

NASHRUT TEEB

*In Memory of
Allah Ta'ala's Habeeb
(Sallallahu Alaihi Wa Sallam)*

Part One

*From the distinction of being the first of creation
to his propagation and kuffar opposition*

*By
Hakeemul Ummat Mujaddidul Millat
Hazrat Moulana Ashraf Ali Thanwi
(Rahmatullahi Alaih)*

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Translated and Published by:
Jamiatul Ulama Gauteng
De Deur 1884, South Africa
Email: admin@thejamiat.co.za
3rd Edition
Jumaadal Ula 1444/December 2022

Translator's Note

Purely by the Grace of Allah Ta'ala do we present this translation of another miracle of Hazrat Moulana Ashraf Ali Thanwi, viz. the kitaab *Nashrut Teeb fee Zikrin Nabiyyil Habeeb Sallallahu Alaihi Wa Sallam*, which literally means: Spraying Perfume in Memory of the Beloved Nabi (May Allah Ta'ala shower His choicest blessings and peace upon him). The miraculous nature of the original kitaab compiled in the Urdu language can be gauged from the following first-hand account related to the translator, of the observation of an educated non-Muslim who perused the kitaab and remarked: "*This appears to be some Heavenly Scripture.*"

In spite of all our weaknesses we have endeavoured to translate the original kitaab for our benefit and for the benefit of our Muslim brothers and sisters. By reading and understanding the coming pages you will realize the amazing benefits in the remembrance of Allah Ta'ala's *Habeeb*, Muhammadur Rasoolullah (Sallallahu alaihi wa sallam).

Although the venerable author, Hazrat Moulana Ashraf Ali Thanwi (Rahmatullahi alaih) did not publish his kitaab in part-form, due to our limited resources we have been constrained to publish it in parts. However, Hazrat Thanwi (Rahmatullahi alaih) did allow for its serialization and the structure of his miraculous compilation in parts.

We repose our trust in Allah Ta'ala that our presentation will not go without blessings and benefit to the readers and, in particular, to those who wish to follow the beautiful and noble lifestyle of Rasoolullah (Sallallahu alaihi wa sallam).

Was-Salaam

Jamiatul Ulama Gauteng

In the Name of Allah,
The Exceptionally Compassionate,
The Exceedingly Merciful

Introduction

All praises belong to Allah, the Creator and Nurturer of all the worlds, Who conferred His favour upon the Believers by sending to them a Messenger from amongst them, who reads to them His Verses, spiritually reforms them and teaches them the Qur'aan and wisdom. And certainly, they were previously in clear aberration.

After praises (to Allah) and salutations (to Rasoolullah), this servant, craving for the mercy of the Oft-forgiving and yearning for the intercession of the Leader of the Allah-fearing (May Allah shower His special blessings upon him, and upon his pure family and his great companions), says humbly to the adorators of the chosen Nabi and lovers of the Beloved of the Creator and Cherisher:

For some time now many friends have desired for some details of the life of *the Rasool*, the embodiment of *Noor* (Sallallahu alaihi wa sallam), prior to *Nubuwwat* and after Prophethood, to be written from authentic narrations. Their wish was that if an adherent to the *Sunnah* is eager and enthusiastic of the blessed remembrance of Rasoolullah (Sallallahu alaihi wa sallam) for the sake of increasing his love, contrary to

the way of the *Ahl-e-Bid'ah*, he/she can then read the compilation at leisure.

In the meantime several letters of friends coincidentally followed requesting same.¹ Collectively these letters enunciated the foregoing objective in this manner, that, a treatise could be written for a person who wishes to read the holy life-sketch [of Rasoolullah Sallallahu alaihi wa sallam]; for example, on Jumah to the congregation, or to the ladies at home,² observing the conditions this contemptible servant (ahqar) laid down in some treatises. Thus, a treatise of this nature could be written with consideration for, and observing all related conditions. This was the gist of the letters.

After a clarification of this nature, trusting that this compilation will be a medium for the enhancement of love [for Rasoolullah Sallallahu alaihi wa sallam] by observing the *Sunnat* way, it seemed wise to write.

More reason for such a compilation was borne out from a request expressed in one of the letters mentioned. It stated that at certain places [of the treatise] lessons and words of advice should be included. In this way hope for greater benefit was felt.

¹ Worthy of mention are the letters of Respected Hafiz Roohullah Khan Saheb of Atawa, Hafiz Abdul Hakeem Khan Saheb of Lucknow and Molvi Maseehud-Deen Saheb of Multan.

² Or the contents could be the topic in a lecture (*wa'z/bayaan*).

Together with the above two reasons, greater readiness [to compile such a treatise] was on account of the general Muslim public being distraught over external tribulations nowadays, such as plagues, earthquakes,³ inflation and assorted disturbing happenings.

Tribulations and Solutions

Furthermore, the Ulama are distressed over internal tribulations, such as the spread of *bid'aat*, *ilhaad* and the preponderance of *fisq* and *fujoor*. At times of such calamities the Ulama of the Ummat have invariably sought recourse through the medium of the compilation and recitation of narrations, rhythmic compositions of the praises, miracles, and increased *Salaat* and *Salaam* upon Rasoolullah (Sallallahu alaihi wa sallam). This is the popular and widely accepted reason for the tradition of *Khatm-e-Bukhari Shareef* [without the paraphernalia of waste, extravagance and ostentation], the compilation of *Hisn-e-Haseen* and the composing of *Qaseedah Burdah*.⁴

³ Like the quakes that struck in succession prior to the commencement of this treatise.

⁴ The reason for *Hisn-e-Haseen's* compilation is stated in its prologue whilst the reason for *Qaseedah Burdah* is that the author was stricken with paralysis and all remedies turned out ineffective. He thus composed the said *Qaseedah* for the sake of divine blessing. In a dream he was honoured by a visitation from Rasoolullah (Sallallahu alaihi wa sallam) who rubbed his blessed hand over the author and instantaneously he was cured.

It also dawned upon me that it [the proposed treatise] will have the life-sketch and narrations of *Allah's Rasool* (Sallallahu alaihi wa sallam) at many places, *Durood Shareef* will be written in it and readers and listeners alike will engage in it [the recitation of *Durood*] in abundance. It would, therefore, not come as a surprise that Haq Ta'ala grants salvation from the abovementioned worries.⁵

Benefits and Advantages

This is the reason why *ahqar* gives preference to abundant *Durood Shareef* over other *wazaaf* and considers it [abundant recitation of *Durood Shareef*] to be comfortably more beneficial for the objectives of this

⁵ As a matter of fact, from the commencement of this treatise up till now, Rabee'uth Thaani 1329 Hijri, through the *Fazl* of Allah Ta'ala this town has been protected from every calamity in spite of this treatise being unpublished as yet. Moreover, there was a severe and lengthy outbreak of plague in all cities, towns and villages this year starting in most places after Ramadhaan. Now into its seventh month the pandemic has not yet cleared up, but by the *Fazl* of Allah Ta'ala here [in Thanabawan, the residence of the compiler Hazrat Moulana Ashraf Ali, Rahmatullahi alaihi] there was no effect whatsoever.

From the onset I was certain that there would be no plague here. Now after observation I disclose that my notion of it [this treatise] having this *barkat* proved to be correct. I, therefore, trust as well that should this treatise be published then wherever it [i.e. its recitation] becomes a practice in the *Sunnat Way*, *Insha Allah*, there complete calm and peace will prevail. More than this it rests upon the individual's faith. In a *Hadeeth-e-Qudsi* it is stated: **"I am according to what My bandah thinks of Me."**

world and the Hereafter. Regarding this, a grand realization has come to light which hitherto remained concealed.⁶ And all praises are unto Allah for that.

Furthermore, mentioning the life of Rasoolullah (Sallallahu alaihi wa sallam) in this treatise will produce awareness, which in turn will give rise to love and with love one can hope for companionship and intercession [of Rasoolullah, Sallallahu alaihi wa sallam] in *Qiyaamat*. And these are among the greatest of objectives.

In short, all types of benefits and advantages of such a treatise were foreseen. In the light of these reasons, taking the Name of Allah, I have commenced today which coincidentally happens to be a Monday of the first 10 days of the month of Rabee’ul Awwal [the day and month of the birth of Rasoolullah, Sallallahu alaihi wa sallam].

May Allah Ta’ala bring it to completion and make it accepted, beneficial and a medium of salvation from tribulations, open and hidden, in both worlds! *Aameen*, by the Honour of the Leader of the Messengers, Seal of the Prophets and Interceder of the sinners! May Allah

⁶ There is a section dealing with the virtues of *Durood Shareef* before the completion of the treatise. In it this “concealed knowledge” has been elucidated. [We hope to cover that section in Part Six, *Insha Allah*.]

Ta'ala shower His special mercy, blessings and peace upon him for ever and ever, and for all times!

Layout

According to necessity I have divided the contents of this treatise into a *preface*, *41 sections* and a *conclusion*. In the *preface* the nature and source of this treatise are mentioned. In the *sections* the various objectives of the treatise are mentioned whilst the *conclusion* deals with some other necessary and connecting topics. And with Allah rests *taufeeq*. He is a Wonderful Aid and a Wonderful Friend.

Preface

There are 3 notes here.

Note One-Bibliography

Whilst writing this treatise these *kitaabs* were in front of me:

1. Mishkaat
2. Sihaah-e-Sittah with Shamaail-e-Tirmizi
3. Mawaahib-e-Ladunniyyah
4. Zaadul Ma'aad of Ibnul Qayyim
5. Seerat-e-Ibn Hishaam
6. Ash-Shamaamatul Ambariyyah fee Mowlidi Khairil Bariyyah⁷ – compilation of Molvi Siddeeq Hasan Khan Qanooji Marhoom. It is a condensation of the *kitaab*, *Noorul Absaar* by Shaikh Imam Sayyid Shiblinji, popularly known as Mu-min.
7. Tawaareekh-e-Habeeb-e-Ilaah
8. Qaseedah Burdah⁸

⁷ This *risaalah* was sent from Lucknow accompanied by a letter requesting that *ahqar* simplifies the text. However, since I had in mind some other arrangement of the contents I could, therefore, not carry out the request. Also, a reason for keeping the said treatise as a reference was to correct the transgressions and exaggerations of those who incline to *Zaahiriyyat* by citing Nawab Saheb [i.e. Nawab Siddeeq Hasan Saheb who was a *ghair-muqallid*. His writings could be cited in refutation of some of the erroneous views of the *Zaahiri Sect*].

⁸ In this treatise wherever I write “*From Al-Qaseedah*” it will mean *Qaseedah Burdah*, and wherever I write “*From Ar-Rowdh*”, *Ar-Rowdhun Natheef* is intended.

9. Ar-Rowdhun Natheef (this being a poetical composition)

10. Others besides the above

Note Two-Division of the Kitaab

Amongst the requesting letters one letter petitioned for something previously mentioned, that here and there in the treatise lessons and words of advice should be written. Another letter petitioned for pertinent points and subtleties to be included. Jointly all the letters petitioned for the life story of Rasoolullah (Sallallahu alaihi wa sallam), which was the original content of the letters.

In the light of these three topics *ahqar* initially chose to divide this treatise into three chapters:

The first chapter dealing with the life story of Nabi (Sallallahu alaihi wa sallam) titled, *Baabul Akhbaar* [The Chapter of Narrations].

The second chapter dealing with some pertinent lessons and admonition titled, *Baabul Anwaar* [The Chapter of Spiritual Lights].

The third chapter dealing with some subtleties and useful notes named, *Baabul Asraar* [The Chapter of Mysteries].

If there was not much time available and, coincidentally, the entire, or bulk of the gathering consisted of such people who benefit from only the Holy Life-sketch [i.e. they do not benefit through admonition or they cannot comprehend the intricacies and subtleties of the other two chapters], then on such occasions it would suffice to simply read *Baabul Akhbaar*.

On the other hand, if the need was felt for lessons and words of advice then *Baabul Anwaar* could also be read.

If scholars and intellectual people happened to be gathered then *Baabul Asraar* could be included.

However, in view of the part consisting of narrations and traditions surpassing all expectations, and inserting a further two chapters at the end would have added greatly to the volume of the treatise which in turn would result in difficulty for all to benefit, this proposition [of dividing the kitaab into three chapters] was therefore kept on hold, and instead I sufficed with the narrations as the text and inserting here and there admonition and subtleties in the footnotes. As opportunity presents itself one could refer to the footnote and read it for personal benefit, or to others.

Urge for Completion

After commencing with the treatise several sections were written. Then due to certain unforeseen circumstances, for a period of approximately 1½ or 2½ years (I cannot recall exactly), it remained in abeyance.

In a turn of events, two factors generated the urge for its completion.

The first: A treatise titled, *Shiyamul Habeeb* compiled by Moulana Mufti Ilahi Bakhsh Saheb Kandhlewī (Rahimahullāhu Ta’ala) came to my notice. Looking at its conciseness and its beauty I wished to take it in entirety as the main body of my treatise. In fact, I wished to make my treatise a translation of his treatise and anything extra being a supplement.

Thus, where it commences two columns will be drawn up. One will be with the original Arabic text and the other with the translation. [In this humble English rendering we have not included the Arabic text of *Shiyamul Habeeb*. The translation of that section will appear in Part Four, *Insha Allah*.]

Appropriately, that portion of the treatise will be designated with a separate name, and maintaining the style of this treatise it will appear as a separate section featured in this treatise.

