

Chapter Two

The Speciality of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in terms of his Blessed Name being written with the Name of Allah عَزَّوَجَلَّ on the 'Arsh (Throne) and on all what is in the Divine Kingdom.

Forgive me for the sake...

1. Imam Hakim (d. 405 AH) (in al-Mustadrak)¹, Imam Tabarani (d. 360 AH) in Saghir, Imam Abu Nu'aym (d. 430 AH) (in Dala'il al-Nubuwwah), and Imam Ibn 'Asakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ narrate from Sayyiduna 'Umar Ibn Khattab رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said; "When the apparent lapse² of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) occurred, he requested: 'O Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Forgive me for the sake of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).'"

¹ The chain of this hadith is declared sound (Sahih) by Imam al-Hakim (d. 405 AH) رَحْمَةُ اللَّهِ عَلَيْهِ in al-Mustadrak (2:651). He states, "Its chain is sound, and it is the first Hadith of 'Abd al-Rahman ibn Zayd ibn Aslam which I mentioned in this book." Imam al-Hakim (d. 405 AH) رَحْمَةُ اللَّهِ عَلَيْهِ also declares sound another version through Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا. Imam al-Subki (d. 756 AH) رَحْمَةُ اللَّهِ عَلَيْهِ mentioned that Imam Baihaqi رَحْمَةُ اللَّهِ عَلَيْهِ (d. 458 AH) also narrated this in Dala'il al-Nubuwwah and he stated that 'Abd al-Rahman ibn Zayd ibn Aslam alone in narrating this. Imam Subki رَحْمَةُ اللَّهِ عَلَيْهِ quotes Imam al-Hakim's رَحْمَةُ اللَّهِ عَلَيْهِ authentication (in Shifa' al-Siqam fi Ziyarat Khayr al-Anam p. 134-135). Imam Tabarani (d. 360 AH) mentioned it and added in its narration, "And he is the last of the Prophets from your progeny." Imam Subki رَحْمَةُ اللَّهِ عَلَيْهِ then mentions the same Hadith narrated by Sayyiduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا and this is hadith ten in this chapter. Imam Subki رَحْمَةُ اللَّهِ عَلَيْهِ quotes Imam Hakim رَحْمَةُ اللَّهِ عَلَيْهِ in relation to that hadith that it is Hasan Sahih al-Isnaad (sound chain) and Imam Bukhari and Imam Muslim عَلَيْهِمُ الرِّضْوَانُ did not extract this narration. Imam Subki's رَحْمَةُ اللَّهِ عَلَيْهِ mentioning this narration of Sayyiduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا strengthens the meaning of the hadith narrated by Abdur Rahman ibn Zayd ibn Aslam as it supports its meaning.

² To read or discuss the issues related to the lapses of the Noble Prophets عَلَيْهِمُ السَّلَام except in the recitation of the Qur'an or in narrations of the Hadith, is totally Haraam (forbidden). What right do others have to discuss such issues related to these Noble Personalities? Allah عَزَّوَجَلَّ is their Lord. He may take their actions as He Wills in which ever manner He Wills. They are His beloved servants; thus, they may demonstrate their humility in the Court of their Lord as they wish. None other is permitted to use these statements as a credential. One who uses these incidents as proof for himself is cursed. As for these instances which seem to show lapse on their part, are in reality based on thousands of wisdoms and good things (that we cannot even understand). In these actions, there are thousands of fruits of benefit and blessings. Look at just the one issue of Sayyiduna Aadam عَلَيْهِ السَّلَام. If he had not eaten the fruit, he would have not come down from Jannat onto earth. The earth would not have been inhabited. Neither would the Heavenly Scriptures have been revealed and nor would the Prophets عَلَيْهِمُ السَّلَام have come. There would have been no jihad. The doors to hundreds of thousands of possibilities would have been closed. The one thing that opened the door to all this, was the one action of Sayyiduna Aadam عَلَيْهِ السَّلَام. The good deeds of the ordinary people have no significance in comparison to the deeds of the Prophets عَلَيْهِمُ السَّلَام. These lapses of the Noble Prophets عَلَيْهِمُ السَّلَام are even more superior to the best deeds of the Siddiqueen رَضِيَ اللَّهُ عَنْهُمَا. It has been mentioned that:

حسنات الأبرار سيئات المقربين

'Virtuous deeds of the righteous common people are inferior to even the lapses of the Chosen Ones.'
(Bahaar-e-Shari'at)

