conclusive proof against the one who does not know.” Even in the matter of a simple hadith narration there are things we know and things we do not know, as that Mufti is eminently aware.

As for the verses and hadith quoted by the objector to the effect that the Prophet, *sall-Allahu `alayhi wa sallam*, will die and be raised, the quoter himself concludes, “These Ayat and Hadith as well (and there are others) prove that all of mankind will be

^{24[22]}See our translated volume titled *The Prophets in Barzakh* available at As-Sunna Foundation of America Publications.

raised from their graves on the day of Qiyamah, with Rasulullah, *sall-Allahu `alayhi wa sallam*, being no exception. On this, there is consensus of the entire Ummah.” This is like the Arabic saying, “I spoke to him in the East and he answered me in the West.” There is no question about the fundamental tenet of Resurrection in Islam, and such evidence is irrelevant to the specific matters of (1) seeing the Prophet, *sall-Allahu `alayhi wa sallam*, present in a wakeful state or (2) his presence in the gatherings of the *Sâlihîn* in *Dunyâ* and *Âkhira* nor should it have been brought up in this fatwa. So this purported evidence is true, and so is the rest of the evidence that we have adduced in affirmation of the Prophet’s, *sall-Allahu `alayhi wa sallam*, presence with the Umma and full awareness of their states, including the saying of Allah Most High: ﴿**And know that the Messenger of Allah is among you**﴾ (49:7). Meaning, according to the majority of the commentaries: Do not lie.

Standing for the Prophet sall-Allahu `alayhi wa sallam

The following are quoted from Sayyid Muhammad ibn ‘Alawi al-Maliki’s commentary on this issue from his book on Mawlid titled *Hawl al-Ihtifal bi Dhikra al-Mawlid al-Nabawi al-Sharif* (“Regarding the Celebration of the Prophet’s Birthday”) which was translated and cited in Shaykh Hisham Kabbani’s *Encyclopedia of Islamic Doctrine* (3:45-48):

Some of those who forbid standing for the Prophet, *sall-Allahu `alayhi wa sallam*, do so because of what they imagine people to believe when standing and invoking blessings on him: namely, that the Prophet, *sall-Allahu `alayhi wa sallam*, is actually present in person at that time. However, this is not the reason why the people stand and no-one claims this except those who actually object to standing. Rather, those who stand are only expressing happiness and love, and they are overflowing with respect and dedication at the mention of the Prophet, *sall-Allahu `alayhi wa sallam*, in the august assembly of those who remember him. They stand to attention because of their awe before the light that dawns upon creation for the one whose fame Allah Most High has exalted high. They stand as a sign of thankfulness for the immense mercy bestowed on creation in the person of the Prophet Muhammad, *sall-Allahu `alayhi wa sallam*, .

At the same time it is impermissible to object to the freedom of the soul in *Barzakh* to travel wherever it pleases by Divine permission, according to the sayings reported by Ibn al-Qayyim in his book *Kitab al-Ruh* (p. 144) whereby Salman al-Farisi said: “The souls of the believers are in an isthmus of land from where they go wherever they wish,” and Imam Malik said: “I have heard (*balaghani*) that the soul is set free and goes wherever it wishes.”^{25[23]}

Standing or dancing out of joy for the Prophet, *sall-Allahu `alayhi wa sallam*, , or for what is connected to him or proceeds from him, has clear proofs in the Sunna.

Here the Shaykh lists a long list of the well-known authentic proof-texts to that effect. Then he concludes:

^{25[23]}Here the Shaykh acknowledges that although the Noble Presence is not the reason why people stand up, yet there is no impediment to its possibility anyway.

There is no doubt that such singing, dancing, reciting of poetry, and banging the drum was for joy at being with the Prophet, *sall-Allahu `alayhi wa sallam*, nor did he condemn or frown upon such displays in any way whatsoever. These are common displays of happiness and lawful merriment, and similarly to stand up at the mention of the birth of the Prophet, *sall-Allahu `alayhi wa sallam*, is an ordinary act that shows love and gladness symbolizing the joy of creation: it does not constitute worship, nor law, nor Sunna! That is why the savant al-Barzanji (d.1103) said in his famous poem of Mawlid:

*wa qad sanna ahlu al-`ilmi wa al-fadli wa al-tuqâ
qiyâman `alâ al-aqdâmi ma`a husni im`âni
bi tashkhîsi dhâti al-mustafâ wa huwa hâdirun
bi ay maqâmin fihi yudhkaru bal dâni*

Meaning: “It is the usage of the excellent people of knowledge and piety to stand on their feet in the best demeanor // acting as if the Prophet, *sall-Allahu `alayhi wa sallam*, were actually present every time they mention him and even visualizing him coming to them.”

Observe that he spoke well when he said, “acting as if he were present and visualizing him,” that is, strongly calling to mind his gracious form and qualities so as to increase and perfect the motions of their hearts and bodies towards respecting and loving him, as the narrations show. This is a delicate matter from which are shut out those in whose hearts Allah did not place mercy. And Allah knows best.”^{26[24]}

Among those who wrote poetry mentioning standing at the mention of the Prophet, *sall-Allahu `alayhi wa sallam*, are the hadith master Abu Musa al-Asbahani (d. 581) who recited:

*qiyâmî wa al-`azîzi ilayka haqqun
wa tarku al-haqqi mâ lâ yastaqîmu
fa hal ahadun lahu `aqlun wa lubbun wa ma`rifa
yarâka fa lâ yaqûmu?*

Meaning: “I swear by the All-Powerful that my standing for you [O Prophet] is right and true and to leave truth and right is to embrace error. // I ask: can anyone possessed of a mind and a heart and knowledge, upon seeing you, not stand up?”

Imam al-Nawawi mentioned it in his famous fatwa titled *al-Tarkhis fi al-Ikram bi al-Qiyam li Dhawi al-Fadl wa al-Maziyya min Ahl al-Islam `ala Jihat al-Birr wa al-Tawqir wa al-Ihtiram la `ala Jihat al-Riya` wa al-I`zam* (“The Permissibility of Honoring, by Standing up, Those Who Possess Excellence and Distinction among the People of Islam: in the Spirit of Piety, Reverence, and Respect, not in the Spirit of Display and Aggrandizement”).^{27[25]}

Another poet to recommend standing for the Prophet, *sall-Allahu `alayhi wa sallam*, was Yahya ibn Yusuf ibn Yahya al-Sarsari (588-656). Al-Dhahabi described him in glowing terms in *Tarikh al-Islam*:

The erudite Shaykh, the ascetic, Jamal al-Din Abu Zakariyya al-Sarsari al-Baghdadi al-Hanbali al-Darir, the philologist, man of letters, poet, and author of the Prophetic panegyrics that are known East and West.... He kept company with

^{26[24]}Al-Maliki, *Manhaj al-Salaf*, as translated in the *Encyclopedia of Islamic Doctrine* (3:45-48) with slight changes.

^{27[25]}Al-Nawawi, *al-Tarkhis* (p. 94).

Shaykh ‘Ali ibn Idris, the companion of Shaykh ‘Abd al-Qadir [al-Gilani]. He heard from a number of narrators and narrated hadith.... We heard that when the Tatars came to him – and he was blind – he stabbed one of them with his walking-stick and killed him then was killed as a *shahîd*.

Al-Dhahabi goes on to quote a panegyric of thirty-five verses in each of which al-Sarsari used all of the Arabic alphabet.^{28[26]} Al-Dhahabi’s student, Ibn al-Subki, narrated in his *Tabaqat al-Shafi’iyya al-Kubra* about his father, Shaykh al-Islam al-Taqi al-Subki:

One time he attended a *khatma* in the Umawi Mosque, the judges and eminent people of the region before him as he sat in the *mihrah* of the Sahaba. The reciter declaimed al-Sarsari’s Prophetic panegyric beginning, *qalîlun li-mad-hil-Mustafâ-l-khattu bidh-dhahabi* (“Too slight for the praise of the Elect One is gold calligraphy”). When he reached the line *wa’an yanhada-l-ashrafu ‘inda samâ’ihi* (“And that the elite stand when they hear of him”), emotion overcame the Shaykh and Imam [my father] so that he sprang to his feet and stood due to that state. The people considered they all had to stand also, which they did, and an excellent moment ensued.^{29[27]}

The conclusion of those endowed with sense is that the presence of the Noble *Rûhâniyya* of the Prophet, *sall-Allahu ‘alayhi wa sallam*, at pious gatherings and with whatever select individuals of the Umma Allah Most High wishes, is a *ghaybî* matter which is outside the province of anyone other than the Lawgiver to declare positively impossible. In actuality, mass-transmitted (*mutawâtir*) testimony proves beyond doubt that such presence is a reality. Its modality is unknown while its description is a matter of spiritual experience (*dhawq*) we pray to be granted. If not, we ask to receive that share of *adab* that will ensure proper custody of the tongue lest we slip and fall into error that will cause us shame tomorrow, in his venerable presence, *sall-Allahu ‘alayhi wa sallam*, . And Allah knows best.

13. Prove through the Quran and Sunnah and the sayings of the pious Ulema of Ahlus Sunnah the Prophet’s Divinely granted Knowledge of the Unseen (Ilm e Ghayb) in max three small paragraphs.

80 Hadiths on the Prophet's Knowledge of the Unseen

By GF Haddad ©

Qadi Yusuf al-Nabahani said: First of all, you should know that knowledge of the unseen is the privilege of Allah Most High, and that its appearance on the tongue of the Messenger of Allah ﷺ and others comes from Allah (swt) either through revelation or through inspiration. The Prophet ﷺ said in the h.adith: **"I swear it by Allah! Truly I know nothing except what my Lord taught me."**¹ So everything that came to us from him ﷺ consisting in news of the unseen is

^{28[26]}Al-Dhahabi, *Tarikh al-Islam* (Yrs 651-660:303-306 #339).

^{29[27]}Ibn al-Subki, *Tabaqat al-Shafi’iyya al-Kubra* (10:208).

nothing other than the Divine disclosure to him as a proof for the actuality of his Prophethood and its truth.

In other words, as expounded at length by Shaykh Ahmad Rida Khan, the Prophet's ﷺ ilm al-ghayb is partial (juz'i), non-exhaustive (ghayr ihati), bestowed ('ata'i) and not independent (ghayr istiqlali) as established once and for all by the Qur'anic verse {the knower of the Unseen, and He reveals unto none His secret save unto every messenger whom He has chosen} (72:26-27).

Al-Nabahani said: The listing of the miracles in this chapter cannot be exhausted because of their large number and the fact that they took place at his hands ﷺ in most of his states, whether they asked him questions or not, whatever circumstances dictated. These are the most numerous of his stunning miracles ﷺ Al-Qad.i `Iyad. said in al-Shifa': "His ﷺ knowledge of the unseen counts among those miracles of his that are known categorically and definitely, coming to us through mass transmissions with a vast number of narrators and congruent meanings."²

The Prophet's ﷺ familiarity with and knowledge of the unseen was a well-known and universally recognized fact among both the believers and the unbelievers to the point that one of them would say to the other, "**Hush! By Allah, even if there is none among us to tell him, the very stones and pebbles would tell him.**"³ Al-Bukhari narrated from Ibn `Umar (ra): "We kept away from conversation and leisurely talk to our women lest some revelation come down concerning us. After the Prophet ﷺ died we spoke more freely."⁴ Al-Bayhaqi narrated from Sahl ibn Sa`d al-Sa`idi (ra): "I swear by Allah that some of us would refrain from doing something with his wife as he and she lay together under the same sheet for fear some Qur'anic revelation should come down concerning them."⁵ `Abd Allah ibn Rawah.a said (ra):

Among us is the Messenger of Allah reciting His Book
As the radiant light cleaves the true dawn's sky.
He showed us guidance after blindness and our hearts
Now firmly know that all he says will take place.⁶

and H.assan ibn Thabit said (ra):

A Prophet who sees around him what others do not
And recites the Book of Allah in every assembly!
If he says something of a day which he has not yet seen
What he says is confirmed on the morrow or the next day.⁷

The above two quatrains put to rest the odd claim of the author of Taqwiya al-Iman that the Prophet ﷺ did not know what would happen on the next day on the grounds that he ﷺ said, "**Avoid saying this**" to the slave-girl reciting poetry when she said, "Among us is a Prophet that knows what happens tomorrow."⁸ The reason for this order is not because he did not know - since it is established that Allah (swt) is {the knower of the Unseen, and He reveals unto none His secret save unto every messenger whom He has chosen} (72:26-27) and that He revealed to the Prophet ﷺ knowledge of the future until the Day of Judgment and much of the Hereafter as well - but because knowledge of the unseen was attributed to him ﷺ in absolute terms when only Allah knows the unseen in absolute terms.⁹ Coming from the mouth of a child not yet qualified to pray,¹⁰ such an assertion was reminiscent of the popular belief unbecoming of a Prophet but typical of the false claims of seers, oracles, astrologers etc. that they could, of their own devices, know the future, to which Allah (swt) said (No soul knoweth what it will earn tomorrow) (31:34). Hence, the Prophet ﷺ, in one version, added by way of explanation, "**Only Allah knows what happens tomorrow**"¹¹ i.e. independently of anyone and with an absolute knowledge.

NOTES

1 When the camel of the Prophet ﷺ was lost during the Tabuk expedition he asked people for its whereabouts, whereupon one of the hypocrites [Zayd ibn al-Las. it al-Qaynuqa`i] said, "Here is Muh.ammad to whom come news from the heaven and he knows not where his camel is." At this he praised Allah then said: "**A certain man said such-and-such. Truly, I do not know anything except what my Lord taught me, and He has informed me that the camel is in such-and-such a vale with its reins entangled in a tree.**" The people ran and found it. Narrated from the Companions Mah.mud ibn Labid and `Umara ibn H.azim by Ibn Ish.aq in al-Maghazi as stated by Ibn Hisham in the Sira (5:203) and al-T.abari in his Tarikh (2:184); Ibn H.azm in al-Muh.alla (11:222) and Ibn H.ajar in Fath. al-Bari (1959 ed. 13:364) and al-Is.aba (2:619), while Ibn H.ibban cites it without chain in al-Thiqat (2:93). Also narrated by al-Taymi in Dala'il al-Nubuwwa (p. 137) citing Ibn Qutayba's report. The segment quoted by al-Nabahani is also narrated from `Uqba ibn `Amir by Abu al-Shaykh in al-`Az.ama (4:1468-1469 #96714) as part of a longer narration that includes: "**I shall inform you of what you came here to ask me about before you tell me and, if you wish, you can speak first then I will answer you... You came to ask me about Dhu al-Qarnayn....**" The camel of the Prophet ﷺ was similarly lost and found in the expedition of H.udaybiyya.

2 `Iyad., al-Shifa' (p. 413-414): "... and congruent meanings pointing to his familiarity with the unseen."

3 Spoken by Abu Sufyan ibn H.arb to `Attab ibn Usayd and al-H.arith ibn Hisham outside the Ka`ba on the conquest of Makka as the Prophet ﷺ was inside with Bilal. Cited by al-Kila`i in al-Iktifa' (2:230). Cf. al-Mawardi, A`lam al-Nubuwwa (p. 165).

4 Narrated from Ibn `Umar by al-Bukhari, Ibn Majah, and Ah.mad.

5 Narrated by al-T.abarani in al-Kabir (6:196 #5985) through Sah.ih. narrators per al-Haythami (10:284).

6 Narrated from Abu Hurayra by al-Bukhari in al-Tarikh al-S.ghir (1:23) and al-T.abarani in al-Ah.ad wa al-Mathani (4:38). Al-Qurt.ubi (14:100) and Ibn Kathir (3:460) cite it in their Tafsirs.

7 Narrated from Hisham ibn H.ubaysh by al-T.abarani in al-Kabir (4:48-50), al-H.akim (3:9-10) with a chain he declared sound, Ibn `Abd al-Barr in al-Isti`ab (4:1958-1962), al-Taymi in Dala'il al-Nubuwwa (p. 59-60), and al-Lalika'i in his Sharh. Us.ul l`tiqad Ahl al-Sunna (4:780). Cf. al-T.abari in his Tafsir (1:447-448) Ibn H.ibban in al-Thiqat (1:128) and al-Kila`i in al-Iktifa' (1:343). Also narrated from Abu Ma`bad al-Khuza`i by Ibn Sa`d (1:230-232) but this is mursal and Abu Ma`bad is a Tabi`i as stated by Ibn H.ajar in al-Is.aba (#10545).

8 Narrated from al-Rubayyi` bint Mu`awwidh in al-Bukhari, the Sunan, and Ah.mad.

9 As stated by Ibn H.ajar in his commentary of this narration in Fath. al-Bari.

10 As stated by Ibn al-Qayyim in his marginalia on Abu Dawud' Sunan.

11 In Ibn Majah with a fair chain.

[2]

Imam Ahmad and al-Tabarani narrated from Abu Dharr radyAllahu `anh who said: "When the Messenger of Allah ﷺ left us there was not a bird that flies but he had informed us about it."1

Muslim narrated from `Amr ibn Akhtab [Abu Zayd] al-Ansari radyAllahu `anh who said: "The Prophet ﷺ prayed fajr with us then climbed the pulpit and addressed us until the time came for

zuhr, then he descended and prayed. Then he climbed the pulpit and addressed us until the time came for `asr, whereupon he descended and prayed. Then he climbed the pulpit and addressed us until the sun set. He informed us about all that was to happen until the Day of Resurrection. The most knowledgeable of us is he who has memorized the most."²

Al-Bukhari and Muslim narrated from Hudhayfa radyAllahu `anh who said: "The Prophet ﷺ stood among us [speaking] for a long time and did not leave out one thing from that time until the rising of the Final Hour except he told us about it. Whoever remembers it remembers it and whoever forgot it forgot it. All those who are present know this. Some of it I might have forgotten, then I see it [happen] and remember it just as someone would remember a man who had been away and then appears before him and he instantly recognizes him."³

Muslim also narrated from Hudhayfa that he said: "The Prophet ﷺ informed me of all that would happen until the Day of Resurrection and there was nothing of it except I asked him about it, save that I did not ask him what would bring the people of Madina out of Madina."⁴

Abu Dawud also narrated from Hudhayfa that he said: "By Allah! I do not know whether my companions forgot or pretended to forget it,⁵ but the Messenger of Allah ﷺ did not leave out a single instigator of sedition until the end of the world, each with a minimum of three hundred followers, except he mentioned each one of them for us by his own name, the name of his father, and the name of his tribe."⁶

Abu Ya`la also narrated with a sound chain from Anas radyAllahu `anh who said: "The Messenger of Allah ﷺ came out angry and addressed the people, saying: 'Today you shall not ask me about anything except I shall tell you about it,' and we truly believed that Gibril was with him. Whereupon `Umar said: 'O Messenger of Allah, only recently were we in a time of ignorance. We beg you, do not expose our disgrace! Forgive us, and may Allah forgive you!'"⁷

Abu Ya`la also narrated with a passable chain from Ibn `Umar radyAllahu `anhuma who said: "I heard the Messenger of Allah ﷺ say: **'This clan (hayy) of the Quraysh shall remain safe until they turn away from their Religion into apostates.'** A man stood up saying: 'Messenger of Allah! Will I be in Paradise or in Hellfire?' The Prophet ﷺ answered, **'In Paradise.'** Another stood asking the same, whereupon the Prophet ﷺ answered, **'In Hellfire.'** Then [he said], **'Say nothing to me as long as I say nothing to you. Were it not for fear that you would stop burying one another (lawla an la tadafanu) I should certainly tell you about a great number of those who will be in the Fire and you would know who they are. If I am ordered to do it I shall certainly do it!'"⁸**

NOTES

1 Narrated by al-Tabarani in al-Kabir (2:155 #1647) with trustworthy narrators per al-Haythami (8:263-264), Ahmad, Abu Dawud al-Tayalisi, Ibn Sa`d in his Tabaqat (2:354), al-Bazzar in his Musnad (9:341 #3897), al-Tabari in his Tafsir (7:189) Ibn `Abd al-Barr in al-Isti`ab (4:1655), Ibn Hibban (1:267 #65 isnad sahih), and al-Daraqutni in his 'Ilal (6:290 #1148). Cf. al-Haythami, Mawarid al-Zam'an (p. 47). Also narrated from Abu al-Darda' by Abu Ya`la in his Musnad (9:46 #5109 isnad sahih).

2 Thus narrated by Muslim and Ahmad.

3 Narrated from Hudhayfa by al-Bukhari, Muslim, Abu Dawud, and Ahmad; and from Abu Sa`id al-Khudri by al-Tirmidhi (hasan sahih) and Ahmad. Al-Bukhari narrated something similar from `Umar.

4 Narrated from Hudhayfa by Muslim and Ahmad with the wording: "until the rising of the Hour."

5 To prevent fitna. Al-Qari said in his commentary of al-Shifa': "to turn to what is more important."

6 Narrated from Hudhayfa by Abu Dawud.

7 Narrated from Anas by Abu Ya`la in his Musnad (6:360 #3689) and its narrators are those of al-Bukhari and Muslim according to al-Haythami (7:188). A longer version is narrated in the Sahihayn. The phrase "And may Allah forgive you" expresses thanks and good wishes.

8 Narrated from Ibn `Umar by Abu Ya`la in his Musnad (10:66 #5702) and, as part of a longer narration, by Ibn Abu Hatim in his `Ilal (2:256 #2262).

[3]

HIS ﷺ TELLING OF UNSEEN MATTERS RELATED TO SOME OF HIS COMPANIONS (RA)

ABU BAKR RADYALLAHU `ANH

The Two Masters [al-Bukhari and Muslim] narrated from `A'isha radyAllahu `anha that the Prophet ﷺ said to her: "**Call your father and brother [`Abd al-Rahman] here so I will put something down in writing, for truly I fear lest someone forward a claim or form some ambition, and Allah and the believers refuse anyone other than Abu Bakr.**"¹

Al-Hakim narrated - declaring it sahih - from Ibn Mas`ud radyAllahu `anh who said the Prophet ﷺ said: "**A man from the dwellers of Paradise is about to come into your sight.**" Whereupon Abu Bakr came and sat among them. The Prophet ﷺ had already given him the glad tidings of Paradise before that occasion. Meaning: When he ﷺ said: "**Abu Bakr is in Janna, `Umar is in Janna, `Uthman is in Janna, `Ali is in Janna, Talha is in Janna, al-Zubayr [ibn al-`Awwam] is in Janna, `Abd al-Rahman ibn `Awf is in Janna, Sa`d [ibn Abi Waqqas], Sa`id [ibn Zayd ibn `Amr] is in Janna, and Abu `Ubayda ibn al-Jarrah is in Janna.**"³

ABU BAKR AND `UMAR RADYALLAHU `ANHUMA

Ibn Majah and al-Hakim narrated from Hudhayfa radyAllahu `anh that the Prophet ﷺ said, "**Take for your leaders the two who come after me: Abu Bakr and `Umar.**"⁴

ABU BAKR, `UMAR, AND `UTHMAN RADYALLAHU `ANHUM

Abu Nu`aym, al-Bazzar, Abu Ya`la, and Ibn Abi Khaythama narrated from Anas radyAllahu `anh who said: "I was with the Prophet ﷺ inside an enclosed garden when someone came and knocked on the gate. He said, '**Anas, let him in, give him the glad tidings of Paradise, and tell him he shall be my successor.**' Lo and behold! It was Abu Bakr. Then another man came and knocked on the gate whereupon the Prophet ﷺ said, '**Let him in, give him the glad tidings of Paradise, and tell him he shall be my successor after Abu Bakr.**' Lo and behold! It was `Umar. Then another man came and knocked on the gate whereupon the Prophet ﷺ said, '**Let him in, give him the glad tidings of Paradise, and tell him he shall be my successor after `Umar - and that he shall be killed.**' Lo and behold! It was `Uthman."⁵

Al-Hakim narrated - declaring it sound - and also al-Bayhaqi, from Safina radyAllahu `anh who said: "When the Prophet ﷺ built the Mosque Abu Bakr brought a stone and put it down; then `Umar brought a stone and put it down; then `Uthman brought a stone and put it down. Whereupon the Prophet ﷺ said, "**These are the ones that shall govern after me.**"⁶ There is

in this narration an allusion to their order of succession - Allah be well-pleased with them! Indeed, it was mentioned explicitly in some narrations that he ﷺ was asked about it and replied, "**These are the successors after me**" while another narration has, "**These are the ones who shall govern after me.**" Imam Abu Zur'ah [al-'Iraqi] said, "Its chain is free of harm, and al-Hakim narrated it in the Mustadrak and declared it sound."⁷

Al-Bayhaqi and Abu Nu'aym narrated from 'Abd Allah ibn 'Amr ibn al-'As radī Allahu 'anhuma who said: "I heard the Prophet ﷺ say: '**There shall be among you twelve caliphs. Abu Bakr al-Siddiq shall not tarry but little after me, while the Master of the Arabs shall live a blameless life and die a martyr.**' Someone asked, 'Who is he, O Messenger of Allah?' He replied, '**Umar ibn al-Khattab!**' Then he turned to 'Uthman and said, '**As for you, they shall ask you to cast off a shirt that Allah vested you with. By the One Who sent me with the truth! Truly, if you cast it off, you shall not enter Paradise until the camel passes through the eye of the needle.**'"⁸

Ibn 'Asakir narrated from Anas radī Allahu 'anh who said: "The delegation of Banu al-Mustalaq instructed me to ask the Messenger of Allah ﷺ, 'If we come next year and not find you, to whom should we remit our [obligatory] sadaqat?' I conveyed him the question and he replied, '**Remit them to Abu Bakr.**' I told them his answer but they said, 'What if we do not find Abu Bakr?' I conveyed him the question and he replied, '**Remit them to 'Umar.**' They asked again, 'What if we do not find 'Umar?' He said, '**Remit them to 'Uthman, and may they perish the day they kill 'Uthman!**'"⁹

Abu Ya'la narrated with a sound chain from Sahl radī Allahu 'anh that [Mount] Uhud trembled while the Messenger of Allah ﷺ, Abu Bakr, 'Umar, and 'Uthman were on it, whereupon the Messenger of Allah ﷺ said: "**Be firm, Uhud! There is none on you but a Prophet, a Siddiq, and two martyrs!**" After that, 'Umar and 'Uthman were killed as martyrs and Abu Bakr died radī Allahu 'anh.¹⁰

Al-Tabarani narrated from Ibn 'Umar radī Allahu 'anha that the Prophet ﷺ was inside an enclosed garden when Abu Bakr sought permission to enter. He said, "**Give him permission and give him the glad tidings of Paradise.**" Then 'Umar sought permission and he said, "**Give him permission and give him the glad tidings of Paradise and martyrdom.**" Then 'Uthman sought permission and he said, "**Give him permission and give him the glad tidings of Paradise and martyrdom.**"¹¹

The Two Masters narrated from Abu Musa al-Ash'ari radī Allahu 'anh that the Prophet ﷺ was inside [the garden of] the well of Aris one day and sat on the stone promontory of the well, in the middle, baring his shanks. "I [Abu Musa] said to myself: 'Surely, today I shall be the Prophet's doorkeeper.' Then Abu Bakr came so I told him, 'Wait,' and went to tell the Prophet ﷺ, 'This is Abu Bakr asking permission to enter.' He replied, '**Give him permission and give him the glad tidings of Paradise.**' Whereupon he entered and sat next to the Prophet ﷺ on the edge, dangling his legs. Then 'Umar came and I said, 'This is 'Umar asking permission to enter.' He replied, '**Give him permission and give him the glad tidings of Paradise.**' Whereupon he entered and sat next to the Prophet ﷺ on his left, dangling his legs. Then 'Uthman came and I said, 'this is 'Uthman asking permission to enter.' He replied, '**Give him permission and give him the glad tidings of Paradise after a trial that shall befall him.**' He entered but found no room to sit on the edge of the well, so he sat opposite them on the other side of the well and dangled his legs." Sa'id ibn al-Musayyib said: "I saw in this an allusion to their graves."¹²

Al-Tabarani and al-Bayhaqi narrated from Zayd ibn Arqam radī Allahu 'anh who said: "The Prophet ﷺ sent me out, saying, '**Go and see Abu Bakr. You will find him sitting inside his house wrapped up in his cloth with his legs drawn up (muhtabyan). Give him the glad tidings of Paradise. Then go to the mountain until you find 'Umar riding a donkey and his tall frame looming in the distance. Give him the glad tidings of**

Paradise. Then go to `Uthman, whom you will find in the market selling and buying, and give him the glad tidings of Paradise after a harrowing ordeal.' I went and found them as the Messenger of Allah ﷺ had said, and I told them."13

ABU BAKR, `UMAR, AND `ALI RADYALLAHU `ANHUM

Al-Hakim narrated - declaring it sound - from Jabir radyAllahu `anh who said: "I walked with the Prophet ﷺ to [the house of] a woman who slaughtered a sheep for us. At that time he ﷺ said: **'Behold! A man from the people of Paradise is about to enter.'** Whereupon Abu Bakr came in. Then he said: 'Behold! A man from the people of Paradise is about to enter.' Whereupon `Umar came in. Then he said: **'Behold! A man from the people of Paradise is about to enter. O Allah, if You wish, let it be `Ali.'** Whereupon `Ali entered."(14:) 2

ABU BAKR, `UMAR, `UTHMAN, AND `ALI RADYALLAHU `ANHUM

Ahmad, al-Bazzar, and al-Tabarani in al-Awsat narrated from Jabir ibn `Abd Allah radyAllahu `anhuma who said: "The Prophet ﷺ went out to visit Sa`d ibn al-Rabi'. [There,] he sat down and we sat down with him. Then he said, **'A man from the dwellers of Paradise is about to come into your sight.'** Whereupon Abu Bakr came. Then he said, **'A man from the dwellers of Paradise is about to come into your sight.'** Whereupon `Umar came. Then he said, **'A man from the dwellers of Paradise is about to come into your sight.'** Whereupon `Uthman came. Then he said, **'A man from the dwellers of Paradise is about to come into your sight. O Allah, if You wish, let it be `Ali.'** Whereupon `Ali came."15

ABU BAKR, `UMAR, `UTHMAN, `ALI, TALHA, AND AL-ZUBAYR RADYALLAHU `ANHUM

Muslim narrated from Abu Hurayra radyAllahu `anh that the Messenger of Allah was on Mount Hira' together with Abu Bakr, `Umar, `Uthman, `Ali, Talha, and al-Zubayr when the rock moved, whereupon the Prophet ﷺ said: **"Be still! There is none on top of you but a Prophet, a Siddiq, or a martyr."**16

Indeed, they all were killed as martyrs except Abu Bakr al-Siddiq - Allah be well-pleased with all of them! The trembling of the mountain repeated itself when he ﷺ was on top of it with some of his other Companions.

NOTES

1 Spoken in the last days of the Prophet ﷺ. Narrated from `A'isha by Muslim, Abu Dawud, and Ahmad.

2 Narrated from Ibn Mas`ud by al-Tirmidhi (gharib) and al-Hakim (3:136=1990 ed. 3:146) who declared its chain sound. It is confirmed as authentic by identical narrations from (1) Jabir by Ahmad with four good chains, al-Tabarani - cf. al-Haythami (9:57-58; 9:116-117) - with several chains in al-Awsat (7:110 #7002; 8:41 #7897), Musnad al-Shamiyyin (1:375 #651), al-Mu`jam al-Kabir (10:167 #10343), al-Harith in his Musnad (2:889 #961), al-Tayalisi in his Musnad (p. 234 #1674), Ibn Abi `Asim in al-Sunna (2:624 #1453), Ahmad in Fada'il al-Sahaba (1:209 #233; 2:577 #977), and al-Muhibb al-Tabari in al-Riyad al-Nadira (1:301 #146); (2) Abu Mas`ud by al-Tabarani in al-Mu`jam al-Kabir (17:250 #695); and (3) Ibn Mas`ud by Ahmad in Fada'il al-Sahaba (1:104 #76). Its continuation in the latter and al-Tirmidhi states, "Then the Prophet ﷺ said the same thing and `Umar came" while all the others add `Ali third, and al-Tabarani - in one narration - `Uthman instead. Other versions by al-Tabarani mention `Ali alone, cf. from Ibn Mas`ud in al-Mu`jam al-Kabir (10:166-167 #10342, #10344), from Umm Marthad in al-Ahad wa al-Mathani (6:234 #3467) and al-Kabir (24:301 #764) cf. Ibn `Abd al-Barr, al-Isti`ab (4:1957 #4209), and from Jabir in Ahmad's Fada'il al-Sahaba (2:608 #1038) while one version from Ibn `Abbas in the latter (1:454

#732) mentions `Uthman alone, cf. Kanz al-`Ummal (#36211). The Prophet ﷺ also said the same of the rest of the Ten Promised Paradise; `Abd Allah ibn Salam; the Muslim combatants of Badr, some specifically such as `Ammar ibn Yasir; the Pledgers of Hudaibiyya; Ja`far al-Tayyar; Bilal ibn Abi Rabah; the Bedouin who swore never to add to nor subtract anything from the Five Pillars; the Ansari exempt of envy; al-Husayn ibn `Ali and his brother al-Hasan; Thabit ibn Qays; Malik, Abu Sa`id al-Khudri's father; Mu`awiya (in al-Firdaws 5:482 #8830 and Mizan al-Itidal 2:243, 4:359); Hilal al-Habashi (Mawla al-Mughira ibn Shu`ba in al-Isaba 6:550 #8996 cf. Nawadir al-Usul #123 and Hilyat al-Awliya' 1985 ed. 2:81, the latter also mentioning Uways al-Qarani), Jarir (Nawadir #128), Sharik ibn Khubasha al-Numayri (Isaba 3:384 #3987), and al-Dahhak ibn Khalifa al-Ansari (ibid. 3:475 #4166).

3 Narrated from `Abd al-Rahman ibn `Awf and Sa`id ibn Zayd in the Sunan and Ahmad.

4 Part of a longer hadith narrated from Hudhayfa by al-Tirmidhi (hasan gharib), Ahmad in the Musnad with a sound chain according to al-Zayn (16:611 #23279) and in Fada'il al-Sahaba (1:187), al-Tahawi with several sound and fair chains according to al-Arna'ut in Sharh Mushkil al-Athar (3:256-257 #1224-1226, 3:259 #1233), Ibn Abi Shayba (12:11), al-Hakim (3:75-76=1990 ed. 3:79-80) with three sound chains as stated by him and al-Dhahabi, al-Bayhaqi in al-Sunan al-Kubra (8:153 #16352), al-Madkhal (p. 122), and al-Itiqad (p. 340-341). Ibn Hajar in Talkhis al-Habir (4:190) declared that the chains of the hadith are good and firmly established as authentic.

5 Narrated from Anas by Abu Ya`la in his Mu`jam (1:178), Ibn Abi `Asim in al-Sunna (2:557), Ibn `Adi in al-Kamil (4:91), and al-Khatib in Tarikh Baghdad (9:339), al-Bazzar, and Ibn `Asakir, all of them with a very weak chain because of Saqr ibn `Abd al-Rahman who al-Haythami (5:175) said "is a liar." The report is confirmed independently.

6 Narrated from Safina by al-Hakim (3:13=1990 ed. 3:14), Nu`aym ibn Hammad in the Fitan, al-Bayhaqi in the Dala'il as well as Ibn `Asakir, and from `A'isha by al-Hakim (3:96-97=1990 ed. 3:103).

7 But al-Bukhari declares this narration "condemned" (munkar) cf. Ibn `Adi in al-Kamil (2:440) while al-Dhahabi in his marginalia on the Mustadrak (3:97) considers it forged and Ibn Kathir terms it "gravely anomalous" (gharib jiddan) in al-Bidaya. Ahl al-Sunna hold that the Prophet ﷺ did not appoint Abu Bakr as his successor but concur that he alluded to it by ordering him to lead the prayer.

8 Narrated from `Abd Allah ibn `Amr ibn al-`As by al-Bayhaqi and al-Tabarani in al-Awsat (8:319 #8749) and al-Kabir (1:54 #12, 1:90 #142) - cf. al-Haythami (5:178) - and with a different chain in al-Ahad wa al-Mathani (1:96 #67) without the mention of `Uthman, as does Ibn Abi `Asim in al-Sunna (2:558); as well as the segment "Abu Bakr al-Siddiq shall not tarry but little after me" in al-Ahad wa al-Mathani (1:73-74 #13), cf. Ibn Abi `Asim (2:548), Ibn al-Jawzi in Sifat al-Safwa (1:235-236) and - from him - al-Muhibb al-Tabari mursal from al-Zuhri in al-Riyad al-Nadira (1:408 #329). Al-Dhahabi declared it "completely defective" (wahn) in the Siyar (9:133=al-Arna'ut ed. 10:411) and "null and void" (batil) in his Mizan (4:443), cf. Ibn `Adi's Kamil (4:207), Ibn Hibban's al-Majruhin (2:42), and Ibn al-Qaysarani's Tadhkirat al-Mawdu`at (#1032). The narration is sound only in the wording: "O `Uthman! It may be that Allah shall vest you with a shirt. If the hypocrites demand that you remove it, do not remove it." He repeated it thrice. Narrated from `A'isha with sound chains by al-Tirmidhi (hasan gharib), Ibn Hibban, Ahmad, Ibn Majah, and al-Hakim.

9 Narrated from Anas by Abu Nu`aym in Hilyat al-Awliya' (1985 ed. 8:358) and Ibn `Asakir in Tarikh Dimashq (39:177). Cf. Kanz al-`Ummal (#36333).

10 Narrated from Anas by al-Bukhari, al-Tirmidhi (hasan sahih), Abu Dawud, al-Nasa'i, and Ahmad.

11 Narrated from Ibn `Umar by al-Tabarani in al-Kabir (12:327) with a weak chain: al-Haythami (9:73).

12 Narrated by al-Bukhari and Muslim as well as (without Ibn al-Musayyib's comment) al-Tirmidhi and Ahmad. In one of Ahmad's versions `Uthman walks to his seat saying, all the while, Allahumma sabran.

13 Part of a longer hadith narrated from Zayd ibn Arqam by al-Tabarani in al-Awsat (1:266-267 #868), al-Bayhaqi in the Dala'il, and al-Dhahabi in the Siyar, both indicating its weakness. If true, the events possibly preceded those of the narration of Abu Musa at Aris. Cf. al-Haythami (9:55-56) and Ibn Kathir, al-Bidaya, section on Dala'il al-Nubuwwa, chapter on "His (telling of unseen future matters."

14 See n. 2.

15 Narrated from Jabir by al-Tabarani without mention of `Ali in al-Awsat (7:110 #7002, al-Haythami 9:57) and without mention of `Uthman in Musnad al-Shamiyyin (1:375 #651). Cf. n. 2.

16 Narrated from Abu Hurayra by Muslim, al-Tirmidhi (sahih), and Ahmad.

[4]

HIS ﷺ TELLING OF UNSEEN MATTERS RELATED TO SOME OF HIS COMPANIONS (RA)

`UMAR - ALLAH BE WELL-PLEASSED WITH HIM

Ibn Sa'd and Ibn Abi Shayba narrated from Abû al-Ashhab, from a man from Muzayna [near Madîna], that the Prophet ﷺ saw `Umar wearing a certain shirt whereupon he asked him, **"Is it new or has it been washed already?"** `Umar replied, "It has been washed already." The Prophet ﷺ said, **"`Umar! wear new clothes, live a blameless life, and die a martyr!"** This is a mursal report:1

The Two Masters narrated that `Umar ibn al-Khattâb asked one day: "Which of you remembers what the Messenger of Allâh ﷺ said concerning the dissension that shall surge like the waves of the sea?" Hudhayfa said: "You need not worry about it, Commander of the Believers! For between you and it there is a gate closed shut" `Umar said: "Will the gate be opened or broken?" Hudhayfa said: "Broken." `Umar replied: "That is more appropriate than that it be let open." Later, Hudhayfa was asked who that gate was and he said: "That gate was `Umar." They asked him, "Did `Umar know that?" He replied, "Yes, as surely as night precedes day, and I was speaking to him unambiguously."2

Al-Bazzâr, al-Tabarânî and Abû Nu`aym narrated from `Uthmân ibn Maz`ûn - Allâh be well-pleased with him - who said: "I heard the Messenger of Allâh say of `Umar: **"This is the bolt of dissension (ghalqu al-fitna). There shall not cease to stand between you and dissension a strongly shut gate as long as this man lives among you."**3

Al-Tabarânî also narrated from Abû Dharr that the Prophet ﷺ said: **"No dissension can reach as long as this man is among you,"** meaning `Umar.4

Khâlid ibn al-Walîd addressed the people in al-Shâm one day and a man said to him: "The dissensions have appeared!" Khâlid replied: "As long as Ibn al-Khattâb is alive then no! That shall only happen after his time."5_Khâlid would not say such a thing of his own opinion, so it appears he heard it from the Prophet ﷺ or from whoever heard it from him.

UTHMAN - ALLAH BE WELL-PLEASSED WITH HIM

Al-Tabarânî narrated from Zayd ibn Thâbit who said that he heard the Prophet ﷺ say: "**Uthmân passed by me while one of the angels was with me and the latter said, 'This is a martyr, his people will kill him. Truly he puts us to shame.'**"⁶

Al-Hâkim - declaring it sound - and al-Bayhaqî narrated from Abû Hurayra that he said at the time Uthmân was besieged: "I heard the Messenger of Allâh ﷺ say: **'There shall be a dissension and strife.'** We said, 'O Messenger of Allâh! What do you order us to do then?' He replied, **'Stay with the leader and his friends,'** pointing to Uthmân."⁷

Ibn Mâjah, al- Hâkim - declaring it sound-, al-Bayhaqî, and Abû Nu`aym narrated from `A'isha - Allâh be well-pleased with her: "The Messenger of Allâh ﷺ summoned Uthmân and then spoke to him confidentially, whereupon the face of the latter changed. The Day of the House [= when he was besieged] we told him, 'Will you not put up a fight?' He said, 'No! The Messenger of Allâh ﷺ took a covenant from me [not to fight at the time of my martyrdom] and I shall fulfill it"⁸

Ibn `Adî and Ibn `Asâkir narrated from Anas who said: "The Messenger of Allâh ﷺ said: **'O Uthmân! You shall be given the caliphate after me but the hypocrites will want you to renounce it Do not renounce it but fast on that day so that you will break your fast with me.'**"⁹

Al-Hâkim - declaring it sound - and Ibn Mâjah narrated from Murra ibn Ka`b who said: "I heard the Messenger of Allâh ﷺ mention a trial, at which time a man cloaked in his garment passed by. He said: **'This man, at that time, shall follow right guidance.'** I went to see him and it was Uthmân."¹⁰

Al-Hâkim narrated from Ibn `Abbâs - Allâh be well-pleased with both of them - who said that the Prophet ﷺ told them that drops from the blood of Uthmân shall fall on the verse (and Allah will suffice thee (for defense) against them((2:137); and this is what took place.¹¹

The hadîth Master al-Silafî narrated from Hudhayfa who said: "The beginning of dissensions is the murder of Uthmân and the last of them is the coming out of the Anti-Christ:¹² **By the One in Whose Hand is my soul! None shall die with a mustard seed's worth of love for the killers of Uthmân except he shall follow the Anti-Christ if the latter comes in his lifetime and, if not, he shall believe in him in his grave.**" It is evident that Hudhayfa heard this from the Prophet ﷺ for it is not something that can be said on the basis of opinion.