The second factor of urgency was the eagerness expressed by my friend, Molvi Fatah Muhammad Khan Saheb Bastawi (May Allah Ta'ala keep him safe) the author of several works, for the compilation of this treatise. He requested for the manuscript to be given to him for publishing. I gave him this promise.⁹

Taking the name of Allah, I resolved to complete it in this Ramadhaan of 1328 A.H.

Note Three-The Poems

At certain places in this treatise, out of enthusiasm poems have been written.¹⁰ If by chance this treatise is being read to a gathering of women then the poems should be omitted.

And, the Aid of Allah is beseeched and upon Him is trust reposed.

⁹ However, with his permission the original [Urdu version] was foremostly published in Deoband.

¹⁰ Frequently, at the end of the sections appear poems from *Qaseeda-e-Burdah* together with a *Poem of Durood*, not of *Qaseeda-e-Burdah*, for the sake of *barkat*. In some places there are poems from *Ar-Rowdhun-Natheef*. Similarly, with the poems of the latter kitaab is a *Poem of Durood* included not from *Ar-Rowdhun-Natheef*.

SECTION ONE

NOOR-E-MUHAMMADI

The narrations¹¹

1. Abdur Razzaaq has narrated with his chain of narrators that Hazrat Jaabir Bin Abdullah Ansaari asked:

“May my parents be sacrificed for your sake! Please inform me as to the very first thing which Allah Ta’ala created?”

Rasoolullah (Sallallahu alaihi wa sallam) replied:

“O Jaabir! Before everything else Allah Ta’ala created the *Noor* of your Nabi from *His Noor*.”

(This does not mean that the *Divine Noor* was the substance of the *Noor of Muhammad*, Sallallahu alaihi wa sallam. Rather, it means that the *Noor-e-Muhammadi* was created from the radiation of the *Divine Noor*.)

“Then that *Noor* travelled by Divine Power where Allah Ta’ala willed it to travel. At that time there was neither the *Lowh*, nor the Pen, nor Jannat, nor Jahannam, nor any angel, nor the sky, nor the sun, nor the moon, nor any jinn and nor any human being. Then, when Allah Ta’ala wished to create creation, He apportioned that *Noor* into four parts. From one part He created the Pen, from the second the *Lowh*, from the third the *Arsh*...”

¹¹ All the narrations of this section have been taken from *Mawaahib*.

(Further the Hadeeth is lengthy.)

Note: From the above Hadeeth it is proven that the *Noor-e- Muhammadi* is the very first creation in reality, since it is explicitly asserted in this Hadeeth that those things which have been declared to be created first in other narrations were subsequent in creation to the *Noor-e-Muhammadi*.¹² [This fact is further corroborated by the coming narrations. Furthermore, numerous Muhaqqiq Ulama have accepted the narration. The narration's *sanad* (chain) not meeting the criterion of the Muhadditheen is therefore irrelevant.]

¹² Apparently, *Noor-e-Muhammadi* is a term for *Rooh-e-Muhammadi*. In the view of most *Muhaqqiqeen* the nature of the *Rooh* is that it is intangible. It is not possible for an intangible to be the material composition of material objects.

[The question therefore arises: How could *the Lowh-e-Mahfooz*, *the Qalam*, *the Arsh*, etc. which are tangible and material objects be then created from the *Rooh-e-Muhammadi* which is intangible? The answer proffered is as follows:]

Therefore, it would appear that some matter was formed from the radiation of this *Noor*, and this matter was then apportioned into four parts, etc.

Then it is possible for some intangible object [such as the *Arwaah* (plural of *Rooh*) of living beings] to be made from this matter [which was made from the radiation of the *Noor-e-Muhammadi*] in such a manner that the matter is not a part of it [the intangible object, otherwise the intangible would become tangible]. Rather, it [the matter] could be an external cause only, in some way or the other.

2. It is narrated from Hazrat Irbaaz Bin Saariyah (Radhiyallahu anhu) that Nabi (Sallallahu alaihi wa sallam) said:

“Verily, I became the *Seal of the Prophets* by Allah whilst Aadam (Alaihis Salaam) was still a mixture settling (i.e. his shape was not yet formed).”¹³

¹³ At that time, obviously, Rasoolullah’s (Sallallahu alaihi wa sallam) body had not been formed. Thus, the attribute of *Nubuwwat* was conferred to his *Rooh*. *Noor-e-Muhammadi* is this same *Rooh-e-Muhammadi* as mentioned above.

Someone may have the doubt that perhaps what is meant is, “My being the Seal of Prophets had been foreordained”. Thus, his existence being before Aadam (Alaihis Salaam) is not established.

The answer to this is that if that was the purport it would not have been exclusive to Rasoolullah (Sallallahu alaihi wa sallam). The *taqdeer* of everything created precedes its existence. This distinguishing factor [of being conferred with the *Mantle of Nubuwwat*] itself is proof that being foreordained is not the purport. Rather, the purport is affirming this attribute. It is obvious that affirming an attribute is secondary to affirming the object for which the attribute is affirmed. Hence, precedence of Rasoolullah’s (Sallallahu alaihi wa sallam) existence is thus proven. Since the bodily stage had not yet come into being, the *Stage of Noor and Rooh* is therefore determined.

If someone is puzzled by the *Seal of Prophethood* being affirmed at that time and questions: “What does the attribute of *Nubuwwat* being affirmed mean, because *Nubuwwat* was bestowed to Rasoolullah (Sallallahu alaihi wa sallam) at the age of forty and he was sent after all the Ambiya? It is for this reason that the ruling of ‘*Seal of Prophethood*’ applies. So, this attribute itself requires being consequent.”

The answer is that this consequence is by way of appearance not by way of affirmation. For example, someone receives the post of

Ahmed and Baihaqi narrated this and Haakim declared it to be authentic in transmission.

Note: This Hadeeth is also mentioned in *Mishkaat* citing *Sharhus Sunnah*.

3. It is narrated from Hazrat Abu Hurairah (Radhiyallahu anhu) that the Sahaabah enquired:
“Yaa Rasoolallah! When was prophethood affirmed for you?”

Rasoolullah (Sallallahu alaihi wa sallam) replied:
“It was when Aadam (Alaihis Salaam) was still between soul and body (i.e. life was not yet given to his body)”.¹⁴

Tirmithi narrated this Hadeeth and classified it as *hasan*.

Note: In the narration of Maysarah Dhabbi the wording is similar. Imam Ahmad, Bukhari in his *Taareekh* and Abu Nu’aim in *Hilyah* narrated it. Furthermore, Haakim declared it to be authentic (saheeh).

district supervisor and his wage is furthermore fixed on the same day. However, appearance of that wage will only be after he is sent to some district to take up his post [and he completes the specified period for receiving his wage].

¹⁴ The exposition to the previous Hadeeth (No. 2) is relevant to this Hadeeth as well.

4. It is narrated from Sha'bi (Rahmatullahi alaihi) that a person asked:

“Yaa Rasoolallah! When were you made a Prophet?”

Rasoolullah (Sallallahu alaihi wa sallam) replied:

“Aadam was at that time between soul and body when the *Covenant of Prophethood* was taken from me.”¹⁵

(As stated by Allah Ta'ala: **“And [remember], when We took from the Prophets covenants; from you, from Nooh...”**)

Ibn Sa'd narrated it from the narration of Jaabir Ju'fi according to Ibn Rajab's citation.

5. Among the narrations cited by Ibn Marzooq in *Ahkaamu Ibnul Qattaan* it is narrated from Hazrat Ali Bin Al-Husain (i.e. Hazrat Zainul Aabideen) who narrates from his father, Hazrat Husain who in turn narrates from his (Hazrat Zainul Aabideen's) grandfather, i.e. Hazrat Ali (Radhiyallahu anhum) that Nabi (Sallallahu alaihi wa sallam) said:

“Fourteen thousand years before the creation of Aadam (Alaihis Salaam) I was *Noor* in the presence of my Rabb.”

¹⁵ The answer given to the possibility of being foreordained in Hadeeth No. 2 is explicitly mentioned in this Hadeeth, since it can be said with certainty that *'taking the Covenant'* is dependent on existence and affirmation. There is no support, traditional or rational, of the *Covenant* being by way of *Taqdeer*.

Note: The number [14 000] negates a lesser figure. Thus, if one sees a greater figure in any narration there is no reason to have any doubt [about the foregoing narration]. It is possible that specifying [a particular number] was necessitated by the particular occasion.

6. In one part of the *Amaali* of Abu Sahl Qattaan it is narrated from Sahl Bin Saalih Hamdaani that he enquired from Abu Ja'far Muhammad Baaqir (Radhiyallahu anhu):

“How does Rasoolullah (Sallallahu alaihi wa sallam) enjoy precedence over all the other Ambiya whereas he was sent after all of them?”

He (Hazrat Baaqir) replied:

“When Allah Ta'ala took out from the backs of mankind their progeny (in the World of the Covenant) and took a declaration from all of them over His Existence, declaring: ‘**Am I not your Rabb?**’ The first answer of ‘**Balaa**’ [Certainly You are] was uttered by Muhammad (Sallallahu alaihi wa sallam). For this reason, he enjoys precedence over all the Ambiya, though he was sent after all of them.”

Note: If at the time of taking the Covenant the souls were united with bodies, then too the effects of the souls are dominant. Hence it was deemed appropriate to bring this narration under the particulars of **Noor**.

In a foregoing narration of Sha'bi (no.4) is mentioned a Covenant taken from Rasoolullah (Sallallahu alaihi wa sallam) before (the creation of) Aadam (Alaihis Salaam). According to the apparent meaning of the narrations the *Covenant of Alastu Bi Rabbikum* [Am I not your Rabb?] appears to be after Aadam's creation. It is possible that the Covenant of Prophethood was taken individually, as hinted at in that Hadeeth.

7. When Rasoolullah (Sallallahu alaihi wa sallam) returned to Madinah Tayyibah after the campaign of Tabook, Hazrat Abbaas (Radhiyallahu anhu) requested:
 “O Rasool of Allah! Permit me to recite your praises!”

(In view of praising the Rasool being an act of *Taa'at*,) Rasoolullah (Sallallahu alaihi wa sallam) replied:
 “Recite! May Allah safeguard your words.”

He thus recited these verses before Rasoolullah (Sallallahu alaihi wa sallam):

مُسْتَوْدَعٍ حَيْثُ يُخْصَفُ الْوَرَقُ	مِنْ قَبْلِهَا طُبِتَ فِي الظَّلَالِ وَفِي
أَنْتَ وَلَا مُضَعَّةٌ وَلَا عَلَقُ	ثُمَّ هَبَطْتَ الْبِلَادَ لَا بَشَرٌ
الْجَمَ نَسْرًا وَأَهْلَهُ الْعَرَقُ	بَلْ نُطْفَةٌ تَرَكَّبَ السَّفِينُ وَقَدْ
إِذَا مَضَى عَالَمٌ بَدَأَ طَبَقُ	تُنْقَلُ مِنْ صَالِبٍ إِلَى رَجَمٍ
فِي صَلْبِهِ أَنْتَ كَيْفَ يَحْتَرِقُ	وَرَدَتْ نَارَ الْخَلِيلِ مُكْتَتِمًا
خِنْدِفٍ عَلِيَاءَ تَحْتَهَا النُّطْقُ	حَتَّى اخْتَوَى بَيْتُكَ الْمُهِيمُ مِنْ

وَأَنْتَ لَمَّا وُلِدْتَ أَشْرَقْتَ الْأَرْضَ ضُ وَصَاءَتْ بِبُورِكَ الْأُفُقِ
فَنَحْنُ فِي ذَلِكَ الصِّيَاءِ وَفِي النَّوْ رِ سُبُلَ الرَّشَادِ نَخْتَرُقُ¹⁶

Translation with Explanatory Notes

Prior to coming to Earth, you were in the Shades of Paradise in bliss, and in a lodge [entrusted place-mustowda'] where the leaves (of the trees of Paradise) are dense – layers upon layers. (In other words, you were in the spinal column of Aadam (Alaihis Salaam.) Thus, before descending to Earth when he was in the shades of Jannat, so too were you.

Mustowda also means the spinal column or back, just as the Mufasssireen have said in regard to the verse [of the Qur'aan]: **وَمُسْتَوْدَعٌ فَمُسْتَقَرٌّ**.

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(1) *Al-Muhyamin*: adjective of *Bayt*.

(2) *Alyaa*: object of *Ihtawaa*.

(3) *Tahtahan Nutuq*: descriptive clause of *Alyaa*.

(4) *An-Nutuq*: the ranges and surrounding area of mountains. Ordinary folk have been likened [in the poem] to the surrounding ranges of a peak. This is a simile describing the exalted position of Rasoolullah's (Sallallahu alaihi wa sallam) family and their central position among the clan who have been likened to the lower ranges of mountains. (Mawaahib)

(5) *Nakhtariqu*: We cross the wilderness.

Leaves together signify the story of Aadam (Alaihis Salaam) when he ate from the forbidden tree. In consequence, his heavenly garments fell off. He, therefore, took the leaves of the trees to cover his body. Thus, the purport is: ‘Then, too, you were in an entrusted place’.)

Thereafter you descended to the land (i.e. Earth). *At that time you were neither a human being, nor a lump of flesh nor a clot of blood* (because these three states occur just before the stage of the foetus, and obviously at the time of descending, Rasoolullah (Sallallahu alaihi wa sallam) was not in the foetus stage. Descending to earth was also via Aadam (Alaihis Salaam). In short you were neither in human form, nor a clot of blood and nor a lump of flesh).

