



Volume One

# THESIS OF IMAM AHMAD RAZA

*Al-Imam al-Akbar 'Arife-Billah 'Ala-Hadrat Mujaddid  
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Naqi Ali al-Qadiri al-Barkaati  
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Durban South Africa**

VOLUME ONE

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By

*Al-Imām al-Akbar 'Ārif-e-Billāh 'Alā-Ḥadrat Mujaddīd  
Imām Aḥmad Rīdā Ibn Imām Muḥammad  
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## VOLUME ONE

اسماع الاربعين في شفاعة سيد المرسلين

**Forty Āḥādith on the Intercession of  
the Holy Prophet Muḥammad ﷺ**

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شُمُولُ الْأَسْلَامِ لِأَصُولِ الرَّسُولِ الْكَرِيمِ

**The Parents of the Exalted Prophet ﷺ are Mu'min**  
(1315 Hijri)

**"Inclusion in Islām of the Prophet's Dignified Ancestry"**

\*\*\*\*\*

قمر التمام في نقى الظل عن سيد الانام

**"The Full Moon in Refutation of a Shadow  
of the Master of Mankind"**

**The Shadowless Prophet ﷺ**

Forty Āḥādith on the Intercession of the Holy Prophet Muḥammad ﷺ

اسماع الاربعةين في شفاعة سيد المرسلين

## Forty Āḥādith on the Intercession of the Holy Prophet Muḥammad ﷺ

By

*Al-Imām al-Akbar 'Ārife-Billāh 'Alā-Ḥaḍrat Mujaddīd  
Imām Aḥmad Rīdā Ibn Imām Muḥammad  
Naqī 'Alī Al-Qādirī al-Barkānī  
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**“O Muḥammad ﷺ! Raise your head and ask! You will be heard, ask! You will be accepted, and allowed to intercede! Your intercession is acceptable.”**

<sup>7</sup> Cited in *Saḥīḥ al-Bukhari*, Vol. 9, pg. 311, *Ḥadīth* no. 4594, on the authority of Sayyiduna Abu-Hurayrah. The Noble *Imām* ﷺ has quoted a small portion of this lengthy *Saḥīḥ Ḥadīth* which reads as follows:

حدثنا محمد بن مقاتل أخبرنا عبد الله أخبرنا أبو حنيفة الأعمش عن أبي هريرة عن عمرو بن عبد الله عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: بعد ما يرفع الله رأسه يوم القيامة، وهل تدرون من ذلك؟ يجمع الناس الأولين والآخرين. في صعيد واحد، يسمعون الداعي، وينفذون البصر، وتدنو الشمس فيبلغ الناس من الضربة والكراب ما لا يطيقون ولا يحتملون. فيقول الناس: ألا نرى ما قد بلككم؟ ألا تظنون من يشفع لكم إلى ربكم؟ فيقول بعض الناس لبعض: عليكم بآدم، فيأتون آدم عليه السلام فيقولون له: أنت أبو البشر، خلقك الله بيد، وفتح فيك من مراحه، وأمر الملائكة فسجدوا لك، اشفع لنا إلى ربك، ألا نرى إلى ما نحن فيه؟ ألا نرى إلى ما قد بلكنا؟ فيقول آدم: إن مربي قد غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، وأنه ناني عن الشجرة فقصيته، نفسي نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى نوح. فيأتون نوحاً فيقولون: يا نوح، إنك أنت أول الرسل إلى أهل الأرض، وقد سماك الله عبداً شكوراً، اشفع لنا إلى ربك، ألا نرى إلى ما نحن فيه؟ فيقول: إن مربي عز وجل قد غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، وأنه قد كانت لي دعوة ودعوتها على قومي، نفسي نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى إبراهيم. فيأتون إبراهيم فيقولون: يا إبراهيم، أنت نبي الله وخليته من أهل الأرض، اشفع لنا إلى ربك، ألا نرى إلى ما نحن فيه؟ فيقول لهم: إن مربي قد غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، وإني قد كنت كذبت ثلاث كذبات، فذكر من أبو حنيفة في الحديث، نفسي نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى موسى. فيأتون موسى فيقولون: يا موسى، أنت رسول الله، فضلك الله برسالته وكرامته على الناس، اشفع لنا إلى ربك، ألا نرى إلى ما نحن فيه؟ فيقول: إن مربي قد غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، وإني قد قتلت نفساً لم أؤمر بقتلها، نفسي نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى عيسى. فيأتون عيسى فيقولون: يا عيسى، أنت رسول الله وكرامته على الناس، اشفع لنا إلى ربك، ألا نرى إلى ما نحن فيه؟ فيقول: إن مربي قد غضب اليوم غضباً لم يغضب قبله مثله، ولن يغضب بعده مثله، ولم يذكر دياً، نفسي نفسي نفسي، اذهبوا إلى غيري، اذهبوا إلى محمد صلى الله عليه وسلم. فيأتون محمداً صلى الله عليه وسلم فيقولون: يا محمد، أنت رسول الله، وخاتم الأنبياء، وقد غفر الله لك ما تقدم من ذنبك وما تأخر، اشفع لنا إلى ربك، ألا نرى إلى ما نحن فيه؟ فأطلق، فأثني تحت العرش فأثني ساجداً لم يزل عز وجل، ثم يفتح الله علي من سماويه وحينئذ الساء عليه شيئاً لم يفتح على أحد قبلي. ثم يقال: يا محمد، ارفع رأسك، سل تعطه، واشفع تشفع. فأمر فمراسي فأقول: آمين يا رب، آمين يا رب.

This will be the Place of Praise, where the praising and eulogizing of the Prophet ﷺ for *Allāh* ﷻ will be made known to all the people and the truth will be disclosed to friends and foes alike: There is no-one of such dignity and honour in the Court of *Allāh* ﷻ as our Beloved Holy Prophet ﷺ and no-one has such greatness in the Court of *Allāh* ﷻ as our Beloved Prophet ﷺ has! And Praise be to *Allāh* ﷻ!

To show this, *Allāh* ﷻ will influence the hearts of the people with His Complete Wisdom to go firstly to the other Prophets ﷺ and, returning empty from them, go to him so that everyone should know that intercession is the unique quality of the true authority of our Prophet ﷺ. No one can dare open its door but our Prophet ﷺ. Praise be to *Allāh* ﷻ!

These *Āḥādith* are mentioned in "*Saḥīḥ al-Bukhari*", "*Saḥīḥ Muslim*" and in all the books of *Āḥādith* and are well-known to *Muslims*. I need not mention them here as they are too many in number.

It is also stated at the end of these *Āḥādith* that after the first intercession our Beloved Prophet ﷺ, the Intercessor of the Sinners ﷺ, will intercede for the sinners again and again everywhere. *Allāh* ﷻ will say those words and He will forgive sinners, too many to count, every time.

Besides these famous *Āḥādith*, I shall quote forty more *Āḥādith* here which are little known to the people and may increase the Faith of the *Muslims* and burn the hearts of the non-Believers in the fire of

رب. فيقال: يا محمد، أدخل من أمتك من لا حساب عليهم من الباب الأيمن من أبواب الجنة، وهم شركاء الناس فيما سوى ذلك من الأبواب. ثم قال: والذي نفسي بيده إن ما بين المصراعين من مصارع الجنة كما بين مكة ومصرى.

## Forty Āḥadith on the Intercession of the Holy Prophet Muḥammad ﷺ

anger and particularly refute that foul distortion about the meaning of intercession made by certain faithless, un-godly wrongdoers and misguided persons, who have invented a false tale that the intercessor has to be named.

The *Aḥadith* will make clear that our Beloved Prophet ﷺ has been commissioned to intercede. His Court is a shelter for the helpless, and there is a home for the destitute in his Court. It is untrue when the faithless say that any whom *Allāh* ﷻ wills, will intercede before His Presence.

These *Aḥadith* will make clear that *Allāh* ﷻ and His Messenger ﷺ, to open our ears have mentioned the lovely name of the Intercessor and said that He is "**Ḥaḍrat Muḥammad ﷺ**". *Allāh* ﷻ has not expressed this matter ambiguously as the evil-minded say: "*Leave it to the authority of Allāh, He will commission whom He wills as our Intercessor.*"

These *Aḥadith* will give the lovely news that the intercession of our Beloved Prophet ﷺ is not only for those who have committed sin by chance and are ashamed and afraid every time for what they have done. A repentant thief might say that the theft has been proved, but he was not always a thief and has not regarded it as his profession, but he has committed this sin bringing bad luck on himself and is ashamed and in fear day and night. No! I swear by *Allāh* ﷻ Who has commissioned the Holy Prophet ﷺ as an Intercessor that his intercession is for those black-faced, sinful, wicked, tyrant *Muslims* who are inextricably entangled in sins and the sins are even ashamed of them.

We fear that sin itself will be made dirty by them. And *Allāh* ﷻ is sufficient for us and what an excellent Disposer of Affairs is He! And Blessings and Salutations of *Allāh* ﷻ be on the Glorious

## Forty Āḥadith on the Intercession of the Holy Prophet Muḥammad ﷺ

Intercessor, the Holy Prophet ﷺ and on his Family ﷺ and Companions ﷺ with thousands of praises. And the Ultimate Praise be upon *Allāh* ﷻ, Lord of the entire Universe!

### Hadith # 1 and # 2

Imām Aḥmad ﷺ (d.241/855) in his "*Musnad*" with the testimonial of "*Saḥīḥ*" Bukhari" and "*Muslim*" reports from Sayyiduna 'Abdullāh bin 'Umar ﷺ, and Ibn Mājah ﷺ reports from Sayyiduna Abu-Mūsa al-'Ash'arī ﷺ that our Beloved Prophet ﷺ, the Intercessor of Sinners ﷺ, says:

﴿خَيْرَتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ نَصْفُ أُمَّتِي الْجَنَّةَ. فَاحْتَرْتُ الشَّفَاعَةَ. لِأَنَّمَا أَعَدُّ وَأَكْفَى. أَشْرَوْهَا لِلْمُتَّقِينَ؟ لَا. وَلَكِنَّمَا لِلْمُذْنِبِينَ، الْخَطَايَا الْمَسْلُومِينَ.﴾

"*Allāh* ﷻ left it to my choice whether to take the power of intercession, or instead half of my Ummah might go to Paradise without reckoning. I accepted the power of intercession because it is much more valuable. Do you think that my intercession is for good Muslims? No! It is for sinners who are polluted in sins and hard-hearted,"<sup>8</sup>

<sup>8</sup>Cited in *Sunan ibn Māja*, Vol. 2, pg. 1441, *Hadith* no. 4403, on the authority of Sayyiduna Abu-Mūsa al-'Ash'arī ﷺ

(4403) - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلْفَةَ عَنْ عَبْدِ بْنِ أَبِي هُرَيْرَةَ، عَنْ مَرْثُومَةَ بِنْتِ حِرَاشٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ: «خَيْرَتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ نَصْفُ أُمَّتِي الْجَنَّةَ. فَاحْتَرْتُ الشَّفَاعَةَ. لِأَنَّمَا أَعَدُّ وَأَكْفَى. أَشْرَوْهَا لِلْمُتَّقِينَ؟ لَا. وَلَكِنَّمَا لِلْمُذْنِبِينَ، الْخَطَايَا الْمَسْلُومِينَ.»



O *Allāh* ﷻ, shower Blessings and Salutations on the Holy Prophet ﷺ. And Praise be to *Allāh* ﷻ, the Lord of the Worlds.

### Hadith # 3

Ibn 'Adī ﷺ (d.644/1247) reports from Sayyidah Umm-Salma ﷺ, the Mother of the *Muslims* that our Beloved Prophet ﷺ, the Intercessor of Sinners ﷺ, says:

﴿فَإِنْ شَفَاعَتِي لِلْهَالِكِينَ مِنْ أُمَّتِي﴾

*"For verily, my intercession is for those of my followers who were destroyed by sins."*<sup>9</sup>

What you have said is true, O my Intercessor! May I be a sacrifice for you! May *Allāh* ﷻ bless you!

### Hadith # 4 to # 8

Abu-Dā'ūd ﷺ (d.276/889), Tirmidī ﷺ (d.279/892), Ibn Ḥabbān ﷺ (d.66/685), Ḥākim ﷺ (d.405/1014) and Bayhaqī ﷺ (d.463/1071) bringing us benefit from the *Hadith* reported by Sayyiduna Anas bin Mālik ﷺ; Tirmidī ﷺ, Ibn Mājah ﷺ (d.273/886), Ibn Ḥabbān ﷺ and Ḥākim ﷺ report from Sayyiduna Jābir bin 'Abdullāh ﷺ; Tabrānī ﷺ in "*Mo'ajam*" reports through Sayyiduna 'Abdullāh bin 'Abbās ﷺ; Khatīb Baghdādī ﷺ reports from Sayyiduna 'Abdullāh

<sup>9</sup> Also reported in *Majm'ah al-Zawā'id*, Vol. 10, pg. 687, *Hadith* no. 18524. on the authority of Sayyidah Umme Salma ﷺ as follows:

وعن أرسلة قالت: قال رسول الله صلى الله عليه وسلم: «أَغْتَلِي وَلَا تَغْتَلِي، فَإِنْ شَفَاعَتِي لِلْهَالِكِينَ مِنْ أُمَّتِي»

bin 'Umar ﷺ and Sayyiduna K'ab bin Ujra ﷺ that our Beloved Prophet ﷺ, the Intercessor of Sinners ﷺ, says:

﴿شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي﴾

*"My intercession for my Ummah is for those who have committed great sins."*<sup>10</sup>

May *Allāh* ﷻ bless the Holy Prophet ﷺ and send peace and blessings upon him and praise be to *Allāh* ﷻ the Lord of the Universe.

### Hadith # 9

Abu-Bakr Aḥmad bin 'Ali al-Baghdādī ﷺ reported from Sayyiduna Abu-Dardah ﷺ that our Beloved Prophet ﷺ, the Intercessor of the Sinners ﷺ, said:

﴿شَفَاعَتِي لِأَهْلِ الذُّنُوبِ مِنْ أُمَّتِي﴾

*"My intercession is for my sinful followers."*<sup>11</sup>

On this, Abu-Dardah ﷺ enquired humbly, "If he is even an adulterer or a thief?" The Merciful Prophet ﷺ replied, "Yes, even if he is even an adulterer or a thief".

<sup>10</sup> Reported in *Sunan Tirmidī*, Vol. 7, pg.148. *Hadith* no. 2482, on the authority of Sayyiduna Anas ibn Mālik ﷺ.

<sup>11</sup> Also cited in *Fath al-Qadīr*, Vol. 2, pg.177. as follows:

عن أبي الدرداء رضي الله عنه قال النبي صلى الله عليه وسلم: «شَفَاعَتِي لِأَهْلِ الذُّنُوبِ مِنْ أُمَّتِي وَإِنْ مَرَّ عَلَى سَرَقٍ عَلَى مَرْغَبٍ أَهْبَأَبِي الذَّمَّ ذَا»

### Hadith # 10 and # 11

Tabrāni ﷺ and Bayhaqi ﷺ report from Sayyiduna Buraydah ﷺ and Tabrāni ﷺ in "Mo'jam", "Awsat" reports from Sayyiduna Anas ﷺ that the Holy Prophet ﷺ, the Intercessor of the Sinners ﷺ, says:

﴿إِنِّي لَا شَفَعَ يَوْمَ الْقِيَامَةِ إِلَّا كَشْرِمًا عَلَى وَجْهِ الْأَرْضِ مِنْ شَجَرٍ

وَحَجَرٍ وَمَدَرٍ﴾

"I will intercede for the people on the Day of Judgement more times than there are trees, stones and clouds existing on Earth." <sup>12</sup>

### Hadith # 12

Imām Bukhari ﷺ (d.256/868), Imām Muslim ﷺ (d.261/875), Hākim ﷺ and Bayhaqi ﷺ reported from Sayyiduna Abu-Hurayrah ﷺ that our Beloved Prophet ﷺ, the Intercessor of Sinners ﷺ, says:

﴿شَفَاعَتِي لِمَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا يَصْدَقُ قَلْبُهُ لِسَانُهُ وَكُتُبُهُ قَلْبُهُ﴾

"My intercession is for those believers who have unshakeable faith in Islam and whose heart confirms their tongues." <sup>13</sup>

<sup>12</sup> Also cited in *Jāme'h al-Aḥādith wal-Musal*, Vol. 2, pg. 450, Hadith no. 6565, on the authority of Sayyiduna Buraydah ﷺ.

<sup>13</sup> Reported by *Mustadrak*, Vol. 1, pg. 141, Hadith no. 241, on the authority of Sayyiduna Abu-Hurayrah ﷺ as follows:

حدثنا المحاكم أبو عبد الله محمد بن عبد الله الحافظ إملاءً في رجب سنة ثلاث وتسعين وثلاثمائة، ثنا أبو بكر بن إسحاق الثقفي، أنا أحمد بن إبراهيم بن ملحان، ثنا يحيى بن بكير، ثنا الليث عن يزيد بن أبي حبيب، عن سالم بن أبي سالم، عن معاوية بن معتب، عن أبي

### Hadith # 13

Aḥmad ﷺ, Tabrāni ﷺ and Baz'zar ﷺ report through Sayyiduna Mu'āz ibn Jabal ﷺ and Sayyiduna Abu-Mūsa 'Ash'ari ﷺ that our Prophet ﷺ, the Intercessor of Sinners ﷺ, says:

﴿أَمَّا أَوْسَعُ لَهُمْ هِيَ لَمَنْ مَاتَ وَلَا يُشْرِكُ بِاللَّهِ سَيِّئًا﴾

"My intercession for my Ummah is enormously wide because it is for everyone who will die with faith."

### Hadith # 14

Tabrāni ﷺ in "Mo'jam", "Awsat" reports from Sayyiduna Abu-Hurayrah ﷺ that our Beloved Prophet ﷺ, the Intercessor of Sinners ﷺ, says:

﴿أَتَى جَهَنَّمَ فَأَضْرَبَ بِأَبْهَامٍ فَيُفْتَحُ لِي فَأَدْخُلُهَا فَأُحْمَدُ اللَّهُ تَعَالَى بِمَحَامِدِ مَا حَمِدَهُ أَحَدٌ قَبْلِي مِثْلَهَا وَلَا يُحْمَدُ أَحَدٌ بَعْدِي، ثُمَّ أُخْرِجُ مِنْهَا مَنْ قَالَ لَا إِلَهَ إِلَّا

هروية أنه سمعه يقول: سألت رسول الله ﷺ ماذا مررت إليك مررت في الشفاعة؟ فقال: «والذي نفسي بيده لقد طغيت أهلك أول من سألتني عن ذلك لست أراك من حررك على العلم، والذي نفسي بيده لما بعثني من أعضائهم على باب الجنة أقمه عدي من كبار شفاعتي، وشفاعتي لمن شهد أن لا إله إلا الله مخلصاً يصدق قلبه لسانه وكُتُبُهُ قَلْبُهُ.»

هذا حديث صحيح الإسناد، فإن معاوية بن معتب مصري من التابعين، وقد أخرج البخاري حديث عمرو بن أبي عمرو مولى المطلب عن سعيد بن أبي سعيد، عن أبي هريرة قال: قلت: يا رسول الله ﷺ من أسعد الناس بشفاعتك... الحديث، غير هذا اللفظ والمعنى قريب منه.



بِرَحْمَتِهِ، وَمِنْهُمْ مَنْ يَدْخُلُ الْجَنَّةَ شِفَاعَتِي، فَمَا أَنْزَلَ أُشْفَعُ حَتَّى أُعْطَى  
صِكَكَ بِرَجَالٍ قَدْ بَعَثَ إِلَيْهِمُ إِلَى النَّارِ حَتَّى إِنْ مَالِكًا خَانِزِنَ النَّارِ لَيَقُولُ:

يَا مُحَمَّدُ مَا تَرَكْتُ لِعِزِّكَ فِي أَمْتِكَ مِنْ نِعْمَةٍ

*"On the Day of Judgment a golden pulpit will be set up for all the Prophets, and they will sit on them, but my pulpit will remain empty because I shall not sit on it, but I shall remain standing before my Lord with the fear that the Lord will send me to Paradise and my Ummah may be deprived of Paradise after me. I shall then request, 'O my Lord! My Ummah, my Ummah!' Allāh will ask, 'O Muḥammad ﷺ! What do you desire? What should I do with your Ummah?' I shall request, 'O my Lord! Clear the account of my Ummah immediately.' Thus, I shall go on interceding till I shall receive the notice of release of those who were sent to Hell and then Malik, the one in charge of Hell will say humbly, 'O Muḥammad ﷺ! You have not let the Lord remain angry even with the name of your Ummah.'"* 15

O *Allāh* ﷻ! Bless and grant Your Bounty to the Holy Prophet ﷺ.  
And Praise be to *Allāh* ﷻ, the Lord of all the Worlds.

### Hadith # 16 to # 21

Bukhari ﷺ, Muslim ﷺ and Nisā'i ﷺ (d.303/915) narrate from Sayyiduna Jābir bin 'Abdullāh ﷺ, Aḥmad ﷺ on the testimonial of

قَالَ الْقِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ «أَنَّي جَنَّةٌ فَأَكْشِرُ بِهَا نَجَاتِي فَيُخْرِجُنِي فَأَدْخُلُهَا فَأُحَدِّثُ اللَّهَ تَعَالَى بِسَعَادَةِ مَا حَدَّثَهُ أَحَدٌ قَلِيٍّ مِنْكُمْ وَلَا يَحْدِثُهُ أَحَدٌ بَعْدِي، ثُمَّ أَخْرَجَ مِنْهَا مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا وَأَكْثَرَ كُفْرًا، فَيَقُولُ إِلَى الْإِنْسَانِ مِنْ قُرَيْشٍ فَيَسْأَلُونَهُ لَوْ كُنَّا نَعْرِفُ سُبْحَانَكَ وَلَا نَعْرِفُ وَجْهَكَ وَأَكْثَرَ كُفْرًا فِي الْفَكْرِ»

<sup>15</sup> Reported in *Targhib al-Targhib*, Vol. 4, pg. 241, *Hadith* no. 5515, on the authority of Sayyiduna 'Abdullah ibn 'Abbas ؓ.

*Hasan* (the *Ḥadīth Ḥasan*); Bukhārī ﷺ quotes in "*Tarīkh*", Baz'zār ﷺ, Tabrānī ﷺ, Bayhaqī ﷺ and Abu-Na'īm ﷺ (d.430/1038) report from Sayyiduna 'Abdullāh bin 'Abbas ﷺ; Aḥmad ﷺ narrates through *Hasan* (with the testimonial of the *Ḥadīth Ḥasan*); Baz'zār ﷺ reports with the testimonial of Dāramī ﷺ, Ibn Shayba ﷺ (d.235/849), Abu-Jaiyed Ya'ala ﷺ; Abu Na'īm ﷺ and Bayhaqī ﷺ narrate from Abu-Zarr ﷺ, Tabrānī ﷺ quotes in "*Mo'jam*", "*Awsat*" from the testimonial of Sayyiduna Abu Sa'īd al-Khudrī ﷺ; Sayyiduna Sā'ib bin Yazīd ﷺ and Imām Aḥmad ﷺ report from the testimonial of *Hasan* (the *Ḥadīth Ḥasan*) in "*Kabir*", and Ibn Shayba ﷺ and Tabrānī ﷺ reported from Sayyiduna Abu-Mūsa 'Ash'arī ﷺ, that the Intercessor of Sinners ﷺ, says:

***"I have been appointed the 'Intercessor' and special intercession will be granted to me. No Prophet has this power other than me."***

#### Ḥadīth #22 and #23

These *Aḥādith* narrated by Sayyiduna 'Abdullāh ibn 'Abbās ﷺ, Sayyiduna Abu Sa'īd al-Khudrī ﷺ and Sayyiduna Abu Mūsa al-Ash'arī ﷺ comprise to the subject matter of the *Aḥādith* which Imām Aḥmad ﷺ, Imām Bukhārī ﷺ and Imām Muslim ﷺ reported from Sayyiduna Anas ibn Mālik ﷺ and *Shaykhayn* (Bukhārī ﷺ and Muslim ﷺ) reported from Sayyiduna Abu-Hurayra ﷺ that our Beloved Prophet ﷺ, the Intercessor of Sinners ﷺ, says:

***"Though thousands of Du'ās (supplications) of the Prophets are accepted, yet one is specially granted to them by Allāh so that whatever they wish, will undoubtedly be given. All the Prophets***

***from Sayyiduna Ādam ﷺ to Sayyiduna 'Isā ﷺ have invoked that Du'ā in this world but I have reserved my Du'ā for the next World and that is my intercession for my Ummah. I have reserved this Du'ā for the Hereafter for those Muslims who will die with true belief."***

O Allāh ﷻ! Grant us intercession due to the superiority of the Holy Prophet ﷺ, *Āmīn! Allāh ﷻ* is Great! O Sinners of the *Ummah*! Did you not observe the utmost pity and mercy of your Master, the Holy Prophet ﷺ to you yourselves? The Prophet ﷺ was granted three gifts from the Court of Allāh ﷻ, the Exalted, the Glorious, Who said, "*Whatever you desire, ask, you will be granted it!*" Our Beloved Prophet ﷺ did not keep back any gift for his own holy person. All of them he will use for you. He prayed to Allāh ﷻ for two gifts in this World and those only for you. The third gift he reserved for the Next World, only for you. When the great necessity will rise there will be none to help you and support you other than this Kind and Merciful Master. Allāh ﷻ, the Glorious and Exalted Spoke the truth:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٦﴾

***Heavy upon you is your suffering; ardently he desires your welfare. To Muslims he is Most Kind and Merciful.***<sup>16</sup>

By my Lord ﷻ, the Magnificent! Who made him kind to us so that even a mother is not so kind to her dearest son as he is kind to one

<sup>16</sup> *Al-Qur'an al-Karīm, Surā At-Tawbah, Verse 128*

of his followers. *Durūd* and *Salām* be upon him ﷺ.

O Lord ﷻ! You know our helplessness and weakness and the burden of his great obligations. O Omnipotent, Glorious and Beneficent *Allāh* ﷻ! Bestow Blessings and Bounty on him ﷺ and on his Family ﷻ and Companions ﷻ equal to his obligation and mercy.

May *Allāh* ﷻ shower blessings and salutations on the Holy Prophet ﷺ, on his Family ﷻ and Companions ﷻ because of his kindness and mercy to his *Ummah* and also because of Your mercy and kindness upon him. *Āmīn, Āmīn, O Allāh* ﷻ! *Āmīn!*

Praise *Allāh* ﷻ! His followers have rewarded him for his mercy by raising doubts about his supremacy, and his intercession, and some consider him a man like us; some other madmen dislike revering and honouring him so that they leave the Right Path. Acts of love have been called heresy and a verdict of paganism has been issued against revering and honouring him! *"We belong to Allāh* ﷻ, *and we have to return to Him Alone."* And now the unjust will soon know to which side they shall return! There is no power or strength save that of *Allāh* ﷻ, the Exalted and the Glorious.

#### Hadith # 24

It is reported in "*Ṣaḥīḥ Muslim*" that Sayyiduna Obay ibn Kā'b ﷺ narrated that our Holy Prophet ﷺ, the Intercessor of the Sinners ﷺ, says:

قُلْتُ اللَّهُ أَغْفِرُ لَأَمْتِي، اللَّهُ أَغْفِرُ لَأَمْتِي، وَأَخَّرْتُ الثَّلَاثَةَ إِلَى يَوْمٍ يَرْغَبُ

إِلَيْهِ فِيهِ الْخَلْقُ حَتَّىٰ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

*"Allāh* ﷻ *has granted me three gifts. I prayed twice for the gifts of the World: O Allāh* ﷻ! *Bless my Ummah, O Allāh* ﷻ! *Bless my Ummah. And the third one I kept for the Day when every creature of Allāh, even Allāh's friend Sayyiduna Ibrā'hīm* ﷺ *will also need me."*<sup>17</sup>

And Blessings and salutations on the Holy Prophet ﷺ and Praise to *Allāh* ﷻ, the Lord of the Worlds.