Al-Tabarânî narrated with a sound chain from [Abû] Mas`ûd who said: "We were with the Prophet ﷺ in some campaign at which time distress befell the people. I saw in their faces the signs of dejection while I saw happiness in those of the hypocrites. Seeing this, the Messenger of Allâh ﷺ said: **'I swear by Allâh that the sun shall not set before Allâh first brings you some sustenance.'** Uthmân understood that Allâh and His Prophet ﷺ would most certainly be confirmed, so he bought fourteen mounts loaded with food and conveyed nine of them to the Prophet ﷺ. The signs of joy could be seen on the faces of the Muslims and those of sadness on the faces of the hypocrites. I saw the Prophet ﷺ raising his hands until one could see the whiteness of his arm-pits, supplicating on behalf of Uthmân with a supplication I never heard him say for anyone before him."¹³

Al-Bayhaqî narrated from `Urwa that when the Prophet ﷺ alighted at Hudaybiyya he sent Uthmân to the Quraysh saying, **"Tell them that we have not come to fight but only for the Minor Pilgrimage and invite them to Islâm."** He also ordered him to visit all the male and female believers of Makka and give them the glad tidings of impending victory and to tell them of the near appearance of his Religion in Makka, if Allâh wills so that the faith should no

longer be derided there. He went to see the Quraysh and told them this but they refused and declared that they would fight. Then the Messenger of Allâh ﷺ summoned people to pledge their loyalty, whereupon someone called out: "Lo! Truly the Holy Spirit has descended upon the Messenger of Allâh" Then the Muslims pledged to him that they would never desert him. Allâh frightened the idolaters with this event so they released all the Muslims they had previously held and asked for a truce and treaty. The Muslims said, while at Hdaybiyya and before `Uthmân got back, that the latter had reached the Ka`ba and circumambulated it The Prophet ﷺ said: "**I do not think that he circumambulated it while we are under siege.**" When `Uthmân returned they told him, "You circumambulated the House." He replied, "Perish your thought! By the One in Whose Hand is my soul, even if I had taken up residence there for one year with the Messenger of Allâh ﷺ at Hdaybiyya, I would not have circumambulated it until the Messenger of Allâh ﷺ did. The Quraysh invited me to circumambulate it but I refused." The Muslims said, "The Messenger of Allâh ﷺ is truly the most knowing of Allâh among us and the one with the best opinion."¹⁴

‘ALI - ALLAH BE WELL-PLEASSED WITH HIM

Al-Tabarânî narrated from Salmâ the wife of Abû Râfi` - Allâh be well-pleased with both of them - who said: "I can see myself with the Messenger of Allâh ﷺ when he said: '**A man from Paradise is about to come into your presence. Lo and behold! I heard the sound of footsteps and there was `Alî ibn Abî Tâlib (kw).**'"¹⁵

Al-Hâkim and al-Bayhaqî narrated from Abû Sa`îd al-Khudrî who said: "We were with the Messenger of Allâh ﷺ one time when his sandal-strings broke, so `Alî stayed behind, mending them, after which the Prophet ﷺ walked a little and said: '**In truth there shall be, among you, one who shall fight over the interpretation of the Qur`ân just as I fought over its revelation.**' Abû Bakr asked, `Am I he?' The Prophet ﷺ said no. `Umar asked: `Am I he?' The Prophet ﷺ said: '**No, but the sandal repairman (khâsif al-na`l).**'"¹⁶

Abû Ya`lâ and al-Hâkim - who graded it a sound report - narrated from Ibn `Abbâs - Allah be well-pleased with both of them - that the Prophet ﷺ said to `Alî: "**In truth, you shall certainly experience great hardship after me.**" He asked: "With my Religion safe?" The Prophet ﷺ said **yes.**¹⁷

Al-Tabarânî narrated from `Alî who said: "The Prophet ﷺ took my pledge that I must fight traitors, deceivers, and renegades (al-nâkithîn wal-qâsitîn wal-mâriqîn)."¹⁸

Al-Humaydî, al-Hâkim, and others narrated from Abû al-Aswad [al-Du`alî] who said: "'Abd Allâh ibn Salâm came and said to `Alî as the latter had his foot in the stirrups: 'Do not go to the people of Iraq! If you do, the sword-blades shall fall on you there.' `Alî replied: `I swear it by Allâh: the Messenger of Allâh told me the same before you did.'"¹⁹

Abû Nu`aym narrated from `Alî who said: "The Messenger of Allâh ﷺ told me: '**There shall be dissensions and your people shall argue with you.**' I said, 'What do you order me to do?' He replied: '**Rule by the Book.**'"²⁰ Al-Bayhaqî narrated from `Alî who said: "Fâtima's hand was asked in marriage from the Messenger of Allâh ﷺ [but he refused], so a freedwoman that belonged to me at the time said to me: 'Did you hear that Fâtima's hand was asked in marriage? Then what prevents you from going to see the Messenger of Allâh ﷺ about it?' So I went to see him, and the Messenger of Allâh ﷺ possessed great majesty and presence, so when I stood before him I froze. By Allâh! I could not say a word. The Messenger of Allâh ﷺ said: '**What brings you?**' I stayed silent He said: '**Perhaps you came to ask Fâtima's hand?**' I said yes."²¹

Al-Hâkim - he declared it sound - and Abû Nu`aym narrated from `Ammâr ibn Yâsir - Allah be well-pleased with both of them - that the Prophet ﷺ said to `Alî: "**The most criminal of all**

people is he that shall strike you here" - indicating his temple - **"until blood soaks this"** - indicating his beard.²²

Abû Nu`aym narrated something like it from Jâbir ibn Samura and Suhayb. Al-Hâkim narrated from Anas who said: "I went in with the Prophet ﷺ to see `Alî who lay sick while Abû Bakr and `Umar were visiting him. One of them said to the other, 'I do not think that he will survive,' whereupon the Messenger of Allâh ﷺ said: **'In truth, he shall not die other than murdered and he shall not die until he is filled with bitterness.'**"²³

Al-Hâkim narrated from Thawr ibn Mijzâ'a who said: "I passed by Talha on the Day of the Camel as he was [lying on the ground and] about to expire. He said to me: 'What side are you on?' I replied, 'With the friends of the Commander of the Believers.' He said, 'Stretch out your hand so that I may pledge my loyalty to you.' I stretched my hand and he pledged his loyalty to me. Then his spirit came out I went back to `Alî and told him. He said, 'Allâh is greatest! The Messenger of Allâh ﷺ said the truth: **Allâh would not have Talha enter Paradise except firmly bound by his pledge of loyalty to me.'**"²⁴

Al-Bayhaqî narrated through Ibn Ishâq who said: "Yazîd ibn Sufyân narrated to me from Muhammad ibn Ka`b that the scribe of the Messenger of Allâh ﷺ at that truce - meaning the truce of al-Hudaybiyya - was `Alî ibn Abî Tâlib, at which time the Messenger of Allâh ﷺ told him: **'Write: These are the terms of the truce between Muhammad ibn `Abd Allâh and Suhayl ibn `Umar.'** `Alî stalled and would not write anything less than 'Muhammad the Messenger of Allâh' Whereupon the Messenger of Allâh ﷺ said: **'Write it, for truly you shall suffer something similar, and be treated unjustly.'**"²⁵ This is what took place after the battle of Siffîn when the pact of arbitration was drawn between him and Mu`âwiya - Allâh be well-pleased with both of them and with the rest of the Companions of the Messenger of Allâh ﷺ. `Abd Allâh ibn Ahmad narrated in the appendices to the Musnad as well as al-Bazzâr, Abû Ya`lâ, and al-Hâkim from `Alî who said: "The Messenger of Allâh ﷺ said to me: **'There is in you is a similarity to `Isâ - upon him peace: the Jews hated him to the point that they calumniated his mother, and the Christians loved him to the point that they gave him the rank which is not his.'**"²⁶ `Alî said: "Two types of people shall perish concerning me: a hater who forges lies about me, and a lover who over-praises me."²⁷

Al-Tabarânî and Abû Nu`aym narrated from Jâbir ibn Samura who said, "The Messenger of Allâh ﷺ said to `Alî: **'You shall be given leadership and caliphate; and truly, this shall be dyed red with this,'** meaning his beard with [the blood from] his head."²⁸

The Two Masters narrated from Salama [ibn `Amr] ibn al-Akwa` who said: "`Alî stayed behind due to ophtalmia when the Messenger of Allâh ﷺ was in Khaybar. He said: 'How can I stay behind and not go with the Messenger of Allâh ﷺ?' So he went out and caught up with him. The eve of the victory granted by Allâh the Messenger of Allâh ﷺ said: 'I swear that, tomorrow, I shall give the standard to a man whom Allâh loves and also His Messenger, by means of whom Allâh shall grant victory.' Then, lo and behold! There was `Alî among us unexpectedly. They said, 'Here is `Alî!' so he gave him the standard and Allâh granted victory through him."²⁹

[Al-Bukhârî and] Muslim also narrated it with a different wording from Salama ibn al-Akwa`³⁰ adding to the above: "Then he spat into his eyes and he was cured." Al-Hârith and Abû Nu`aym narrated it with yet another wording from Salama adding: "Then `Alî took it [the flag] and planted it right under their fort, whereupon one of the Jews looked down at him from the top of the fort and said: 'Who are you?' He replied: ``Alî' The Jew said: 'You will overcome (ulûtum), by the [Book] revealed to Mûsâ! `Alî did not return until Allâh granted victory at his hands."³¹ Abû Nu`aym said: "There is in it a sign of the advanced knowledge of the Jews, thanks to their books, as to who is sent to fight against them and shall be granted victory." The account was also narrated from Ibn `Umar, Ibn `Abbâs, Sa`d ibn Abî Waqqâs, Abû Hurayra, Abû Sa`îd al-Khudrî, `Imrân ibn Husayn,

Jâbir, and Abû Laylâ al-Ansârî. Abû Nu`aym narrated all of them, and they all contain the account of the spitting into the eyes and their healing.³²

Al-Bayhaqî and Abû Nu`aym narrated from Burayda that the Messenger of Allâh ﷺ said: "I swear that, tomorrow, I shall give the standard to a man who loves Allâh and His Messenger, and who shall take it by force" at a time `Alî was not there yet. The Quraysh competed for it then `Alî arrived on his camel, eyes inflamed with ophtalmia. The Prophet ﷺ said: "**Come near**" then spat into his eyes - they were never sore again until he died - and gave him the flag.³³

Ahmad, Abû Ya`lâ, al-Bayhaqî, and Abû Nu`aym narrated from `Alî who said: "My eyes were never sore nor inflamed ever again after the Messenger of Allâh spat into my eyes the day of Khaybar."³⁴

Ibn Ishâq narrated from `Ammâr ibn Yâsir - Allâh be well-pleased with him - who said: "I and `Alî ibn Abî Tâlib were teaming up in the expedition of al-`Ushayra. When the Messenger of Allâh ﷺ alighted there we saw people from the Banû Midlaj working near one of their springs and in a date orchard. `Alî ibn Abî Tâlib said, `Abû al-Yaqzân, what if we went to see those people and look at them working?' I said, 'If you like.' So we went to them and looked at them work for a while. Then we became sleepy so I and `Alî went away until we found a low-lying sand-dune where we lied down. There, we slept By Allâh! Nothing woke us except the Messenger of Allâh ﷺ himself, moving us with his foot, and we were all covered in sand from the spot where we had slept That day, the Messenger of Allâh ﷺ said to `Alî ibn Abî Tâlib: **`Abû Turâb! (Sand-Man)**' - for he saw him covered in sand - then he said: **'Shall I not tell you of the two wickedest people ever?'** We said, 'Do, O Messenger of Allâh!' He replied: **'The whitish man of Thamûd who hamstrung the she-camel, and the man who shall strike you on this, O `Alî'** - he placed his hand on `Alî's temple - **`until this gets soaked from it'** - he touched `Alî's beard."³⁵ Later, what the Prophet ﷺ had said took place and Allâh Most High ordained the killing of `Alî in the exact way mentioned by the Messenger of Allâh ﷺ at the hand of the most wretched of latter-day men, `Abd al-Rahmân ibn Muljam al-Murâdî. Al-Bayhaqî narrated from `Alî who said: "The Prophet ﷺ said: **'A boy shall be born to you after me whom I am giving my name and cognomen (kunya)'**" - meaning Muhammad ibn al-Hanafiyya.³⁶

FATIMA - ALLAH BE WELL-PLEASSED WITH HER

It was mentioned in the Sîra, as narrated from Ibn `Abbâs - Allâh be well-pleased with both of them - who said: "When the Sûra (When comes the Help of Allah, and Victory) (110) was revealed, the Messenger of Allâh ﷺ summoned Fâtima and said, **'My funeral was just announced,**' whereupon she wept. Then he said to her, **'Do not weep, for you shall be the first to follow me,**' whereupon she laughed. Some of the wives of the Prophet ﷺ saw her and asked her, 'O Fâtima, we saugh you cry then laugh?' She replied, 'He told me that his funeral had just been announced, so I cried. Then he said to me, Do not cry, for you shall be the first to follow me, so I laughed.'"³⁷ Fâtima - Allâh be well-pleased with her - lived on for six months after the Prophet ﷺ according to the most authentic reports.

AL-HASAN IBN `ALI - ALLAH BE WELL-PLEASSED WITH HIM

Al-Bukhârî narrated from Abû Bakrah who said: "The Messenger of Allâh ﷺ said of al-Hasan: **'This son of mine is a leader of men (sayyid) and Allâh may use him to reconcile two great factions of the Muslims.'**"³⁸ This took place exactly as foretold. When `Alî was killed, people pledged their loyalty to al-Hasan to the death. Their number was more than forty thousand and they were more obedient to him than they had been to his father - Allâh be well-pleased with both of them. He remained caliph for about seven months in Iraq, Khurasân, and Transoxiana, after which Mu`âwiya marched against him. When the two armies met near al-Anbâr, al-Hasan realized that eventual fighting would wipe out a great number of the Muslims and so did Mu`âwiya. A group of people sued for peace among the two and they reached an agreement.

Thus did Allâh stem the blood of the Muslims and thus did Allâh bring to pass the saying of His Prophet ﷺ: **"This son of mine is a leader of men and Allâh shall use him to reconcile etc."**39_ while another wording states [as above]: **"and Allâh may use him to reconcile two great factions of the Muslims."**40

AL-HUSAYN IBN `ALI - ALLAH BE WELL-PLEASSED WITH HIM

Al-Hâkim and al-Bayhaqî narrated from Umm al-Fadl bint al-Hârith (? who said: "I went in to see the Prophet ﷺ one day, carrying al-Husayn, whom I placed in his lap. Then when I turned to look at him again, lo! I saw the eyes of the Messenger of Allâh ﷺ brimming with tears. He said: '**Gibrîl just came and told me that my Community would kill this son of mine, and he brought me a handful of his resting-ground - red earth.**'"41

Ibn Râhûyah, al-Bayhaqî, and Abû Nu`aym narrated from Umm Salama - Allâh be well-pleased with her that the Messenger of Allâh ﷺ lay down one day and woke up sluggish, holding a handful of red earth in his hand and turning it this way and that I said: "What is this earth, O Messenger of Allâh?" He replied: **"Gibrîl informed me that this one - meaning al-Husayn - would be killed in the land of Iraq, and this is his resting-ground."**42

Abû Nu`aym narrated from Umm Salama (ra) who said: "Al-Hasan and al-Husayn were playing in my house when Gibrîl descended and said, 'O Muhammad, verily your Community shall kill this son of yours,' signaling to al-Husayn and bringing him [some of] his resting-ground; he smelled it and said, 'It smells of hardship (karb) and affliction (balâ).' Then he said, '**If this soil turns to blood, know that my son has been killed.**' So I kept it in a jar."43

Ibn `Asâkir narrated from Muhammad ibn `Amr44 ibn Hasan who said: "We were with al-Husayn at the river of Karbalâ'45 when he looked at Shimr ibn Dhî al-Jawshan and said, 'Allâh and His Messenger were right! The Messenger of Allâh ﷺ said: **"I can see a spotted dog drooling over the blood of the people of my House."**' Shimr was a leper."46_

Ibn al-Sakan, al-Baghawî, and Abû Nu`aym narrated from Anas ibn al-Hârith who said, "I heard the Messenger of Allâh ﷺ say: **'Truly this son of mine' - meaning al-Husayn - shall be killed in a land called Karbalâ'. Whoever among you is present then, help him!**' Hence, Anas ibn al-Hârith went to Karbalâ' and was killed there with al-Husayn."47

Al-Tabarânî narrated from `A'isha - Allâh be well-pleased with her that the Prophet ﷺ said: **"Gibrîl told me that my son, al-Husayn, would be killed after me in the land of al-Taff [between Syria and Iraq], and he brought me this earth and told me that in it would be his resting-place."**48_ Ahmad and Ibn Sa`d narrated it from `Alî in the wording: **"We feel he shall be killed on the shore of the Euphrates."**49_

Al-Baghawî narrated in his Mu`jam as reported from Anas ibn Mâlik who said: "The Angel of rain asked permission of his Lord to visit the Prophet ﷺ and he obtained it. He came to visit him during the day he usually spent with Umm Salama. The Prophet ﷺ said: **"Umm Salama, keep the door closed and let no-one disturb us."** As she reached the door, al-Husayn darted in and ran to the Prophet ﷺ who began to hug him and kiss him. The angel said to him, "Do you love him?" He said yes. The angel continued: "Truly, your Community shall kill him and, if you wish, I shall show you the place where he shall be killed." He showed it to him and brought him some reddish earth [from it], which Umm Salama took and put in her robe. Thâbit al-Bunânî - its narrator from Anas - said: "We considered that it was Karbalâ'."50_

In the narration of Mullâ al-Mawsilî Umm Salama says, "The Prophet ﷺ handed me a handful of red earth, saying: **"This is from the ground on which he [al-Husayn] shall be killed. When it turns to blood, know that he has been killed."** Umm Salama said that she

placed it "in a jar that I had, and I used to apprehend the terrible day when it would turn to blood."51_ Al-Husayn was martyred as he ﷺ had said, in Karbalâ', in Iraq, near al-Kûfa, in a place also known as al-Taff. This hadîth contains another stunning miracle of his ﷺ, namely, the disclosure that Umm Salama would live beyond the time when al-Husayn would be killed, as took place.

Wa Sallallahu `ala Sayyidina Muhammadin wa Alihi wa Sallama Taslima.

NOTES

1 Narrated with a weak mursal chain - as Abû al-Ashhab Ja`far ibn Hayyân al-`Utâridî did not meet the Sahâba - by Ibn Abî Shayba (8:453, 10:402) and Ibn Sa`d (3:329) and al-Dûlâbî (1:109) but with a muttasil chain of trustworthy narrators through al-Zuhrî as stated by al-Bûsirî in Misbâh al-Zujâja (4:82), all of them used by al-Bukhârî and Muslim as stated by al-Haythamî (9:73-74), from Ibn `Umar by Ahmad in his Musnad (Arna`ût ed 9:440-442 #5620) and Fadâ'il al-Sahâba (1:255 #322-323), Ibn Mâjah, Ibn Hibbân (Arna`ût ed 15:320-322 #6897), al-Bazzâr (Zawâ'id #2504), Abû Ya`lâ in his Musnad (#5545), al-Tabarânî in al-Kabîr (12:283 #13127) and al-Du`â' (p. 143 #399), Ibn al-Sunnî and al-Nasâ'î in their `Amal al-Yawm wa al-Layla (respectively #269 and 1:275 #311), Abû Nu`aym in Akhbâr Asbahân (1:139), al-Azdî in his Jâmi` (11:223), `Abd ibn Humayd in his Musnad (p. 238 #723), Ibn `Abd al-Barr in al-Istî`âb (3:1157), al-Baghawî in Sharh al-Sunna (12:50 #3112), and al-Bayhaqî in the Shu`ab, all through `Abd al-Razzâq (#20382) whom some of the Imâm's considered erroneous in his narration of this hadîth through al-Zuhrî as explained by Ibn Rajab in Sharh `Ilal al-Tirmidhî (2:585). Consequently it was declared inauthentic by al-Bukhârî ("lâ shay") in al-Tirmidhî's `Ilal (p. 373), Ibn `Adî ("munkar") in al-Kâmil (5:1948), al-Nasâ'î in `Amal al-Yawm wa al-Layla quoting Yahyâ ibn Sa`îd al-Qattân - cf. al-Bayhaqî in al-Sunan al-Kubrâ (6:85 #10143) - and Ibn Abî Hâtim ("bâtil") in al-`Ilal (1:490). Al-Tabarânî narrates it through another chain through al-Thawrî instead of al-Zuhrî in al-Du`â' (#400) - cf. al-Haythamî, Mawârid al-Zam`ân (1:536 #2381) and al-Bazzâr also narrates it from Jâbir with a weak chain in his Musnad (Zawâ'id #2503). In sum, Ibn Hibbân considers it authentic and Ibn Hajar in his Natâ'ij al-Afkâr (1:137-138) concludes it is at the very least "fair" (hasan) as does al-Arna`ût in his edition of Ibn Hibbân.

2 Narrated from Abû Wâ'il Shaqîq ibn Salama by al-Bukhârî and Muslim.

3 Narrated by al-Tabarânî in al-Kabîr (9:38 #8321), al-Bazzâr, al-Wâsitî in Târîkh Wâsit (p. 244-245), and Ibn Qâni` in Mu`jam al-Sahâba (2:258 #774) with a weak chain, cf. al-Haythamî (9:72), but the report is confirmed by al-Tabarânî's narration in al-Awsat that Abû Dharr called `Umar "the padlock of dissension" (qufl al-fitna) with a chain of trustworthy narrators according to Ibn Hajar in Fath al-Bârî (1959 ed 6:606) except that al-Haythamî (9:73) suspects a missing link between al-Hasan al-Basrî and Abû Dharr. The same is also narrated from Ibn `Abbâs by al-Daylamî in al-Firdaws (1:438 #1785).

4 Narrated by al-Tabarânî in al-Awsat (2:267-268 #1945) with the same chain as the qufl narration.

5 Narrated by Ahmad, al-Tabarânî in al-Kabîr (4:116 #3841), Nu`aym ibn Hammâd in al-Fitan (1:45, 1:281 #819), all with a chain containing an unknown narrator - Qays ibn Khâlid al-Bajalî - but the undiscarded Tâbi`î is an acceptable narrator, hence Ibn Hajar in Fath al-Bârî (1959 ed 13:15) declared the chain "fair" (hasan). Cf. al-Haythamî (7:307-308) and al-Mubârakfûrî in Tuhfat al-Ahwadhî (6:368).

6 Narrated from Zayd ibn Thâbit by al-Tabarânî in al-Kabîr (5:159) with a chain al-Haythamî (9:82) said contained "Muhammad ibn Ismâ`îl al-Wasâwisî who used to forge hadîths."

7 Narrated from Abû Hurayra by al-Hâkim (3:99=1990 ed 3:105; 4:434=4:480) and al-Dhahabî confirmed it as sound; Ibn Abî Shayba (10:363 #32049); al-Tabarânî in al-Awsat (9:175 #9457); Ibn Abî `Asim in al-Sunna (2:587 #1278); and al-Bayhaqî in al-I`tiqâd (p. 368)._

8 Narrated from Abû Sahla, `Uthmân's freedman, by al-Tirmidhî (hasan sahih gharib), Ahmad in the Musnad and Fadâ'il al-Sahâba (1:494), Ibn Mâjah, Ibn Hibbân, al-Hâkim (1990 ed 3:106), Ibn Sa`d (3:66), Abû Ya`lâ in his Musnad (8:234), and al-Bazzâr (2:60) with sound chains._

9 Narrated from Anas by Ibn `Asâkir in Târîkh Dimashq (39:290), Ibn `Adî in al-Kâmil (3:27) and al-Dhahabî in his Mîzân (2:424) with a chain containing Abû al-Rahhâl Khâlid ibn Muhammad al-Ansarî who is weak and is the only one to report it._

10 Narrated from Ka`b ibn Murra al-Bahzî by al-Tirmidhî (hasan sahih), Ibn Mâjah with a weak chain, Ahmad with several fair chains in his Musnad and Fadâ'il al-Sahâba (1:450), al-Hâkim (1990 ed 3:109, 4:479 sahih), Ibn Abî Shayba (6:360 #32025-32026, 7:442 #37090) with three chains, al-Tabarânî in al-Kabîr (19:161-162 #359, #362, 20:315 #750), and Nu`aym ibn Hammâd in al-Fitan (1:174 #461)._

11 Narrated from Ibn `Abbâs by al-Hâkim (3:103=1990 ed 3:110), from al-Zubayr ibn `Abd Allâh's grandmother by al-Tabarî in his Târîkh (2:671), from `Umra bint `Abd al-Rahmân by Ibn Abî Hâtim in al-Jarh wa al-Ta`dîl (4:179 #780), and from Waththâb by Ibn Sa`d (3:72)._

12 Narrated to here from Hudhayfa by Ibn Abî Shayba with two chains (7:264 #35919-35920)._

13 Narrated not from Ibn Mas`ûd but Abû Mas`ûd by Ahmad in Fadâ'il al-Sahâba (1:234 #287) and al-Tabarânî in al-Kabîr (17:249-250 #694) and al-Awsat (7:195-196 #7255) through Sa`id ibn Muhammad al-Warrâq who is weak although al-Haythamî (9:85-96=9:113-115 #14523, #14560) graded its chain fair._

14 Narrated from `Urwa by Ibn `Asâkir in Târîkh Dimashq (39:76-78), al-Bayhaqî in al-Sunan al-Kubrâ (9:218-221), and Ibn Abî Shayba; also, in part, by Ibn Sa`d (2:97). Cf. Ibn Kathîr's Tafsîr (4:187), Kanz (#30152), and `Awn al-Ma`bûd (7:289)._

15 Narrated from Salmâ the wife of Abû Râfi` in al-Kabîr (24:301) cf. al-Haythamî (9:156-157 #14693)._

16 Narrated from Abû Sa`id al-Khudrî by Imâm Ahmad with a sound chain as stated by al-Haythamî (9:133), Ibn Hibbân with a sound chain as per al-Arna'ût (15:385 #6937), al-Hâkim (3:122) who declared it sahih while al-Dhahabî said in Talkhîs al-`Ilal al-Mutanâhiya (fo 18): "This hadîth has a good chain." Also narrated by al-Baghawî in Sharh al-Sunna (10:233), Abû Ya`la in his Musnad (#1086), Sa`id ibn Mansûr in his Sunan, Ibn Abî Shayba (12:64), Abû Nu`aym in al-Hilya, and al-Bayhaqî in Dalâ'il al-Nubuwwa (6:435) and Shu`ab al-Imân._

17 Narrated from Ibn `Abbâs by al-Hâkim (3:140=3:151) and - mursal - Ibn Abî Shayba (6:372 #32117)._

18 Narrated from `Alî ibn Rab`a from `Alî by al-Bazzâr and Abû Ya`lâ (1:397 #519) with a chain containing al-Rab` ibn Sahl who is weak cf. Ibn Hajar in Lisân al-Mîzân (2:446 #1827) but the latter considers the meaning true. Also related as a saying of `Ammâr ibn Yâsir by Abû Ya`lâ (3:194 #1623)._

19 Narrated from Abu al-Aswad, from `Alî by al-Humaydî in his Musnad (1:30 #53), al-Bazzâr (2:295-296 #718), Abû Ya`lâ (1:381 #491), al-Tabarânî in al-Ahâd (1:144 #172), Ibn Hibbân (15:127 #6733), and al-Hâkim (3:140=1990 ed 3:151) all with chains containing the Shî`î `Abd al-

Malik ibn A`yan and thus weakened by al-Dhahabî although considered strong by al-Haythamî (9:138) and fair by al-Arna`ût while al-Dyâ` al-Maqdisî retains it among the sound hadîths in al-Mukhtâra (2:128-129 #498)._

20 Narrated from the weak Shî`î al-Hârith ibn `Abd Allâh al-A`war from `Alî by al-Tabarânî in al-Awsat (2:29-30 #1132) and al-Saghîr (2:174 #978) with a chain also containing `Atâ` ibn Muslim al-Khaffâf who is weak as per al-`Uqaylî in al-Du`afâ` (3:405 #1143)._

21 Narrated from `Alî by al-Bayhaqî in al-Sunan al-Kubrâ (7:234#14129) and al-Dûlâbî in al-Dhurriyya al-Tâhira (p. 64) as in the Kanz (#37754) _

22 Narrated (1) from `Ammâr ibn Yâsir with a sound chain - as stated by al-Suyûtî in Târîkh al-Khulafâ` (p. 173) - by Ahmad in his Musnad, al-Nasâ`î in al-Sunan al-Kubrâ (5:153 #8538), Abû Nu`aym's Dalâ'il al-Nubuwwa (p. 552-553 #490), and al-Hâkim (3:140-141) as well as - with a chain missing a link between `Ammâr and the Tâbi`î - al-Bazzâr (4:254 #1424); (2) from Jâbir ibn Samura by Abû Nu`aym in the Dalâ'il (p. 553 #491), cf. al-Suyûtî in al-Khasâ'is al-Kubrâ (2:420); (3) from the Shî`î Tha`laba ibn Yazîd al-Himmânî, from `Alî by Ibn Sa`d (3:34), Ibn Abî Hâtim, Abû Nu`aym in the Dalâ'il (p. 552 #489), Ibn `Abd al-Barr in al-Istî`ab (3:60), and al-Nuwayrî in Nihâyat al-Arab (20:211); (4) from Suhayb, from `Alî by al-Tabarânî in al-Kabîr (8:38-39 #7311), Ibn `Abd al-Barr in al-Istî`ab (3:1125), Ibn `Asâkir, al-Rûyânî, Ibn Mardûyah, and Abû Ya`lâ (1:377 #485). Cf. Kanz (#36563, #36577-8, #36587), Ibn al-Jawzî's Sifat al-Safwa (1:332), and al-Haythamî (9:136); (5) from Hayyân al-Asadî, from `Alî by al-Hâkim (3:142); and (6) mawqûf from Zayd ibn Wahb, from `Alî by al-Hâkim (3:143) and Ibn Abî Asim in al-Zuhd (p. 132). Al-Taifîdî neglected to include it in Tahdhîb al-Khasâ'is._

23 Narrated by al-Hâkim (3:139=1990 ed 3:155) with a "completely defective" (wâhin) chain (al-Dhahabî)._

24 Narrated by al-Hâkim (1990 ed 3:421) with "an extremely weak chain" according to Ibn Hajar in al-Atrâf [Itrâf al-Musnad al-Mu`talî bi Atrâf al-Musnad al-Hanbalî] as reported in the Kanz (#31646)._

25 Narrated by al-Bayhaqî in the Dalâ'il after Ibn Ishâq's narration in the Maghâzî cf. al-Suyûtî, Khasâ'is (1:188), Sîra Halabiyya (2:707), and al-Khuzâ`î, Takhrîj al-Dilâlât (1995 ed p. 178=1985 ed p. 188)._

26 Narrated from Abû Maryam and either Abû al-Bakhtarî or `Abd Allâh ibn Salama by `Abd Allâh ibn Ahmad in al-Sunna (p. 233-234 #1266-1268), al-Hârith ibn `Abd Allâh by Ibn `Abd al-Barr in al-Istî`ab (3:37), by al-Nuwayrî in Nihâyat al-Arab (20:5) and in Abû al-Hadîd's Sharh Nahj al-Balâgha (1:372)._

27 Narrated from `Alî by Abû Ya`la in his Musnad (1:406 #534) and Ahmad in his with two weak chains which Shaykh Ahmad Shakir declared fair (hasan) with his usual lenience (2:167-168 #1377-1378); al-Hâkim (3:123) declared its chain sahîh but al-Dhahabî indicated its weakness due to al-Hakam ibn `Abd al-Mâlik, as did Ibn al-Jawzî in al-`Ilal al-Mutanâhiya (1:227 #357). Al-Haythamî in Majma` al-Zawâ'id (9:133) indicated the weakness of all the above chains for the same reason but mentioned that al-Bazzâr also narrated it in his Musnad. Also narrated by al-Bayhaqî in al-Sunan al-Kubrâ (5:137 #8488) and Ahmad in Fadâ'il al-Sahâba (2:639 #1087, 2:713 #1221, 2:713 #1222) with similarly weak chains._

28 Narrated from Jâbir ibn Samura by al-Tabarânî in al-Kabîr (2:247 #2038) and al-Awsat (7:218 #7318) both with a very weak chain as per al-Haythamî (9:136). Cf. n. 22 for the last part._

29 Narrated from Salama ibn al-Akwa`, Sahl ibn Sa`d and Abû Hurayra by al-Bukhârî, Muslim, and Ahmad _

30 Actually Sahl ibn Sa`d._

31 Narrated from Salama by Ibn Hishâm in the Sîra (4:305-306) and Ibn Hibbân in al-Thiqât (2:13)._

32 Perhaps in Abû Nu`aym's Ma`rifat al-Sahâba wa Fadâ'ilihim._

33 Narrated by al-Tabarî in his Târîkh (2:137)._

34 Narrated by al-Tabarânî, Sa`îd ibn Mansûr, Ibn Abî Shayba, al-Tabarî who declared it sound, Ahmad and Abû Ya`lâ with strong narrators as per al-Haythamî and Ibn Kathîr in al-Bidâya, and al-Bayhaqî in the Dalâ'il cf. Kanz (#35467-35468). Another version states that Abû Laylâ asked `Alî why he wore summer clothes in winter and winter clothes in summer to which he replied: "The day of Khaybar the Prophet summoned me when my eyes were sore. I said to him: `O Messenger of Allâh! I have ophtalmia.' He blew on my eyes and said: `O Allâh! remove from him hot and cold' I never felt hot nor cold after that day." Narrated from `Abd Allâh ibn Abî Laylâ by Ahmad and Ibn Mâjah with weak chains._

35 Narrated from `Ammâr by Ibn Hishâm (3:144), Ahmad in the Musnad (30:256-267 #18321, #18326 hasan lighayrih) and Fadâ'il al-Sahâba (2:687), al-Bazzâr (#1417), al-Bukhârî in al-Târîkh al-Saghîr (1:71), al-Tahâwî in Sharh Mushkil al-Athâr (#811), al-Dûlâbî in al-Asmâ' wa al-Kunâ (2:163), al-Tabarî in his Târîkh (2:14), Abû Nu`aym in the Hilya (1:141) and Ma`rifat al-Sahâba (#675), al-Hâkim (3:141=1990 ed 3:151), al-Bayhaqî in Dalâ'il al-Nubuwwa (3:12-13), and others cf. al-Haythamî (9:136)._

36 I.e. Muhammad ibn `Alî ibn Abî Tâlib. Narrated by Ibn Sa`d (5:92), Ibn `Asâkir, and al-Bayhaqî in the Dalâ'il with weak chains according to Ibn al-Jawzî cf. Kanz al-`Ummâl (#34330, #37854, #37858)._

37 Narrated with a strong chain from Ibn `Abbâs by al-Dârimî, al-Tabarânî in al-Awsat (1:271 #883) and, in part, al-Bukhârî and Ahmad; also Ibn `Umar by al-Bazzâr and al-Bayhaqî cf. Ibn Kathîr, Tafsîr (4:562)._

38 Narrated from Abû Bakrah by al-Bukhârî with four chains, al-Tirmidhî (hasan sahîh), al-Nasâ'î, Abû Dâwûd, and Ahmad with four chains._

39 Part of the sound narration of al-Hasan jumping on the Prophet's back when the latter prostrated Narrated from Abû Bakrah by Ahmad (34:98-99 #20448 hadîth sahîh) and others with al-Hasan al-Basrî's addendum: "By Allâh, by Allâh, under his rule not a thimbleful of blood was shed" _

40 When they jeered al-Hasan, "O shame of the believers!" for making peace, he replied: "Better shame than the Fire" and "I did not shame them but rather hated to shed their blood in the pursuit of kingdom." Narrated by Ibn `Abd al-Barr in al-Istî`âb._

41 Narrated from Umm al-Fadl by al-Hâkim (3:176-177=1990 ed 3:194) who said it is sound by the criteria of al-Bukhârî and Muslim but al-Dhahabî said: "Rather, it is da`îf munqati`, Shaddâd did not meet Umm al-Fadl while Muhammad ibn Mus`ab [al-Qirqisânî] is weak." However, al-Dhahabî cited a similar report in the Siyar (al-Arna`ût ed 3:289) and said its chain was fair._

42 Narrated from Umm Salama by Ibn Abî `Asim in al-Ahâd wa al-Mathânî (1:310 #429), al-Tabarânî in al-Kabîr (3:109, 23:308), and al-Hâkim (1990 ed 4:440) with a fair chain because of Mûsâ ibn Ya`qûb al-Zam`î; and from `A'isha by al-Tabarânî in al-Kabîr (3:107 #2815). Also narrated from "A'isha or Umm Salama" by Ahmad in the Musnad and Fadâ'il al-Sahâba but with a very weak chain._

43 Narrated by al-Tabarânî in al-Kabîr (3:108 #2817), al-Mizzî in Tahdhîb al-Kamâl (6:409), and Ibn Hajar in Tahdhîb al-Tahdhîb (2:300-301) through the Râfidî `Amr ibn Thâbit ibn Hurmuz al-Bakrî who is weak or discarded Cf. al-Haythamî (9:189)._

44 `Umar in al-Nabahânî's text, corrected from Târîkh Dimashq and Kanz al-`Ummâl._

45 Twenty-four miles North-West of al-Kûfa._

46 Narrated by Ibn `Asâkir in Târîkh Dimashq (23:190), cf. Kanz (#37717) and al-Bidâya._

47 Narrated from Suhaym, from Anas ibn Mâlik by Abû Nu`aym in the Dalâ'il (p. 554 #493) and al-Baghawî and Ibn al-Sakan in their Companion-compendiums. Cf. Ibn Hajar, Isâba (1:121); al-Bukhârî, al-Târîkh al-Kabîr (2:30 #1583); al-Istî`âb (1:112); al-Khasâ'is al-Kubrâ (2:451)._

48 Narrated from `A'isha by al-Tabarânî in al-Kabîr (3:107 #2814) and al-Awsat (6:249 #6316) with weak chains per al-Haythamî (8:288, 9:188), cf. al-Suyûtî, Ziyâdat al-Jâmi` al-Saghîr (#147) and Kanz (#34299). It is overall fair since it and Umm Salama's narration are mutually reinforced _

49 Narrated from `Alî by Ahmad, Abû Ya`lâ (#363), Ibn Abî `Asim in al-Ahâd wa al-Mathânî (1:308 #427), Ibn Abî Shayba (7:487 #37367), al-Bazzâr (3:101 #884), al-Tabarânî in al-Kabîr (3:105 #2811), al-Mizzî in Tahdhîb al-Kamâl (6:407), and Ibn Hajar in Tahdhîb al-Tahdhîb (2:300), all with a weak chain - because of `Abd Allâh ibn Nujayy al-Hadramî and his father - as per al-Arna'ût in the Musnad (2:77-78 #648) and al-Munâwî (1:204-205) as opposed to al-Haythamî (9:187) and al-Maqdisî in al-Mukhtâra (2:375 #758) while al-Dhahabî adduces a second weak chain that reinforces the first This report contains `Alî's call to his son in absentia, "Sabran Abâ `Abd Allâh!" Cf. Ibn Taymiyya, Minhâj (Qurtuba ed 3:367-368) and al-Dhahabî, Siyar (Risala ed 3:288=Fikr ed 4:407-408)._

50 Narrated from Anas by Ahmad, Abû Ya`lâ (6:129 #3402), al-Bazzâr (#2642), al-Tabarânî in al-Kabîr (3:106 #2813), Ibn Hibbân (15:142 #6742 hadîth hasan), Abû Nu`aym in the Dalâ'il (p. 553 #492), al-Bayhaqî in the Dalâ'il (6:469), and al-Mizzî in Tahdhîb al-Kamâl (6:408) cf. Kanz (#37672), al-Haythamî (9:187-190), al-Dhahabî, Siyar (3:288-289=Fikr ed 4:408), and al-Suyûtî's Khasâ'is (2:450)._

51 Narrated by al-Tabarânî in al-Kabîr (3:108 #2817), al-Mizzî in Tahdhîb al-Kamâl (6:409), and Ibn Hajar in Tahdhîb al-Tahdhîb (2:300-301) through the Râfidî `Amr ibn Thâbit ibn Hurmuz al-Bakrî who is weak or discarded. Cf. al-Haythamî (9:189)._

[5]

Hadith Index Entries For Knowledge of the Unseen

(There are about 100 entries for about 80 narrations because some narrations actually contain two or several indexable sayings.)