Rather, you were a Matter in the form of water (in the spinal column of your forefathers). *That Matter was a passenger in the Ark* (of Nooh Alaihis Salaam), *whilst the floodwaters had reached the mouths of the idol, Nasr and its worshippers*. (This means that through the medium of Nooh (Alaihis Salaam), that Matter boarded the Ark. Moulana Jaami (Rahmatullahi alaihi) alluded to this meaning. He says:

زجودش گرنگشتی راهِ مفتوح
بجودی کے رسیدے کشتیِ نوح

*The road would not have opened up had it not been for
his graciousness
(the graciousness of Rasoolullah Sallallahu alaihi wa
sallam)
How would the Ark of Nooh have reached Mount
Taurus?*

(And) that Matter moved (in the same way, from generation to generation) from one spinal column to another womb. When one world was traversed another stage would open up (and commence. In other words, that Matter moved successively through different stages of genealogy. In that way) you entered the Fire of Khaleel. Since you were concealed in his spine, how could have he [Hazrat Ibraheem Alaihis Salaam] been burnt?

(Then, similarly, he moved) until his nobility which is a testimony and clear indication (of his greatness) settled in an exalted descendent from the progeny of Khindif who have beneath them other rings. (In other words, other families in relation to them were like interlocking rings. Khindif is the nickname of the mother of Rasoolullah's (Sallallahu alaihi wa sallam) distant grandfather, Mudrikah Bin Ilyaas.¹⁷

¹⁷ Qaamoos

The purport thus is that from her progeny Rasoolullah's (Sallallahu alaihi wa sallam) family's relationship with other families is like that of the peak of a mountain with the middle ranges below the peak.

Nutuq, which means lower ranges, indicates that the non-progeny of *Khindif* have but a lower rank in comparison to them.)

And when he was born the earth lit up and by virtue of his Noor the horizons became illuminated.

*Thus, we traverse the paths of hidaayat in that brightness and in that light.*¹⁸

¹⁸ It is obvious that being in the *Shades of Jannat*, in the *Ark of Nooh* and the *Fire of Khaleel*, all these stages were prior to physical birth. Thus, all these states were of the *Rooh* which was *Noor*.

Apparently, in these stages merely his (Sallallahu alaihi wa sallam) potential existence which precedes material existence is not intended, since this existence is common to all of the progeny of Aadam, Nooh and Ibraheem (Alaihimus Salaam). So, what distinction would it be for Rasoolullah (Sallallahu alaihi wa sallam)? Being praised requires some distinction. Thus, there is a strong indication [in the above praises] that this stage of his existence [i.e. the stage of his *Rooh*] was somewhat outstanding from the existence of the *Rooh* of others.

For example, apart from the *Rooh* of his forefathers being connected with that Material Part, his *Rooh* also had a special connection. This indication can be understood by the mind, i.e. it is rational. The traditional indication is that in these poetical verses itself, it is mentioned that Ibraheem (Alaihis Salaam) being

From Al-Qaseedah

وَكُلُّ آيٍ آتَى الرَّسُلُ الْكَرَامُ بِهَا فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِم

Every sign (miracle) the Gracious Messengers produced, only reached them by virtue of Huzoor the Embodiment of Noor.

فَإِنَّهُ شَمْسٌ فَضَلِ هُمْ كَوَاكِبُهَا يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

protected from the Fire was as a result of Muhammad's (Sallallahu alaihi wa sallam) *Rooh* coming into him.

So, if it is not taken that his *Rooh* had some special connection with that material part [which was in the spinal column of the aforementioned Ambiya] then what is the purport of that Matter coming in the Fire?

The literal meaning of 'coming' requires the thing or person coming to be something or some person from outside and external, unlike part (juz) which is something inside and internal. It [part] is not said to be something that has come. Thus, this external phenomenon was his *Blessed Rooh* which was connected to that Material Part. And combination of a *Juz and Rooh*, in view of being composed of something external and internal, will be considered to be something external.

With this explanation the different stages of his *Noor-e-Mubaarak* have thus been proven, which is the aim of this section. And since Huzoor-e-Aqdas (Sallallahu alaihi wa sallam) never censured these poems the correctness and the proof of its contents are therefore established; by way of *Hadeeth-e-Taqreeri*.

It reached them because he is the Sun of excellence, and they (the other Ambiya Alaihimus Salaam) are the Moons and Stars. They reflect the light of the Sun for people in darkness.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb! Confer Salaat and Salaam forever and ever, upon Your Beloved, the Best of all creation.

SECTION TWO

HIS EMINENCE APPEARING IN PREDECESSORS

The narrations¹⁹

1. Haakim narrated in his *Saheeh* that Aadam (Alaihis Salaam) saw the Mubaarak Name of Muhammad (Sallallahu alaihi wa sallam) written on the *Arsh*, and that Allah Ta'ala told Aadam (Alaihis Salaam):

“Had it not been for Muhammad I would not have created you.”

Note: This clearly shows that his eminence was revealed to Aadam (Alaihis Salaam).

2. Hazrat Umar Bin Al-Khattab (Radhiyallahu anhu) narrates that Rasoolullah (Sallallahu alaihi wa sallam) said:

“When Aadam (Alaihis Salaam) committed the mistake [of eating from the forbidden tree], he then pleaded (to Baari Ta'ala): ‘O My Creator and Sustainer! I petition You through the medium of Muhammad (Sallallahu alaihi wa sallam). Please forgive me.’

Allah Ta'ala said: ‘O Aadam! How do you know Muhammad, whereas I have not yet created him?’

¹⁹ Here, besides the Ahadeeth of *Mishkaat* all other narrations have been reproduced from *Mawaahib*.

Aadam (Alaihis Salaam) replied: ‘O Creator and Sustainer! I came to know of him when You created me with Your Hand and blew into me Your (Honoured) Soul after which I raised my head and saw inscribed on the pillars of the Arsh:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is no god but Allah.

Muhammad is the Messenger of Allah.

(Sallallahu alaihi wa sallam)

I thus understood that You would have only attached such a person’s name to Your Pure Name, who is the dearest to You from all Your creation.’

Haq Ta’ala declared: ‘O Aadam! You are right. Truly he is the dearest to Me from all creation. Since you have petitioned Me through his medium, I have forgiven you. And had it not been for Muhammad (Sallallahu alaihi wa sallam) I would not have even created you.”

Baihaqi reported the above Hadeeth in his *Dalaail* from Abdur Rahman Bin Zaid Bin Aslam and said that Abdur Rahman alone narrated it. Furthermore, Haakim reported it. He authenticated it. Also, Tabaraani cited it and added this much that Haq Ta’ala said: “From all your progeny he is the final Nabi.”

Note: Here too, understand the same as in the previous note.

3. Ibnul Jowzi mentioned in his Kitaab, *Salwatul Ahzaan* that when Aadam (Alaihis Salaam) desired to go to Hawwa (Alaihas Salaam) she requested *mehr*. Aadam (Alaihis Salaam) supplicated: ‘O Rabb! What should I give her (in mehr)?’ Allah Ta’ala declared: “O Aadam! Send Durood twenty times on My Habeeb, Muhammad Bin Abdullah (Sallallahu alaihi wa sallam).” Accordingly, he did so.

4. Ahmad, Bazzaar, Tabaraani, Haakim and Baihaqi reported from Irbaaz Bin Saariyah (Radhiyallahu anhu) that Rasoolullah (Sallallahu alaihi wa sallam) said (in a Hadeeth of which the first part is the second narration of Section One and the middle part²⁰ is this):

“I am the (fulfilment of the) Du’aa of my forefather Ibraheem (Alaihis Salaam) and the glad tiding of Isaa (Alaihis Salaam).”

Note: Reference here is to the content of three Aayats:

Aayat No.1 and 2 (Surah Baqarah, 128,129)

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةٌ مُسْلِمَةٌ لَكَ ۖ
وَأَرْسَلْنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿٢٩﴾

²⁰ Its ending is ‘and the dream of my mother which she saw’. This will come further ahead (in the note of Narration One, Section Six).

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ ط إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ❁

Aayat No. 3 (Surah Saff, 6)

يٰٓيٰۤاَيُّهَا اِسْرَآئِيْلَ اِنِّىۤ اَرْسَلُ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنَ التَّوْرَةِ
وَمُبَشِّرًا بِرَسُولٍ يَّاْتِي مِنْۢ بَعْدِي اِسْمُهٗ اَحْمَدُ ط

Aayat No. 1 and 2 speak of the Du'aa of Ibraheem (Alaihis Salaam) and Isma'eel (Alaihis Salaam). They supplicated:

“O Our Rabb! Make us obedient unto You and from our progeny a group that will be obedient unto You. And show us our Haj-Rites and turn to us. Verily, You are the One Who accepts repentance in abundance, the One Who is Exceedingly Merciful. O Our Rabb! And send to them a Messenger from among them to recite Your Verses to them, to teach them the Kitaab and Wisdom and to reform them. Verily, You are the One Who is All-Powerful, All-Wise.”

The ‘Messenger’ referred to is Rasoolullah (Sallallahu alaihi wa sallam) as there was no other Messenger besides him from both their progenies.

In Aayat No. 3 the statement of Isaa (Alaihis Salaam) is recorded. He said:

“I bring good news of a Messenger who will come after me. His name will be Ahmad.”

5. In *Mishkaat* appears the narration of Abdullah Bin Amr Bin Aas cited from *Bukhari* that in the Torah the following description is given of Rasoolullah (Sallallahu alaihi wa sallam):

“O Messenger! We have sent you as a witness over the Ummat, as a giver of glad tidings, as a warner, and a refuge for the *Ummi People*. (The Ummat of Muhammad Sallallahu alaihi wa sallam is intended as Nabi Sallallahu alaihi wa sallam himself stated that we are an Ummi Nation.)

You are My Servant and My Messenger. I have kept your title *Mutawakkil*. Neither are you ill-mannered, nor harsh and nor a clamourer in the marketplaces.

You do not mete out evil in revenge of evil. Rather, you overlook and forgive.

Allah Ta'ala will not let you pass away until He does not correct (i.e. change) the crooked path (i.e. kufr) with Imaan through your *barkat*, so that people start reciting the *Kalimah*, and until He does not give eyes to the blind, ears to the deaf and until He does not open the sealed hearts, through the *barkat of the Kalimah*. (What is meant is: Allah Ta'ala will not raise you from this world as long as the True Deen does not spread in all directions.)

6. In *Mishkaat* it is reported from *Masaabeeh* and *Daarimi* on the authority of Hazrat Ka'b who relates from the Torah that it is written in it:

“Muhammad (Sallallahu alaihi wa sallam) the Messenger of Allah is My chosen servant. He does not ward off evil with evil. On the contrary, he pardons and forgives. Makkah is his birthplace, Madinah his place of migration and Shaam his capital.”

Note: Consequently, after the Khulafa-e-Raashideen the kingdom of Shaam remained the capital whence Islam spread far and wide.

7. In *Mishkaat*, citing the narration of Abdullah Bin Salaam as reported by *Tirmithi*, it is narrated that in the Torah the description of Muhammad (Sallallahu alaihi wa sallam) is given and it is furthermore written that Hazrat Isaa (Alaihis Salaam) will be buried alongside him.

Note: The narrators of the latter three narrations were Aalims of the previous Heavenly Books. The first and last were Sahaabah and the middle narrator was a Taabi'ee.

Certain Aayaat are synonymous to these narrations. Accordingly, the meanings of three Aayaat were mentioned in the elucidation of the fourth narration of this section and three Aayaat are hereby mentioned bringing the total to six.

Aayat No. 4 - In *Surah A'raaf* [157] Allah Ta'ala declares:

“They [i.e. those who are guaranteed the Rahmat of Allah] are the people who follow the Ummi Nabi and Rasool whom they find mentioned in the Torah and Injeel. He enjoins them with righteous deeds, prevents them from evil acts, makes lawful for them wholesome things, declares unlawful for them filth and waives from them injunctions which were harsh and difficult.”

Aayat No. 5 – In *Surah Fat-h* [29] Allah Ta'ala declares:

“Muhammad is the Messenger of Allah. Those with him... (possess such and such qualities). Their description is to be found in the Torah and Injeel... (in such and such manner).”

Aayat No. 6 – Allah Ta'ala declares in *Surah Baqarah* [89]:

“When the Book (i.e. the Qur'aan) certifying the knowledge held by the Ahl-e-Kitaab reached them whilst prior to his [Muhammad Sallallahu alaihi wa sallam] advent they would supplicate for victory through his medium over the kuffaar (i.e. mushrikeen, or²¹ they would disclose the news of his advent); when that which they were aware of (i.e. the Qur'aan and Bearer of the Qur'aan) reached them they denied it.

²¹ Second meaning in view of the difference in the Tafseer.

Note: They acquired this information and accordingly supplicated for victory through his agency on the authority of the former Heavenly Books, which goes to prove that Rasoolullah's (Sallallahu alaihi wa sallam) notification was recorded in the former Divine Scriptures. This same recognition is mentioned in a verse of Surah Baqarah [146] thus:

يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ط

“They recognize him just as they recognize their sons.”