Allah عَزَّوَجَلَّ stated: 'How do you know Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)?' He عَلَيْهِ السَّلَام said: 'I lifted my head when You created me with Your Power and You blew a soul from You into me and I saw written on the pillars of the Throne ('Arsh): "There is no deity except Allah (عَزَّوَجَلَّ) Muhammad is the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)". I understood that You would only join the name of the most beloved of creation in Your Court to Your Name.' Allah عَزَّوَجَلَّ said: 'O Aadam (عَلَيْهِ السَّلَام)! You are correct. If it was not for Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), I would not have created you.'³

³ Similar is mentioned in Tafsir of Imam Qurtubi under Surah 2, Verse: 37.

- In 'Tafsir Bahr ul Muhit' by Imam Abu Hayyan Andalusi.
- Imam Thalabi in Tafsir al-Thalabi. Vol: 1. P.67.
- Imam Jalaluddin Suyuti in 'Tafsir Durr al Manthur'. Vol: 2. P: 37.
- Imam Qadhi Iyadh states in '*Al Shifa bi Huquq al Mustafa*', 'mentioned this narration in a chapter entitled, "This chapter is about sahih, and famous narrations," and he said that Imam Abu Thalib Muhammad ibn 'Ali al-Makki, and Imam Abu al-Layts Naswr ibn Muhammad as-Samarqandi mention it. Qadhi 'Iyadh also wrote, "It is said that this Hadith explains the Verse ..." and he mentioned the following verse.
- It was transmitted through many chains and was cited by Imam Bayhaqi (d. 458 AH) in *Dala'il al-Nubuwwah*.
- Imam Ibn Jawzi narrated a similar narration in '*Al Wafa bi Ahwal ul Mustafa*' from the Sahabi Sayyiduna Maysarat al-Fajr. In that narration the Prophet عَلَيْهِ السَّلَام has been narrated to have said, "When Satan deceived Aadam and Eve, they repented and sought intercession to Allah عَزَّوَجَلَّ with my name."
- Imam Ibn Kathir (d. 774 AH) also narrates this Hadith after Imam Baihaqi (d. 458 AH) in '*Bidaya wal Nihaya* (1:81 / 1: 91 & 2:322 / 2: 393)'; and in '*Sirat un Nabwiyah* (1:30)' and in '*Qisas al Anbiya* (1:29)'.
- Imam Salihi Dimishqi (d. 942) cited it in '*Subul ul Huda wal Rashad* (Beirut ed. 1:86/Cairo ed. 1:104)' and said: "Its chain is Good and there is no harm in it."
- Imam Halabi (d. 756 AH) also cited it in his excellent '*Sirat ur Rasul* (1:355)'.
- Imam Abdullah bin Siddiq Ghumari (d. 1413 AH) confirmed the above grading in '*Murshid al Ha'ir*. P. 37' as "good and strong".
- Shaykh Mahmud Mamduh confirmed and authenticated the above grading in his magnum-opus '*Raf al Minara fi Takhrij Ahadith at Tawassul wal Ziyarah* (p. 247-249)'.
- The Shaykh al Islam of Ghayr Muqallid, Ibn Taymiya (d. 774 AH) cites the entire wording with the full chain in '*Majmu al Fatawa* (2:150-151)' but he adds "from Muhammad bin Salih" between Ahmad bin Ishaq al Wazzan and Ibn Sinan al Awqi in the 'Sanad'. If correct, this additional link could be either the trustworthy Hafiz of Hadith, Muhammad bin Salih bin Abdur Rahman al Anmati al Sufi, also known as Kaylaja (d. 271 A.H) or Muhammad bin Salih al Wasiti Ka'ab al Dhira, who is also trustworthy.
- At the same time, Ibn Taymiyya (d. 774 AH) elsewhere quotes it and the version through Maysara and says: "These two are like the elucidation (tafsir) of the authentic ahadith (concerning the same topic)" (Fatawa 2:150). The contemporary Meccan Hadith scholar Imam Ibn 'Alawi al-Maliki (d. 1426 AH) said: "This indicates that Ibn Taymiyya found the hadith sound enough to be considered a witness for other narrations (salih li al-istishhad wa al-i'tibar), because the forged (al-mawdu') and the false (al-batil) are not taken as witness by the people of Hadith"; Imam al-Maliki also quotes (without reference) Imam Dhahabi's unrestrained endorsement of the ahadith in Bayhaqi's *Dala'il al-Nubuwwa* with his words: "You must take what is in it (the *Dala'il*), for it consists entirely of guidance and light." (Mafahim yajib an tusahhah p. 47).
- Imam al-Bulqini (d. 805 AH) declares this Hadith sound in his *Fatawa*.
- Its latter part is mentioned as a separate Hadith in the wording: "Were it not for Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), I would not have created the spheres (al-aflak)." Imam al-'Ajluni (d. 1162 AH) said in *Kashf al-khafa*' (#2123): I say: but its meaning is correct.
- Imam Daylami (d. 509 AH) has narrated on the authority of Sayyiduna Ibn 'Abbas رَضِيَ اللّٰهُ عَنْهُمَا that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Gabriel came to me and said: O Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! Were it not for you, Paradise would not have been created, and were it not for you, the Fire would not have been created."
- And Imam Ibn 'Asakir's (d. 571 AH) narration has: "And were it not for you, the world would not have been created."
- There are other similar narrations which point to this meaning too.