- A boy shall be born to you after me
- A man from Paradise is about to come
- A man from the dwellers of Paradise is about to come

A man from the people of Paradise is about to enter
 A Prophet who sees around him what others do not (H.assân)
 Abû Bakr al-S.iddîq shall not tarry but little after me
 Abû Bakr is in Janna, `Umar is in Janna...
 Abû Turâb! Shall I not tell you of the two wickedest people
 Allâh has brought up the whole world before my eyes
 Allâh would not have T.alh.a enter Paradise except firmly
 Among us is the Messenger of Allâh reciting His Book (Ibn Rawâh.a)
 Anas, let him in, give him the glad tidings of Paradise
 Avoid saying this
 Be firm, Uh.ud!
 Be still [H.irâ']! There is none on top of you but...
 Call your father and brother so I will put something in writing
 Come near - then he spat into his eyes
 Dissension shall surge like the waves of the sea
 Do not go to the people of Iraq
 Do not weep for you shall be the first to follow me
 Drops from the blood of `Uthmân shall fall
 Forgive us and may Allâh forgive you (`Umar)
 Gibrîl informed me that al-H.usayn would be killed
 Gibrîl just came and told me my Community would kill this son of mine
 Gibrîl told me that my son, al-H.usayn, would be killed
 Give him permission and give him the glad tidings
 Go and see Abû Bakr. You will find him sitting inside his house
 He (`Alî) shall not die other than murdered
 He ﷺ blew on my eyes (`Alî)
 He spat into his eyes and he was cured
 He told us about all that would take place
 from that very moment until the Rising
 Hush! By Allâh, even if there is none among us to tell him
 I can see a spotted dog drooling over the blood of the people of my House
 I could certainly tell you about a great number of those who will be in the Fire
 I do not know whether my companions forgot or pretended to
 I do not think he circumambulated it while we are under siege
 I know nothing except what my Lord taught me
 I saw the Prophet ﷺ raising his hands supplicating
 If this soil turns to blood, know that my son has been killed
 Is it new or has it been washed already?
 It smells of hardship and affliction
 May they perish the day they kill `Uthmân
 (The) Messenger of Allâh ﷺ did not omit a single instigator
 of sedition until the end of the world
 (The) Messenger of Allâh ﷺ took a covenant from me
 Messenger of Allâh, only recently were we in a time of ignorance (`Umar)
 Most criminal of all people is he that shall strike you here
 My eyes were never sore nor inflamed again (`Alî)
 My funeral has just been announced
 No [fitna] as long as Ibn al-Khat.t.âb is alive (Khâlid)
 No dissension can reach as long as this man is among you
 No, it is the sandal repairman
 None shall die with a mustard seed's worth of love (H.udhayfa)
 O Allâh! If You wish, let it be `Alî
 O Allâh! remove from him hot and cold
 Perhaps you came to ask Fât.ima's hand?
 The Prophet ﷺ handed me a handful of red earth
 The Prophet ﷺ informed me of all that would happen

until the Day of Resurrection
 The Prophet ﷺ prayed fajr with us then climbed the pulpit
 The Prophet ﷺ stood among us [speaking] for a long time
 The Prophet ﷺ took my pledge that I must fight traitors
 Remit them to Abû Bakr
 Say nothing to me as long as I say nothing to you
 Some of us would refrain from approaching his wife
 Take for your leaders the two that come after me
 Tell him he shall be my successor after `Umar
 Tell him he shall be my successor after Abû Bakr
 Tell them we have not come to fight but only for the Minor Pilgrimage
 The Angel of rain asked permission to visit the Prophet ﷺ
 The beginning of dissensions is the murder of `Uthmân (H.udhayfa)
 The sun shall not set before Allâh first brings you some sustenance
 There is in you (`Alî) a similarity to `Îsâ (`aleihi salâm)
 There is no leader of one hundred or more except
 The Prophet ﷺ named him for us
 There shall be a dissension and strife
 There shall be among you twelve caliphs
 There shall be dissensions and your people shall argue with you
 There shall be, among you, one who shall fight over
 the interpretation of the Qur`ân
 These are the ones that shall govern after me
 This (`Umar) is the bolt of dissension
 This clan of the Quraysh shall remain safe until
 This man (`Uthmân), at that time [fitna], shall follow right guidance
 This son of mine is a leader of men
 This son of mine (al-H.usayn)
 Today you will ask me about nothing except I shall tell you about it
 Tomorrow I shall give the flag to a man who loves Allâh and His Messenger
 Tomorrow I shall give the flag to a man whom both
 Allâh and His Messenger love
 Two types of people shall perish concerning me (`Alî)
 Umm Salama, keep the door closed
 `Uthmân! Allâh may vest you with a shirt
 `Uthmân passed by me while one of the angels was with me
 `Uthmân! You will be given the caliphate after me but the hypocrites
 We feel he (al-H.usayn) shall be killed on the shore of the Euphrates
 We held the Messenger of Allâh ﷺ in great awe and reverence
 We kept away from conversation with our women
 Were it not for fear that you would stop burying one another
 What brings you?
 When the Messenger of Allâh ﷺ left us there was not a bird
 Write it, for truly you shall suffer something similar
 You (`Alî) shall be given leadership and caliphate
 You (`Alî) shall certainly experience great hardship after me

Blessings and peace on the Prophet, his Family, and his Companions.

QUESTIONS ON THE PROPHET'S AND THE AWLIYA'S KNOWLEDGE OF THE GHAYB (UNSEEN)

Some people cite the verses of the Holy Qur'an which they translate to mean that Allah commands the Prophet to tell the companions that he has no knowledge of the unseen. I was surprised at hearing this and decided to write to you for your view. The stand of the real Ahl al-Sunna with respect to Rasulallah's knowledge of the unseen will be appreciated. Also, what is the belief of Ahl al-Sunna regarding the awliya's knowledge of the unseen?

Al-hamdu lillah wa al-salat wa al-salam `ala rasulillah: Knowledge of the Unseen is one of Allah's prerogatives, exclusive to Him except insofar as He discloses it to His elect servants:

"He discloses not His unseen (*ghayb*) to anyone, except only to such a Messenger as He is well-pleased with." (72:26)

Al-Hafiz Ibn Hajar al-`Asqalani explained this verse thus:

It follows from this verse that Prophets can see some of the Unseen, and so do the saints (*wali*, pl. *awliya'*) that follow each particular Prophet also, as each takes from his Prophet and is gifted (*yukram*) with his knowledge. The difference between the two is that the Prophet looks at this knowledge through all kinds of revelation, while the saint does not look upon it except in dreams or through inspiration, and Allah knows best.¹

Ibn Hajar quotes al-Qurtubi's words confirming this:

The truthful, righteous Muslim (*al-muslim al-sadiq al-salih*) is he whose state matches that of Prophets and thereby is bestowed (*ukrima*) some of the same kind of gift they were, and that is to behold the unseen (*wa huwa al-ittila` `ala al-ghayb*). As for the disbeliever (*al-kafir*), the corrupt person (*al-fasiq*), and the contentious one who confuses matters for the listeners (*al-mikhlat*)-- then no.²

It is incorrect and improper, therefore, to say that the Prophet did not know the Unseen except if such a statement is qualified, such as saying: "He did not know that of the Unseen which only Allah knows." Otherwise it is untrue that the Prophet did not know the Unseen. How could such a claim be true of any truthful Prophet who brings news from His Lord, especially one who ascended above the seven heavens and the eight Paradises to His Lord's presence, one who told of the events that attended creation, one who saw the events after resurrection, and one to whom was revealed the inimitable Qur'an? And Allah said to him:

And We granted you knowledge of what you knew not, and the bounty of Allah for you has been infinite. (4:113)

This is of the tidings of the Unseen which we reveal to you. You did not know it before this, nor your people. (11:49)

Say: ... Allah has already informed us of the true state of matters concerning you: It is your actions that Allah and His Apostle will observe... (9:94)

And some of them hurt the Prophet and say, "He is all ear!" (i.e. gullible). Say: An ear of good for you: he believes in Allah, and believes the Believers, and is a Mercy to those of you who believe... (9:61) Imam al-Baydawi commented: "This verse is a warning that *It is not due to his ignorance of your true position that the Prophet accepts what you say but out of leniency and mercy for you.*"³

However, the Prophet did not like to boast and he always stressed that certain matters of the Unseen were Allah's exclusive domain, especially knowledge of the Last Hour, and "the five things" mentioned at the end of Surat Luqman (31:34). This is confirmed by the hadiths:

1. *Utiyту mafatihу kulli shay'in illа al-khams.* "I have received the keys to everything (unseen) except the Five (which Allah alone knows)."⁴

Ibn Mas`ud similarly narrates: *Utiya mafatihу kulli shay'in ghayr al-khams.* "He has received the keys to everything (unseen) except the Five (which Allah alone knows)."⁵

Ibn Hajar al-`Asqalani also cites, without weakening them, two very similar hadiths in *Fath al-Bari*:

Utiya nabiyyukum `ilmu kulli shay'in siwa hadhihi al-khams.

Utiyту mafatih al-ghayb.

"Your Prophet has received everything except these Five."

"I have received the keys of the Unseen."⁶

These five things are:

- Knowledge of what is in the wombs
- Knowledge of when the Hour will rise
- Knowledge of what one will gain tomorrow
- Knowledge of the land in which one will die
- Knowledge of the time Allah will send rain

(Hadith of Ibn `Umar in Ahmad and Bukhari.)

2. A man from Banu `Amir, after asking the Prophet certain questions, said: "Is there any knowledge left which you do not know?" whereupon the Prophet said: "Allah has taught me a great good, and there is a kind of Unseen knowledge which Allah alone knows: He

has knowledge of the Hour, He sends down the rain, He knows what lies in the womb, no one (but He) knows what one will gain tomorrow, and no one (but He) knows in what land one shall die."⁷

3. It is confirmed by Ibn Mardawayh's narration from `Ali cited in the chapter of Surat Luqman in *Kanz al-`ummal*, as a commentary for the verse 28:66 in Surat al-Qasas, "On that day tidings will be darkened for them," whereby `Ali said: "Nothing was darkened for your Prophet except five matters from the secrets of the Unseen." (*lam yu`ma `ala nabiyikum shay'un illa khamsun min sara'ir al-ghayb.*)

4. In Tirmidhi (hasan sahih) and Baghawi in *Sharh al-Sunna* on the authority of Mu`adh ibn Jabal:

The Prophet said: "My Lord came to me in the best image and asked me over what did the angels of the higher heaven vie, and I said I did not know, so He put His hand between my shoulders, and I felt its coolness in my innermost, and the knowledge of all things between the East and the West came to me."

`Ali al-Qari wrote about this hadith in the chapter on the Prophet's turban in his book *Jam` al-wasa'il fi sharh al-shama'il*, a commentary on Tirmidhi's *Shama'il* or Characteristics of the Prophet:

Whether the Prophet saw his Lord during his sleep or whether Allah the Glorious and Exalted manifested Himself to him with a form (*bi al-tajalli al-suwari*), this type of manifestation is known among the masters of spiritual states and stations (*arbab al-hal wa al-maqam*), and it consists in being reminded of His qualities (*hay'atihi*) and reflecting upon His vision (*ru'yatihi*), which is the outcome of the perfection of one's inner detachment (*takhliyatih*) and self-adornment (*tahliyatih*).

And Allah knows best about the states of His Prophets and Intimate Friends whom He has raised with His most excellent upbringing, and the mirrors of whose hearts He has polished with His most excellent polish, until they witnessed the Station of Divine Presence and Abiding (*maqam al-hudur wa al-baqa'*), and they rid themselves of the rust of screens and extinction (*sada' al-huzur wa al-fana'*).

May Allah bestow on us their yearnings, may He make us taste their states and manners, and may He make us die in the condition of loving them and raise us in their group.⁸

al-Qari also said in *al-Asrar al-marfu`a*:

Ibn Sadaqa said that Ibn Zar`a said: "The hadith of Ibn `Abbas [about the Prophet seeing His Lord] is sound (sahih), and no-one denies it except a Mu`tazili" [!]... Ibn al-Humam answered that "this (representation) is the veil of form (*hijab al-sura*)." It seems that he meant by this that the entire goal can be visualized if it is interpreted as a formal manifestation (*tajalli suwari*), as it is incontrovertibly absurd to interpret it as a real or literal manifestation (*tajalli haqiqi*)... for Allah is exalted from possessing a body, a form (*sura*), and directions with regard to His essence... And if the hadith is shown to have

something in its chain that indicates forgery, then fine; otherwise: the door of figurative interpretation is wide and imposes itself (*bab al-ta'wil wasi'un muhattam*).⁹

5. The Prophet's "knowledge of all things between the East and the West" is confirmed by the famous narration with a grade of hasan (fair) from al-Bara' ibn `Azib whereby:

At the time of the Battle of Ahzab or the battle of the Trench, the Prophet went down to hit a rock with his pick, whereupon he said: "*Bismillah*" and shattered one third of the rock. Then he exclaimed: "*Allahu akbar!* I have been given the keys of Syria. By Allah, verily I can see her red palaces right from where I stand." Then he said: "*Bismillah*," and shattered another third and exclaimed: "*Allahu akbar!* I have been given the keys of Persia. By Allah, I can see her cities and her white palace right from where I stand." Then he said: "*Bismillah*" and shattered the remainder of the rock and exclaimed: "*Allahu akbar!* I have been given the keys of Yemen. By Allah, I can see the gates of San'a' right from where I stand."¹⁰

6. Another version of the above is related from Salman al-Farisi. Ibn Hisham relates it in his *Sira* through Ibn Ishaq thus:

Salman al-Farisi said: "I was digging in one corner of the trench at which time one rock gave me difficulty. Allah's Messenger came near me and saw my difficulty as I was digging. He came down and took the pick from my hands. Then he struck and a great spark flashed under the pick. He struck again and another spark flashed. He struck a third time and a third spark flashed. I said to him: My father and mother (be ransomed) for you, O Messenger of Allah! What is that I saw flashing under the pick as you were striking? He said: Did you see this, O Salman? I said: Yes! He said: The first time, Allah opened Yemen [in the South] for me; the second time, He opened the North (*al-Sham*) and the West (*al-Maghrib*) for me; and the third time, he opened the East (*al-Mashriq*)."¹¹

7. The above two narrations are confirmed by Abu Hurayra's words related by Ibn Hisham in his *Sira* directly after the above narration:

Ibn Ishaq said: A reliable source narrated to me that Abu Hurayra used to say, when these countries were conquered in the time of `Umar and in the time of `Uthman and after `Uthman: "Conquer what comes within your sight. By the One in Whose hand lies Abu Hurayra's soul, you do not conquer any city nor will you conquer any city until the Day of resurrection except that Allah the Exalted gave Muhammad its keys beforehand."¹²

8. A further confirmation of the above is the hadith in Muslim:

The earth was collected together for me so that I was shown its Easts and Wests. And the kingdom of my Community will reach to the extent that it was brought together for me.

9. A further confirmation is the hadith in Bukhari:

Narrated Asma' bint Abu Bakr: I came to 'Aisha during the solar eclipse. The people were standing (offering prayer) and she too, was standing and offering prayer. I asked, "What is wrong with the people?" She pointed towards the sky with her hand and said, Subhan Allah!" I asked her, "Is there a sign?" She nodded with her head meaning, yes. When Allah's Apostle finished (the prayer), he glorified and praised Allah and said, "There is not anything that I have not seen before but I have seen now at this place of mine, even Paradise and Hell. It has been revealed to me that you people will be put to trial nearly like the trial of Ad-Dajjal, in your graves. As for the true believer or a Muslim (the sub-narrator is not sure as to which of the two (words Asma' had said) he will say, 'Muhammad came with clear signs from Allah, and we responded to him (accepted his teachings) and believed (what he said)' It will be said (to him) 'Sleep in peace; we have known that you were a true believer who believed with certainty.' As for a hypocrite or a doubtful person, (the sub-narrator is not sure as to which word Asma' said) he will say, 'I do not know, but I heard the people saying something and so I said the same.'" (Bukhari, Volume 9, Book 92, Number 390)

10. A further confirmation of the above is the hadith of Hudhayfa in Bukhari and Muslim:

The Messenger of Allah gave us an address in which he did not leave out anything that would happen until the Last Hour came. Whoever remembered it remembered it and whoever forgot it forgot it. Many companions of mine have known it. When any of it came to pass, I would recognize it and remember it as a man remembers the face of a man who has gone away and which he recognizes when he sees him again." Then Hudhayfa said: "I do not know whether my companions may have forgotten or pretended to forget [i.e. to prevent fitna], but Allah's Messenger did not leave out the instigator of a single disaster that was going to happen until the end of the world. There were more than three hundred of them. He named them for us, each with his own name, the name of this father and his tribe.

11. A further confirmation is the hadith in Bukhari:

...Then Allah's Apostle said, "By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while I was praying, and I never saw such good and evil as I have seen today." (Bukhari, Volume 9, Book 92, Number 397)

12. A further confirmation is the hadith of Abu al-Darda' in Tabarani and Ahmad, which is sound (sahih) according to Haythami in *Majma` al-zawa'id*:

When the Messenger of Allah left us there was not a bird that flies in the sky but that he had given us some knowledge about it.

And all this profusion of knowledge of the Unseen on the part of the Prophet has been characterized by Allah as perspicuity and ability to reveal knowledge of the Unseen in the two verses:

His sight swerved not, nor swept astray. (53:17)

He is not stingy of (his knowledge of) the Unseen. (81:24)

13. Nor is the Prophet's knowledge after his life in dunya in any way lessened. Rather, the contrary is true, as established in the following hadith:

My life is a great good for you, you will relate about me and it will be related to you, and my death is a great good for you, your actions will be presented to me (in my grave) and if I see goodness I will praise Allah, and if see other than that I will ask forgiveness of Him for you.¹³

Qadi` Iyad in his *al-Shifa' fi ma`rifat huquq al-mustafa* (The Healing Concerning the Knowledge of the Rights of the Elect One), al-Qastallani in his *al-Mawahib al-laduniyya bi al-minah al-muhammadiyya* (The Gifts from Allah: the Muhammadan Dispensations), and other scholars of Ahl al-Sunna included in their excellent books on the Prophet extensive chapters establishing his knowledge of the unseen and future events.

In the light of the above evidence, such statements as that of Muhammad ibn `Abd al-Wahhab at the end of his leaflet paradoxically entitled "The Three Principles of Oneness" are false whereby:

One who claims to know something from knowledge of the Unseen is a *taghut* or false deity (Ibn `Abd al-Wahhab, *Three Principles of Oneness*)!

This is utterly rejected as false and gross falsehood spoken against the Prophet by those who would deny his status and the prerogatives of his rank established by Allah in His speech and by the sound hadith of the Prophet. We seek refuge in Allah from such statements as signify extreme ignorance, indeed enmity to the Prophet and to Allah's Pure Religion. And Allah knows best.

QADI `IYAD'S CHAPTER ENTITLED:

"THE PROPHET'S KNOWLEDGE OF THE UNSEEN AND FUTURE EVENTS"

[MA ITTALA`A `ALAYHI MIN AL-GHUYUBI WA MA YAKUN]

FROM HIS BOOK *AL-SHIFA'*

**WITH SOME OF MULLA `ALI AL-QARI'S COMMENTARY ON THIS
CHAPTER¹⁴**

Qadi `Iyad says:

The hadiths on this subject are like a vast ocean whose depths cannot be plumbed and which does not cease to overflow. This is one aspect of his miracles which is definitely known. We have many hadiths which have reached us by multiple paths of transmission (*tawatur*) regarding his familiarity with (*ittila`*) the Unseen.

Hudhayfa said: "The Messenger of Allah gave us an address in which he did not leave out anything that would happen until the Last Hour came. Whoever remembered it remembered it and whoever forgot it forgot it. Many companions of mine have known it. When any of it came to pass, I would recognize it and remember it as a man remembers the face of a man who has gone away and which he recognizes when he sees him again." Then Hudhayfa said: "I do not know whether my companions may have forgotten or pretended to forget [i.e. to prevent fitna; Qari said: to turn to what is more important], but Allah's Messenger did not leave out the instigator of a single disaster that was going to happen until the end of the world. There were more than three hundred of them. He named them for us, each with his name, the name of this father and his tribe."¹⁵

Abu Dharr said [from Abu al-Darda']: "When the Messenger of Allah left us there was not a bird that flies in the sky but that he had given us some knowledge about it."¹⁶

The compilers of the Sahih¹⁷ and the Imams¹⁸ have related what he taught his Companions and family about regarding his promises to them of victory over his enemies, the conquest of Mecca, Jerusalem, the Yemen, Syria and Iraq, and the establishment of security so that a woman could go from Hira in Iraq to Mecca fearing none but Allah.

He said that Madina would be raided and Khaybar would be conquered by `Ali the next day. He foretold those parts of the world that Allah was going to open up to his community and what they would be given of its flowers and fruits, such as the treasures of Chosroes and Caesar. He told about what would happen among them with regard to sedition, disputes and sectarianism., acting as those before them had done, their splitting into seventy-three sects, only one of which would be saved, that they would spread out in the earth, that people would come would wear one garment in the morning and another in the evening, and dish after dish would be placed before them. They would embellish their houses as the ka`ba is embellished. Then he said at the end of the hadith: "Today you are better than you will be on that day."

He said that they would strut about on the earth and that the girls of Persia and Byzantium would serve them. Allah would withdraw their strength from them and the evil ones would overcome the good. They would fight the Turks and the Khazars and Byzantium. Chosroes and Persia would be obliterated so that there would be no Chosroes or Persia afterwards. Caesar would pass away and there would be no Caesar after him. He mentioned that Byzantium would continue generation after generation until the end of time. The noblest and best people would be taken away. When the time grew near, knowledge would be taken away, and sedition and bloodshed would appear. He said: "Alas for the Arabs for an evil that draws near!"

The earth was rolled up for him so that he could see its eastern and western extremities and the dominion of his community was to reach what was rolled up for him. That is why it has extended from the east to the west, from the Indies in the east to the sea of Tangier, beyond which is no civilization. That was not given to any of the nations. Islam did not extend to the north and south in the same way.

He said: "The people of the west (*ahl al-gharb*) will know the truth until the Hour comes." Ibn al-Madini¹⁹ believed that his refers to the Arabs because they are distinguished by drinking from a certain kind of leather bucket (*al-gharb*). Another believed that it refers to the people of the Maghrib.

In a hadith from Abu Umama, the Prophet said: "A group of my Community will remain constant to the truth, conquering their enemy until the command of Allah comes to them while they are still in that condition." He was asked, "Messenger of Allah, where are they?" He replied: "In Jerusalem."²⁰

He foretold the kingdom of the Umayyads and the rule of Mu`awiya and counselled him and said that the Umayyads would make the kingdom of Allah a dynasty. He said that the descendents of al-`Abbas would emerge with black banners and would rule a far larger area than they now ruled.

He said that the Mahdi would appear and told about what the Ahl al-Bayt, the People of his house, would experience and about their slaughter and exile.

He foretold the murder of `Ali and said that the most wretched of people would be his killer [this is `Abd al-Rahman ibn Muljam] and that `Ali would be the apportioner of the Fire -- his friends would enter the Garden and his enemies the Fire. Among those who would oppose him would be the Kharijis and the Nasibiyya and a sgroup who claimed to follow him among the Rafidis would reject him.

He said: "'Uthman will be killed while reciting the Qur'an. Perhaps Allah will have him wearing a shirt [i.e. the Caliphate]. They will want to remove it and his blood will fall on his utterance of Allah's words: "Allah is enough for you against them." (2:137).

He said that sedition would not appear as long as `Umar was alive, al-Zubayr would fight against `Ali, the dogs of al-Haw'ab²¹ would bark at one of his wives and many would be killed around her and she would barely escape. They barked at `A'isha when she went to Basra.

He said that `Ammar would be killed by an unjust group and the companions of Mu`awiya killed him [at Siffin]. He said to `Abdullah ibn Zubayr: "Woe to the people from you [i.e. they will be punished for killing him unjustly] and woe to you from the people [i.e. al-Hajjaj will attack you]!"

He said about Quzman [one of the worst hypocrites]: "He will be tested together with the Muslims although he is one of the people of the Fire," and later Quzman committed suicide.

He said that a group which included Abu Hurayra, Samura ibn Jundub and Hudhayfa: "The last of you will die in a fire [in this world, not the next]." They kept asking about each other, and Samura was the last of them to die when he was old and senile. He tried to warm himself over a fire and burned himself in it.

He said about Hanzala al-Ghasil (Washed-by-the-Angels): "Ask his wife about him. I saw the angels washing him." They asked her and she said: "He left (for jihad) in janaba (state of major ritual defilement after sexual intercourse) and died before he could do ghusl (major ablution)." Abu Sa'id said: "We found his head dripping with water."

He said: "The khalifate is with Quraysh. This business will remain with Quraysh as long as they establish the Religion."

He said: "There will be one liar and one destroyer (*kadhhab wa mubir*) from Thaqif." It was thought that this referred to al-Hajjaj ibn Yusuf and al-Mukhtar ibn `Ubayd.²²

He said that Musaylima would be destroyed by Allah and that Fatima would be the first of his family to follow him to the grave (she died six months later).

He warned about the Great Apostasy (*al-ridda*) and said that the khalifate after him would last for thirty years and that it would then become a kingdom. This happened in the period of al-Hasan ibn `Ali.

He said: "This business began as prophethood and mercy, then mercy and a khalifate, then a voracious kingdom and then arrogance and tyranny and corruption will enter the community."

He told of the existence of Uways al-Qarani and that there would be Amirs who would delay the prayer beyond its time.

In one hadith he says that there would be thirty liars in his community and four of them would be women. Another hadith says thirty liars, one of whom would be the Dajjal or Antichrist. They would all deny Allah and his Messenger.

He said: "The time is near when there will be a lot of non-Arabs among you who will consume your property and strike your necks. The Last Hour will not come until a man from Qahtan drives the people with his staff."

He also said: "The best of you are my generation, then those after them, and then those after them. After that, people will come who give testimony without being asked to do so, who will be treacherous and are not trustworthy, who promise and do not fulfill. There will be corpulence among them."

He said: "A time is only followed by one worse than it."

He also said: "My community will be destroyed at the hands of young men from Quraysh." One version from Abu Hurayra says: "If I had wanted to, I would have named them for you -- the Banu so-and-so and the Banu so-and-so."

He told about the appearance of the Qadariyya and the Rafidis (those who curse the Companions and declare Ahl al-Sunna to be disbelievers), and said that the last of this community would curse the first of it. The Ansar would diminish until they became like the salt in food (i.e. rare). Their position would continue to dissipate until not a group of them remained. He said that they would meet with despotism after him.

He told about the Kharijites, describing them down to the malformed one among them, and said that their mark would be *tahliq* or shaved heads.²³

He said that shepherds would become the leaders of the people and the naked barefoot ones would vie in building high buildings. Mothers would give birth to their mistresses.

He said that Quraysh and their confederates would not conquer him, but that he would conquer them.

He foretold "the Death" -- a plague which occurred in the time of `Umar and in which seventy thousand people perished -- which would come after the conquest of Jerusalem and described what the houses of Basra would be like.

He said that they would raid in the sea like kings on thrones. He said that if the Religion had been hung in the Pleiades, men from Persia would have obtained it.

A wind blew up during one of his raids and he said: "It blows for the death of a hypocrite." When they returned to Madina, they discovered it was true.

He told some people sitting with him: "The tooth of one of you in the Fire will be greater in size than the mountain of Uhud." Abu Hurayra said: "The people eventually were all dead except for me and one other man. Then he was killed as an apostate during the Ridda in the battle of Yamama."

He told about the man who stole some pearls from a Jew and the jewels were found in that man's saddle-bag, and about the man who stole a cloak and it was found where he said it would be. He told about his she-camel when she had strayed and how she was tied to a tree with her halter. He told about the letter of Hatib (Ibn Abi Balta`a) to the people of Mecca.

He told about the case where Safwan ibn Umayya persuaded `Umayr ibn Wahb to go to the Prophet and kill him. When `Umayr arrived where the Prophet was, intending to kill him, the Messenger of Allah told him about his business and secret, and `Umayr became Muslim.

He informed them about the money which his uncle, al-`Abbas, had left concealed with Umm al-Fadl. al-`Abbas said: "No one except she and I knew where it was." So he became Muslim.

He informed them that he would kill Ubayy ibn Khalaf and that `Utba ibn Abi Lahab would be eaten by one of Allah's beasts of prey. He knew about the deaths of the people of Badr and it happened as he said it would.

He said about al-Hasan: "This son of mine is a master (*sayyid*) and Allah will make peace between two groups through him."

He said to Sa`d (Ibn Abi Waqqas): "Perhaps you will survive until some people profit by you and others seek to harm you."

He told about the killing of the people of Mu'ta on the very day they were slain, even though there was more than a month's distance between he and them.

The Negus died and he told them about it the very day he died although he was in his own land.

He informed Fayruz (the Persian minister) of the death of Chosroes on the very day that a messenger came to him bearing the news of his death. When Fayruz verified the story, he became Muslim.

One time when the Prophet found Abu Dharr sleeping in the mosque in Madina he told him how he would be exiled. The Prophet said to him: "How will it be when you are driven from it?" He said: "I will dwell in the Masjid al-Haram." He asked: "And when you are driven from there?" The Prophet told him of his life alone and of his death alone.²⁴

He said that the first of his wives to join him would be the one with the longest hand. It was Zaynab bint Jahsh because of the length of her hand in giving sadaqa.

He foretold the killing of al-Husayn at Taff [Karbala']. He took some earth [which Jibril had shown him] from his hand and said: "His grave is in it."

He said about Zayd ibn Suhan: "One of his limbs will precede him to the garden." His hand was cut off in Jihad.

He said about those who were with him on Mount Hira: "Be firm. On you is a Prophet, a true man, and a martyr." `Ali, `Umar, `Uthman, Talha and al-Zubayr were killed and Sa`d was attacked.

He said to Suraqa: "How will it be when you wear the trousers of Chosroes?" When they were brought to `Umar, Suraqa put them on and said: "Praise be to Allah who stripped Chosroes of them and put them on Suraqa."

The Prophet said: "A city will be built between the Tigris and Dujayl and Qutrull and al-Sara. The treasures of the earth will be brought to it which the earth will swallow up," clearly indicating Baghdad.

He said: "There will be a man called al-Walid in this Community and he will be worse for this Community than Pharaoh was for his." [This is al-Walid ibn Yazid ibn `Abd al-malik.]

He also said: "The Hour will not come until two parties fight each other with the same claim." [This was the battle of Siffin which took place around the khilafa. The people of Syria were 60,000 and 20,000 died; while the people of Iraq were 120,000 and 40,000 died.]

He said to `Umar about Suhayl ibn `Amr: "Perhaps he will be in a position which will delight you, `Umar." That happened. He stood up in Mecca in a similar way to Abi Bakr on the day when they heard about the Prophet's death. He addressed them with a similar speech [i.e. similar to Abu Bakr's speech in Madina that day] and strengthened their insight.

When he sent Khalid to Ukaydir, he said: "You will send him hunting for wild cows," and he did.²⁵

All these matters took place during his lifetime, and after his death, just as he had said they would.

He also told his Companions about their secrets and inward thoughts. He told them about the secrets of the hypocrites and their rejection and what they said about him and the believers, so that one of the hypocrites would say to his friend: "Be quiet! By Allah, if he does not have someone to inform him, the very stones of the plain would inform him." [These were `Itab ibn Usayd and al-Harith ibn Hisham, both of whom became Muslims when the Prophet subsequently told them that they had said this.]

He described the magic which Labid ibn al-`Asim used against him and how it was in the comb, the combings and the spathe of the male palm and that he had thrown them into the well of Dharwan. It was found to be just as he had described it.

He told Quryash that the termites would eat what was in the paper which they issued against the Banu Hashim by which they cut off relations with them. He said that every mention of Allah would remain. It was found to be as he had said.

He described Jerusalem to the unbelievers when they did not believe what he had said as is related in the hadith of the Night Journey, describing it to them as someone who really knows it. He told them about their caravan which he had passed on his way and told them when it would arrive.

All of these things happened as he had said, including all that he told them regarding events which would take place and things whose beginnings had not yet even appeared,

such as his words: "The flourishing of Jerusalem will prove the ruin of Yathrib. The ruin of Yathrib will result in the emergence of fierce fighting. The emergence of fierce fighting will encompass the conquest of Constantinople."

He mentioned the preconditions of the Hour, the signs of its arrival, the Rising and the Gathering, and told about what would happen to the good and those who deviated, the Garden and the Fire and the events of the Rising.

A whole volume could be devoted to this subject, but there is enough for you in what we have indicated. Most of the hadiths are in the Sahih volumes and have been mentioned by the Imams.

FROM SOUTUL ISLAM PUBLICATIONS (PRETORIA, SOUTH AFRICA)

ON THE SIGHT OF THE PROPHET

The eyes of the Holy Prophet were matchless in their outward beauty as well as in their vision and sight. Ibn Abbas in describing his beautiful eyesight states:

The Holy Prophet could see equally well during the darkness of the night and the brightness of the day. (Bukhari)

Anas narrates: The Holy Prophet himself said:

O people! I am your Imam. Do not precede me in *ruku`* and *sajda* because in addition to seeing what is in front of me I also see what is behind me. (Muslim)

Abu Huraira similarly narrates the Prophet's words:

I swear on Allah Almighty, neither your *ruku`* is hidden from me nor your *sajda* because I can see you behind my back as well. (Muslim and Bukhari)

The gist of the commentary which the great scholar Sheikh `Abd al- Haqq Muhaddith Dehlvi has written on these traditions is as follows: "Only Allah Almighty exactly knows the truth [i.e. the extent] of his vision. In addition, every blessed limb too falls in this category [of piercing sight], because no one can fully understand what they were." They are without doubt beyond one's imagination and intellect. Any assumption falls short of their virtuosity. Allah Almighty has full Power to bestow vision to every part of the body, or grant this unique sight as His Favour and Grace on His beloved Messenger.

If by this sight is meant vision of the heart, then it is that knowledge which was bestowed upon him by Allah Almighty.

Some people tend to incorrectly rely on the inauthentic tradition whereby the Holy Prophet said: "I do not know what is behind the wall." No origin is known (*la asl*) for such a hadith. Even if such an improbable saying were attributable to the Prophet, then its purpose would be to show personal humility and not to negate such knowledge. The

meaning would then be: "I do not know that on my own, nor do I have such knowledge on my own," but as far as Bestowed Knowledge is concerned, i.e knowledge given by Allah Almighty, the Holy Prophet was fully equipped with it by his Creator.

The Holy Qur'an bears the testimony to this:

And We granted you knowledge of what you knew not, and the bounty of Allah for you has been infinite. (4:113)

CONCLUSION :

THE PROPHET KNOWS AND CAN BUT HE IS HUMBLE AND DOES NOT BOAST

The "Salafis" are often seen adducing the following verses in support of their view that the Prophet is no more than an ordinary individual:

Say [O the Prophet]: I have no power to benefit myself nor to harm it, except that which Allah wills. Had I knowledge of the Unseen, I would have acquired much good, and adversity would not have touched me... (7:188)

Say: I am but a man (or: a mortal) like yourselves (18:110, 41:6)

And they say: We will not put faith in thee till thou cause a spring to gush forth... Or thou have a garden... and cause rivers to gush forth... Or thou cause the heaven to fall... or bring God and the angels... have a house of gold; ascend up into heaven... bring down for us a book... Say: My Lord be glorified! Am I naught save a mortal messenger?" (17:90-93) etc.

You will see them quoting such verses continually to try to prove that the Prophet was an ordinary person. They never remember the last part of the verse that states:

Say: I am but a mortal like yourselves, **but I receive revelation.**

Of course, they also try to extend this Communist-like doctrine of perfect ordinariness and equality to the awliya as being even more ordinary. Such behavior is typical of certain groups standing in the way of the propagation of true Islam to whom Nuh Keller refers in his notice on Yusuf al-Rifa`i in his *Reliance of the Traveller* (p. 1112):

He (Yusuf al-Rifa`i) takes a keen interest in the problems of Muslims today, and at a recent symposium in Amman with Sheikh Abdullah Muhammad Ghimari and Sheikh Hassan Saqqaf, he voiced his concern for the obstacles to the current Islamic revival and world propagation of Islam that are being put in its way by "fundamentalists" whose view of Allah is anthropomorphic, view of the Prophet is that he is over-venerated and loved by Muslims, and view of Muslims is that they are unbelievers or immersed in unlawful innovations.

To go back to the above verses, the scholars' explanation for them is not that the Prophets declare their mortality as an expression of their ordinariness, but rather of their dignity and humbleness on the one hand, and on the other hand to destroy any claim of a nature other than human -- e.g. god or angel -- that might be attributed to them.

These verses also came in answer to some people who asked the Prophet for signs in a spirit of disbelief and mockery, such as a group who claimed that they would attest to his prophethood only if he performed for them certain miracles, while it is established by the scholars of *asbab an-nuzul* (Context for Revelation) that the Prophet disliked being asked for miracles by unbelievers. To quote these verses in an attempt to prove the supposed ordinariness of the Prophet is an aberrant practice and a true under-estimation of his rights and of Allah's generosity towards Him. The Prophet certainly was not limited in the reductive sense that disbelievers claimed about prophets in the verse: "They said: Ye are but mortals like unto us" (36:15).

Finally another reason for the disclaimers concerning the Prophet was his humbleness. The explanation of Ibn 'Abbas quoted by Qadi 'Iyad in *al-Shifa'* and al-Khazin in his Commentary (18:110) suffices for anyone who looks at the Prophet with the eyes of belief rather than those of skepticism: "Allah has taught modesty to His Prophet Muhammad, lest he boast before His creation. He has therefore ordered him to be dignified and say: I am but a mortal man like you, except that I was chosen for Revelation."

We close this section with an excerpt from Qadi 'Iyad's *al-Shifa'* on the angelic nature of Prophets:

Allah says: "Muhammad is only a Messenger, and Messengers have passed away before him. Why, if he should die or be killed..." (3:144) and "The *Masih* (Christ), son of Maryam, is only a Messenger. Messengers have passed away before him and his mother was a truthful woman. They used to eat food" (5:75) and "We only sent Messengers before that are food and walked in the markets" (25:20) and "Say: I am a mortal like you to whom revelation has been given" (18:10).

Muhammad and all the Prophets of mankind were sent to men. If it had not been for that, people would not have been able to meet them face-to-face, to have accepted from them and spoken with them.

Allah says, "If We had made him an angel, We would have made him a man" (6:9). That is to say, the angel would have taken the form of a man to whom they could speak since they would not be able to face an angel and speak with it if they saw it in its true form.

Allah says, "Say: if there had been angels on the earth walking at peace, We would have sent down upon them an angel as a Messenger from heaven" (17:95). That is to say, **it is not possible in the Sunna of Allah to send an angel except to one who is the same as it or one to whom Allah gives a special gift, chooses and makes strong enough to be able to face it, such as the Prophets and Messengers.**

Prophets and Messengers are intermediaries between Allah and His creation. They convey His commands and prohibitions, His warning and threat to His creatures and they acquaint them with things they did not know regarding His command, creation, majesty, power and His *Malakut*. **Their outward form, bodies and structure are characterised by the qualities of men as far as non-essential matters such as illnesses, death and passing away are concerned and they have human traits.**

But their souls and inward parts have the highest possible human qualities, associated with the Highest Assembly, which are similar to angelic attributes, free of any possibility of alteration or evil. Generally speaking the incapacity and weakness connected with being human cannot be associated with them. If their inward parts had been human in the same way as their outward, they would not have been able to receive revelation from the angels, see them, mix and sit with them in the way other mortals are unable to do.

If their bodies and outward parts had been marked by angelic attributes as opposed to human attributes, the mortals to whom they were sent would not have been able to speak with them as Allah has already said. **Thus they have the aspect of men as far as their bodies and outward parts are concerned, and that of angels in respect of their souls and inward parts.**

It is in this way that the Prophet said, "If I had taken a close friend from my Community, I would have taken Abu Bakr as a friend, but it is the brotherhood of Islam. Rather your companion is the close friend of the Merciful."²⁶

He said, "My eyes sleep and my heart does not sleep."²⁷

He said, "I am not made the same as you but my Lord gives me food and drink."²⁸

Their inward parts are disconnected from evil and free from imperfection and weakness.

This summary will certainly not be enough for all those who are concerned with this subject...²⁹

And Allah knows best.

THE AWLIYA'S KASHF (UNVEILING) OF THE UNSEEN

Kashf or unveiling consists, according to al-Sharif al-Jurjani's definition in his *Kitab al-ta`rifat*, in "apprehending beyond the veil of ordinary phenomena, whether by vision or experience, the meanings and realities that pertain to the unseen." It is a kind of intuitive knowledge or discovery that typifies Allah's Friends, whose rank Allah extols with the affirmation:

Lo! Verily the friends of Allah are those on whom fear comes not, nor do they grieve (10:62).

Many sayings of the Prophet mention the various types and ranks of the saints, as Suyuti has shown in his collection of these sayings in his fatwa already mentioned entitled: *al-Khabar al-dall `ala wujud al-qutb wa al-awtad wa al-nujaba' wa al-abdal* or "The reports that indicate the existence of the Pole, the Pillars, the Leaders, and the Substitutes" in his *Hawi li al-fatawi*. These and other types of perfected individuals form the *khawass* or elite of the pious, whom Allah also calls the *siddiqin* (saints, literally "Most Truthful Ones") and ranks directly after the Prophets and before the Martyrs in the verse:

Whoso obey Allah and the Messenger, they are with those unto whom Allah has shown favor, of the Prophets and the saints and the martyrs and the righteous. The best of company are they! (4:69)

Their position in relation to Allah on the Day of Judgment is even described as an object of desire for the Prophets in the following sound hadith of the Prophet related by `Umar and others. This is the narration of Abu Malik al-Ash`ari from the *Musnad* of Imam Ahmad:

When the Prophet finished his prayer he turned to face the people and said: "O people! Listen to this, understand it, and know it. Allah has servants who are neither Prophets nor martyrs and whom the Prophets and martyrs yearn to be like, due to their seat and proximity in relation to Allah."

One of the beduin Arabs who came from among the most isolated of people twisted his hand at the Prophet and said: "O Messenger of Allah! People from humankind who are neither Prophets nor martyrs and yet the Prophets and the martyrs yearn to be like them due to their seat and proximity in relation to Allah?! Describe them for us!"

The Prophet's face showed delight at the Beduin's question and he said:

"They are of the strangers from this and that place. They frequent this or that tribe without belonging to them. They do not have family connections among

Notes

¹ *Fath al-Bari, Tafsir Surat Luqman*, ayat: "Allah has knowledge of the Hour." (1989 ed. 8:660).

² al-Qurtubi as quoted by Ibn Hajar in *Fath al-Bari* (1989 ed.) 12:449.

³ al-Baydawi, *Anwar al-tanzil in Majma` al-tafasir* 3:149.

⁴ Narrated from Ibn `Umar by Ahmad (2:85); Tabarani in the *Kabir* (12:361), Hatyhami in *Majma` al-zawa'id* (8:263), Ibn Kathir in his *Tafsir* 6:355, and Suyuti in his *Tafsir al-Durr al-manthur* (5:169). Haythami said: "The sub-narrators in Ahmad's chain are the men of sound (sahih) narration."