From Al-Qaseedah

فَاقَ التَّيِّبِينَ فِي خَلْقٍ وَفِي خُلُقٍ وَلَمْ يَدَانُوهُ فِي عِلْمٍ وَلَا كَرَمٍ

The Honourable Messenger (Sallallahu alaihi wa sallam) is above all the Ambiya (Alaihimus Salaam) in external beauty and character, and they do not come close to him in knowledge and graciousness.

وَكُلَّهُمْ مِّنْ رَّسُولِ اللَّهِ مُلْتَمِسٌ عَرْفًا مِّنَ الْبَحْرِ أَوْ رَشْفًا مِّنَ الدِّيمِ

All the Ambiya (Alaihimus Salaam) seek from Hazrat Rasoolullah (Sallallahu alaihi wa sallam), a handful from the ocean of his Ma'rifat or a sipful from the incessant and continuous rain of his Ilm.

وَوَاقِفُونَ لَدَيْهِ عِنْدَ حَدِّهِمْ مِنْ نُقْطَةِ الْعِلْمِ أَوْ مِنْ شَكْلَةِ الْحِكْمِ

They stand in his presence in accordance to their limit and rank, as dots to his book of knowledge or as diacritical signs to his book of wisdom.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb! Convey Salaat and Salaam forever and ever, upon Your Beloved, the Noblest of all creation.

SECTION THREE

HIS NOBILITY AND HOLY LINEAGE

The Narrations

1. In *Mishkaat*, citing *Tirmithi*, it is narrated from Hazrat Abbaas (Radhiyallahu anhu) that Rasoolullah (Sallallahu alaihi wa sallam) stated:

“I am Muhammad the son of Abdullah and the grandson of Abdul Muttalib. When Allah Ta'ala created Creation, He made me among the better group (i.e. Man). Then He created two races [the Arabs and Non-Arabs] and He made me among the better race [i.e. the Arabs]. Then He moulded them [the Arabs] into many tribes and He made me among the best of the tribes [i.e. the Quraish]. Then He formed them [the Quraish] into several families and He made me among the best family [i.e. the Bani Haashim]. I am, therefore, individually the best and family-wise too the best.

2. It is narrated from Hazrat Ali (Radhiyallahu anhu) that Nabi (Sallallahu alaihi wa sallam) said:

“I was born in wedlock, not through fornication. From Aadam (Alaihis Salaam) to my parents I was not contaminated by the fornication of the pagan times. (In other words, all his ancestors were innocent and free from the carelessness of the pagan times. His lineage is therefore unblemished.)

Narrated by Tabaraani in *Awsat* and by Abu Nu'aim and Ibn Asaakir. (Mawaahib)

3. Abu Nu'aim reports from Hazrat Ibn Abbaas (Radhiyallahu Anhu) *marfoo'an*, i.e. Rasool-e-Aqdas (Sallallahu alaihi wa sallam) himself stated:

“None amongst my ancestors – the males and females – ever came together in fornication. (‘Ever’ means that there was not even a sexual union out of wedlock which played no part in his lineage, as for instance pregnancy not arising from such a union. In other words, all his roots m – male and female – were perpetually pure from immorality.) Allah Ta’ala always transferred me from pure spinal columns to pure wombs, dignified and unadulterated. Whenever two branches [like Arab and non-Arab, Quraish and non-Quraish, and so forth] stemmed, I remained in the better of the two.” (Mawaahib)

4. In *Dalaail-e-Abi Nu'aim* it is narrated from Hazrat Aishah (Radhiyallahu anha) who relates from Rasoolullah (Sallallahu alaihi wa sallam) and he narrates from Jibreel (Alaihis Salaam) who says:

“I travelled the whole of the East and West and I did not see anyone more virtuous than Muhammad (Sallallahu alaihi wa sallam) and any family more virtuous than the Bani Haashim.”

The above narration is reported in the same way in Tabaraani's *Awsat*. Shaikhul Islam Hafiz Ibn Hajar (Rahmatullahi alaihi) avers that the impressions of authenticity (sihhat) are manifest in this text [i.e. the Hadeeth is absolutely Saheeh]. (Mawaahib)

Note: The above statement of Hazrat Jibreel (Alaihis Salaam) is sort of translated in this couplet:

آفاقہا گر دیدہ ام مہرتباں ورزیدہ ام
بسیار خوباں دیدہ ام لیکن تو چیزے دیگری

*I have travelled the whole world and experienced the
love of loved ones
I have seen many beautiful people, but you are
something else*

5. In *Mishkaat* with reference to *Muslim* it is narrated from Waathilah Bin Asqa': "I heard Rasoolullah (Sallallahu alaihi wa sallam) say:

'From the progeny of Isma'eel (Alaihis Salaam) Allah Ta'ala chose the Kinaanah, from the Kinaanah the Quraish, from the Quraish the Bani Haashim and from the Bani Haashim me."

It further appears in *Tirmithi's* version:

"From the progeny of Ibraheem (Alaihis Salaam) Allah Ta'ala chose Isma'eel (Alaihis Salaam)."

From Ar-Rowdh

أَكْرَمَ بِهِ نَسَبًا طَابَتْ عَنَاصِرُهُ أَضَلًّا وَفَرَعًا وَقَدْ سَادَتْ بِهِ الْبَشَرُ

How great is his lineage! Its substance is pure, in predecessors and descendants, and by virtue of him mankind has gained honour.

مُطَهَّرٌ مِّنْ سِفَاحِ الْجَاهِلِيَّةِ لَا يَشُوْبُهُ قَطُّ لَا نَقْصٌ وَلَا كَدَرٌ

Purified from the debauchery of the pagan times, never was it contaminated with any fault or blemish.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعُصْرُ

O my Rabb! Send Durood and Salaam forever and ever, upon Your Beloved, by virtue of whom times have become beautiful.

SECTION FOUR

EXHIBITION OF SOME EFFECTS OF HIS BLESSED NOOR ON HIS HONOURABLE FATHER AND VENERABLE GRANDFATHER

The Narrations

1. It is narrated from Hafiz Abu Sa'eed Neeshapoori Abu Bakr Bin Abi Maryam who relates from Sa'eed Bin Amr Ansaari who in turn relates from Ka'bul Ahbaar, that when the Blessed Noor of Rasoolullah (Sallallahu alaihi wa sallam) was transferred to Abdul Muttalib who was at that time a young man, he [Abdul Muttalib] slept one day in the *Hateem*. When he woke up he found *surmah* applied to his eyes. His hair was oiled and he was dressed up in fine attire. He was astounded. He could not figure out who had adorned him in this way. His father grabbed his hand and took him to the soothsayers of the Quraish explaining the whole episode. They replied: "Be informed that the Lord of the Heavens has instructed this youth to marry."

In consequence, Abdul Muttalib married, firstly, Qailah and after her death he married Faatimah who became pregnant with Abdullah, the honourable father of Rasoolullah (Sallallahu alaihi wa sallam).

The fragrance of musk used to emanate from the body of Abdul Muttalib and the Noor of Rasoolullah (Sallallahu alaihi wa sallam) used to shine on his forehead.

When the Quraish would be faced with a drought they would take the hand of Abdul Muttalib and go to Mount Thabeer. There, they would seek proximity unto Haq Ta'ala through the medium of Abdul Muttalib and they would supplicate for rain. Through the barkat of the *Noor-e-Muhammadi* Allah Ta'ala would send down abundant rain... (Mawaahib)

2. Abu Nu'aim, Kharaaiti and Ibn Asaakir have reported from Ibn Abbaas (Radhiyallahu anhu) from the chain of Ataa that when Abdul Muttalib took his son Abdullah with the intention of making his *nikaah*, they passed by a female soothsayer who had become a Yahoodiya and she was versed in the former Heavenly Books. Her name was Faatimah Khath'amiiyyah. She saw the *Noor of Nubuwwat* on the face of Abdullah and therefore called Abdullah unto her. Abdullah, however, refused. (Mawaahib)

3. When King Abraha with his army of elephants marched upon Makkah to destroy the Ka'bah Shareef, Abdul Muttalib accompanied by some people of the Quraish climbed up Mount Thabeer. On that occasion the Blessed Noor was flashing brilliantly on the forehead of Abdul Muttalib, circular as a crescent. Its rays fell on the Ka'bah Shareef. Upon seeing this, Abdul Muttalib told the Quraish: "Let us go! This light which is flashing like this on my forehead is proof that we will be victorious."

Then some men of Abraha's army laid their hands on Abdul Muttalib's camels and took them away. Abdul Muttalib went to Abraha to retrieve his stolen camels. The dignity and awe of the Holy Noor cascading from the face of Abdul Muttalib constrained Abraha to meet him with utmost respect. Abraha came down from his throne and sat down. He gave an equal seating to Abdul Muttalib.

In short, this was the lofty position of the Blessed Noor; that kings would succumb to its awe and show respect and honour. (Tawaarikh-e-Habeeb-e-Ilaah by Moulana Inaayat Ahmad Rahmatullahi alaihi)

From Ar-Rowdh

مَا فِيهِ إِلَّا هُمَامٌ قَدْ سَمَا عِظَمًا أَوْ سَيِّدٌ تُحَوِّفُ فِعْلَ الْخَيْرِ مُبْتَدِرٌ

There are only august personalities in his lineage who command lofty honour, or there are leaders who are the first towards doing good.

حَتَّىٰ بَدَأَ مُشْرِقًا مِّنْ وَالِدَيْهِ وَقَدْ تَجَمَّلَتْ بِجُلَاهُ الشَّمْسُ وَالْقَمَرُ

Then he was born to his parents resplendent with such Noor, that the sun and moon became bright through his celestial beauty.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَىٰ حَبِيبِكَ مَنْ رَأَتْ بِهِ الْعُصْرُ

O my Rabb! Convey blessings and peace forever and ever, upon Your Beloved, by virtue of whom times have become beautiful.

SECTION FIVE

SOME BLESSINGS OF RASOOLULLAH (SALLALLAHU ALAIHI WA SALLAM) WHEN HE SETTLED IN HIS MOTHER’S WOMB

The Narrations

1. It is narrated from his venerable mother, Hazrat Aaminah Bint Wahb that when he was conceived, she was given glad tidings in a dream:

“You have fallen pregnant with the leader of this Ummat. When he is born then recite:

أَعِيْذُهُ بِالْوَّاحِدِ مِنْ شَرِّ كُلِّ حَاسِدٍ

*I place him in the protection of Waahid (the One; Allah)
from the evil of every haasid (jealous one),
And name him Muhammad.”* (Seerat of Ibn Hishaam)

2. Furthermore, during the pregnancy his honourable mother saw a Noor through which the palace of the city Bosra in Shaam became visible to her. (Seerat-e-Ibn Hishaam)

Note: This incident of the Noor is different to a similar one that transpired at the time of birth.

3. Also, his honourable mother narrates: “I never saw any [woman’s] pregnancy lighter and easier than [my pregnancy with] him.” (Seerat-e-Ibn Hishaam)

Note: In Arabic speech the above words [of Hazrat Aaminah] furthermore implies negation of likeness.

‘Lighter’ means that he was not heavy, and ‘easier’ means that there was no difficulty, sickness, tiredness or feeling of hunger, etc. [during her pregnancy].

In *Shamaamah* it is mentioned that it appears in some Ahadeeth that she complained to other women of its heaviness.²²

Hafiz Abu Nu’aim said that the ‘heaviness’ was at the beginning of the conception. Then once it became established, ease set in. In every aspect this was unlike any other pregnancy.

²² In my opinion this heaviness was out of awe, just as the heaviness of Wahi was. Such ‘heaviness’ does not dampen natural joy. Thus, it is correct to declare this ‘heaviness’ to be easy. The reports are therefore not contradictory.

From Ar-Rowdh

هَذَا وَقَدْ حَمَلَتْ أُمُّ الْحَبِيبِ بِهِ وَلَيْسَ فِي حَمْلِهَا كَرْبٌ وَلَا ضَرَرٌ

That [the above account] is complete, and the mother of the Beloved fell pregnant. There was neither any anguish in her pregnancy nor any difficulty.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعُصْرُ

O my Rabb! Convey Durood and Salaam forever and ever, upon Your Beloved, by virtue of whom times have become beautiful.

SECTION SIX

SOME INCIDENTS AT THE TIME OF HIS NOBLE BIRTH

The Narrations

1. Muhammad Bin Sa'd related a Hadeeth from many, among whom are Ataa and Ibn Abbaas, that Aaminah Bint Wahb [Rasoolullah's Sallallahu alaihi wa sallam honourable mother] says:

“When he was born a Noor appeared with him through which the east and west became lit up. Then he came on the ground and rested both his hands on it. He then filled his hand with sand, lifted his head and looked up at the sky.” (Mawaahib)

Note: In another Hadeeth regarding this same Noor, it is mentioned that his mother saw the Palace of Shaam. Rasoolullah (Sallallahu alaihi wa sallam) stated about this incident:²³

²³ This is the last portion of the same Hadeeth which was promised in the footnote of the fourth narration of Section Two. The objection should not be raised that the Earth is spherical, then how can she see the Palace of Shaam, and the Palace of Room as will appear in the third narration. These places are at quite a distance from Makkah and the shape of the Earth is, in itself a negating factor? The answer to this is that it is the peculiarity of certain *Anwaar* to display the adjoining place elevated, like an earthen jar filled with water and a coin in it [which appears to the

وَرُؤْيَا أُمِّي الَّتِي رَأَتْ

and the dream of my mother which she saw.

