

## Chapter Thirteen

**Chapter regarding the Speciality of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that his lineage is pure and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not come from immorality since the time of Sayyiduna Aadam عَلَيْهِ السَّلَام (all his forefathers were born to parents in wedlock)**

1. Imam Sa'd (d. 230 AH) and Imam Ibn Asaakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا who stated that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I came out of (lineage based upon) Nikaah from the time of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) without there being any immorality."
2. Imam Tabarani (d. 360 AH) رَحِمَهُ اللهُ extracted a narration from Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا who stated that Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I was not given birth to out of born out of (the) immorality that existed in the time of ignorance at all; I was only given birth to out of Nikaah like the Nikaah of Islam."
3. Imam Ibn Sa'd (d. 230 AH) and Imam Ibn Asaakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyidah Aishah رَضِيَ اللهُ عَنْهَا who stated that Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I came from Nikaah, not from immorality."
4. Imam Ibn Sa'd (d. 230 AH) and Imam Ibn Abi Shaybah (d. 235 AH) عَلَيْهِمُ الرِّضْوَانُ in his Musannaf extracted a narration from Sayyiduna Muhammad Ibn 'Ali Ibn Husain عَلَيْهِمُ الرِّضْوَانُ that the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "I only came from (lineage based upon) Nikaah (marriage) and I did not come from immorality from the time of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام). The immorality of the people of ignorance did not afflict me at all. I only came from pure forefathers and mothers."
5. Imam Ibn Sa'd (d. 230 AH) and Imam Ibn Asaakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Al-Kalbi who stated, "I wrote down five hundred years (from the lineage) of the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I did not find any immorality in them and nor anything from the matters of ignorance."
6. Imam Adni (d. 243 AH) in his Musnad, Imam Tabarani (d. 360 AH) in Awsat, Imam Abu Nu'aym (d. 430 AH) and Imam Ibn Asaakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyiduna 'Ali Ibn Abu Talib رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I came from Nikaah and not from immorality from the time of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) until my parents gave birth to me in such a state that I had not been afflicted by ignorance at all."
7. Imam Abu Nu'aym (d. 430 AH) رَحِمَهُ اللهُ extracted a narration from a number of chains from Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا who stated that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "My forefathers and mothers never met based upon immorality. Allah (عَزَّوَجَلَّ) was continuously transferring me from pure loins to pure wombs clear and well made. Whenever two groups would separate, I would be in the best of them."

8. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration through the chain of Al-Kalbi from Abu Salih, from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "The best of the Arabs is Mudar and the best of Mudar is Banu Abd Munaf and the best of Abd Munaf is Banu Hashim and the best of Banu Hashim is Banu Abdul Muttalib. By Allah (عَزَّوَجَلَّ), two groups did not separate since Allah (عَزَّوَجَلَّ) created (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) except that I was in the best of them."

9. Imam Bazaar (d.292 AH), Imam Tabarani (d. 360 AH) and Imam Abu Nu'aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from the chain of Sayyiduna Ikrimah رَضِيَ اللَّهُ عَنْهُ that Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا stated in relation to the Verse:

### وَتَقْلُبُكَ فِي السَّجْدَيْنِ

**"And Allah (عَزَّوَجَلَّ) watches your movements amongst those who prostrate in prayer."<sup>1</sup>**

Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا said that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was continuously rotating amongst the loins of the Prophets (عَلَيْهِمُ السَّلَام) until his mother (رَضِيَ اللَّهُ عَنْهَا) gave birth to him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)."

10. Imam Bukhari (d. 256 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ who stated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "I was raised from the best of the generations of the children of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) during each era until I was born in the generation in which I am present."

11. Imam Muslim (d. 875) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Wathilah bin al-Asqa' رَضِيَ اللَّهُ عَنْهُ who stated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Indeed Allah (عَزَّوَجَلَّ) chose (Sayyiduna) Ismail (عَلَيْهِ السَّلَام) from the children of (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام) and Allah (عَزَّوَجَلَّ) chose Banu Kanana from the children of (Sayyiduna) Ismail (عَلَيْهِ السَّلَام) and Allah (عَزَّوَجَلَّ) chose Quraysh from Banu Kanana and Allah (عَزَّوَجَلَّ) chose Banu Hashim from the Quraysh and Allah (عَزَّوَجَلَّ) chose me from Banu Hashim."