⁵ Narrated from Ibn Mas`ud by Ahmad and Ibn `Adi. Haythami in *Majma` al-zawa'id* (8:263) says: "The sub-narrators in both chains are the men of sound (sahih) narration."

⁶ Ibn Hajar, *Fath al-Bari* (Dar al-fikr ed. 1:124 and 8:514).

⁷ Ahmad narrated it and Ibn Kathir mentions it in his *Tafsir* for Surat Luqman. al-Haythami said in *Majma` al-zawa'id* (#116): "Abu Dawud narrates part of it, and all of the sub-narrators in Ahmad's chain are trustworthy and they are Imams."

⁸ al-Qari, *Jam` al-wasa'il* (Cairo, 1317 H) p. 209

⁹ al-Qari, *al-Asrar al-marfu`a* (#478, p. 126).

¹⁰ al-Haythami said: "Ahmad (4:303 #18718) narrated it and its chain contain Maymun Abu `Abd Allah. Ibn Hibban declared him trustworthy while a group of others declared him weak. The remainder of its sub-narrators are trustworthy."

¹¹ Ibn Hisham relates it in his *Sira* (Beirut, dar al-wifaq ed. 3-4: 219) and also Ibn Kathir in *al-Bidaya* (4:99).

¹² Ibn Hisham, *Sira* 3-4:219.

¹³ Haythami says in *Majma` al-zawa'id* (9:24 #91): "al-Bazzar relates it and its sub-narrators are all sound (*rijaluhu rijal al-sahih*)." Qadi `Iyad cites it in *al-Shifa* (1:56 of the Amman edition). Suyuti said in his *Manahil al-safa fi takhrij ahadith al-shifa* (Beirut 1988/1408) p. 31 (#8): "Ibn Abi Usama cites it in his Musnad from the hadith of Bakr ibn `Abd Allah al-Muzani, and al-Bazzar from the hadith of Ibn Mas`ud with a sound (sahih) chain." Ibn al-Jawzi mentions it through Bakr and then again through Anas ibn Malik in the penultimate chapter of the penultimate section of *al-Wafa*, and also mentions the version through Aws ibn Aws with a sound chain: "The actions of human beings are shown to me every Thursday on the night of (i.e. preceding) Friday." See also *Fath al-Bari* 10:415, al-Mundhiri's *al-Tarhib wa al-Tarhib* 3:343, and *Musnad Ahmad* 4:484.

¹⁴ The translation from Qadi `Iyad is by `A'isha Bint `Abdurrahman Bewley with slight modifications, from the Madinah Press edition entitled *Muhammad Messenger of Allah: ash-Shifa' of Qadi `Iyad*, 2nd ed. (Granada: Madinah Press, 1992) p. 186-193.

¹⁵ Bukhari, Muslim, Abu Dawud.

¹⁶ Narrated in Tabarani and Ahmad with a sound (sahih) chain according to Haythami in *Majma` al-zawa'id*. Also narrated by Abu Ya`la and Ibn Mani`.

¹⁷ Those who strictly bound themselves to the criteria of soundness in narrating hadith, such as Bukhari, Muslim, Ibn Hibban, Ibn Khuzayma, and al-Hakim in their well-known books.

¹⁸ Such as Malik, Ahmad, and the rest of the authors of the Six Books and others, i.e. those who did not strictly bind themselves to the criteria of soundness in narrating hadith.

¹⁹ al-Imam al-hafiz Abu al-hasan `Ali ibn `Abd Allah al-Madini (pr. *ma-dEE-ni*). He narrated hadith from his father and from Hammad ibn Zayd and a large number of hadith masters. From him narrated Bukhari, Abu Dawud, al-Baghawi, Abu Ya`la. His shaykh `Abd al-Rahman ibn Mahdi said: "Ali ibn al-Madini is the most knowledgeable of all human beings in the hadith of Allah's Messenger, especially concerning what Ibn `Uyayna narrates. Do you blame me for loving `Ali ibn al-Madini too much? By Allah, I learn more from him than he does from me." Yahya al-Qattan (al-Madini's shaykh and that of Ahmad ibn Hanbal) said the same about him. Bukhari said: "I did not think little of myself except in front of `Ali (ibn al-Madini)." al-Nasa'i said: "It is as if Allah created him only for this science (hadith)." He died in Samarra. The name of Madini is related to the city of the Prophet. This was said by Ibn al-Athir. As for al-Jawhari,

he said that the latter would be "Madani" (pr. *ma-da-nEE*) and that "Madini" was related to the city built by the caliph al-Mansur.

²⁰ Ahmad and Tabarani from Abu Umama.

²¹ A place between Basra and mecca where `A'isha stayed when she was trying to intercede between `Ali and Mu`awiya.

²² al-Hajjaj was a tyrant while al-Mukhtar was a Khariji.

²³ I.e. exaggeration in shaving the head. This was one of the marks of the Wahhabis as pointed out by al-`Alawi al-Haddad and others. It is known that Ibn `Abidin called the Wahhabis Kharijis in his *Hashiyat al-durr al-mukhtar*. It is also said that *tahliq* here means: sitting in circles.

²⁴ From Asma' Bint Yazid: Abu Dharr (al-Ghifari) used to serve the Prophet and when he finished he would go to the masjid and sleep, and the masjid was his house. One time the Prophet came in and found Abu Dharr lying on the ground. He nudged him with his foot and Abu Dharr sat up. The Prophet said: "Sleeping?" He replied: "O Messenger of Allah, where else can I sleep? I have no house other than this." The Prophet said: "What will you do if they expel you from it?" He said: "I will repair to Syria, for verily Syria is the land of migration, the land of the Gathering (on the Day of Judgment), and the land of Prophets. I shall be one of its dwellers." The Prophet said: "What will you do if they expel you from Syria?" He said: "I will come back here and make it my house and my dwelling." The Prophet said: "What if they expel you from it a second time?" He replied: "Then I will take up my sword and fight them off until I die." The Prophet looked displeased and he held him firmly and said: "Shall I tell you of a better way?" He said: "Yes, may my father and mother be ransomed for you, O Messenger of Allah!" The Prophet said: "Let them lead you whither they lead you, and let yourself be taken whither they take you, until you meet me again in that very state." Ahmad narrated it with one weak sub-narrator (Shahr ibn Hawshab), however, some have declared him reliable, e.g. Ibn Hajar in "Fath al-Bari" 3:65 and al-Hafiz al-Dhahabi. The hadiths of Abu Dharr's death and the prediction of its circumstances are narrated by Ibn Rahawyh, Ibn Abi Usama, and al-Bayhaqi: Umm Dharr (his wife) wept as he lay on his deathbed and upon his questioning she replied: "Why should I not weep seeing you die in a desert land and I have not even enough in my possession for my own shroud, nor yours?" He said: "Good tidings to you, and don't weep! for I heard the Prophet say to a large group as I was among them: One of you will die in a deserted land, with a handful of Muslims for witnesses. None of that large group remains and all of them died in a town surrounded by many. Therefore I am that one..." From Ibn Mas`ud: When the Prophet went out on the campaign of Tabuk Abu Dharr lagged behind due to his old camel. They complained of it to the Prophet who said: "Leave him be, for perhaps there is good in it, and Allah will make him catch up with you." When Abu Dharr saw that his camel was too slow, he carried his own gear and continued on foot, following the traces of Allah's Messenger alone in the heat. When the Prophet saw him his eyes filled with tears and he said: "May Allah have mercy on Abu Dharr! He walks alone, and he shall die alone, and he shall be resurrected alone. Ibn Hajar mentions in al-Isaba that Ibn Ishaq narrated it with a weak chain.

It was so when he died in al-Rabdha, for there was no one with him except his wife and his young boy. After they washed him and shrouded him they waited by the side of the road for someone to help bury him. `Abd Allah ibn Mas`ud came with a following of the people of Iraq. When the boy saw them he jumped up to them and said: "This is Abu Dharr, the Companion of Allah's Messenger! Therefore, help us to bury him." Ibn Mas`ud came down and wept saying: "Allah's Messenger told the truth."

Abu Dharr had heard from the Prophet that one must not hoard up provision for more than a certain time. During the caliphate of

Sayiddina `Uthman, people became quite well-off. Abu Dharr used to come out and preach against this and say they were wrong to store up and save. The people complained to Sayyidina `Uthman. Whenever Abu Dharr met sayyidina `Uthman, may Allah be well pleased with both of them, Abu Dharr would recite to him the verse:

9:35 On the day when it will (all) be heated in the Fire, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard. Finally he called Abu Dharr and told him to stop. When Abu Dharr refused, saying he must convey what was told to him, `Uthman exiled him from Madina. al-Qari says: `Uthman exiled him to Syria, then he brought him back to Madina, then exiled him again to al-Rabdha, a village in ruins, where he stayed until his death.

Abu Dharr was evidently the strictest and most austere of the Companions in light of the ahadith related from and about him. He was a Sufi-like Companion and is known as "al-zahid" or the ascetic in the biographical dictionaries. He was extremely scrupulous and direct. The author of *Hayat al-Sahaba* mentions Sufyan al-Thawri's relation that Abu Dharr used to stand by the Ka`ba and shout at the people: "Greed has killed you! You can never fulfill your greed!"

The following is illustrative of Abu Dharr's manner:

Ahmad (1:63) relates on the authority of Abu Dharr that the latter came to ask something from `Uthman ibn `Affan and he had his staff in his hand. `Uthman then asked, "O Ka`b, `Abd al-Rahman [ibn `Awf] has died and has left money behind. What is your opinion on it?" He replied, "If he paid Allah's dues with his money [i.e. his debts], then we may use it." Abu Dharr raised his staff and hit Ka`b with it. Then he said: "I heard the Prophet say: If this entire mountain of gold were mine to spend and it were accepted, I would not like to leave behind even six ounces of it." I adjure you by Allah, `Uthman, did you hear it? Did you hear it? Did you hear it?" `Uthman said: *na`am* (Yes)!

This is the account of Abu Dharr's conversion in Sahih Bukhari:

[English by Khan with slight modifications. Volume 5, Book 58, Number 201:]

Narrated Ibn `Abbas:

When Abu Dharr received the news of the Advent of the Prophet he said to his brother, "Ride to this valley (of Mecca) and try to find out the truth of the person who claims to be a prophet who is informed of the news of Heaven. Listen to what he says and come back to me." So his brother set out and came to the Prophet and listened to some of his talks, and returned to Abu Dharr and said to him, "I have seen him enjoining virtuous behavior and saying something that is not poetry." Abu Dharr said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water-skin of his, containing some water till he reached Mecca. He went to the Mosque and searched for the Prophet and though he did not know him, he hated to ask anybody about him. When a part of the night had passed away, `Ali saw him and knew that he was a stranger. So when Abu Dharr saw `Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abu Dharr took his journey food and his water-skin to the Mosque and stayed there all the day long without being perceived by the Prophet, and when it was evening, he came back to his retiring place. `Ali passed by him and said, "Has the man not known his dwelling place yet?" So `Ali awakened him and took him with him and none of them spoke to the other about anything. When it was the third day, `Ali did the same and Abu Dharr stayed with him. Then `Ali said "Will you tell me what has brought you here?" Abu Dharr said, "If you give me a firm promise that you will guide me, then I will tell you." `Ali promised him, and he informed `Ali about the matter. `Ali said, "It is true, and he is the Apostle of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abu Dharr did so, and followed `Ali till he entered the place of the Prophet, and Abu Dharr went in with him, Abu Dharr listened to some of the Prophet's talks and embraced Islam on the spot. The Prophet said to him, "Go back to your people and inform them (about it) till you receive my order." Abu Dharr said, "By Him in Whose Hand my life is, I will proclaim my conversion loudly amongst them (i.e. the pagans)." So he went out, and when he reached the Mosque, he said as loudly as possible, "I bear witness that there is no god except Allah, and Muhammad is the Apostle of Allah." The People got up and beat him painfully. Then al-`Abbas came and knelt over him (to protect him) and said (to the people), "Woe to you! Don't you know that this man belongs to the tribe of Ghifar and your trade to Sha'm is through their way?" So he

rescued him from them. Abu Dharr again did the same the next day. They beat him and took vengeance on him and again al-'Abbas knelt over him.

Ibn Hajar says about him in *al-Isaba fi tamyiz al-sahaba*:

"The famous ascetic who spoke frankly... His full name was Jundub ibn Janada ibn Sakan; it was also said he was called Ibn `Abd Allah, or Barir, or Burayr, or al-Sakan ibn Janada... He was tall, of dark complexion, and thin... al-Tabarani cited the hadith from Abu al-Darda' whereby the Prophet always looked for Abu Dharr when he was present, and missed him when he was absent. Ahmad mentioned the hadith whereby the Prophet said: "The one of you *sitting* closest to me on the Day of *rising* is he who leaves this world in the same condition as on the day I left him;" Abu Dharr added: and, by Allah there is none among you except he has lusted for something in the world except I." Its sub-narrators are trustworthy except that the link [of the Tabi'i] is missing, as I don't think `Arrak ibn Malik narrated from Abu al-Darda'...

Abu Dawud cited with a good chain `Ali's saying: "Abu Dharr is a large vessel full of knowledge, and he became helpless about it." Abu Dawud and Ahmad narrated from `Abd Allah ibn `Umar that the Prophet said: "Neither dust has carried nor green has shaded one more frank of speech than Abu Dharr."... After he met the Prophet, Abu Dharr went to the Ka'ba and began shouting at the top of his lungs: I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger! whereupon the people pounced on him and beat him until he could not get up. al-'Abbas rescued him and said to the people: Woe to you! He is from Ghifar, on the trade route to Damascus. Then Abu Dharr came back the next day and did the same, whereupon they beat him again and al-'Abbas rescued him again...

He died in al-Rabdha in the year 31 or 32. The majority think the latter. It is said in a story related with a passable chain that Ibn Mas'ud led the funeral prayer over him. al-Mada'ini (i.e. al-hafiz `Ali al-Madini) says the same and adds that Ibn Mas'ud then returned to Madina and died shortly afterwards." End of Ibn Hajar's words in *al-Isaba*.

²⁵ al-Bayhaqi narrates it. `Ali al-Qari in his commentary on Qadi `Iyad said: al-Khatib said: He became Muslim. Others said: He died as a Christian. The contradiction is resolved by the fact that he became Muslim and then apostatized. Ibn Mindah and Abu Nu'aym in their books entitled "*Ma`rifat al-sahaba*" (Knowledge of who the Companions were) said He became Muslim and gifted the Prophet a mantle of brocade [*hillatun siyara'* -- note that the latter adjective also denotes, as a noun, the veil over the heart] which the Prophet gave to `Umar. Ibn al-Athir said [in his own dictionary of the Companions entitled *Usd al-ghaba*]: Concerning the approach and the gift they are right, but concerning his Islam they were mistaken, for there is no disagreement among the authors of biographies that he was not a Muslim [i.e. when he died]. He was a Christian when the Prophet approached him, then he went back to his stronghold and remained there until Khalid surrounded him in the time of Abu Bakr, and killed him as a Christian idolater for breaching his trust. Ibn al-Athir continues: al-Baladuri mentioned that Ukaydar came to the Prophet and then went back to Duma, also called Duma al-Jundul, a place between Hijaz and Syria, then, when the Prophet died, he apostatized. When Khalid marched from Iraq to Syria he killed him.

²⁶ Narrated by Bukhari.

²⁷ Narrated by Bukhari.

²⁸ Narrated by Bukhari and Muslim.

²⁹ From the translation of Qadi `Iyad al-Maliki's *al-Shifa'* by `A'isha Bewley, Madinah Press, p. 277-278.

³⁰ Haythami in *Majma` al-zawa'id* says: "Ahmad relates it, and Tabrani relates something similar, and the men in its chain of transmission has been declared trustworthy." Also related through several chains by Abu Dawud, Ahmad, Baghawi in *Sharh al-Sunna*, al-Hakim in the *Mustadrak*, Ibn `Asakir, Ibn Abi al-Dunya in *Kitab al-ikhwān*, Ibn Jarir al-Tabari, Ibn Abi Hatim, Ibn Mardawayh, and others.

³¹ Nasafī, *Madarik al-tanzil* 27:40.

³² al-Tahawi, *Aqida tahawiyya* 98.

³³ Bukhari and Muslim.

³⁴ All four in Bukhari, Book of the interpretation of dreams.

³⁵ Bukhari narrates it in the book of knowledge of his *Sahih*.

³⁶ English *Sahih Bukhari*, Volume 4, Book 56, Number 841.

³⁷ Narrated by Tabarani in his *Mu`jam al-Kabir*, al-Bazzar, Suyuti in his *Jami` al-saghir*, al-Haythami in *Majma` al-zawa'id* in the "Chapter on the Reality of Belief and its Perfection" (*bab haqiqat al-iman wa kamalih*), al-`Askari, Ibn al-Mubarak in *Kitab al-zuhd*, `Abd al-Razzaq through two chains, Ibn Mindah, Bayhaqi in *Shu`ab al-iman*, Ibn Asram in *Kitab al-istiqaama*, Ibn Sa`id, and Ibn Abi Shayba in his *Musannaf*. Abu Hanifa mentions it in his *al-Fiqh al-akbar*. Ibn Hajar in his *Isaba* lists its many chains and says that this is a hadith *mu`dal* (i.e. its chain is missing two or more sub-narrators) and *mawsul* (or: *muttasil*; i.e. it is linked back to a Companion through the authority of a *Tabi`i*).

³⁸ Nawawi, *Sharh Sahih Muslim* Kitab 44 Bab 2 #2398.

³⁹ Ibn Hajar, *Fath al-Bari* (1989 ed.) 7:62-63 #3689.

⁴⁰ Narrated from Anas by Abu Nu`aym, *Hilyat al-awliya'* 10:15. Cited in the Commentaries of Suyuti, *al-Durr al-manthur* (1:372) and Qurtubi (13:364), also by al-Hafiz al-Zabidi in his *Ithaf al-sada al-muttaqin* 1:403. Shawkani included it in his collection of inauthentic hadiths (*al-Fawa'id* p. 289), however, al-Qari considers it authentic in his similar collection *al-Asrar al-marfu`a* p. 325.

⁴¹ Sha`rani, *al-Tabaqat al-kubra* (1343/1925) 1:66.

⁴² Pronounced hakeEm. This is not the author of *al-Mustadrak `ala al-sahihayn* whose name is pronounced hAAkim.

⁴³ al-Siraj, *al-Luma`* p. 422.

⁴⁴ al-Haytami, *Fatawa hadithiyya* p. 297.

⁴⁵ al-Sakhawi, *Tarjimat shaykh al-islam qutb al-awliya Abi Zakariyya al-Nawawi*, p. 33.

⁴⁶ Tirmidhi (gharib) from Abu Sa`id al-Khudri, and Tabarani from Abu Imama with a fair (hasan) chain according to al-Haythami in the chapter on *firasa* of *Majma` al-zawa'id*.

⁴⁷ Related from Anas with a fair chain by al-Bazzar, Tabarani, Abu Nu`aym in *al-Tibb al-nabawi*, and from Ibn Sa`id by Bukhari in his *Tarikh*, al-`Askari in *al-Amthal*, Ibn Jarir al-Tabari in his *Tafsir* for 15:75, Ibn Abi Hatim, and Ibn Mardawayh.

⁴⁸ Muslim, Book of *Fitan* (English vol. 4 p. 1515 #7009).

⁴⁹ Related by al-Biqai`i, *Unwan al-zaman* p. 92.

- ⁵⁰ Narrated by Ibn al-Jawzi, *Sifat al-safwa* (Beirut: Dar al-kutub al-`ilmiyya, 1409/1989) 1(2):271, in the chapter on al-Junayd (#296).
- ⁵¹ al-Taftazani, *Madkhal ila al-tasawwuf* p. 240.
- ⁵² Quoted in Nabahani, *Jami` karamat al-awliya* 1:3.
- ⁵³ Quoted in al-Qushayri, *Risala* (Cairo, 1319 ed.) p. 14, and in Ibn Taymiyya's *Fatawa* 11:466.
- ⁵⁴ *Sahih Bukhari*, Book of Knowledge (`ilm), *Tarjimat al-bab* 11 (translation 1:59).
- ⁵⁵ Ahmad (5:196), Tirmidhi, Darimi, Abu Dawud, Ibn Hibban, Ibn Majah, Bayhaqi in the *Shu`ab* and others.
- ⁵⁶ al-Khatib al-Baghdadi, *Tarikh Baghdad* 13:344.
- ⁵⁷ Ibn al-Jawzi, *Sifat al-Safwa* (Beirut, 1989) 1:2:120.
- ⁵⁸ al-Zahawi, *The Doctrine of Ahl al-Sunna*, trans. Sh. Hisham Kabbani (Mountain View: ASFA, 1996) p. 51.
- ⁵⁹ Ibn Taymiyya, *al-Furqan bayna awliya' al-shaytan wa awliya' al-rahman*, 2nd ed. (Beirut: al-maktab al-islami, 1390/1970) p. 52.
- ⁶⁰ Ibn Taymiyya, *al-`Aqida al-wasitiyya* (Cairo: al-matba`a al-salafiyya, 1346) p. 33-34.
- ⁶¹ Ibn Taymiyya, *Mukhtasar al-Fatawa al-Misriyya* (al-Madani Publishing House, 1400/1980) p. 603.
- ⁶² Ibn Taymiyya, *Majmu'a al-fatawa al-kubra* (1398 ed.) 11:313.
- ⁶³ al-Harawi al-Ansari, *Manazil al-Sa'irin*, Station 96.
- ⁶⁴ al-Harawi al-Ansari, *Ilal al-maqamat*, Section 11 entitled: *Tariq al-khassa* (The way of the privileged).
- ⁶⁵ Ibn al-Jawzi, introduction to his *Sifat al-safwa* (Beirut ed. 1989/1409) p. 13, 17.
- ⁶⁶ Ibn al-`Arabi, *Tuhfat al-ahwadhi* 13:150.
- ⁶⁷ al-Ghazali, *al-Munqidh min al-dalal*, Damascus 1956, p. 40.
- ⁶⁸ al-Haythami, *Fatawa hadithiyya*, al-Halabi ed. 1970, p. 331.

The Hand of the Prophet

By Dr. Mostafa al-Badawi

Numbers appearing in Brackets [] are references and are included below.

The impulse for writing this article came from a conversation with a colleague who told me that while sitting with other colleagues, he had heard one of them repeat the statement that the Prophet, may Allah's blessings and peace be upon him, was an ordinary human being like the rest of us, except that Allah had given him the Qur'an. My friend knew very well that this kind of statement had been deliberately circulated among Muslims to detach them from their Prophet, thus cutting them off from the mercy of Allah that descends upon them through their love for him and close adherence to his teachings. This is part of an overall plan to destroy Islam from within, a plan that, we regret to say, is carried out by ignorant Muslims, misled by crude suggestions of the Devil that to love the Prophet and revere him is to worship him beside Allah. My friend told me he became quite angry and challenged our colleagues to take anything of the Prophet at random and compare it with themselves. He found himself saying, "Take his hand for instance!" Then he started discoursing about the special distinctions of the Prophet's hand, talking for about twenty minutes, all the time aware that he had never spoken like that before. His colleagues listened silently, then when he was finished, begged him to carry on. These were educated people who already had much of this knowledge in their minds, but who had been too busy with worldly things to assemble and envisage their knowledge from that angle before, or to make the necessary effort in understanding how and why they had previously been misinformed.

It is for people like these, people whose hearts contain much love for Allah and His Prophet and who are honest enough to recognize the truth when they see it, that this article is written. My hope is that it will encourage them to find out more about their leader, teacher, good example, and intercessor. It is certainly not written for the narrow minded followers of the believers in a limited God, a God which they situate in space, located exclusively above the Throne. For such people, the absolute difference between Creator and created is blurred, for they mentally impose limits upon that which is beyond limits. This puts them in the false position of having to belittle the Best of Creation in order to keep Allah in His place as God.

We, the vast majority of Muslims, the *Ahl al-Sunna wal-Jamā'a*, know that it is impossible for a Muslim to confuse the Creator with the created, however great the latter may be. We are therefore quite comfortable in our love for the Prophet and our extreme respect and veneration for him.

The Prophet himself has repeatedly said that those who do not love him more than their fathers, mothers, children, wealth, and their own selves, their faith is defective and their works in danger of being rejected by Allah.[1]

It is deceitful to claim to love the Prophet but seek to deprive him of the sublime attributes that Allah bestowed upon him, prior to making him the Master of all Creation.

It is to be hoped that those who read this article will be spurred on to increase and complete their knowledge of our beloved Prophet from the sources, for such knowledge is an obligation upon each Muslim capable of acquiring it.

To begin, Allah, Exalted is He, says: *"Those who swear allegiance to you are but swearing allegiance to Allah. The hand of Allah is over their hands."* [48:10]

Were those who insist on accepting nothing but the literal meaning of the Qur'ān and refuse all figurative interpretation to take this verse at face value, it would have to mean that the hand that gave allegiance to the Companions was that of Allah not that of the Prophet, may Allah's blessings and peace be upon him. Those endowed with reason, however, will readily understand that because the Prophet is Allah's representative on earth, swearing allegiance to him is in reality swearing allegiance to Allah, and the Prophet's hand represents Allah's Hand, just as the Black Stone represents it, but, in the Prophet's case, eminently more deservedly.

The result of taking the Prophet's hand and swearing allegiance to him—for they swore it to him—was that Allah was satisfied with them: *"Allah was satisfied with the believers when they swore allegiance to you under the tree."* [48:18]

Allah's satisfaction is in seeing that His slaves are obeying His injunctions, avoiding what He has forbidden them, and being satisfied with His decrees. This was the state of the Companions surrounding the Prophet under the tree in Hudaibiya. Their satisfaction with Allah's decisions, their extinction of their individual wills in the Divine will made them as Allah says: *"Allah was satisfied with them and they were satisfied with Him."* [58:22] It was to the Prophet's everlasting honour and glory that his hand represented Allah's on this and all other such occasions.

Another such occasion was recounted by Abdal-Rahmān ibn 'Awf, "We were at the Messenger of Allah's; nine, eight, or seven of us. He said, 'Will you not swear allegiance?' We had sworn allegiance only recently, so we said, 'We have sworn allegiance to you, O Messenger of Allah!' He said, 'Will you not swear allegiance to the Messenger of Allah?' So we extended our hands saying, 'To what shall we swear allegiance to you?' He said, 'To worship Allah and associate nothing with Him, perform the five prayers, obey,' then he said something we did not hear, then continued, 'and ask nothing of others!' [2]

Physically, the hands of the Prophet, may Allah's blessing and peace be upon him, were as beautiful and pleasing to gaze upon as everything else about him. They were white and fleshy, with slightly tapering fingers. His boy-servant, Anas ibn Mālik, said on more than one occasion, "I have never touched any silk or brocade that is softer than the palm of the Messenger of Allah, may Allah's blessings and peace be upon him, nor have I ever smelled musk or scent more fragrant than the fragrance of the Messenger of Allah, may Allah's blessings and peace be upon him." [3]

Wā'il ibn Hajar said, "Whenever I shook hands with the Prophet, may Allah's blessings and peace be upon him, or my skin touched his skin, I smelled the scent of musk on my hand for three days." [4]

Another Companion, 'Umayra daughter of Sahl, also a child at the time, recounted how her father once took her to the Prophet, may Allah's blessings and peace be upon him, asking him to touch her head and pray for both of them for *baraka*, since

she was his only child. "The Messenger of Allah, may Allah's blessings and peace be upon him, placed his hands on my head. I swear by Allah that I could feel the coolness of the hand of the Messenger of Allah, may Allah's blessings and peace be upon him, in my liver!" [5]

Jābir ibn Samura said, "I prayed with the Messenger of Allah, may Allah's blessings and peace be upon him, the first prayer, then he went out and I went out with him. He was met by some children and rubbed their cheeks one by one. As for myself, he rubbed my cheek and I found that his hand was cool and fragrant, as if he had just taken it out of a perfume vendor's bag." [6]

The Prophet, may Allah's blessings and peace be upon him, used his right hand for his ritual purification, food, and beverage, and his left hand for less clean things. [7] "He never touched the hand of a woman," said the lady 'Ā'isha, "when he accepted their allegiance, he accepted it verbally." [8]

In these hands of the Prophet, may Allah's blessings and peace be upon him, were placed the keys of the treasuries of the earth. Abū Hurayra said that he had heard the Messenger of Allah say, "I was sent with comprehensive speech, [9] I was supported with terror, [10] and, while I was asleep, I was brought the keys to the treasuries of the earth and they were placed in my hand." [11]

Having given him the keys, Allah left it to him to divide things among the people as he pleased. This is why he said, "Allah gives and I am the Divider!" [12]

Allah had said to Sulaymān, may peace be upon him: "*This is Our gift, so bestow or withhold without reckoning!*" [38:39] And if Sulaymān had freedom to give or withhold at will, then how much more freedom did the Master of all Prophets have?

The *baraka* of the Prophet, may Allah's blessings and peace be upon him, radiated powerfully from his hand, so that when he placed it on the sick and the injured they were cured, when he touched food it increased manifold, when he placed it on someone's chest he removed doubts and disbelief, when he gave his Companions dry, wooden sticks they turned into swords, when he threw gravel or dust at the face of the enemy, it separated into guided missiles striking their targets in the eyes.

When Qatāda ibn al-Nu'mān was wounded in the eye by an arrow on the day of Uhud, his eyeball was dislodged and hung on his cheek. His companions wanted to cut it off, but decided to consult the Prophet first. He said, "No!" then ordered Qatāda brought to him, pushed his eyeball back into place with his hand, blowing some of his spittle on it then said, "O Allah, give him beauty!" It became Qatāda's best eye and when the other eye suffered from infection, that one never did. [13]

Abayd ibn Hammāl suffered from an illness that ate at his face. The Prophet passed his hand over his face and it disappeared without leaving a trace. [14]

Shurahbīl al-Ju'fī said, "I came to the Messenger of Allah, may Allah's blessings and peace be upon him, with a swelling on my palm and said, 'O Messenger of Allah! This swelling has tormented me and it prevents me from holding my sword or the reins of my mount!' He blew on my palm, then put his palm on the swelling and went on grinding it until it disappeared." [15]

'Abdallah ibn 'Atīk went to Khaybar to kill the infamous Jew, Abū Rāfi', in the latter's house. As he was leaving the house he fell and broke his ankle. He bandaged it and hobbled to his companions, then they rode back together to Madina. The Prophet said, "Stretch your leg!" He passed his hand over the broken bones and they mended there and then. [16]

'Alī ibn al-Hakam jumped his horse over a ditch during an expedition with the Prophet. The horse failed to cross the trench and 'Alī's leg was crushed between the horse and the side of the trench. He went to the Prophet who said, "In the Name of Allah!" and passed his hand over it, curing it.[17]

'Abdallah ibn Rawāha went to the Prophet saying, "O Messenger of Allah, I suffer from a molar tooth that pains me greatly!" The Prophet put his hand on his cheek saying, "O Allah, remove from him the pain he suffers and the distress, by the prayer of Your Blessed Prophet, whose rank is high with You!" He repeated this prayer seven times. Ibn Rawāha left the Prophet's presence completely cured.[18]

Asmā', daughter of Abū Bakr, complained one day that her head and face were swollen. The Prophet put his hand on her head then her face, above her veil, repeating three times, "In the Name of Allah! Remove from her the pain she suffers and the distress, by the prayer of Your Blessed Prophet,[19] whose rank is high with You!" The swelling subsided.[20]

'Amr ibn Hurayth said, "My mother took me to the Messenger of Allah, he passed his hand over my head and prayed for me to remain [well] provisioned." [21]

'Amr ibn Tha'laba said, "I met the Messenger of Allah at Sāla and became a Muslim. He passed his hand over my head." Ibn Tha'laba lived to be a hundred years old but the place that the Prophet had touched never turned grey.[22]

Al-Sā'ib ibn Yazīd was asked by his servant, 'Atā, why his beard and part of his head were white. The latter replied, "Shall I tell you my son?" "Indeed!" he replied. "I was playing with other boys," he said, "When the Messenger of Allah passed by. I walked up to him and greeted him, he returned my *salām* then said, 'Who are you?' I said, 'I am al-Sā'ib ibn Yazīd, son of al-Nimr ibn Qāsīt's sister.' The Messenger of Allah passed his hand over my head saying, 'May Allah bless you!' By Allah! It will never go white and will remain like this perpetually!" [23]

Muhammad ibn Fudāla al-Zafarī said, "The Messenger of Allah came when I was two weeks old. I was brought to him, he passed his hand over my head saying, 'Call him by my name, but do not call him by my *kunya*!' [24] I was taken along to perform the Farewell Pilgrimage with him when I was ten years old." Muhammad ibn Fudāla's life was long, his hair turned white, but not where the hand of the Prophet had touched it.[25]

Mālik ibn 'Umayr was present at the conquest of Macca, then at the campaigns of Hunayn and Tā'if. He was a poet. He asked the Messenger of Allah about poetry and was told, "For you to be filled with pus from your throat to your pubis is better than to be filled by poetry!" He said, "O Messenger of Allah, pass your hand over my head!" He did and Mālik never said a verse after this. He lived long, his head and beard turned white, except the place touched by the Prophet. [26]

Bashīr ibn `Aqraba al-Juhanī said, "Aqraba went to the Messenger of Allah, may God's blessings and peace be upon him, who said, 'Who is this with you O `Aqraba?' 'My son Bahīr,' he replied. He said, 'Come nearer!' I did and sat on his right. He passed his hand over my head. 'What is your name?' he asked. 'Bahīr O Messenger of Allah,' I replied. He said, 'No, but your name is Bashīr!' My tongue was tied, the Prophet blew into my mouth and it was undone. All my hair turned white except where he had put his hand, this part remained black." [27]

The Prophet also passed his hand over `Ubada ibn Sa'd al-Zurqī's head and prayed for him. He lived to be eighty, but his hair remained black. [28]

Abū Zayd al-Ansārī said, "The Messenger of Allah, may Allah's blessings and peace be upon him, passed his hand over my head, saying, 'O Allah, make him fair looking and preserve the fairness!'" He lived until he was well over a hundred years old without any grey hairs appearing in his beard. His face remained smooth until he died. [29]

Al-Wāzi' took a son of his who had become mad to the Prophet who passed his hand over his face and prayed for him. Thereafter none was more rational than he. [30]

Jābir ibn `Abdallāh said, "The Messenger of Allah, may blessings and peace be upon him, visited me in Banī Salima and found me semi conscious. He asked for water, made his *wudū'* then sprinkled some of the water over me and I came to." [31]

The Prophet used to pat children on the head, pray for them, joke with them, and sometimes wind a turban round their heads.

`Abdallāh ibn Bisr said, "My mother sent me to the Prophet with a bunch of grapes. I ate some of them before reaching him. He passed his hand over my head saying, 'Traitor!'" [32] Later on Ibn Bisr used to show them a mark on his forelocks, saying, "This is where the Messenger of Allah put his hand when he said, 'He will reach the century!'" [33]

Hanzala ibn Juzaym al-Tamīmī was brought to the Prophet by his father. The latter said, "O Messenger of Allah, I have sons with beards, this is the youngest, pray Allah for him!" The Prophet passed his hand over his head, then said, "May Allah bless you!" Thereafter whenever a sick man with a swollen face or an animal with a swollen udder were brought to Hanzala, he blew in his hands, saying, "In the Name of Allah!" then placed his hand on his own head where the Prophet's palm had touched it, saying, "Where the hand of the Messenger of Allah, may Allah's blessings and peace be upon him, was placed," then rubbed the swelling and cured it. [34]

As for Abū Mahdhūra, he had allowed his forelock to grow so long that when he sat down it reached the ground. When they asked him, "Will you not cut it?" He replied, "The Messenger of Allah, may Allah's blessings and peace be upon him, passed his hand over it, I am not one to cut it till I die!" [35]

`Abdallāh ibn Hilāl al-Ansārī said, "My father took me to the Messenger of Allah, may Allah's blessings and peace be upon him, saying, 'O Messenger of Allah, pray Allah for him!' I have not forgotten, the Messenger of Allah placed his hand over my head until I felt its coolness, then he prayed for me and blessed me!" `Abdallāh lived long,

both his head and his beard turned white, he could hardly comb them because of his age, yet he still fasted by day and prayed all night. [36]

Abū Attiya al-Bakrī was taken by his parents to the Prophet. He was a young man at the time. The Prophet passed his hand over his head. When he was a hundred years old his head and beard were still black.[37]

Al-'Ā'idh ibn 'Amr al-Muznī said, "An arrow struck my face as I was fighting before the Messenger of Allah, may Allah's blessings and peace be upon him, on the day of Hunayn. Blood flowed over my face, beard, and chest. The Prophet wiped off the blood from my face and chest down to my breast with his hand and prayed for me." When 'Ā'idh died, those who had heard this from him looked at his chest and found the trace of the Prophet's hand on it. They likened it to the white blaze on a horse's forehead.[38]

'Ā'idh's wife also said that he had once gone to the Prophet to ask him to pass his hand over his face and pray for him for *baraka*. She added that the Prophet did and since then she saw her husband wake up from sleep [fresh] as if he had rubbed his face with oil. She also remarked that he needed no more than a few dates to sustain him.[39]

Abul 'Alā' ibn 'Umayr said, "I was visiting Qatāda ibn Milhān when he was ill. A man passed by the far end of the house and I saw him reflected in Qatāda's face [so shiny it was], for the Messenger of Allah, may Allah's blessings and peace be upon him, had passed his hand over his face. Whenever I saw him it was as if he had rubbed his face with oil." [40]

Usayd ibn Abī Unās was one of those whose life the Prophet had declared could be taken with impunity, after the conquest of Macca, when he had accorded immunity to all the Maccans. Usayd came to the Prophet, asking whether he would accept Usayd should he come to him as a Muslim? The Prophet having answered affirmatively, Usayd took his hand saying, "This is my hand in yours, I testify that you are the Messenger of Allah, and I testify that there is no God other than Allah!" The Prophet immediately ordered a crier to announce that Usayd had accepted Islam and was henceforth immune. Then he passed his hand over his face, then placed it on his chest. From then on, whenever Usayd entered a dark house the light radiating from him illuminated it.[41]

'Utba ibn Farqad had four wives who competed with each other, each seeking to smell better than her companions. One of them said that 'Utba always smelled better than they, even though he never used perfume. Furthermore, people always remarked on his fragrance, so much so that his wives asked him how this had come to be. He replied, "I suffered from an ailment in the days of the Messenger of Allah, may Allah's blessings and peace be upon him. I complained to him about it. He told me to remove my clothes, which I did, sitting before him with my clothes covering my private parts. He blew into his hand then placed it on my back and belly. This fragrance has been there since." [42]

Two tribesmen brought their sons to the Prophet, asking him to bless them by passing his hand over their faces, which he did. The white mark where he had touched them remained on their faces till the end of their lives.[43]

The mosque of the Prophet in Madina had been built with palm trunks. The Prophet used to stand before or lean on one particular trunk when delivering the Friday sermon. When they made the pulpit for him and he climbed on it, the palm trunk whimpered like a pregnant she-camel. All the Companions in the mosque heard it. The Prophet came down from the pulpit and placed his hand on it, or as related in another version, put his arms around it and it calmed down and stopped crying.[44]

Many years earlier, when the elders of Quraysh realized that they were reaching the limits of what was possible to prevent the Prophet from conveying his Lord's message, they sat in council and Satan himself joined them in the form of an old Najdi man. Each suggestion they put forward he rejected, until Abū Jahl suggested that if they wanted to murder Muhammad, but were worried about the revenge sure to be exacted by his clan and their allies, then they should choose forty men, one from each clan, to attack him as one man, so that his clan and their allies would find it impossible to exact revenge from all of them and their allies banded together. This proposition was strongly supported by Satan and adopted unanimously by the elders.

Gabriel came to the Prophet, saying, "Sleep not tonight in the bed in which you usually sleep!"

When the night grew dark the assassins gathered before his house, waiting for the Prophet to sleep so that they could rush him. The Prophet saw them and said to 'Alī, "Sleep on my bed and cover yourself with this, my green Hadrami cloak. Sleep in it, nothing unpleasant will reach you from them!" The Prophet gave 'Alī the cloak he usually wrapped himself in when he slept.

At the door Abū Jahl was saying, "Muhammad claims that if you follow him you will become the kings of both Arabs and non-Arabs, then you will be resurrected after you die, and gardens will be yours like the gardens of Jordan. But if you do not, he will [one day] cut your throats, then you will be resurrected after your death, then yours will be a fire in which you will burn!" The Prophet came out, took a handful of dust in his blessed hand and said, "Yes I say this! You are one of them!" Allah took away their eyesight so they did not see him. He sprinkled dust over their heads reciting these verses from *sūra Yā-Sīn*: "*Yā-Sīn, and the Wise Qur'ān, you are truly one of the Messengers, on a straight path, a sending down from the August, the Wise...*" till "*...and We have covered them so that they do not see.*" [36:9] By the time the Prophet had recited these verses, every one of them had dust upon his head, then he departed. A man arrived and seeing them standing there asked, "What are you waiting here for?" "Muhammad!" they replied. "May Allah make you fail! By Allah, Muhammad has gone out and he left no man among you but he put dust on his head, then he walked away to his purpose, can you not see what has happened to you?" Each of them put his hand on his head only to find it covered with dust.[45]

As for the effects of the Prophet placing his noble hand on someone's chest, many traditions describe them.

'Alī, may Allah ennoble his countenance, said, "The Messenger of Allah, may Allah's blessings and peace be upon him, sent me to Yemen. I said, 'O Messenger of Allah, you send me, while I am still young, to judge amongst them, and I know not how to judge!' He struck my chest with his hand saying, 'O Allah! Guide his heart and strengthen his tongue!' By He Who split the grain! Thereafter I never doubted how to judge between two people!"[46]

Abū Hurayra said, "I said, 'O Messenger of Allah, I often hear you speak but I forget!' He said, 'Spread out your garment!' I spread it out, he [made as if he] scooped [something] with his hand and poured it in it, then he said, 'fold it up!' I did and thereafter forgot nothing he ever said." [47]

'Uthmān ibn Abul-'Ās said, "I used to forget the Qur'ān, so I said, 'O Messenger of Allah, I forget the Qur'ān!' He struck my chest [with his hand] then said, 'Come out O Shaytān from the chest of 'Uthmān!' Following that I never forgot anything I wished to remember!"