In it he also states:

وَكَذَلِكَ أُمَّهَاتُ الْأَنْبِيَاءِ يَرِينَ

The Mothers of the Ambiya (Alaihimus Salaam) see such a Noor [i.e. at the time of delivering].

Reported by Ahmad, Bazzaar, Tabaraani, Haakim and Baihaqi from Irbaadh Bin Saariyah. Hafiz Ibn Hajar stated that Ibn Hibbaan and Haakim authenticated it. (Mawaahib)

2. Uthmaan Bin Abil Aas narrates from his mother, Umme Uthmaan Thaqafiyyah whose name was Faatimah Bint Abdullah, that she says:

“I saw at the moment of his birth the Ka’bah Shareef burgeoning with Noor. And I saw the stars had come down so close to the earth that I thought they would fall on me.”²⁴ (Baihaqi reported it – Mawaahib)

onlooker to be floating whereas it is at the bottom of the container], or as some people ascribe to this belief in regard to sunrise and sunset [i.e. the light of the sun elevates the horizon during these two times]. Hence it is not far-fetched if it [the Palace of Shaam] appeared elevated through the peculiarity of that *Noor*.

²⁴ If his birth was at night – this being one view – then there is no cause for questioning the occurrence. If, however, his birth took place at daytime – this being the other view – then seeing the stars

3. Abu Nu'aim reported from Abdur Rahman Bin Owf who reports from his mother, Shifa that she says:

“When Rasoolullah (Sallallahu alaihi wa sallam) was born to Hazrat Aaminah he was put in my hands and (just as babies do) he made a sound upon which I heard a speaker say:

رَحِمَكَ اللهُ

*May the Mercy of Allah Ta'ala be upon you
(O Muhammad). ”*

Shifa says: “Light spread across the entire east and west until I could see some of the palaces of the Roman Empire. Then I gave him milk (i.e. his mother's milk as it is not mentioned that Shifa was among the wet-nurses of Rasoolullah Sallallahu alaihi wa sallam) and I put him to rest. A short while thereafter I was overcome by gloom, apprehension and trembling, and he disappeared from my vision. I then heard a voice saying: ‘Where has he been taken to?’ Another voice replied: ‘To the east.’”

will be declared to be a supernatural occurrence according to what the Ulama have said. According to *ahqar* a simple explanation is that he was born at *Subh Saadiq* when the stars are still visible, and the general public call this time night whilst the Ulama speak of it to be day. In this way, both views are reconciled. And, Allah Ta'ala knows best what actually transpired.

She adds: “Reverence for this episode prolonged in my heart until Allah Ta’ala raised him as a Messenger and hence I was among the foremost to accept Islam.” (Mawaahib)

Note: The mention of “the east” does not negate ‘the west’. In another narration ‘*Maghaarib* [the west]’ also appears, as mentioned in *Shamaamah*. Perhaps the specific reference to the east is in view of the prestige of this direction as it is the location of the rising sun, like at the beginning of *Was-Saaffaat*, *Rabbul Mashaariq* [The Lord of the Eastern Lands and Horizons] is stated.

4. Among the spectacles of his birth, the following events have been recorded:

- The palace of Kisra was shaken by a tremor bringing down fourteen of its turrets.
- Buhairah Tabariyyah [Lake Tiberias] all at once ran dry.
- The fire in the temple of Persia which had been burning for a thousand years became extinguished. Previously it never became extinguished.

Baihaqi, Abu Nu’aim, Kharaaiti in *Hawaatif* and Ibn Asaakir have narrated it. (Mawaahib)

Note: These events signalled the fall of the Persian and Byzantine Empires. *Wallahu A’lam*.

5. It is recorded in *Fat-hul Baari* from *Seeratul Waaqidi* that Rasoolullah (Sallallahu alaihi wa sallam) spoke at birth. (Mawaahib)

Following are citations of the reports given by the *Ahl-e-Kitaab* regarding his holy birth.²⁵

6. Baihaqi and Abu Nu'aim have reported from Hazrat Hassaan Bin Thaabit (Radhiyallahu anhu):

“I was eight years of age and able to understand what I saw and heard. One morning, a Yahoodi all of a sudden started to shout: ‘O Company of Yahood!’ All of them gathered. I was listening. They said: ‘What is wrong with you?’ He replied: ‘Last night the Star of Ahmad (Sallallahu alaihi wa sallam) rose heralding the moment of his birth.’”²⁶ (Mawaahib)

²⁵ The reports of the soothsayers and fortune-tellers have been discarded in view of these being discredited in the Shariat. On the other hand, the reports of the former Heavenly Books are authentic *per se*, as long as the possibility of interpolation is negated. It is also obvious that relating something which is against them is certain proof of non-interpolation. The Ulama who cited their statements did so for the purpose of providing incisive proofs (hujjat-e-ilzaamiah); and this purpose is correct. **“Everyone has a direction which he follows.”**

²⁶ From this it should not be misconstrued that astrology is authentic, because it does not follow that, the particular star had an effect and played a part in Rasoolullah's (Sallallahu alaihi wa sallam) birth. Rather, the import of this is that the Yahoodi learnt from some source that his birth would be at such a time. For example: The Ruler informs the public that so and so envoy and

It is furthermore reported in *Seerat-e-Ibn Hishaam* that Muhammad Bin Ishaq says: “I enquired from Sa’eed Bin Abdur Rahman Bin Hassaan Bin Thaabit that when Rasoolullah (Sallallahu alaihi wa sallam) came to Madinah Tayyibah, what was the age of Hassaan Bin Thaabit [the Sahaabi who reported the above Hadeeth]? He replied: ‘60 years of age.’”

Rasoolullah (Sallallahu alaihi wa sallam) came to Madinah Tayyibah at the age of 53. According to this calculation Hassaan Bin Thaabit (who was seven years older than Rasoolullah Sallallahu alaihi wa sallam) heard the foregoing statement of the Yahoodi at the age of seven.

7. It is reported from Hazrat Aishah (Radhiyallahu anha) that a Yahoodi came to Makkah. The night Rasoolullah (Sallallahu alaihi wa sallam) was born, the Yahoodi said: “O Tribe of the Quraish! Has any child been born among you this night?” They replied: “We don’t know.” He said: “Investigate, because this night the Nabi of this Ummat has been born. There is a sign between his shoulders (which is called the *Seal of Prophethood*).”

emissary of state will arrive on a certain month on a certain date. This is merely specification of a time, not the effect of the time.

The Quraish went about investigating. They found out that the son of Abdullah Bin Abdul Muttalib was born. The Yahoodi came to his mother. She put him in front of the crowd. When the Yahoodi saw the Sign [of Prophethood] on Rasoolullah (Sallallahu alaihi wa sallam) he fell unconscious, saying: “Prophethood has departed from the Children of Israeel. O Tribe of the Quraish, listen! He is going to dominate you until his name will spread to the east and west.

Ya’qoob Bin Sufyaan narrated it with a *Hasan chain*, as stated in *Fat-hul Baari*. (Mawaahib)

From Al-Qaseedah

أَبَانَ مَوْلِدُهُ عَنْ طِيبِ عُنْصُرِهِ يَا طِيبُ مُبْتَدَأِ مِنْهُ وَمُخْتَمِّمِ

His birth revealed his wonder, gracefulness and the purity of his blessed origin (as it was an occasion of the manifestation of amazing phenomena and grand miracles). O People (or O Fragrance)! Be present to witness his beautiful beginning and noble end (and you too, O Time!).

يَوْمَ تَقَرَّسَ فِيهِ الْفُرْسُ أَنَّهُمْ قَدْ أُنْذِرُوا بِجُلُولِ الْبُؤْسِ وَالنِّقَمِ

The day of his birth was that blessed day when the Persians perceived that they have been warned (as many manifest signs appeared at that time including the position of the heavenly bodies,) of the advent of the decline of their kingdom and the arrival of calamities (on them due of the birth of the Leader of creation).

وَبَاتَ إِيوَانُ كِسْرَى وَهُوَ مُنْصَدِعٌ كَشْمَلِ أَصْحَابِ كِسْرَى غَيْرِ مُلْتَمِعِ

The Palace of Nowsherwan (at the time of the auspicious birth) became shattered, like the army of Kisra, never to regroup again.

وَالنَّارُ خَامِدَةٌ الْأَنْفَاسِ مِنْ أَسْفِ عَلَيْهِ وَالنَّهْرُ سَاهِي الْعَيْنِ مِنْ سَدَمِ

(When he was born) the Fire of the Zoroastrians (which burnt for a thousand years unabated) went dead out of remorse, and the river Euphrates became confounded, lost its senses and left its course.

عَلَيْهِ وَالنَّهْرُ سَاهَى الْعَيْنِ مِنْ سَدَمٍ وَرَدَّ وَارِدُهَا بِالْغَيْظِ حِينَ ظَمَى

It grieved the people of Saawah that their lake went dry, and the one who came for a drink when thirst overcame him was sent back with anger, unsuccessful (or it sent him back thirsty).

كَأَنَّ بِالنَّارِ مَا بِالْمَاءِ مِنْ بَلَلٍ حُزْنًا وَبِالْمَاءِ مَا بِالنَّارِ مِنْ صَرَمٍ

As though the Fire [of the Persians] was overcome with a state of wetness that of water, out of grief, and the water [of the Euphrates] was overcome with the characteristic of burning which is to be found in fire.

وَالْجِنُّ تَهْتِفُ وَالْأَنْوَارُ سَاطِعَةٌ وَالْحَقُّ يَظْهَرُ مِنْ مَعْنَى وَمِنْ كَلِمٍ

The Jinn gave calls (of the appearance of Hazrat Sallallahu alaihi wa sallam) and Hazrat's rays of spiritual light shone and were bright. The Haq [Truth] became manifest esoterically (like the rays of spiritual light, etc) and outwardly (like the voice of the unseen caller).

عَمُوا وَصَمُوا فَأَعْلَانُ الْبَشَائِرِ لَمْ تَسْمَعْ وَبَارِقَةُ الْإِنذَارِ لَمْ تُشَمَّ

The deniers became blind and deaf. Thus, the Announcement of glad tidings, was not heard and the Thunder of warning was not noticed.

مِنْ بَعْدِ مَا أَخْبَرَ الْأَقْوَامَ كَاهِنُهُمْ بِأَنَّ دِينَهُمُ الْمَعْوَجَّ لَمْ يَكُنْ

(More surprising was that their blindness and deafness in accepting the Haq was) after their soothsayer gave the news to all the tribes, that their false and crooked deen had no future.

وَبَعْدَ مَا عَايَنُوا فِي الْأَفْقِ مِنْ شُهُبٍ مُنْقَضَةٍ وَفَقَّ مَا فِي الْأَرْضِ مِنْ صَمٍّ

(Those Zoroastrians or Kuffaar in general became blind and deaf) even after witnessing blazing fires across the sky, coming down on the Jinn like the fate of the fallen idols on Earth.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ

O my Rabb! Convey special blessings and peace forever and ever, upon Your Beloved, the Best of all creation.

SECTION SEVEN

DAY, MONTH, YEAR, TIME AND PLACE OF THE HOLY BIRTH

Day and Date: All [the authorities of the Shariat] agree that it was a Monday. There is a difference, however, as regards the date. It was either the 8th or 12th. (Shamaamah)

Month: All agree that it was Rabee'ul Awwal.

Year: All agree that it was the Year of the Elephants, i.e. the year when the Army of Elephants was destroyed. It [His birth] was fifty days after the said happening in the view of Suhaili, whilst in the view of Dimyaati fifty-five days thereafter.²⁷ (Shamaamah)

Time: Some have said at night. (Zarkashi stated it.) Some have said at the break of dawn.²⁸ (Shamaamah)

²⁷ There should be no course for doubting [these statements] on account of the biographical narration that during the days of the incident of the elephants the *Noor-e-Muhammadi* manifested itself on the forehead of Abdul Muttalib. Even after detachment it is quite possible that a thing leaves its effect. It is like when the flames of firewood die down then too its effect, i.e. its heat remains [for some time].

²⁸ In the sixth section under the second narration, the two views have been reconciled.

Place: According to some, in Makkah.²⁹ Some say in Shi'b.³⁰ Some say in Radm³¹ and according to others in Usfaan. (Shamaamah from Mawaahib)

From Ar-Rowdh

وَكَاثَتْ مَوْلِدُهُ أَيَّضًا وَتَقَاتَتْهُ
لِيَوْمِ الْاِثْنَيْنِ هَذَا الْأَمْرُ مُعْتَبَرٌ

His sacred birth and sacred demise were on a Monday.
This is the acknowledged view.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعَصْرُ

O my Rabb! Convey Durood and Salaam forever and ever, upon Your Beloved, by virtue of whom times have become beautiful.

²⁹ This is the most popular view. The other views are either weak or suitably interpreted.

³⁰ Perhaps this is the same Shi'b where Abu Taalib took Rasoolullah (Sallallahu alaihi wa sallam) and stayed when the hostile Quraish made their pact [of boycotting and ostracising the Banu Haashim]. The details of this will appear in the eleventh section.

³¹ With a ٤. A locality in Makkah. (Qaamoos)

SECTION EIGHT

SOME INCIDENTS DURING HIS CHILDHOOD

The Narrations

1. Ibn Shaikh narrated in *Khasaa'is* that his [Rasoolullah's Sallallahu alaihi wa sallam] cradle would rock by the Angels shaking it. (Mawaahib)

2. Baihaqi and Ibn Asaakir reported from Ibn Abbaas (Radhiyallahu anhu) that Hazrat Haleemah used to say that when she weaned Rasoolullah (Sallallahu alaihi wa sallam) the first words he spoke upon being weaned were:

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

Allah is sublime in greatness. Excessive praise is due unto Allah. Glory be unto Allah morning and evening.