#### Hadith # 25

Bay'haqi ﷺ narrates from Sayyiduna Abu-Hurayra ﷺ that our Holy Prophet ﷺ, the Intercessor of the Sinners ﷺ, prayed to his Lord on the Night of Ascension (*Me'rāj*) saying that He had granted to other Prophets ﷺ high status and great excellence. At this, the Lord, the Gracious ﷻ stated:

*"Whatever I granted you, is better than all, I kept intercession for you and gave it to none other than you."*

#### Hadith #26

Ibn Abi-Shayba ﷺ and Tirmidi ﷺ imparting benefit with the *Āḥādith*, *Ḥasan* and *Ṣaḥīḥ*, and Ibn-Mājah ﷺ and Ḥākim ﷺ by authority of the *Ḥadith*, *Ṣaḥīḥ*, reported from Sayyiduna Obay bin Ka'ab ﷺ that our Beloved Prophet ﷺ, the Intercessor of Sinners ﷺ, says:

<sup>17</sup> Cited in *Musannaf ibn Shaybah*, Vol. 7, pg. 432, *Ḥadith* no.27478, on the authority of *Ṣaḥīḥ Muslim* narrated by Sayyiduna Obay ibn Kā'ab ﷺ.

﴿إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّاسِ وَحَاطِيَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ﴾

غَيْرَ فَخْرٍ

*"I shall be the leader, the speaker and the Intercessor of the Prophets on the Day of Requital and I do not say it out of pride."*<sup>18</sup>

### Ḥadith # 27 to # 40

Ibn-Mā'ni ﷺ reports from Sayyiduna Zayd bin Arqam ﷺ and fourteen other Companions of the Holy Prophet ﷺ that our Holy Prophet ﷺ, the Intercessor of Sinners ﷺ, says:

﴿شَفَاعَتِي يَوْمَ الْقِيَامَةِ حَقٌّ فَمَنْ لَمْ يُؤْمِنْ بِهَا لَمْ يَكُنْ مِنْ أَهْلِهَا﴾

*"My intercession on the Day of Requital is true and he who does not believe in it, will not deserve it."*<sup>19</sup>

The poor look at these Āḥadith and are sorry in their soul and

<sup>18</sup> Reported in *Sunnan Tirmidhi*, Vol. 10, pg. 65, Ḥadith no.3764, on the authority of Sayyiduna Obay ibn Kā'b ﷺ as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ الْقَدِّي حَدَّثَنَا مَرْثَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ عَنْ الْعُقَيْلِيِّ بْنِ أَبِي بَكْرٍ عَنْ كَتَبٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ قَالَ: «مَنْ لَمْ يَكُنْ مِنْ أَهْلِ النَّاسِ كَسَلُ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا وَأَكْثَلَهَا وَجَمَلَهَا وَزَادَ فِيهَا مَوْضِعَ لَبَنَةٍ فَيَجْعَلُ الْقَاسِ يَطْلُقُونَ بِالْبَنَاءِ وَيَجْعَلُونَ شَيْءًا وَيَقُولُونَ لَوْ كُنَّا مَوْضِعَ تِلْكَ اللَّبَنَةِ وَأَنَا فِي النَّاسِ مَوْضِعُ تِلْكَ اللَّبَنَةِ... وَهَذَا الْإِسْتِثْنَاءُ عَنِ النَّبِيِّ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّاسِ وَحَاطِيَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ»

<sup>19</sup> Cited in *Faith al-Qa'dir*, Vol. 2, pg.178, Ḥadith no.7098, on the authority of Sayyiduna Zayd ibn Arqam ﷺ

believe in the Intercession of our Chosen Prophet of Allāh ﷻ.

O Allāh ﷻ! Undoubtedly, You have guided us, so that we have believed in the Intercession of Your Chosen Prophet ﷺ. O Lord ﷻ make us able and worthy to receive his Intercession in this World and the Hereafter. You are Alone worthy to be feared and Alone worthy to forgive. May You send continuously till eternity, the most glorious blessings, utmost bounty and pious salutations on Your Beloved and Chosen, the Intercessor and the Selected Prophet ﷺ, and on his Offspring ﷺ and Companions ﷺ and all his Ummah: Āmīn. Āmīn. Oh Most Merciful of those who show Mercy and all Praises are for Allāh ﷻ the Lord of the Universe.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



The Parents of the Prophet ﷺ are Mu'min

شُعُوبُ الْأِسْلَامِ لِأَصُولِ الرَّسُولِ الْكَرِيمِ

(1315 Hijri)

*"Inclusion in Islām of the Prophet's Dignified Ancestry"*

## The Parents of the Exalted Prophet ﷺ are Mu'min

By

Al-Imām al-Akbar Qutb al-Ghawth 'Alā-Hadrat

Imām Aḥmad Riḍā ibn Imām Muḥammad

Naqī 'Alī al-Qādirī Barkātī

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## Introduction

All Praises is due to Almighty *Allāh* ﷻ, Creator and Sustainer of the Universe. Peace and Blessings upon our Master, *Hadrat* Nabī Muhammad ﷺ, and upon his blessed family ﷺ. May they enjoy the countless benefits and gracious favours of *Allāh* ﷻ.

The Messenger of *Allāh* ﷻ prophesied that in every century *Allāh* ﷻ would raise up amongst this *Ummah* a man who would renew its religion. Imām Aḥmad Rīdā al-Qādirī ﷺ was the reviver, or *Mujaddid*, of the 14<sup>th</sup> *Islāmic* century. He was renowned, and deservedly so, for the breadth of his knowledge and manifest sanctity.

With regards to whether the parents of Sayyidunā Rasūlullāh ﷺ are *Mu'min* or not, there are four main points of view on this subject, which are:

- ❖ Some state that they were not *Muslims* in their own lifetime; neither were they *Muslims* after passing away.
- ❖ Some say that one should remain silent on this matter and that only *Allāh* ﷻ knows best.
- ❖ Some hold the view that they were not *Muslims* in their own life times, but they are now *Muslims*.
- ❖ Others are of the opinion that they were *Muslims* during their life in this world and even after passing away and that they believed in the Oneness of *Allāh* ﷻ.

The great *Mujaddid* ﷺ has taken great pains in bringing out this commendable work "*The Parents of the Exalted Prophet are Mu'min*" by dint of his unshakable trust in *Allāh* ﷻ and His Master, the Beloved *Rasūl* ﷺ. He displays ample evidence of his multi-faceted knowledge in proving that the parents of the Beloved *Ḥabīb* ﷺ were and are *Muslims* believing in the Oneness of *Allāh* ﷻ and

affirming their faith in the Messenger of *Allāh* ﷻ. The great Imām ﷺ therefore endeavoured to produce concise, clear, and uncontroversial texts proving that the parents of the Darling of *Allāh*'s ﷻ creation are *Mu'min*. As one reads through this treatise, one wonders at the depth and insight of *Mujaddid* Imām Aḥmad Rīdā's ﷺ knowledge, essentially the result of intensive as well as extensive study in the field of *Ḥadīth* and the works of the illustrious *A'imma* and exalted *'Ulamāh* of *Dīn*.

His writings are mostly concerned with establishing within his readers the firmest possible foundations of faith and certainty. He recognized the signs of his times, of the times to come, and observed how people were drawing away from the religion, and the mischievousness of the notorious *Wahābi/Deo-Bandi* ideology that continuously attacked the Station of Prophethood. One such *Fatwa*, written by the "*Salafi*"/*Wahabī*, namely, al-Qarī, says the parents of the Holy Prophet Muhammad ﷺ are in Hell-fire, is being financed and re-printed by a *Saudi Wahabī* national named Muhammad Nasīf and distributed free of charge. The open "*Salafi*"/*Wahabī* campaign against the illustrious family of the best of creation is in progress. About a year ago, it was brought to my attention that a *Wahābi/Deo-Bandi* Molvi Mufti AK Ḥusain, was broadcasting a talk show on Channel *Islām* a Radio Station here in South Africa. A listener called in and posed a question regarding the *Imān* of the Parents of the Prophet of *Allāh* ﷻ. This *Wahābī* Mufti replied that all *Ḥadīth* relating to the *Imān* of the Parents of the Prophet are classified as *Da'if*<sup>1</sup> and *Moud'ou'*<sup>2</sup>. Hence, he claims that they were not *Muslim* and died in the state of *Kufr* (They were *Kāfirs*). I would

<sup>1</sup> A weak *Ḥadīth* in which there is some defect either in the chain of transmission, or in proper understanding of the transmitter, or its contents are not in perfect agreement with *Islāmic* beliefs and practices. It is in fact a tradition of weak or less reliable authority.

like to ask this "Wahābi Mufti" the following questions:-

- What is your ruling on a person who regards a Muslim as a Kāfir?
- According to your Wahābi/Deo-Bandi Fiqh, the august parents of the Prophet of Islām ﷺ are Kāfirs and Mushriks, so what does your Fiqh rule about a person who regard the Parents of the Nabi ﷺ as Mu'mins?
- Do you have a better understanding of Dīn and are you more qualified than the following illustrious Imāms of Islām?

- 1) Khātim al-Muffāz 'Allāmah Jalāl al-Millat wa al-Dīn al-Suyūfī ﷺ (d.911/1505)
- 2) The pride of the Ummah, 'Allāmah al-Warā, Fakhr al-Dīn Rāzī ﷺ (d.606/1209).
- 3) Imām Muḥaqqiq Sanūsī ﷺ,
- 4) 'Allāmah Imām Tilmisānī ﷺ the commentator of "Shifā of Qādī al-'Ayād".
- 5) Imām Ibn Hajar Makkī ﷺ (d.853/1448).
- 6) Imām Sayyid Muḥammad ibn 'Abd al-Bāqī Zarqānī ﷺ (d.1122/1710) etc.

All these luminaries verified and acknowledged the fact that the August Parents of the Prophet of Allāh ﷺ were Mo'min. So what will be "Mufti" Wahabi's Fatwa on these Imāms of Dīn? Will you regard them as "Kāfirs and Mushriks" Astagfirullah! If one calls Abu-Jahl a Mu'min one will certainly become a Kāfir!

One last question for this Wahābi/Deo-Bandi "Mufti". Do you acknowledge the ruling of Islāmic Law that if one labels any Muslim a Kāfir or Mushrik when he is not, then that person will become a

<sup>2</sup> A forged Hadith which a liar fabricates and then attributes it to the Holy Prophet ﷺ.

Kāfir and Mushrik? "Mufti Sahib"! Ponder over this and fear your destiny in the Divine Court of the All-Powerful Allāh ﷻ and do not forget the severity of the Fire of Hell.

Allāh ﷻ save us from this ignorance and disaster! One wonders to which dark abyss and depths of Hell will such people be assigned to. Don't they fear the punishment of Allāh ﷻ?

For those who say, Ma'az-Allāh, that the parents of the Holy Prophet ﷺ were non-believers, should think and ponder that if the parents of no other Prophet ﷺ were non-believers, how then would the parents of the greatest of all Prophets be non-Believers? May Allāh ﷻ save us from those who try to corrupt our pure Faith and blemish the honourable character of the most perfect of creation, Sayyidunā Rasūlullāh ﷺ, his honoured parent's ﷺ, his exalted family ﷺ and illustrious Companions ﷺ. Ā'mīn.

Indeed, this book, "The Parents of the Exalted Prophet are Mu'min" is a blessing for the English-reading people of the world. We pray that the Sublime Lord ﷻ increase our knowledge and grant us Tawfiq and determination to serve the cause of Islām with sincerity and save the Muslim Ummah from the deception of all corrupt cults within Islām.

We pray to Allāh ﷻ to grant us all Adab and increase us in knowledge to experience His ﷻ vast Compassion and Mercy. Ā'mīn.

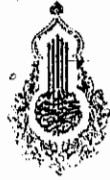
اللهم شرفنا بالعلم والادب واحفظنا بالجهل والغضب

Khādim al-'Ilm al-Sharīf

Abu-Muḥammad 'Abd al-Hādī al-Qādirī



The Parents of the Prophet ﷺ are Mu'min



اللهم لك الحمد الدائم الباطن الظاهر صل وسلم على المصطفى  
الكريم نودك الطيب الطاهر الزاهر الذي نزهته من كل مزجرو  
أودعه في كل مستودع طاهر وقلته من طيب الى طيب فله الطيب الاول و  
الآخر وعلى آله وصحبه الطائب الاطاهر آمين



Firstly, The Sublime Lord Allāh ﷻ states:

﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ﴾

And a slave man who believes is better than an Unbeliever.<sup>3</sup>

Sayyidunā Rasūlullāh ﷺ states:

﴿بُعِثْتُ مِنْ خَيْرِ قُرُونِ نَبِيِّ آدَمَ قَرْنَا قَفَرًا حَتَّى كُنْتُ مِنَ الْقُرُونِ الَّتِي  
كُنْتُ فِيهَا﴾

<sup>3</sup> Al-Qur'ān al-Karīm, Sura Al-Baqarah, Verse 221

The Parents of the Prophet ﷺ are Mu'min

*I was sent from amongst the best of families in every generation  
until the generation I was born in.*<sup>4</sup>

Amīr al-Mu'minīn Sayyidunā 'Alī al-Murtadāh ﷺ states in a *Sahīh*  
*Hadīth*:

﴿لَمْ يَزَلْ عَلَى وَجْهِ الدَّهْرِ (الْأَرْضِ) سَبْعَةَ مُسْلِمِينَ فَصَاعِدٌ أَفْلَوْكَ ذَلِكَ

هَلَكْتَ الْأَرْضُ وَمَنْ عَلَيْهَا﴾

*In every generation there are always present at least seven Muslims  
and if they are not present then all the dwellers of the earth would  
perish.*<sup>5</sup>

It is recorded in the *Sahīh Hadīth* of the 'Alim of al-Qur'ān, the  
Power of this Ummah, Sayyidunā 'Abdullāh ibn 'Abbās ﷺ:

﴿مَا خَلَّتْ الْأَرْضُ مِنْ بَعْدِ نُوحٍ مِنْ سَبْعَةِ يَدْفَعُ اللَّهُ عَنْ أَهْلِ الْأَرْضِ﴾

*After Sayyidunā Nabī Nūh ﷺ, this earth was never empty of at  
least seven sincere servants of Allāh ﷻ (Mu'min) and it is due to  
them that Almighty Allāh ﷻ protects the dwellers of the earth.*<sup>6</sup>

When it is clearly established from the *Sahīh Hadīth* that certainly

<sup>4</sup> Narrated in *Sahīh al-Bukhārī* on the authority of Sayyidunā Abū Hurayrah ﷺ.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ الْقُمَيْرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ بُعِثْتُ مِنْ خَيْرِ قُرُونِ نَبِيِّ آدَمَ قَرْنَا قَفَرًا حَتَّى كُنْتُ مِنَ الْقُرُونِ الَّتِي كُنْتُ فِيهَا

<sup>5</sup> Reported by Imām 'Abd al-Razzāq ﷺ and Imām Ibn al-Munzar ﷺ on a sound  
authority according to the condition of "Shaykhayn".

<sup>6</sup> I could not source this *Hadīth* due to limited resources. If anyone has any reference  
to this, please be kind enough to forward it to the Imām Ahmad Raza Academy,  
Durban South Africa. [Translator]

The Parents of the Prophet ﷺ are Mu'min

there always exist on earth at least 'seven' pious believers in every generation and it is also proven from a *Ṣaḥīḥ Ḥadīth* of *al-Bukhārī* that the lineage from which the Beloved Ḥabīb ﷺ was born, was indeed in all generations and families, the best and most excellent. Accordingly, the Holy *Qur'ān* also testifies that a *Kāfir* born from no matter how pious a family will never be better than a believing servant (*Muslim*). Hence, it is incumbent that the lineage from which the beloved Prophet ﷺ was born had to be in every generation from amongst those seven pious and beloved servants of *Allāh* ﷻ or else it would be contradicting the *Ṣaḥīḥ Ḥadīth* and the command of Almighty *Allāh* ﷻ.

﴿ أقول ﴾ [The Author, Imām Aḥmad Rīdā ﷻ comments]

﴿ أقول والمعنى أن الكافر لا يستأهل شرعاً أن يطلق عليه أنه من خيار

القرن لا سيما وهناك المسلمون صالحون وإن لم ير الخيرية إلا بحسب

النسب فافهم ﴾

*So I say; according to the Divine Law, a Kāfir does not deserve any credibility attributed to him especially amongst the noble of the time. This is so because in that golden age, verily there were also pious believers present whose piety was not apparent except for those who were recognized by the virtue of their ancestry. Now you decide.*

The illustrious *Imān* and seal of the *Ḥuffāz*, *Allāmah* Jalāl al-Millat wad-Dīn al-Suyūṭī ﷻ also uses the same proof in his argument on this subject.

Secondly, the *Lord* of the Universe ﷻ states:

The Parents of the Prophet ﷺ are Mu'min

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ ﴾

*O you who believe! Truly the Pagans are impure<sup>7</sup>.*

And, similarly, in a *Ṣaḥīḥ Ḥadīth Sharīf* the Prophet of *Allāh* ﷻ states:

﴿ لم ينزل الله يتقلي من الاصلاب الطيبة الطاهرة مصفى مهذباً لا ينشعب الا

كنت في خيرهما ﴾

*Almighty Allāh ﷻ always transferred me from one pure and sacred progenitor to another. When this pure and sacred generation gave birth to two branches, I was born from the best amongst the two.<sup>8</sup>*

Another Prophetic narration states:

﴿ لم انزل اقل من اصلاب الطاهرين الى امرحام الطاهرات ﴾

*I was always transferred from the backs of pure males to the backs of pure females.<sup>9</sup>*

The *Ḥadīth Sharīf* reports:

﴿ لم انزل اقل من اصلاب لا كريمة ولا امرحام الطاهرة حتى اخرجني من

<sup>7</sup> *Al-Qur'ān al-Karīm*, Sura *At-Tawbah*, verse 28

<sup>8</sup> Recorded by Imām Abū Na'im ﷻ in "*Dalā'il al-Nubuwwah*" on the authority of Sayyidunā ibn 'Abbās ﷻ.

<sup>9</sup> Ibid

The Parents of the Prophet ﷺ are Mu'min

بين ابوى

*Allāh ﷻ always transferred me from pious backs to pure wombs until I was from my parents.<sup>10</sup>*

It is therefore necessary that the ancestors of the Sayyidunā Rasūlullāh ﷺ all be pure, pious and certainly be believers (*Mu'min*) subscribing to the highest form of *Imān* and *Tawhīd* because the Holy *Qur'ān* is explicit that no *Mushrik* or *Kāfir* has a share in purity and piety. This proof is documented by the great *Imām* and pride of the *Ummah*, 'Allāmah al-Warā, Fakhr al-Dīn Rāzī ﷻ and great luminaries like Imām Jalāl al-Dīn al-Suyūfī ﷻ, also Muḥaqqiq Sanusī ﷻ, 'Allāmah Tilmisānī ﷻ the commentator of "*Shifā of Qādī al-Ayād*", Imām Ibn Hajar Makkī ﷻ and Imām Sayyid Muḥammad ibn 'Abd al-Bāqī Zarqānī ﷻ have all verified and acknowledged this fact.

Thirdly, *Allāh* ﷻ the Most Exalted, states in the Holy *Qur'ān*:

﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝ الَّذِي يَرْفَعُ دَرَجَاتٍ لِّمَن يَشَاءُ ۚ إِنَّكَ بِعِندِ رَبِّكَ لَتَقْلُبُ ۝﴾

فِي السَّجْدِينَ ۝

*And put your trust in the Exalted in Might, the Merciful. Who sees you standing forth (in Salāh). And sees your movements among those who fall prostrate (do Sajdah)<sup>11</sup>.*

Imām Fakhr al-Dīn al-Rāzī ﷻ states "*The meaning of this Ayah proves that the entire ancestors of the Holy Prophet ﷺ are Muslimīn*

<sup>10</sup> Narrated by Sayyidunā Ibn Abī 'Umar ﷺ and Al-'Adnī ﷻ with his own authority.

<sup>11</sup> *Al-Qur'ān al-Karīm, Surah Ash-Shu'arā, verse 217-219*

The Parents of the Prophet ﷺ are Mu'min

and Imām al-Suyūfī ﷻ, Imām Ibn Hajar ﷻ and 'Allāmah Zarqānī ﷻ etc. have all confirmed and acknowledged this argument.<sup>11</sup>

Fourthly, similarly, the confirmatory comment of Sayyidunā Ibn 'Abbās ﷻ is recorded by Imām Abū Na'im ﷻ as follows:

﴿وقد صرحوا ان القرآن مجتبع به على جميع وجوهه لا ينفي تاويل تاويله ويشهد له عمل العلماء في الاحتجاج بالآيات على احد التاويلات قديما وحديثا مابعا﴾

قال المولى سبحانه تعالى وسوف يعطيك ربك فترضى﴾

*The 'Ulamāh have stressed that the Holy Qur'ān is always used as proof in all circumstances. One interpretation does not refute the other. It is a proven fact that in all times, past and present, the noble 'Ulamāh selected one Tafsīr from the many Tafsīr and used it as a proof to establish their arguments.*

[الله أكبر] *Allāh* is Great ﷻ! The status and dignity of the Ḥabīb ﷻ is so elevated in the Divine Court of *Allāh* ﷻ that He ﷻ has promised to grant this blessing to His ﷻ Beloved Rasūl ﷻ in the following words:

﴿ستر ضيقك في امتك لا تسؤك به﴾

*Shortly We ﷻ will please you ﷻ concerning your Ummah and your heart will not be sad.<sup>12</sup>*

In fact, this privilege and blessing has reached such heights that in a

<sup>12</sup> Narrated by Imām Muslim ﷻ in his *Sahīḥ Muslim*.

The Parents of the Prophet ﷺ are Mu'min

*Sahīh Hadīth* the Beloved Prophet of Allāh ﷺ reports regarding his uncle:

﴿وجدته في غمرات من النار فأخرجته الى ضحضاح﴾

*I found him totally drowned in the fire (of Hell). So I dragged him out till the fire was at his ankles.*<sup>13</sup>

The Beloved Nabī ﷺ reports in another *Sahīh Hadīth*:

﴿ولو لا انا لكان في الدرك الاسفل من النار﴾

*If it was not for me then Abū Tālib would have been in the deepest chamber of Hell.*<sup>14</sup>

A third *Sahīh Hadīth Sharīf* reports:

﴿اهون اهل النار عذابا ابوطالب﴾

*The lightest punishment amongst the dwellers of Jahannam is of Abū Tālib.*<sup>15</sup>

It is obvious that the closeness between the beloved Nabī ﷺ and his beloved Parents is of no comparison to that with Abū Tālib. Furthermore, it is a clear and valid fact that the Prophet's Parents lived in the period of *Fatrah*<sup>16</sup> and passed away before the period of *Islām*.

<sup>13</sup> Narrated by *Bukhārī* and *Muslim* from Sayyidunā 'Abbās ibn 'Abd al-Mut' talib

<sup>14</sup> Ibid.

<sup>15</sup> Narrated by Sayyidunā Ibn 'Abbās

<sup>16</sup> *Ayyām-e-Fatrah* is a period between two Prophets and the former passed away many years ago and either his "Kitāb" was tampered with or his message was not

The Parents of the Prophet ﷺ are Mu'min

a) [Ma'āz-Allāh ﷻ] If they were not '*Ahle Jannah*' then their punishment would have been lesser than that of Abū Tālib which would have been the lightest. But this is certainly not so and indeed contrary to the *Sahīh Hadīth Sharīf*. Therefore, it is certain that the beloved Ḥabīb's Parents are *Ahle-Jannah*. *Alḥamdulillāh! Khātīm al-Ḥuffāz* Imām Jalāl al-Dīn ﷺ also pointed out to this proof and understanding.

b) ﴿اقول والله التوفيق﴾ The proof of my argument is that the Truthful Prophet ﷺ informed us that the lightest punishment amongst the dwellers of Hell is on Abū Tālib. Now, I would like to ask the reason for this lightness of '*Azāb*? Is it because of Abū Tālib's protection, dedication and guardianship or because of the consideration of the Nabī ﷺ for him for his role as a father in the absence of his own father that led to this concession in punishment?

The beloved Ḥabīb ﷺ states:

﴿عم الرجل ضنوا به﴾

*The uncle of a person is in place of his father.*<sup>17</sup>

The first view [ref above: a)] is absolutely baseless. Almighty Allāh ﷻ states:

﴿وَقَدْ مَنَّاْ اِلَى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾

relayed far and wide. There is still time before the appearance of the latter Prophet and people who lived in such a period who strongly believed in the '*True Tawhīd*' and abstained from all forms of corruption and sin are called '*Muwahhid*'.

[Translator]

<sup>17</sup> Narrated by *Tirmidhī* with a on a *Hasan* authority form Sayyidunā Abū Hurayrah and Tabrānī from Sayyidunā Ibn 'Abbās

### The Parents of the Prophet ﷺ are Mu'min

*And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about*<sup>18</sup>.

The above *Āyah* is clear that all deeds of the *Kuffār* will bear no fruit and will be rejected in the Divine Court of *Allāh* ﷻ. So, verily, the second view [ref. above, b)] is correct and compliments the commands of *Allāh* ﷻ and His Rasūl ﷺ because the extent of the reality is that Sayyidunā Rasūlullāh ﷺ found his entire body engulfed in the Fire of Hell. If Abū Tālib's deeds could benefit him, it would have in the inception, but it did not because he did not accept *Islām* [he did not bring *Imān* before his death]. So *Allāh*'s ﷻ Words are *Haqq* and so will it happen. The fact that the Holy Prophet ﷺ states that '*I dragged him out of the fire till his ankles and if I was not around then his abode would have been the deepest chamber of Jahannam*' clearly proves that the reason for this concession in punishment was due to the consideration (*Khā'tir*) of the Ḥabīb ﷺ for him. The consideration of the Ḥabīb ﷺ indeed is his mercy and blessing that will always manifest.

It is obvious that the consideration of the Ḥabīb ﷺ will not allow the uncle to be drowned in the Fire of Hell, then what do you think will be the extent of consideration concerning his beloved Parents? If the concession of decreasing the '*Azāb*' cools the sacred eyes of the Ḥabīb ﷺ, than what extent of coolness would cool his eyes regarding the salvation of his parents?

[*'Āyādan-billāh!*] If for argument sake, the Nabī's ﷺ parents were not *Ahle-Jannah*, then under any circumstances they are more qualified for this concession and favour. If this favour on Abū Tālib was due to his devout guardianship exercised for his orphan nephew, then what will be the extent of repayment of Parenthood and giving birth to him be? Furthermore, can the right of the adoption of a guardian be greater than the right of the biological parents? Almighty

<sup>18</sup> *Al-Qur'ān al-Karīm, Sura Al-Furqan, Verse 23*

### The Parents of the Prophet ﷺ are Mu'min

*Allāh* ﷻ has classified the rights of the parent similar to *His* ﷻ rights. He ﷻ states:

﴿أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ﴾

*Show gratitude to Me and to your parents*<sup>19</sup>.