'Uthmān son of Abul-'Ās also said, "The Prophet, may Allah's blessings and peace be upon him, told me to lead my people in prayer. I said, 'O Messenger of Allah, I find in myself something!' [meaning there were things in his heart which prevented him from doing so] He said, 'Come near!' He made me sit before him, placed his hand on my chest, then said, 'Turn around!' then he placed it on my back between my two shoulders, then he said, 'Lead your people in prayer! He who leads people in prayer should lighten [the prayer] for among them will be the elderly, the sick, the weak, and he who has something to attend to. But if one of you is praying alone, let him pray as he wishes.'" [48]

After the conquest of Macca, the Prophet was circumambulating the house when Fudāla ibn 'Umayr decided to kill him. He drew near to him. The Prophet said, "Fudāla?" He replied, "Yes! Fudāla, O Messenger of Allah!" He said, "What were you saying to yourself?" "Nothing!" He said, "I was invoking Allah!" The Prophet laughed then said, "Ask Allah for forgiveness!" Then he placed his hand on his chest and there was peace in his heart. Fudāla used to say later on, "By Allah! By the time he took his hand off my chest, none of Allah's creation was dearer to me than him! As I was returning to my family I passed by a woman I used to converse [49] with, she said, "Come over!" I said, "No, Allah will not allow it, nor Islam!" [50]

During the battle of Hunayn two further incidents happened. 'Uthmān ibn Shayba, whose father, uncle, and cousin had been killed in Badr, recounted the first of these thus: "When the Messenger of Allah, may Allah's blessings and peace be upon him, was in Hunayn, I remembered my father and my uncle, and how 'Alī and Hamza had killed them, and I thought, 'Today I will avenge myself from Muhammad!' I approached him from behind till all that remained for me to do was to strike him with the sword, when a flash of fire shot like lighting between me and him, I stepped back, he turned around saying, 'O 'Uthmān, come nearer!' Then he placed his hand on my chest, Allah removed the devil from my heart, I looked up at him and he was dearer to me than my hearing and eyesight!" [51]

Shayba ibn 'Uthmān al-Hajbī recounted the second incident thus: "I went out with the Prophet, may Allah's blessings and peace be upon him, on the day of Hunayn. By Allah! I had not gone out for Islam, but to prevent Hawāzin from gaining the upper hand on Quraysh! By Allah! As I was standing with the Messenger of Allah, may Allah's blessings and peace be upon him, I said, 'O Prophet of Allah, I see piebald horses!' He said, 'O Shayba, only a disbeliever can see them!' Then he struck my chest with his hand saying, 'O Allah, guide Shayba!' This he repeated twice more. No sooner had he taken his hand off my chest the third time that none in Allah's creation was dearer to me than him!" [52]

Jābir ibn `Abdallāh said, "As the trench was being dug I noticed that the Prophet, may Allah's blessings and peace be upon him, suffered from severe hunger. I returned to my wife saying, 'Do you have anything, for I have noticed that the Messenger of Allah, may Allah's blessings and peace be upon him, suffers severe hunger.' She brought out a bag with some barley in it and we had a small sheep in the house. We slaughtered the animal and ground the barley, then I returned to the Messenger of Allah, may Allah's blessings and peace be upon him, and spoke to him secretly, 'O Messenger of Allah, we have slaughtered an animal we had and have ground a measure of barley. Please come with a few people!' The Prophet, may Allah's blessings and peace be upon him, raised his voice saying, 'O People of the Trench! Jābir has prepared some food, you are all welcome!' Then he said, 'Do not take the pot off the fire and do not bake your dough until I come!' When he arrived he proceeded to break the bread, and put the meat on it. He took some food out of the pot and served his Companions, keeping both the pot and the oven covered. He went on breaking the bread, putting the meat on top of it and serving his Companions until they were all satiated, then he said, 'Eat and give to other people for they have suffered hunger!'"[53]

Wāthila ibn al-Asqa` said that he had been one of *Ahl al-Suffa*. They were hungry and delegated him to go to the Prophet and inform him about it. This he did and the Prophet turned to `Ā'isha, "Do you have anything?" he asked. She replied, "O Messenger of Allah, I have nothing but a few crumbs of bread." "Bring them!" he said. He emptied the crumbs into a plate and went on arranging them with his hand while they increased until the plate was full. "O Wāthila!" he said, "Go and fetch ten of my Companions, you being the tenth!" Wāthila called his companions. The Prophet said, "Sit and eat in the Name of Allah. Take from the edges and do not take from the top, for *baraka* descends on the top!" They ate to satiety, then rose leaving the plate as full as when they sat down. The Prophet kept on handling the food then said, "O Wāthila, go and fetch another ten of your companions!" After these ten ate to satiety the whole sequence was repeated once more, after which the Prophet asked, "Anyone left?" "Yes, ten more," replied Wāthila. "Go fetch them!" he said. When these were finished, the plate was still as full as at the beginning, and the Prophet said, "O Wāthila, take this to `Ā'isha!"[54]

Abū Talha said, "I once entered the mosque and recognized hunger in the face of the Messenger of Allah, may Allah's blessings and peace be upon him. I left and went to Umm Salīm, Anas ibn Mālik's mother, and said, 'O Umm Salīm, I have recognized hunger in the face of the Messenger of Allah, may Allah's blessings and peace be upon him. Do you have anything?' 'I have something,' she said, showing her palm [meaning that it was only a little]. 'Prepare it and do it well!' I said. Then I sent Anas to the Messenger of Allah, may Allah's blessings and peace be upon him, saying, 'Speak secretly into his ear and invite him!' As soon as Anas arrived the Messenger of Allah, may Allah's blessings and peace be upon him, said, 'My son, your father has sent you to invite us!' Then he said to his Companions, 'Come in the Name of Allah!' Anas hastened back to Abū Talha saying, 'Here comes the Messenger of Allah, may Allah's blessings and peace be upon him, with the people!' I came out and met the Messenger of Allah, may Allah's blessings and peace be upon him, at the door, on the landing, and said, 'O Messenger of Allah, what have you done to us? It is but that I recognized hunger in your face so we prepared something for you to eat!' He said, 'Go in and be of good cheer!' The Messenger of Allah, may Allah's blessings and peace be upon him, took whatever was there, he gathered it in the plate with his hand, arranged it, then asked, 'Is there any?' meaning fat. We brought him our container, where there may or may not have been something, [meaning that even if

there had been something in it, it was insignificant] the Messenger of Allah, may Allah's blessings and peace be upon him, squeezed it with his hand then poured fat from it saying, 'Send in ten after ten!' They all ate to satiety, then the Messenger of Allah, may Allah's blessings and peace be upon him, said about what remained, 'Eat together with your children!' So we ate and were satiated." [55]

Safiyya, the Prophet's wife, said, "The Messenger of Allah, may Allah's blessings and peace be upon him, came one day and asked, 'O Daughter of Huyay, do you have anything, for I am hungry.' I said, 'No by Allah, O Messenger of Allah, save two measures of flour.' 'Cook it!' he said. I put it in the pot, cooked it, then said, 'It is cooked O Messenger of Allah!' He said, 'Do you know if there is anything in the fat container of the daughter of Abū bakr?' I said, 'I know not O Messenger of Allah!' He went himself to her house and said, 'Anything in your fat container O daughter of Abū Bakr?' 'Nothing but a little,' she said. He brought it back, squeezed it into the pot until I saw something coming out. He put his hand [on it] saying, 'In the Name of Allah, invite your sisters for I know they feel as I do!' I invited them and we ate until satiated. Then Abū Bakr came and entered, then 'Umar came and entered, then a man came. They all ate to satiety and some still remained." [56]

Abū Hurayra said, "One night I missed supper with the Prophet, may Allah's blessings and peace be upon him, and also missed being invited by one of our companions. I prayed '*Ishā'*' then tried to sleep but could not. Then I tried to pray, but could not. There was a man standing near the apartment of the Prophet, may Allah's blessings and peace be upon him. I walked up to him and it was the Prophet, may Allah's blessings and peace be upon him, praying. He prayed, then, leaning against the palm trunk he had been praying toward, said, 'Who is this? Abū Hurayra?' I said, 'Yes!' He said, 'You missed supper with us tonight?' I said, 'Yes!' He said, 'Go to the house and say: Bring the food you have!' [I did and] they gave me a plate in which was a paste made with dates. I took it to the Prophet, may Allah's blessings and peace be upon him, and placed it before him. He said, 'Call those in the mosque!' I said to myself, 'Woe to me, for I can see the food is so little, and woe to me from disobedience!' I came to men asleep and awakened them saying, 'Respond!' and I came to men praying and said, 'Respond!' until they all gathered near the Prophet, may Allah's blessings and peace be upon him. He thrust his fingers into it and pressed around the edge, then said, 'Eat in the Name of Allah!' They ate to satiety and I ate to satiety. Then he said, 'Take it Abū Hurayra and return it to the family of Muhammad, for there is no food with the family of Muhammad that one possessed of a liver [meaning a living being] can eat but this. It was offered to us by one of the Helpers.' I took the plate and lifted it up, and it was as it had been when I had placed it there, except for the marks of the fingers of the Prophet, may Allah's blessings and peace be upon him." [57]

Ziyād ibn al-Hārith recounted how, as they were travelling with the Prophet, morning found them without water. "Any water?" the Prophet asked him. "Only a little that will not suffice you, O Messenger of Allah!" he replied. "Put it in a vessel and bring it!" he said. He put his hand in the water and they saw water gushing from between two of his fingers. He said, "Call my Companions, whoever needs water!" He called them and they came and each took what he needed. [Seeing this] they said, "O Messenger of Allah, we have a well that suffices us with water during the winter, and we gather around it. But in the summer the water becomes scarce and we have to scatter to the surroundings wells. However. Now that we are Muslims, everyone around us is an enemy. So pray Allah for our well so that its water may suffice us, so that we remain gathered around it." The Prophet asked for seven pebbles, rubbed

them between his fingers, prayed to Allah, then said, "Go with these pebbles, when you reach the well throw them in one by one, invoking the Name of Allah!" They did and the well remained so full of water that they never saw its bottom again.[58]

Anas ibn Mālik said, "I once saw the Messenger of Allah, may Allah's blessings and peace be upon him, when it was time for 'Asr prayer and people looked for water for their ablutions and found none. The Messenger of Allah, may Allah's blessings and peace be upon him, was brought some water, he put his hand in the vessel and told the people to make their ablutions from it. I watched the water gushing from under his fingers while people made their ablutions, till the last one of them had done!"

And in another version of the same incident he said, "I reckoned between sixty and eighty [men], I watched water gushing from between his fingers." [59]

Anas recounted another similar incident thus, "Once when the Prophet of Allah, may Allah's blessings and peace be upon him, and his Companions were at al-Zawrā', and al-Zawrā' is in Madina near the market and the mosque, he called for a cup partly filled with water, put his hand in it and water started gushing from between his fingers so that all his Companions made their ablutions." "How many were they, O Abū Hamza?" he was asked. "They were about three hundred," he replied.[60]

Mu'ādh ibn Jabal said, "We went out with the Messenger of Allah, may Allah's blessings and peace be upon him, the year of the Tabūk expedition. He joined his prayers so that he prayed *Zuhr* and 'Asr together and *Maghrib* and 'Ishā' together. One day when he had thus delayed the prayer he came out, prayed *Zuhr* and 'Asr together, then went in, then came out again, prayed *Maghrib* and 'Ishā' together, then said, 'Tomorrow, Allah willing, you will come upon the spring of Tabūk. You will reach it only by mid-morning. He who reaches it let him not touch any of its water until I arrive.' When we reached it two men were already there and in the spring there was little water. The Messenger of Allah asked them, 'Have you touched any of its water?' 'Yes!' they said. He rebuked them and spoke to them as Allah willed him to speak, then we scooped out little water by little in our palms until some was collected in something [a vessel or a cup] then the Messenger of Allah, may Allah's blessings and peace be upon him, washed his hands and face in it, then returned it into the spring, at which it gushed forth with profuse water, so that the people all took their fill. 'O Mu'ādh,' he said, 'if your life be prolonged, you will see this place full of gardens!' [61]

Ibn 'Abbās said, "Morning came upon the Messenger of Allah, may Allah's blessings and peace be upon him, and there was no water. 'Is there any water?' he asked. They said, 'No!' 'Is there a waterskin?' he asked, so they brought one and placed it before the Messenger of Allah, may Allah's blessings and peace be upon him. He placed both hands on it, then spread his fingers and water gushed, as with Moses' staff, from the fingers of the Messenger of Allah, may Allah's blessings and peace be upon him. He said, 'O Bilāl! Call the people to their ablutions!' They came and did their ablutions from between the fingers of the Messenger of Allah, may Allah's blessings and peace be upon him, except ibn Mas'ūd who was more intent on drinking.[62] Having made their ablutions, they prayed *Subh*, then he sat for the people and said, 'O people, whose faith is the most wondrous?' 'The angels,' they replied. 'How can the angels not believe, when they can witness the matter?' he said. 'The Prophets, O Messenger of Allah!' they said. 'How can the Prophets not believe,' he said, 'when revelation alights upon them from heaven?' 'Your Companions then, O Messenger of Allah!' 'How can my Companions not believe,' he said, 'when they are

witnessing what they are witnessing? But the most wondrous in faith are people who will come after me, who have faith in me even though they have not seen me, who believe me even though they have not seen me. They are my brothers!"[63]

Al-Barā' ibn 'Āzib said, "We were on an expedition with the Messenger of Allah, may Allah's blessings and peace be upon him. We came upon a well where the water was scarce. Six of us descended into it. A bucket was sent down to us, while the Messenger of Allah, may Allah's blessings and peace be upon him, stood at the rim of the well. We filled half or two thirds of it, then it was pulled up to the Messenger of Allah, may Allah's blessings and peace be upon him. He put his hand into it saying whatever Allah willed him to say, then the bucket was sent back to us with the water in it. [They poured the water in the well and the water began rising.] I saw the last one of us being dragged out in a hurry for fear of him drowning. Then it flowed [over the ground like] a river."[64]

Anas ibn Mālik said that the Messenger of Allah, may Allah's blessings and peace be upon him, sent a force against the pagans which included Abū Bakr, 'Umar and many other people. He said to them, "March diligently, for between you and the pagans is water, if they outstrip you to this water people will suffer hardship, you will be severely thirsty and so will your animals." The Messenger of Allah, together with eight men, remained behind. He said to his Companions, "Shall we sleep part of the night then rejoin the people?" "Yes, O Messenger of Allah!" they replied. They laid down and were awakened only by the heat of the Sun. He said to them, "Rise and attend to your needs!" When they returned he said, "Does any of you have water?" One of them said, "A small skin with a little water O Messenger of Allah." "Bring it!" He said. He brought it and the Prophet passed both his palms over it, prayed for *baraka*, then said to his Companions, "Come here and make your ablutions!" He poured water for them until they had done, then one of them gave the *Ādhān*, then the *Iqāma*, and the Prophet led them in prayer. Then he said to the owner of the skin, "Look after your skin, it will be of consequence!" He climbed on his mount then said, "How do you think they have fared?" "Allah and His Messenger know best," they replied, "but they have Abū Bakr and 'Umar with them and they will counsel them." The pagans, however, reached the water before the Muslims and the latter became extremely thirsty, so did their animals. When the Prophet arrived he said, "Where is the owner of the skin?" "Here he is O Messenger of Allah!" they replied. He took the skin in which a little water had remained and said, "Come here and drink!" He went on pouring water for them until they all drank, gave their animals, and filled every skin and cup they had.[65]

The *baraka* of the Prophet's hand also showed in the animals and plants he touched.

After the Prophet left Macca for Madina in the company of Abū Bakr, the latter's servant, 'Āmir ibn Fuhayr, and their guide, 'Abdallah ibn Urayqit, they passed by the two tents of Umm Ma'bad of Khuzā'a. She was a tough, elderly woman who sat before her tent giving people food and drink. They asked her to sell them meat and dates but she had none. The Prophet noticed an ewe near the corner of the tent, "What is this ewe, O Umm Ma'bad?" he asked. "An ewe that is so weak it was left behind by the sheep," she replied. "Does she have any milk?" he asked. "She is too weak for that!" she replied. "Will you allow me to milk her?" he asked. "If you see that she can be milked then milk her!" she said. The Prophet passed his hand over the ewe's udder, uttered the Name of Allah, prayed for her, then asked for a large vessel. He milked her and milk came out in profusion. He gave Umm Ma'bad to drink

first, until she was full, then his companions, leaving himself for last. Then he milked the ewe again until the vessel was full and left it with her.[66]

Umm Ma'bad later said that the ewe the Prophet had touched with his hand remained with them till the "year of the famine" in the days of `Umar ibn al-Khattāb. They milked her mornings and evenings even though nothing at all grew from the earth. Meaning that she produced milk although there was nothing for her to eat.[67]

Abū Qursāfa recounted that as an orphan he was raised by his mother and her sister and was more attached to his aunt. She had a few sheep which he looked after for her and she often told him about the Prophet, "My son, do not pass by this man, for he will deceive you and lead you astray!" But Abū Qursāfa, leaving his sheep to graze, spent his time listening to the Prophet, then took his sheep home lean, with dry udders. "Why does your herd have dry udders?" his aunt asked. "I do not know!" he replied. He went on listening to the Prophet until he accepted Islam, took his hand, and gave him allegiance. Then he told the Prophet about the state of his sheep. "Bring the ewes here!" the Prophet said, then passed his hand over their backs and udders, and prayed for them to have *baraka*. The animals swelled with meat and milk. When Abū Qursāfa took them back to his aunt she said, "My son, this is how to graze your animals!" "Aunt, I grazed them at the same place as previously," he replied, "but I will tell you the story." His mother and aunt listened to him then asked to be taken to the Prophet. They accepted Islam, gave him allegiance and took his hand.[68]

Salmān the Persian was a slave owned by the Jews. He made an agreement with them for his freedom to plant three hundred palm trees and give them a certain amount of gold. As soon as the palms produced their first dates, he was to be free. He went to the Prophet, asking for his help. The Prophet planted the three hundred trees with his blessed hands. All three hundred grew and produced dates by the end of the year.[69]

The *baraka* of the Prophet's hand also showed its effect in many of the inanimate objects that he touched.

Suwayd ibn Zayd recounted how he once saw Abū Dharr sitting on his own in the mosque and thought it a good opportunity to ask him about `Uthmān. Abū Dharr said, "I shall never say anything about `Uthmān but good, because of something I saw with the Messenger of Allah, may Allah's blessings and peace be upon him. I used to watch for the time when the Messenger of Allah, may Allah's blessings and peace be upon him, was all alone so that I could learn from him. One day I went and found that he had gone out. I followed him. He sat somewhere and I sat with him. 'What has brought you, O Abū Dharr?' he said, 'Allah and His Messenger!' I replied. Then Abū Bakr came, gave *salām* and sat to the right of the Prophet, may Allah's blessings and peace be upon him. He said, 'What has brought you Abū Bakr?' 'Allah and His Messenger!' he replied. Then `Umar came and sat to Abū Bakr's right. 'O `Umar,' he said, 'What has brought you?' 'Allah and His Messenger!' he replied. Then `Uthmān came and sat to `Umar's right. He said 'O `Uthmān, what has brought you?' 'Allah and His Messenger!' he replied. The Prophet, may Allah's blessings and peace be upon him, picked up seven or nine pebbles. They glorified [Allah] in his hand, till I heard them buzz like bees buzz. He put them down and they became silent. He put them in Abū Bakr's hand and they glorified till I heard them buzz like the bees buzz, then he put them down and they were silent. He picked them up and put them in

'Uthman's hand and they glorified till I heard them buzz as bees buzz. Then he put them down and they were silent."[70]

The *baraka* of the hand of the Prophet was also seen clearly in many battles and during the conquest of Macca, again with inanimate objects.

During the battle of Badr three of the Companions broke their swords. 'Ukāsha ibn Mihsan was given a palm branch by the Prophet. As soon as he brandished it it turned into a fine sword which he made good use of till the end of the battle, and then carried on using, calling it "*Al-Qawiy*" (the Strong) until he was martyred in Najd during the wars against the apostates.[71]

Salama ibn al-Harish also broke his sword and was given a palm branch by the Prophet who said, "Fight with it!" It turned into a sword which he used until many years later he was martyred on the bridge of Abū 'Ubayd during the conquest of Iraq.[72]

'Abdallah ibn Jahsh was the third to be given a palm branch to fight with. It became a sword which they named "*Al-'Urjūn*" (the Palm Branch). He died a martyr on the day of Uhud, but the sword remained with his heirs until they sold it.[73]

During the Battle of Badr, but also before that in Macca and after that at Hunayn, the Prophet threw gravel or pebbles at the pagans, hitting them individually in eyes. Allah addresses him thus in the Qur'an: "*You threw not when you threw, but Allah threw,*" [8:17] for it is humanly impossible to achieve such a feat.

On the first occasion, in Macca, the elders of Quraysh met in the Hijr and swore to each other by Lāt, 'Uzzā, Manāt, Nā'ila, and Isāf that as soon as they saw Muhamamd they would rise to him as one man and part not from him until they had killed him. Fātima overheard this, she hastened home weeping, and entered upon the Prophet saying, "There were the elders of your people promising each other that as soon as they saw you they would rise as one man to your blood!" "My child," he said, "bring me some water for my ablutions!" He performed his ablutions then headed towards the mosque. When they saw him they said, "Here he is! Here he is!" but they lowered their gazes, hung their chins on their chests, did not look at him, nor did any of them rise toward him. The Messenger of Allah, may Allah's blessings and peace be upon him, approached till he stood over them. He took a handful of dust and saying, "Befouled be the faces!" threw it at them. Not one of those who were hit by it on that day escaped being killed at Badr.[74]

On the day of Badr he took a handful of pebbles and threw it at the pagans saying, "Befouled be the faces!" Allah caused these to hit most of the pagans in the eyes, with a sound as if pebbles were falling into a pan. This is when their defeat began.[75]

As for the day of Hunayn, when the Mulims were taken by surprise by the enemy and some chaos ensued, the Prophet found himself on his own on his mule. Salama ibn al-Akwa' recounted how he saw the Prophet climb down from his mule, pick up a handful of dust, then throw it in the pagan's faces saying, "Befouled be the faces!" Their eyes were filled with dust and they retreated in disarray.[76]

Before the siege of Madina, the Battle of the Trench, as the Muslims were digging the trench, they met a rock they could not break. They tried hard but it only broke their picks. They reported this to the Prophet who took the pick from Salman and struck the rock. A light flashed, illuminating Madina from one lava tract to the other, as if it was a lamp lit in a dark night. The Prophet said, "*Allahu Akbar!*" He struck it again, another flash shot forth, he said, "*Allāhu Akbar!*" Then he struck it a third time. Again a flash of light shot forth, and again he said, "*Allāhu Akbar!*" The rock was shattered by the third blow. They asked him about the three flashes of light, and he said, "The first one lit up for me the palaces of Hīra and the cities of Khosroes, as if they were dogs' teeth, and Gabriel informed me that my nation is to overcome them. The second one lit up for me the red palaces of the land of the Byzantines, as if they were dogs' teeth, and Gabriel informed me that my nation is to overcome them. The third lit up for me the palaces of Sana`ā, as if they were dogs' teeth, and Gabriel told me that my nation is to overcome them!"[77]

When he entered the Sacred Mosque after the conquest of Macca, the Prophet went round the Ka`ba pointing at the idols with his stick or his bow. There were three hundred and sixty idols on and around the Ka`ba, their feet fixed with lead, in addition to Isāf and Nā`ila where the pagans slaughtered their offerings. As the Prophet passed by each of the idols, he pointed at it, reciting: "*Say: The truth has come and falsehood has vanished; falsehood is ever vanishing.*" [17:81] When he pointed at them the idols fell on their faces one by one.[78]

The Companions knew well the *baraka* in the hand of the Prophet; they also knew about its being the symbol of Divine generosity and power. They loved to touch and kiss it, they competed for the water he had dipped it in, and, after his death, those who never saw him were eager to touch and kiss those hands that had touched him.

Both the Jews and the Christians who recognized the Prophet as a Divine envoy also showed their love and respect for him by kissing both his hands and his feet.

Once, after the Prophet's emigration to Madina, a Jew said to a friend of his, "Let us go to this Prophet!" his friend said, "Say not Prophet! Were he to hear you he would have four eyes!" They came to the Prophet and asked him about nine things which he answered. They kissed his hands and feet, saying, "We testify that you are a Prophet!" "What prevents you from following me?" he asked. "David prayed that there should always be a Prophet from his progeny. We fear, were we to follow you, that the Jews would kill us!"[79]

When the Prophet went to Tā'if to call its people to Islam they mistreated him and wounded both his feet by throwing stones at him. He repaired to a garden belonging to two Qurayshi noblemen, `Utba and Shayba, sons of Rabī'a. They happened to have come down from Macca and to have seen what had happened to him. As they were related to him sufficiently closely in tribal terms to allow themselves to feel some sympathy, they called a Christian slave of theirs named `Addās and told him, "Take some of these grapes, put them in this plate, then take them to this man and tell him to eat!" When `Addās placed the plate before him and said "Eat!" the Prophet, may Allah's blessings and peace be upon him, extending his hand, said, "In the name of Allah!" then began to eat. `Addās looked at his face, then said, "By Allah! These words are not what the people of this land say!" "From which land do you hail `Addās?" he was asked, "and what is your religion?" He replied, "I am a Christian, a man from Nineveh." "From the town of the virtuous man Jonah the son of Matthew?" asked the Prophet, may Allah's blessings and peace be upon him. "How do you know

who Jonah the son of Matthew is?" asked 'Addās. "He is my brother," he was told, "he was a Prophet and I am a Prophet!" At this 'Addās rushed to him, kissing his head, hands and feet.

One of the sons of Rabī'a said to the other, "He has spoiled your slave for you!" Then, when 'Addās returned to them, they said to him, "Woe to you, O 'Addās! Why do you kiss this man's head, hands, and feet?" He replied, "Master, there is no one on earth better than this man, he has just informed me of a thing that only a Prophet knows!" They said, "Woe to you, O 'Addās! Let him not divert you from your religion, for your religion is better than his!"[80]

Those upon whose heads the hands of the Prophet wound a turban were thereby forever honoured.

Qurayt ibn Abī Ramtha al-Tamīmī, who, in the Caliphate of 'Umar, conquered Aqaba, was taken along by his father when he emigrated to the Prophet, may Allah's blessings and peace be upon him. The Prophet took him on his lap, prayed for him to have *baraka*, and wound a black turban around his head.[81]

The Prophet, may Allah's blessings and peace be upon him, decided to send an expedition of seven hundred men to Dūmat al-Jandal, under the command of 'Abal-Rahmān ibn 'Awf. On the morning they were to set out, 'Abal-Rahmān appeared wearing a turban dyed black. The Prophet took it off with his hand and wound it again, leaving four fingers' length hanging from the back.[82] When the time came for 'Abdal-Rahman ibn 'Awf to decide who was to become caliph, 'Uthmān or 'Alī, he came out wearing the same turban the Prophet had wound on his head.[83]

Anas said, "Once the Messenger of Allah, may Allah's blessings and peace be upon him, prayed the morning prayer, the servants of the people of Madina brought him their vessels full of water, he dipped his hand in them, even on cold mornings."[84]

Abū Juhayfa said, "The Messenger of Allah, may Allah's blessings and peace be upon him, came out in mid-morning. Water for ablution was brought to him and he performed his ablution, then the people took what remained and rubbed it on themselves. Those who could not reach any took the water that dripped from their companions' hands."[85]

Abū Juhayfa also said that when the Prophet was in Macca and had finished his ablutions, the people crowded around him, taking his hands and rubbing them on their faces. "I took his hand," he said, "and placed it on my face and it was cooler than snow and better smelling than musk!"[86]

Abū Ayyūb said, "We used to prepare supper and send it to him, when it was brought back to us, I and Umm Ayyūb used to look for the mark of his hand and eat from there, hoping for the *baraka*. One night we sent his supper to him, having put onions or garlic in it, but the Messenger of Allah, may Allah's blessings and peace be upon him, returned it untouched, I saw no trace of his hand in it. I rushed to him in distress, saying, 'O Messenger of Allah, my father and mother be the ransom! You have returned your supper and I saw no trace of your hand, whereas before, whenever you returned it, I and Umm Ayyūb sought the trace of your hand, seeking the *Baraka!*' He said, 'I found the smell of that plant in it and I am a man who

converses, [with Gabriel, as another version adds] as for you, you may eat it!' So we ate it but never used that plant again!"[87]

When the Prophet fell ill, 'Ā'isha, in the knowledge that he used to recite the *Mu'awwidhāt*, blow in his hands, and rub his body, recited them herself, then took his hand and rubbed him with it, for no palm was as blessed as his.[88]

'Ā'isha said that whenever the Prophet entered Fātima's house she rose to meet him and kissed his hand.[89]

Once when Ibn 'Umar was in a raiding party they retreated before the enemy. They said to each other, "What shall we do now that we have run away from the fight and come under [Allah's] wrath?" "Let us go to Madina and spend the night," they said, then, "Let us show ourselves to the Messenger of Allah, may Allah's blessings and peace be upon him, it may be that our repentance will be accepted, or else we shall depart." They came to him before the morning prayer. "Who are the people?" he asked, "We are the deserters!" they replied. "No!" he said, "But you are the fighters, and I am your host and every Muslim's host." [90] Then they approached him and kissed his hand. Then the Messenger of Allah, may Allah's blessings and peace be upon him, recited this verse: "*or withdrawing to a host,*" [8:16][91]

When the delegation of 'Abdal Qays reached Madina, [they had such longing for the Prophet that] they jumped off their camels and rushed to him, kissing his hands and feet.[92]

Ibn 'Umar used to kiss the Prophet's hand.[93]

Ka'b ibn Mālik, one of the three Companions that failed to join the Tabuk expedition, kissed the Prophet's hand when Allah relented towards the three.[94]

Once Salama ibn al-Akwa' said to his companions, "I gave allegiance to the Prophet, may Allah's blessings and peace be upon him, with this hand of mine!" They kissed it and he never objected to this.[95]

The famous Follower, Thābit al-Bunānī, Anas ibn Mālik's student, said, "Whenever I visited Anas, they told him I was there, he came to me, and I took both his hands and kissed them saying, "My father be the ransom of these hands that have touched the Messenger of Allah, may Allah's blessings and peace be upon him!" and I kissed his eyes saying, "My father be the ransom of these eyes which have seen the Messenger of Allah, may Allah's blessings and peace be upon him!"[96]

And whenever Thābit came to visit him, Anas called his servant saying, "Bring me some perfume that I may perfume my hands, for Thābit will not rest content until he has kissed my hand!"[97]

Burayda said, "A Bedouin came to the Prophet, may Allah's blessings and peace be upon him, saying, 'O Messenger of Allah, I have accepted Islam, so show me something that will increase me in certitude!' He asked him, 'What do you want?' He replied, 'Call this tree, let it come to you!' 'Go to her and call her!' He told him. The Bedouin went to the tree saying, 'Answer the Messenger of Allah!' The tree leaned to one side, pulling her roots out, then to the other, pulling her roots out then she went to the Prophet, may Allah's blessings and peace be upon him, saying, 'Peace be upon

you O Messenger of Allah!' The Bedouin exclaimed, 'This is sufficient for me! This is sufficient for me!' The Prophet, may Allah's blessings and peace be upon him, said, 'Go back!' so it returned to its place and struck its roots again. The Bedouin said, 'Permit me, O Messenger of Allah, to kiss your hands and feet!' He did [kiss his hands and feet], then said, 'Permit me to prostrate myself before you!' 'No man should prostrate himself before another man!' he replied." [98]

The wooden pulpit of the Prophet had a knob on which the Prophet rested his hand as he spoke. After the Prophet's death Abū Hurayra used to stand beside the pulpit and place his hand on the pommel, before the caliph came out to deliver the Friday sermon. Thus standing he would recite a few of the *hadiths* he had learnt from the Prophet. [99]

As for the other Companions, they used to wait until those in the mosque became few, then rise to the pommel, rub it, and make *du'ā'*. So did the Followers and those who came after them. [100] Upon learning of this, 'Abdallāh, son of Imām Ahmad ibn Hanbal, asked his father what he thought of this and of touching the Prophet's chamber. The Imām answered that he saw nothing wrong there. And the famous compiler of *hadith*, Imām ibn 'Asākir, who witnessed the fire that burned part of the Prophet's mosque, said, "The remaining parts of the pulpit of the Prophet, may Allah's blessings and peace be upon him, were burnt. Now visitors can no longer touch the pulpit's pommel, on which the Prophet, may Allah's blessings and peace be upon him, placed his noble hand, nor the place where he used to sit, nor the place of his noble feet, for their great *baraka*." [101]

The Prophet informed us that Allah, Exalted and Majestic is He says, "He who shows hostility to a *Walī* of Mine, on him I declare war. My slave draws nearer to Me with nothing that I love more than what I have made obligatory on him. And My slave ceases not to draw nearer to Me with supererogatory devotions until I love him. When I love him I become his eye with which he sees, his ear with which he hears, his hand with which he strikes, and his foot on which he walks. When he asks of Me I give him and when he seeks My protection I protect him." [102]

The Prophet, by virtue of being the most perfect of Allah's slaves, is he in whom the gifts mentioned in this *Hadīth Qudsī* manifest in the most perfect form. Thus, because he saw and heard by Allah's power and ability, he was able to see and hear through the earth, down to the seventh nether earth, and through the heavens up to and beyond the Throne. He saw through people's intentions and heard the whisperings in their breasts. His hand manifested the powers we have spoken about and much more that is known only to Allah. His feet walked the seven heavens and the Throne, and took him into the Divine Presence.

The same attributes, according to this *Hadīth Qudsī*, manifest in the more spiritually gifted among the Prophet's community, for he must have heirs amongst the Muslims, in each of their generations till the end of time. Only he who knows the saints is able to catch a glimpse of the unassailable rank of Prophethood. Only he who accepts that Allah's treasury of gifts is infinite and that He gives according to His generosity will begin to understand. Only he who overcomes his skepticism and thinks well of the virtuous servants of Allah will be allowed to witness some of these gifts.

NOTES

1. Bukhari, Kitab' al-Iman. 70. Muslim 1:49.
2. Muslim 2/721, Abu Dawud 2/121, Nisa'i 1/142.
3. Bukhari 2:969, Muslim 4:1815.
4. Majma' al-Zawa'id 7:33.
5. Bayhaqi and ibn 'Asakir. Majma' al- Zawa'id 7:33.
6. Muslim 7:81.
7. Abu Dawud 1:103, Bayhaqi, Sunan, 1:113.
8. Bukhari 2:967, Muslim 3:1489.
9. Comprehensive speech is the ability to state the most profound truths very clearly in few words. Second to the Qur'an the most comprehensive expression undoubtedly belongs to the Prophet, may blessings and peace be upon him.
10. To be supported by terror is Allah's striking terror into the hearts of his enemies so that they are at a disadvantage before the actual confrontation takes place.
11. Bukhari 3:1087.
12. Bukhari, Bab al- 'Ilm ,13, Muslim, Zakat: 100.
13. Bayhaqi in Dala'il 3/252 , al-Hakim, Mustadrak, 3:334.
14. Abu Nu'aym, Dala'il 1:172, Bayhaqi, and ibn Sa'd.
15. Bukhari in Tarikh, Tabarani, and Bayhaqi.

16. Bukhari 4:1483
17. Ibn 'Abdal-Barr, Al-Isti'ab fi Ma'rifat' il Ashab, 3:1415.
18. Suyuti, al-Khasa'is al-Kubra, 2:291.
19. The Prophet is here doing tawassul with his own blessed self.
20. Suyuti, al-Khasa'is al-Kubra, 2:290.
21. Majma' al- Zawa'id, 9:405.
22. Majma' al- Zawa'id, 9:405. Baghawi, Bayhaqi.
23. Majma' al- Zawa'id 9:409 ibn Sa'd, Bayhaqi.
24. The kunya is the respectful Arab way of calling their elders Abu Fulan, Father of so and so, in the Prophet's case: Abu'l-Qasim.
25. Bukhari in Tarikh, Bayhaqi, and Majma'al-Zawa'id 8:48.
26. Majma' al-Zawa'id 8:48.
27. Majma'al- Zawa'id 8:54, ibn 'Asakir, and Abu Ya'la .
28. Al-Zubayr ibn Bakkar.
29. Ahmad 5:77, 5:340, Bayhaqi in Dala'il 6:210.
30. Abu Nu'aym, Bazzar.
31. Bukhari 1/87.
32. Majma' al-Zawa'id 9:405.

33. Majma' al-Zawa'id 9:405.
34. Ahmad 5/67, ibn Sa'd.
35. Al-Baghawi.
36. Majma' al-Zawa'id 9:402.
37. Majma' al-Zawa'id 9:401
38. Al-Hakim 3:677, Majma 'al-Zawa'id 9:412.
39. Majma' al-Zawa'id 9:41.
40. Ahmad 5:28 Bayhaqi.
41. Mada'ini.
42. Tabarani, al-mu'jam al-Saghir, 1/77.
43. Ibn Sa'd, Abu Nu'aym, Bukhari in Tarikh, Baghawi.
44. Tirmidhi 3627.
45. Ibn Hisham 1:482.
46. Ibn Maja 2/774 , Ibn Abi Shayba 6/13.
47. Bukhari, manaqib, 38, 1/56.
48. Muslim 1:341.
49. This is the Companion's polite manner of saying he used to have relations with her.

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50. Ibn Hisham 2/417.
 51. Bayhaqi, Suyuti, al-Khasa'is al-Kubra, 2/95.
 52. Suyuti, al-Khasa'is al-Kubra 2:93, Bayhaqi and ibn 'Asakir.
 53. Bukhari 3/1117 Muslim 3/1611
 54. Majma'al-Zawa'id 8:305
 55. Majma' al-Zasa'id 8:306
 56. Majma' al-Zawa'id 8:308-309
 57. Majma' al-Zawa'id 8:307.
 58. Bayhaqi, Abu Nu'aym, Suyuti 2:216.
 59. Muslim 4: 1783.
 60. Muslim 4: 1783.
 61. Muslim 4: 1783.
 62. Ibn Mas'ud, being one of the earliest Muslims and one of the most knowledgeable, realized what an opportunity it was to drink this most blessed water, to purify himself inwardly with it.
 63. Majma'al-Zawa'id 8:300.
 64. Majma'al-Zawa'id 8:300.
 65. Majma' al-Zawa'id 8:301.
 66. Al-Hakim, Tabarani, Bayhaqi, Abu Nu'aym, Baghawi, ibn Shahin, Suyuti 1:466.

67. Ibn Sa'd , Abu Nu'aym, Suyuti 1:469
68. Tabarani in Kabir 3:1, Abu Nu'aym in Dala'il 1:152.
69. Ahmad 5:354.
70. Majma' al-Zawa'id 8:298-299.
71. Ibn Sa'd, 1/188, Bayhaqi.
72. Bayhaqi, Dala'il, 2/370.
73. Abdal Razzaq, al-Zubayr ibn Bakkar, ibn Abdal Barr 3/879.
74. Ibn Hibban 14/430.
75. Tabarani in Kabir 3/203 Ibn Hisham .
76. Muslim 3/1402.
77. Ibn Sa'd, ibn Jarir, ibn Abi Hatim, Bayhaqi, Abu Nu'aym, ibn Ishaq. Suyuti 1:571.
78. Bayhaqi in Dala'il 4/71. Waqidi 2/832.
79. Tirmidhi 5/72 Nisa'i 7:111.
80. Ibn Hisham 1/421.
81. Al-Isaba 5/519.
82. Bayhaqi, Sunan 6/363. Ibn Sa'd, Tabaqat 3:124.

83. Tabari, Tarikh.
84. Muslim 4/1812, Ahmad 3/137.
85. Bukhari 376.
86. Bukhari 3553.
87. Ibn Hisham 1:499, Ibn Hibban 5:448.
88. Ahmad 6:104.
89. Al-Hakim, 3:160.
90. The host is the main body of the army towards which one can retreat to regroup and return to the fight.
91. Abu Dawud 3:107 Tirmidhi, ibn Maja, Ahmad.
92. Majma'al- Zawa'id 9:389
93. Abu Dawud 5:393 Majma' al-Zawa'id 8:42
94. Ibn 'Asakir , Tabarani, Majma'al-Zawa'id, 8/42.
95. Majma'al-Zawa'id 8:42
96. Majma'al-Zawa'id 9:325
97. Majma'al-Zawa'id 9:325
98. Suyuti, al-Khasa'is al-Kubra, 2:200, Bazzar, and Abu Nu'aym.
99. Al-Hakim, 1:190.
100. Ibn Abi Shayba 3:450.
101. Samhudi, Khulasat'al-Wafa 210-211.
102. Bukhari, Riqaq, 38.

14. Where the parents of the Light and Crown of Creation (Prophet Muhammad) Believers? Provide proofs for your answer.

The Parents of the Holy Prophet

Q. What do you say regarding the religion of the parents of the Holy Prophet Muhammad (peace and blessings be upon him)?

A. "But honor belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not"(al Munafiqoon 63:8)

It is our belief that the Prophet's parents (Hadrat Abdullah and Hadrat Amina) were both true Believers, and they were granted the greatest of honors, in that they were the parents of the Master of Both Worlds (sallallahu alaihi wa sallam).

The proof of their *Iman* this is found in the following verse of the Holy Quran:

"Wa tawakkal `ala al-`azizi-r-rahim al-ladhi yaraka hina taqum wa taqallubaka fi-s-sajidin"

"And rely on the Almighty, the Merciful, Who sees you when you rise up, and your descending (lit. "taking turns") among those who fall prostrate in worship." (al-Shu'araa 26:217-219)

The author of Tafsir Uthmani comments:

"Some of the earlier writers have said that in this verse '*sajidin*' represents the fathers [ancestors] of the Holy Prophet (sallallahu alaihi wa sallam), that is, the translation [i.e. transmission] of the Light of the Last Messenger (sallallahu alaihi wa sallam) from one prophet to the other prophet culminating in the external appearance of the Prophet (sallallahu alaihi wa sallam) in this world of matter. *The scholars said by this verse the Iman of both of the Prophet's parents is confirmed.*"¹

May Allah bless Muhammad, and the family of Muhammad!