As he grew up, he would go outdoors. He would see other boys playing but he would remain aloof from them (i.e. he would not join them in play). (Mawaahib)

3. Ibn Sa'd, Abu Nu'aim and Ibn Asaakir have reported from Ibn Abbaas (Radhiyallahu anhu) that Hazrat Haleemah would not let him go far off. One day, she was unaware that Rasoolullah (Sallallahu alaihi wa sallam) went with his milk-sister, Shaima at midday to the animals [that were grazing].

Hazrat Haleemah came out in search of him till she found him with his sister. She said: “In this heat (you have taken him out)!” The sister replied: “Mother! My brother never experienced any heat. I saw a cloud shadowing him. When he used to stop, the cloud would stop, and when he used to carry on, the cloud would also move. In this way we reached this place.” (Mawaahib)

4. It is narrated from Hazrat Haleemah Sa’diyah that she said: “I went along with the women of Bani Sa’d (from Taaif) to Makkah in search of infants suckling. (This was the profession of the women of that tribe.) That year there was a severe drought. I had a baby. Due to the milk being insufficient the baby would scream all night and I would not get much sleep. Our camel was not giving any milk either. I was on a donkey which could not keep up with the rest because of its extreme leanness. The others on the journey were losing their patience with it.

When we reached Makkah, no woman [in the party] had any inclination to take Rasoolullah (Sallallahu alaihi wa sallam) upon hearing that he was an orphan (since it was not expected that much remuneration would be received upon breastfeeding an orphan. On the other hand, Hazrat Haleemah could not obtain any child in view of her deficient milk). I said to my husband: ‘It does not seem right for me to return empty handed. I am going to take this *yateem*.’ My husband replied: ‘All right. Maybe Allah Ta’ala grants barkat.’ Hence, I took him.

When I brought him to my accommodation and put him on my lap to feed him, so much milk came out that he and his foster brother drank to their fill and fell asleep.

My husband went to our camel. He saw that it was filled with milk. He milked the camel and we all drank to our fill. That night we slept peacefully, whereas before we could hardly get any sleep.

My husband said to me: ‘O Haleemah! You have brought a very blessed child.’ I replied: ‘Yes! I also anticipate this.’

Thereafter we departed from Makkah. I took him and sat on the same long-eared ride. This time, however, no other animal could keep up with it. The women travelling with me said in surprise: ‘Haleemah! Don’t ride so fast. Isn’t it the same animal upon which you went?’ I replied: ‘Yes, it is the same one.’ They exclaimed: ‘Surely there is something to this.’

We reached our home. There, the drought was severe. My goats would return [from the grazing pastures] full of milk whilst there would be not a drop of milk found in the animals of others. My people would say to their shepherds: ‘Why don’t you people graze the animals where Haleemah’s animals graze?’ However, then too their animals would return dry whilst my animals would return filled (since it had nothing to do with the grazing pasture. Here there was something else).

In short, we continued to witness prosperity until two years went by and I weaned him. He grew much quicker than other children. At two years of age he seemed to be quite older. We then brought him to his mother. However, we wished that he remained with us longer in view of his *barkat*, hence we prevailed upon his mother, and using the pestilence of Makkah as an excuse, brought him back to our home.

A few months thereafter, he was wandering with his milk-brother by the animals when the brother came running home. He said to me and his father: ‘Two men in white clothes grabbed hold of my Quraishi brother and put him on the ground. They cut his stomach. I saw that and came running.’

We became worried and went [to the scene]. We saw him standing, but his colour had changed (out of fright). I asked: ‘Son! What happened?’ He replied: ‘Two men in white clothes came and put me to the ground. They slit my front searching for something which they took out. I don’t know what it was.’

We returned with him to our domicile. My husband said: ‘Haleemah! This boy has been afflicted with an evil spirit. Before it becomes known to everyone, return him to his home.’

I took him and went to his mother. She said: ‘You wanted to keep him. Then why have you brought him back?’ I replied: ‘Through the Grace of Allah he has grown up and I have fulfilled my service. Allah knows what may transpire now. Therefore, I brought him.’ She said: ‘It’s not this. Speak the truth!’ I related the whole incident. She said: ‘You fear the effect of Shaitaan on him?’ I replied: ‘Yes.’ She responded by saying: ‘Never! Wallah! The effect of Shaitaan can never be on him. My son is different.’

She then related some incidents of his birth (which have been mentioned in the second and third narration of the fifth section and at the end of the first narration of the sixth section). ‘Okay! Leave him and go well,’ she said. (Seerat Ibn Hishaam)

Notes

a. In the above narration many happenings abounding in miracles have been mentioned, as is obvious.

b. Haleemah's son's name was Abdullah. He was the brother of Unaisah and Juthaamah. Juthaamah is more commonly known by the name, Shaima. All of them were the offspring of Haarith Bin Abdul Uzza, the husband of Haleemah. (Zaadul Ma'aad)

Some Ulama have declared that all of them became Believers (Mu-mineen). (Shamaamah and Zaadul Ma'aad)

5. Muhammad Bin Ishaaq narrated from Thowr Bin Yazeed with the chain of narrators linking up to Rasoolullah (Sallallahu alaihi wa sallam) that Nabi-e-Kareem (Sallallahu alaihi wa sallam) said (after the slitting of the chest incident): "One of the two persons dressed in white said to the other: 'Weigh him opposite to ten men of his Ummat.' Accordingly, they weighed me and I turned out heavier. Then, they weighed me against a hundred men followed by a thousand men.

Upon this they exclaimed: 'Enough! By Allah! If you weigh him against his entire Ummat then too he will turn out to be heavier.'" (Seerat Ibn Hishaam)

Notes

a. He was given glad tidings with these words that he will be a Nabi.

b. The slitting of the chest and washing of his pure heart happened four times. The first was as mentioned in this narration. The second was at the age of ten which transpired in the desert. The third occasion was in the month of Ramadhaan³² in the cave of Hira when he was given Divine-Revelation. The fourth was on the night of Mi'raaj. No fifth occasion is verified. (Shamaamah – with some amendment)

Shah Abdul Azeez (Quddisa Sirruhoo) writes in the Tafseer of *Surah Alam Nashrah* about the wisdom behind these times that, the slitting on the first occasion was to remove the love for fun and play which young boys have in their hearts.

The second occasion was so that in his youth no inclination remained in his heart for such acts which at the behest of youthhood court the displeasure of Allah Ta'ala.

The third occasion was for his heart to acquire the strength to behold the wonders of *Aalam-e-Malakoot* and of *Laahoot*.³³ (Tawaareekh-e-Habeeb-e-Ilaah)

³² This is one view. According to some it was in the month of Rabee'ul Awwal. (Zaadul Ma'aad)

³³ Conjunct to *Aalam*, not to *Malakoot*, as *Aalam* is that besides Allah. *Laahoot* refers to the upper stages of Divinity.

6. He used to drink milk from the right breast and always leave the left breast for his milk-brother, i.e. the son of Haleemah. This was the fairness in his nature.

In his childhood he never soiled his clothes. The time for passing urine and stool was fixed. At the appointed time someone would take him to toilet and make him relieve himself.

His *satr* was never exposed. If coincidentally his clothes would open up, then a *Farishta* would immediately cover him. (Tawaareekh-e-Habeeb-e-Ilaah)

Hazrat (Sallallahu alaihi sallam) himself spoke of an incident in his childhood. He said: “Once, I was carrying rocks with other boys [for building material]. All of them had removed their *lungis* and had placed it [as cushions] on their napes under the rocks. I thought of doing the same (since at that age a person is not confined by the laws of the Shariat and for such youngsters it was not considered in manner or tradition to be shameless).

At once (from the unseen) I received a shove and a voice called out: ‘*Wear your lungi!*’ It was sufficient for me to immediately put on my *lungi* and carry the rocks on my nape.”

7. Ibn Asaakir reports from Haleemah Bin Arfatah: “I reached Makkah Mu’azzamah and the people there were going through a severe drought. The Quraish said: ‘O Abu Taalib! Come! Let’s go make Du’aa for water. Abu Taalib went along. With him there was a boy so beautiful, like the sun emerging from a cloud. (This boy was Rasoolullah Sallallahu alaihi wa sallam who was as yet under the care and custody of Abu Taalib).

Abu Taalib placed the back of the lad to the Ka’bah Shareef and the lad pointed with his finger. There was no sign of clouds in the sky. From nowhere clouds started to appear and it rained profusely.” (Al-Mawaahib)

This incident took place in Nabi-e-Kareem’s (Sallallahu alaihi wa sallam) childhood. (Tawaareekh-e-Habeeb-e-Ilaah)

8. Once, at the age of 12 he went with Abu Taalib to Shaam on a business trip. On the way they happened to stop over by Buhairah, a monk of the Christians. The monk recognized him through his features of Nubuwwat and hence he gave an invitation to the caravan.

He told Abu Taalib that this [boy] was the Messenger and Leader of the world, and that the Ahle Kitaab – Jews and Christians – were his enemies. He should not be taken to Shaam, lest some harm befalls him at their hands.

So, Abu Taalib traded his merchandise at that place. He made a substantial profit and from there returned to Makkah. (Tawaareekh-e-Habeeb-e-Ilaah)

Note: In Seerat Ibn Hishaam this episode is mentioned at length and it is fully detailed.

9. When he was in the custody and guardianship of Abu Taalib the household of Abu Taalib would find their hunger satisfied when he [Rasoolullah Sallallahu alaihi wa sallam], too, ate with them and when he would not partake in meals with them they would remain hungry. (Shamaamah)

From Ar-Rowdh

وَيَا هَنَا ابْنَتِ سَعْدٍ فَهِيَ قَدْ سَعَدَتْ سَعَادَةً قَدَرُهَا بَيْنَ الْوَرَى خَطَرٌ

What a good fortune for Hazrat Sa'diyah! She has achieved an honour the magnitude of which is huge among creation.

إِذَا رَضَعَتْ خَيْرَ خَلْقِ اللَّهِ كُلِّهِمْ هَذَا هُوَ الْقَوْرُ لَا مُلْكٌ وَلَا وَرَرٌ

The reason being that she breastfed the Best of all the creation of Allah. This is a great success, not monarchy or presidency.

رَأَتْ لَهُ مُعْجَزَاتٍ فِي الرِّضَاعِ بَدَتْ وَشَاهَدَتْ بَرَكَاتٍ لَيْسَ تَنْحَصِرُ

She saw his many miracles displayed in his infancy, and she witnessed blessings unlimited.

وَحَدَّثَتْ قَوْمَهُ أَهْلُ الْكِتَابِ بِمَا يَكُونُ مِنْ شَأْنِهِ مُذْ شَخَّصَهُ نَظَرُوا

The Ahle Kitaab spoke to his people about his eminent position from the time they set their eyes on him.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ مَنْ رَأَتْ بِهِ الْعُصْرُ

O my Rabb! Convey Salaat and Salaam forever and ever, upon Your Beloved, by virtue of whom times have become wonderful.

SECTION NINE

THE NAMES OF THOSE WHO WERE RESPONSIBLE FOR HIS UPBRINGING AND BREASTFEEDING IN SUCCESSION

He was yet an unborn child when his father, Abdullah passed away (Seerat Ibn Hishaam). Barely two months of pregnancy passed that Abdullah joined a caravan of the Quraish which set out to Shaam for trade. On the return journey he took ill in Madinah by his maternal uncle and as a result he stayed over. Here he passed away. (Tawaareekh-e-Habeeb-e-Ilaah)

Umme Aiman was also with. (Mawaahib)

Subsequently, he stayed in the care and custody of his grandfather, Abdul Muttalib. At the age of eight Abdul Muttalib passed away. (Seerat Ibn Hishaam)

He [Abdul Muttalib] entrusted him [the boy, Muhammad Sallallahu alaihi wa sallam] over to Abu Taalib before his demise. In consequence, he was looked after by Abu Taalib (Seerat Ibn Hishaam). Abu Taalib went on to see the period of Nubuwwat.

Nabi (Sallallahu alaihi wa sallam) drank the milk of his venerable mother for seven days (Tawaareekh-e-Habeeb-e-Ilaah). Then for a few days Thuwaibah, who was the emancipated slave-girl of Abu Lahab, breastfed him. There is difference [among the authorities] as regards her Islam. Together with Nabi (Sallallahu alaihi wa sallam) she also breastfed Hazrat Abu Salamah and Hazrat Hamzah. During that time, her son Masrooh also used to drink [her] milk.

Thereafter, Haleemah Sa'diyah breastfed him. The names and Islam of his [Rasoolullah's] milk-brothers and sisters from her were touched upon under the fourth narration of the eighth section [note (b)]. Furthermore, Haleemah breastfed his paternal cousin, Abu Sufyan Bin Al-Haarith Bin Abdul Muttalib. He embraced Islam in the Year of the Conquest [of Makkah – Aamul Fat-h] and he became a Muslim in letter and spirit.