Here too, though Abū Tālib sincerely served the Nabī ﷺ for many years but he departed from this world by hurting the sacred heart of the Prophet of *Allāh* ﷻ by refusing to read the *Kalimah* and proclaim the *Dīn* of *Islām*. This was a serious blow to the Prophet of *Allāh* ﷻ and he committed such a crime that can never be forgiven. The Ḥabīb ﷺ requested him till the last moment before his death to read the *Shahādah* and assured him that he would intercede on his behalf, but Abū Tālib refused because of pride that the *Quraysh* would taunt him after his death. Abū Tālib had the opportunity to experience numerous *Mu'jizāt* (Miracles) and closely monitor the impeccable character and flawless conduct of the Nabī ﷺ to develop a certain reason for accepting *Islām* on the hand of the Prophet ﷺ while on the contrary, his beloved father, Sayyidunā 'Abdullāh ﷺ, passed on before his august son's miraculous birth. As for his chaste mother, Sayyidah Āminah ﷺ, she barely had prime time to compassionately cuddle the Mercy of the Universe in her warm and pious lap when the All-Knowing and All-Wise Lord ﷻ called her to *His* Merciful *Barzakh*<sup>20</sup> when her "*Darling Son*" was only 6 years old. They did not have time to either witness the splendour of his *Nubunwah* or be present at the time when he announced his Prophethood. He did not invite them to embrace the religion of *Islām* nor did they refuse his invitation of *Islām*.

But Abū Tālib on the other hand, was privileged to be both present and witness very carefully yet he did not accept the *Dīn* of *Islām* by

<sup>19</sup> *Al-Qur'ān al-Karīm, Sura Luqmān, verse no. 23*

<sup>20</sup> *Barzakh* does not refer to the grave as such, but a station before *Hashr*. Refer to *Al-Malfūz al-Sharīf* for details.

The Parents of the Prophet ﷺ are Mu'min

proclaiming the *Shahādah*. By the virtue of this, the beloved parents are certainly more virtuous and honourable than the Uncle Abū Tālib. So the concession of reducing the punishment on Abū Tālib must lead one to focus one's mind and heart to the fact that the Nabī's ﷺ blessed Parents are certainly not *Ahle Nār*<sup>21</sup> but *Ahle-Jannah*<sup>22</sup>.

﴿وَهُوَ الْمَقْصُودُ وَالْحَمْدُ لِلَّهِ الْعَلِيِّ الْوَدُودِ﴾

Fifthly, Almighty *Allāh* ﷻ states:

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

*Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve success.*<sup>23</sup>

It is reported in the *Hadīth Sharīf* that once Sayyidunā Rasūlullāh ﷺ saw a pious woman from the family of Sayyidunā 'Abd al-Muṭṭalib ﷺ. When she came close, he said to her:

﴿مَا أَخْرَجَكَ مِنْ بَيْتِكَ؟﴾

*Why did you leave your house and go out?*

She replied:

﴿أَتَيْتُ أَهْلَ هَذَا الْمَيْتِ فَرَحِمْتُ عَلَيْهِمْ وَعَزَيْتُهُمْ بِمَيْتِهِمْ﴾

*Someone died so I went to sympathize with the family and made*

<sup>21</sup> People of the Fire.

<sup>22</sup> People of Paradise.

<sup>23</sup> *Al-Qur'ān al-Karīm, Suwa Al-Hashr, Verse no. 20*

The Parents of the Prophet ﷺ are Mu'min

*Du'a of Maghfirah for the deceased.*

The merciful Prophet ﷺ said:

﴿لَعَلَّكَ بَلَغْتَ مَعَهُمُ الْكَدَى﴾

*It seems that you went with them to the cemetery!*

She replied:

﴿إِنْ أَكُونُ بَلَغْتُهَا قَدْ سَمِعْتِكَ تَذَكَّرْتُ فِي ذَلِكَ مَا تَذَكَّرُ﴾

*Allāh ﷻ forbid! I do not go to the cemetery when I heard from you the rules regarding this matter.*

Sayyidunā Rasūlullāh ﷺ then said to her:

﴿لَوْ بَلَغْتُهَا مَا رَأَيْتُ الْجَنَّةَ حَتَّى يَرَاهَا جَدَّ ابْنِكَ﴾

*If you had gone with them to the cemetery then you would not have seen Jannah before 'Abd al-Muṭṭalib.*<sup>24</sup>

Now, let us examine this *Hadīth Sharīf* with justice in light of the 'Aqā'id of the *Ahle Sunnah*.

- ❖ The worst consequence or punishment for women to enter cemeteries is a sin and certainly no sin of a *Muslim* will deprive him or her from the entrance of *Jannah* or place him on the same platform along with a *Kāfir*.

<sup>24</sup> Recorded on the authority of Sayyidunā 'Abd Allāh ibn 'Umar ﷺ and Sayyidunā 'Amr ibn al-'Ās ﷺ. By *Abū Da'ūd* and *Nisā'i*.

### The Parents of the Prophet ﷺ are Mu'min

- ❖ According to the belief of the *Ahle Sunnah*, it is a *Wājib-e-Shar'ī*<sup>25</sup> for a *Muslim* to enter *Jannah* even though he will first be sent to *Jahannam* to pay for his bad deeds.
- ❖ Likewise, it is a *Muhāl-e-Shar'ī*<sup>26</sup> for a *Kāfir* to enter *Jannah* and this is impossible till eternity. [As far as possible, it is *Wājib* to fully accept and apply the commands of the Holy *Qur'ān* directly as it appears and it is forbidden to unnecessarily interpret it otherwise.]
- ❖ As far as the honour of the human species is concerned, the Prophet ﷺ fraternity is unique amongst them as they are free and divinely protected from sin. No matter how elevated or pious man may be, he is not free or exempt from fault or sinning.

The above four points are from amongst the pristine teachings and beliefs of the *Ahle Sunnah* without any doubt or reservation. Now if anyone says that *Ḥadrat 'Abd al-Muṭṭalib* ﷺ is not *Ahle-Jannah*, and then he will contest the above *Ḥadīth Sharīf*, which is also contrary to the teachings of the *Ahle Sunnah*. This proves that such an objector is not a subscriber of the *Ahle Sunnah* and is indeed misguided and astray from the path of the *Dīn*. Hence, it is *Wājib* on the '*Ahle Sunnah*' to believe that *Ḥadrat 'Abd al-Muṭṭalib* ﷺ is '*Nāji*'<sup>27</sup> and will certainly enter *Jannah* otherwise why would the Prophet of *Allāh* ﷺ say to the lady. "You would have not seen *Jannah* before '*Abd al-Muṭṭalib*.'"! The reality of the comment of Sayyidunā Rasūlullāh ﷺ actually confirms that both she and *Ḥadrat 'Abd al-Muṭṭalib* ﷺ will enter *Jannah* but *Ḥadrat 'Abd al-Muṭṭalib* ﷺ will enter before her and not *visa-versa*.

As far as the rule of the general *Muslim* entering *Jannah* is concerned, all will certainly enter *Jannah* sooner or later, but as far as status and honour is concerned, each *Jannati* will be blessed with a

<sup>25</sup> A *Muslim* will definitely, sooner or later enter *Jannah*.

<sup>26</sup> A *Kāfir* will never ever enter *Jannah*, not sooner or later.

<sup>27</sup> One who will receive salvation on the *Day of Qiyāmah* and sent to *Jannah*.

### The Parents of the Prophet ﷺ are Mu'min

station according to his individual status. So, indeed, *Ḥadrat 'Abd al-Muṭṭalib* ﷺ, Sayyidunā Abū Bakr ﷺ, Sayyidunā 'Umar ﷺ, Sayyidunā Uthmān ﷺ, Sayyidunā 'Alī ﷺ and Sayyidah Fātimah ﷺ etc. will all enter *Jannah*, but as far as status and station is concerned, *Ḥadrat 'Abd al-Muṭṭalib* ﷺ will not match and be equal with the personalities mentioned. This means that though he will enter *Jannah*, but he will not be blessed with the same higher stations that will be enjoyed by the illustrious *Sahaba* fraternity according to their individual status. *Ḥadrat 'Abd al-Muṭṭalib*'s ﷺ entering *Jannah* before or after is not the issue, but what is important is whether he will enter or not, and this was solved by none other than "*The Beloved Ḥabīb*" ﷺ who was made aware by Almighty *Allāh* ﷻ of all those who will enter *Jannah* or *Jahannam*. So by the virtue of the *Ḥadīth Sharīf*, it is clear without any doubt that *Ḥadrat 'Abd al-Muṭṭalib* ﷺ is *Ahle Jannah* and will certainly enter *Jannah*. Any opposition to this view is un-Islāmic and misleading.

﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِيَاسْمَاءَ الْيَسْمَاءِ مَا كَانَتُ تَفْعَلُ فِي الدِّينِ وَأَنَّ اللَّهَ وَرَسُولَهُ يَكُونُ فِي الْأَرْحَامِ بِأَعْيُنِنَا ذَٰلِكُمْ وَلَئِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ﴾

Sixthly, the Creator of the universe, Almighty *Allāh* ﷻ states:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾

*But honour belongs to Allāh and His Messenger, and to the Believers; but the Hypocrites know not.*<sup>28</sup>

The Sublime *Lord* ﷻ further states:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

﴿إِنْ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَرُّكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

<sup>28</sup> *Al-Qur'ān al-Karīm*, Sura *Al-Munafiqin*, Verse no. 8



The Parents of the Prophet ﷺ are Mu'min

*O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily, the most honoured of you in the Sight of Allāh is (he who is) the most righteous of you. And Allāh has full Knowledge and is well-acquainted (with all things).<sup>29</sup>*

In the above two *Ayahs*, Allāh ﷻ has precisely specified and separated the *Muslim* and no matter how honourable a family a *Kāfir* may be from, he is condemned and dishonoured. It is not an honour for someone to be born from dishonourable forefathers. It is therefore *Harām* to be proud of being a progeny of *Kāfir* forefathers. It is reported in a *Sahīh Hadīth Sharīf* that the Prophet of Allāh ﷺ states:

﴿من اتسب الى آباء كفار يريد بهم عزاً وكرامة كان

عاشرهم في النار﴾

*On who intends to express recognition and reverence by listing nine of his Kāfir ancestors that he is the progeny of so and so then the tenth descendant, who he is, is in the Fire of Hell.<sup>30</sup>*

It is also narrated in numerous famous *Ahādith* that Sayyidunā Rasūlullāh ﷺ on many occasions of war publicly announced his excellence by listing his legendary ancestors. On the day of the Battle of *Hunain*, although as Almighty Allāh ﷻ ordained, the *Kuffār* seemed victorious for a short period, a small group of *Sahābah* remained in the company of the beloved Prophet ﷺ, who appeared in a astonishing state of anger and shouted out these words of *Rajz* (war cry):

<sup>29</sup> *Al-Qur'ān al-Karīm, Sura Al-Hujarāt, Verse no. 13*

<sup>30</sup> Narrated by Imām Aḥmad ﷺ with a sound transmission from Sayyidunā Abī Rayḥānah ﷺ

The Parents of the Prophet ﷺ are Mu'min

﴿انا النبي لا كذب، انا ابن عبدالمطلب !﴾

*I am the Prophet (of Allāh ﷻ) which is the truth, I am the son of 'Abd al-Muṭṭalib.<sup>31</sup>*

In this state of anger, the Prophet of Allāh ﷻ intended to single-handedly attack the huge army of the *Kuffār* but Sayyidunā 'Abbās ibn 'Abd al-Muṭṭalib ﷺ and Sayyidunā Abū Sufyān bin Ḥārith bin 'Abd al-Muṭṭalib ﷺ held the reins of his camel stopping him from doing so. The Prophet of Allāh ﷻ was continuously repeating:

﴿انا النبي لا كذاب، انا ابن عبدالمطلب !﴾

*I am the Prophet (of Allāh ﷻ) which is the truth, I am the son of 'Abd al-Muṭṭalib.<sup>32</sup>*

Another narration reports that Amīr al-Mu'minīn Sayyidunā 'Umar al-Khattāb ﷺ held the reins and Sayyidunā 'Abbās ﷺ held the camel's tail while the Ḥabīb ﷺ said, 'Let go of my camel' and repeatedly shouted his *Rajz* in anger:

﴿انا النبي لا كذاب، انا ابن عبدالمطلب !﴾

*I am the true Prophet (of Allāh ﷻ) which is the truth, I am the son of 'Abd al-Muṭṭalib.<sup>33</sup>*

When the *Kuffār* moved very close to the Prophet ﷺ, he descended from his camel and repeatedly said:

<sup>31</sup> Narrated by *Bukhārī, Muslim, Nisā'i* and *Imām Aḥmad* from Sayyidunā Bara bin 'Āzib ﷺ

<sup>32</sup> Narrated from Sayyidunā Bara bin 'Āzib ﷺ by Imām Abū Bakr bin Abī Shayba ﷺ and Imām Abū Na'īm ﷺ

<sup>33</sup> Reported by Imām ibn 'Asākir ﷺ from Sayyidunā Mus'am bin Saybanā ﷺ who narrates from his father ﷺ

The Parents of the Prophet ﷺ are Mu'min

﴿اللهم انصر نصرک!﴾

O Allāh! Send me Your assistance.<sup>34</sup>

The Ḥabīb ﷺ then picked up some sand and threw it towards the *Kuffār* reciting; ﴿شاهت الوجوه شاهت الوجوه﴾. This sand fell in every enemy's eye who at once retreated. Those amongst them who later embraced *Islām* related their experience when the sand landed in their eyes. They said that when the Prophet of Allāh ﷺ threw the sand at them, they saw a huge copper wall appear stretching from the earth to the skies. Everyone was terrified at this and had no option but to hastily retreat.

﴿وصلی اللہ تعالیٰ علی الحق المین سیدنا المنصورین والہ وصحبہ و

بأمرک وسلم﴾

In the same battle, the Holy Prophet ﷺ is reported to have also recited the following *Rajz*:

﴿انا ابن العواتک من بنی سلیم﴾

*I am the son of those few women of Banī Sulaim whose names were 'Ātikā'.<sup>35</sup>*

It is reported in another *Ḥadīth Sharīf* that in some battles, Sayyidunā Rasūlullāh ﷺ recited this *Rajz*:

﴿انا النبی لا کذاب، انا ابن عبد المطلب، انا ابن العواتک﴾

<sup>34</sup> Reported by Ibn Abi Shaybata and Ibn Jarīr ﷺ from Sayyidunā Bara bin Āzib ﷺ.

<sup>35</sup> Reported from Sayyidunā Sababata bin 'Āsim ﷺ by Sa'īd bin Mansūr ﷺ in his *Sunan* and *Tabrānī* in his *Kabr*.

The Parents of the Prophet ﷺ are Mu'min

*I am the true Prophet (of Allāh ﷺ) which is the truth, I am the son of 'Abd al-Muṭṭalib, the son of those women whose names were 'Ātikā'.<sup>36</sup>*

Imām 'Allāmah Munādī ﷺ author of '*Taysīr*', Imām Majd al-Dīn Ferozabādi ﷺ author of '*Qamoos*', 'Allāmah Imām Jo'harī ﷺ author of '*Sihā*' and Imām San'ānī ﷺ etc. state that there were 9 (nine) women in the ancestors of the beloved Rasūl ﷺ whose names were '*Ātikā*' and Imām Ibn Barī ﷺ says that there were 12 (twelve) women with the name '*Ātikā*'. [3 'Banī Sulaym', 2 'Bani Quraysh', 2 'Banī Adwān', 1 'Banī Kinānā', 1 'Banī Asad', 1 'Banī Hazal', 1 'Bani Qada'ī' and 1 'Banī Azdī'.]

Sāhib Tāj al-'Urūs, Imām 'Abdullāh 'Adūsī ﷺ states that they were 14 (fourteen) in all with this name, [3 Qarsh'yāt, 4 Sulaimāt, 2 'Adwaniyāt, 1 Hazliyā, 1 Qahtaniyā, 1 Qada'iyā, 1 Thaqafiyyā and 1 Asadiyyā.]<sup>37</sup>

Shortly, I will be quoting the *Ḥadīth Sharīf* in which the beloved Ḥabīb ﷺ announces his excellence and impeccable status by listing the names of 21 (twenty-one) generations of his forefathers and then declared; "*I am the most excellent and honourable amongst all the exalted fathers of every ancestry.*"

So by the virtue of the above proofs, it is an established fact that all the male and female ancestors of Sayyidunā wa Mawlānā Muḥammad ﷺ were *Muslimīn* and *Muslimāt*.

Seventhly, Almighty Allāh ﷻ states:

﴿قَالَ يَنْفُخُ إِنَّهُ لَيَسَّ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾

<sup>36</sup> Reported by Imām Ibn 'Asākir ﷺ from Sayyidunā Qatada ﷺ.

<sup>37</sup> Reported from Sayyidunā Khuzayma ﷺ by Imām Jal'al al-Dīn Suyūfī ﷺ in his *al-Jāmeḥ al-Saghr*.

The Parents of the Prophet ﷺ are Mu'min

*He said: "O Nūḥ! he is not of thy family: for his conduct is unrighteous."<sup>38</sup>*

The Holy *Qur'ān* segregates the family links between the Believers and disbelievers and therefore one does not inherit the estate of the other. The *Hadīth Sharīf* states:

﴿نَحْنُ بَنُو النَّصْرِ بْنِ كِنَانَةَ لَا تَنْفَى مِنْ آبَائِنَا﴾

*We are the progeny of Nadar bin Kinānā. We will not break our ancestral link with our Father.<sup>39</sup>*

By the virtue of the command of the Judge of all Judges, the Creator of the Universe, Almighty *Allāh* ﷻ, all ties are severed between the Believers and disbelievers.

The Sublime Creator ﷻ states:

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۖ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۖ﴾

*Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-fire, to dwell therein (forever). They are the worst of creatures. Those who have faith and do righteous deeds; they are the best of creatures.<sup>40</sup>*

<sup>38</sup> *Al-Qur'ān al-Karīm, Sura Hud, verse no. 46*

<sup>39</sup> Narrated by Abū Da'ūd from *Taylāsī*. Ibn Sa'ād, Imām Ahmad, Ibn Māja, al-Iḥārith, al-Bawardī, Samu'ya, Ibn Qā'neh, al-Tabrānī in *al-Kabīr*, Abū Na'im al-Diyā al-Maqdasī in *Ṣaḥīḥ al-Mukhtār* all narrate from Sayyidunā al-Ash'ath bin Qais al-Kindī.

The Parents of the Prophet ﷺ are Mu'min

Sayyidunā Rasūlullāh ﷺ states:

﴿غَفَرَ اللَّهُ عَنْ زَيْدٍ وَجَلَّ لِزَيْدٍ بَنُ عَمْرٍو وَرَحِمَهُ فَإِنَّهُ مَاتَ عَلَى دِينِ إِبْرَاهِيمَ﴾

*Almighty Allāh has forgiven and shown mercy on Zayd bin Amr because he was a follower of the Dīn of Sayyidunā Ibrāhīm ʿalayh al-salām.<sup>41</sup>*

In another *Hadīth Sharīf*, the Prophet of *Allāh* ﷺ states about him:

﴿رَأَيْتُ فِي الْجَنَّةِ يَسْحَبُ ذِيْلًا﴾

*I have seen him full of grace and happiness in Jannah.<sup>42</sup>*

In the narration of Al-Zahrī from Sayyidunā Anas ibn Mālik by Imām Bayhaqī and Imām Ibn 'Asākir that the beloved of *Allāh* ﷺ said:

﴿أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ الْمَنَافِ بْنِ قُصَيِّ بْنِ

كَلابِ بْنِ مَرْثَدَةَ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبِ بْنِ فِهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ

كَنَانَةَ بْنِ خَزْرِيمَةَ بْنِ مَدْرَكَةَ بْنِ نَزَارٍ مَعَدِ بْنِ عَدْنَانَ مَا افترق الناس فرقتين

<sup>40</sup> *Al-Qur'ān al-Karīm, Sura Al-Bayyina, Verse no. 7*

<sup>41</sup> Narrated from Sayyidunā Sa'id bin Zayd bin 'Amr bin Nufail by *al-Bazār* and *al-Tabrānī*. [Hadrat Zayd bin Amr was a contemporary of Hadrat 'Abd al-Muttalib and the father of Sayyidunā Sa'id one of the *Ashara-e-Mubashsharā* who was the husband of Sayyidah Fātimah, the sister of Sayyidunā 'Umar al-Farūq. Like Hadrat 'Abd al-Muttalib, Hadrat Zayd bin 'Amr also passed away before the Ḥabīb announced him Prophethood. [Translator]

<sup>42</sup> Narrated by Ibn Sa'd and al-Fakāhī from Sayyidunā Amir bin Rabī'ah

The Parents of the Prophet ﷺ are Mu'min

الا جعلني الله في خيرهما فاخرجت من بين ابوي فلم يصيبني شيء من عهد  
الجاهلية وخرجت من نكاح ولم اخرج من سفاح من لدن آدم حتى انتهت  
الى ابي واممي فانا خيركم آباء وفي لفظ فانا خيركم نسبا و

خيركم آباء

*I am Muhammad s/o 'Abd Allāh s/o 'Abd al-Muṭṭalib s/o Hāshim  
s/o 'Abd al-Munāf s/o Qusayy s/o Kilāb s/o Marrā s/o Ka'b s/o Lawī  
s/o Ghālib s/o Fahar s/o Mālik s/o al-Nadar s/o Kinānā s/o  
Khuzaymā s/o Mudrakā s/o Nazār s/o Mu'd s/o Adnān [after  
relating 21 pious generations, he said], never at any time when  
people were divided into two groups that Allāh ﷻ made me of the  
best of them. So I was born from my parents in a state that was  
pure of all evils of the years of ignorance and I was born from a  
pure valid Nikah [marriage]. All my ancestors from Nabī Ādam till  
my parents were the pure and best of people on earth and my father  
was the best of father amongst you.*<sup>43</sup>

This *Hadīth Sharīf* mentions 3 important points:

- ❖ Firstly, the negation of all corruption and its infiltration or impact on his pure ancestors in the years of *Jahiliyyah* which is a sound proof on its own because the most common of sins was *Zinā* (adultery).
- ❖ Secondly, immorality amongst which *Zinā* is top of the list and this was out rightly refuted.
- ❖ Thirdly, the *Ḥabīb* ﷺ said that his father is the best amongst the father of all generations and Sayyidunā Zayd bin 'Amr ﷺ

<sup>43</sup> Reported by Imām al-Bayhaqī

The Parents of the Prophet ﷺ are Mu'min

was certainly amongst the forefather who were pure *Muwahhids*.

When these points are understood and agreed upon, then certainly *Hadrat Zayd* ﷺ is not more excellent than Sayyidunā 'Abdullāh ﷺ and further according to the Holy *Qur'ān*, it is not possible that they be non-Muslim.

Eighthly, the Compassionate Lord ﷻ states:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

*Allāh ﷻ knows best where (and how) to carry out  
His mission.*<sup>44</sup>

The above *Ayah* clearly advocates the fact that Almighty *Allāh* ﷻ selects the most appropriate and exalted of His creation to bestow the *Risālah* (Prophethood). Therefore, *Allāh* ﷻ has not blessed any undignified nation or person with the *Amānah* of Prophethood. Furthermore, what can be more undignified or filthy than *Kufr* and *Shirk* and why should He ﷻ entrust the stately station of *Risālah* on them? The *Kuffār* and *Mushrikīn* are worthy of Divine Anger and Wrath while the station of Prophethood demands Mercy and Compassion.

Once, *Umm al-Mu'minīn* Sayyidah 'A'teshā Siddiqah ﷺ was overwhelmed with fear and wept bitterly. Sayyidunā 'Abd Allāh ﷺ saw her sorrowful state and said; "O *Umm al-Mu'minīn*! Do you think that Almighty *Allāh* ﷻ has made a single spark of *Jahannam* a companion of Sayyidunā wa Mawlānā Mustafā ﷺ?" She replied:

<sup>44</sup> *Al-Qur'ān al-Karīm, Sura Al-An'am, Verse no. 124*

The Parents of the Prophet ﷺ are Mu'min

﴿فَرَجْتُ عَنِّي فَرَجَ اللَّهِ عَنْكَ﴾

*You have removed my sorrow and may Allāh ﷻ remove your sorrow!*

The Intercessor of the Day of Reckoning ﷺ himself states:

﴿إِنَّ اللَّهَ ابْنِي لِي أَنْ أَتْرُجَ الْأَمِنْ أَهْلَ الْجَنَّةِ﴾

*Verily, Allāh ﷻ has ordained for my Nikah only women from Ahle Jannah.<sup>45</sup>*

If Allāh ﷻ disliked His Beloved Ḥabīb ﷺ to have a Kāfirah or Mushrikah as a wife, then how would He ﷻ allow his birth from the blood of a Kāfirah or Mushrikah?

By the Grace of Allāh ﷻ, this Servant has established 10 (ten) radiant authentic proofs, the first 4 (four) being comments of the illustrious A'immaḥ and the last 6 (six) by this humble servant purely by the Divine Grace of the Sublime Lord ﷻ.

﴿تِلْكَ عَشْرَةٌ كَامِلَةٌ وَالْحَمْدُ لِلَّهِ فِي الْأُولَى وَالْآخِرَةِ﴾

### IMPORTANT WARNINGS

In the Ḥadīth of Ibn Abī Wābik ﷺ, it is understood according to Arab culture when Abū Tālib is referred to as the father because the Holy Qur'ān is evident of this:

<sup>45</sup> Narrated from Sayyidunā Hind bin Abi Hāla ﷺ by Imām Ibn Asākir ﷺ.

The Parents of the Prophet ﷺ are Mu'min

﴿إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ﴾

﴿إِنْرَاهُمْ وَاسْمَعِيلَ وَاسْحَقَ﴾

*"What will ye worship after me?" They said: "We shall worship your Lord and the Lord of your father, (i.e.) Abraham, Isma'īl and Isaac."<sup>46</sup>*

The distinguished 'Ulamāḥ of Dīn have all referred to this *Ayah* to explain the real name of the father of Sayyidunā Ibrāhīm ﷺ. Many ill-informed people think that the real father was "Āzar" as the Holy Qur'ān mentions. It is a consensus of the 'Ulamāḥ of Qur'ān and history that Āzar was not the biological father of Sayyidunā Nabī Ibrāhīm ﷺ but infact he was the Prophet's uncle.<sup>47</sup> [Also refer Ḥadīth of point 2, page 10]

<sup>46</sup> Al-Qur'ān al-Karīm. Surah Al-Baqarah. Verse no. 133

<sup>47</sup> a) Many people are confused of the fact that "Āzar" as mentioned in the Holy Qur'ān was the real biological father of Sayyidunā Nabī Ibrāhīm ﷺ. This is totally incorrect because Āzar was in fact the uncle of the noble Prophet. The name of his biological father was "Tārīkh". Imām Jalāl al-Dīn Suyūṭī ﷺ states:

ولولدى اسمه تارخ وقيل تارخ واسمه تارخ وقيل تارخ واسمه تارخ

*Nabī Ibra'hīm's father's name was Tārīkh and it is also said Āzar and it is also said Bāzar. His mother's name was Thānī and it is also said Noufa and it is also said Layusa.*

It is clear that according to Imām Suyūṭī ﷺ, the correct name is Tārīkh therefore he mentioned this name first and the rest as, "It is also said". This points out that the correct name was Tārīkh the other names followed as opinion of some scholars. Refer, *Al-Itqān fi al-Ulām al-Qur'ān*.