1. Allama Shabbir Ahmad Uthmani, Tafsir Uthmani, trans. Muhammad Ashfaq Ahmad (Bombay: Taj Publishers, 1992) vol. 2, p. 1657.

15. Who was Abu Talib, prove he was a true Believer as per Allamah Shibli Nu'mani.

Regarding the Beliefs of Hadrat Abu Talib

Q. What is the true position regarding the religion of Abu Talib, the uncle of the Messenger of Allah and the father of Ali?

A. The author of the well renowned book *Sirat-An-Nabi*, Allamah Shibli Nu'mani believed that Hadrat Abu Talib was a Believer and he recited the *Kalima* at the time of his death in presence of the Holy Prophet (peace and blessings be upon him) into the ears of Al Abbas.

He also disregarded the narrations of Muslim and Bukhari as being *unreliable* because their narrator was not only a Kafir himself at the time when he allegedly witnessed this event, but states that *he was actually not even present* in the room with the Holy Prophet (peace and blessings be upon him), Abu Talib and the Prophet's uncles and therefore, this tradition is *"not worth taking as reliable"*.

Here is the excerpt from *Allamah* Shibli Nu'mani's book Sirat-An-Nabi, from Vol 1. "Death of Khadija and Abu Talib" P. 223-224:

“The Prophet asked Abu Talib to recite the credo of Islam La illa ha illallah Muhammadur Rasulallah, so that he might bear witness to his faith in the presence of Allah (SWT). Abu Jahil and Ibn Umayya expostulated with Abu Talib and asked if he was going to turn away from the religion of Abd al-Muttalib. In the end, Abu Talib said he was dying with his belief in the religion of Abd al Muttalib. Then he turned to the Prophet (S) and said that he would have recited that creed, but he feared lest the Quraish should accuse him of the fear of death. The Prophet (S) said that he would be praying to Allah for him till He forbade. *This is the version of Al Bukhari and Muslim. Ibn Ishaq says that while dying Abu Talib's lips were in motion. Abbas, (the Prophet's uncle)...put his ears to his lips and said to the Prophet (S) that he was reciting the KALIMA the Prophet (S) had wanted of him.* It is on account of these conflicting reports that there is such a difference of opinion regarding the Islam of Abu Talib. But as the version of Al Bukhari is generally considered to be more trustworthy, the traditionalists hold him to have died an unbeliever.

But from a traditionalist point of view, this report of Al Bukhari is not worth taking as reliable because the last narrator is Musaiyyab who embraced Islam after the fall of Mecca and was not himself present at the time of Abu Talib's death. It is on this account that Al Aini, in his commentary has remarked that this tradition is mursal.” (Nu'mani, Sirat-An-Nabi, Vol.1 p.224)

Source:

Sirat-An-Nabi (The Life of the Prophet), by Allamah Shibli Nu'mani, rendered into English by M. Tayyib Budayuni. Rightway Publications, New Delhi, India. From Vol 1. "Death of Khadija and Abu Talib" P. 223-224

16. Is Al Khidr (al Khizr) (AS) still alive? Provide proofs.

Al-Khidr

IN THE NAME OF ALLAH,
THE MERCIFUL, THE COMPASSIONATE

And from Him do we seek help
The First Letter
By Said Nursi

In His Name, be He glorified!
And there is nothing but it glorifies Him with praise.
[This consists of the brief answers to four questions]

FIRST QUESTION

Is Hazrat Khidr alive? If he is alive, why do some important religious scholars not accept this?

The Answer : He is alive, but there are five degrees of life. He is at the second degree. It is because of this that some religious scholars have been doubtful about it.

The First Level of Life is that of our life, which is very restricted.

The Second Level of Life is that of the lives of Khidr and Ilyas (May Allah grant them peace), which is free to an extent. That is to say, they can be present in numerous places at the same time. They are not permanently restricted by the requirements of humanity like us. They can eat and drink like us when they want to, but are not compelled to like us. The saints are those who uncover and witness the realities of creation, and the reports of their adventures with Khidr are unanimous and elucidate and prove this level of life. There is even one degree of sainthood which is called 'the degree of Khidr.' A saint who reaches this degree receives instruction from Khidr and meets with him. But sometimes the one at that degree is mistakenly thought to be Khidr himself.

The Third Level of Life is that of Idris and Jesus (May Allah grant them peace) which, being removed from the requirements of humanity, enters an angelic life and acquires a luminous fineness. Quite simply, Idris and Jesus are present in the heavens with their earthly bodies, which have the subtlety of bodies from the World of Similitudes and the luminosity of star-like bodies. The Hadith the meaning of which is, "At the end of time, Jesus (Upon whom be peace) will come and will act in accordance with the Shari'a of Muhammed (PBUH)," indicates that at the end of time the religion of Christianity will be purified and divest itself of superstition in the face of the current of unbelief and atheism born of Naturalist philosophy, and will be transformed into Islam. At this point, just as the collective personality of Christianity will kill the fearsome collective personality of irreligion with the sword of heavenly Revelation, so too, representing the collective personality of Christianity, Jesus (Upon whom be peace) will kill the Dajjal, who represents the collective personality of irreligion, that is, he will kill atheistic thought.

The Fourth Level of Life is that of the martyrs. According to the Qur'an, the martyrs have a level of life higher than that of the other dead in their graves. Since the martyrs sacrificed their worldly lives in the way of truth, in His perfect munificence, Almighty Allah bestows on them in the Intermediate Realm a life resembling earthly life, but without the sorrow and hardship. They do not know themselves to be dead, thinking only that they have gone to a better world. They enjoy themselves in perfect happiness and do not suffer the pains of separation that accompany death. For sure the spirits of the dead are immortal, but they know themselves to be dead. The happiness and pleasure they experience in the Intermediate World are not equal to that of the martyrs. Like if two men in their dreams enter a beautiful palace resembling Paradise; one knows that he is dreaming and the pleasure and enjoyment he receives are deficient. He thinks: "If I wake up, all this enjoyment will disappear." While the other man does not know he is dreaming, and he experiences true happiness and pleasure.

The way the martyrs and other dead benefit from life in the Intermediate Realm is thus different. It has been established by innumerable incidents and narrations and it is certain that the martyrs manifest life in that way and think that they are alive. Indeed, this level of life has been illuminated and proved on repeated occasions by many occurrences like Hamza (May Allah be pleased with him) - the lord of the martyrs - protecting those that have recourse to him and performing and making performed matters in this world. I myself, even, had a nephew and student called Ubeyd. He was killed at my side and in my place and became a martyr. Then, when I was being held as a prisoner-of-war at a place three months' distance away, I entered his grave in a true dream, which was in the form of a dwelling-place under the earth, although I did not know where he was buried. I saw him living the level of life of martyrs. He evidently thought that I was dead, and said that he had wept much for me. He thought that he was alive, but having retreated from the Russian invasion, had made himself a good home under the ground. Thus, through a number of conditions and indications, this unimportant dream afforded the conviction as certain as witnessing it concerning the above-mentioned truth.

The Fifth Level of Life is that of the life of the spirits of the dead in their graves. Yes, death is a change of residence, the liberation of the spirit, a discharge from duties; it is not annihilation, non-

existence, and a going to nothingness. Many evidences like innumerable occurrences of the spirits of the saints assuming forms and appearing to those who uncover the realities, and the other dead having relations with us while awake or sleeping and their telling us of things that are conformable with reality, - evidences like these illuminate and prove this level of life. In fact, the Twenty-Ninth Word about the immortality of man's spirit demonstrates this level of life with incontrovertible proofs.

SECOND QUESTION

Verses like the following in the All-Wise Qur'an, the Criterion of Truth and Falsehood,

Who creates death and life that He may try you, which of you is the best in conduct,

make it understood that "like life, death too is created, and it too is bounty." Whereas apparently death is dissolution, non-existence, decay, the extinction of life, the annihilator of pleasures; how can it be created and a bounty?

The Answer : As was stated at the end of the answer to the First Question, death is a discharge from the duties of life; it is a rest, a change of residence, a change of existence; it is an invitation to an eternal life, a beginning, the introduction to an immortal life. Just as life comes into the world is through a creation and a determining, so too departure from the world is through a creation and determining, through a wise and purposeful direction. For the death of plant life, the simplest level of life, shows that it is a more orderly work of art than life. For although the death of fruits, seeds, and grains appear to occur through decaying, rotting, and dissolution, their death is in fact a kneading which comprises an exceedingly well-ordered chemical reaction and well-balanced combining of elements and wise formation of particles; this unseen, well-ordered and wise death appears through the life of the new shoots. That is to say, the death of the seed is the start of life of the shoot; indeed, since it is like life itself, this death is created and well-ordered as much as is life.

Moreover, since the death of the fruits of living beings and animals in the human stomach is the beginning of their rising to the level of human life, it may be said "such a death is more orderly and created than their own life."

Thus, if the death of plant life, the lowest level of life, is thus created, wise, and ordered, so also must be the death that befalls human life, the most elevated level of life. And like a seed sown in the ground becomes a tree in the world of the air, so too a man who is laid in the earth will surely produce the shoots of an everlasting life in the Intermediate Realm.

As for the aspects of death that are bounties, we shall point out four of them.

The First: It is a great bounty because it is a being freed from the duties and obligations of life, which have become burdensome, and because it is a door through which to join and be united with the ninety-nine out of a hundred of one's friends who are already in the Intermediate Realm.

The Second: It is a release from the narrow, irksome, turbulent, and agitated prison of this world, and, manifesting an expansive, joyful, troublefree immortal life, it is to enter the sphere of mercy of the Eternally Beloved One.

The Third: There are numerous factors like old age which make the conditions of life arduous and show death to be a bounty far superior to life. For example, if together with your very elderly parents who cause you much distress were now in front of you your grandfather's grandfathers in all their pitiful state, you would understand what a calamity is life, and what a bounty, death. Also

for example, it is understood how difficult are the lives in the conditions of winter of the beautiful flying insects, the lovers of the beautiful flowers, ... and what mercy are their deaths.

The Fourth: Just as sleep is a comfort, a mercy, a rest, particularly for those afflicted by disaster and the wounded and the sick, so too is death, the elder brother of sleep, a pure bounty and mercy for those struck by disaster and suffering tribulations which drive them to suicide. However, as is proved decisively in many of the Words, for the people of misguidance, like life, death too is pure torment, pure affliction, but it is outside the discussion here.

THIRD QUESTION

Where is Hell?

The Answer:

*Say: the knowledge is with Allah alone * None knows the Unseen save Allah.*

According to some narrations, Hell is beneath the earth. As we have explained in other places, in its annual orbit, the globe of the earth traces a circle around an area that in the future will be the place of the Great Gathering and Last Judgement. It means Hell is beneath the area of its orbit. It is invisible and unperceptible because it consists of veiled and lightless fire. In the vast distance travelled by the earth are many creatures that are invisible because they are without light. Like the moon loses its existence when its light withdraws, we are also unable to see numerous lightless globes and creatures which are in front of our eyes.

There are two Hells, the Lesser and the Greater. In the future, the Lesser will be transformed into the Greater and is like its seed; in the future it will become one of its habitations. The Lesser Hell is under the earth, that is, at the earth's centre. It is the inside and centre of the globe. It is known in geology that in digging downwards, the heat for the most part increases one degree every thirty-three metres. That means that since half the diameter of the earth is around six thousand kilometres, the fire at the centre is at a temperature of around two hundred thousand degrees, that is, two hundred times hotter than fire at the circumference; this is in agreement with what is related by Hadiths. This Lesser Hell performs many of the functions of the Greater Hell in this world and Intermediate Realm, and this is indicated in Hadiths. Just as in the World of the Hereafter, the earth will pour its inhabitants into the arena of the resurrection within its annual orbit, so too at the Divine command will it hand over the Lesser Hell within it to the Greater Hell.

Some of the Mu'tazilite imams said that "Hell will be created later" but this is mistaken and foolish, and arises from Hell not having completely opened up at the present time and developed into a form entirely appropriate to its inhabitants. In order to see with our worldly eyes the dwelling places of the World of the Hereafter within the veil of the Unseen and to demonstrate them, either the universe has to be shrunk to the size of two provinces, or our eyes have to be enlarged to the size of stars, so that we can see and specify their places. *The knowledge is with Allah*, the dwelling-places of the Hereafter are not visible to our worldly eyes, but as indicated by certain narrations, the Hell of the Hereafter is connected with our world. In a Hadith it is said of the intense heat of summer, "It gives an inkling of Hell." That is to say, that Greater Hell is not visible to the tiny and dim eyes of the minds of this world. However, we may look with the light of the Divine Name of All-Wise, as follows:

The Greater Hell beneath the earth's annual orbit has as though made the Lesser Hell at the earth's centre its deputy and made it perform some of its functions. The possessions of the All-Powerful One of Glory are truly extensive; wherever Divine wisdom pointed out, He situated the Greater Hell there. Yes, an All-Powerful One of Glory, an All-Wise One of Perfection Who is owner of the command of '*Be!*' and it is has tied the moon to the earth before and eyes in perfect

wisdom and order, and with vast power and perfect order tied the earth to the sun, and has made the sun travel together with its planets with a speed close to that of the annual rotation of the earth, and with the majesty of His Dominicality, according to one possibility, made it travel towards the sun of suns, and like a feet decked out with electric lights has made the stars luminous witnesses to the sovereignty of His Dominicality. It is not far from the perfect wisdom, tremendous power, and sovereignty of Dominicality of one thus All-Glorious to make the Greater Hell like the boiler of an electric light factory and with it set fire to the stars of the heavens which look to the Hereafter, and give them heat and power. That is, give light to the stars from Paradise, the world of light, and send them fire and heat from Hell, and at the same time, make part of that Hell a habitation and place of imprisonment for those who are to be tormented. Furthermore, He is an All-Wise Creator Who conceals a tree as large as a mountain in a seed the size of a finger-nail. It is surely not far then from the power and wisdom of such an All-Glorious One to conceal the Greater Hell in the seed of the Lesser Hell in the heart of the globe of the earth.

In Short : Paradise and Hell are the two fruits of a branch of the tree of creation which stretches out towards eternity. The fruits' place is at the branch's tip. And they are the two results of the chain of the universe; and the places of the results are the two sides of the chain. The base and heavy are on its lower side, the luminous and elevated on its upper side. They are also the two stores of this flood of events and the immaterial produce of the earth. And the place of a store is according to the variety of the produce, the bad beneath, the good above. They are also the two pools of the flood of beings which flows in waves towards eternity. As for the pool's place, it is where the flood stops and gathers. That is, the obscene and filthy below, the good and the pure above. They are also the two places of manifestation, the one of beneficence and mercy, the other of wrath and tremendousness. Places of manifestation may be anywhere; the All-Merciful One of Beauty, the All-Compelling One of Glory, establishes His places of manifestation where He wishes.

As for the existence of Paradise and Hell, they have been proved most decisively in the Tenth, Twenty-Eighth, and Twenty-Ninth Words. Here, we only say this: the existence of the fruit is as definite and certain as that of the branch; the result as the chain; the store as the produce; the pool as the river; and the places of manifestation as definite and certain as the existence of mercy and wrath.

FOURTH QUESTION

Like metaphorical love for objects of love can be transformed into true love, can the metaphorical love that most people have for this world also be transformed into true love ?

The Answer : Yes, if a lover with metaphorical love for the transitory face of the world sees the ugliness of the decline and transience on that face and turns away from it. If he searches for an immortal beloved and is successful in seeing the world's other two most beautiful faces that of mirror to the Divine Names and the tillage of the Hereafter, his illicit metaphorical love then starts to be transformed into true love. But on the one condition that he does not confuse his own fleeting and unstable world which is bound to his life with the outside world. If like the people of misguidance and heedlessness he forgets himself, plunges into the outside world, and supposing the general world to be his private world becomes the lover of it, he will fall into the swamp of Nature and drown. Unless, extraordinarily, a hand of favour saves him. Consider the following comparison which will illuminate this truth.

For example, if on the four walls of this finely decorated room are four full-length mirrors belonging to the four of us, then there would be five rooms. One would be actual and general, and four, similitudes and personal. Each of us would be able to change the shape, form, and colour of his personal room by means of his mirror. Should we paint it red, it would appear red, should we paint it green, it would appear green. Likewise, we could give it numerous states by adjusting the mirror; we could make it ugly, or beautiful, give it different forms. But we could not

easily adjust and change the outer and general room. While in reality the general and personal rooms are the same, in practice they are different. You can destroy your own room with one finger, but you could not make one stone of the other stir.

Thus, this world is a decorated house. The life of each of us is a full-length mirror. We each of us have a world from this world, but its support, centre, and door is our life. Indeed, that personal world of ours is a page. Our life is a pen; many things that are written with it pass to the page of our actions. If we have loved our world, later we have seen that since it is constructed on our life, we have perceived and understood that it is fleeting, transitory, and unstable like our life. Our love for it turns towards the beautiful impresses of the Divine Names to which our personal world is the mirror and which it represents. Moreover, if we are aware that that personal world of ours is a temporary seed-bed of the Hereafter and Paradise, and if we direct our feelings for it like intense desire, love, and greed, towards the benefits of the Hereafter, which are its results, fruits, and shoots, then that metaphorical love is transformed into true love. Otherwise, manifesting the meaning of the verse,

Those who forget Allah; and he made them, forget their own souls. Such are the rebellious transgressors,

a person will forget himself, not think of life's fleeting nature, suppose his personal, unstable world to be constant like the general world, and imagine himself to be undying; he will fix himself on the world and embrace it with intense emotions; he will drown in it and depart. Such love will be boundless torment and tribulation for him. For an orphan-like compassion, a despairing softness of heart will be born of that love. He will pity all living beings. Indeed, he will feel sympathy for all beautiful creatures which suffer decline, and the pain of separation, but he will be able to do nothing, he will suffer in absolute despair.

However, the first man, who is saved from heedlessness, finds an elevated antidote for the pain of that intense compassion. For in the death and decline of all the living beings he pities, he sees the mirrors of their spirits in which are depicted the perpetual manifestations of the enduring Names of an Ever-Enduring One to be immortal; his compassion is transformed into joy. He also sees behind all beautiful creatures which are subject to death and transience, an impress a making beautiful, an art, adornment, bestowal, and illuminating which are permanent and which make perceived a transcendent beauty, a sacred loveliness. He sees the death and transience to be renewal for the purpose of increasing the beauty, refreshing the pleasure, and exhibiting the art, and this augments his pleasure, his ardour, his wonder.

The Enduring One, He is the Enduring One!

Said Nursi

17. Read thoroughly the article “The Illustrious Sons of Fatima”. Describe who Imam Jafar As Sadiq (radi allahu anhu) is by his lineage and relation to the Messenger of Allah (S). How old was Imam Zainul Abideen Bin Imam Husayn (peace be upon him) on the eve of Karbala?

The Illustrious Sons of Fatima bint Muhammad (pbuh)

Excerpted from Qadi Muhammad Sulaiman Mansoor Puri’s Rahmatul-Lil Aa-Lameen

Imam Hasan (radi Allahu anhu)

He was born in mid Ramadan in the year 3 after the Hijrah. His caretaker nurse was Sauda Bint Mursa Al Kandia. On the 7th day of his birth, the Holy Prophet (peace and blessings be upon him) sacrificed two sheep for Aqeeqa and gave Sadaqah of silver equal to the weight of his hairs.

It is reported from Hadhrat Imam Ali (peace be upon him) that the features of Hadhrat Imam Hasan (peace be upon him) resembled the Holy Prophet (peace and blessings be upon him) in respect to the upper portion of his body while the lower portion of Imam Husayn (peace be upon him)’s blessed body resembled the Holy Prophet’s lower body (peace and blessings be upon him).

In a Sahih Hadith, the Holy Prophet is reported to have said,

“This child of mine is the leader (sayyidun) and he will survive by the will of Allah until through him, two (quarrelling factions) of Muslims are reunited”.

After the martyrdom of Hadhrat Ali (peace be upon him), forty thousand people who had pledged to him, renewed their pledge to Hadhrat Imam Hasan (radi allahu anhu). He ruled over Iraq, Arabia and Khurasan as the Caliph for four months and advanced towards the rebel armies of Muawiyya, who also marched against the Caliph. When both sides stretched out in the battlefield against each other, the venerable Imam Hasan understood that if a battle ensued, there would be a tremendous loss of blood to the extent that one of the two parties would be completely annihilated. The venerable Imam then, in order to avoid a blood bath, sent word to Muawiyya stating that he, the venerable Imam, would abdicate his rightful claim to the Caliphate to him under the condition that after his (Muawiyya’s) death, the Imam would once again claim the Caliphate to himself without any opposition from the followers of Muawiyya. In Jawadiul Awwal, 41 Hijri, after brief negotiations, Hadhrat Imam Hasan formally entrusted the Caliphate to Muawiyya in the Grand Masjid of Kufa.

On this occasion, a person senior in age and respectable in Kufa by the name of Abu Amir Sufian Bin Laila came to the Imam in a state of grief and shock and addressed him with,

‘As Salamualaika ya muzillal momineena’
Peace be upon you O degrader of the believers

Hadhrat Imam Hasan explained to him that his abdication to Muawiyya was not to degrade the believers, rather to save the loss of lives amongst the Muslims.

While on his way back to Medina, Hadhrat Imam Hasan fell ill and disclosed that he had been poisoned many times by his enemies and this time, the poison proved fatal in its effects.

When he was asked who was behind the poisoning, he declined to reveal the name, stating that if the suspect was the real culprit, Allah would see him while if the suspect was actually innocent, he did not want to cause suffering to an innocent man due to suspicion.

While he was on his death bed, he asked his brother, Imam Husayn (peace be upon him) to approach Lady Aisha and ask for her consent to be buried in her house near his grandfather, the Messenger of Allah (peace and blessings be upon him). However, Hadhrat Hasan himself expressed doubts that his last wish would be able to be fulfilled due to the immense opposition he faced under the government and his doubt proved accurate. While Lady Aisha approved to his burial in her house, and declared,

“Naima wa Karamata”
‘I regard it venerable’

The ruler of Medina, by the name of Murdan opposed it and hence the venerable Imam, Hadhrat Hasan (peace be upon him) was buried near his mother in the august cemetery of Baqi Al Gharqad.

Hadhrat Imam Hasan died at the age of 46 in the month of Rabiul Awwal, 59 Hijri.

In the reports of Abu Bakr (radi allahu anhu) *Riwayat Abi Bakrah* it is mentioned about Hadhrat Imam Hasan,

‘Wa innahu raihanati minad duniya’ (Al Isteab)
He is my flower in the world.

There is yet another Hadith about Hasnain (alaihimusalam), *“O Allah, I love these two (Al Hasan and Al Husayn), love those who love them” (Al Isteab)*

Descendents of Hasan (radi Allahu anhu)

He had twelve sons and five daughters. His sons were, Zaid, Hasan, Husayn, Talha, Ismail, Abdullah, Hamza, Ya’qoob, Abdur Rahman, Abdullah Abu Bakr, Qasim and Umar.

His daughters were, Fatima, Umme Salma, Umme Abdullah, Ummul Husayn Ramla, Ummul Hasan. His line of descendents continued by four out of twelve sons ie. Zaid,

Hasan II, Husayn and Umar. However, historians report that currently, only the progeny of Zaid and Hasan II has survived.

His chivalrous sons Umar, Qasim and Abdullah were among the martyrs of Karbala.

Zaid Bin Hasan (radi Allahu anhu)

His mother was Fatima Bint Abu Masood Aqba. His son Abu Muhammad Hasan was made Governor of Medina during the regime of Mansur.

Hadhrat Syed Muhammad Gesudaraz, caliph of Hadhrat Khwaja Nasiruddin Chiragh Delhlawi was from the descendents of Zaid Bin Hasan (peace be upon him). He is buried Gulbargah and is known as Khwaja Banday Nawaz. He died in the year 120 Hijri.

Hasan II Bin Hasan (radi Allahu anhu)

His mother was Khula Bint Manzoor Bin Rian. He was severely wounded in Karbala and was sighted after the war was over. Asma Bint Kharja Fazari sought permission from Ibn Saad to administer treatment to him and as a result he recovered. He married the daughter of Imam Husayn and had three sons from her, Ibrahim Al Ghamar, Hasan III and Abdullah Makhas.

They are the first three who are Fatimi from both sides and are distinguished amongst the rest.

Abdullah Makhas

Abdullah Makhas was renowned as the Shaykh of Banu Hashim and had five sons. Muhammad Zin Nafs Al Zakiya, Ibrahim, Musi Aljoon, Yahya, Suleman. Muhammad Zin Nafs Al Zakiya had declared himself the rightful Caliph and Imam Malik had issued a decree in his favor.

Ibrahim Bin Abdullah Makhas had also proclaimed himself as the rightful Caliph and Imam Abu Hanifa had donated 4000 Dirham to him for the purpose of establishing his Caliphate. His sons, Hasan and Abdullah were very famous and their progeny still remains. His son Musi Aljoon had many children. Shaykh al Jaleel, Sultan ul Awliya, Shaykh Abdul Qadir Al Jelani (rah) is a descendent of Musi Aljoon.

Ibrahim al Ghamar Bin Hasan II

Ibrahim al Ghamar Bin Hasan II received the title “Ghamar” on account of his philanthropy and extreme generosity. He died at the age of 69 years in the year 145 Hijri. His progeny is continued through Ismail Debagh. Ismail Debagh was also known as Abu Ibrahim and had the title of *Shariful Khas (lord of the Nobles)*.

The progeny of his son Hasan continued through his sons Al Nateeh and Ibrahim Tabataba. Tabataba had many children and the line of Sadat Banu Ma-ayya traces to him. Many of the descendents of Banu Ma-ayya settled in Delhi.

Hasan III Bin Hasan II

He was known as Abu Ali and died in 145 Hijri and his progeny is still found in different parts of the world.

Dawood Bin Hasan II

Dawood Bin Hasan II was born of a Roman mother. He and Imam Jafar Al Sadiq both drank the milk of the same wet nurse. His progeny continued through his son Suleman Bin Dawood. The mother of Suleman was Umme Kulsoom Bint Imam Zainul Abideen.

Suleman's progeny continued through the descendents of his sons Musa, Dawood, Ishaque and Hasan.

Jafar Bin Hasan II

Jafar Bin Hasan II was also known as Abdul Hasan and died in 70 Hijri. His son was Hasan and his progeny is found in Kuzwain, Ruanda and Muraja.

Imam Husayn (radi Allahu anhu)

Hadhrat Imam Husayn is the younger brother of Hadhrat Imam Hasan the son of Imam Ali and Lady Fatima. He was born in Medina on the 5th of Shaban in the 4th year Hijri. There is a report attributed to Imam Jafar As Sadiq (rah) in which the age difference between Imam Hasan and Imam Husayn is stated as being one year.

Massab al Zubairi has reported to the effect that Imam Husayn (radi allahu anhu) had performed 25 Hajj pilgrimages on foot in total. Hadhrat Imam Hasan and Hadhrat Imam Husayn performed 20 pilgrimages together and the remaining five were performed by Imam Husayn after the poisoning of Imam Hasan (radi allahu anhu).

It is reported by Abu Huraria (radi allahu anhu) that when Imam Husayn was still a baby, he appeared before the Holy Prophet (peace and blessings be upon him) and the Messenger of Allah held him by his wrists and asked him (Hadhrat Imam Husayn) to climb up. The blessed child began climbing from the holy foot of the Messenger of Allah (peace and blessings be upon him) up to his blessed chest and faced the Messenger of Allah (peace and blessings be upon him). The Messenger of Allah looked at the child and kissed him and prayed thus, "*O Allah, I love him and so I ask You to love him as well*".

There was a very strong bond of love between Imam Husayn and his wife Lady Rabab. Hadhrat Imam Husayn (peace be upon him) composed the following verses about his beloved wife Lady Rabab Bint Amri and his blessed daughter, Lady Sakina.

It is truth that I love the place where Rabab and Sakina do stay;

*I love both of them;
I spend much over them...;
Although they are not present here;
I will not lose affection for them so long as I am alive.
The night seems never ending;
When Sakina and Rabab are away from me.*

After the martyrdom of Imam Husayn (peace be upon him) Lady Rabab composed the following verses in grief while mourning her beloved husband, the grandson of the Messenger of Allah.

*The effulgence that spread light is murdered at Karbala
And yet none has buried him;
(O) Grandson of the Prophet;
May Allah reward you best;
You are saved from the trouble on the eve of the balancing of deeds;
You were like a hill top;
Underneath which I sought refuge*

Imam Husayn (peace be upon him) was martyred in Karbala on the 10th of Muharram in the 60th year of the Hijri before the Juma prayer. *Inna lillahi wa inna ilaihe rajioon* (To Allah we belong and to Him is our return).

Imam Zainul Abideen Bin Imam Husayn (radi Allahu anhu)

His name is Ali. [He was the son of Imam Husayn (peace be upon him)]. Due to excessive worshipping, he was called Zainul Abideen, Sajjad and Zussaqqat. On the eve of Karbala, he was only 23 years old. He was born in 38 Hijri and died in 96 Hijri. His mother is Bint Yazdjard, who had come as a captive during the regime of Umar Farooq (radi allahu anhu).

Imam Zainul Abideen's progeny continued from his six sons; *Imam Muhammad Al Baqir* (rah), Abdullah Albahar, Zaidush Shaheed, Umrul Ashrat Husayn Al Asghar and Ali Al Asghar. He also had two daughters, Umme Kulsoom and Khadija.

Umme Kulsoom was married to Dawood Bin Hasan II and her sons name was Sulaiman, whose progeny is through the descendents of Dawood, Ishaq and Hasan.

Khadija was married to Muhammad Bin Umar Bin Ali Al Murtaza and her sons are Abdullah, Ubaidullah and Umar. They had many children.

Abdullah Al Bahar Bin Imam Zainul Abideen (radi allahu anhu)

He was the brother of Hadhrat Imam Muhammad Al Baqir. His progeny continued from Muhammad Al Arqat. His only son was Ismail who had two sons, Husayn and Muhammad and their progeny is found in Yarjan.

Zaid ush Shaeed Bin Imam Zainul Abideen (radi allahu anhu)

His mother was Umme Wald. During the regime of Hisham, he declared himself the rightful Caliph and a large number of people pledged themselves to him in Medina, Basra, Wasat, Mosul, Khurasan, Reyarjan and Kufa. In Kufa alone, he had 15,000 supporters. However, when the army of Yusuf Saqfi came along with his army, his followers betrayed him and fled the battlefield. As a result, he was fatally wounded by an arrow during that battle and was martyred due to it. He had four sons, one of them; Yahya was martyred at the age of 18. His progeny continued through the remaining three.

Umrul Ashraf Bin Imam Zainul Abideen (radi allahu anhu)

He was the brother of Imam Zaidush Shaheed and his progeny continued through Ali Al Asghar. He had three sons, Qasim, Umar Al Ashraji and Abul Hasan. He also was blessed with many children.

Husayn Al Asghar Bin Imam Zainul Abideen (radi allahu anhu)

His mother was Sabida. Husayn Al Asghar died in the year 157 Hijri and was buried in Baqi. His progeny continued through Abdullah Ubaidullah al Aaraj, Ali, Abu Muhammad Al Hasan and Suleman and their descendents can still be found in Hijaz, Iraq, Syria and Maghrib.

Ali Al Asghar Bin Imam Zainul Abideen (radi allahu anhu)

His progeny continued through Husayn Aftas. The progeny of Hasan Aftas is continued through Al Al Hauri, Umar, Husayn, Hasan Makfoof and Abdullah Ash Shaheed.

Imam Muhammad Al Baqir (radi allahu anhu)

Named Muhammad, Baqir was his title and he was also known as Abu Jafar. [He was the son of Imam Zainul Abideen]. He was a highly respectable and learned scholar. There is a Tradition in Sahih Muslim concerning Hajj which is related to 200 religious issues. His reports are continued in Sahih and Sunnan. He was born in Madina in 57 Hijri and died in 114 Hijri. He is buried in Baqi. He was only nine years old at the time of Karbala. His mother is Umme Abdullah Bin Imam Hasan (radi allahu anhu).

Imam Jafar As Sadiq (radi allahu anhu)

He was named Jafar and his title was Al Sadiq and he was also known as Abdullah. [He was the son of Imam Mumammad Al Baqir] His mother is Umme Farda, the daughter of Qasim Alfaqih; the grandson of Abu Bakr (radi allahu anhu). The mother of Umme Farda

was Asma Bint Abdur Rahman Bin Abu Bakr (radi allahu anhu). That is why he would say that he had a ‘dual relationship with Abu Bakr (radi allahu anhu)’.

He was a learned scholar and spread knowledge very extensively. He compiled a number of Traditions, Sunnan and a large number of reports and decrees (Fatawa). He was born in 83 Hijri and died in 148 Hijri. He is also buried in Baqi. His progeny continued though the descendents of his five sons; Musa Al Kazim, Ishmail, Ali Al Areezi, Muhammad Al Mamoon and Ishaq.

Ismail Bin Imam Jafar As Sadiq (radi allahu anhu)

He was the eldest son of Imam Jafar As Sadiq. The Ismaili sect recognizes him as the Imam after his father Imam Jafar As Sadiq (radi allahu anhu). His Highness Sir Agha Khan was amongst the descendents of Ismail. His two sons were Muhammad and Ali.

Ali Bin Ismail Bin Imam Jafar As Sadiq (radi allahu anhu)

He was titled Zia Ud Din and Makhdoom Syed Alauddin Ali Ahmad Sabir Kaliary (rah) is amongst his descendents.

Ali Al Areezi Bin Imam Jafar As Sadiq (radi allahu anhu)

He had many children and many descendents though his four sons. Muhammad, Ahmad Al Sherani, Hasan and Jafar Al Asghar.

Muhammad Al Mamoon Bin Imam Jafar As Sadiq (radi allahu anhu)

He was also known as Muhammad Wassaj. He had also claimed the Caliphate to himself. Mamoon Al Rashid arrested him and later granted him amnesty. His progeny continued though Ali Al Kharji and Qasim Husayn and their descendents can be found in Egypt.

Ishaq Bin Imam Jafar As Sadiq (radi allahu anhu)

He had the title of Mautman and was also known as Abu Muhammad. He was the brother of Imam Musa Al Kazim and a sect of the Shia recognizes him as the Imam. His progeny continued through his sons Muhammad, Hasan and Husayn.

Imam Musa Al Kazim (radi allahu anhu)

He was named Musa, Kazim was his title and he was known as Abdul Hasan and Abu Ibrahim. [He was the son of Imam Jafar As Sadiq] His mother’s name was Hameeda (Umme Wald). He was born in 128 Hijri. He died on the 6th of Rajab 183 Hijri at Baghdad. He had 23 sons and 37 daughters.

From his 23 sons, 5 remained issueless whose names were Abdur Rahman, Aqil, Qasim, Yahya and Abu Dawood. Three of his sons; Sulaiman, Fazal and Ahmad, only had

female issues. There is a discrepancy amongst the scholars regarding the descendents of six of his sons, Husayn, Ibrahim, Al Akbar, Haroon, Zaid and Hasan. The progeny of ten of his sons flourished and their names are; Ali, Ibrahim Al Asghar, Abbas, Ismail, Ishaq, Hamza, Abdullah, Ubaidullah and Jafar. Sultan ul Hind, Khwaja Syed Moinuddin Hasan Sanjri also known as Khwaja Moinuddin Chisti (rah) (died. 6th Rajab, 632 Hijri) was from amongst his descendents.

Imam Ali Al Rida (radi allahu anhu)

He was named Ali and titled Rida. [He was the son of Imam Musa Al Kazim] He was known as Abul Hasan. He was born in 148 Hijri and died in Safar in the year 203 Hijri at the age of 55 years old. He is buried in Mashad. His progeny continued through his son Muhammad Al Jawwad.

Imam Muhammad Al Jawwad (radi allahu anhu)

He was named Muhammad and titled Jawwad and was known as Abu Jafar [He was the son of Imam Ali Al Rida and was also referred to as Imam Muhammad Al Taqi]. He was born in the month of Ramadan in the year 195 Hijri and died at the end of the month of Zeeqad in 220 Hijri at the young age of 25. He had two sons Ali Al Hadi and Musi Al Mubraqa.

Musi Al Mubraqa Bin Imam Muhammad Al Jawwad (radi allahu anhu)

His progeny continued through his son Ahmad and his descendents. Many of the descendents of Ahmad Bin Musi Al Mubraqa Bin Imam Muhammad Al Jawwad migrated to Hindustan and can be found in the suburbs of Lucknaw, Khairabad, Sadaidon, Sonepat and Samana.

Imam Ali Al Hadi (radi allahu anhu)

Named Ali and titled Askari, his alias was Abul Hasan (peace be upon him) and he was dually called Al Hadi and An Naqi. [He was the son of Imam Muhammad Al Jawwad] He died in Muharram Rai at the age of 41 years and six months. He was born in mid Dhul Hijjah 212 Hijri and died on the 26th of Jamadiul Aakhir 254 Hijri. He left behind two sons, Abu Abdullah Jafar *Kazab* and Imam Hasan Askari (peace be upon him).

People joined *Kazab* with the name of Abu Abdullah Jafar because he had claimed the Imamate to himself after the death of his brother Hasan Al Askari. His progeny called him Jafar Tawwab and call themselves Rizvi.

Abu Abdullah was also known as Abu Kureen because he was the father of 120 children. He died in the year 271 Hijri. His progeny continued through his six sons; Ismail Harif, Yahya Al Sufi, Haroon, Ali Al Mukhtar, Idris and Tahir. Descendents of Ismail Harif and those of Yahya Al Sufi can be found in Egypt. Saadat Amroha belonged to the descendents of Haroon Bin Jafar, Saadat Bhakr are from the descendents of Ali al Mukhtar. Khwaja Qutbuddin Bakhtiar Kahki (rah) belonged to his line of descendents.

Muhammad Nazak and Syed Jalaluddin Bukhari Nazeel Hind are also from the progeny of Ali Al Mukhtar. The descendents of Idris Bin Jafar continued through his son Qasim and their descendents are called Qawasim.

Imam Hasan Al Askari (radi allahu anhu)

“His name is Hasan, his title is Al Askari and his alias was Abu Muhammad. He was born in the year 232 Hijri in the month of Ramadan. His mothers name is Hudais (Umme Wald) He died on the 8th of Rabiul Awwal 260 Hijri in Surra man Rai. One son Muhammad Al Mahdi born in mid Shabaan in the year 255 Hijri in Surraman Rai and had disappeared in the cave at the age of four. The sect of the Ithna Asharia recognize him as Imam and lifted alive. They call him Imam Zaman Mahdi.”

Source:[Qazi Md. Sulaiman Mansoor Puri, English translation by A.J.Siddiqui. Mercy for the Worlds (Rahmatul-Lil Aa-Lameen) Vol. II, p.95-108. 1977. Dini Book Depot, Delhi, India]

18. What is the difference between qadaa and qadar?

Qada & Qadar

In reference to aqida, what is the difference between qadaa and qadar?
In the Name of Allah, Most Merciful & Compassionate

Qada' (decree) is Allah's specifying how things will be, in pre-eternality, by His Will, in accordance with His Knowledge.

Qadar (destiny) is Allah's bringing into being through His Power, that which His Will specified. [Sawi, Sharh al-Jawhara]

19. What do Aakhira, Barzakh, Resurrection and Hisab mean? Provide three Ayats from the Quran which describe the Last Day and warn mankind about it.

1. ***Aakhira- Life After Life***

Various Spheres

We have various Aalam (spheres or worlds) around us. The Aalam-e-Dunya, (the world), the Aalam-e-Barzakh, (the world of the Grave), The Aalam-e-Aakhirat, (the World after this life).

All these exist concurrently. They are functioning con-currently and by generally translating the word "Aakhirat" as `here-after' one is lead to believe that this sphere is still to be created. Thus as Dunya exists and we see it, the world of the

Grave, and the hereafter i.e. Jannat (Heaven), Jahannum (Hell) and Aaraaf (Purgatory) with all their qualities are co-existing at the same time. Hadhrat Muhammad (saw), the truthful, honest and divine messenger, informed us about this and upon this is our faith.

Rational

Every prophet of Allah called towards three basic beliefs :

- a. Tawheed- oneness of Allaah
- b. Risalat - Prophethood and
- c. Aakhirat - Life after the life of this world.

Basis of Deen: Religion

We believe in the Aakhirat because Nabi Muhammad (saw) told us about it. The basis of Deen is Naql or Narration, provided that it is proper and authentic - and not Aql or Intellect. Intellect is subject to Naql and does not supersede it.

Upon death man is transferred into the next sphere(or Aalam)of the grave. There is no pre-resurrection before resurrection.

Aalam-e-Qabr/Barzakh

This life is a reality. It is physical and spiritual. Similarly, questioning in the grave by the angels is a reality. Torments, punishments, comfort and ease are realities in the grave. It is the last stage before the Day of accountability. One who successfully passes this stage will Insha-Allaah pass the remainder easily.

Jannat and Jahanum (Heaven and Hell)

These are realities. These are physical and spiritual. The comfort, ease, luxury, boons, favours and pleasures of Jannat are a reality, as are the torments, heat, cold, punishment, fear and fire of Jahanum.

The seeing of Allah is a reality and the greatest boon is to witness the pleasure of Allah. After the weighing of actions, the religious ones whose good deeds will weigh heavier and who will therefore receive their life scrolls, (Name Amal), in their right hands, will go to Jannat, whilst those whose scale of good deeds are lighter will receive their life scrolls in the left hand will go to Jahanam-Hell.

The believers will go to Hell to pay for their sins whilst the non-believers will remain there perpetually.

Aa'raf-(Purgatory)

In between Jannat and Jahanum there is an area called Aaraf. This is where all those whose scales are equal, and those who died as children of believers or non-believers, will go. Eventually they will all enter Jannat and Aa'raf will be destroyed.

Justice

Allah is beyond question. Nothing is compulsory on him. If He decrees to send the Jannatees to Jahanum and vice versa no one can question Him. His authority is Supreme. No one can demand justice from Him. No one is on par or equal or superior to Him to question Him. He is in full control, but He is just and has promised justice and is truthful in His speech and pledges.

Intercession

The intercession by Rasulullah (saw), Ambiya (Alaihis-Salam), Sahabah (Radhiallahu-anhu), Saints, Martyrs, Ulema, Huffaz and religious ones is Haqq (A Reality). All with the will and permission of Allaah. There will come a time when Allaah will destroy all Aalaams and He, alone, will remain. Then He, once again will recreate everything for the Day of Accountability or Judgement. Then death itself will be put to death.

