

Chapter Twenty-Seven

Chapter in relation to the signs in relation to the blessed Countenance (face) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

1. Imam Ibn Asakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ narrated from Sayyiduna Jaabir رَضِيَ اللَّهُ عَنْهُ from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who stated, “(Sayyiduna) Jibreel (عَلَيْهِ السَّلَام) came and said, “Indeed Allah (عَزَّوَجَلَّ) conveys Salaam to you and says to you, “O My beloved (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) indeed I adorned the beauty of (Sayyiduna) Yusuf (عَلَيْهِ السَّلَام) through the Noor of Al-Kursi (The Divine Chair) and I have adorned the beauty of your countenance (face) with the Noor of My Arsh (Throne).” Imam Ibn Asakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ stated that there is a Majhul (unknown narrator) in the chain (Sanad) of this narration and that the Hadith is Munkar¹.

2. Imam Ibn Asakir (d. 571 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyidah A’ishah رَضِيَ اللَّهُ عَنْهَا that she said, “I used to knit during the pre-dawn. A needle fell and I was looking for it but was unable to locate it. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) entered and the needle became apparent through the rays of Noor (light) emanating from his blessed countenance (face). I informed him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and he said, “O Humayra!² Woe, woe, woe for the one who is deprived from looking at my countenance.”

¹ al-Munkar is the narration of the Ad’af (weaker) narrator which opposes the narration of narrators who are less weak than him.

² A nickname for Sayyidah A’isha رَضِيَ اللَّهُ عَنْهَا