Imām ibn-Sarīḥ with a sound authority states:

ليس ابراهيم بايه انا هو ابراهيم بن تارخ بن تارخ بن تارخ بن تارخ

*Āzar was not his father's name. Verily it was Ibra'hīm s/o Yatraḥ or Tārīkh s/o Shārīkh s/o Najār s/o Fālīkh.*

b) Refer "*Ḥayāt al-Ḥaywān*" by Imām Kamāl al-Dīn Damīrī ﷺ. Another narration with also a sound authority narrated by Imām Ibn Abi-Khātim ﷺ states:

انه قيل له اسمه ابي ابراهيم بن تارخ. فقال بل اسمه تارخ

The Parents of the Prophet ﷺ are Mu'min

﴿اقول﴾ [The Author, Imām Aḥmad Rīdā ﷺ comments,]

It is reported in the *Sahīḥ Ḥadīth Sharīf* that the Master of Intercession ﷺ will continuously intercede on the Day of *Qiyāmah* for the Believers and due to his mercy, all will be sent to *Jannah* besides those who will have no good deed besides pure *Tawhīd* [Muwahhids]. So the beloved Ḥabīb ﷺ will fall in *Sajdah* and cry to the Merciful Lord ﷻ for their salvation. *Allāh* ﷻ will say to him:

﴿يا محمد ارفع رأسك! وقل تسمع وسل تعطه واشفع تشفع﴾

*O beloved! Lift up your head and speak so that its heard, ask so that its granted and intercede so that its approved.*

The merciful *Rasūl* ﷺ will plead to *Allāh* ﷻ:

﴿يا رب! أئذن لي من قال لا اله الا الله﴾

*O my Lord! Grant me permission to intercede for all those who*

*It was said to him that his father's name was Āzar. He replied: "No, in fact his father's name was Tārkh."*

c) Refer "*Tafsīr Ibn-Kathīr*" by Imām Ḥāfiẓ Isma'īl bin 'Umar ibn Kathīr Damish'qī al-Shafā'ī ﷺ. It is recorded in the *Tafsīr* of *Āzar* that Imām *Dahāk* ﷺ narrates from Sayyidunā 'Abd Allāh ibn 'Abbās ﷺ who said, "*Āzar* was not the name of Nabī Ibrāhīm's ﷺ father. In fact it was *Tārkh*". Then Imām *Dahāk* ﷺ on his own authority by the virtue of Sayyidunā Ibn 'Abbās's ﷺ statement under the *Tafsīr* of *Āzar* states that *Āzar* was a name of an Idol and Sayyidunā Ibrāhīm's ﷺ fathers name was *Tārkh*, his mother's name was *Shānī*, wife's name was *Sara* whose servant lady, the mother of Nabī Ismā'īl ﷺ was *Hājarah*. Similarly, many '*Ulamāh* of genealogy state that Nabī Ibrāhīm's ﷺ father's name was *Tārkh*. Hence, the views of Sayyidunā 'Abd Allāh ibn 'Abbās ﷺ and the majority of the '*Ulamāh* will certainly be accepted as authentic in comparison to the single view otherwise of *Ibn Jarīr*. All teachers at *Islāmic Madarsas* are advised to rectify this error not to teach their students that *Āzar* was the biological father of Sayyidunā Nabī Ibrāhīm ﷺ. [Translator]

The Parents of the Prophet ﷺ are Mu'min

*only declared Your Tawhīd.*<sup>48</sup>

Almighty *Allāh* ﷻ will reply:

﴿ليس ذلك ولكن وعزتي وجلالي وكبريائي وعظمتي لا يخرجن منها﴾

﴿من قال لا اله الا الله﴾

*This is not for you (Nabī) but by the Oath of My Status, Power and Divinity, I will remove all those from the fire who (sincerely) declared "La ilāha illal-lāh".*<sup>49</sup>

﴿لا اله الا الله محمد رسول الله والحمد لله وصلى الله تعالى على الشفيع الرفيع واله وبارك وسلم﴾

The august parents of the Ḥabīb ﷺ passed on before his public declaration of Prophethood and *Islām* and before this, it was the period of *Fatrah* and *Ahle Tawhīd* (*Muwahhids*) who sincerely prescribed to the Pure *Tawhīd* of *Allāh* ﷻ. Almighty *Allāh* ﷻ by the blessings of His Ḥabīb ﷺ, similar to the *As'hāb al-Kahf*<sup>50</sup>, resurrected His ﷺ Nabī's Parents and perfected and completed His Divine Mercies on them with *Imān* and *Islām*. The Wisdom of *Allāh* ﷻ to resurrect both the Parents took place on *Hajjat al-Widā*.

<sup>48</sup> This form of 'Pure Tawhīd' refers only to the 'Muwahhids' who lived in the 'Time of *Fatrah*' [ref: footnote no: 10] and not the mischievous *Wahabi/Deo-Bandī* of today as they claim. They show disrespect to the honourable station of *Nubuwwah* of Sayyidunā *Rasūlullah* ﷺ and stress that salvation only depends on strictly the *Tawhīd* of *Allāh* ﷻ. There is no need to recite the *Risālah* which is the second portion of the *Kalimah* to enter *Jannah*. Please read my book "*The True Concept of Imān*" for a detailed understanding on this subject available from "*The Imām Aḥmad Rīdā Academy*" (Durban S. Africa). [Translator]

<sup>49</sup> Narrated from Sayyidunā *Anas ibn Mālik* ﷺ by *Shaykhayn*.

<sup>50</sup> The sleepers of the Cave. Refer *Sura Kaf*, in the Holy *Qur'an*.

## The Parents of the Prophet ﷺ are Mu'min

Umm al-Mu'minīn Sayyidah 'A'ishā Siddiqah ﷺ narrates that we were present with the Prophet of Allāh ﷺ on the journey to Hajjat al-Widā when we passed by 'Uqbat al-Hajūn,<sup>51</sup> the Nabī ﷺ visited the Grave of his Beloved Mother Sayyidah Ā'minah ﷺ. He stood very sad, crying at her graveside and looked very depressed. Tears rolled down his cheeks but when he departed from there he looked exceptionally happy, delighted and full of smiles. Sayyidah 'A'ieshah ﷺ asked him the reason for both these extreme diverse moods. He replied; "When I visited the grave of my Mother, I pleaded to Allāh ﷻ to resurrect her. Allāh ﷻ accepted my Du'a and resurrected her. She read the Kalimah and brought Imān on me. Thereafter, Allāh ﷻ returned her to her grave where she now peacefully sleeps."

اخرج الخطيب عن عائشة مرضى الله تعالى عنها قالت حج بنا رسول الله  
صلى الله تعالى عليه وسلم فمر بي عقبه الحجون وهو باك خزين مغتم ثم  
ذهب وعاد وهو فرح متسم فسأله فقال ذهت الى قبر امي فسألت الله ان  
يجيها فأمنت بي ورمدها الله

<sup>51</sup> This is valley near Badr where the sacred grave of Sayyidah Tāhira Ā'minah ﷺ is situated. The locality nowadays is commonly known as *Abwa Sharif*. It is now uninhabited and access to it is either by camel or 4/4 vehicles. Alhamdulillah, this inferior servant was fortunate to visit the *Qabar Sharif* in 1971 in the distinguished company of my Murshid al-Kāmil Ghawth al-Zamān 'Arif Billāh Imām Mustafā Ridā al-Qādirī ﷺ. The *Qabar Sharif* is situated on a hillock and I have never seen a more radiant and splendid place like that in my entire life. It was electrifying because every piece of rock there was exploding with visible Light. The actual grave was desecrated by the "Notorious Wahabī Regime" who passed a 'Fatwa of Kufr' on the August Parents of the Ḥabīb ﷺ. We had to sneak in for Ziyārah avoiding the many check-posts of the Wahabī Police. It is totally forbidden by the Wahabī Regime to visit Sayyidah Ā'minah's ﷺ Qabar Sharif. [Translator]

## The Parents of the Prophet ﷺ are Mu'min

Sayyidah 'A'ieshah ﷺ narrates that we performed Hajj with the Nabī ﷺ. When we reached 'Uqbat al-Hajūn, the Prophet of Allāh ﷻ was very sad and crying. Then he went away to some place and returned very happy and full of smiles. I questioned him about his diverse condition and he replied, 'I went to my Mother's grave and pleaded to Allāh ﷻ to raise her. Allāh raised her alive and she brought Imān on me and then returned to her grave.'<sup>52</sup>

After the completion of the Dīn on mankind, Allāh ﷻ also resurrected the Parents of His Ḥabīb ﷺ and completed and perfected their Dīn too. Hence, He ﷻ states:

الْيَوْمَ يَيسَ الَّذِينَ كَفَرُوا مِنَ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ  
لَكُمْ الْإِسْلَامَ دِينًا ﴿٥٣﴾

This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islām as your religion.<sup>53</sup>

Though the *Hadīth Sharīf* of resurrection is classified as *Da'if*, but the illustrious A'imma of Dīn accept *Da'if Hadīth* in the field of *Faḍā'il* (Virtues).

كما حققناه بما لا مزيد عليه في رسالتنا الهاد الكاف في

حكم الضعاف

<sup>52</sup> Ḥafīz al-Shān Imām Jalāl al-Dīn Suyūṭī ﷺ "Khasāis al-Kubra", Vol. 2, pg. 104, Madina Publication Karachi ed.

<sup>53</sup> Al-Qur'ān al-Karīm, Sura Al-Maidah, Verse 3



### The Parents of the Prophet ﷺ are Mu'min

*As it is researched in Al-Hād al-Kāf fī Ḥukm al-Dī'āf and there is nothing more than what is mentioned in it concerning this subject.*

Infact, Imām Ibn Hajar Makkī ﷺ states that numerous Huffāz [Muhaddithīn] have authenticated this. It is recorded in "Umm al-Qurah":

﴿ان ابااء النبي صلى الله تعالى عليه وسلم غير الانبياء وامهاته الى آدم وحواء  
ليس فيهم كافر لان الكافر لا يقال في حقه انه مختار ولا كريم و  
لا طاهر بل نجس وقد صرح الاحاديث بانهم مختارون وان ابااء كرام  
والامهات طاهرات وايضا قال الله تعالى وتقبل في الساجدين على احد  
التفسير فيه ان المراد منتقل نوره من ساجد وحينئذ فهذا صريح في ان ابي النبي  
صلى الله تعالى عليه وسلم آمنه وعبد الله من اهل الجنة لانهما اقرب المختارين له  
صلى الله تعالى عليه وسلم هذا هو الحق بل في حديث صحيحه غير واحد من  
الحفاظ ولم يلتفتوا لمن طعن فيه ان الله تعالى احياهما فامنا به الخ

﴿مختصر اوفيه طول﴾

*All the Prophets in the geneology of Sayyidunā Rasūlullāh ﷺ are Prophets (pure), besides them, not a single forefather (of the Ḥabīb ﷺ) traced up till Sayyidunā Ādam ﷺ was a Kāfir. No Kāfir is regarded pure or honourable or beloved while numerous Ahādīth*

### The Parents of the Prophet ﷺ are Mu'min

*explicitly state that the forefather and foremothers of the Ḥabīb ﷺ were all Believers, honourable and beloved in the Divine Court of Allāh ﷻ. Another Tafṣīr of the Āyah [وتقبل في الساجدين] is that the Nūr of the Nabī ﷺ was transferred from one Sājid [True Believer] to another. Hence it is clear that the noble Parents of the Nabī ﷺ i.e. Sayyidunā 'Abdullāh ﷺ and Sayyidah Āminah ﷺ are Ahle Jannah because they are amongst those fortunate servants whom Allāh ﷻ chose to be the parents of, and the closest to His August Rasūl ﷺ. This is the correct concept, in fact, another Ḥadīth Sharīf which is accepted by numerous Muḥadithīn as Ṣaḥīḥ in which it orders one to turn a deaf ear to all the objectors [i.e. those who regard the noble Parent as non-Muslims or Mushriks].*

Almighty Allāh ﷻ resurrected the noble Parents of the Nabī ﷺ and they brought Imān on him. This is the fact and reality and Allāh ﷻ knows best.

﴿اقول﴾ [The Author, Imām Aḥmad Riḍā ﷺ comments,]

﴿اقول وبما قرئت امر الاحياء اندفع ما نزع المحافظ ابن وحيية من مخالفته  
لايات عدم انتفاع الكافر بعد موته كيف انا لا نقول ان الاحياء الاحداث  
ايمان بعد كفره بل لا عطاء الايمان بمحمد صلى الله تعالى عليه وسلم و  
تفاصيل دينه الا كرم بعد المضي على نخص التوحيد وحينئذ لا حجة بنا الى

ادعاء التخصيص في آيات كما فعل العلماء الجبيون﴾

The Parents of the Prophet ﷺ are Mu'min

*I say that as far as resurrection is concerned it was strongly refuted by Ḥāfiẓ Ibn Wahbiyyah, based on the Ayah that a Kāfir cannot be of any help after his death. We do not say that to resurrect them was for making them a Mu'min after their death in a state of Kufr but to give them the opportunity to bring Imān on the Holy Prophet of Allāh ﷺ and inform them of the details of his Dīn. This was to perfect their Imān because they were already pure Believers in Tawḥīd (i.e. They were Muwahhids). Since this is understood therefore there is no need for special interpretation of those Ayahs regarding the death of a Kāfir as expounded by the illustrious 'Ulamāh of Verification in this matter.*

ومن مذهبي حب الديار لاهلها

وللناس فيما يعشقون مذاهب

- ❖ *In my belief the love of a place depends on the lovable people that live in it.*
- ❖ *And it is upon the people to Love according to their Belief.*

Anyone who likes and accepts this notion, then it is best, otherwise, there is nothing lesser than this opinion and one must control one's tongue and have a clean heart and fear, [this may hurt the feelings of the compassionate Nabī ﷺ] ان ذلكم كان يؤذي النبي

Imām Ibn Hajar Makkī ﷺ states in his 'Sharḥ:

﴿ما احسن قول المتوقفين في هذه المسألة الحذر الحذر من ذكرهما بنقص

فان ذلك قد يؤذي صلى الله تعالى عليه وسلم بخير الطبراني لا تؤذوا الاحياء

The Parents of the Prophet ﷺ are Mu'min

سبب الاموات

*How beautifully some 'Ulamāh of Dīn commented that if anyone who hesitates on this topic, beware and control your tongue by speaking any ill about the noble Parents of the Nabī ﷺ because this may result in hurting the feelings of the Holy Prophet of Allāh ﷺ. It is reported in the Ḥadīth Sharīf of Imām Tabrānī ﷺ that Sayyidunā Rasūlullāh ﷺ stated: 'Do not insult the dead and hurt the living'.*

Our Nabī ﷺ is and will be alive till eternity and he is fully aware (by the blessings of Allāh ﷻ) of all the actions, intentions and conditions of every member of his Ummah. Almighty Allāh ﷻ states:

﴿وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ﴾

*But those who insult or hurt the Prophet of Allāh ﷻ will be severely punished.<sup>54</sup>*

Therefore, it is most wise to be very cautious in such avenues of Dīn.

بشار که ره بردم تیغ است قدم را

*Be careful as you are stepping on a sharp blade of a sword.*

I agree that this issue is not Qat'ī (absolute) or Ijmā'ī (consensus) but what issue of absolute authority or consensus is it that advocates the right for one to condemn a Muslim who faults in respect and compliments the other who drowns in disrespect? It is a million times better for a liability to bend in the direction of respect than a liability that drags one towards the dungeons of insolence. This is proven in the Ḥadīth Sharīf and the beloved Nabī of Allāh ﷻ states:

<sup>54</sup> Al-Qur'ān al-Karīm. Surah At-Tawbah. Verse no. 61

﴿ان الامام لان يخطي في العفو خير من ان يخطي في العقود﴾

(Avoid the *Hudūd*<sup>55</sup> as far as possible). Verily the error of the *Imām* in forgiveness is better than his error in punishment.<sup>56</sup>

Hujjat al-Islām Imām Muḥammad al-Ghazālī ﷺ states in his *Ihyā al-'Ulūm al-Dīn* that it is not permissible to attribute a *Kabīrah* (major sin) to a *Muslim* until it can be proven with *Tawātur*<sup>57</sup>. Then what *Tawātur* proves that the beloved *Rasūl* of *Allāh* ﷺ is a progeny of *Kāfir* Parents and why will not the condition of *Tawātur* apply to this issue?

**Indeed, the absence of absolute verification is not sufficient to overrule the spontaneous natural flow of proofs.**

Does the conscious of your *Imān* accept that the beggars of the servants of the Beloved *Mustafa* ﷺ relax and enjoy the pleasures of *Jannat al-Firdous* while [Allāh ﷻ forbid! *وعباداً بالله*] the beloved Parents of the *Ḥabīb* ﷺ are humiliated by facing the torment and discomfort of the Fire of Hell! Do we forget that *Allāh* ﷻ created *Al-Jannah* due to the *Barakāt* and *Sadaqah* of the *Na'lain Sharīfain* (Sacred Sandals) of *His Meḥbūb* ﷺ. **How can it ever be possible that the Servants of Sayyidunā Mustafā ﷺ enjoy all these pleasures and comfort while his noble Parents are left to suffer in the Fire of Hell???**

It is true that we cannot demand anything from the All-Powerful *Allāh* ﷻ who is the *Real Absolute*, then what authority and right grants one the permission to blatantly condemn the dignified Parents

<sup>55</sup> Refers to 'Capital Punishment' according to the *Sharī'ah* of *Islām*.

<sup>56</sup> Narrated from Umm al-Mu'minīn Sayyidah 'A'ṭeshah al-Siddiqah ﷺ by Ibn Shaybatā, Ḥakīm and Bayhaqī.

<sup>57</sup> Mass-narrated *Ḥadīth*.

as *Kāfirs* and *Mushriks*? What concrete proof can be produced to verify this audacious judgement? The insolent cannot produce any reasonable authentic *Ḥadīth Sharīf* to acknowledge their false claim. If they produce one, it may be reasonable but not authentic, and it is authentic that it will never be reasonable. The avenue that I have pointed out to in brief, there too, the lowest degree will be the observance of silence that will protect the laws of *Adab*. As far as anything beyond this frontier is concerned, it remains on the disposal of the individual.

### A Divine Secret

External words expose the contents of the interior. Sayyidunā Rasūlullāh ﷺ states:

﴿اذا بعثتم الى مرءى فابغوه حسن الوجه حسن الاسم﴾

**When you send a messenger to my Court, send one who is handsome and has a beautiful name.<sup>58</sup>**

Another *Ḥadīth Sharīf* states:

﴿اعتبروا الارض باسمائها﴾

**Gauge the earth according to its name.<sup>59</sup>**

Sayyidunā 'Abdullāh ibn 'Abbās ﷺ states:

<sup>58</sup> Reported with an approved (حسن على الأصح) authority from Sayyidunā Abū Hurayrah ﷺ by Bazār in his *Musnad* and *Tabrānī* in his *Awsat*

<sup>59</sup> Narrated on an approved (حسن لشواهد) authority from Sayyidunā 'Abdullāh ibn Mas'ūd ﷺ by Imām Ibn 'Adī.

﴿كان رسول الله صلى الله تعالى عليه وسلم يتناول ولا يتطر و كان

يحب الاسم الحسن﴾

*The Prophet of Allāh ﷺ took good meanings of things and always rejected omens and meanings and he loved beautiful names.*<sup>60</sup>

Umm al-Mu'minīn Sayyidah 'A'teshā Siddiqā ﷺ states:

﴿ان النبي صلى الله تعالى عليه وسلم كان يغير الاسم القبيح﴾

*The Nabī ﷺ always replaced unpleasant names with good ones.*<sup>61</sup>

Sayyidunā 'Urwah ﷺ reports the Nabī ﷺ saying:

﴿كان رسول الله صلى الله تعالى عليه وسلم اذا سمع بالاسم القبيح

حواله الى ما هو احسن منه﴾

*When the Prophet of Allāh ﷺ heard any unpleasant name he replaced it with a good one.*

Sayyidunā Buraydah ﷺ reports:

﴿ان النبي صلى الله تعالى عليه وسلم كان لا يتطير من شيء فاذا بعث عاملا

<sup>60</sup> Narrated by Imām Aḥmad ﷺ, Imām Tabrānī ﷺ and Imām Baghawī ﷺ in *Sharḥ al-Sunnah*.

<sup>61</sup> *Tirmidī* narrates from Umm al-Mu'minīn Sayyidah 'A'teshā ﷺ.

<sup>62</sup> *Al-Bukhārī*.

سأل عن اسمه فاذا أعجبه اسمه فرح به ورؤى بشر ذلك في وجهه وان

كره اسمه رؤى كراهة ذلك في وجهه واذا دخل قرية سأل عن اسمها

فان أعجبه اسمها فرح به ورؤى بشر ذلك في وجهه وان كره اسمها رؤى

كراهة ذلك في وجهه﴾

*Verily the Nabī ﷺ did not take a bad omen of anything. When he appointed anyone to a post, he first asked his name. If he liked it he expressed happiness which became obvious on his resplendent face. If the name was unpleasant, a sign of displeasure was noticed on his radiant face. When he entered a town, he asked its name. If it pleased him, happiness was seen on his glowing face and if it displeased him, its effects were noticeable on his luminous face.*<sup>63</sup>

Now, I invite the reader to observe with sense of justice at the following 14 points which are secret favours and exclusivity that Allāh ﷺ has blessed on His beloved Nabī, Sayyidunā Muḥammad ﷺ.

- 1) The name of the Nabī's ﷺ father is 'Abdullāh ﷺ and the Nabī ﷺ states:

﴿أحب اسماءكم الى الله عبد الله وعبد الرحمن﴾

*Amongst your names, the most beloved to Allāh ﷺ are 'Abdullāh and 'Abd al-Raḥmān.*<sup>64</sup>

<sup>63</sup> Reported in *Abū Da'ūd Sharḥ*.

<sup>64</sup> Reported from Sayyidunā 'Abd Allāh ibn Umar ﷺ by *Muslim, Abū Da'ūd, Tirmidī and Ibn Māja*.

The Parents of the Prophet ﷺ are Mu'min

- 2) The name of the Nabī's ﷺ Mother is *Āminah* ﷺ which is derived from the root of *Amn* and *Āmān* meaning *Peace* and *Security* and also has a similar derivation of *Imām*.
- 3) The name of the Nabī's ﷺ grandfather is '*Abd al-Muṭṭalib* ﷺ and *Muṭṭalib* is a derivation of the root *Aṭṭib* meaning *Pure* which points out to the birth of *Muḥammad*, *Aḥmad*, *Hāmid* and *Mehmūd* ﷺ.
- 4) The name of the paternal grandmother of the Nabī ﷺ is *Fātimah bint 'Amr bin 'Āh'iz* ﷺ. Who is not aware of the excellence of this beautiful name? It is reported in the *Ḥadīth Sharīf* that the Prophet of *Allāh* ﷺ said:

﴿انما سماها فاطمه لان الله تعالى فطمها ومحبها من النار﴾

*Almighty Allāh ﷺ named her Fātimah because He ordained to free her and all those who loved her from the Fire of Hell.*<sup>65</sup>

- 5) The name of the Nabī's ﷺ maternal grandfather was *Wahb* ﷺ which means generosity and bounty. He belonged to the *Bani Zah'rah* tribe and *Zah'rah* means *Radiance* and *Lustre*.
- 6) The name of the Nabī's ﷺ maternal grandmother was *Bar'rā* ﷺ that means pious.<sup>66</sup>

<sup>65</sup> Narrated from Sayyidunā Ibn 'Abbās ﷺ by Imām al-Khaṭīb al-Baghḍādī ﷺ

<sup>66</sup> Recorded by Ibn Hishām ﷺ in his *Ṣiṭrah*,

The Parents of the Prophet ﷺ are Mu'min

- 7) If we look at the chaste women that breastfed the Nabī ﷺ then the first is *Tho'waybah* ﷺ which is an extract of the root *Thawāb* meaning *Virtues* full of the mercies of *Allāh* ﷺ.
- 8) The second is *Sayyidah Ḥalimah Sa'diyyā bint 'Abdullāh ibn Ḥārith* ﷺ and the Prophet ﷺ said to her ﷺ:

﴿ان فيك الخصلتين يحبهما الله ورسوله الحلم والاناة﴾

*You have two qualities in you that Allāh ﷺ and His Rasūl ﷺ loves, one is compassion and the other is tolerance.*

She belonged to the *Banī Sā'ad* tribe. *Sā'ad* is a derivation of *Sā'ādah* meaning *Piety* and *Prosperity*. Both these pious women embraced *Islām* on the hands of the beloved Nabī ﷺ and honoured themselves with the rank of *Saḥābiyyāt*.<sup>67</sup> On the Day of *Ḥunayn*, when Sayyidah Ḥalimah ﷺ presented herself in the company of the Ḥabīb ﷺ, he laid his sacred mantle on the floor and seated her on it.<sup>68</sup>

- 9) Sayyidah Ḥalimah's ﷺ husband's name is *Ḥadrat Ḥārith Sa'dī* ﷺ. He also honourably embraced *Islām* on the hands of the Prophet ﷺ. One day he undertook the journey from *Makka al-Mukarramah* to *Madīna al-Munawwarah* to visit the beloved Nabī ﷺ. On the way he met some *Quraish* who taunted him and said; "O

<sup>67</sup> Recorded by Imām Mu' al 'īn in his *Al-Tahqā al-Jasīyā fī Ith'bāt Islām*.

<sup>68</sup> Narrated by Imām 'Abd al-Rabb in his *al-Istiyāb* from Sayyidunā 'Āta bin Yasār

The Parents of the Prophet ﷺ are Mu'min.

*Hārith! Listen to your son who says that the dead will be resurrected and Allāh ﷻ has made two abodes called Jannah and Jahannam."* When he met the Nabī ﷺ he said; "O my son! Your nation have complains about you." He replied, "Yes, I do make such statements and O my Father! When that Day shall come, I will hold your hand and say to you, 'Look, is this not that Day which I informed you of, i.e. Qiyāmah?'" After Ḥadrat Hārith ﷺ embraced Islām, he remembered the statement of the Nabī ﷺ and proudly said; "When my son shall hold my hand, Inshā- Allāh he will not leave it until he takes me into Jannah."<sup>69</sup> It is reported in the Ḥadīth that the Holy Prophet ﷺ said:

﴿أصدقها حارث و همام﴾

*The most honest names are Hārith and Humām.<sup>70</sup>*

10) The foster brother that breastfed with him by Sayyidah Ḥalīmah ﷺ is 'Abdullāh Sā'dī ﷺ. He also embraced Islām and became a devout Saḥābī.<sup>71</sup>

11) The foster elder sister of the Nabī ﷺ and daughter of Sayyidah Ḥalīmah ﷺ is Sumayyah Sā'diyyah ﷺ who fed the beloved Nabī ﷺ in her lap and sang lullabies to put him to sleep. Due to this service, she also qualifies to be called his mother. The word Sumayyah Sā'diyyah means the *Symbolic One* or one with a *sign* that *shines* out from a distance. She also embraced Islām and joined the rank of the illustrious Saḥābah fraternity.

<sup>69</sup> Narrated by Imām Yūnus bin Bokayr ﷺ.

<sup>70</sup> Narrated by al-Bukhārī in his *Āḍab al-Mufrad*, Abū Da'ūd and al-Nisā'ī from Sayyidunā Abi al- Ḥathīmī ﷺ.

<sup>71</sup> Ibn Sa'ad ﷺ mentions in the 'Record of Authentic Authorities'.

The Parents of the Prophet ﷺ are Mu'min

12) One day Sayyidah Ḥalīmah ﷺ cuddled the Nabī ﷺ in her lap and set out to some place. On the way she met 3 young beautiful and pious virgin girls who were astonished at the Divinely Blessed Beauty and splendour of the Darling of Allāh ﷻ. They were so overwhelmed at his beauty that they uncontrollably placed the nipples of their breasts into the mouth of the Nabī ﷺ.<sup>72</sup> As soon as it touched his sacred lips, milk dripped from them. All were of the name 'Ātikā which means a pious lady, a wealthy lady, a generous lady drenched in perfume. All 3 women belonged to the *Bani Sulaym* tribe and the word *Sulaym* is derived from the root of *Salāmah* which means *Peace* and it is similar to the derivation of the word *Islām*.<sup>73</sup> Some 'Ulamāh also say that the Ḥadīth {

{ابن العوانك} [\*ref: Ḥadīth/footnote no: 21 pg 20] refers to the above incident.