Our Responsibility

To believe in the reality of the above, to execute any action remembering that one Day there is going to be accountability, thus inculcating the fear of Allaah us and behaving according to the teachings of Islam and hoping for the Mercy of Allah.

20. Prove the Intercession of the Prophet for his Nation on the Last Day.

FORTY HADITH ON INTERCESSION

By Imam Ahmed Raza Khan

What do the Islamic Jurists state in the following matter: Is the issue of the Prophet (sallal laahu alaihi wasallam) being an intercessor proven from the hadith?

Translators note:

Readers will find certain Ahadith, many narrations counted as one, for example Hadith no. 27, 28,29. The reason for this is

that the same narration appears a number of times in many books by various other narrators.

AL JAWAAB - THE ANSWER:

Subhaanallah! It is amazing to hear such a question, where Muslims and those who claim to be followers of the Sunnah, have such doubts. This is definitely one of the signs of the nearness of Qiyamaah. `Inna Lil laahi Wa Inna Ilaihi Raaji'oon.'

The Ahadith on Shafa'ath are so evident, that they cannot be concealed. Various Sahaba, scores of Taabi'een and thousands of Muhaditheen have narrated them. This is such a clear issue, that every kitaab of Hadith has some information on this. Leaving the authentic sources, even the ordinary people know the facts concerning topics like the Prophet (sallal laahu alaihi wasallam) being blessed with seeing Allah, and Intercession. This humble servant has written a detailed book on this topic, in which I have documented many Ahadith on this topic, but to answer this query, I am only presenting forty such Ahadith for your perusal. However, before presenting these Ahadith-e-Mubaraka, I would like to present a few verses of the Holy Qur'an on the said topic:

First verse: Almighty Allah says, `It is soon that Almighty Allah will bless you with the station of Praise'(Qur'an 17-79)

It is in the Hadith Shareef, that Huzoor (sallal laahu alaihi wasallam) was asked concerning the Station of Praise (Maqaame Mahmood) and he replied by saying, `It is Intercession' (Jaame Tirmizi pg 164 vol 2)

Verse Two: Almighty Allah says in the glorious Qur'an,

`And it is near, that Allah will bestow so abundantly upon you, that you may be pleased.' (Al Quran 93-5)

Concerning this verse, it is in Dailmi Musnadul Firdaus on the narration of Hazrath Ali (radi Allahu anhu) that the Holy Prophet Muhammed (sallal laahu alaihi wasallam) said, `When Almighty Allah has promised to please me, then I will not be pleased, if even one of my Ummah was left in the fire of hell.' (Tafseer Kabeer of Fakhrudeen Razi Page 213)

It is on the authority of Hazrath Maula Ali (radi Allahu anhu) in Tabrani, Mu'jim and Musnadul Firdaus etc. that the Prophet (sallal laahu alaihi wasallam) said, `I will intercede for my Ummah until my

Creator summons me (saying), 'O Muhammed (sallal laahu alaihi wasallam)! Are you pleased?' then I will answer by saying, O My Creator! I am pleased' (Ad Dur rul Manthoor fi Tafseeril Ma'thoor By Abdur Rahman Suyuti Page 361 vol 2)

Verse Three: Almighty Allah says in the glorious Qur'an

'O Beloved! Ask for forgiveness of the sins of the Believing men and Believing women.' (Al Qur'an 19-47)

In this verse of the Holy Quran, Almighty Allah is commanding His Beloved Nabi (sallal laahu alaihi wasallam) to ask for forgiveness of the sins of the Believing men and believing women. If this is not intercession, then what is it?

Fourth verse: Almighty Allah says,

'And if they do injustice unto their souls, then they should come to You, they should repeat to Allah, And the Prophet (sallal laahu alaihi wasallam) should ask for their Pardon, then verily they will find that Allah is most forgiving and Most Compassionate.' (Al Qur'an 64-4)

Sixth Verse: Almighty Allah says in the Holy Qur'an,

'When it is said to the hypocrites, Come, let the Prophet (sallal laahu alaihi wasallam) intercede on your behalf, then they would turn their heads away.' (Al Qur'an 5-23)

In this verse, the pathetic condition of the hypocrites is being explained, that even though they are being commanded to ask the Prophet (sallal laahu alaihi wasallam) to intercede on their behalf, they reject this divine command. It must be remembered that if one does not ask today, then he will not be able to gain intercession tomorrow on the day of Reckoning. May Almighty Allah bless us with the intercession of the Prophet (sallal laahu alaihi wasallam) in this world and in the hereafter. Aameen.

EVIDENCE FROM AHADITH

It is very evident in the Ahadith, that discuss the issue of Shafa'at-e-Kubra (The Highest Station of Intercession), that on the day of reckoning, it will be a very lengthy day that will not seem to end, the sun will be just above our heads, Hell will be close by, the heat equivalent to that of ten years will be gathered in the sun at this time and the heat will be so intense

that we pray Allah protect us from this. The ground will seep with the perspiration of the people, causing the perspiration to come up so high that it will cover our throats. People will be drowning in their own perspiration, choking so much so, as if their hearts will be in their throats.

Every person will be drenched and so exhausted by the intensity of this heat, that they will go out in search of an intercessor. They will go to Nabi Adam, Nabi Nooh, Nabi Ibrahim, Nabi Moosa, Nabi Esa (alaihimus Salaatu wa Tasleem). Every Nabi will answer in the negative, by saying that the station of intercession is beyond them. Each one will send the people to the next, until we all go to Shafi-ul-Muznabeen, Rahmatul lil Aalimeen (sallal laahu alaihi wasallam) whom on hearing their pleas will say, 'I am here to Intercede, I am here to Intercede.' The Prophet (sallal laahu alaihi wasallam) will then go into Sajdah and intercede. Almighty Allah will then say, 'O Muhammed (sallal laahu alaihi wasallam) Raise your head, and ask, your words will be heard and ask, so that your request may be fulfilled, and intercede, so that your i

ntercession may be accepted.' (Sahih Bukhari page 1119 Vol 2 - Sunan Ibn Majah Page 320 - Majmau - Zawa'id Page 373 Vol 10)

This will be the actual Station of Praise (Maqaamul Mahmood), where all will sing the Praise of the Holy Prophet (sallal laahu alaihi wasallam)

and it is here that the excellence of the Prophet (sallal laahu alaihi wasallam) will become clear to all.

The status that has been blessed to the Prophet (sallal laahu alaihi wasallam) in the Court of Almighty Allah, has never been given to any other. The Excellence that the Prophet (sallal laahu alaihi wasallam) has in the Court of Allah is such that none other has. Praise be to Allah, The Lord of the Worlds!

It is for this reason that Almighty Allah will inspire in the hearts of people through His Eternal Wisdom, that they should first go to all the other Prophets, from where they will be turned away, after which they will come to the Prophet (sallal laahu alaihi wasallam). The reason for this is so that all shall see the closeness of the Holy Prophet (sallal laahu alaihi wasallam) in the Court of Almighty Allah. Almighty Allah will show all on that day that none has the right to open the doors of intercession except His Beloved Prophet (sallal laahu alaihi wasallam).

These Ahadith (relating to intercession) are documented in the Sahih of Bukhari and Muslim and are well known by the Muslims. There is thus no need to go too deep into the explanation of these Ahadith. For those who wish to do so and have even a little knowledge of Hadith, should peruse the Mishkaat Shareef etc. or ask someone that has the knowledge to read the relevant Ahadith to them. It is stated in the very same Ahadith-e-Mubarakah, that after opening the doors of intercession, Shafi-ul-Muznabeen (sallal laahu alaihi wasallam) will go on interceding, Almighty Allah will continuously answer his intercession with the same statement and in every intercession the Prophet (sallal laahu alaihi wasallam) will cause countless people to be pardoned for their sins.

With the exception of the acclaimed narrations that I have already presented, I am also presenting forty such Ahadith on intercession, that very seldom reach the reach the general public. (Insha Allah) after perusing these narrations, the faith of the Muslims will be strengthened, the hearts of those who reject will burn in the flame of enmity, especially the hearts of those who reject the intercession of our Beloved Prophet (sallal laahu alaihi wasallam).

It will become evident from these Ahadith that our Master and Leader Muhammed (sallal laahu alaihi wasallam) has been blessed with the authority of intercession and it is only his blessed court from which we may gain salvation. These Ahadith will show that Almighty Allah has blessed and appointed the Prophet (sallal laahu alaihi wasallam) as the possessor of intercession, not like one Najdi who says that Allah will decide on who to make an intercessor. These Ahadith will show that the intercession of the Prophet (sallal laahu alaihi wasallam) is not for those persons who have committed minor or un-intentional sins, but for those who have committed major sins. By Allah! Who blessed his Beloved with being the Intercessor, His intercession is for great sinners like us, whose every hair is soaked in sin.

Hadith No 1 & 2

It is recorded by Imam Ahmed with the sanad of Sahih on the authority of Hazrath Abdullah bin Umar (radi Allahu anhu) and by Ibn Majah on the authority Hazrath Abu Moosa Ash'ari (radi Allahu anhu) that the Holy Prophet (sallal laahu alaihi wasallam) said, `Almighty Allah gave me the choice of either intercession or taking half my Ummah into Jannat. I took

intercession for it is that which will be of more use and more needed. Do you think that my Intercession is for those who are pure Muslims? No, but my intercession is for those sinners that are covered in sin and wrong.' (Ibn Majah Page 329)

Hadith No.3

Ibn Adi narrates on the authority of Ummul Mo'mineen Sayyida Umme Salma (radi Allahu anhu), that the Prophet (sallal laahu alaihi wasallam) said, 'My intercession is for those of my Ummah, whose sins have destroyed them.' (Majma-u-Zawa'id Page 378 Vol. 10)

This is the Truth, O my Intercessor. May I be sacrificed at your blessed feet.

Hadith No. 4,5,6,7 & 8

Hazrath Abu Dawood, Tirmizi, Ibn Hab'baan, Haakim and Baihaqinarrate with correctness from Hazrath Anas bin Maalik (radi Allahu anhu), and Tirmizi, Ibn Majah, Ibn Hab'baan and Haakim also narrate from Hazrath Jabir (radi Allahu anhu), and Tabrani and Mu'jim Kabeer narrate from Hazrath Abdullah Ibn Abbas (radi Allahu anhu), and from Hazrath Abdullah ibn Umar and Hazrath Ka'ab ibn Ujzah (radi Allahu anhu) that the Prophet (sallal laahu alaihi wasallam) said, 'My Intercession is for those in my Ummah, who have committed major sins (Gunah-e-Kabeera).'(Sunan Ibn Majah Page 329)

Hadith No. 9

Hazrath Abu Ahmed bin Ali Baghdaadi (radi Allahu anhu) narrates on the authority of Hazrath Abu Dawood (radi Allahu anhu) that the Prophet (sallal laahu alaihi wasallam) said, 'My intercession is for the sinners in my Ummah.'

Hadith No. 10 & 11

Tibrani and Baihaqi narrate from Hazrath Buraida (radi Allahu anhu) and Tabrani Mu'jim Awsat from Hazrath Anas (radi Allahu anhu) that the Prophet (sallal laahu alaihi wasallam) said, 'On the day of Qiyaamah I will intercede for more people than the amount of trees, stones and pebbles there are on earth.'

Hadith No. 12

Bukhari, Muslim, Haakim and Baihaqi narrate on that authority of Hazrath Abu Hurairah (radi Allahu anhu) that the

Prophet (sallal laahu alaihi wasallam) said, 'My intercession is for every person who recites the Kalma, by reciting with the tongue and confirming with the heart.'

Hadith No. 13

Ahmed, Tibrani and Bazzaz narrate on the authority of Hazrath Ma'aaz ibn Jabl and Hazrath Abu Moosa Ash'ari (radi Allahu anhum), that the Prophet (sallal laahu alaihi wasallam) said, 'There is much gain in intercession for my Ummah, since it is for every person who dies with Imaan.'

Hadith No. 14

It is in Tibraani and Mu'jim, on the authority of Hazrath Abu Hurairah (radi Allahu anhu) that the Prophet (sallal laahu alaihi wasallam) said, 'I will open the door of hell and leave, and then I will praise Allah, none has ever done this before me and none shall do so after me. I will remove every such person from hell, who read La Ilaha Ilal laa with a sincere heart.'

Hadith No. 15

It is in Tibraani and Baihaqi on the authority of Hazrath Abdullah ibn Abbas (radi Allahu anhu) that the Prophet (sallal laahu alaihi wasallam) said, '(On the day of reckoning) Pulpits of gold will be laid for the Ambia (Prophets). All of them will sit on these Pulpits, except me. I will stand humbly before Allah, in this fear, that I should not be allowed to enter Paradise whilst my Ummah are left behind. I will then say, O My Allah! My Ummah, My Ummah. Almighty Allah will then say, 'O Muhammed (sallal laahu alaihi wasallam)! What is your wish? What should I do with your Ummah?' and I will answer by saying, O My Allah! Allow their reckoning to be speedy. I will then intercede (for them) until I am given a message of them being released from the fire of Hell. Then Maalik, the Gate Keeper of Hell will say, O Muhammed (sallal laahu alaihi wasallam), You did not even leave the names sake of the sign of Allah's wrath in your Ummah.'

Hadith No. 16, 17, 18, 19, 20 & 21

Bukhari, Muslim and Nasa'i narrate on the authority of Hazrath Jaabir bin Abdullah (radi Allahu anhu), Ahmed with the sanad of Hassan, Bukhari, Bazzaz, Tabraani, Baihaqi and Abu Naeem narrate on the authority of Hazrath Abdullah bin Abbas (radi Allahu anhu), and Ahmad, Bazzaz, Daarmi, Ibn Shaiba, Abu Ya'laa, Abu Naeem and Baihaqi narrate on the authority

of Hazrath Abu Zirr (radi Allahu anhu), and Tabraani, Mu'jib Awsat narrate from Hazrath Abu Saeed Khudri (radi Allahu anhu) and Kabeer narrates on the authority of Saa'ib ibn Yazeed and Ahmad, ibn Abi Shaiba and Tabraani also narrate on the authority of Hazrath Abu Moosa Ash'ari (radi Allahu anhu) a Hadith in which the Holy Prophet (sallal laahu alaihi wasallam) said, 'I have been appointed as the Intercessor, intercession has been bestowed specifically to me, and except me none has been given this position.'

Hadith No. 22 & 23

It is on the authority of Ibn Abbas, Abu Saeed and Abu Moosa (radi Allahu anhu), the same which is the crux of the Hadith narrated by Ahmad Bukhari and Muslim on the authority of Hazrath Anas (radi Allahu anhu), and the Shaikhain have narrated on the authority of Hazrath Abu Hurairah (radi Allahu anhu), that the Prophet (sallal laahu alaihi wasallam) said, 'Even though thousands of the Ambia's duas are accepted, verily they are given one special dua by Allah, that they may ask whatever they desire. Every Nabi from Hazrath Adam right up to Hazrath Esa (alaihi salaatu was salaam) made this dua whilst on earth, and I have kept this dua for the hereafter. That (dua) is my intercession, for my Ummah. I have kept this dua for my entire Ummah who left this world with Imaan.'

Allahu Akbar! O Sinners of the Ummah! Did you see how merciful our Beloved Nabi (sallal laahu alaihi wasallam) is on us? Allah blessed him with three requests, that he may ask as he wished, but our Beloved Nabi (sallal laahu alaihi wasallam) never used any one of them for himself. He has kept every one of them for us. Two he used on earth and even that was for us and one he kept as intercession for us on the day of reckoning. On the day, when none will be of assistance to us, our Merciful and Beloved Nabi (sallal laahu alaihi wasallam) will be there for us. Almighty Allah says in the Holy Qur'an, 'Heavy upon him is your suffering, ardently desirous of your welfare, to Muslims is so kind and Merciful.' (Al Qur'an 128-9)

By Allah the Greatest! By Allah, Who blessed him with compassion and Kindness! No mother or father is so compassionate towards even his or her only child, like the Prophet (sallal laahu alaihi wasallam) is towards every one of his Ummah. O Allah! You are aware of our weaknesses and shortcomings, and of His excellence. O Allah! Send Salutations upon him and his family on our behalf, Salutations that are worthy of His excellence and a means of

gaining his Mercy. Aameen.

What is the condition of some of those who call themselves the Ummah? Some want to doubt His excellence, some try to doubt his intercession, some think of praising him like themselves, some become upset and angry when he is praised.

They call his reverence Innovation, and to respect Him Polytheism. Wa laa Hawla Wa laa Quwatta Ila Bi laahil Aliyil Azeem.

Hadith No. 24

It is narrated in Sahih Muslim on the authority of Hazrath Abi bin Ka'ab (radi Allahu anhu) that the Holy Prophet (sallal laahu alaihi wasallam) said, 'I have twice on earth said, O Allah forgive my Ummah, O Allah forgive my Ummah, and I have kept the third for that day on which the entire creation of Allah will come towards me, even Hazrath Ebrahim Khalilullah (alaihis salaam).' (Musnad Imam Ahmed bin Hambal Page 127 Vol. 5 - Sahih Muslim Page 273 Vol. 1)

Hadith No. 25

Baihaqi narrates on the authority of Hazrath Abu Hurairah (radi Allahu anhu) that on the night of Me'raj, the Holy Prophet (sallal laahu alaihi wasallam) said in the court of Almighty Allah, (O Allah!) You have given certain excellence to your Nabis, and Almighty Allah said, 'That which I have bestowed upon you is better than all that which I have given them. I have kept intercession hidden for you, except you none has been blessed with this.'

Hadith No. 26

Ibn Abi Shaiba, Tirmizi, Ibn Majah and Haakim narrate on the authority of Abi bin Ka'ab (radi Allahu anhu) that the Prophet (sallal laahu alaihi wasallam) said, 'On the day of Reckoning, I will be the Leader, Spokesperson and Intercessor of the Ambia and I do not say this with any pride.' (Sunan Ibn Majah Page 330)

Hadith No. 27 to 40

It is narrated by Ibn Muni on the authority of Zaid ibn Arqam and fourteen other Sahaba (radi Allahu ta'aala anhum) that the Prophet (sallal laahu alaihi wasallam) said, 'My intercession on the Day of Qiyamah is a reality (fact) and he who does not

bring Imaan on this, then his will not be accepted.' (Mustadrik Page 71 Vol. 1)

Intercession of Rasoolullah (sallal laahu alaihi wasallam): Let us hear with the ears of our hearts, that the Holy Prophet (sallal laahu alaihi wasallam) is the leader of the first and the last, He is the most exalted amongst the Prophets and Messengers, He is the most revered in the Court of Allah, and is the Most exalted after the Almighty amongst the creation of Allah. Huzoor (sallal laahu alaihi wasallam) has been blessed with such excellence in the Court of Almighty Allah, that no other creation is equal or even close to his excellence. This is evident from the verses of the Qur'an, The Ahadith-e-Mubaraka, statements of the Sahaba, Tabi'een, A'ima-e-Mujtahideen and all other learned Ulama. No person who claims to be a Muslim has the right to question or doubt this fact.

THE STATUS OF RASULULLAH (SALLAL LAAHU ALAIHI WASALLAM):

Almighty Allah says in the Glorious Qur'an, 'O Beloved! I have sent you not but as Mercy unto the Worlds.'

All the creations of Allah, Angels, Jins and Humans are included in this. Huzoor (sallal laahu alaihi wasallam) asked Jibraeel (alaihis salaam) if he was also included in this and he said, 'Yes. I was unaware of my state when Almighty Allah said, 'By the Lord of the Arsh, the Revered one, even there his command is adhered to.' I am content to know that the existence of the Prophet (sallal laahu alaihi wasallam) is mercy for the entire Universe.

Even the passing away of the Prophet (sallal laahu alaihi wasallam) is a means of mercy. The Prophet (sallal laahu alaihi wasallam) said, 'My physical (worldly) life is best for you and my passing away is also best for you.'

It is in another Hadith as follows, 'When Almighty Allah wishes to send His mercy upon any Ummah, then he takes their Nabi away from them and He makes that Nabi the means of them entering Paradise.'

The word used in the Hadith is 'Farata' Farat refers to that person who reaches the final destination before his group, thus preparing for their coming, in other words arranging food, water etc. for them so that when they reach this destination they have everything they need.

Hazrath Ibn Abbas (radi Allahu anhu) says that the Prophet (sallal laahu alaihi wasallam) is mercy unto the believers and disbelievers, since in this time the kaafirs are even protected from the wrath of Allah

which used to descend on the kaafirs of the past. Almighty Allah says, 'It is not the dignity of Allah, that he may send his wrath upon them O Beloved! Whilst you are amongst them.'

In another verse Almighty Allah says, 'O Beloved! We have exalted for you your remembrance.'

Almighty Allah is saying that whenever He is remembered, then His Beloved will be remembered, like in the Azaan and in Namaaz. Hazrath Qatadah (radi Allahu anhu) says that Almighty Allah has exalted the remembrance of the Prophet (sallal laahu alaihi wasallam) in this world and in the Hereafter, for whosoever reads the Khutba, Tashahud or Namaaz will have to read, 'Ash Hadu Allah ilaha illal laa wa Ash hadu An'na Muhammadur Rasoolullah.'

Almighty Allah says that He has perfected Imaan with His and the remembrance of His beloved. Allah also says, 'O Beloved! I have made you my Zikr (remembrance) for whosoever will remember you, will remember me.'

Almighty Allah says, 'Verily Allah sent towards you Zikr, which is (His) Rasool.'

Hazrath Imam Jaafar Saadiq says that Almighty Allah says, 'Whomsoever remembers you with Prophethood will remember me as being the Creator.'

Almighty Allah kept His and HIS beloved's name free from the Harf aatifa ('Waaw' which means 'and') showing that His beloved's remembrance cannot be separated from His. This is only for His beloved and for none other.

It is in the Sharah Shifa as follows, 'Many Ulama say that the name of Allah is with the name of Prophet (sallal laahu alaihi wasallam) according to the verse 'and we have exalted for you your remembrance' is inscribed on everything. In other words Almighty Allah has inscribed His remembrance with the remembrance of the Prophet (sallal laahu alaihi wasallam) in everything, be it in Angels, the skies, the earths, buildings, the Arsh (Throne of Allah) stones, raw bricks or trees and fruit etc. Allah has inscribed on everything the Name of the Prophet (sallal laahu alaihi wasallam) with His Name, even though most of the creation cannot see this.'

As Salaatu Was Salaamu Alaika Ya Rasoolallah sallal laahu alaihi wasallam wa alaa Aalika wa Ashabika Ya Shafi-al-Muznabeen

21. What is the correct Sunni position on belief in the twelve imams?

The Correct Sunni Position on the Twelve Imams

Q. Is it correct for Sunni Muslims to believe in the Twelve Imams?

A. In light of the Hadith of (the Archangel) Jibrīl, also known as the Hadith of Ihsan, the Messenger of Allah (sallallahu alaihi wa aalihi wa sallam) defined his religion as Islam, Iman and Ihsan. Based on the study of this Hadith, it is clear that according to the Holy Prophet (sallallahu alaihi wa aalihi wa sallam) Ihsan is one-third of the faith of Islam.

Unlike those who deny Tasawwuf, the Ahlus Sunnah Wal Jam'ah, are clear that the vehicle to taste the Maqam al-Ihsan is Tasawwuf, what is termed as Sufism by the people today.

With that established, to answer your question, based on the teachings of the greatest leaders of Sufism throughout history, including Shaykh al-Akbar Muhiyuddin Ibn Arabi and Mawlana Jalaluddin Rumi, the Illustrious Twelve Imams (may Allah be well pleased with them all) are the Qutbul-Aqtaab of Tasawwuf, meaning the highest ranking Saints of Sufism, under whose shelter every Wali attained his Wiliyah, and each Muslim is able to approach or even reach the state of Ihsan. Without them, there is no Tasawwuf, and without Tasawwuf, there is no Ihsan. Ihsan is one-third of the faith, and hence, belief in the Twelve Imams is in reality, one-third of the faith!

In his book the Ghadir Declaration, Shaykh al-Islam Dr. Tahir al-Qadiri quotes Imam Rabbani's comments on the status of Hadrat al-Murtada and the Twelve Imams, and the dependence of those who seek guidance directly on them for it, stating,

“And there is another way close to the spiritual sovereignty and this is the way of the Saints and the general friends of Allah, and this way is marked by its characteristic passion and it carries the guarantee of mediation and the leader and chieftain of the Saints of this way is ‘Alī al-Murtada. And this grand office is reserved for him. On this way, the feet of the Holy Prophet are on ‘Alī’s head and Fatima and Hasan and Husayn are included with him. I believe that he enjoyed this position even before his physical birth, as he did after it, and whosoever has received the divine blessing and guidance, has received it through him, because he is closest to the last point on this way and the centre of this spot belongs to him. And when his period ended, the grand office passed on to Hasan and Husayn and then on to each one of the Twelve Imāms, individually and elaborately. And whosoever received guidance in their life and after their death, received it through these Saints. And the refuge and place of shelter of the Saints of high ranks are these Saints, (because they are the centre of all spiritual activity) and the sides tend to converge on the centre” (Maktubat, Volume 9:173#123).

To elaborate further on the topic of the Ummah's dependence on the Twelve Imams in order to obtain Ihsan, the Masterful Khwaja; Imam Rabbani Mujaddid Alf Thani Ahmad al-Faruqi as-Sirhindi (qadas Allahu sirrahul ‘aziz) describes the dependence of the Qutb

al-Aqtab, who is responsible for the guiding the entire creation, on Hadrat ‘Ali’ al-Murtada (karram Allahu wajhu), stating in the Maktubat Sharif Vol. 1,

“O Brother! Indeed Imam ‘Ali is the holder of the keys of the Sainthood, Wilayah, of the Prophet Muhammad [s] and the training regime for the status of Aqtab, Awtad and Abdaal, who are from amongst the reserved Awliya, is done under the shelter of his Sainthood. The rank of Qutb al-Aqtab, who is the greatest Qutb and the guide and mentor of others, lays under his (‘Ali’s) feet. His orders are issued under the supervision and support of ‘Ali and he performs his duties under the supervision and support of ‘Ali and fulfills his tasks. Sayyida Fatima and both of her sons, the Imams (Hasan and Husayn) share this rank with ‘Ali.” (Maktubat Imam Rabbani, Volume 1:438#251)

Furthermore, Hadrat Shah Wali Allah Muhaddith al-Dahlawi echoed this belief, that dependence on the Sainthood of the Illustrious Twelve Imams is one-third of the faith, as it is the Twelve Imams who are the Pivots of Guidance in Tasawwuf, and since Tasawwuf leads to Ihsan, and since it is them who are the Pivots of that science, it is clear that it is the Twelve Imams then who lead one to the perfection of faith, Ihsan.

Hence, it becomes clear that without the Twelve Imams, ones faith cannot be completed, as Ihsan is the completion of faith, and the science of Ihsan; Tasawwuf, depends entirely on them!

The venerable Muhaddith Shah Wali Allah wrote:

“This Faqir has come to know that from all the other relations, the Twelve Imams [ra] have the relation of central pole leadership (Qutb). And the way of Tassawuf (Sufism) had taken birth during their lifetime. But all the orders of Aqaed and Shariah are limited to the ahadeeth of the Prophet (saww). And they have the order (Amr) of inner (Batin) leadership (Qutbiyat), which is free from the problems of Shariah. And in regards to the very leadership (Qutbiyat), each of them had an indication and ‘Nas’ for the next one to come, and the affairs of imamate which they said, actually referred to this kind of central pole leadership (Qutbiyat).” [Maqalaat al Waziyah fi Naseehat al-Wasiyah, page 7 (Lucknow)].

*“Glory be to your Lord, the Lord of Honor,
above what they describe.
And peace be on the Apostles.
And all praise is due to Allah,
the Lord of the worlds”* (Qur’an, 37:180)

22. What are the virtues of the Quraysh and what are the proofs for this?

The Divine Right of the Quraysh

1. *By the Covenant of Quraysh,*
2. *Their Covenants (covering) journeys by winter and summer,-*
3. *Let them adore the Lord of this House,*
4. *Who provides them with food against hunger, and with security against fear (Holy Quran, Sūra 106: The Quraysh: Custodians of the Ka'ba)*

Q. What are the virtues of the Quraysh? Is it true that the Imams can only come from the bloodline of Abraham and Ishmael through the Quraysh? If so, what happened to the heritage of the Ishmaelites and the Quraysh in Makkah and why don't we learn about them when we go for the Hajj and Umrah?

A. The Holy Qur'an states, "But We had already given the Family of Abraham the Book and Wisdom, and conferred upon them a Mighty Kingdom." (4:54)

The Quraysh are the descendents of Abraham through his eldest son Ishmael. The special status of royalty and precedence granted to the Quraysh is based upon the following verses of the Holy Qur'an (below), wherein Abraham prayed for his descendents, the Ishmaelites (Arabs), to become the leaders of all Nations. The prayers of the Prophets are answered and Allah answered his prayer twice. First, by causing the Holy Prophet (sallallahu alaihi wa aalihi wa sallam) to be born an Ishmaelite Arab, from the Quraysh bloodline, and causing him (sallallahu alaihi wa aalihi wa sallam) to lead all of the Prophets in prayer on the Night Journey (al-Isra) to Masjid al-Aqsa in Jerusalem, where he (sallallahu alaihi wa aalihi wa sallam) was Coronated as Imam of Prophets and Mankind. The second instance wherein this prayer of Abraham will be manifest as being answered will be when the Ishmaelite Mahdi (alaihi salam) of the Arabs, from the Ahlul Bayt, will lead Jesus the son of Mary (alaihi salam); from the House of David, in prayer and be Crowned by Jesus as the King of the Kingdom of Heaven and heir and Rightly Guided successor (Caliph) of the Seal of Prophets (may Allah hasten his arrival and support him with His exclusive support, ameen). The verses referring to the prayer of Abraham for the Ishmaelites and the acceptance of this prayer in the Holy Qur'an are the following.

The Holy Qur'an states,

"And remember that Abraham was tried by his Lord with certain commands (the sacrifice of Ishmael), which he fulfilled: He said: "I will make thee the leader (Imam) to the Nations." He pleaded: "And also make this Covenant with my descendents! (the Ishmaelites, as the father of the Israelites, Isaac the younger son was not born then)" He answered: "But My Promise is not within the reach of evil-doers (ie. I have heard your prayer only for the righteous descendents from your family, but the misbelievers (i.e. Abu Lahab, as-Sufyani etc.) are not included in My Covenant)"(2:124)

Although we differ with the Jews and Christians about the sacrificial son being Ishmael and not Isaac, the Holy Bible does state, “But as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve mighty princes shall he beget, and I will make him a great nation.” Genesis 17:20

Additionally, the Gospel of Barnabas Chapter 43-44 states that Jesus the Son of Mary (alaihi salam) addressed the Children of Israel in the following manner, highlighting the virtues of the Children of Ishmael, “If the messenger of God whom ye call Messiah were son of David, how should David call him lord? Believe me, for verily I say to you, that the Covenant was made in Ishmael, not in Isaac.”

Furthermore, the Holy Qur’an states, “Allah did elevate Adam and Noah, the Family of Abraham, and the Family of ‘Imran over the worlds, Offspring, one of the other: And Allah heareth and knoweth all things” (3:33)

“But We had already given the Family of Abraham the Book and Wisdom, and conferred upon them a Mighty Kingdom. (4:54)

And, “Those were some of the Prophets on whom Allah did bestow His Grace,- of the descendents of Adam, and of those who We carried (in the Ark) with Noah, and of the descendents of Abraham and (also) Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears” (19:54)

Virtues of the Quraysh:

1. The Quraysh is Honored Because The Seal of Prophets (S) is Qurayshite

Allah’s Apostle (sallallahu alaihi wa sallam) who is rightfully described by the great Sufi Hazrat Inayat Khan as *‘the First Cause and the Last Effect, the Divine Light and the Spirit of Guidance, Alpha and Omega’*, descends from the bloodline of Abraham and Ishmael, a descendent of Fahar (also known as Quraysh), from the clan of the Banu Hashim, one of the twelve clans of the Quraysh, the Children of Ishmael. In fact, in order to exalt the status of the Ishmaelites and the Quraysh, he (sallallahu alaihi wa sallam) referred to himself on a number of occasions as “the Qurayshite Hashemite”, thereby granting them special status and the greatest of honors by affiliating himself to them and their Ishmaelite bloodline. Without even going directly into the actual hadith texts for reference, I will provide you with one of many examples from a letter he (sallallahu alaihi wa aalihi wa sallam) had written for one of his Companions. On page 107 of his book ‘Luminaries of Islam’, Dr. Arafat K. El-Ashi cites a narration of a letter written by the Lion of Allah ‘Ali ibn Abi Talib (karram Allahu ta’ala wajhu) on behalf of the Prophet (sallallahu alaihi wa sallam) to Abu Dujanah al-Ansari; Simak ibn Kharshah ibn Zayd al-Sa’idi (radhi Allahu anhu). The letter reads,

“In the Name of Allah, the Beneficent, the Merciful. This is a letter from Muhammad (sallallahu alaihi wa sallam), the Arab Ummi Prophet, of Tihamah, Battha, Makkah, Madinah, the Qurayshite, the Hashemite, the Owner of the Throne and the Staff, the Rod

and the She-camel, the Qur'an and the Qiblah; the bringer of "There is no other deity except Allah..." (Luminaries of Islam, Dr. Arafat K. El-Ashi, p. 107).

This letter to Abu Dujanah quoted above suffices as proof that the Messenger of Allah (sallallahu alaihi wa aalihi wa sallam) himself exalted the status of the Quraysh by affiliating himself to them in his communications.

'So that you may understand'

Belief in the elect status of the Ishmaelites and the Quraysh was the way of the Companions of the Prophet (sallallahu alaihi wa sallam). The author of Tafseer Durre Manthur narrates from 'Ali ibn Abi Talib in Vol. 3, p.324,

“There exists no Qurayshite about whom Allah (swt) never revealed a Qur'anic verse, whether it was in their honor or condemnation, as a result of which they will end up in Paradise or Hell.”

This statement of the Lion of Allah (karram Allahu wajh) demonstrates that similar to how the Torah of Moses, the Psalms of David, and the New Testament (Holy Bible) of Christ, were revealed to directly address the Children of Israel, in their own language, the Holy Qur'an was revealed to the Children of Ishmael, the Arabs, and in specific the Quraysh, to warn, exalt and guide them in their own language. The Holy Qur'an states, “And We revealed the Qur'an in Arabic so that you may understand” (Quran 12:2).

After the passing of the Holy Prophet (sallallahu alaihi wa sallam) from the temporal world, the Companions unanimously agreed to appoint Caliphs over themselves specifically from the Quraysh bloodline and not otherwise, who were the direct descendents of Abraham and Ishmael. The criteria for this selection of the Sahabah was based upon God Almighty's own selection making the Seal of Prophets to come from the Quraysh bloodline, who descended from the House of Abraham, which was granted a Mighty Kingdom.

Some Muslim writers forget (mostly those connected to influence from colonial and Zionist influenced Masonic thinkers) and misinform people of the elect status of the Quraysh by always referring to them as enemies of the Messenger of Allah (sallallahu alaihi wa aalihi wa sallam). To refer to the early enemies of the Messenger of Allah as simply the Quraysh is incorrect, as the Prophet himself (sallallahu alaihi wa aalihi wa sallam), and the vast majority of his earliest followers descended from the Banu Hashim, were also Quraysh. As such it would be more appropriate to term them disbelievers from the Quraysh rather than simply “Quraysh” and smear the name of the Quraysh bloodline as a whole.

2. Luminaries of the Quraysh:

The Rightly Guided Caliphs and Poles of Islamic Spirituality are Qurayshite

The Tribe of Quraysh in whole, with all twelve clans, including the Banu Hashim are the descendents of the Family of Abraham, through his eldest son Ishmael, and the inheritors

of the Custodianship of the House of God. All four of the Rightly Guided Caliphs, ‘Ali, Abu Bakr, Umar, and Uthman were from the bloodline of Quraysh, the descendents of Abraham and Ishamel, and all of the Twelve Imams of spirituality, who are the Qutb ul-Aqtaab are Quraysh. Additionally, all of the major Saints of Tasawwuf (Sufism), including Ghawth al-Adham ‘Abd al-Qadir al-Jilani, Khwaja Bahauddin Shah Naqshband, Sayyid Ahmad ar-Refai, Sayed Ahmad Badawi, Abul Hasan ash-Shadhli, and Khwaja Moinuddin Chisti, to whom the spiritual Oath of Allegiance (baiah) is given are also Quraysh, descendents of Abraham and Ishamel. The achievements and contributions to humanity as a whole, of these Qurayshite luminaries exemplify the hallmarks of God’s Covenant with the Ishmaelites and can be cited as proof of their exalted status.

Early Islam

Since the inception of Islam, loyalty was pledged via the Oath of Allegiance (baiah), first to the Messenger of Allah, who led and united even the misbelievers of the Quraysh when he placed the Black Stone from the Ark of the Covenant (Hajr al-Aswad) in the corner of the Ka’ba during his youth, and after him to the Rightly Guided Caliphs and those who followed, including the Umayyad Caliphs, the Abbasids, the Fatimids, the Safavids and even the Ottomans after Selim I. The Ottoman Caliphs intermarried into the Quraysh bloodline for this same purpose. International Turkish Scientist and Islamic scholar Harun Yahya writes regarding bloodlines during the Ottoman era, “DESCENT FROM THE PROPHET CAN ALSO COME FROM THE MATERNAL SIDE AS FROM THE PATERNAL: Among the Ottomans it was sufficient for one’s paternal line of descent to go back to our Prophet (saas) to be regarded as a sayyid. However, it is also possible to be a sayyid on one’s mother’s side only. The rank of sayyid goes back to the daughter of our Prophet (saas) and Hazrat Fatima (ra), the mother of Hazrat Hassan (ra) and Hazrat Hussain (ra). Our Prophet (saas) also had male children, but these died at an early age. The Prophet’s (saas) line was thus continued through his daughter. As it can be understood, one can thus be a sayyid through the maternal line as can be from the paternal . The great Islamic scholars Ibrahim Hakki Erzurumi (1703-1780) and Abdul Qadir Gailani (1078-1166) were both sayyids on their mothers’ sides.” (<http://us2.harunyahya.com/Detail/T/EDCRFV/productId/14237/>).

The only extended era in Islamic history in which Muslims were outside of the Oath of Allegiance to the Quraysh and the Ishmaelites in majority is now, since the fall of the Ottoman Caliphate in 1924, and with the abolishment of the Oath of Allegiance ceremony to the Ottoman Caliph. Since Allah’s Covenant is with the Ishmaelites and the Quraysh, it is also not without reason then that without connection to the Covenant of God, more Muslims hve been killed and the Muslim world humiliated more in the past 80 years, then at any other time recorded in Islamic history, without any major signs of Divine help descending upon them. It is the agreed upon belief of Ahlus Sunnah that success in the world and honor of Muslims is directly linked to their relationship to Allah, His Messenger (sallallahu alaihi wa aalihi wa sallam), and his inheritors.

The Second Coming of Jesus Son of Mary

The Second Coming of Christ, during which we believe that Jesus (alaihi salam) will establish the Kingdom of Heaven for Al Mahdi, will usher in the era of the return of the Ishmaelite Kingdom of the House of Abraham, through the Ahlul Bayt. Ghawth al-Adham Shaykh ‘Abd al-Qadir al-Jilani wrote about this Second Coming of Christ and his role in establishing the Kingdom of the Quraysh, and declared that after his return, Jesus the son of Mary will establish the government for Al Mahdi by slaying the Anti-Christ (Dajjal) who will claim Divinity, Prophethood, and to be the Messiah, with the right of the Kingdom of Heaven for the Israelites. Ghawth al-Adham wrote that after slaying the Anti-Christ with the help of Imam Mahdi and his army, comprising of both Ishmaelites and Muslim Israelites, Jesus Christ will marry a beautiful woman from the Quraysh, with whom he will have children. These children will rule the West, on behalf of the Imam from Ahlul Bayt in the East.

Ahadith About the Quraysh and the Beliefs of the Companions

I would also like to add, while unbelief and working against the Messenger of Allah (sallallahu alaihi wa sallam) sent Abu Jahal, a member of the Quraysh and Banu Hashim, and a descendent of Abaraham and Ishmael, straight to Hell, clearly demonstrating that in the afterlife, actions outweigh blood, and as the Qur’an states, “But My Promise is not within the reach of evil-doers”(2:124), we still learn from the sayings of the Prophet (salallahu alaihi wa sallam) and the actions of his Companions (radi Allahu anhum) that to have hate for the Quraysh in general leads to Kufr (misbelief), and to be jealous of their status leads one towards damnation. This was the belief of the Sahabah, and the earliest generation of pious Muslims (Salaf) as I will demonstrate below.

Proof Regarding the Beliefs of the Companions

In his masterpiece “Al Ahkam al-Sultaniyya [The Laws of Islamic Governance]“, the single most comprehensive account of the ‘Muslim Theory of State’, Abu’l Hasan al-Mawardi outlined seven conditions for determining those suitable for the Imamate (Caliphate) and concluded that the Imams can only come from the bloodline of the Quraysh.

The following appears in Chapter One-“The contract of Imamate” of ‘Al-Ahkam as-Sultaniyyah by Abu’l-Hasan al-Mawardi -translated by Dr. Asadullah Yate:

“There are seven conditions regarding those suited to the Imamate:

1. Justice together with all its conditions
2. Knowledge which equips them for Ijtihad in unforeseen matter and arriving at relevant judgments
3. Good health in their faculties of hearing, sight and speech such that they may arrive at a sound assessment of whatever they perceive

4. Sound in limb, free of any deficiency which might prevent them from normal movement;
5. A judgment capable of organizing the people and managing the offices of administration;
6. Courage and bravery enabling them to defend the territory of Islam and mount the Jihad against the enemy

7. *Of the family of the Quraysh*, because of the text (of a prophetic hadith) on the matter and by virtue of consensus.. No credibility should be given to the opinion of Dirar who is alone in saying that the post is open to all; Abu Bakr as-Siddiq, may Allah be pleased with him, used the testimony of the Prophet, may the peace and blessing of Allah be upon him, against the Ansar on the occasion of Saqifah when the latter defended the succession of Sa'd ibn Ubadah to whom they had given allegiance, in his saying, "The Imams are of the Quraysh". As a result of this the Ansar renounced their exclusive claim to this Imamate and renounced the claim to share the rights of the Quraysh explicit in their saying, "From amongst us an Imam and from amongst the Quraysh an Imam"- submitting thereby to this narration and affirming its content and accepting the following reply of Abu Bakr "From us the Amirs and from you the Wazirs". The Prophet, may the peace and blessings be upon him, said "Give precedence to the Quraysh and do not put others before them". There is not the least doubt or controversy attached to this impeccable text."