During the time when Rasoolullah (Sallallahu alaihi wa sallam) was breastfed by Hazrat Haleemah, Hazrat Hamzah also used to drink the milk of a woman from the Bani Sa'd. This woman one day breastfed Rasoolullah (Sallallahu alaihi wa sallam) whilst he was still by Haleemah. Hazrat Hamzah is therefore his milk-brother by virtue of two women's milk. One is the milk of Thuwaibah and the second is the milk of that Sa'diyah lady. (Zaadul Ma'aad)

Those who took care of him in his infancy were: His mother, Thuwaibah, Haleemah, Shaima his milk-sister and Umme-Aiman whose name is Barakah and of African descent. He inherited her from his father's estate and married her to Hazrat Zaid and from this marriage Usaamah was born. (Zaadul Ma'aad)

شباباش آں صدف کہ چنای پرورد گهر
آبا از و مکرم و ابنا عزیز تر

Congratulations to that oyster which has nurtured the pearl. His forefathers are honourable and his progeny are much cherished.

صلو اعلیہ ماطلع الشمس والقمر
بعد از خدا بزرگ توئی قصہ مختصر

Send Duood upon him as long as the sun and moon rise. After Allah, you [O Muhammad] are the greatest. End of the story.

SECTION TEN

YOUTH TO PROPHETHOOD

SOME EPISODES

The Narrations

1. When he was 14 or 15 years of age – In one view 20 years – a battle took place between the Quraish and the Qais Ailaan. In some accounts of this incident it is stated that he took to the battlefield and [it is reported that] he said: “I would defend my paternal uncles from the arrows of the enemy.” There is much to report of this incident. (Seerat Ibn Hishaam)

Note: From this his bravery from an early age is proven.

2. When he reached the age of 25, Hazrat Khadeejah Bint Khuwailid who was a wealthy lady among the Quraish and who would hand over her merchandise for sale to traders in a partnership deal known as *mudhaarabah*, hearing of his honesty, trustworthiness, beautiful dealings and character requested him to take her merchandise in a *mudhaarabah* deal to Shaam accompanied by her slave, Maisarah. He accepted.

Upon reaching Shaam he stopped at a certain place under a tree. Close by, there was a monastery of a monk. The monk saw him. He asked Maisarah: Who is this person?

Maisarah: A person from the Quraish, the custodians of the *Haram*.

Monk: Besides a Nabi no one else ever alighted beneath this tree.

He returned from Shaam with much profit. Maisarah saw that when the heat of the sun was intense two *Farishtas* would shade Rasoolullah (Sallallahu alaihi wa sallam). When he reached Makkah, he handed over to Hazrat Khadeejah her money. She saw that there was double or close to double profit. (This was clear proof of his honesty and trustworthiness). Maisarah related to her the statement of the monk and the incident of the *Farishtas* casting a shadow over him.

Hazrat Khadeejah spoke to Waraqah Bin Nowfal who was her paternal cousin and a learned scholar of the Christian Religion. Waraqah said: “O Khadeejah! If this is correct, then Muhammad is the Nabi of this Ummat, and I know (from the Heavenly Scriptures) that a Nabi is to be raised in this Ummat; and the time has come.”

Hazrat Khadeejah was very intelligent. Hearing this, she sent the following proposal to Rasoolullah (Sallallahu alaihi wa sallam): “Taking into account our family relationship, you being the noblest of the clan, your trustworthiness, good ways and honest talk, I wish to marry you.”

He mentioned this to his uncles and they arranged for the Nikaah took place. (Seerat Ibn Hishaam)

The monk’s name was Nastoora. (Tawaareekh-e-Habeeb-e-Ilaah)

3. When he was 35 years of age the Quraish decided to reconstruct the Ka’bah Shareef. When the construction reached the spot of the *Hajar-e-Aswad* every clan and every person had in mind that they/he should be the one to put it in its place. They were close to waging war. Finally, some elders who had a say over affairs put forward the suggestion that everyone should abide by the decision of the first person who enters from the door of *Masjid-e-Haraam*. The first to enter happened to be Huzoor (Sallallahu alaihi wa sallam). All exclaimed: “It is Muhammad! It is Ameen!” Prior to *Nubuwwat* the Quraish would call him by the title of *Ameen*, meaning: Trustworthy.

They put forward the matter to Rasoolullah (Sallallahu alaihi wa sallam). He called for a big cloth. It was brought. He placed the *Hajar-e-Aswad* on to the cloth with his blessed hands and said: “Let a person from each clan hold a side of this shawl and bring it to the Ka’bah.” When it was brought there, Rasoolullah (Sallallahu alaihi wa sallam) himself picked it up and put it in its place. (Seerat Ibn Hishaam)

All were satisfied with this decision. The honour of carrying it was shared by everyone since he told them all to make him their representative, and the work of the representative is equivalent to the work of the principal. Thus, in this way all were partners to the placing. (Tawaareekh-e-Habeeb-e-Ilaah with some word changes)

From Ar-Rowdh

وَفِي خَدِيجَةَ الْكُبْرَى وَقَصَّتْهَا عَجَائِبُ يَا أُولَى الْأَبْصَارِ فَاعْتَبِرُوا

In the story of Hazrat Khadeejah Kubra are amazing episodes. O People of discernment! Take lesson!

إِخْتَارَتِ الْمُصْطَفَى بَعْلًا وَقَدْ نَظَرْتُ فِي مُعْجَزَاتِ رَسُولِ اللَّهِ تَنْتَشِرُ

She took ‘The Chosen’ as her husband and saw the miracles of Rasoolullah unfold.

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْعُصْرُ

O my Rabb! Convey Durood and Salaam forever and ever, upon Your Beloved, by virtue of whom times have become wonderful.

SECTION ELEVEN

THE COMING DOWN OF DIVINE REVELATION AND THE OPPOSITION OF THE KUFFAAR

When he was 40 years of age, solitude became dear to him. He would go to the Cave of Hira and would stay there for days.

Six months prior to *Nubuwwat* he started seeing true and explicit dreams. Suddenly on the 8th of Rabee'ul Awwal on a Monday, [and according to another view on the 17th of Ramadhaan,] Jibreel (Alaihis Salaam) came and brought the opening verses of *Surah Iqra* to him. He had become honoured with Prophethood.

Sometime thereafter the introductory verses of *Surah Muddath-thir* were revealed. As per instruction فَانذِرْ [Now warn], he commenced the call to Islam, albeit secretly. When the Aayat:

فَاصْدَعْ بِمَا تُؤْمَرُ

“State openly what you have been commanded with,” came down he began propagating Islam publicly. This was enough for the *kuffaar* and they started their campaign of confrontation and persecution. Abu Taalib, however, supported him.

One day, the *kuffaar* got together and told Abu Taalib: “Hand over Muhammad to us, or else we will clash with you.” Abu Taalib refused. The *kuffaar* resolved to eliminate Rasoolullah (Sallallahu alaihi wa sallam). Abu Taalib took him, accompanied by the entire Bani Haashim and Bani Muttalib, and went to stay in a canyon or mountain path for protection.

The *kuffaar* staged a boycott of Rasoolullah (Sallallahu alaihi wa sallam), the Bani Haashim and Bani Muttalib. They banned traders from selling anything to them. A pledge of boycott was drawn up and hung in the Ka’bah Shareef.

For three years Rasoolullah (Sallallahu alaihi wa sallam), the Bani Haashim and Bani Muttalib went through extreme hardships in this canyon.

Finally, he was informed through Divine Revelation that insects had eaten up the document of the pledge besides the Name of Allah which was inscribed at several places of the document. Other than that, not a single letter remained.

He disclosed this to Abu Taalib who made his way out of the canyon and announced it to the Quraish. He told them: “Look at the document. If what Muhammad says turns out to be false, then we will hand him over to you. If, however, it turns out to be true, then at least desist from this severance of family-ties and this evil pledge.”

The Quraish removed [what was left of] the document from the Ka'bah and saw that truly it was as such. They then stopped their oppression and scrapped the pledge.

Abu Taalib then led Rasoolullah (Sallallahu alaihi wa sallam), the Bani Haashim and Bani Muttalib out of the canyon.³⁴

Rasoolullah (Sallallahu alaihi wa sallam) once again continued with his propagation as before. (Tawaareekh-e-Habeeb-e-Ilaah, etc.)

³⁴ Abd Manaaf had four sons, namely: Haashim, Muttalib, Abd Shams and Nowfal. Rasoolullah (Sallallahu alaihi wa sallam) is from the progeny of Haashim. The progeny of Muttalib are the Bani Muttalib. The progeny of Abd Shams are the Bani Umayyah. Hazrat Uthmaan is from the Bani Umayyah, and among the progeny of Nowfal is Hazrat Jubair Bin Mut'im.

Even in the state of *kuf*r, the Bani Muttalib, just as the Bani Haashim, stood by Rasoolullah (Sallallahu alaihi wa sallam). It is for this reason that when Rasoolullah (Sallallahu alaihi wa sallam) distributed the share of close relatives he gave the Bani Muttalib as well.

Hazrat Uthmaan and Jubair Bin Mut'im petitioned in this matter saying: "We have no problem with the Bani Haashim ranking above us, since Allah Ta'ala raised you from among them. However, we and the Bani Muttalib share the same relationship to you. We wish to know the reason for their preference [over us]?" Rasoolullah (Sallallahu alaihi wa sallam) replied: "The Bani Muttalib and the Bani Haashim are like one body."

In other words: They always stood together. This is the reason for the preference.

The document of the pledge was written by Mansoor Bin Ikrimah Bin Hishaam. It was hung at the beginning of Muharram on the seventh year of Nubuwwat. His [Mansoor's] hand became decayed.

They emerged from the canyon in the tenth year of *Nubuwwat*. That same year, eight months after emerging from confinement in the canyon Abu Taalib passed away. Three days later, Hazrat Khadeejah (Radhiyallahu anha) left this world. (Shamaamah)

After the demise of Hazrat Khadeejah (Radhiyallahu anha) two marriages of his took place; one with Hazrat Aishah (Radhiyallahu anha) who was as yet six years of age. The nikaah took place in Makkah, and after moving to Madinah at the age of nine she came to stay with him.

The second marriage was with Hazrat Sowdah Bint Zam'ah who was a widow. The marriage took place in Makkah and she came to Madinah, remaining his wife till the end. (Tawaareekh-e-Habeeb-e-Ilaah)

In that tenth year he went to Taaif-e-Bani Thaqeef. The purpose was to call [the people of Taaif] to Islam. Another reason was to solicit some aid from them. (The reason for this is that after the death of Abu Taalib he did not have someone influential to support him). However, the chieftains there did not render any aid to him. In fact, they instigated hooligans to cause much harm to him. With a deep feeling of remorse, he returned to Makkah.

When he reached Batn-e-Nakhlah which is one day journey from Makkah, he stopped for the night. He was reciting the Qur'aan Majeed in Namaaz when seven or nine jinn arrived. They were from Nainwa, a town close to Mosul [in Iraq]. Upon hearing the *Kalaamullah* they came to a halt.

When Rasoolullah (Sallallahu alaihi wa sallam) completed his Namaaz they came before him. He presented Islam to them. Unhesitatingly they became Muslims and returned to their people with the Message of Islam. This episode is narrated in *Surah Ahqaaf* from the Aayat:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنَّ

Thereafter he returned to Makkah and engaged himself as before in guiding the creation of Allah. He would go to Ukaaz, Majannah and Zil Majaaz which were major trading centres in Arabia and give *da'wah*. No tribe, however, would pay any attention to him.

The eleventh year of *Nubuwwat* entered. During the season of Haj, he was calling to Islam when he met some people from the Ansaar. He invited them to Islam. They had heard from the Jews of Madinah that soon a Messenger will be born. The Jews of Madinah were under the domination of the Ansaar. They would thus say: “When that Messenger is born, we will ally with him to overcome you.”

The Ansaar listened to his presentation of Islam and realized that this is the same Messenger which the Yahood would speak about. They were wary of the Yahood joining hands with him before them. Six men among them, in this way, embraced Islam. They gave their word to return the following year. When they were back in Madinah, they spoke about Rasoolullah (Sallallahu alaihi wa sallam). Every home came to know about him.

The following year, which was the twelfth year of Nubuwwat, twelve people came and met him; five who had previously met him, and seven others. They took a pledge [bai't] to carry out the injunctions of Islam and to obey. This is known as *Bai't-e-Aqaba-e- Oela*.

Accepting their request, Rasoolullah (Sallallahu alaihi wa sallam) sent Mus'ab Bin Umair to Madinah to teach them the Qur'aan Majeed and Laws of Islam. Mus'ab commenced his lessons of the Qur'aan and Shar'i Laws and he invited people to Islam. The major population of the Ansaar thus became Muslims. A few remained.

The following year – the thirteenth year of Nubuwwat – seventy people of high social standing among the Ansaar came and were honoured into the fold of Islam.

They gave their pledge and word to Rasoolullah (Sallallahu alaihi wa sallam) that if he comes and settles in Madinah, they will oversee every need of his. They pledged to fight any enemy of his who launches an attack on him in Madinah. They pledged to give their lives for him. This pledge is known as *Bai't-e-Aqaba-e-Thaaniyah*.

Aqabah means a mountain pass. Both these pledges were taken at a mountain pass.

(Tawaareekh-e-Habeeb-e-Ilaah, Seerat Ibn Hishaam)

From Ar-Rowdh

وَعِنْدَ مَا جَاءَ جِبْرِيلُ وَقَالَ لَهُ اِقْرَأْ وَأُنْزِلَتِ الْآيَاتُ وَالسُّورُ

When Jibreel came to him and said: “Read,” and verses and chapters began to be revealed,

دَعَى لِدِينِ إِلَهِ الْعَرْشِ فَابْتَدَرَتْ لَمَّا دَعَى زُمْرٌ مِّنْ بَعْدِهَا زُمْرٌ

He called to the Deen of the Lord of the Throne and groups upon groups, thus, heeded his Call.