### Important Note:

There is no excellence or rank that other Prophets of Allāh ﷻ enjoyed which our beloved Rasūl, Sayyidunā Mustafā ﷺ was not blessed with. In fact, there are so

<sup>72</sup> These pious Ladies were attracted by the manifestation of *Divinely Blessed Awe* exploding from the sacred body of the Ḥabīb ﷺ. They desired to at least be included in the list of nurses that breast-fed or cared for the Beloved of Allāh ﷻ. History cannot give a single example of a virgin whose breasts produced milk. The Law of Nature only produces milk in the breast of a pregnant mother in preparation to feed the new born child after birth. These 3 women were virgins. Let alone being pregnant, they were not even married, but yet their breasts produced milk. How could this impossible become possible? Thus, one has to accept that milk was miraculously produced when their nipples touched the sacred lips of the "Mercy of the Universe". This incident is but one of the millions of *Mo'jizāt* that can be quoted as proof that the

Nabī ﷺ is a fountain and source of Allāh's ﷻ Mercies i.e. ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

have not sent you but as ultimate Mercy onto the entire Universe." [Translator]

<sup>73</sup> Reported by Imām 'Abd al-Barr ﷺ in his *al-Isṭiyāb*.

The Parents of the Prophet ﷺ are Mu'min

many unique qualities he alone enjoys that are strictly exclusive to him ﷺ. The above incident of the 3 ladies is a comparison to the miraculous birth of Sayyidunā Nabī 'Isā ﷺ who, without a father was born from a pious virgin lady. Similarly, the "*Ashraf*" Ḥabīb ﷺ is that marvel of *Allāh* ﷻ that produced milk in the breasts of 3 chaste virgin women with the touch of his sacred lips. Both, the birth of Nabī 'Isā ﷺ and the touch of the lips of the Ḥabīb ﷺ are indeed impossibilities and astounding wonders of the *Qudrat* of the Sublime Creator ﷻ.

و صلى الله تعالى عليك وعليهم وبارك وسلم

Imām Abū Bakr Ibn al-'Arabī ﷺ states:

﴿لم ترضعته إلا اسلمت﴾

*All the chaste women that fed milk to the beloved Nabī of Allāh ﷺ embraced Islām and became Sahābiyyāt.*<sup>74</sup>

Remarkably! This was the result of only breastfeeding which is just partial-care and nursing which manifested as the *Barakāt* of the sacred name of the exalted *Rasūl* ﷺ.

- 13) Another nurse of the Nabī ﷺ is *Umm Ayman* ﷺ who was the servant lady of Sayyidah A'minah ﷺ. She personally cared for, and gave him full motherly attention after the demise of his dear mother. *Ayman* also means *Barakah*, *Honesty* and *Power*. She also embraced *Islām* and is ranked as a very distinguished *Sahābiyyah* ﷺ. The Prophet of *Allāh* ﷻ often

The Parents of the Prophet ﷺ are Mu'min

compassionately said to her:

﴿أَنْتِ أُمِّي بَعْدَ أُمِّي﴾

*You are my mother after my mother.*<sup>75</sup>

While undertaking the journey of *Hijrā*, she felt thirsty. A glowing bucket of cold water appeared from the sky before her. She drank from it to her content. After this drink she never felt thirsty in her lifetime and it is said that though she kept fasts in the hottest days but she never felt thirsty.<sup>76</sup>

- 14) At the time of birth, the name of the lady that took hold of the Nabī ﷺ is *Shifā*. She is the mother of the famous *Sahābah*, Sayyidunā 'Abd al-Raḥmān ibn 'Awf ﷺ.<sup>77</sup>

There was another lady present at the time of birth whose name was *Fātimah bint 'Abdullāh Thaqaifiyyā* ﷺ. Both these virtuous ladies embraced *Islām*.

*O Vision of Justice!* Do you think that at every point and moment the incorporation of distinguished and pure names was a mere coincidence? In fact, it was a clear mānifestation of Eternal Favours that intentionally selected and placed these beautiful names and pious personalities along the sacred chain of events which finally marked the physical birth of the *Mercy of the Universe* ﷺ. Do you think that the All Wise *Lord of Power* ﷻ Who protected this *Pure Light* from all disliked names and impurities, will place him in the body of evil and impure people? Furthermore, to what degree is filth and impurity, of course, the worst of all i.e. *Kufr* and *Shirk*! [*Hāsha thumma Hāsha*] *Suhān-Allāh*! The nurses are called *Muslim* and not ordinary *Muslim* but one of the highest order (*Sahābiyyah*), Alas! How could the pure wombs in which *The Best of Creation* ﷺ stretched his feet and that pure and purifying blood which was used

<sup>74</sup> Imām ibn al-'Arabī ﷺ mentions this in his *Sirāj al-Murtadhin*.

<sup>75</sup> Narrated by *Ibn Sa'ad* from Sayyidunā Uthmān ibn Qāsim ﷺ

<sup>76</sup> Ibid.

<sup>77</sup> Narrated by Abū Na'im ﷺ



The Parents of the Prophet ﷺ are Mu'min

to formulate the *Nurāni Body* of the one and only Independent Perfect Human and the most beloved of *Allāh* ﷻ belong to any insignificant impure person? **By Allāh! How can this be tolerated!**

خدا دیکھا نہیں قدرت سے جانا ماہدے عشقیم و دیگر بیچ ندانیم

*We did not see Allāh but recognized Him through*

*His Qudrah (i.e. The Nabī ﷺ)*

*We are the servants of Love and beside this we know nothing.*

By the Grace of *Allāh* ﷻ this humble servant has compiled this brief Guideline of Salvation based on the path of the illustrious *A'immah* and exalted *'Ulamāh* of *Dīn* whose virtuous name are as follows:

- 1) Imām al-Jalīl 'Allāmah al-Kabīr Sayyidī Abū Ḥafs Aḥmad bin Sha'hīn ﷺ. He authored 330 books on various subjects on *Dīn*. Besides this, his voluminous *Tafsīr* of the *Qur'ān* runs into 1000 chapters and his *Musnad* of *Hadīth Sharīf* stretches to 3003 chapters.
- 2) Shaykh al-Muḥaddithīn Imām Aḥmad bin Khatīb al-Baghdādī ﷺ.
- 3) Ḥāfiz al-Shān Muḥaddith Māhir Imām Abūl-Qāsim 'Alī bin Ḥasan ibn 'Asākir ﷺ.
- 4) Imām al-Ajal Abūl-Qāsim 'Abdur-Raḥmān bin 'Abdullāh Suhaylī ﷺ *Sāhib al-Rood*
- 5) Ḥāfiz al-Ḥadīth Imām Muḥib al-Dīn Tabrī ﷺ. The *'Ulamāh* state that after Imām al-Jalīl Sharf al-Dīn Nawawī ﷺ there was no one born like him besides Imām Tabrī ﷺ.
- 6) Imām 'Allāmah Nāsir al-Dīn ibn al-Munīr ﷺ *Sāhib Ashraf al-Mustafā*
- 7) Imām Ḥāfiz al-Ḥadīth Abū al-Faṭḥa Muḥammad bin Muḥammad ibn Sayyid al-Nās ﷺ *Sāhib 'Oun al-Athar*
- 8) 'Allāmah Imām Salāḥ al-Dīn Safā ﷺ

The Parents of the Prophet ﷺ are Mu'min

- 9) Ḥāfiz al-Shān Muḥaddith Imām Shams al-Dīn Muḥammad ibn Nāsir al-Dīn Dimashqī ﷺ
- 10) Shaykh al-Islām Ḥāfiz al-Shān Imām Shāb al-Dīn Aḥmad ibn Ḥajr Asqalānī ﷺ
- 11) Imām Ḥāfiz al-Ḥadīth Abū Bakr Muḥammad bin 'Abdullāh Ashbilī ibn al-Arabī Mālikī ﷺ
- 12) Imām Abū al-Ḥasan 'Alī bin Muḥammad Mādarwī Basrī ﷺ *Sāhib al-Ḥādī al-Kabīr*
- 13) Imām Abū 'Abdullāh Muḥammad bin Khaf Mālikī ﷺ *Shāreḥ Saḥīḥ Muslim*
- 14) Imām 'Abdullāh Muḥammad bin Aḥmad bin Abī Bakr Qurtubī ﷺ *Sāhib Tadkarā*
- 15) Imām al-Mutakallimīn Fakhr al-Mudaqqiqīn 'Allāmah Fakhr al-Dīn al-Rāzī ﷺ
- 16) Imām 'Allāmah Sharf al-Dīn Munādī ﷺ
- 17) Khātim al-Ḥuffāz Majd al-Qur'ān al-'Āshir Imām Jalāl al-Millat al-Dīn bin 'Abdur-Raḥmān al-Suyūfī ﷺ
- 18) Imām Ḥāfiz Shahāb al-Dīn Aḥmad bin Ḥajr Haytamī Makkī ﷺ *Sāhib Afḍal al-Qur'rā*
- 19) Imām Shaykh Nūr al-Dīn 'Alī bin al-Jarīr Misrī ﷺ *Sāhib Risālā Taḥqīq Āmāl al-Zajīn fī al-Wālid al-Mustafā bi Fadlillāh Ta'ālā fī al-Dā'rain min al-Najīn*
- 20) 'Allāmah Sayyid Abū 'Abdullāh Muḥammad bin Abī Sharīf Ḥasanī Tilmisānī ﷺ *Shārh Shifā al-Sharīf*
- 21) 'Allāmah Imām Muḥaqqiq Sanusī ﷺ
- 22) Imām al-Ajal Ārif Billāh Sayyidī 'Abd al-Wahhāb Sha'rānī ﷺ *Sāhib al-Yaqūt wa al-Jawāhir*
- 23) 'Allāmah Aḥmad bin Muḥammad bin 'Alī bin Yūsuf Fāsī ﷺ *Sāhib Matāleh' al-Masarrāt Sharḥ Dalā'il al-Khay'rāt*

The Parents of the Prophet ﷺ are Mu'min

- 24) Khātim al-Muḥaqqiqīn 'Allamah Sayyid Muḥammad bin 'Abd al-Bāqī Zarqānī ﷺ *Shārḥ al-Muwāhib*
- 25) Imām al-Ajal Faqīh al-Akmal Muḥammad bin Muḥammad Kardārī Bazārī ﷺ *Sāhib al-Manāqib*
- 26) Zain al-Foqahā 'Allamah Muḥaqqiq Zain al-Dīn bin Najīm Misrī ﷺ *Sāhib al-Ish'bāh wa al-Nazā'ir*
- 27) Sayyid al-Sharīf 'Allamah Ḥamawī ﷺ *Sāhib Ghamz al-'Oyūn wal-Basā'ir*
- 28) 'Allamah Imām 'Abd al-Majīd ibn Nasuh ibn Isra'īl al-Hanafī ﷺ *Sāhib Kanz al-Fawā'id*
- 29) 'Allamah Ḥusain bin Muḥammad bin Ḥasan Diyār Bakrī ﷺ *Sāhib Al-Khamīs fī Anfus Nafees*
- 30) 'Allamah Muḥaqqiq Imām Shāb al-Dīn Aḥmad Khafājī Misrī ﷺ *Sāhib Nasīm al-Riyād*
- 31) 'Allamah Muḥaddith Tāhir Fatnī ﷺ *Sāhib Majma' al-Bihār al-Anwār*
- 32) Shaykh al-Shuyūkh fil-Hind al-Muḥaqqiq Mawlana 'Abd al-Ḥaqq Muḥaddith Dehlawī ﷺ *Sāhib Madārij al-Nubuwwa*
- 33) Mawlana Baḥr al-'Ulūm Malik al-'Ulamāh 'Abdul-'Alī ﷺ *Sāhib Fawāteḥ al-Raḥmūt*
- 34) 'Allamah Sayyid Aḥmad Misrī Taḥtāwī ﷺ *Moh'shī Durre Mukhtār*
- 35) 'Allamah Imām Sayyid Ibn 'Ābidīn Āmīn al-Dīn Muḥammad Effendī Shāmī ﷺ *Sāhib Durre Mukhtār*

﴿وغيرهم من العلماء الكبار والمحققين الاخيار عليهم رحمة الملك﴾

The Parents of the Prophet ﷺ are Mu'min

الغفران

All the comments of the above listed eminent *A'imma* are in front of me but this humble servant did not compile this book with an intention to elaborate on their unanimous decision especially that of Imām al-Jalīl Sayyidī Jalāl al-Suyūtī ﷺ. I have quoted them firstly to verify and acknowledge them and secondly, strengthen my point of argumentation. My heart was certainly inspired by the *Fuyūd* of these Luminaries. May *Allāh* ﷺ sanctify their Souls and bless me with their *Barakāt*, *Āmīn*.

My real reason to compile this important book is to alert and safeguard the *Imān* of my *Muslim* brothers and sisters who are easy prey to the fraudulent and misguided cults operating in the name of *Islām* within the framework of *Islām*. May *Allāh* ﷺ and Sayyidunā wa Mawlanā Mustafā ﷺ purely by Divine Grace, accept this humble contribution and protect the *Imān* of this weak and destitute and save him in both the worlds from all forms of punishment and hardship. *Āmīn thummā Āmīn*.

برکریه کار پادشوار

*Nothing is difficult for the Gracious Lord* ﷺ

However, the above comments and views of these illustrious 'Ulamāh are focused on the partiality (*Juzziyyāt*) of this subject. But if one carefully observe its totality (*Kulliyyāt*), then Imām Hujjat al-Islām Muḥammad al-Ghazālī ﷺ, Imām al-Ajal Imām al-Ḥaramain ﷺ so much so that even the authentic and powerful proofs of *Imām Mujtahid* Sayyidunā Imām Shafā'ī ﷺ all unanimously confirm without a doubt that every male and female member of the Nabī's ﷺ chain of ancestry is *Najā* and from the *Ahle Jannah*. Infact, there is an *Ijma'* (consensus) of all the *Ashā'irā* and *Ma'turīdiyyā A'imma* and

The Parents of the Prophet ﷺ are Mu'min

even the *Mashā'ikh* who unanimously subscribe to and confirm this decision.

﴿كما لا يخفى على من له اجالة نظر في علمي الاصولين﴾

*This is not hidden from the eyes of those who are acquainted with the Science of Principles.*

Imām Jalāl al-Dīn al-Suyūṭī ﷺ states in *Subul al-Najāt*:

﴿مال الى ان الله تعالى احياهما حتى آمان به طائفة من الائمة وحفاظ الحديث﴾

*[As far as the illustrious Imāms and Ḥadīth Masters are concerned, they believe that Almighty Allāh ﷻ raised the August Parents after their death and they brought Imān on the Prophet of Allāh ﷺ]*

It is also documented in *Kitāb al-Khamīs*:

﴿مذهب جمع كثير من الائمة الاعلام الى امر ابوي النبي صلى الله تعالى عليه

وسلم ناجيان محكوم لهما بالنجاة في الآخرة وهم اعلم الناس باقوال

من خالفهم قال بغير ذلك ولا يقصرون عنهم في الدرجة ومن احفظ الناس

للحاديث والاكابر واتقد الناس بالاولى التي استدل بها اولئك فانهم جامعون

لانواع العلوم متضلعون من الفنون خصوصا الاربعة التي استمد منها هذه

المسألة فلانظن بهم انهم لم يقفوا على الاحاديث التي اسدل بها اولئك معاذ

The Parents of the Prophet ﷺ are Mu'min

الله بل وقفوا عليها وخاضو عمرتها واجالوا عنها بالاجوبة المرضية التي لا يرد لها منصف واقام الماذهيو اليه ادلة قاطعة كالجبال الرواسي اه

مختصرا

*A big Jamā'at of senior renowned A'immaḥ and Ḥuffāz of Ḥadīth who were not only masters of Ḥadīth but also 'Ālims of all sciences of Knowledge, unanimously agree that the Parents of the Nabī ﷺ are Nājī and it cannot be imagined that these luminaries were unaware of those Aḥādīth which was used in this subject by the 'objectors to prove otherwise. [Ma'āz-Allāh!] This was not so, but they were definitely aware and also intensely pondered over them thoroughly and then issued such appealing rulings that no individual with justice would reject them. They formulated powerful and irrefutable proofs acknowledging the Imān of the August Parents that stands as immovable mountains.*<sup>78</sup>

'Allāmah Imām Zarqānī ﷺ comments in his *Sharḥ* (commentary) of *Mawāhib* about these A'immaḥ:

﴿هذا وما فضلنا عليه من نصوص علمائنا ولم يري بغيرهم ما يخالفه الا ما

يشم من نفس ابي وحية وقد تكفل برده القرطبي﴾

*These are such proofs of our 'Ulamāḥ which I am acquainted with and I did not find any refutation of it by the rejecters beside in the words of one i.e. Ibn Waḥyā which Imām Qurtubī ﷺ had discredited and refuted.*

<sup>78</sup> *Kitāb al-Khumīs*, a documentation quoted from *Al-Durar al-Munifa fi al-Ābā' al-Sharīfā*.

## The Parents of the Prophet ﷺ are Mu'min

Umm Samā'ah Asmā bint Abi-Raḥm ﷺ narrates from her mother who was present with Sayyidah Āminah ﷺ before she passed away: Sayyidunā Muḥammad ﷺ was about 5 or 6 years old sitting at his mother's head side. The compassionate mother looked at her beloved son and said these words:

بارك فيك الله من غلام يا ابن الذي من حومة الحمام  
نخاعون الملك المنعم فودي غداة الصرب بأسهام  
بمائة من الإبل السبوام وان صبح ما نصرت في المنام  
فانت مبعوث الى الأنام تبعث في الحل وفي الحرم  
تبعث في التحقيق والاسلام دين ابيك البرابر اهام  
فالله انا هك عن الاصنام ان لا توالينها مع الاقوام

*O Pure Son! My Allāh keep Barakāt in you  
O Beloved Son! By him, who is saved from the house of death.  
By the help of the generous King, Allāh  
The morning in which a ballot was put,  
A hundred tall camels sacrificed in thanksgiving  
If it is correct according to what I dreamt,  
Then you will be made the Prophet of the Universe  
which is the Religion of your pious Father Ibrā'hīm.  
I give you the oath of Allāh and forbid you from the Idols  
And do not have friendship with such nations.<sup>79</sup>*

<sup>79</sup> Reported by Imām Abū Na'im ﷺ in his *Dalā'il al-Nubūwwah* on the authority of Imām Muḥammad bin Shihāb al-Zahrī ﷺ. Refer p. 27 before *Āyah* *البر اياكم*

## The Parents of the Prophet ﷺ are Mu'min

This final testimony and advice of Ḥadrat Sayyidah Āminah ﷺ to her Karīm and Darling Son just moments before departing from this mundane world, *Alḥamdulillāh*, is about *Tawḥīd* and refutation of *Shirk*. Her golden words are as radiant as the mid-day sun which clearly announces her declaration of steadfastness on *Islām*, and the 'Pure Dīn' of Sayyidunā Nabī Ibrā'hīm ﷺ. Besides this, what else is known as *Imān al-Kāmil*<sup>80</sup>?

And furthermore, there is full confirmation of the declaration of the *Risālah* of Sayyidunā Rasūlullāh ﷺ which he later made in his general public announcement of Prophethood.<sup>81</sup> [This certainly completes the required verification of both, the *Tawḥīd* of Allāh ﷻ and the *Risālah* of the Nabī ﷺ. What more is now required to qualify for *Imān al-Kāmil* ?]

والحمد لله رب العالمين وصلى الله تعالى على انبيا الكريمة وذويه و

بارك وسلم

﴿ اقول ﴾ [The Author, Imām Aḥmad Rīdā ﷺ comments,]

﴿ اقول ﴾، وكلمة ان كانت المشرك فهو المنتهى اذ ذاك ولا تكليف فرقة

<sup>80</sup> where the author speaks about the resurrection of the noble parents on the Day of *Hajjat al-Widā*.

<sup>81</sup> Perfect *Imān*.

The Parents of the Prophet ﷺ are Mu'min

of Sayyidunā Mustafā ﷺ.

There are narrations of Ḥadīth that acknowledges this.

Whosoever classifies them as *Da'if* (weak) are themselves weak and ignorant of the reality of Knowledge.<sup>84</sup>

After the shopkeeper read out these verses, he said to the 'Ālim; "O Shaykh! Take this advice and do not sit late at night. Do not punish your life with bewilderment that the lamp burns you. Furthermore, abstain from going to the place you intend because you will be fed *Harām* food." These advices astonished the 'Ālim and for a moment he fell into shock. By the next blink of the eye, the shopkeeper had vanished without trace. The 'Ālim desperately looked for him but to no avail. He inquired from the other shopkeepers but surprisingly, not only did they not recognize him, they also said that there was no one sitting in front of that shop. The 'Ālim obeyed the advice of the "Unknown *Wali* of Allāh" and returned home without attending the invitation.<sup>85</sup>

**My dear Brothers!** This 'Ālim did not condemn the *Imān* of the esteemed Parents but used his Knowledge to try and establish some authenticity of confirmation. It was the *Barakāt* of *Īlm* that Divine Mercies sent a *Wali*<sup>86</sup> from the unseen to rescue and guide him. Therefore, I warn everyone to be careful and fear that any statement by you may not be a reason to hurt the beloved *Rasūl* of Allāh ﷺ which will certainly result in great torment in the huge Fire. May the Merciful Lord ﷻ beautify our internal- and external- with true and ardent love and respect for our Master, Sayyidunā Muḥammad al-Mustafā ﷺ and protect us from the veils and curses of disrespect, abhorrence and insolence.

<sup>84</sup> 'Allāma Sayyid Sharīf Aḥmad Misrī Tahtāwī ﷻ *Hāshiyā* (Marginal- notes) of

*Durra Mukhtār.*

<sup>85</sup> Ibid.

<sup>86</sup> Such *Awliyā* are high-ranking confidants of Allāh ﷻ and are called *Rijāl al-Ghaib*.

The Parents of the Prophet ﷺ are Mu'min

آمین آمین آمین یا ارحم الراحمین فاقتنا یا ارحم الراحمین ارحم عجزنا

یا ارحم الراحمین ارحم ضعفنا تبرانا من حولنا الباطل وقوتنا

العاطلة والتجانا الى حوالك العظيم وطولك القديم

وشهدنا بان لا حول ولا قوة الا بالله العلى العظيم

وانخر دعوانا ان الحمد لله رب العالمین

وصلی الله تعالی علی سیدنا

ومولانا محمد واله

وصحبه ورویہ

أجمعین

آمین

By the Divine Grace of Allāh ﷻ this concise *Kitāb* was written in a few sittings towards the end of *Shawwal al-Mukarram* 1315 *Hijrī* and named according to the year of compilation i.e.

شمول الاسلام لاصول الرسول الكريم

1315 Hijri<sup>87</sup>

<sup>87</sup> The numerical value of each letter of the title name i.e. *شمول الاسلام لاصول الرسول الكريم*

when calculated on the formula of "Abjad" will add up to a total of 1315 (*Hijri*).

This total will be the year the book was written. Every book written by this great *Mujaddid*, Imām Aḥmad Rīdā ﷻ was named in this format. There are two amazing things found unique in all the titles of his books. Firstly, the title will tell the reader of the subject matter and secondly, the year the book was authored. This mastery of 'Āla' Ḥadrat Imām Aḥmad Rīdā ﷻ in the field of Numerology is unique to him and very rarely found in the realm of ordinary mathematicians in the history of *Islām*. From this it may be safely deduced that the knowledge of an ordinary mathematician

The Parents of the Prophet ﷺ are Mu'min

والله سبحانه وتعالى اعلم

كتبه

الفقيه عبد المصطفى احمد رضا غفر له

بمحمداً المصطفى صلى الله تعالى عليه وآله وصحبه ونزويه اجمعين

والحمد لله رب العالمين

is classified as knowledge based on acquisition by research methodology, whereas an exploration into the mathematical and analytical solutions Imām Aḥmad Rīdā ﷺ most definitely elucidates the fact from the examples and solutions given by him is none other than bestowed by Divine Inspiration (*Ilm-e-Ladunnī*). This fact is deliberated upon in the *Ḥadīth* and *Sīrah* Literature that besides *Qur'ānic* Revelation which was bestowed to Sayyidunā Rasūlullāh ﷺ, which is classified as *Wahī-e-Mat'lūww* (Recited Revelation), the Elite Servants (*Awliyā*) are also recipients of revelations but of a different form which is termed as *Wahī-e-Qalb* or *Ilhām* (This process does not involve any recited words, but involves communications with Mystics and the Creator ﷻ without any words being involved in the literal sense - the message or knowledge is transmitted by *Allāh* whereby the heart and intellect of the Mystics reacts by the will of *Allāh* without any revelation of words. *Allāh* ﷻ then bestows wisdom and directs them to interpret that which was revealed to Sayyidunā Rasūlullāh ﷺ in its pristine form. As a result, the Mystic does not have to research the interpretation of *Divine Qur'ānic Injunctions* but begins to miraculously act upon the *Qur'ān* and the interpretation of the 'Arif is guided by *Allāh* ﷻ which when analyzed carefully, would lead a true believer to interpretations of higher authorities viz, Sayyidunā ibn al-'Abbās ﷺ, Sayyidunā ibn Masūd ﷺ, Sayyidunā ibn 'Umar ﷺ etc of the Holy *Qur'ān* which are authentic interpretation of the Prophet of *Allāh* ﷻ

Coincidentally and unintentionally I also began the translation of this book towards the latter part of the same month [*Shawwāl*] the *Imām* wrote this book and like him, by the Grace of *Allāh* ﷻ, I also completed the translation in a few sittings. This I only realized when I reached the conclusion of this book and the only difference was that the English Translation was 108 years after it was originally written. May *Allāh* ﷻ sanctify his Soul and bless us with his *Barakāt* and *Fuyūd* in this world and the Hereafter. *Amīn*

(Translator, Faqīr 'Abd al-Ḥādī al-Qādirī Radawī)

Tuesday 2-41am - 19 Shawwāl al-Mukarram 1423/24 December 2002

The Shadowless Prophet ﷺ



قمر التمام في نفي الظل عن سيد الانام

"The Full Moon in Refutation of a Shadow of the Master of Mankind"

# The Shadowless Prophet ﷺ

By

*Al-Imām al-Akbar 'Ārif-e-Billāh 'Alā-Ḥaḍrat Mujaddīd*

*Imām Aḥmad Rīdā Ibn Imām Muḥammad*

*Naqī 'Alī Al-Qādirī al-Barkātī*

*Muḥaqqiq Bareilwī*

English Translation and Notes by

*Shaykh Abu-Muḥammad 'Abd al-Ḥādī al-Qādirī Radawī*

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## INTRODUCTION

All Praises and thanks is due to *Allāh* ❦, for the very excellence of His creation, and for His mercies which exist and are bestowed in abundance upon His humanity. Choicest *Salāms* and Salutations upon His last Prophet, the master of humanity, chief of both the worlds, Haḍrat Sayyidunā wa Mawlanā Muḥammad Mustafa ❦, his progeny and his noble Saḥabā. May *Allāh* ❦ be pleased with them all.

*Imām Aḥmād Rīḍā* ❦ was an outstanding scholar who lived at the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century. He excelled in numerous disciplines and fields of knowledge, from the most ancient and orthodox to the most modern. The quality of his intellectual contribution to various disciplines is so excellent that there was a genuine need to present his works to the wider world in the English language.

The author of *"The Shadowless Prophet"*, the great *Mujaddid* and *Muḥaddith* ❦, has written and researched a topic that one would indeed find immensely interesting. He has endeavoured to dispel doubts and reservations about whether the Great Prophet of Islam ❦ possessed a shadow or not, and after reading through this treatise, one would fathom that any shadow of doubt that diverts the intellect away from upholding the glorious status of the Holy Prophet Muhammad ❦ is dispelled, and the light of *Imān* and reason overshadows all misconceptions.