Whenever you remember Allah عَزَّوَجَلَّ

2. Imam Ibn Asaakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ narrates from Sayyiduna Ka'b Ahbar رَضِيَ اللَّهُ عَنْهُ that Allah عَزَّوَجَلَّ gave Sayyiduna Aadam عَلَيْهِ السَّلَام sticks according to the number of Prophets and Messengers عَلَيْهِمُ السَّلَام. He turned to his son, Sayyiduna Sheeth عَلَيْهِ السَّلَام and said; "O my son! After me, you are my Khalifah (successor) so grasp it with the structure (an outlook) of piety and with a firm knot. Whenever you remember Allah (عَزَّوَجَلَّ), also mention the name of (Sayyiduna) Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) as I saw his name on the pillars of the Throne ('Arsh) of Allah (عَزَّوَجَلَّ) when I was between soul and soil. Then I was taken around the Heavens and I saw the name of (Sayyiduna) Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) written in every place. Then my Lord (عَزَّوَجَلَّ) granted me residence in Paradise and I saw the name of (Sayyiduna) Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) on every palace and every room. I saw the name of (Sayyiduna) Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) written on the chests of the Heavenly Maidens (Hoor) who have beautiful shining eyes with pitch black pupils (Hoor al 'In), on the branches of the trees of paradise, on the leaves of the highest tree (Tuba), on the leaves of the lote-tree of the last boundary (Sidrat-ul-Muntaha)⁴, on the corners of the veil and in between the eyes of the Angels. So, remember him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) abundantly because the Angels remember him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) all the time.

Written on the pillars

3. Imam Ibn 'Adi رَحْمَةُ اللَّهِ عَلَيْهِ (d. 365 AH) and Imam Ibn 'Asaakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ narrate from Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stated; "When I was taken on the Journey of Mi'raj,⁵ I saw that it was written on the pillars of the 'Arsh (Throne):

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيْدَتْهُ بَعْلِي

'There is no deity except Allah (عَزَّوَجَلَّ) Muhammad is the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).
I supported him through 'Ali (رَضِيَ اللَّهُ عَنْهُ)."

4. Imam Ibn 'Asaakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ narrates from Sayyiduna 'Ali رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said;

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَبُو بَكْرٍ الصِّدِّيقُ عُمَرُ الْفَارُوقُ عُثْمَانُ ذُو النُّوَرَيْنِ

"When I was taken on the night journey, I saw that it was written on the 'Arsh (Throne),
'There is no deity except Allah (عَزَّوَجَلَّ) Muhammad is the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), Abu Bakr is Al-Siddeeq⁶ (رَضِيَ اللَّهُ عَنْهُ), Umar is Al-Farooq⁷ (رَضِيَ اللَّهُ عَنْهُ), and 'Uthman is Dhun-Noorayn⁸ (رَضِيَ اللَّهُ عَنْهُ)."

5. Imam Abu Ya'la (d. 458 AH) رَحْمَةُ اللَّهِ عَلَيْهِ, Imam Tabarani (d. 360 AH) رَحْمَةُ اللَّهِ عَلَيْهِ in Al-Awsat, Imam Ibn 'Asakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ and Imam Hasan Ibn 'Arafah (d. 257 AH) رَحْمَةُ اللَّهِ عَلَيْهِ in his famous book extracted a narration from Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ who stated that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said;

⁴ Marks the utmost boundary in the seventh heaven, where the knowledge of the angels ends.