12. Imam Tirmidhi رَحْمَةُ اللَّهِ عَلَيْهِ narrated this Hadith and called the chain good (Hasan) and also Imam Baihaqi (d. 458 AH) and Imam Abu Nu'aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Indeed Allah (عَزَّوَجَلَّ) made me from the best of His creation when He created me. When Allah (عَزَّوَجَلَّ) created tribes, He made me from the best tribe. When Allah (عَزَّوَجَلَّ) created the souls, He created me from the best souls. When Allah (عَزَّوَجَلَّ) created the houses, He created me from the best houses. I am the best of them in house and the best of them in soul."

### Virtues of Banu Hashim

13. Imam Baihaqi (d. 458 AH), Imam Tabarani (d. 360 AH) and Imam Abu Nu'aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyiduna Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا who stated that Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Indeed Allah (عَزَّوَجَلَّ) created the creation and chose the children of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) from the creation and chose the Arabs from the children of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) and chose Mudar from the Arabs and chose Quraysh from Mudar and

<sup>1</sup> Surah Ash shu'ra. Surah No: 26. Verse: 219.

chose Banu Hashim from Quraysh and chose me from Banu Hashim. So I am from the best of people to the best of people.”

14. Imam Baihaqi (d. 458 AH), Imam Tabarani (d. 360 AH) and Imam Abu Nu’aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Indeed Allah (عَزَّوَجَلَّ) separated the creation into two types and made me from the best type. Then Allah (عَزَّوَجَلَّ) separated the two types into three and made me from the best of those three. Then Allah (عَزَّوَجَلَّ) separated the three into tribes and made me from the best tribe. Then Allah (عَزَّوَجَلَّ) separated the tribes into houses and made me from the best household and that is the statement of Allah (عَزَّوَجَلَّ):

**إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا**

**“Allah (عَزَّوَجَلَّ) only wills to remove all impurity from you O people of the household and by cleansing you, make you utterly pure.”<sup>2</sup>**

15. Imam Baihaqi (d. 458 AH) and Imam Ibn Asaakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from the chain of Sayyiduna Malik, who narrated from Sayyiduna Zuhri who narrated from Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “People did not separate into two groups except Allah (عَزَّوَجَلَّ) put me in the best of them. I was brought from my parents in such a way that nothing from the adultery (that was prevalent during the) period of ignorance afflicted me. I came from Nikaah and I did not come from adultery or fornication since the time of (Sayyiduna) Aadam (عَلَيْهِ السَّلَامُ) until I reached my father and mother. So I am the best of you in terms of myself and I am the best of you in terms of my forefathers.”

16. Imam Baihaqi (d. 458 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Muhammad Ibn ‘Ali رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Indeed Allah (عَزَّوَجَلَّ) selected the Arabs. Then He selected Kinaanah from them. Then He selected Quraysh from them. Then He selected Banu Hashim from them. Then He selected me from Banu Hashim.”

17. Imam Baihaqi (d. 458 AH), Imam Tabarani (d. 360 AH) in his Awsat and Imam Ibn Asaakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyidah A’ishah رَضِيَ اللَّهُ عَنْهَا who stated that Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “(Sayyiduna) Jibreel (عَلَيْهِ السَّلَامُ) said to me, ‘I have roamed the entire earth and I have not found anyone more virtuous than (the Prophet) Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I have not found any tribe more virtuous than Banu Hashim.”

18. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ who stated that Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I was never begotten by any sinner since I was brought forth from the loin of (Sayyiduna) Aadam (عَلَيْهِ السَّلَامُ). The nations were continuously competing for me, generation upon generation, until I was brought forth from the best of the tribes of the Arabs: Hashim and Zuhrah.”

19. Imam Ibn Mardawayh (d. 410 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ who stated that Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited:

**لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ**

<sup>2</sup> Surah Ahzab. Surah No:33. Verse: 33

**“Indeed there has come to you a Noble Messenger from among you - your falling into hardship ag-grieves him, most concerned for your wellbeing, for the Muslims most compassionate, most merciful.”<sup>3</sup>**

With a Fathah on the Faa<sup>4</sup> and he said, “I am the most precious amongst you in lineage, in in-law relation and in nobility. There is not any adultery or fornication amongst my forefathers from the time of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام). All of our forefathers were in Nikaah.”