The Beloved *Ḥabīb* ❦, who is the light of the universe and one whose very existence glows with Divine Radiance and Luminance, from whom even the sun and the moon, nay, and the entire creation draws its "light" certainly did not possess a shadow! One must recall the words of the great *Sufi* Master, Sayyid Abu al-Ḥusain Aḥmad-e-Nūrī al-Ḥusainī ❦, eulogizing the Great Prophet of Islam ❦ aptly says in

*"Sirāj al-'Awārif"*, "His noble person is everywhere in the universe and everything in the universe emanates from him. He is the origin of everything and everything came into being because of him. Everything in the Universe of *Allāh* ❦ has been given to him, everything turns to him and he is everything." How, then, would a shadow emanate from his holy personage, the noble Prophet ❦, when he is so unique and there is no other creation like him? In the words of the great *Imām* and *Mujaddid* ❦, how can there be anyone like him "whose matchless and stunning beauty decorates the entire universe, so much so that the Divine Pen (*Qalam*) of *Quḍrah* drew his portrait and permanently retired from recording any similarity." It is only those who do injustice to their own souls and who do not fear any retribution from the Sublime Creator ❦ who says that he was just an "ordinary man", or "like our big brother".

Indeed, *"The Shadowless Prophet"* is a blessing for the English-reading persons in general. In translating such a fine book, the translator, Shaykh 'Abd al-Hādī al-Qādirī Raḍawī, the President of the *Imam Aḥmad Rīḍā Academy (Southern Africa)* and Director of *Barkatur-Rīḍā Publications*, has rendered a great service to the cause of *Islām* and to the mission of the great *Imām* and *Mujaddid*, Imam Aḥmad Rīḍā's ❦. We wish the translator still more courage and determination to serve the cause of *Islām* and betterment of the *Muslim* community.

We present this brief work to all those who are interested in gaining true knowledge of *Islām*; and we ask Almighty *Allāh* ❦ to help us benefit from what we learn, and to learn that which will benefit us, and to protect us from knowledge that is not beneficial, and from deeds not acceptable to Him ❦. *Ā'mīn*.

M. Yunus 'Abdul Karīm al-Qādirī  
*General Secretary*



بسم الله الرحمن الرحيم

ومن الله توفيق الصدق والصواب ولا حول ولا قوة الا بالله العلي العظيم الوهاب  
اللهم صل وسلم وبارك على السراج المنير الشارق والقمر الزاهر البارق  
وعلى آله واصحابه اجمعين

All praises are due to *Allāh* ﷻ Who created His Beloved Rasūl Sayyidunā Muḥammad ﷺ without a shadow. This is one of the many remarkable qualities that makes our beloved Master unique in the entire creation of the universe. Choicest *Salāms* and most revered Salutations upon the dazzling manifestation of the *Sublime Lord* ﷻ who is the most perfect and independent human created by the *Real Absolute Almighty Allāh* ﷻ.

Indeed, our Master, the selected splendid Moon and brilliant Star ﷺ, did not have a shadow. This is clearly proven by the *Hadith Sharīf* and consensus of the illustrious *Ā'immaḥ* of *Dīn*. Those who dispute this are not even fit to qualify as students of these great '*Ulamā*, let alone understand their works. It is recorded in authentic books from generation to generation with unbroken chain sequence and consensus that the beloved Nabī ﷺ did not have a shadow. To this day it cannot be proven that any '*Ālim* of *Dīn* has ever dared to dispute this agreed fact. But how unfortunate is it that suddenly some fool is born who rejects this undisputed fact and intends to enslave himself with the chains of *Nafs* and ignorance. This rejection makes transparent such peoples ignorance, insolence and disrespect for our Master and compassionate Rasūl ﷺ. This rejection does not end here, but stretches to further frontiers of exclusivity of the Prophet ﷺ such as rejection of his *Mu'jizāt* (miracles) namely; miracle of splitting the

moon; etc. These are all authentically proven in the *Sahīḥ Ḥaḍīth* of *Al-Bukhārī* and *Muslim* and in fact, directly from the Holy *Qur'ān* and consensus of the *Ahle Sunnah wa Jamā'ah*. Some of these audacious individuals go to lengths of even rejecting these too and in the process, defame the pure and flawless integrity of *Islām*. I (Imām Aḥmad Rīḍā) am indeed surprised at such people who think that their rejection generates a great deal of benefit to the *Muslim* and *Islām* in general.

*O Beloved Muslim! Imām* is welded and coupled with the love and respect of the beloved *Ḥabīb* ﷺ and likewise, salvation from the torturing Fire of Hell depends on his reverence. By *Allāh* ﷻ! One who does not sincerely love him shall never smell the fragrance of *Jannah*. The exalted Prophet of *Allāh* ﷻ states:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ»

*None amongst you will attain (Perfect) Imām (become Mu'min) until you do not love me more than your parents, children and everyone else.*<sup>1</sup>

It is obvious as the midday sun that every person is constantly engrossed in the sincere praises of one's Beloved and whenever he hears any praises of him, it gives him great joy and satisfaction. Hence, humiliation, fault finding, destruction of excellence and constant evil thoughts of rejection of the beautiful qualities of the beloved is certainly not a characteristic of a lover but an enemy.

<sup>1</sup> Narrated by Amīr al-Mu'minīn Sayyidunā 'Umar al-Farūq رضي الله عنه, *Sahīḥ al-Bukhārī* (1:7) *Sah al-Matā'beh* Karachi ed.

(15) حدثنا يعقوب بن إبراهيم قال: حدثنا ابن عوف عن عبد العزيز بن صهيب عن أنس عن النبي صلى الله عليه وسلم. وحدثنا آدم قال: حدثنا

شعبة عن قتادة عن أنس قال: قال النبي صلى الله عليه وسلم: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ»

**Dearly loved Brethren!** Did you ever hear of a person who dearly loves you and remains constantly engrossed in your thoughts, but is untouched when he hears your name and praises? No, certainly not! Now focus your attention on the beloved of all beloveds and such a beloved that *Imān* depends on his love, whose matchless and stunning beauty decorates the entire universe, so much so that the Divine Pen (*Qalam*) of *Qudrat* drew his portrait and permanently retired from recording any similarity. The Beloved who *Allāh* ﷻ created as the Mercy of the Universe, the Beloved, who carries the burden of world, the Beloved who abandoned his food and night's sleep in concern of his *Ummah*. While we carelessly pass the days and nights in disobedience and this Beloved ﷻ spends his days and nights in concern, weeping and seeking pardon on our behalf in the Divine Court of *Allāh* ﷻ.

*Allāh* ﷻ created the night for rest and sleep but this Beloved ﷻ is found abandoning this relaxation. In the early mornings, when the cool and comforting breeze lures the physical body to sleep and while the kings and rulers of the world are fast asleep in their warm and comfortable beds and even the beggar with his three-quarter blanket, curls his body under its cover and enjoys a relaxing sleep. At such a crucial and comfortable moment and that too, in the cold freezing winter morning, the **Pure, Sinless** and most **Beloved** of *Allāh* ﷻ discards all pleasures and abandons the comforts of sleep and rest, is seen placing his stately forehead in prostration in the "**Divine Presence**" of his Sublime Lord ﷻ crying, "**O my Compassionate Lord! My Ummah is drenched in Sins, I beg You to forgive them. O my Merciful Allāh** ﷻ! **Save their bodies from the punishment of the Fire of Hell.**"

When this beloved *Habīb* ﷻ was born, his first physical movement was *Sajdah* to his Creator and then uttered his first words,

﴿رب هب لي امي﴾ "**O Allāh! Spare me my Ummah.**" When he physically departed from this world and was lowered into his *Rowdah* (grave),

his sacred lips were moving. A *Sahābī*<sup>2</sup> moved his ear close to his blessed lips and amazingly heard the *Habīb* ﷻ softly saying, ﴿امي امي﴾

"*My Ummah, My 'Ummah*"<sup>3</sup> The Day of *Qiyāmah* will indeed be very harsh and difficult. The ground will be of burning hot copper and everyone will be barefoot. The heat will be so intense that people's tongues will hang to the floor in extreme thirst and the sun will be about a metre above the heads with no sign of shade whatsoever. The immense fear of strict justice in the '**Divine presence**' of the All Powerful Judge, Almighty *Allāh* ﷻ will terrify everyone. The entire atmosphere will be awfully tense and petrifying because no one will have any sign of hope or solace. People will run in all directions panic-stricken and in search of a saviour. They will go to every Prophet ﷺ but will be disappointedly turned away with these words:

﴿نَفْسِي . نَفْسِي . اذهبوا إلى غيري﴾

<sup>2</sup> It is said that the *Sahābā* who bent to hear the last words was the Nabi's ﷺ cousin, Sayyidunā Qutham bin 'Abbās ﷻ, brother of Sayyidunā 'Abdullāh ibn 'Abbās ﷻ. After the *Wisāl* of the *Habīb* ﷻ, Sayyidunā Qutham ﷻ ventured out around the world like other *Sahābāh* to spread the *Dīn*. He went as far as Russia and made *Tablīgh* and finally passed away in *Tashkant* and was buried there. One prominent '*Alim* of the *Ahle Sunnah* wa *Jamāt* once said to me, "*I was fortunate to visit the Qabar Sharīf of Sayyidunā Qutham ibn 'Abbās ﷻ in Tashkent, Russia. He is buried in a demarcated Muslim Cemetery. The most amazing thing I experienced was an 'Invisible Fragrant Radius' around his grave. As soon as I put one foot into this radius, I smelt astonishing fragrance and this fragrance remained until I paid my respects and read the Fatehah. As soon as I left the graveside and went out of this radius, the sweet fragrance was gone. I thought that I was imagining so I tried it again and was amazed to get the same result. This Radius seemed a good few metres around his sanctified Qabar Sharīf*" ﴿مرضى الله تعالى عنه اللهم اغفر له واسرعه وبركاته اللهم ابدنا بعدده آمين﴾

[Translator]

<sup>3</sup> Recorded by Shaykh-e-Muhaqqiq *Imām 'Abd al-Haqq Muhaddith Dehlawī* ﷻ in his "*Mudārrij al-Nubuwwah*" (2:568) Nawil Kishōr ed.

***We too are overwhelmed; we too are overwhelmed, go to someone else for help.***

It will be at this critical moment when the True Comforter and Sympathizing Ḥabīb ﷺ will come to the rescue of the terrified Muslim and break open the "**Lock of Shafā'at**" (Intercession) with the power of his **Mercy (Rahmah)**. He will remove his sacred Turban and fall bare-headed into *Sajdah* pleading:

﴿رببي امتي! امتي! امتي!﴾

"**O Allāh! Spare my Ummah! Spare my Ummah! Spare my Ummah!**" Almighty Allāh ﷻ will say to him, "**O My Beloved! Lift up your head and ask what you desire and I will grant you accordingly.**"

**Alas! O Injustice!** Is it not that one should sacrifice one's life on the name of such a compassionate and sympathizing Ḥabīb ﷺ and cool one's eyes and heart by singing his praises and making it *Wājib* to propagate his grandeur Or should one as far as possible throw dust on this splendid Moon and refute his Divinely Blessed Qualities or concoct means and excuses to reject His Uniqueness?

<sup>4</sup> Reported by Imām Muslim bin Hījāj ﷺ in his *Sahīḥ al-Muslim*, Vol. 3, pg. 51, reported by Sayyidunā Abu-Hurayra ﷺ as follows:

(433) حدثنا أبو بكر بن أبي شيبة ومحمد بن عبد الله بن سفيان والقعقبي في بيان الحديث، إلا ما يزيد أحدهما من العرف عند الحرف قال: حدثنا محمد بن بشر. حدثنا أبو حنيفة عن أبي زرعة عن أبي هريرة، قال: أتني رسول الله يومًا بالبحر. فرمى إليه الذراع وكانت له حجة فنهض منها لله فقال: «أنا سيد الناس يوم القيامة. ومن كذبني بعد ذلك فأهله يوم القيامة». وكان لا يبرح في صيد واحد. فبسطه الداعي وتغذفه البصر. ومدوا النسي فبلغ الناس من القم والكرب ما لا يطيقون. وما لا يحسبون. فيقول بعض الناس لبعض: أألمروا ما نأثم فيه؟ أألمروا ما قد بلغكم؟ أألمروا من منعه فكم إلى مركبكم؟ فيقول بعض الناس لبعض: انشأوا آدم. فيأتون آدم. فيقولون: يا آدم أنت أبو البشر. خلقك الله يدور فيك من زوجة وأمر الله ففجدوا لك. اشفعوا إلى ربك. أألمروا إلى ما نحن فيه؟ أألمروا إلى ما قد بلغنا؟ فيقول آدم: إن ربي غضب اليوم غضباً لم يغضب قبله مثله. ولن يغضب بعده مثله. وإنه هاتين عن الشجرة فصيته. نفسي. نفسي. اذهبوا إلى عيبي. اذهبوا إلى نوح. فيأتون نوحاً فيقولون: ي

If for argument sake, one says that one received no share of *Aḥsān* (favours) from the Ḥabīb ﷺ or one's heart is unacquainted with Love for him or it is obsessed with beauty and attracted to fellow humans, but this can only be valid if one rejects a person's favours and in turn does not suffer any loss or retribution. On the contrary, this is such an Ḥabīb ﷺ that salvation lies at his feet and no soul can achieve any success in this world or in the Hereafter without his favours. Therefore, if one is concerned about profit and loss, hardship and comfort then always place one's self in the deepest end of the ocean of his love and sing his praises and magnificence in all avenues of one's life.

**O Beloved!** Remove all veils of injustice and prejudice and enquire from any authority about the ethics of love that exists between the lover and beloved or master and servant. Should a servant or lover not be excited and happy when he hears of his master or beloved? Does a sincere servant sing the praises of his beloved or master or degrades him by finding faults in him? If this question is asked to any sensible authority, then he will certainly advise that no fault exists between the lover and the beloved. Now that this rule is understood, it is left entirely at the disposal of the individual to decide. Otherwise fear and have shame in this matter for **Allāh ﷻ** and His Rasūl ﷺ. Refrain from insults and defamation and always remember that no matter what you do or say, you can never destroy the Divinely Blessed integrity and status of the beloved Ḥabīb Sayyidunā Muḥammad ﷺ.

**Respected Brethren!** Have mercy on your *Imān* and do not declare war with the Almighty Allāh ﷻ. Long before **He ﷻ** created you, **He ﷻ** had already ordained in Eternity the status of **His** Ḥabīb ﷺ by recording on the "**Loh-e-Mahfūz**" (Sacred Tablet of Records):

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ﴾

*And (O Beloved) I have elevated for you your status.<sup>5</sup>*

Therefore, where ever you find the praises of *Allāh* ﷻ, you will find the praises of His beloved *Ḥabīb* ﷺ and hence *Imān* will never be complete without the praises of the Beloved *Ḥabīb* ﷺ. His praises will be found in every crevice of the universe, be it above in the Heavens or deep down below the seven earths. He will be eulogized in the *Adhāns* of the *Mu'azzins* and in the *Khutbas* of the *Khatibs*.

The echoes of the *Kalimah* ﴿لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ﴾ will be heard from all directions of the world so much so that every leaf on the trees of Paradise will have "*Allāh*" written on one side and "*Muḥammad*" on the other. Also every revealed Book to respected Prophets listed the name "*Muḥammad*" along with his venerated tributes.

There are too many examples of praises of the *Ḥabīb* ﷺ to mention and yet people cannot understand his stateliness. What is more surprising is that a *Kāfir* who has not proclaimed the *Kalimah* acknowledges his greatness. But on the contrary, there are persons who recite his *Kalimah*, calls themselves *Muslims* and yet find fault in the beloved *Ḥabīb* of *Allāh* ﷻ.

[\*Certainly, such individuals are worse than those who do not read the *Kalimah*!]

*O Beloved!* Follow the conduct and footsteps of the *Salaf Swalihīn* (pious predecessors). The illustrious *Ulamā* of *Dīn* always agreed on this issue and whenever any authority of *Hadith* narrated a Prophetic tradition concerning his miracle, it was whole-heartedly accepted by the *Ā'immaḥ*. They happily recorded such narrations and promoted them. If they could not find the source of any *Hadith*, they regarded themselves incompatible and did not totally reject the *Hadith*. Also, if

they did not find any proof of the authenticity of a *Hadith* they abstained from narrating it but never rejected it. If they did narrate it in their books, it was done according to the authority of the *Hadith* Masters with acknowledgement. And why should they not do this as this is ethical and compliments common sense.

### An Important Point

When any *Hadith* is accepted as *Sahīh* (authentic) and such exclusivity or miracle for the Prophet of *Allāh* ﷻ is possible, then what is the need for objection or debate? Such miracles are established with a *Tawātur*<sup>6</sup> of Prophetic Traditions and certainly his Creator ﷻ possesses the power to bless him with even greater and better things suitable for his unique status. So what is all the fuss and confusion about when there is not any doubt on the narrators or authenticity of the *Hadith Sharīf*? If any person is still obstinate then he challenges *Allāh* ﷻ and his *Rasūl* ﷺ. For such people the Divine Ordinance declares:

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا﴾

*And who can be more, wicked than one who concocts a lie against Allāh?<sup>7</sup>*

By the virtue of the above assessment we reach the decisive conclusion that though, due to our incapability and incompatibility we may not find any *Hadith* but the *Muḥaddithīn* have certainly found sources and authenticity in narrating the *Aḥādith* confirming that the *Nabī* ﷺ did not possess a shadow. This humble servant [*Imām Aḥmad Rīdā*] has always advised scholars of *Hadith* and *Sīrah*

<sup>5</sup> *Al-Qur'ān al-Karīm*, Sura Al-Insharḥ. Verse 4

<sup>6</sup> *Tawātur* or *Mutawāṭir*: (continuous) is a tradition reported by a large number of people in different reliable times so as to make it impossible for any falsehood to creep into it.

<sup>7</sup> *Al-Qur'ān al-Karīm*, Sura Al-An'am. Verse 93

accordingly and to substantiate my argument I will quote a few examples.

# Firstly,

'Allāmah Imām Ibn Sab'ah ﷺ narrates in his "*Khasā'is*" that a fly never sat on the sacred body or clothes of Sayyidunā Rasūlullāh ﷺ. The Masters of *Hadith* acknowledge this *Hadith* yet the narrator is unknown and they still narrate it in their manuals of *Hadith*. Imām Qāḍī 'Ayāḍ ﷺ (d.544/1149) records in his "*Shifā*":

﴿وان الذباب كان لا تقع على جسده ولا ثيابه﴾

*A fly never sat on the sacred body or clothes of the Prophet of Allāh ﷺ.*<sup>8</sup>

'Allāmah Imām Jalāl al-Dīn Sūyūtī ﷺ (d.911/1505) in his "*Khasā'is al-Kubrā*" states:

﴿باب ذكر القاضي عياض في الشفاء والعراقي في مولده ان من خصائصه

صلى الله تعالى عليه وسلم انه كان لا ينزل عليه الذباب و ذكره ابن

السبع في الخصائص بلفظ انه لم يقع على ثيابه ذباب قط و مراد ان من خصائصه ان

القمل لم يكن يوديه﴾

*Qāḍī 'Ayāḍ in "Shifā" and Imām al-Iraqī in his "Mawlid" record that amongst the uniqueness of the Prophet of Allāh ﷺ is that a fly never sat on him. Ibn Sab'ah in his "Khasā'is" narrates in these*

<sup>8</sup> Imām Qāḍī 'Ayāḍ ﷺ. "*Shifā*" (2:306).

words, 'A fly never sat on his clothes' and also added, 'Lice never harmed or bothered him.'

Shaykh Mullā 'Alī Qārī Makkī ﷺ (d.1014/1606) states:

﴿وقتل الفخر الرازي ان الذباب كان لا يقع على ثيابه وان البعوض لا يمتص

دمه﴾

*Imām Rāzī records that a fly never sat on the clothes of the Prophet of Allāh ﷺ and mosquito never sucked his blood.*<sup>10</sup>

'Allāmah Shahāb Khafājī ﷺ (d.1070/1660) records in his "*Nasīm al-Riyāḍ*" the comments of the 'Ulamā and the unknown narrator of this *Hadith* on the exclusivity of the Nabī ﷺ that this is a special honour bestowed upon him by Almighty Allāh ﷻ. He also pens a quadruplet of his conclusion explaining the uniqueness of the Prophet ﷺ in this matter and some non-Arab 'Ulamā also commented that it is due to this exclusivity that the words ﴿محمد رسول الله﴾ have no *Nuqtas* (dots).

Imām Khafājī ﷺ further comments that since a fly never sat on the sacred body of the Nabī ﷺ therefore the honourable *Kalimah* ﴿محمد

﴿محمد رسول الله﴾ is free of *Nuqtas* (dots) which is a symbol of a fly.<sup>11</sup> Then he continues:

<sup>9</sup> 'Allāmah Imām Jalāl al-Dīn Sūyūtī ﷺ. "*Khasā'is al-Kubrā*" (1: 68) Maktabah Raḍawīyyah Lailpur ed:

<sup>10</sup> Shaykh Mullā 'Alī Qārī Makkī ﷺ. "*Sharḥ Shamā'il Tirmidī*" (1:175), Maktabah Uthmāniyyah, Cairo ed:

<sup>11</sup> If one carefully notices, a fly always leaves its mark (dot of filth) wherever it sits.

ومن دلائل النبوة صلى الله تعالى عليه وسلم ان الذباب كان لا يقع على ثيابه  
هذا مما قاله ابن سبع لا انهم قالوا لا يعلم من مروى هذا والذباب واحده ذبابة  
قيل انه سمي به لانه كلما أذب اى كلما طرد مرجع وهذا مما اكرمه الله  
تعالى به لانه طهره الله من جميع الاقدار وهو مع استغذامه قد يجنى من  
مستغذمر قليل وقد نقل مثلها عن ولى الله العارف به الشيخ عبدالقادر  
الكيلانى ولا بعد فيه لان معجزات الانبياء قد تكون كرامة لا ولياء

امته

ورباعية لى

من اكره مرسل عظيم حلا لم تدن ذبابة اذا ما حلا  
هذا عجب ولم يذق ذو نظير في الموجودات من حلاه احلا  
وتظرف بعض العلماء العجم فقال محمد رسول الله ليس فيه حرف منقوط  
لان الموجودات النقط تشبه الذباب فصين اسمه ونعته كما قلت في مدحه  
صلى الله تعالى عليه وسلم

لقد ذب الذباب فليس يعلم رسول الله محمودا محمد

ونقط الحرف يحكيه بشكل لذا ان الخط عنه قد تجرد

One of the proofs of his Prophethood is that a fly never sat on his body or his clothes. This was the comment of Ibn Sab'ah and the Muḥaddithūn say that there is no trace of its narrator. The singular of Zubāb is Zubābatun (meaning - defense or defender) and it is said that a fly was given this name because whenever you chase it, it always comes back. Allāh ﷻ blessed the Nabī ﷺ with this excellence to keep him pure of all dirt. The similar is said about the great Walī of Allāh, Shaykh 'Abd al-Qādir al-Jilānī ﷺ and this is not surprising because sometimes a thing is given to a Prophet as a Mu'jizah and the same thing manifests as a Karāmat from a Walī of his Ummah. I (Imām Khafājī) have written a quadruplet to this effect.

- ❖ You are the most honourable Prophet full of sweetness
- ❖ It is most surprising that though with all your sweetness
- ❖ A Fly never went close to you and no intelligent person
- ❖ Has ever seen anything sweeter than you.

And some non-Arab 'Ulamā said that the reason why the words of the Prophet ﷺ have no Nuqtas (dots) is because dots are symbols (dirt spots) of the fly and Allāh ﷻ kept His Nabī ﷺ pure from this. I have said the following in the praises of the Ḥabīb ﷺ

- ❖ Verily Allāh ﷻ has kept you far from the flies that they do not sit on you,
- ❖ The Prophet of Allāh ﷻ is praiseworthy and highly praised,
- ❖ And the dots of the words that looks like the fly,
- ❖ Allāh ﷻ has protected you from such similarity<sup>12</sup>

# Secondly,

<sup>12</sup> Imām Aḥmad Shāb al-Dīn Khafājī ﷺ "Nasīm al-Riyāḍ" (3:282) Dār al-Fikr Beirut ed:

Ibn Sab'ah ﷺ in praises of the Habīb ﷺ said that lice did not harm him. Imām Jalāl al-Dīn Sūyūtī ﷺ in his "*Khasāis al-Kubrā*" similarly notes without changes the words of Ibn Sab'ah ﷺ and Imām Mullā 'Alī Qārī Makkī ﷺ records in "*Sharḥ Shamā'il*":

﴿وَمِنْ خَوَاصِّهِ أَنْ تَوْبُهُ لَمْ يَقْلُ﴾

And of his uniqueness lice was never found on his clothes.<sup>13</sup>

### # Thirdly,

Imām ibn Sab'ah ﷺ states that the animal that Sayyidunā Rasūlullāh ﷺ mounted always remained young and never got old with time. This was due to the *Barakāt* of the Prophet of Allāh ﷺ. 'Allāma Sūyūtī ﷺ states in his "*Khasāis al-Kubrā*":

﴿بَاب: قَالَ ابْنُ سَبْعٍ مِنْ خَصَائِصِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ أَنَّ كُلَّ دَابَّةٍ

مَرَكَبَهَا بَقِيَتْ عَلَى الْقَدْرِ الَّذِي كَانَتْ عَلَيْهِ وَلَمْ تَحْمُرْ بِرُكْبَتِهِ﴾

Imām ibn Sab'ah ﷺ states that the animal that Sayyidunā Rasūlullāh ﷺ mounted always remained young and never got old with time due to his *Barakāt*.<sup>14</sup>

### #Fourthly,

Imām Abu 'Abdur-Rahmān Bāqī bin Mukh'lad Qurtubī ﷺ (d.276/890), who is one of the greats of the 3<sup>rd</sup> century, narrates from Umm al-Mu'minīn Sayyidah 'A'ishah Ṣiddiqah ﷺ who said that the Prophet of Allāh ﷺ sees in the dark as he sees in the light. This

*Hadith* is narrated by Imām Bayhaqī ﷺ (d.463/1071) with a "*Joined Sanad*" (*Mowsūlan*) and 'Allāmah Khafājī ﷺ (d.1070/1660) has recorded it as *Da'if* (weak) from great Masters of *Hadith* such as Imām Ibn 'Bashak'wāl ﷺ, Imām 'Aqīlī ﷺ (d.327/939), Imām Ibn Jowzī ﷺ (d.597/1201) and Imām Suhaylī ﷺ so much so that Imām Zahbi ﷺ (d.748/1347) in his "*Mezān al-E'tadāl*" classifies it as *Mowḍū'* (Forged). Imām Khafājī ﷺ also states that a *Hadith* Master like the caliber of Imām Abu 'Abd al-Rahmān Bāqī bin Mukh'lad Qurtubī ﷺ narrates it without any problem and also such a thing is also not surprising for the person and personality of Sayyidunā Rasūlullāh ﷺ, so why should there be any doubt or reservation in narrating it? Imām Khafājī ﷺ writes:

﴿وهذا انصه ملتقطا وحكى بقى بن محمد ابو عبد الرحمن القرطبي مولده في

رمضان سنة احدى ومائتين وتوفي سنة ستة وسبعين ومائتين عن عائسة مرضى

الله تعالى عنها انها قالت كان النبي صلى الله تعالى عليه وسلم يرى في

الظلمة كما يرى في الضوء في روايته كما يرى في النور ولا شك انه

صلى الله تعالى عليه وسلم كان كامل الخلقة قوى الحواس فوقوع

هذا منه غير بعيد وقد رواه كان محمد هذا فلا وجه لاعتكاره﴾

Imām Bāqī bin Mukhlad Abu 'Abd al-Rahmān Qurtubī (201 – 276 Hijri) has said, he narrates from Umm al-Mu'minīn 'A'ishah that that the Prophet of Allāh ﷺ sees in the dark as he sees in the light and another narration states 'As he sees in light'. There is no doubt in this because the Nabī ﷺ is a "Perfect Human" with "Powerful Senses", hence such conditions are not impossible for him.