⁵ The night journey of Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to Masjid Al-Aqsa and the seven heavens.

⁶ Truthful.

⁷ One who distinguishes between right and wrong.

⁸ The possessor of two lights as he married two daughters of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَبُو بَكْرٍ الصِّدِّيقُ عُمَرُ الْفَارُوقُ عُثْمَانُ ذُو النُّورَيْنِ

“I was raised to the heavens during the night in which I was taken on the night journey. Whichever heaven I passed by, I found that it was written upon it: ‘Muhammad is the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and ‘Abu Bakr Al-Siddeeq (رَضِيَ اللَّهُ عَنْهُ) was (written) the other front⁹ of me.’”

6. Imam Bazzaar (d.292 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrates from Sayyiduna Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ who stated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said; “When I was raised to the Heavens, whichever heaven I passed by, I found written upon it,

مُحَمَّدٌ رَسُولُ اللَّهِ

‘Muhammad is the Messenger of Allah’. ” (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)

7. Imam Daara-Qutni (d. 385 AH) رَحِمَهُ اللَّهُ عَلَيْهِ in his book ‘Al Afraad’, Imam Khateeb (d. 463 AH) رَحِمَهُ اللَّهُ عَلَيْهِ and Imam Ibn ‘Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrate from Sayyiduna Abu Darda رَضِيَ اللَّهُ عَنْهُ who narrated from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who said; “On the night I was taken on the night journey, I saw green veils on the ‘Arsh (Throne), on which was written with illuminated white letters:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَبُو بَكْرٍ الصِّدِّيقُ عُمَرُ الْفَارُوقُ

‘There is no deity except Allah (عَزَّوَجَلَّ) Muhammad is the Messenger of Allah (رَضِيَ اللَّهُ عَنْهُ), ‘Umar is Al-Farooq (رَضِيَ اللَّهُ عَنْهُ), ‘Abu Bakr is Al-Siddeeq (رَضِيَ اللَّهُ عَنْهُ), (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).’

8. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrates from Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ who stated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said; “It is written on the doors of Paradise;

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

‘There is no deity except Allah (عَزَّوَجَلَّ), Muhammad is the Messenger of Allah’. ” (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)

9. Imam Abu Nu’aym (d. 430 AH) رَحِمَهُ اللَّهُ عَلَيْهِ in his book ‘Al-Hilyah’ narrates from Sayyiduna Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said; “There is no tree in Paradise without a leaf that does not have written on it:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

‘There is no deity except Allah (عَزَّوَجَلَّ) Muhammad is the Messenger of Allah (رَضِيَ اللَّهُ عَنْهُ), (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).’

⁹ A more respectable term to use is the other front rather than ‘behind’.

10. Imam Hakim (d. 405 AH) رَحْمَةُ اللَّهِ عَلَيْهِ narrated from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا and classed the narration to be authentic that Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا stated; "Allah عَزَّوَجَلَّ revealed to Sayyiduna 'Isa عَلَيْهِ السَّلَام stating, 'Believe in Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and command whomsoever from your nation reaches him that they believe in him. If it was not for Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), I would not have created Aadam (عَلَيْهِ السَّلَام), nor Paradise and nor Hell.¹⁰ When I created the 'Arsh (Throne) upon water, it shook. So, I wrote upon it,

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

'There is no deity except Allah (عَزَّوَجَلَّ) Muhammad is the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). It stopped.'"

Imam Al-Dhahabi (d. 748 AH) رَحْمَةُ اللَّهِ عَلَيْهِ stated that there is 'Amr Ibn Aws in its chain who is unknown.

11. Imam Ibn 'Asakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ narrates through a chain of Sayyiduna Abu Zubair رَضِيَ اللَّهُ عَنْهُ Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ; who stated; "It was written between the shoulders of Aadam (عَلَيْهِ السَّلَام):

مُحَمَّدٌ رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ

"Muhammad is the Messenger of Allah, the Seal of the Prophets'." (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)



¹⁰ Imam Hakim in Mustadrak, Imam Abu as-Shaykh in Tabqaat al-Isfahani', Shaykh al-Islam al-Bulqini in his Fatawa and Imam ibn Hajar in Afdal al-Qur'an have mentioned this. Many similar Ahadith have been narrated from different chains.