20. Imam Ibn Abi Umar al-Adni (d. 243 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration in his Musnad from Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا that Quraysh was a Noor before Allah (عَزَّوَجَلَّ) two thousand years before the creation of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام). That Noor would do tasbeeh (glorification) and the Angels would do tasbeeh in conformity to the tasbeeh of this Noor. When Allah (عَزَّوَجَلَّ) created (Sayyiduna) Aadam (عَلَيْهِ السَّلَام), Allah (عَزَّوَجَلَّ) placed that Noor in the loin of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام). The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “Allah (عَزَّوَجَلَّ) sent me to the earth in the loin of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) and placed me in the loin of (Sayyiduna) Nuh (عَلَيْهِ السَّلَام) and I was placed in the loin of (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام). Then Allah (عَزَّوَجَلَّ) continuously rotated me from noble loins and pure wombs until he brought me out from my parents in such a way that my forefathers did not meet with any adultery or fornication.”

21. A narration extracted from Imam Al-Hakim (d. 405 AH) and Imam at-Tabarani (d. 360 AH) رَضِيَ اللَّهُ عَنْهُ testifies to this (above narration) from Sayyiduna Khuraym Ibn Aws رَضِيَ اللَّهُ عَنْهُ. Sayyiduna Khuraym رَضِيَ اللَّهُ عَنْهُ stated that when the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) returned from Tabuk, I migrated to him and I heard (Sayyiduna) Al Abbas رَضِيَ اللَّهُ عَنْهُ saying, “O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) indeed I want to praise you.” The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “Speak, Allah (عَزَّوَجَلَّ) protect your mouth. (Sayyiduna) Al Abbas رَضِيَ اللَّهُ عَنْهُ recited the following:

*“From the beginning you were pure under the shades and in the loins where the leaves meet  
(عليه وعليها الصلاة والسلام where Sayyiduna Aadam and Sayyida Hawa met);  
Then you descended on the lands, you were not a human nor flesh and nor clot;*

*Rather you were a drop that was riding on the ships and had been restrained like an eagle and its  
people from drowning;  
You were rotated from loins to wombs whilst you were passing that world at each level;*

*You entered the fire with Khalil (Sayyiduna Ibrahim عَلَيْهِ السَّلَام) you were protected in his loin so how  
could he burn;  
Until encompassed your respectful house Khindif<sup>5</sup> beneath which there were heights;*

*When you were born the earth became radiant and the horizon became enlightened through your  
Noor (light);  
We are crossing through that light and radiance and the path of guidance.”*

<sup>3</sup> Surah Tawba. Surah No: 9. Verse: 128

<sup>4</sup> Anfasikum

<sup>5</sup> Title of Ilyas Ibn Mudar who was from the forefathers of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was known by this name due to it being a title of his mother. (Lisan al-Arab)

22. Imam Al Baihaqi (d. 458 AH) and Imam Ibn Asaakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُم extracted a narration from Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When Allah (عَزَّوَجَلَّ) created (Sayyiduna) Aadam (عَلَيْهِ السَّلَام), Allah (عَزَّوَجَلَّ) showed his children to him. (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) saw virtues of some of them over others and he saw a radiant light beneath them. He said, ‘O Lord! Who is this? Allah (عَزَّوَجَلَّ) said, “This is your son, Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and he is the first and the last and he is the first intercessor.””

23. Imam Abu Nu’aym (d. 430 AH) رَحِمَهُ اللَّهُ said, “The way of proving his Prophethood from this virtue is that Prophethood is a kingdom and a general authority and a kingdom is established amongst those who possess noble lineage and reverence amongst the people because it is that which leads to the flock bowing in submission to the king. It is this which leads to the flock rushing in obedience to the king. This is why Hiraql (Hercules) asked (Sayyiduna) Abu Sufyan رَضِيَ اللَّهُ عَنْهُ (about the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), “How is his lineage amongst you?” (Sayyiduna) Abu Sufyan رَضِيَ اللَّهُ عَنْهُ said, “He is from noble lineage amongst us.” Hiraql responded that this is how the Messengers (عَلَيْهِمُ السَّلَام) are. They are sent amongst the noble lineage of their nation.”