وَقَامَ يُنْذِرُ قَوْمًا خَالَفُوا سَفَهًا وَكَذَّبُوا حَسَدًا وَالْحَقُّ هُمْ بَطَرُوا

He prepared to caution a nation which showed opposition foolishly. They denied out of jealousy and were too arrogant to accept the truth.

فَبَرَّأَ اللَّهُ مِمَّا قَدْ رَمَوْهُ بِهِ وَرَوَّزُوهُ فَأَقْوَالُ الْعَدَى هَذَرٌ

Allah Ta’ala exonerated him from the accusations they levelled at him and concocted against him. Thus, the enemies’ statements turned out to be idle talk.

وَقَايَهُ اللَّهُ أَعْنَتْ عَنْ مُضَاعَفَةٍ مِّنَ الدُّرُوعِ فَمَا الْأَرْمَاحُ وَالْبُتْرُ

The defence of Allah obviated the need for coats of armour. Thus, what can spears and swords do?

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ مَنْ زَانَتْ بِهِ الْغُصْرُ

O my Rabb! Convey special blessings and perfect peace forever and ever, upon Your Beloved, by virtue of whom times have become wonderful.

THE FORMS OF SALAAT (DUROOD SHAREEF)

[In the epilogue of his treatise Hazrat Moulana Ashraf Ali Thanwi (Rahmatullahi alaih) mentioned forty forms of *Durood and Salaam* which appear in the *Marfoo' Ahadeeth*. As we have undertaken to translate and publish the original kitaab *Nashrut Teeb Fee Zikrin Nabiyyil Habeeb (Sallallahu alaihi wa sallam)* in parts, we perceived the need and benefit to include at the end of each part a few of the forms of *Durood and Salaam*. In this way the *Forty Ahadeeth* will be completed with the final part, namely Part Six, *Insha Allahu Ta'ala*.

A fervent effort should be made to recite these forms of *Salaat and Salaam* daily and abundantly. The rewards of this practice will be reaped in both worlds, *Insha Allahu Ta'ala*. Bear in mind that these forms of *Salaat and Salaam* surpass all other forms in merit, in view of being narrated from Rasoolullah Sallallahu alaihi wa Sallam himself.]

(1)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ

O Allah! Bestow Salaat (Durood) on Muhammad and on
the family of Muhammad.
And deliver him to the Closest Proximity to You.

(2)

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الْقَائِمَةِ وَالصَّلَاةِ النَّافِعَةِ
صَلِّ عَلَى مُحَمَّدٍ وَارْضَ عَنِّي رِضًا لَا تَسْخَطُ بَعْدَهُ أَبَدًا

O Allah, Rabb of this Everlasting Call (i.e., the Athaan)
and Beneficial Salaat (i.e., the Namaaz)!
Bestow Durood on Muhammad; and be so pleased with
me that You never ever become displeased.

(3)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ
وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

O Allah! Bestow Durood on Muhammad, Your servant
and Your Rasool.
Bestow Durood on the Believing males and females and
on the Practising males and females.

THE FORMS OF SALAAM

(1)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوْتُ وَالطَّيِّبَاتُ ❖ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ ❖ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ❖ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ❖
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ❖ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ❖

All verbal Ibaadaat are for Allah, as well as all bodily
Ibaadaat and all monetary Ibaadaat.

Salaam upon you, O Nabi, and the mercy of Allah and
His blessings.

Salaam be upon us and upon the righteous servants of
Allah.

I bear testimony that there is no deity but Allah, and I
bear testimony that verily Muhammad is His servant and
His Rasool.

(2)

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوْتُ لِلَّهِ ❖ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ ❖ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ ❖ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ❖
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ❖ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ❖

All verbal Ibaadaat, all bodily Ibaadaat and all monetary
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I bear testimony that there is no deity but Allah, and I bear testimony that verily Muhammad is His servant and His Rasool.

GLOSSARY

Aalam-e-Malakoot—the World of the Angels; the Heavens

Aalim—scholar; learned

Aameen—May Allah Ta'ala accept

Aan Hazrat—a title of respect used in the Persian and Urdu languages; literally: His Honourable

Aayat—Verse (of the Holy Qur'aan); sign

Ahadeeth—plural of Hadeeth

Ahl-e-Bid'ah—people of innovation; those that have introduced in the Deen of Islam acts of worship unsubstantiated by the Qur'aan, Hadeeth, Consensus of the Ummah and Shar'i Qiyaas (Analogy)

Ahl-e-Kitaab—the people of the Book; the Jews and/or Christians

Ahqar—most contemptible person; used as a humble form of referring to oneself

Ambiya—the Prophets; singular: Nabi

Ameen—Trustworthy; title of Nabi (Sallallahu alaihi wa sallam)

Ansaar—Helpers esp. the people of Madinah who embraced Islam and aided Rasoolullah (Sallallahu alaihi wa sallam) and the *Muhaajireen* in every possible way

Anwaar—plural of Noor

Aqdas—the Most Sacred; the Very Holy

Arsh—the Divine Throne

Baari—Attribute of Allah Ta'ala meaning: Perfect Originator; Creator

Bandah—servant; Urdu word for the Arabic, *Abd*

Barkat—blessing

Bid'aat—plural of *bid'at* or *bid'ah*: innovation in the Deen

Buhairah Tabariyyah—the Lake Tiberias, known nowadays as the Sea of Galilee

Bukhari Shareef—the celebrated work and compilation of Traditions of Rasoolullah (Sallallahu alaihi wa sallam) by Muhammad Bin Isma'eel Bukhari

Da'wah—Invitation to Islam

Deen—Religion

Durood—Benediction of Allah Ta'ala's Special Blessings upon Muhammad (Sallallahu alaihi wa sallam)

Fazl/Fadhl—Grace

Farishta—Angel

Fisq—transgression; sin

Fujoor—shameless deeds

Ghair Muqallid—one who does not follow any of the Four Math-habs of the *Ahlu-Sunnah wal Jamaa'ah*—Shaafi'i, Maaliki, Hambali and Hanafi

Haasid—jealous one

Habeeb—Beloved

Hadeeth—A tradition of Rasoolullah (Sallallahu alaihi wa sallam)—His sayings or actions or what he approved of from the sayings and actions of His Companions (Radhiyallahu anhum).

Hadeeth-e-Qudsi—A tradition in which The Holy Prophet (Sallallahu alaihi wa sallam) narrates a declaration of Allah Ta'ala.

Hadeeth-e-Taqreeri—A Tradition in which a Sahaabi said or did something and he was not censured by Rasoolullah (Sallallahu alaihi wa sallam).

Haq—truth; also, an attribute of Allah Ta'ala meaning 'the True Deity'

Hasan—literally: good; beautiful. In the terminology of the *Muhadditheen* or Scholars of Hadeeth, *Hasan* is a classification of Hadeeth next in rank to *Saheeh* and acceptable as proof by the general body of Ulama.

Hateem—the semi-circular slightly, raised wall to the north-western wall of the Holy Ka'bah

Hazrat—a title of reverence used in the Urdu and Persian languages for a senior

Hidaayat—guidance

Hisn-e-Haseen—a compilation of supplications for all occasions by Imam Allaamah Muhammad Jazari (Rahmatullahi alaihi)

Huzoor—literally it means: His Highness; a title of respect and honour. Reference here is to Rasoolullah (Sallallahu alaihi wa sallam).

Ibaadat—worship of Allah Ta'ala; plural: Ibaadaat

Ilhaad—heresy

Ilm—knowledge

Imaan—Faith; Belief in Allah Ta'ala, the One, and that Muhammad (Sallallahu alaihi wa sallam) is His Final Messenger

Injeel—the Holy Book of the Christians; New Testament; the Book revealed to Nabi Isaa (Alaihis Salaam)

Insha Allah—If Allah Ta'ala wills

Jahannam—Hell

Janab—a respectful form of address in the Urdu language

Jannat—Paradise; variant of 'Jannah'

Jinn—A species of Allah Ta'ala's creation created from the heat of fire and hence invisible to humans. Their father is *Iblees* or *Shaitaan* and there are bad as well as good jinn.

Kalaamullah—the Speech of Allah Ta'ala; the Qur'aan

Kalimah—literally: word, declaration. The *Kalimah of Islam*: Declaration of Faith with the words *Laa Ilaaha Illallaahu Muhammadur Rasoolullah*—There is no god but Allah, Muhammad is the Messenger of Allah.

Khaleel—title of Ibraheem (Alaihis Salaam) meaning: Intimate Friend

Khatm—completion

Khulafa-e-Raashideen—The Four Rightly Guided Vicegerents of Rasoolullah (Sallallahu alaihi wa sallam), viz. Abu Bakr, Umar, Uthmaan and Ali (Radhiyallahu anhum)

Kisra—Khosrau; designation of the Persian kings

Kitaabs—books

Kuffaar—plural of *kaafir*: infidel; disbeliever

Kufr—disbelief; infidelity

Laahoot—the stage of the Divine Being in Its very essence

Lowh—a Celestial Slate or Screen in the Heavens which has recorded data of everything from past to whatever is to transpire in future

Lungi—a garment worn by men to cover the lower part of the body, now substituted by trousers

Marfoo'an—a Hadeeth with a chain which goes up to Rasoolullah (Sallallahu alaihi wa sallam)

Marhoom—deceased

Ma'rifat—advanced perception and recognition of Allah Ta'ala

Mehr—dowry of marriage

Mubaarak—blessed

Mufasssireen—Exponents and Commentators of the Qur'aan-e-Kareem

Muhaajireen—plural of *Muhaajir*: Migrator from Makkah during the early days of Islam when the kuffaar were persecuting the Muslims

Muhaqqiqeen—Ulama who are thoroughly versed in the Deen; Masters and Experts in the sciences of the Shariat

Mushrikeen—plural of *mushrik*: polytheist

Muzaarabat/Mudhaarabat—a partnership involving the goods of one party and the work of the other with the profits shared as agreed

Nabi—Prophet

Nikaah—marriage

Noor—Celestial light

Nubuwwat—Prophethood

Qaseedah Burdah—the Poem of the Mantle; lyric in praise of Rasoolullah (Sallallahu alaihi wa sallam) by Shaikh Muhammad bin Hasan Busairi (Rahmatullahi alaihi)

Qiyaamat—resurrection

Rabb—Creator and Sustainer; Lord; Allah Ta'ala

Rahmatullahi alaihi—May Allah Ta'ala's Mercy be upon him

Rasool—Messenger; particularly of Allah Ta'ala

Risaalah—treatise; book dealing with a specific subject

Rooh—Soul

Room—Byzantine; Anatolia

Saawah: an ancient town of Persia which fell into ruin after the birth of the Final Nabi, Muhammad (Sallallahu alaihi wa sallam)

Sahaabi—Companion of Muhammad (Sallallahu alaihi wa sallam); plural: Sahaabah.

Saheeh—Authentic Hadeeth; authentic compilation of Ahadeeth

Salaam—Benediction invoking the Peace of Allah Ta'ala

Salaat—prescribed form of worship

Salaat upon the Rasool (Messenger) of Allah Ta'ala—Benediction invoking the Special Blessings of Allah Ta'ala upon Muhammad (Sallallahu alaihi wa sallam)

Sallallahu alaihi wa sallam—May Allah Ta'ala's special blessings and mercy be upon him

Satr—part of the body necessary to conceal
Shaam—the Land north of Arabia, i.e. Jordan, Palestine, Syria and Lebanon
Shareef—literally meaning: noble, holy, etc.; appended to objects of reverence
Subh Saadiq—true dawn
Sunnah—the Tradition of Rasoolullah (Sallallahu alaihi wa sallam), i.e. what he said, did or approved of
Sunnat—variant of Sunnah
Surmah—kohl; powdered antimony
Taa'at—obedience unto Allah Ta'ala
Taabi'ee—follower and student of the Sahaabah; plural: Taabi'een
Ta'ala—the Sublime, the Exalted; attribute of Allah Ta'ala
Tafseer—commentary, exposition, especially of the Qur'aan
Taqdeer—predestination; fate
Torah—the Holy Book of the Jews; Old Testament; The Book revealed to Nabi Moosa (Alaihis Salaam)
Taufeeq—ability bestowed to do good
Ulama—plural of Alim: learned man of Islam; scholar
Ummah—Nation of Islam, followers of Muhammad (Sallallahu alaihi wa sallam)
Ummat—variant of Ummah
Ummi—unlettered; unable to read or write; Ummi Nation: people of simplicity
Waahid—Attribute of Allah Ta'ala meaning: the One; Solitary

Wahi—Divine Revelation usually through the agency of an Angel

Wallahu A'lam—And Allah Ta'ala knows best

Wazaa'if—plural of *wazeefah* which means prescribed form of Divine remembrance

Yaa—O; Oh

Yahood—Jews

Yahoodi—Jew

Yahoodiya—Jewess

Yateem—orphan

Zaahiri Sect—those who subscribe to *Zaahiriyyat*

Zaahiriyyat—externalism; looking at only the outer and apparent meanings of the Qur'aan and Hadeeth whilst discarding the reality and reasons of the texts; the hallmark of the Salafi Sect in our times

Nashrut Teeb Part One Complete
Bihamdillahi Ta'ala