Source: 'Al-Ahkam as-Sultaniyyah: The Laws of Islamic Governance' Chapter One-"The contract of Imamate". Abu'l-Hasan al-Mawardi -translated by Dr. Asadullah Yate (Ta Ha Publishers London). ISBN 1 897940 41 6

Spiritual Leadership Belongs to Quraysh By Divine Right

Mulla Ali Qari has quoted the following Hadith: "To have love for the Quraysh is Iman whilst having hatred for them is Kufr. Accordingly, whoever has love for the Arabs has expressed love for me (Prophet) and whoever has hatred for the Arabs has in reality shown his hatred for me" (Iqtidaus Siratil Mustaqeem, p.156)

Additionally, Hadrat Abdullah bin Abbas (radi Allahu anhu) reports that Rasulullah (sallallahu alaihi wa sallam) said, "Harboring enmity for the Banu Hashim and for the Ansar leads to kufr and harboring enmity for Arabs is a sign of hypocrisy".(1)

Hadrat Muhammad bin Ibrahem Taymi reports that Qatadah bin Nu'man Dhafari (radi Allahu anhu) once insulted the Quraysh and appeared to use improper language towards them. Rasulullah (sallallahu alahi wa sallam) said, "O Qatadah! Never speak ill of the Quraysh because you will find amongst them such men whose actions and deeds make you pale into insignificance and whom you will truly envy. Had I no fear of the Quraysh becoming rebellious, I would have informed them of their (high) status in Allah's sight" (2)

Hadrat ‘Ali (radi Allahu anhu) reports that to the best of his knowledge, Rasulullah (salallahu alaihi wa sallam) stated, “Always put the Quraysh forward and never step ahead of them, had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allah”(3)

Hadrat Aisha reports that Rasulullah (sallallahu alaihi wa sallam) once came to her and said, “Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allah.” (4)

Hadrat Abu Hurayrah (radi Allahu anhu) narrates that Rasulullah (salallahu alaihi wa sallam) said, “Look for trustworthiness amongst the Quraysh, because a trustworthy person from the Quraysh is superior to a trustworthy person from another tribe and a powerful person from the Quraysh (in Deen and in leadership) is twice as superior as a strong person from another tribe.”(5)

Rifa’ah bin Raafi (rad) reports that Rasulullah (sallallahu alaihi wasallam) once instructed Hadrat Umar (rad): “Gather my people!” Hadrat Umar gathered them outside the room of Rasulullah (sallallahu alaihi wasallam) and then went in and asked, “O Rasulullah (sallallahu alaihi wasallam) should I get them to enter or shall you be going out to them?” Rasulullah (sallallahu alaihi wasallam) replied, “I shall rather go to them.” When Rasulullah (sallallahu alaihi wasallam) went to them, he asked “Is there anyone here who does not belong to you?” Yes, they replied. Amongst us are also our allies, the children of our sisters and our slaves”. Rasulullah (sallallahu alaihi wasallam) said to them, “Our allies are part of us, the children of our sisters are part of us and our slaves are all part of us. Have you not heard that it is only those with Taqwa who are Allah’s friends? If you are His friends, then it is excellent. Otherwise, you should give the matter deep thought. It should not be that other people arrive on the day of Judgement with plenty of good deeds while you arrive there with sins, because of which I will have to turn away from you.” Rasulullah (sallallahu alaihi wasallam) then raised his hands and said, “O people! The Quraysh are trustworthy people. Allah will therefore grab by the nostrils the person who searches for their faults and throw him into the Fire of Jahannam.” Rasulullah (sallallahu alaihi wasallam) repeated this thrice (6)

The Quraysh Shall be the first to meet Rasulullah (s)

Hadrat Aisha says, “Rasulullah (sallallahu alaihi wasallam) once entered my room and said, “O Aisha, your people shall be first of my nation to meet me. After saying this Rasulullah (sallallahu alaihi wasallam) sat down. I asked, “O Rasulullah (sallallahu alaihi wasallam), May Allah sacrifice my life for you! You have entered saying something that gave me a fright”. “What was that?”, he asked. I explained, “You said that my people shall be the first of the Ummah to meet you. What will be the reason for that?” I enquired. “Rasulullah (sallallahu alaihi wasallam) replied, “Death shall harvest them and people will be jealous of them.” I then asked, “What will be the condition of people afterwards?” He replied, “They will be like young locusts, the strong or which will devour the weak. This will continue until Qiyamah eventually takes place over them.”

Another narration states that Rasulullah (sallallahu alaihi wasallam) said, “O Aisha, the first of people to be destroyed shall be your people”. Hadrat Aaisha asked, “May Allah sacrifice my life for you, will it be due to poisoning?” “No” replied Rasulullah (sallallahu alaihi wasallam), “it will be their deaths that will come to this tribe of Quraysh, and people will be jealous of them. They will then be the first of my people to be destroyed”. Hadrat Aisha enquired further, “how long will life be after them?” Rasulullah (sallallahu alaihi wasallam) replied, “They are the backbone of people, and people will be destroyed as soon as they are destroyed.”(7)

Spiritual Custodianship of the Holy Ka’ba and Spiritual Influence in Makkah, Madinah and Jerusalem will return to the Quraysh during the Era of Al-Mahdi: The Ishmaelite, Arab, Qurayshite, Hashemite, Fatimid

In his masterpiece “Anwaar i-Muhammadiyya” [Urdu edition, p.22-29]” Imam Allamah Yusuf ibn Isma’il Nabhabani (may Allah have mercy on him), narrated the following hadith from Wathila ibn al-Aska, “The Messenger of God (peace and blessings be upon him) said, “”Allah chose Kanana from the sons of Isma’il, and Quraysh from Kanana, and from Quraysh the sons of Hashim, and finally chose me from the sons of Hashim.”

The Apostle of Allah (sallallahu alaihi wa sallam) is reported to have said in reliable tradition, narrated from over thirty-three Sahabah, “The Mahdi shall be of my family (Ahlul Bayt), from the descendents of Fatima” (Abu Dawood)

It is also reported from the Holy Prophet (sallallahu alaihi wa sallam), “Anyone who denies Mahdi will be a disbeliever.”

“Ali ibn Abi Talib said, “When the announcer shall proclaim ‘the Truth is in the Family of Muhammad’, everyone will be talking about al-Mahdi’s arrival, his love will be fed into them and they shall speak of nothing else but him.” Transmitted by al Suyuti in al Hawi lil- Fatawa.

In his book “Awaited Mahdi”, Turkish scientist and Islamic scholar, Harun Yahya writes the following regarding the return of spiritual hegemony in Makkah, Madinah, the Holy Ka’ba, and the Hajj back to the Quraysh as required in the Holy Qur’an (Sūra 106) during the era of Al Mahdi (alaihi salam).

Harun Yahya writes, “Al-Imam ar-Rabbani (qaddas-Allahu ta’ala sirrahu ‘l-aziz) declares in his 225th letter: ‘Hadrat al-Mahdi (rahimah-Allahu ta’ala) will disseminate Islam. He will bring into sight the sunnas of Rasulullah (sall-Allahu ta’ala ‘alaihi wa sallam). The contemporary man of religious authority in al-Madinat al-Munawwara, who will have been accustomed to committing and disseminating bidat’ in the name of Islam, being perplexed by al-Mahdi’s words, will say, ‘This man wants to annihilate our faith.’ Hadrat al-Mahdi will command that he shall be killed.’... The city of Mecca is important to Muslims in many ways. The way that Allah has chosen Mecca as the place of swearing of allegiance to Hazrat Mahdi (as) is particularly wise and delightful as the Kaaba, the holy site where Muslims congregate stands in the city.... Naim Ibn Hammad narrates from Abu Jafar; ‘Hazrat Mahdi (as) will appear in Mecca in the evening with the banner, robe,

sword, signs, radiance and beautiful expression of our Prophet. When he performs the evening prayer he will issue this call in a loud voice'..." (Harun Yahya, AwaitedMahdi.com).

Thus, the answer to the last part of your question is that Makkah, the City of Abraham and Ishmael, and the Ka'aba, the Shrine built by Abraham and Ishmael, and Madinah, the City of the Holy Prophet (sallallahu alaihi wa aalihi wa sallam), and Jerusalem, the City of Prophets will return to the spiritual control of the Arabs who are Ishmaelites, namely to the Quraysh, as they were during the time of the Holy Prophet (S), and the era of the Rightly Guided Caliphs who captured Jerusalem for the honor of the Holy Prophet (S) and his Coronation on the Night of al-Isra at Al-Aqsa, during the era of the Mahdi (alaihi salam). During the era of the Rightly Guided Caliphs, Jews and Christians were allowed to openly practice their faith and traditions, and this religious freedom continued until the Ottoman reign of Jerusalem. The religious freedom in Jerusalem during the golden era demonstrates the Rightly Guided Caliphs were more interested in establishing the spiritual hegemony of Islam at Al-Aqsa and throughout the Middle East more than simply conquering lands and dominating enemies. This practice will continue during the era of Al-Mahdi (alaihi salam), whose initial main opponents will come, according to Shaykh al-Akbar Muhiuddin Ibn Arabi, from the ranks of the Fuqaha (Islamic Jurists) who will question his verdicts, and seventy thousand of whom will be executed by his order. After purging the ranks of Islam from the tyranny of hundreds of years of innovations, Al-Mahdi will advance with Jesus the Son of Mary (alaihi salam) against the Anti-Christ and his supporters, and defeating them in the Armageddon. The Holy Prophet (sallallahu alaihi wa aalihi wa sallam) is reported to have said regarding Al-Mahdi (alaihi salam), "He will govern this nation for seven years, and go to Jerusalem". The Quraysh will support Al-Mahdi's Imamate in all three of the Harams, as stated in the following ahadith of the Prophet (sallallahu alaihi wa aalihi wa sallam), and that will be the realization of the Kingdom of Heaven under Al-Mahdi and the Divine Right of the Quraysh. The Prophet (sallallahu alaihi wa aalihi wa sallam) is reported to have said,

"A man called Al Harth will come from beyond the river. At his front is a man called Mansur who will pave and establish the government for the Family of Muhammad (sallallahu alaihi wa aalihi wa sallam) just as the Quraysh established it for the Messenger of Allah (sallallahu alaihi wa aalihi wa sallam). It is obligatory for all believers to support him or he said obey him."

And Allah Knows Best.

References:

1. Tabrani, reporting from reliable sources as confirmed by Haythami (Vo. 10 Pg. 27)
2. Ahmad, Bazzar and Tabrani. Haythami (Vol. 10 pg. 23) has commented on the chain of narrators.
3. Tabrani. Haythami (Vol. 10 Pg. 25) has commented on the chain of narrators.
4. Ahmad, reporting from reliable sources as confirmed by Haythami (vol. 10 Pg. 25)
5. Tabrani and Abu Yala, reporting from reliable sources as confirmed by Haythami (V. 10 Pg. 26)
6. Bazzar, Ahmad and Tabrani, all reporting from reliable sources as confirmed by

Haythami (Vol 10. Pg. 26)

7. Ahmad, reporting from reliable sources as confirmed by Haythami (Vol. 10 Pg. 28) Tabrani in his Awsat and Bazzar have also reported the narration but there chains of narrators.

23. What is the significance of Masjid al-Aqsa according to Islam?

The Night Journey of the Messenger of Allah (S), Hadrat Abi Bakr as-Siddiq, the Naqshbandi Silsila & Al-Mahdi

Allah the Majestic promised in His Covenant with Ibrahim (alaihi salam) that He would make him the leader (Imam) of mankind. The Prophet Ibrahim (alaihi salam) then prayed, “And (make this Covenant) with my descendents as well” (Qur’an, 2:124). As such, Isma’il (alaihi salam), the eldest son of Ibrahim (alaihi salam) was the first recipient of this Divine Covenant of leadership over mankind. After Ismail (alaihi salam), this Covenant continued through his progeny until the Pride of Creation (sallallahu alaihi wa aalihi wa sallam) was born from amongst them.

On the Night of Mi’raj (the Night Journey), the Imamate of the Apostle of Allah (sallallahu alaihi wa aalihi wa sallam) over all of mankind, celestial beings and the entire creation was manifest. The Prophets are the best of Allah’s creation, and Allah’s Apostle (sallallahu alaihi wa aalihi wa sallam) was made to lead them all in prayer. The leading of the Prophets in prayer in Jerusalem, at al Aqsa, by Allah’s Apostle (sallallahu alaihi wa aalihi wa sallam) made manifest to the inhabitants of the heavens and the earth his leadership over all creation.

Allah accepted the prayer of Ibrahim (alaihi salam) and made the Holy Prophet Muhammad (sallallahu alaihi wa aalihi wa sallam) the Imam of Creation, and all of the Prophets, including Adam, Noah, Abraham, Moses, David, Soloman, and Jesus (peace be upon them all) prayed behind him in presence of the Arch Angel Jibrael at al Aqsa. *It was for this reason that al Aqsa held a key significance to the true followers of the Prophet, who were willing give their lives to protect it, as it was the blessed location at which the Imamate (leadership) of all of mankind was decided, and it was the hallowed place of the coronation of Allah’s Apostle as the Imam of all Prophets, Angels, Men and the entire creation.* That is why the Commander of the Faithful, Umar ibn Khattab sought to conquer it and it was also the reason for which Salahuddin and his brave knights fought in frenzy to ensure it remained under the control of Muslims, *for the honor of Muhammad (sallallahu alaihi wa aalihi wa sallam), the Imam of creation.* Hence, Al Mahdi (alaihi rahma) will also (fight and) make Jerusalem (1) his capital with Jesus the son of Mary, who will unite the world under the flag of the Holy Prophet (sallallahu alaihi wa aalihi wa sallam) and his household.

Hadrat Abi Bakr as-Siddiq the son of Abi Qahafa was the first of the Sahabah to believe and testify to the Night Journey of Allah’s Apostle and during the last illness of Allah’s Apostle, Hadrat Abi Bakr lead the Sahabah, who were the best of creation after the Prophets, in prayer. This imamate of Hadrat Abi Bakr over the Sahabah in prayer, was

carried out in presence of the Imam of the Prophets, at his mosque in Medinah the Illuminated. It symbolized the imamate of Hadrat Abi Bakr over all of the Sahabah.

As such, after the departure of Allah’s Messenger from the world, Hadrat Abi Bakr was appointed as the imam in his place by the Sahabah, and he assumed the title “Caliphatul Rasulullah” (Successor to the Apostle of Allah) to himself.

Hadrat Abi Bakr was thus the first of the Rightly Guided Caliphs, who assumed the office of the Caliphate after the passing of Allah’s Apostle (sallallahu alaihi wa aalihi wa sallam). He was a direct descendent of Quraysh (Nadhr) and Quraysh, based upon what is documented in the form of names, was the forty –sixth descendent of Isma’il, the chosen son of Ibrahim and with whom the Covenant of Leadership (Imamate) was made by Allah Almighty (Qur’an, 2:124), and which is celebrated on ‘Eid al-Adha by all Believers.

After the demise of Allah’s Apostle (sallallahu alaihi wa aalihi wa sallam), Hadrat Abi Bakr prevented the Ansar from erring by attempting to claim the Divine Right of the Caliphate to themselves, by declaring, “the Imams can only come from the descendents of Quraysh”. Hadrat Umar who was also present with him, submitted to this declaration based upon the teachings of Allah’s Apostle (sallallahu alaihi wa aalihi wa sallam), of the Divine Right of Leadership (the Imamate) belonging only to the Quraysh, and pledged his oath of allegiance to Hadrat Abi Bakr .

The Ansar and the Sahabah followed Umar and from the era of the Rightly Guided Caliphs (Abi Bakr, Umar, Uthman and ‘Ali) onwards, the “Divine Right of the Quraysh” was accepted throughout all Muslim empires up until the demise of the Ottoman Caliphate in 1924 A.D. These empires included the Ummayyads, the Abbasids and the Ottomans (who inter-married into the Quraysh as well after the reign of Selim I).

Also, in succession to the legacy of the “Divine Right of the Quraysh” of the Rightly Guided Caliphs, the last of the Rightly Guided Caliphs, whose appointment to the office of the “King” of the Kingdom of Heaven, behind whom even a Prophet will pray (Jesus, the son of Mary), will also be from the chosen (2) tribe of the Quraysh. However, in addition to being from the chosen tribe of the Quraysh, Al Mahdi will be from the best of the clans (from within the Quraysh), the Banu Hashim, and through his grandparents (‘Ali and Fatima), Al Mahdi will be from the descendents (3) of the Pride of Creation; Hadrat Muhammad Mustafa “.

The above mentioned was the reason behind the declaration of Imam Rabbani Mujaddid Alf Thani Ahmad al-Faruqi, al-Sirhindi , a descendent of Hadrat Umar ibn Khattab, who wrote in his “Maktubat” (Letters), “Al Mahdi will accept the teachings of the Khwajagan”. The secret behind the statement of Imam Rabbani was, because the Khwajagan are the only successors to Hadrat Abi Bakr, the first of the Rightly Guided Caliphs, it is only natural that the Mahdi will come from their ranks, or will read and accept their teachings. As such, the Mahdi’s affirmation of the legacy of the Khwajagan spiritual inheritance from Hadrat Abi Bakr and his own ancestral lineage and inheritance from the Holy Prophet , through his grandparents ‘Ali and Fatima will make his claim

absolute.

Hence, Al Mahdi's claim by divine right to the Imamate of the Kingdom of Heaven will be supreme and mandatory upon all Believers to submit and yield to, and any Muslim who denies the Imamate of Al Mahdi will become a blasphemer as highlighted in various sayings of Allah's Apostle.

1. The Apostle of Allah (sallallahu alaihi wa aalihi wa sallam) was reported to have said, "A man from my nation shall come who speaks with my Sunnah, and Allah the Majestic, the Glorified, shall send showers of rain from the heavens so that the earth will produce its blessings. Through him, the earth shall be filled with fairness and justice, just as it had been filled with oppression and injustice. He will govern this nation for seven years and go to Jerusalem".

2. Wathila ibn al Aska' narrated that the Apostle of Allah (sallallahu alaihi wa aalihi wa sallam) said, "Allah chose Kanana from the sons of Isma'il, and Quraysh from Kanana, and from Quraysh, the sons of Hashim, and finally chose me from the sons of Hashim." (Imam Allamah Yusuf ibn Isma'il Nabhabani in his "Anwaar Muhammadiyya" pg.29)

3. The Apostle of Allah (sallallahu alaihi wa aalihi wa sallam) was reported to have said in numerous reliable traditions as reported by thirty-three Sahabah, "The Mahdi will be of my family, of the descendants of Fatima" (Abu Dawud).

24. What is the Islamic position on the status of the Arabs?

The Definition of 'Arabs' and The Twelve Tribes of Ishmael

Q. Who is an 'Arab', and how would you define 'Arab' according to the religion of Islam?

A. Bismillahir Rahmanir Raheem. Wa Alaikum As Salam Wa Rahmatullhi Wa Barakatuhu,

"Allah did choose Adam and Noah, the House of Abraham, and the House of 'Imran above all people, Offspring, one of the other: And Allah heareth and knoweth all things." (Holy Quran, Sura 3, V. 33-34) and,

"Or do they envy mankind for what Allah hath given them of his bounty? But We had already given the House of Abraham the Book and Wisdom, and conferred upon them a Mighty Kingdom" (Holy Quran, Sura 4, V.54)

The correct definition for 'Arab' is, those persons who descend from the bloodline of the House of Abraham, through his eldest son Ishmael. This was also the correct view of the renowned Arab genealogist Hisham ibn Muhammad al-Kalbi (A.D. 737-819), known as Ibn al Kalbi, who established a genealogical link between Ishmael (alahi salam) and the Holy Prophet (sallallahu alaihi wa sallam) and wrote that the people known as 'Arabs' were specifically and only the descendants of Ishmael, from his twelve sons, who formed The 12 Tribes of Ishmael.

The Bible gives us the following record of these tribes:

“But as for Ishmael, I have heard thee: behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.” Genesis 17:20

“And these are the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth, and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa, Hadad and Tema, Jetur, Naphish and Kedmah. These are the sons of Ishmael, and these are their names, by their towns and by their encampments; twelve princes according to their nations.” Genesis 25:12-16

According to Islamic traditions, the names of the twelve sons of Ishmael (alaihi salam) are, Qedar, Fidmah, Bana Buth, ‘Awil, Taqes, Masma’, Taima, Jasham, Hadu, Duma, Yatur, and Massa . Madinah the Illuminated was inhabited by the descendents of Taima and Yemen by the descendents of Massa.

Allah’s Apostle (sallallahu alaihi wa sallam) descends from Qedar (Kedar) the son of Ishmael (alaihi salam). The Kedarites were a mighty tribe whose historical importance may be noted from the fact that they were mentioned in the pages of the Torah, Assyrian Tablets, and ancient Greek history. Aryan, Ptolemy and Pliny give clear mention of their existence in the Hijaz province of Arabia. (Forester, ‘Arab Geography’, Vol. 1, p.248)

And Allah Knows Best!

The Status of Arabic, the Arabs and the Quraysh

Q. What is the correct position regarding the status of Arabic and the Arabs and the Quraysh? Kindly clarify this subject for us.

A. “And We revealed the Quran in Arabic so that you may understand” (Quran 12:2)

In his masterpiece “Anwaar Muhammadiyya” [Urdu edition, p.22-29]” Imam Allamah Yusuf ibn Ismail Nabhabani (may Allah have mercy on him), narrated the following Hadith from Ibn Umar (r), who said,

“The Apostle of Allah (sallallahu alaihi wasallam) said, “Allah examined His creation and chose the children of Adam from among them; He examined the children of Adam and selected the Arabs from among them; He examined the Arabs and chose me from among them, so I was always the choicest of choices. *Behold, people who love the Arabs, it is out of love for me that they love them, and those who hate the Arabs, it is out of hatred for me that they hate them.*”

In his book, “Virtues of Arabic”, Shaykh ul-Hadith Mawlana Zakariyya Kandhlawi cites all of the following virtues of the Arabs and the Arabic language:

Mulla Ali Qari has quoted the following Hadith of the Messenger of Allah, peace and blessings be upon him and his family: “To have love for the Quraysh is Iman whilst having hatred for them is kufr. Accordingly, whoever has love for the Arabs has expressed love for me (Prophet) and whoever has hatred for the Arabs has in reality shown his hatred for me” (Iqtidaus Siratil Mustaqeem, p.156)

Allamah Shabbir Ahmad Uthmani writes in his commentary regarding the above verse,

“The Arabic language, which is the most eloquent, versatile, regulated and magnificent of all languages was chosen for the revelation of the Quran. Because the Messenger was an Arab, it logically follows that its first audience will be Arabs. Then, by means of the Arabs this light spread all around. The words “so you may understand” indicate the reason for revealing the Quran in Arabic viz. that you, who are the nation of the Messenger, should first taste its knowledge and thereafter make others do the same. So it happened.” (Tafseer Uthmani (Urdu), p.311).

Ibn Abbas narrated that the Messenger of Allah said,

“Love the Arabs for three reasons:

Because I am an Arab

The Quran is in Arabic

The language of the people of Paradise is Arabic (Baihaqi in Shuabul Iman)

Tha’alibi writes in Fiqh ul Lugah, ‘one who loves Allah, will certainly love His Messenger and whoever loves the Messenger will love the Arabs’.

Mulla Ali Qari has quoted the following Hadith: “To have love for the Quraysh is Iman whilst having hatred for them is kufr. Accordingly, whoever has love for the Arabs has expressed love for me (Prophet) and whoever has hatred for the Arabs has in reality shown his hatred for me” (Iqtidaus Siratil Mustaqeem, p.156)

Abdullah bin Umar (R), in a lengthy Hadith, quoted the following words from the Messenger of Allah, peace and blessings be upon him and his Family,

“Whoever has loved the Arabs has done so because of my love and whoever has hated the Arabs has done so because of having enmity for me” (Al Madkhal, p23)

Abu Uthman Nahdi as in Azerbaijan when he received the following letter from the Caliph Umar, may Allah be pleased with him.

Wear izar (a cloth used to cover the area between the waist and the ankles) and a sheet. Wear shoes and remove your leather socks and do not wear trousers, but adopt the dress of your father Ishmael (AS), keep yourselves away from a luxurious and pampered life and refrain from the customs of the non-Arabs. Inculcate the habit of sitting in the sunlight because it is the bathing place of the Arabs. Imitate the ways of the people of Ma’d who were an energetic tribe. Wear coarse clothing and make a habit of wearing old

clothes. Do not use stirrups (when mounting a horse) but leap onto it. Practice archery. He who becomes proficient in the Arabic language and Arabic grammar, the Quran and Hadith, is the most fortunate. (Baghawi)

The Messenger of Allah, peace and blessings be upon him is also reported to have said, “Whoever has the ability to speak correct Arabic should not speak another language because it creates nifaq (hypocrisy). (Iqtidaus Siratil Mustaqem, p. 205)

Abu Huraira, may Allah be pleased with him narrates that the Messenger of Allah, peace and blessings be upon him said,

“I take an oath in that Being in whose Hand is my life, Allah revealed to every Messenger in Arabic, after which he (the Messenger) used to convey the message to the nation in their language” (Majmuaz Zawaaid, p. 52)

Caliph Umar (may Allah be pleased with him) is reported to have advised regarding the superiority of the Arabic language to his subjects, “(It is preferable if you) do not learn a language other than Arabic” (Al La’Ali)

The Status of the Quraysh

Rifa’ah bin Raafi (rad) reports that Rasulullah (sallallahu alaihi wasallam) once instructed Hadrat Umar (rad): “Gather my people!” Hadrat Umar gathered them outside the room of Rasulullah (sallallahu alaihi wasallam) and then went in and asked, “O Rasulullah (sallallahu alaihi wasallam) should I get them to enter or shall you be going out to them?” Rasulullah (sallallahu alaihi wasallam) replied, “I shall rather go to them.” When Rasulullah (sallallahu alaihi wasallam) went to them, he asked “Is there anyone here who does not belong to you?” Yes, they replied. Amongst us are also our allies, the children of our sisters and our slaves”. Rasulullah (sallallahu alaihi wasallam) said to them, “Our allies are part of us, the children of our sisters are part of us and our slaves are all part of us. Have you not heard that it is only those with Taqwa who are Allah’s friends? If you are His friends, then it is excellent. Otherwise, you should give the matter deep thought. It should not be that other people arrive on the day of Judgement with plenty of good deeds while you arrive there with sins, because of which I will have to turn away from you.” Rasulullah (sallallahu alaihi wasallam) then raised his hands and said, “O people! The Quraysh are trustworthy people. Allah will therefore grab by the nostrils the person who searches for their faults and throw him into the Fire of Jahannam.” Rasulullah (sallallahu alaihi wasallam) repeated this thrice (1)

And Allah knows best.

1. Bazzar, Ahmad and Tabrani, all reporting from reliable sources as confirmed by Haythami (Vol 10. Pg. 26)

25. Who was the Sacrificial son of Abraham?

The Bible's Incoherence Regarding the Sacrificial Son

By Sayyid Ahmed Amiruddin

Q. What is our position regarding the sacrificial son of Abraham? The Christians and Jews argue that the covenant was with Isaac, and not Ishmael

A. Bismillahir Rahmanir Raheem. “And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish." (Holy Quran, Sura 17, V. 81)

In his masterpiece "*Anwaar i-Muhammadiyah*" [Urdu edition, p.22-29]" Imam Allamah Yusuf ibn Isma'il Nabhabani (may Allah have mercy on him), narrated the following hadith from Wathila ibn al-Aska, "The Messenger of God (peace and blessings be upon him) said, "Allah chose Kanana from the sons of Isma'il, and Quraysh from Kanana, and from Quraysh the sons of Hashim, and finally chose me from the sons of Hashim."

In his book, "*Virtues of Arabic*", *Shaykh ul-Hadith* Mawlana Zakariyya Kandhlawi cites the following virtue of the Arabs:

Mulla Ali Qari has quoted the following Hadith of the Messenger of Allah, peace and blessings be upon him and his family: “To have love for the Quraysh is *Iman* whilst having hatred for them is *kufir*. Accordingly, whoever has love for the Arabs has expressed love for me (Prophet) and whoever has hatred for the Arabs has in reality shown his hatred for me” (Iqtidaus Siratil Mustaqeem, p.156)

Some people mistake "Arabs" to be all people who reside in the Middle East, or all persons who speak the Arabic language, however, this is incorrect. According to Islamic tradition, real "Arabs" are specifically and only the direct descendents of Abraham and Ishmael, the Builders of the Kaba at Makkah, through the twelve sons of Ishmael, also known as the 12 Tribes of Ishmael.

With that said, I would like to mention now that the answer to your question is that *some* of the Children of Israel who went astray did so due to their false belief that God chose the Israelites over the Ishmaelites. The mention in the Holy Qur'an about the Children of Israel being blessed is directly related to their connection to Prophets and the Ark of the Covenant, both of which point towards the Seal of Prophets and the Final Revelation, the Holy Qur'an, in Arabic, to the Ishmaelites. Some of the Children of Israel were so adamant in emphasizing the bloodline of the House of David, the descendent of Judah, the son of Jacob, the son of Isaac, that some of them during the time of Jesus even accused the Holy Virgin Mary of a heinous sin and they denied the miracles of Christ, although he raised the dead, healed the lepers and spoke from the cradle as the Spirit of God, solely because he was not the son of one of them (ie. he was born without a father, like Adam, and hence not from the House and bloodline of David). With that said, it becomes clear that this conspiracy has existed from even

before the actual Mawlid (birth) of the Messenger of Allah, the Seal of Prophets Muhammad (upon whom be peace) and as such, we find that some of their religious scribes tampered with the original scriptures and changed the point of emphasis from Ishmael the eldest son of Abraham, to Isaac, the younger son.

As such, it is our belief that the Holy Bible has been changed, and the correct position is that the sacrificial son of Abraham (alaihi salam) is Ishmael (upon whom be peace). Our proof that the Holy Bible has been changed can be cited from the inconsistencies we find in it regarding Ishmael and his mother, and since the "literal Word of God" is beyond flaws, it will be appropriate to conclude after examining the evidences that it had been altered.

What follows is the belief of Muslims, based upon the Quran and Sunnah of Allah's Most Perfect Messenger, Sayyidina Muhammad ibn Abdullah (peace and blessings be upon him) in regards to the "sacrificial son of Abraham". The Qur'anic version of the sacrifice is as follows:

"My Lord! grant me (a son) of the righteous. So We gave him tidings of a gentle son (Ishmael). And when he was old enough to strive with him, he said: O my dear son, I have seen in a dream that I must sacrifice you. So look, what do you think? He said: O my father! Do that which you are commanded. Allah willing, you shall find me of the steadfast. Then, when they had both surrendered (to Allah), and he had placed him upon his forehead, We called unto him: O Abraham: You have (already) fulfilled the vision. Lo! thus do We reward the good. Lo! that verily was a clear test. Then We ransomed him with a tremendous ransom. And We left for him among the later folk (the salutation) :'Peace be unto Abraham!' Thus do We reward the good. Lo! he is one of Our believing slaves. (The Noble Qur'an in Al-Safat (37): 100-113)

Quranic commentators are unanimous that the *gentle son* mentioned in the verse is Ishmael. Furthermore, the Holy Quran states about the outcome of the sacrifice Abraham made,

“When Abraham was tested by his Lord in certain matters and completed it (with success), (it was) said (unto him): “I shall raise ye as *Leader of Mankind*.” (Abraham said): “*And from my descendants too?*” (Allah) said, “My Promise shall not be for evil doers.” (Quran, 1:124).

A tradition of the Prophet refers to Ishmael as the sacrificial son. The Prophet (sallallahu alaihi wa sallam) is reported to have stated, "I am the son of the two Sacrificed". Commentators write that this statement is a reference to his father Hadrat Abdullah (rad), who was offered as a sacrifice *to Allah* by his father Hadrat Abdul Muttalib (rad) when he was ordered to dig for the well of ZemZem, and to Hadrat Ishmael (as), the sacrificial son of Abraham (as).

Furthermore, the Apostle of Allah (sallallahu alaihi wa sallam) is also reported to have said, "I am what Abraham my father prayed for (the Imam of mankind, as the Prophets are the leaders of men, and the Holy Prophet lead all Prophets in prayer on the Night of Mi'raj at al-Aqsa) and the good news of my brother Jesus. When my mother was carrying me she saw a light proceeding from her which showed her the castles of Syria ..."

H.E. the Grand Mufti of Cyprus Mawlana Shaykh Nazim Adil al-Haqqani commented, "Moses even informed his people that Allah Almighty was going to send a new Prophet from their cousins, who would be like Moses. It was clear, that he would *not* be from the same line as Moses. So from the line of Moses, no more Prophet would come who would be like him. The line of that cousin was the line of Ishmael. They were told these good news." (Power Oceans of Light, p.63)

Biblical Account

Here is the Biblical account of the story of Abraham's sacrifice:

1 And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

2 And he **said, Take now thy son, thine only son** Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar

there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing **thou hast not withheld thy son, thine only son from me.**

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, **thine only son:**

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. (Genesis 22: 1-19)

The Bible's Incoherence

According to the Biblical verses above, Abraham was told to sacrifice his *only* son, but specifies that it was Isaac, not Ishmael. However, according to the very same Holy Bible, Ishmael was Abraham's first born son, thereby bringing the entire Biblical account of the Sacrifice into question, due to this major incoherence. To elaborate further, the Bible states Isaac was born when Abraham was 100 years old (Genesis 21.5) while Ishmael was born to Abraham when Abraham was 86 years old (Genesis 16.16). Ishmael was therefore 14 years older than Isaac. During his first 14 years Ishmael was the *only* son of Abraham; at no time was Isaac the *only* son of Abraham, thereby substantiating that the Biblical account of the Sacrifice has been tampered with

and changed, and that the 'only son' mentioned in it at the time of the sacrifice of Abraham, which resulted in the Covenant of Leadership (Imamate) could only have been Ishmael and *not* Isaac.

Continued Denial

Nevertheless, even after coming to the conclusion that Ishmael was the eldest son of Abraham according to the Bible, and hence the only of the two who could ever have been an "only son" to Abraham, some illogical Christians and Jews will argue that even though Ishmael may have been born earlier, Ishmael was not a legitimate son of Abraham, because he was born to his 'hand maiden' Hagar (the daughter of Pharaoh Senusrit I and Queen Nufrit), and not his first wife Sarai, who was barren and jealous of Hagar, and as such, because he was illegitimate, he cannot be considered the son of Abraham (Allah forbid!).

Before proceeding further to address such darkness, it is important to point out here that it is the belief of the Sufi sages of Islam that on an esoteric level, the direct effect of Sarai's jealousy of the first lady; Hajra (Hagar), which was confirmed by the traditions of Ibn Abbas (radi Allahu anhu) found in Ibn Kathir's '*Qisas ul Ambiya*'; Sarai forever tainted her bloodline through her son Isaac (upon whom be peace). In fact, while it was due to the pure lineage of Abraham that his sons were blessed as well, it was due to his wife Sarai that so many of the Children of Israel (her descendents) went astray, and persecuted Prophets from within their own family, as mentioned in the Holy Quran, and the Holy Bible, Sarai's jealousy is also why although so many Prophets were born into that bloodline, the Anti-Christ (Dajjal) also belongs to it.

Getting back to the topic of whether Ishmael could then be considered a legitimate son of Abraham, because his mother was a 'hand maiden', and "not a wife", the Holy Bible itself bears witness to the fact that Ishmael was Abraham's son:

"And Abraham took Ishmael his son." Genesis 17:23

Furthermore, the Bible tells us that Ishmael remained the legitimate son of Abraham until even after his death,

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full [of years]; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Mchpelah "Genesis 25:8-9

In regards to the absurd Christian claim that Hagar was not a legitimate wife of Abraham, the Bible itself address' this in Genesis 16:3 "And Sarai Abram's wife took Hagar her maid....and gave her to her husband Abram to be his wife..."

Therefore, it is our position that such false claims against the House of Abraham and Ishmael are not only baseless from an Islamic viewpoint, but are also baseless as per the Holy Bible.

The Position of Jesus Christ According to Barnabas

To elaborate further on this topic, I wish to bring to your attention the Gospel of Saint Barnabas. Our Master, Mawlana Shaykh Muhammad Nazim Adil al-Haqqani, the Grand Mufti of Cyprus, the island wherein the original Gospel of Barnabas and his tomb was discovered, stated,

“When the Archbishop of Cyprus dreamt about the tree under which St. Barnabas was buried and then found him there with his Gospel, he was very happy and brought the Gospel straight to Constantinople , where the Pope was at the time. In exchange for that Gospel, which the church did not want publicized, the Archbishop got an independent church for Cyprus. That was the beginning of the Orthodox Church. The original Gospel of Barnabas is in the library of the Vatican .

Barnabas was for Jesus like Abu Bakr was for Muhammad, may peace be upon them. He was the youngest, but most important of the disciples, because Jesus Christ knew that only his Gospel would mention the reality of Jesus Christ and of the coming Prophet. All others disappeared, and his Gospel is still alive until today and is declaring the unity of God and the prophesy of the Seal of Prophets. It denies everything concerning Trinity and crucifixion. In the Gospel of Barnabas, Muhammad is translated as *Ahmed*, as Paraklitos, the most respected person.

(Power Oceans of Light, Moulana Sheik Nazim Al-Haqqani Nasqshbandiya, p. 93)

Here is the position of Jesus Christ, the blessed and pure son of the Holy Virgin Mary (may Allah be pleased with her), as recorded in The Gospel of Barnabas, Chapter 43: Promise to Ishmael

“James answered: 'O master, tell us in whom this promise was made; for the Jews say "in Isaac," and the Ishmaelites say 'in Ishmael.'”

Jesus answered: 'David, whose son was he, and of what lineage?'

James answered: 'Of Isaac; for Isaac was father of Jacob, and Jacob was father of Judah , of whose lineage is David.'

Then said Jesus: 'And the messenger of God when he shall come, of what lineage will he be?'

The disciples answered: 'Of David.'

Whereupon Jesus said: 'Ye deceive yourselves; for David in spirit calleth him lord, saying thus: "God said to my lord, sit thou on my right hand until I make thine enemies thy footstool. God shall send forth thy rod which shall have lordship in the midst of thine enemies."**If the messenger of God whom ye call Messiah were son of David, how should David call him lord? Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac.**"

Thereupon said the disciples: 'O master, it is thus written in the book of Moses, that in Isaac was the promise made.'

Jesus answered, with a groan: 'It is so written, but Moses wrote it not, nor Joshua, but rather our rabbins, who fear not God. Verily I say unto you, that if ye consider the words of the angel Gabriel, ye shall discover the malice of our scribes and doctors. For the angel said: "Abraham, all the world shall know how God loveth thee; but how shall the world know the love that thou bearest to God? Assuredly it is necessary that thou do something for love of God." Abraham answered: "Behold the servant of God, ready to do all that which God shall will."

Then spoke God, saying to Abraham: "Take thy son, thy firstborn Ishmael, and come up the mountain to sacrifice him."

How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?

Then said the disciples: 'Clear is the deception of our doctors: therefore tell us thou the truth, because we know that thou art sent from God.'

Then answered Jesus: 'Verily I say unto you, that Satan ever seeketh to annual the laws of God; and therefore he with his followers, hypocrites and evil-doers, the former with false doctrine, the latter with lewd living, to-day have contaminated almost all things, so that scarcely is the truth found. Woe to the hypocrites! For the praises of this world shall turn for them into insults and torments in hell.

'I therefore say unto you that the messenger of God is a splendor that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance, he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world! *Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Mohammed, God be with thee, and may he make me worthy to untie thy shoe latchet, for obtaining this I shall be a great prophet and holy one of God."*'

And having said this, Jesus rendered his thanks to God.”
(Gospel of Barnabas, Chapter 43-44: ‘Promise to Ishmael’, ‘Sacrifice Ishmael’)

Conclusion

In conclusion, I would like to remind you that according to the Islamic position and that cited from Barnabus above, even Christ faced denial when he preached the Gospel and highlighted the virtues of the Ishmaelites (due to their connection to Rasulullah (sallallahu alaihi wa sallam)) to the Children of Israel, as too did the Seal of Prophets (sallallahu alaihi wa sallam) face similar denials from the People of the Book during his blessed life. I believe it may be the best policy to convey the Truth of the Prophethood of Muhammad, the Seal of Prophets (sallallahu alaihi wa sallam) to them through a practical example (ie. encourage them to interact with the Awliya (Sufi Saints) etc.) and pray for their guidance, that they may be lead to the truth in this matter.

Allama Shabbir Ahmad Uthmani, the author of Tafsir Uthmani (English), states on p.206 of Vol. 1

“God ordered that if the Najran Christians did not accept after so many arguments and clear facts, they should be invited for a ‘Mubahela’. The practical form of Mubahela was so devised that both contending parties should gather at an appointed place with themselves and their children and humbly pray that God’s curse should be laid upon those who were liars...When the Najran Deputation heard this challenge they asked time for consultation. In private consultations, their wise and experienced members said, “You have believed and known by your hearts that Muhammad is the Messenger of God and he has given exact decisive proofs about Jesus Christ. You know that God had promised to raise a Prophet among the Bani Ismaeel (Children of Ishmael)...With this resolution they went to the Holy Prophet. The Holy Prophet was coming out with (his Ahlul Bayt) Hasan, Husein, Fatema and Ali. Seeing their enlightened faces, the Archbishop of the Najran Christians said, “I am looking at such holy faces, that their prayer can move the mountains even. Don’t destroy yourselves by accepting the Mubahela, otherwise no Christian will be left on earth”. At last, they forsook the Mubahela...and made a peace treaty and returned home. In a Tradition the Holy Prophet has said if they had done Mubahela, a rain of fire would have fallen on them in the valley and God would have exterminated Najran and within one year all the Christians would have perished.”

(Tafsir Uthmani, Allama Shabbir Ahmad Uthmani, trans. Muhammad Ashfaq Ahmad. Bombay: Taj Publishers, 1992. Vol. 1, p. 206)

And Allah Knows Best!

