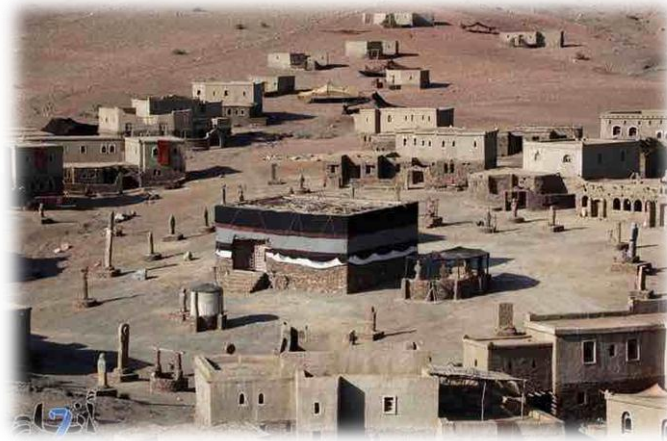


Chapter Seven

Glad tidings of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم Sayyiduna Ibrahim عَلَيْهِ السَّلَام and his children from Allah عَزَّوَجَلَّ

1. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Sayyiduna Ibn 'Abbas رَضِيَ اللّٰهُ عَنْهُمَا that when Allah عَزَّوَجَلَّ ordered Sayyiduna Ibrahim عَلَيْهِ السَّلَام to take Sayyidah Haajar عَنْهَا اللّٰهُ عَنْهَا away, Sayyiduna Ibrahim عَلَيْهِ السَّلَام was carried on the Buraq¹. Whenever he came to a soft and fresh area, he said, "O Jibreel (عَلَيْهِ السَّلَام)! Shall we descend here?" Sayyiduna Jibreel عَلَيْهِ السَّلَام would say, "No." Eventually they reached Makkah. Sayyiduna Jibreel عَلَيْهِ السَّلَام said, "Descend here O Ibrahim (عَلَيْهِ السَّلَام)." Sayyiduna Ibrahim عَلَيْهِ السَّلَام said, "Where there are no animals that produce milk nor any crops?" Sayyiduna Jibreel عَلَيْهِ السَّلَام said, "Yes. It is this place where Allah (عَزَّوَجَلَّ) will bring from amongst the progeny of your son, the untutored² Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) through whom the elevated word (Qur'an) will be finalised."

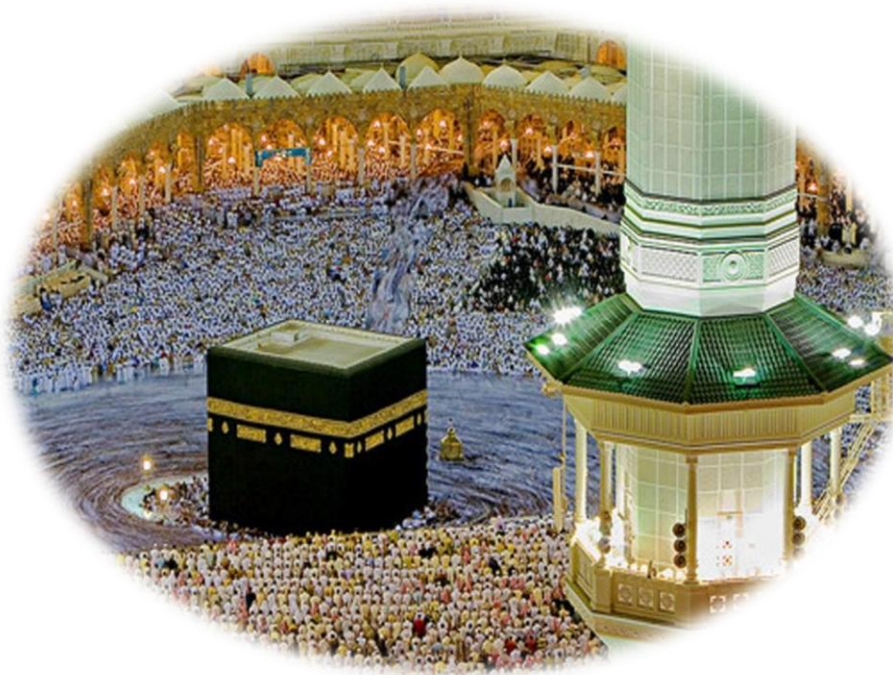


¹ The Buraq (Arabic: البُرَاق), was describe by the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that it is an animal that is smaller than a mule and bigger than a donkey it is called Al-Buraq and its one footstep is as far as its eye can see. That description is mentioned is found in the narration of Imam Bukhari and Imam Muslim. The root word of Buraq is Barq which means lighting. Mulla Ali al-Qari رَحْمَةُ اللّٰهِ عَلَيْهِ stated in Miqaat ul Mafaateeh that it is called Buraq due to its shinning colour or due to its fast speed. It is stated that the Buraq was the ride of all the Prophets عَلَيْهِمُ السَّلَام some have stated that each Prophet عَلَيْهِ السَّلَام had a separate Buraq and this is in line to the concept of the stations of the Prophets عَلَيْهِ السَّلَام being different.

² There is a difference of opinion of the scholars of Islam and Muftis regarding whether the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم could read or write and whether the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم carried out these actions or not. The majority of the scholars are of the position that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم did not write. There are scholars of the opinion that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم knew how to read and write and amongst the evidences they give is what Imam al Alusi رَحْمَةُ اللّٰهُ عَلَيْهِ stated in the tafsir of Surah Ankabut 29:48 that it is understood from this verse that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had the ability to read and write after the revelation of the Qur'an. Refer to Fatawa-e-Kanzul Imaan, Vol: 1 for detailed answer.

2. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Al-Sha'bi (d. 103 AH) who stated that it is in the book of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, "There will be groups upon groups amongst your progeny until the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) who has not learnt from anyone, will come who is Khatam ul-Anbiyaa (the seal of the Prophets)."

3. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Sayyiduna Muhammad Ibn Ka'b Al-Qurazi رَحْمَةُ اللّٰهِ عَلَيْهِ who stated; "When Sayyidah Haajar رَضِيَ اللّٰهُ عَنْهَا left with her son Sayyiduna Ismail عَلَيْهِ السَّلَام, a person met her and said, "O Haajar! Your son is the father of many families and from his progeny is the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) who has not learnt from anyone amongst the people who will populate Al-Haram (the sacred place)."



4. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ also extracted a narration from Sayyiduna Muhammad Ibn Ka'b Al-Qurazi رَضِيَ اللّٰهُ عَنْهُ who stated, "Allah عَزَّوَجَلَّ sent revelation to Sayyiduna Ya'qub عَلَيْهِ السَّلَام that; "I will send amongst your progeny kings and Prophets (عَلَيْهِمُ السَّلَام) until I send the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) of the Haram (the sacred land) whose Ummah (community) will build a Masjid at Bayt al Maqdis (Jerusalem). He is Khatam ul-Anbiyaa (the seal of the Prophets) and his name is Ahmad."