<sup>13</sup> Imām Mullā 'Alī Qārī Makkī ﷺ, "*Sharḥ Shamā'il*" (1:175)

<sup>14</sup> 'Allāmah Imām Jalāl al-Dīn Sūyūtī ﷺ, "*Khasāis al-Kubra*" (2:64) Maktabah Raḍawīyyah Lailpur ed:



Furthermore, this was narrated by an Authentic Master which leaves no room for rejection.<sup>15</sup>

#### # The First Preamble:

بسم الله الرحمن الرحيم

With all due respect to the classification of the *Hadith* as weak and non-reliable but yet the Grand Masters and illustrious *Ulamā* simply bent their heads in submission and acknowledgment when it came to the superb status and unrivaled integrity of the Beloved *Ḥabīb* of *Allāh* ﷺ.

Umm al-Mu'minīn Sayyidah 'A'ieshah Ṣiddiqah ﷺ narrates: "We were present with the Prophet of *Allāh* ﷺ on the journey to *Hajjat al-Widā* when we passed by 'Uqbat al-Hajūn,<sup>16</sup> the Nabī ﷺ visited the Grave of his Beloved Mother Sayyidah Āminah ﷺ. He stood very sad, crying at her graveside and looked very depressed. Tears rolled down his cheeks but when he departed from there he looked exceptionally happy, delighted and full of smiles." Sayyidah 'A'Teshah ﷺ asked him the reason for both these extreme diverse

<sup>15</sup> Imām Aḥmad Shāh al-Dīn Khaṣṣānī ﷺ "Nasīm al-Riyāḍ" (1:372) Dār al-Fikr Beirut ed:

<sup>16</sup> This is a valley near *Badr* where the sacred grave of Sayyidah Tāhirah Āminah ﷺ is situated. The locality nowadays is commonly known as *Abwa Sharīf*. It is now uninhabited and access to it is either by camel or 4/4 vehicles. *Alḥamdulillāh*, this inferior servant was fortunate to visit the *Qabar Sharīf* in 1971 in the distinguished company of my *Murshid al-Kāmil Ghawth al-Zamān Ārif Billāh Imām Muṣṭafā Rīḍā al-Qādir* ﷺ. The *Qabar Sharīf* is situated on a hillock and I have never seen any place more radiant and splendid than that amazing spot. It was absolutely electrifying because every piece of rock there was exploding with noticeable Light. Every piece of stone I picked up was studded with tiny diamonds glittering in the sun. The actual grave was desecrated by the "Notorious Wahabi Regime" who passed a 'Fatwa of Kufr' on the August Parents of the *Ḥabīb* ﷺ. We had to sneak in for *Ziyārah* avoiding the many check-posts of the *Wahabī Police*. It is totally forbidden by the *Wahabī Regime* to visit Sayyidah Āminah's ﷺ *Qabar Sharīf*. [Translator]

moods. He replied; "When I visited the grave of my Mother, I pleaded to *Allāh* ﷻ to resurrect her. *Allāh* ﷻ accepted my *Du'a* and resurrected her and she read the *Kalimah* and brought *Imān* on me. Thereafter, *Allāh* ﷻ returned her to her grave where she peacefully sleeps." <sup>17</sup>

اخرج الخطيب عن عائشة مرضى الله تعالى عنها قالت حج بنا رسول الله صلى الله تعالى عليه وسلم فمر بي عقبه الحجون وهو باك حزين مغتم ثم ذهب وعاد وهو فرح متمسم فسأله فقال ذهبت الى قبر امي فسألت الله ان يحيا فأمنت بي ورمدها الله

Sayyidah 'A'Teshah ﷺ narrates: We performed *Hajj* with the Nabī ﷺ. When we reached 'Uqbat al-Hajūn, the Prophet of *Allāh* ﷺ was very sad and crying. Then he went away to some place and returned very happy and full of smiles. I questioned him about his diverse condition and he replied, 'I went to my Mother's grave and pleaded to *Allāh* ﷻ to raise her. *Allāh* ﷻ raised her and she brought *Imān* on me and then returned to her grave.<sup>18</sup>

Imām Jalāl al-Dīn Sūyūtī ﷺ states in his "*Khasāis*" that the Sanad of this *Hadith* is questionable but yet on the confirmation of the resurrection of the noble Parents, the *Hadith* Master, Imām Suhayl ﷺ

<sup>17</sup> This does not mean that Sayyidah Āminah ﷺ was not a believer before this resurrection. She was certainly a believer and a *Muwahhid*. In fact, both Parents were *Muwahhids* and never committed any form of *Shirk* or *Kufr*. After their resurrection, they brought *Imān* on the Prophet of *Allāh* ﷺ and became *Mu'mins*.

<sup>18</sup> Imām Jalāl al-Dīn Sūyūtī ﷺ "*Khasāis al-Kubrā*" (2:104) Madina Publication Karachi ed: likewise is found in "*Al-Hāwī li-al-Fatawā*" (2:278). In fact Imām Sūyūtī ﷺ has written a detailed chapter (ch: 67) in this book which is more than 40 pages from p. 244 to p. 282. Dār al-Fikr Beirut ed:

narrated it on the authority of Umm al-Mu'minīn Sayyidah 'A' Teshah and commented that the *Sanad* of this *Hadith* is unauthentic and defective.

وقتی مجمع بحار الانوار روح احی ابوی النبی صلی الله تعالی علیه وسلم حتی  
امنا به قال فی اسنادہ مجاہیل وانه منکر جدا یعارضہ ما ثبت فی

الصحيح

*It is reported in "Majma' al-Bihār al-Anwār" pertaining to the resurrection of the Parent of the Nabī ﷺ and the declaration of Imān on him, its Sanad is defective and seriously conflicts with the qualification of Ṣaḥīḥ Ḥadīth.<sup>19</sup>*

How beautifully has the great Master of *Hadith* Imām Shams al-Dīn bin Nāṣir al-Dīn Damishqī ﷺ in his "*Mawrid al-Sādī fī Mawlid al-Ḥādī*" put it:

حبا لله النبي من ريد فضل  
على فضل وكان به مرفوا

فأحيا أمه وكذا أبوه  
لايمان به فضلا لطيفا

فسلمه فالتقديم بذا قدير  
وان كان الحديث به ضعيفا

- ❖ *Allāh has blessed the Nabī with excellence upon excellence and He is most compassionate on him*
- ❖ *Thus He has resurrected his Mother and Father with His graceful mercy to bring Imān on him*
- ❖ *We accept that the Eternal possesses the power for this*

<sup>19</sup> 'Allāmah Mujaddid Imām Tāhir Fatmī ﷺ, "*Majma' al-Bihār al-Anwār*" (3:510)

*Though the Hadith that speaks of this is Da'if (weak)<sup>20</sup>*

**O Beloved!** Did you notice this? This is indeed the path and attitude of the great and honourable leaders of *Dīn* when it came to the honour and respect of the beloved Ḥabīb Sayyidunā Rasūlullāh ﷺ. These luminaries did not simply restrict and record in their manuals of *Hadith* only those *Aḥādith* that are narrated by the *Muḥaddithīn* and 'Ulamā as *Ṣaḥīḥ* and verified. Certainly, there is no doubt or comment on such *Hadith* and to record or quote them is not a difficult or decisive task. But what is important and interesting is their comments and approach on *Aḥādith* that are doubtful or weak and especially when they speak of the dignified status and impeccable personality of the Prophet of *Allāh* ﷺ. Though a *Hādith* may be classified as "*Da'if*", but if it complimented the Divine *Qudrah* of *Allāh* ﷻ and the incredible Status of the Ḥabīb ﷺ, it was welcomed with acceptance and recorded in their manuals with amazing interpretations saturated in the Love of *Allāh* ﷻ and His Rasūl ﷺ. This is what *Imān* is all about. Furthermore, when Masters of such caliber unanimously accept and report such *Aḥādith*<sup>21</sup>, then what authority do we possess to overrule them or question their pre-eminence? There is no cure for arrogance and ignorance and the tongue is in the control of every person. If he wants to call the night day or the sun as darkness, then it is left entirely to him.

After all, if any person refutes this then surely he has to produce some proof and mere utterance is not sufficient. If for argument sake,

<sup>20</sup> Imām Ijlāz Jalāl al-Dīn Sūyūtī ﷺ, "*Al-Hāwī li al-Fatāwā*" (2:279) *Dār al-Fikr Beirut ed.*

<sup>21</sup> Imām Abu-Da'ūd ﷺ narrates a *Hadith* that when the Nabī ﷺ walked in the sun, his body did not cast a shadow on the ground and the same was in moonlight. Another narration states that the reason for this was the *Du'a* the Nabī ﷺ made in which he said, *ووجعتي نوراً*. Reported by Imām Aḥmad Qastalānī Shāf'ī in his "*Mawāhib al-*

*Ladunniyah*" (2:561) [Translator]

all the *Aḥādith* that were reported on this subject are rejected and not worthy of acceptance then what is your opinion about all those great Masters of *Ḥadīth* and 'Ulamā who not only reported and listed them in their books, they also established proofs of authenticity with them? Surely, they too must be condemned as ignorant along with their *Dalā'il* as rejected and superfluous!

چہ نسبت خاک را با عالم پاک

*What similarity has polluted dust to the pure world?*

The beloved *Ḥabīb* ﷺ is a Human but certainly a million times more excellent and superb than the heavens and thousand times more subtle and elegant than the Souls and Angels. The Prophet of *Allāh* ﷺ himself states:

- a) *لست مثلكم I am not like you.*<sup>22</sup>
- b) *لست بكم My condition is not like yours.*<sup>23</sup>
- c) *ايكم مثلي Is there any of you like me?*<sup>24</sup>

We have read what *Imām Khafājī* (d.1070/1660) has stated and there would be no contradiction if one regards the *Nabī* ﷺ as a Human and a resplendent light when one understands that his constitution is total Light. Then how foolish is the perverse thought that we all have shadows so the *Nabī* ﷺ ought to have one too. Therefore, how distant will be a person from common sense and *Imān* if he believes that the *Nabī* ﷺ had a shadow!

مُحَمَّدٌ بَشَرٌ وَلَيْسَ كَالْبَشَرِ

<sup>22</sup> Narrated by *Shaykhain* in "*Saḥīḥ al-Bukhārī*" (1:263) and "*Saḥīḥ Muslim*"

(1:351)

<sup>23</sup> Ibid

<sup>24</sup> Ibid

بَلْ هُوَ بَاقُوتٌ وَاتَّاسُ كَالْحَجَرِ

- ❖ *Muḥammad* ﷺ is a human being and not human like us
- ❖ In fact, he is a Ruby and the rest of Human are ordinary stones

وصلی اللہ تعالیٰ علیہ وعلی آلہ وصحبہ اجمعین

#### # A Divinely Inspired Answer:

autioning and alerting, eliminates doubts and confusion. At this point, though by the Grace of *Allāh* ﷻ, my heart and *Imān* is fully satisfied but some critical thought interfered with my mind until the mercy and Grace of my *Lord* ﷻ rescued me with a "Divine Inspiration" (*Ilqā*) that enlightened my mind and filled my heart with guidance and Spiritual Joy.

الحمد لله على ما اولى والصلاة والسلام على هذا المولى فاقول وبالله التوفيق

It is clearly established from *Saḥīḥ Aḥādith* that the *Saḥābah* always bent their heads in respect when present in the company of the Prophet of *Allāh* ﷺ. Their vision was always focused on the ground and due to the Majestic Awe and Divinely Blessed Dominance of the *Ḥabīb* ﷺ, they did not have the courage to lift up their vision to look at his Incredible Face.

An example of this is recorded in this *Saḥīḥ Ḥadīth Sharīf*:

عن مسوم بن مخزوم ومروان ابن الحكم في حديث طويل في قصة

الحديث ثم ان عروة جعل يرمق اصحاب النبي صلى الله تعالى عليه وسلم

بعينه قال فوالله ما تخم رسول الله صلى الله تعالى عليه وسلم نخامة الا  
 وقعت في كف رجل منهم فذلك بها وجهه وجلده واذا امرهم ابتمروا  
 امره واذا توضأ كادوا تقتلون على وضوءه واذا تكلم خفضوا اصواتهم  
 عنده وما يجدون النظر اليه تعظيما له فرجع عروة الى اصحابه فقال اي قوم والله  
 لقد وفدت على الملوك ووفدت على قيصر وكسرى والتجاشى والله ما  
 رأيت ملكا قط يعظمه اصحبه ما يعظم اصحاب محمد صلى الله تعالى عليه  
 وسلم محمدا رسول الله ﷺ

*Musawwir bin Makh'ramah and Marwān bin al-Hakam report in a lengthy preamble of Hudaybiyah that 'Urwah was staring at the companions of the Nabī ﷺ and then remarked: 'By Allāh! When the Prophet of Allāh ﷺ washed his nose, the water fell in the hands of one of the Sahābah who rubbed it on his face, when he gave an order they rushed to fulfill it, when he performed Wudu they rushed for that water, when his Sahābah spoke to him, their tones were very soft and due to ultimate respect for him, they never raised their heads and looked at him.' 'Urwah then returned to his people (Kuffār Quraysh) and said; 'I visited the Royal Courts of Qaysir, Qisrāh and Najāshī but I did not see any King that was respected by his people more than the respect the Sahābah have for Muḥammad ﷺ'.<sup>25</sup>*

<sup>25</sup> Imām Jalāl al-Dīn Suyūtī ﷺ "Khasāis al-Kubrā", (1:241) Maktaba Nūriyya Raḍawīyya ed.

Therefore, the *Aḥādith* reported by eminent *Sahābah* regarding the physical description of the Nabī ﷺ reports that the *Sahābah* could not have the courage to have a good look at the face of the Nabī ﷺ. This was due to *Adab* and more so, because of the Divinely Blessed Awe that was found in his unique personality. There is absolute no need to narrate such a *Hadith* to understand the dignity of the presence of the Nabī ﷺ because common sense will explain this and it is obvious that the subjects of an ordinary small King show great respect to their ruler. If they stand in his presence, they focus their vision on his feet and if seated in front of him, the vision is not higher than his lap. Never do obedient subjects stare or look around in the presence of their rulers or seniors. But what comparison does this respect have to the respect the *Sahābah* had for the glorious Prophet of *Allāh* ﷺ? The *Imān* in the hearts of the *Sahābah* was more powerful and solid than the biggest mountain and further, they were seated in the presence of the King of the skies and earths and should it not be so when *Allāh* ﷻ warned them on many occasions in the Holy *Qur'ān* that the rules and ethics are the same in *My* Court and the court of *My* *Ḥabīb*. His obedience is *My* obedience, his offender is *My* lawbreaker, his lover is *My* beloved, his disrespect is *My* insolence and his respect is *My* reverence.

Therefore, when the noble *Sahābah* understood the ethics of the revered presence of the *Ḥabīb* ﷺ, their hearts trembled with *Allāh*'s ﷻ fear and they bent their heads and vision in submission and lowered their tone of speech in his presence so much so that their bodies froze with obedience. It is obvious that in such a situation it was not possible to look around or observe whether the body of the Prophet of *Allāh* ﷺ caste a shadow or not. Furthermore, in this ultimate state of devotion, if the *Sahābah* had to observe anything it would have been either the radiant face of the Beloved ﷺ or his actions so that their personal lifestyle may be correctly adjusted accordingly and further transmit it correctly to the future generation because they were the carriers of the *Sharī'ah* and transmitters of Prophetic Traditions. This was the most important and biggest task of

the *Sahābah* fraternity. So, if they lifted their vision in this august and awe-inspiring atmosphere, it was exclusively for this reason and it is obvious that it would not have been for anything else like looking for the shadow of the Nabī ﷺ. Did we not hear of the state of deep devotion and engrossment of these pure souls when they said "*Allāhu Akbar*" to commence their *Salāh*? Nothing existed or disturbed them when they entered this mode of devotion. No matter how noisy it was, it had no effect on them. Once Sayyidunā Muslim bin Yasār Abu-'Abdullāh al-Basrī Tabā'ī ﷺ (101/720) was performing *Salāh* and a pillar of the *Musjid* collapsed. There was chaos and panic with people screaming and running. But this true servant of *Allāh* ﷺ was not the least effected with either the fallen pillar or pandemonium of the people. The same was the condition of the *Sahābah* and even greater because the presence of the 'Sacred Court' of the Nabī ﷺ was indeed the 'Divine Court' of Almighty *Allāh* ﷻ.

**O Beloved!** Excessive pondering is useless. Revert to your own self and try to recall an experience of your condition that you faced in the presence of any august and awe-inspiring atmosphere. If the experience was really breathtaking and stunning, then I am sure you would not remember everything that happened. For example, you need to meet with the powerful King or President of a country whose signature and acknowledgement on a document is more important than everything else in the entire world. After great effort you manage to secure a meeting with him. After fulfilling the long ethical protocols, you eventually end up in his personal chamber. You will train and condition your heart to be receptive and alert to only two things, firstly, awe and status of the Ruler and secondly, the sole reason of your visit. Besides these two things nothing else will matter or attract your heart or attention. After returning from this meeting, if somebody asks you whether the walls of the President's room was constructed with marble or etched with Chinese plaster, surely you will not have any answer and if the same question is posed to you whether the President had a shadow or not, you will still not have any answer besides saying, "*Do you think I had time for all this. You*

*have no idea what I went through in that room for those few minutes. It is no joke to face a President of a country and especially of the high caliber of his standing. I was so terrified that my heart was in my mouth and you think I had the courage to examine the colours of the walls and ceiling."* or give a blind answer of "**Yes**" without actually noticing the shadow based on the fact that it is natural that every human has a shadow.

Our feeble and incompetent mind cannot comprehend or understand how and to what degree of fear and reverence engulfed the hearts of the noble *Sahābah* from the very first day they saw the glorious face of the beloved Prophet of *Allāh* ﷺ and whether they had the courage of freely looking around or determining whether he had a shadow or not.

# ﴿قَوْلُهُ﴾ [The Author, *Imām Ahmad Rīdā* ﷺ comments,]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**N**ever base your assumptions on personal conditions and experiences to that of the *Sahābah* and the sacred court of the Nabī ﷺ and assume that after a period of time and acquaintance, fear and submission either dissipates or changes into freedom from restrictions. In fact, this state increased in their hearts as time passed because of two reasons. Firstly, due to fear which was generated by the thought of the majestic and august status that Almighty *Allāh* ﷻ bestowed upon his Beloved, the "**King of Both the Worlds**" ﷺ and secondly, the demand of sincerity of true love and pure *Imān* along with strong abstention of disrespect and insolence. Hence, it is obvious that the more time spent in this dignified presence, increased these two conditions and in the process, the vision and inspection of the conduct, habits and mercies of the Nabī ﷺ were accomplished. Each time the *Sahābah* saw the Nabī ﷺ, a new luster of Love and Beauty beamed in their hearts as they experienced the *Qur'ān* being revealed which thought them various ethics and *Ādāb* of the esteemed presence of the *Habīb* ﷺ.

### # Some Ethic of this August Presence:

- a) The rules and ethics of his court is the same as the Court of Allah ﷻ.
- b) His obedience is Allah's ﷻ obedience.
- c) His offender is Allah's ﷻ lawbreaker.
- d) His lover is Allah's ﷻ beloved.
- e) His disrespect is Allah's ﷻ insolence.
- f) His respect is Allah's ﷻ reverence.
- g) Anyone who raises his voice in his presence Allah ﷻ will strip him of all good deeds.
- h) One who addresses him by his personal name, will be punished severely.
- i) Regard him as the owner of your life and property.
- j) Be in his disposal as the corpse is in the hands of its bather.
- k) His is mentioned wherever Allah ﷻ is mentioned.
- l) His hand is regarded as the Hand of Allah ﷻ.
- m) His desire gets the stamp of approval from Allah ﷻ.
- n) His anger generates the Wrath of Allah ﷻ.

However, the more time spent in the Prophet's company amplified his reverence and love in the hearts. As mentioned above, concentration, devotion, fear and *Imān* increased towards the station of perfection. So the reality is that *Imān* is the name of love and respect of Sayyidunā Rasūlullāh ﷺ.

### # The Second Preamble:

بسم الله الرحمن الرحيم

A person does not ponder or inspects for no reason, something that is obvious and common especially when it is normal with every human being. Further, no person intentionally inspects a specific individual for similarity of these qualities e.g. it is a common thing for a human being to have 5 fingers in a hand. Therefore, no person will specifically examine the hand of another person to check whether he

has four fingers or six. Yes, if he is informed in advance that a certain person has 6 fingers, and then of course his curiosity will lead him to carefully inspect that extraordinary hand. Similarly, a shadow is a common thing that all human beings have but if some people had shadows while others did not, then certainly one's curiosity will want to inspect if the Prophet of Allah ﷻ had a shadow or not. This too, is not such an important issue of *Dīn* similar to *It'tibā* and *Iqtidā* that the *Sahābah* should have paid devout attention to. In such a case, the method of observance will be unintentional and sudden but with firm vision locked at the object of surprise. The eye will immediately transmit this image as it does to objects of "Intentional Observance" to the image data bank of the mind. For example, *Zayd* is my close friend and by the virtue of my acquaintance observance, I can tell the number of fingers he has in his hand even though I did not intentionally observe them. But my vision has unintentionally seen his hand on numerous occasions which was stored in the image data bank of the mind and therefore my soul can access this image anytime and inform me accordingly.

I have proven in the "First Preamble" that this form of observance did not exist in the presence of Sayyidunā Rasūlullāh ﷺ because of the intense radiation of awe, fear and undivided attention to the words of the Prophet of Allah ﷻ. All this put together, let alone looking around, even every single hair in the pore was suppressed motionless in absolute attention and the maximum movement this condition allowed was a bent vision locked to the feet or ground. The intensity of this incredible state will certainly not even allow an "Unintentional Observance" especially when there is not any information of a non-existent thing which cannot be felt by the senses of touch. Then how would it be possible to observe such a thing unintentionally and store its image in the mind? When a person is totally engulfed in this state then his non-observance of a thing will not debate or reject its non-existence. Furthermore, when there is a possibility of general comprehension in the mind based on disposition then, contrary to this disposition, thought will not go towards the non-existence of that thing (e.g. shadow). Actually, if the mind investigates or is reminded of it, then for no reason whatsoever

it will try to imagine it because if this is a common and natural thing, then obviously it should be found here too.

The non-observance of the *Sahabah* is not any proof of the shadows non-existence, and their non-observance was due to firstly, not looking around in the Nabī's ﷺ presence and secondly, if they did lift up their heads in that awesome and overwhelming atmosphere for a specific relevant reason, the condition of their minds and souls was such that they could not say whether he had a shadow or not because they never broke their concentration to look for a shadow.

# [The Author, *Imām Aḥmad Rīdā* ﷺ comments,]

بسم الله الرحمن الرحيم

This situation was when the *Sahabah* went to meet the beloved Ḥabīb ﷺ but for those who walked or travelled with him, apart from this situation, they faced another hurdle because the Nabī ﷺ also ordered the *Sahaba* to walk or ride ahead of him. Imām Tirmidī ﷺ records a lengthy *Hadith Sharīf* in his *Shamā'il* on the authority of Sayyidunā Hind bin Abī-Halā ﷺ the gist of it being

﴿صَوَّبَ﴾ <sup>26</sup> "The Prophet ﷺ ordered the *Sahabah* to walk ahead of him." Imām Aḥmad ibn Ḥambal ﷺ (d.241/855) narrates from Sayyidunā 'Abdullāh ibn 'Umar ﷺ (d.73/692):

﴿مَا رَأَيْتُ مَرَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَطَّأُ عَقْبَهُ مَرَجَلَانِ﴾

*I have not seen even two persons walking behind Sayyidunā Rasūlullāh ﷺ.* <sup>27</sup>

<sup>26</sup> Imām Abu Isā Tirmidī ﷺ "Shamā'il Tirmidī", pg. 2. Matbah Amīn Co. ed.

<sup>27</sup> Imām Aḥmad ibn Ḥambal ﷺ "Musnad Imām Aḥmad", 2:165, Maktabah al-Islamiyyah Beirut ed.

Sayyidunā Jābir ibn 'Abdullāh al-Ansārī ﷺ (d.78/697) narrates:

﴿كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَمْشُونَ أَمَامَهُ﴾ <sup>28</sup>

وَيَكُونُ ظَهْرُهُ لِلْمَلَائِكَةِ

*The Sahaba walked ahead of the Nabī ﷺ and his back was left for the Angels.* <sup>29</sup>

Imām Dāramī ﷺ (d.225/838) has narrated with a direct trace (*Marfu'*) and *Sahih* transmission that Sayyidunā Rasūlullāh ﷺ said:

﴿خَلَّوْا ظَهْرِي لِلْمَلَائِكَةِ الرُّوحَانِيَّةِ﴾

*Leave my back for the Angels.* <sup>30</sup>

However, my arguments are based on love and mystical ecstasy (*Wajd*) as long as no biased and mischievous person mocks or rejects it. But if one's heart sincerely accepts this state of mystical rapture then one will certainly understand this reality. Now this point is clear that most of the noble *Sahabah* did not pay any attention to this point and were not informed of this *Mu'jizah*. This matter is similar to the *Hadith* of "*Sutōn Ḥannānā*" <sup>31</sup> which was also quoted and narrated

<sup>28</sup> The concept of this *Hadith* is cited by Ibn Mājā, Imām Aḥmad ﷺ and Sāhib Mawārid al-Zumām ﷺ 3:332

<sup>29</sup> Imām 'Abd Allāh bin Yazīd ﷺ "Sunan ibn Māja", Sa'ed & Co. Karachi ed.

<sup>30</sup> Imām Abu-Muḥammad bin 'Abd al-Rahmān ﷺ "Sunan Dāramī" (1:29). Dār al-Muhāsini li al-Tab'āt Cairo ed.

<sup>31</sup> "*Sutōn Ḥannānā*" was a date tree stump which the beloved Ḥabīb ﷺ initially leaned on and used as a *Mimbar* to deliver his *Khutbah* when *Musjid al-Nabawī Sharīf* was built. Later when it was replaced with a proper three-stepped wooden *Mimbar*, this tree stump began weeping bitterly because of its removal. It was extremely grief stricken and could not withstand its separation from the sacred body



by the Masters of *Hadith* and *Ā'imma* of *Dīn*. If this *Hadith* is not totally rejected<sup>32</sup> then why will the *Hadith* of the shadow also be completely rejected? The antagonist may say that probably this did not get famous because of the lack of information.

### # The Third Preamble:

بسم الله الرحمن الرحيم

My preceding argument does not really mean that no *Sahābah* had any information or knowledge of this *Mo'jizah* and hence no one

of the Prophet of *Allāh* ﷺ. It is said that its weeping was so sorrowful that all the *Sahābah* in *Musjid al-Nabawī Sharīf* began crying. The Prophet of *Allāh* ﷺ then embraced it as a mother does to a weeping child and exchanged some words with it. This tree stump spoke in classical Arabic with the Holy Prophet ﷺ who then ordered the *Sahābah* to bury it on its original spot and faced it when he performed his *Salāh*. Reported by Imām Muḥaqqiq 'ala al-Ilāq Shaykh 'Abd al-Haqq Muḥaddith Dehlawi ﷺ (958-1052 *Hijrī*) in his "*Madārīj al-Nubuwwah*" (1:352-353) (Madina Publication ed.) on the authority of Sayyidunā Buraydah ﷺ and some other *Sahābah*. Shaykh 'Abd al-Haqq ﷺ is unanimously accepted as the biggest *Hadith* Master in the entire Indo-Pak sub-continent. It is said that when he visited the sacred city of *Madina al-Munawwarah*, Sayyidunā Rasūlullāh ﷺ personally ordered him in a dream to return to *Hindustān* (now India) and promote his *Hadith Sharīf*. He did just that on his return. To this day in India, all *Asnād* chains of *Ijāzah* of *Hadith* is linked to him and rated as the highest and most excellent. May *Allāh* ﷻ sanctify his soul and bless us with his *Barakāt*. *Āmīn*.

Great *Ā'imma* and *Awliya* of *Islām* cite this incident in their works. The great 'Arif' and beacon of the *Shaziliyyah* Spiritual Order, Shaykh al-Imām al-Kabīr al-Qutb al-Shahīr Sultān al-Muqarrībīn Sayyid Abu-'Abdullāh Muḥammad bin Sulaymān al-Jazūlī ﷺ (d.870/1466) in his most famous and renowned "*Al-Dalā'il al-Khayrāt al-Sharīf*" in the second *Hisb* (Sector) of Tuesday records a *Salāwāt* that directly points out to the incident of "*Sutōn Hannānā*" He writes: اللهم صل على من يحكى اليه الجوع وحزن لفرقة

"Oh *Allāh*! Send Salutations upon him for whom the pillar of *Hannānā* cried when separated from him." This unique and acknowledged *Kitāb* of *Salāwāt* is widely read by all *Mashā'ikh* and *Ulamā* of *Islām*. There is no Spiritual *Silsilah* that does not prescribe its recitation in their daily *Wazā'if*. May *Allāh* ﷻ shower His mercies on the dignified Author and all the reciters. [Translator]

narrated it. At times, children had the courage of making observations that elder *Sahābah* could not do and this too, was based on the conditions explained in the second preamble. It is for this reason that most of the *Hadith* that are narrated on the physical description of Sayyidunā Rasūlullāh ﷺ is of Sayyidunā Hind bin Abī-Hālā<sup>32</sup> and not the senior *Sahābah*. Imām Khafājī ﷺ states:

وكان مريب رسول الله صلى الله عليه وسلم اخا فاطمه وخال  
الحسين رضي الله عنهم فكان لصغيره يتشبع من النظر لرسول الله صلى الله  
تعالى عليه وسلم ويديم النظر لوجه لكونه عنده داخل بيته فلذا اشتهر  
وصف النبي صلى الله تعالى عليه وسلم دون غيره من كبار الصحابة  
رضي الله عنهم فانهم لكبرهم كانوا يهابون اطالة النظر اليه صلى الله

<sup>32</sup> He was the son of Sayyidah Khadījah ﷺ and brought Imām with Sayyidunā 'Alī ﷺ on the same day. Imām ibn al-Hajar al-'Asqalānī ﷺ "*Taq'rīb al-Tah'zīb*" 2: 280 #7348. [Since Sayyidunā Hind ﷺ lived in the same house with the Prophet of *Allāh* ﷺ from a very young age. He had all the time, access and privilege of closeness with the Nabī ﷺ. Therefore, he had a huge collection of images stored in his "*Image Data Bank*" which he later narrated and became a primary narrator of the largest selection of descriptive *Aḥādīth* of the stunning features of the beloved Ḥabīb ﷺ. The proof of this found in "*Al-Wafā al-Wafā bi Ahwāl al-Mustafā*" by Imām al-Muḥaddithīn 'Abd al-Rahmān bin Abī al-Hasan bin Muḥammad ibn al-Jowzī ﷺ in the section on the characteristics and state of the unique body of the Nabī ﷺ (p.442). There are 31 chapters in this section and most of the *Aḥādīth* of description are either narrated by Sayyidunā Hind bin Abī-Hālā ﷺ or narrated on his authority. [Translator, Faqīr 'Abd al-Hādī]

تعالى عليه وسلم فاحاط به نظره احاط الهالة بالبدن والاكمام بالتمر هنياً

مع ان ما قاله قطرة من بحر

He was the adopted son of Sayyidunā Rasūlullāh ﷺ, brother of Sayyidah Fātimah ﷺ and uncle of Sayyidunā Imām Ḥasan ﷺ and Imām Husain ﷺ. Due to his young age, he freely (like most children innocently do) looked at the glorious face of the Prophet of Allāh ﷺ and forever waited in anticipation to look at him because he was always in the house with the Nabī ﷺ. Therefore, most of the Ḥadīth on the description of the Ḥabīb ﷺ is narrated by him and not the senior Saḥabah who were much elder than him and overwhelmed with fear to look at the awesome face of the beloved Nabī ﷺ. If anyone grasped the sight of the stunning face of the Nabī ﷺ, has indeed seized the sight of the full moon and a heap of sweet dates. What can be said about such a fortunate person who has taken a drop from the ocean?<sup>33</sup>

Every intelligent person is well aware that Sayyidunā ‘Abdullāh ibn ‘Abbās ﷺ (d.86/705) was of a very young age in era of the beloved Nabī of Allāh ﷺ and according to his age he was rated amongst the junior Saḥabah though he possessed more profound knowledge than some of the senior Saḥabah.

Imām Khafājī ﷺ states:

وعلى تفتن عاشقيه بوصفه

يفنى الزمان وفيه ما لم يوصف

- ❖ His lovers somewhat say in his love;
- ❖ Time will cease but your praise will not.

#### # The Fourth Preamble:

بسم الله الرحمن الرحيم

There are thousands of Saḥabah who were not fortunate with enjoying long company with the Prophet of Allāh ﷺ and there are many that only met him in the midst of a huge gathering. There were also groups that came from outside Madīnā al-Munawwarah and returned after a very short stay. In such a short stay or huge crowd, who will care about inspecting whether the Nabī ﷺ had a shadow or not? Every single moment was precious to the visiting Saḥabah and he spent it to its full in absolute attendance. Furthermore, in a huge gathering, the shadow of one another does not defer and it is a difficult task to determine whether a specific individual possessed a shadow or not. Besides this, who has made it compulsory that in these moments of assembly the beloved Rasūl of Allāh ﷺ was under sunshine or moonshine? Were there not shady trees in Madīnā al-Munawwarah or the Musjid al-Nabawī Sharīf wherein the Ḥabīb ﷺ regularly sat and which did not have a roof?

It is evident in the Ḥadīth that in travel, the noble Saḥabah ﷺ always left a shady tree for the Prophet of Allāh ﷺ to rest. If no trees were available, they erected a canopy with cloth for him as Sayyidunā Abu-Bakr ﷺ (d.13/634) did on the day they entered Madīnā al-Munawwarah and he did the same on the occasion of Hajjat al-Widā. Before the announcement of Prophethood a cloud always appeared above the head of the Prophet of Allāh ﷺ as an umbrella and moved in conjunction with the movements of Sayyidunā wa Mawlanā Rasūlullāh ﷺ. Umm al-Mo‘minīn Sayyidah Khadijah bint Khuwaylad ﷺ (d.3yrs before Hijra) and her servant Maysarah saw Angels creating a shadow above the head of the august Nabī of Allāh ﷺ. Once while on a journey to Syria he left the caravan for some work and when he returned the members of the caravan had taken up the entire place under a shady tree. So he sat in the sun and amazingly the shade of the tree bent in his direction and covered him. Baḥīrah,

<sup>33</sup> ‘Allāmah Shahāb al-Dīn Khafājī ﷺ “Nasīm al-Riyād” (1:327).

the Jewish Rabbi, immediately said; "Look, the shade bent towards him." In another journey the Prophet of *Allāh* ﷺ rested under a dry tree and instantaneously the ground around him became lush with greenery and the dry tree grew to a height and became alive with fresh branches full with green leaves which bent as a canopy above the sacred body of the beloved Rasūl ﷺ. However, all these *Aḥādith* are mentioned in detail in the manuals of *Ḥadīth*.

Now, only that group remains, who though, spent a short period with the Nabī ﷺ but observed in a small gathering either in sunlight or moonlight that he did not have a shadow. It is obvious that this was a small group of observers and not necessary that all of them narrated this miracle. I do not accept that it is only a miracle that can attract a congregation and move their hearts in amazement.

I am fully aware of the fact that hundreds of amazing miracles of the Prophet of *Allāh* ﷺ occurred in numerous battles, journeys and huge gatherings and thousands of people witnessed them. Yet, we received reports of such miracles through a single narrator without any support (خبر الواحد).<sup>34</sup>

The miraculous flowing of water from the sacred fingers of the Nabī ﷺ in *Hudaybiyah* from which more than 1400 *Sahābah* drank, made *Wuḍu* and replenished their supplies and yet the water supply did not decrease. This is such a miracle that took place in front of 1400 people who were all eye witnesses to it but yet not even 14 of these *Sahābah* narrated this incident.

This humble servant (Imām *Aḥmād Rīdā*) has studied all the manuals of *Ḥadīth* that records such incidents, viz. the *Shifā* of *Qāḍī al-Ayād* ﷺ (d.544/1149), the *Sharḥ* of Imām *Khafājī* ﷺ (d.1070/1660), the *Mawāhib al-Ladunniā* of Imām 'Asqalānī ﷺ (d.852/1448), the *Sharḥ*

of Imām *Zurqānī* ﷺ (d.1122/1710), the *Madārij al-Nubuwwah* of *Muḥaddith Dehlawī* ﷺ (d.1052/1642) and the *Kasāis al-Kubrā* of 'Allāmah *Jalāl al-Dīn Suyūtī* ﷺ (d.911/1505) etc. I have not found more than five narrators of this incident. Similar is the situation of the re-rising of the setted sun for Sayyidunā 'Alī ﷺ (d.41/661) to perform his 'Asr *Salāh* in the battle of *Khaybar*. What an amazing incident such as this which has no relevance with the shadow issue whatsoever and it took place in a battle field which was an open place. Every *Muslim* who performs *Salāh*, especially the *Sahābah* fraternity, always had their vision focused on the rising and setting of the sun to determine *Salāh* times.

Furthermore, a characteristic of "*Ru'āt al-Shams*" (caretakers of the sun) of this *Ummah* is recorded in the *Tourah*.<sup>35</sup> This characteristic means that *Ummat-e-Muḥammadiyyah* will be guardians of the sun and will closely observe its changes, rise and setting, etc. It is obvious that when the sun did set in the battle field at *Khaybar*, the day had ended and the appearance of redness on the horizon must have become apparent. The *Sahābah* must have begun preparation to perform the *Maghrib Salāh* when suddenly the sun returned and the atmosphere became afternoon again. Who would not be amazed, if not shocked, at this sudden and abnormal phenomenon?

Do you think that the *Sahābah* did not rush to investigate this bizarre happening? Do you think that they were not informed that the Prophet of *Allāh* ﷺ had performed this miraculous act so that Sayyidunā 'Alī ﷺ could read his 'Asr *Salāh*? Certainly, and most certainly indeed! They were informed of this incredible *Mu'jizah* that the beloved *Ḥabīb* of *Allāh* ﷺ re-rose the setted sun with his Divinely blessed powers and proved his authority that all elements of the universe was made subservient to him by Almighty *Allāh* ﷻ. For your information, this incredible *Mu'jizah*, though witnessed by

<sup>34</sup> *Khabar-e-Aḥād*: a single narrator without a chain of support.

<sup>35</sup> Reported by Abu-Na'im ﷺ on the authority of Sayyidunā Kāb al-Aḥbār ﷺ who narrates from Sayyidunā Nabī Mūsā ﷺ.

thousands of noble *Sahabah*, but yet only a maximum of 2 or 4 *Sahabah* narrated it. Besides these few, there is no trace of other eye-witnesses reporting it. Thus, by virtue of this contributing *Hadith* we cannot discard the views and decisions of the illustrious 'Ulamā in this matter. Do you think that these senior luminaries were so ill-informed or ignorant that they deliberately opposed and offended Almighty *Allāh* ﷻ and His beloved Rasūl ﷺ?

﴿ لا حول ولا قوة الا بالله العلي العظيم ﴾

It is sufficient if a single *Thaqqā* and trustworthy narrator reports a *Hadith* that the body of the beloved Nabī ﷺ did not cast a shadow and especially a *Taba'ī* of the caliber of Sayyidunā Imām Abu-'Umar Hujayn bin Math'thanī ﷺ (d.216/831) and the source of authority being Umm. al-Mu'minnīn Sayyidah 'A'ieshah Siddiqah ﷺ (d.58/677).<sup>36</sup> All the pious 'Ulamā and *Muhaddithīn* of the *Taba'ī* fraternity strictly follow the ethical principal of "*Ihtiyāt*" (caution) in matters of *Dīn*. They will only narrate a "*Mursal Hadith*"<sup>37</sup> after great deliberation. Imām Ibrāhīm bin al-Ashtar Nakh'ī ﷺ (d.72/692) states that when we attribute a *Hadith Sharīf* to its narrator then the onus of responsibility is not on us which is more excellent than ignoring or omitting the source of narration altogether and transmitting it directly from Sayyidunā Rasūlullāh ﷺ that he said this or did that. In the latter form the responsibility will hinge on our heads while in the former situation a responsible and cautious 'Alīm of *Dīn* will become free of liabilities and be fully comfortable. On

<sup>36</sup> "*Zurqānā 'ala al-Mawāhib*" by Imām Sayyid Muḥammad 'Abd.al-Bāqī Zurqānī

<sup>37</sup> *Mursal Hadith*: (forwarded) If the companion of the Holy Prophet ﷺ is found missing from the chain of transmission and a *Taba'ī* (successor of a *Sahabī*) transmits it from Allāh's Apostle ﷺ such a *Hadith* is called '*Mursal*'.

this basis, it becomes apparent that many *Sahabah* certainly observed that the Prophet of *Allāh* ﷺ did not possess a shadow and the rest of them did receive this information although their narrations and reports did not reach us.

Almighty *Allāh* ﷻ and His Beloved Rasūl ﷺ knows best.

هكذا يتبين ان فهم المقام ونفع المرام والله ولي الفضل والتوفيق والانا هذا وقد بقى بعد خبابا في نروايا الكلام

لعلها يغور بها فكر وهذا كله وقد وجدنا الحسنى من فضل منه ونعمة لا يجد قلبي ان مررت لى فضل عظيم

انه هو الرؤف الرحيم لا حول ولا قوة الا بالله العلي العظيم وظني ان محمد رب المجليل قد اثبت

في المسئلة ما يشفي العليل ويروي الغليل ولا يحل بالكثير ولا بالقليل والله يقول الحق

وهو يهدي السبيل انه حسبي ونعم الوكيل اسأله ان يجنبني بها وكل

من نزل نزل ويجعلها ظلا ظليلا على رؤسنا يوم لا ظل الا ظله

وان يصلى على ابى اقسام الرسالة وابهرها واسنى

شموس الكرامة وانوارها الذي لم يكن له

ظل في شمس ولا قمر وفديات وصله

وعلى صحبه واله متظللين باذباله

والداعين الى نعمه اظله وعلينا

معهم اجمعين برحمة

انه رؤف رحيم

وان خرد عوانا عن الحمد لله رب العالمين

كتبه

عبد المذنب عبد المصطفى

الفقر احمد رضا القادري غفر له  
 بمحمد المصطفى النبي الامي صلى الله تعالى عليه وسلم



### SOME EXCLUSIVITY OF SAYYIDUNĀ RASŪLULLĀH ﷺ

Though this sector is not part of Mujaddid Imām Aḥmad Rīdā's book *"The Shadowless Prophet ﷺ"* which has ended on the previous page, I have selected for your reading pleasure some exclusive uniqueness of the beloved Ḥabīb ﷺ. These exclusivities of our Master ﷺ will indeed create the sweetness of *Imān* in the hearts of the reader and above all, the love and respect for him will certainly increase. The beloved Ḥabīb ﷺ possessed numerous such qualities but only a few will be listed here. If any scholar is keen to know most of them, he may read the relevant books of the great 'Ulamā on this subject. I will list only one hundred as there are too many to mention. The following information is quoted from *"Al-Khasā'is al-Sugh'rā"* of Imām al-Ajal al-Ḥāfīz Muḥaddith al-Shān Jalāl al-Dīn Sūyūtī (Diyā al-Qur'ān Publication ed.)

- 1) His sacred body did not caste a shadow in sunlight, moonlight or candlelight.
- 2) He was always outstanding in height when he sat or walked amongst the tallest people in a crowd.
- 3) His *Shāhādah* finger was the same length as his centre finger.
- 4) Sleep never broke his *Wuḍu*.
- 5) When he smiled, rays of light beamed from his teeth.
- 6) If he stepped on a rock, it melted to comfort his footsteps.
- 7) Stones and trees greeted him *"As-Salāto-was-Salāmo 'alayka Ya-Rasūlallāh"* when he passed them along his path.
- 8) The earth always swallowed his remains whenever he answered the call of nature and no one ever saw his remains besides experiencing strong fragrance similar to *Kastūrī*<sup>38</sup> from the spot he used.

<sup>38</sup> A special type of *Musk Attar* which is only found in a specific deer around the Himalayas. This is rated as the most fragrant *Attar* and also the most expensive in the world.

- 9) Angels and clouds shaded him when he walked in sunshine.
- 10) His brilliant face glowed at night and outshone the radiance of the full moon.
- 11) The moon moved according to the direction of movement of his fingers when he played in his cradle as a child.
- 12) He could see behind him as he could see ahead of him.
- 13) He could see in darkness as he could see in light.
- 14) His perspiration always had a strong fragrance similar to *Kastorī* Musk.
- 15) He is the only creation of *Allāh* ﷻ that saw *Allāh* ﷻ with his physical eyes in awakedness.
- 16) *Allāh* ﷻ created the entire universe for him and due to him.
- 17) *Allāh* ﷻ blessed him with incredible knowledge of everything and control over every single atom of the universe and he is always aware of them all.
- 18) The first thing that, *Allāh* ﷻ created was his *Nūr* hence he is the first creation of *Allāh* ﷻ.
- 19) He will be the first person to be raised on the Day of Judgement.
- 20) He will be the first person to knock on the door of *Jannah* to be opened.
- 21) He will be the first person to cross the, "*Sirāt*" (Bridge that lies above *Jahannam* leading into *Jannah*).
- 22) He will be the first person to enter *Jannah* followed immediately by his beloved daughter, Sayyidah Fātimāh ﷺ.
- 23) The huge crowd that will assemble at the "*Sirāt*" to cross the bridge into *Jannah* will be ordered to shut their eyes because the beloved daughter of Sayyidunā Rasūlullāh ﷺ, Sayyidah Fātimāh ﷺ will be crossing the bridge into *Jannah*.
- 24) He will be the first person to be granted the power of Intercession (*Shafā'at*) on the Day of Judgement.
- 25) He will hold the flag of *Liwā'ul Hamd* in his hand on the Day of *Qiyāmah* under which all the Prophets will assemble.
- 26) He will be the first person to make *Sajdah* to *Allāh* ﷻ and see his Lord ﷻ on *Qiyāmah*.
- 27) He will make *Shafā'at* for the children (minors) of the *Mushrikīn*.

- 28) He is the only Prophet who was given the *Wahī* verbally.
- 29) He is pure and protected from all Satanic interferences.
- 30) He never yawned.
- 31) He never experienced a wet-dream (*Ihtalām*).
- 32) His wives and children never experienced a wet-dream (*Ihtalām*).
- 33) A fly never sat on his body or clothes.
- 34) A lice or mosquito never bit or harmed him.
- 35) The animal that he mounted never misbehaved or dropped him and it never passed impurities as long as he mounted it.
- 36) No one ever saw his private parts, not even his wives.
- 37) His urine was fragrant and it is the consensus of the '*Ulamā* of *Dīn* that it was not impure.
- 38) He is aware of the names of every person who will enter *Jannah* and all those who will be sentenced to the Fire of Hell.
- 39) His knowledge when compared to the knowledge of *Allāh* ﷻ is of no comparison similar to a drop weighed against the ocean and the knowledge of the entire creation in comparison to his knowledge is of no comparison.
- 40) The entire creation depends on elements to survive while elements of the universe depend on him to survive.
- 41) All Prophets were given 4 dedicated and devoted companions (*Naqībs*) while he was given 14 companions.
- 42) The *Imān* of the entire creation depends on his verification.
- 43) He is the first *Mu'min* who declared the *Tawhīd* of *Allāh* ﷻ.
- 44) He will be the only distributor of Divinely Blessed water at the "*Fountain of Kauthar*".
- 45) He was created as the ultimate mercy for the entire universe.
- 46) *Allāh* ﷻ took an oath on his name and city and on the Day of *Qiyāmah* he will testify on the Prophets and their *Ummah*.
- 47) No *Ummahs* of past Prophets accumulated the *Sunnahs* of their respected Prophets as the *Sahābāh* of his *Ummah* did for him.
- 48) A *Shaytān* is born with every human and the *Shaytān* born with the Prophet ﷺ brought *Imān* on him.

- 49) *Allāh* ﷻ and his Angels continuously send *Salāms* on him.
- 50) He has the most *Mo'jizāt* amongst Prophets and some *'Ulamā* say there were 1000 while others say 3000. The Holy *Qur'ān* was his biggest *Mo'jizāh* which alone consists of more than 70,000 *Mo'jizāhs*.
- 51) Angels always accompanied him as guards and assistants wherever he went.
- 52) He saw *Allāh* ﷻ twice with his naked eyes.
- 53) Water gushed from his fingers in times of need.
- 54) He was not only the Seal of Prophets (*Khatimun-Nabīyyīn*) but also the first of them all.
- 55) His *Sharī'ah* is for all and will be intact and applicable till *Qiyāmah*. Some senior *'Ulamāh* state that it will also be applicable in *Jannah*.
- 56) *Allāh* ﷻ never addressed him in the Holy *Qur'ān* by his personal name. He was always addressed by his beautiful titles.
- 57) He was blessed with two *Qiblahs* and two *Hijrahs*.
- 58) He can exercise his authority on both the external and internal affairs of creation.
- 59) *Allāh* ﷻ communicated with him in every mode of *Wahī*.
- 60) He was bestowed with both prophethood and empowered to exercise sovereignty in accordance to Divine Ordinance pertaining to the Kingdom of *Allāh* ﷻ (*Badsha-e-do 'Alam*).
- 61) His overwhelming reverential presence and blessed supremacy (*Haybah*) was felt as far as one month journey ahead of him and likewise behind him. Anyone who entered this parameter was subdued by his august presence.
- 62) He was the only Prophet that was given the knowledge of *Daj'jāl* and his activities.
- 63) He was given 4 ministers, Sayyidunā Jibrīl ﷺ, Sayyidunā Mikā'il ﷺ, Sayyidunā Abu-Bakr ﷺ and Sayyidunā 'Umar ﷺ.
- 64) His chaste Wives and Daughters are the highest ranked amongst all the women of the world.

- 65) His city (*Madina al-Mumawwara*) is ranked the most excellent amongst all the cities of the world.
- 66) The sand of his sacred city is *Shifā* for sickness.
- 67) *Daj'jāl* and epidemics will never enter his sacred city.
- 68) He is the only person from whom the Angel of Death sought permission to remove the soul.
- 69) It is *Harām* for his wives to marry after his demise from this world.
- 70) He is the only person whom *Allāh* ﷻ named "*Abdullāh*" and addressed with the titles, "*Abdan-Shakūrā*" and "*Neh'am al-'Abd*"
- 71) He was the only Prophet to travel on the *Burāq*.
- 72) He was the only Prophet to be invited by *Allāh* ﷻ and undertake the journey of *Me'rāj*.
- 73) He will be the only person to be blessed on the Day of *Qiyāmah* with the *Burāq* as a mode of transport and be accompanied by 70,000 Angels of Mercy.
- 74) The area between his *Mimbar* and *Rowdah* (grave) is a piece of *Jannah*.
- 75) The legs of his sacred *Mimbar* will be sunk in the ground of *Jannah* which will be situated at one of the doors of *Jannah*.
- 76) *Allāh* ﷻ blessed him with the station of "*Wasīlah*" which is the highest station of all. Imām 'Abd al-Jalīl Qasrī ﷺ states that this station of "*Wasīlah*" is exclusive to the Ḥabīb ﷺ and it means that Sayyidunā Rasūlullāh ﷺ is the biggest medium and *Wasīlah* for all the *Neh'mah* of Almighty *Allāh* ﷻ because he will be the *Wazīr* (senior representative) of *Allāh* ﷻ and whatever anyone gets, he will get it via his *Wasīlah*.
- 77) The duties executed by past Prophets amongst their *Ummahs* are carried out by a single *'Alim* of his *Ummah*.
- 78) It was made permissible for the Ḥabīb ﷺ and his *Ummah* to speak whilst Fasting (*Soum*), while it was *Harām* for previous *Ummahs* to talk in Fast.

- 79) *Tayammum* is only permissible for our Prophet ﷺ and his *Ummah* and not for the previous Prophets ﷺ and their *Ummahs*.
- 80) We were shown the method of cleansing and washing away any *Najāsah* (impurity) from our bodies or things while this was not permissible for previous *Ummahs*. They were ordered to cut away that part of the body if it was soiled with any impurity.
- 81) The performance of five times daily *Salāh* is an exclusivity of the *Habīb* ﷺ and his *Ummah* while previous *Ummahs* did not have this privilege.
- 82) Distribution of war booty is only permissible for this *Ummah* and *Harām* for previous *Ummahs*.
- 83) The *Ādhān*, *Iqāmah* and beginning of *Salāh* with the words "*Allāhu-Akbar*" is exclusive to this *Ummah* and no one else.
- 84) To make *Sajdah* on the forehead is exclusive to this *Ummah*. Past *Ummahs* made *Sajdah* on one side of the forehead (not as we do).
- 85) Only this *Ummah* is allowed to eat before the *Eid Salāh*. This was not permissible for past *Ummahs*.
- 86) When the *Imām* of *Banī Isra'īl* made *Qirāt* in *'Ibadah*, their *Muqtadis* (followers) answered aloud to his recitation. This *Ummah* is ordered to remain silent and listen to the *Qirāt* of the *Imām*.
- 87) Our beloved *Nabī* ﷺ ordered us to lengthen our beards and shorten the moustache but the previous *Ummahs* lengthened their moustache and shortened the beard.
- 88) The *Habīb's* ﷺ *Ummah* was ordered to give 2.5 percent as *Zakāt* annually while other *Ummahs* had to give 25 percent in *Zakāt*.
- 89) Previous *Ummahs* had their eyes dug out if they looked at anything that was forbidden while this beloved *Ummah* were ordered to make sincere *Toubah*.
- 90) If any person of this *Ummah* makes an intention to do any good deed then he will be credited with between 10 and 700

- 91) It was *Harām* for previous *Ummahs* to eat camel meat, ostrich, duck and all types of fish while it is *Halāl* for this *Ummah*.
- 92) The greeting of "*As Salāmu 'alaykum*" is exclusive to this *Ummah* and not anyone else.
- 93) If the past *Ummahs* committed sins, *Allāh* ﷻ sent *Ādhāb* on them in this world but due to presence of "*Rahmat al-'Alamīn*" amongst us, we are saved from this humiliation.
- 94) In the past *Ummahs* if anyone committed a sin then *Halāl* food became *Harām* for him. *Allāh* ﷻ saved His beloved *Habīb's* ﷺ *Ummah* from this severe punishment.
- 95) There will be such a person in this *Ummah* who will make the *Imāmat* of Sayyidunā *Nabī 'Isā* ﷺ and another, due to his intense *Tasbīh* and devotion will be like the Angels free from eating and drinking.
- 96) The '*Ulamāh* of this righteous *Ummah* will be like the Prophets of *Banī-Isrā'īl*.
- 97) The Angels in the heavens will hear the *Ādhān* and *Tasbīh* of the devotees of this *Ummah*.
- 98) Many followers of Sayyidunā *Rasūlullāh* ﷺ will be sent to *Jannah* without questioning on the Day of Judgement.
- 99) All Prophets ﷺ were given two "*Nūrs*" (lights) but each hair on the head and sacred face of Sayyidunā *Rasūlullāh* ﷺ was given a "*Nūr*".
- 100) There are 120 sectors in *Jannah* and 80 will be occupied by this beloved *Ummah* and the remainder 40 by the other *Ummahs*.

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