

Chapter Thirty-Three

In Relation to the Blessed Heart of the Prophet ﷺ

Allah عزَّوَجَلَّ States;

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Did We not widen your bosom?

1. Imam Baihaqi (d. 458 AH) رحمه الله عليه extracted a narration from the chain of Ibrahim Ibn Tahman who stated that I asked (Sayyiduna) Sa'd (رضي الله عنه) regarding the statement of Allah (عزَّوَجَلَّ);

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

so he mentioned it to me from (Sayyiduna) Qatadah (رضي الله عنه) from (Sayyiduna) Anas (رضي الله عنه) who stated, "The blessed stomach of the Prophet (صلى الله عليه وآله وسلم) was opened from near his (صلى الله عليه وآله وسلم) blessed chest till the bottom of his (صلى الله عليه وآله وسلم) blessed stomach. The blessed heart was taken out and it was washed in a golden container then it was filled with Iman (faith) and Hikmah (wisdom). Then it was returned to its place.

2. Imam Ahmad (d. 241 AH) and Imam Muslim (d. 875 AH) رضي الله عنهما extracted a narration from Sayyiduna Anas (رضي الله عنه) that (Sayyiduna) Jibreel (عليه السلام) came to the Messenger of Allah (صلى الله عليه وآله وسلم) one day whilst the Prophet (صلى الله عليه وآله وسلم) was playing (whilst young) with the children. (Sayyiduna) Jibreel (عليه السلام) took the Prophet (صلى الله عليه وآله وسلم), made him (صلى الله عليه وآله وسلم) lie down and opened his (صلى الله عليه وآله وسلم) blessed chest and took out the heart. Then (Sayyiduna) Jibreel (عليه السلام) opened the heart and took out a clot from it and he said, "This is the share of the Shaytan." Then he washed it in a container of gold with Zam Zam water. Then he sewed it back and placed it back in its place. The young boys ran to the Prophet's (صلى الله عليه وآله وسلم) blessed mother (meaning his wet nurse, Sayyiduna Halimah) and said, "Indeed Muhammad (صلى الله عليه وآله وسلم) has been killed¹. They came and the Prophet's (صلى الله عليه وآله وسلم) complexion had changed." Sayyiduna Anas (رضي الله عنه) stated, "Indeed I would see the effect of the needle on his blessed chest."

3. Imam Ahmad (d. 241 AH), Imam Darimi (d. 255 AH) and Imam Hakim (d. 405 AH) رضي الله عنهما who classed the narration to be Sahih, Imam Baihaqi (d. 458 AH), Imam Tabarani (d. 360 AH) and Imam Abu Nu'aym (d. 430 AH) رضي الله عنهما extracted a narration from Utbah Ibn 'Abd that the Prophet (صلى الله عليه وآله وسلم) said, "My wet nurse was from Bani Sa'd Ibn Bakr. Myself and one of her sons went amongst the animals of ours and we did not take with us any necessities. I said, "Oh my brother, go and bring us some necessities from our mother." So my brother went and I stopped near the animals. Two white birds came towards me which were like vultures. One of them said to the other, "Is he him?" He said, "Yes." They began to rush towards me. They grasped me and they made me lie down on the back (other front) of my head. They opened my chest. They took out my heart and opened it. They took out from it two black clots. One of them said to the other, "Bring ice water to me." They washed

¹ Astagfirullah.

the inner part with it, then he said, "Bring me cold water." He washed my heart with it. Then he said, "Bring me a knife." Then he opened my heart with it. Then one of them said to his companion, "Stitch it back, so he stitched it back and stamped upon it the seal of Prophethood. One of them said to his companion, "Put him on one side and put a thousand from his ummah (nation) on the other side." So I was looking towards the thousand above me, it was close that some of them would fall on me." So they both said, "If the entire nation (ummah) of his (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) was to be weighed against him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), he (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) would be heavier than them." They went and left me and I felt severe separation. Then I went to my mother and I informed her what I had experienced. She feared that there was something happening. She said, "I seek refuge with Allah (عَزَّوَجَلَّ) for you." She rode upon the camel of hers and placed me upon the camel and she rode behind me (other front) until we reached my mother (Sayyidah Aaminah رَضِيَ اللّٰهُ عَنْهَا). Sayyidah Halimah (رَضِيَ اللّٰهُ عَنْهَا) said, "I have fulfilled my trust and responsibility." She told her what I had experienced. This did not surprise Sayyidah Aaminah (رَضِيَ اللّٰهُ عَنْهَا) and she said, "Indeed I saw that a Noor (light) left from me, through which the palaces of Ash-Shaam became enlightened."

4. Imam Baihaqi (d. 458 AH) رَحِمَهُ اللّٰهُ عَلَيْهِ extracted a narration from Yahya ibn Ja'dah who stated that Allah's Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said, "Indeed two angels came to me in the form of a large bird. They had with them ice, hail and cold water. One of them opened up my chest and the other entered (water) with its beak and washed it."

5. Imam 'Abdullah Ibn Ahmad (d. 290 AH) in Zawaid al-Musnad and Imam Al-Hakim (d. 405 AH), Imam Ibn Hibban (d. 354 AH), Imam Abu Nu'aym (d. 430 AH), Imam Ibn Asakir (d. 571 AH) and Imam Diya (Makdisi) (d. 634 AH) in Al-Mukhtarah الرَّضَوَانُ from the chain of Sayyiduna Muaadh ibn Muhammad ibn Muaadh Ibn Ubay Ibn Ka'b who narrated from his father who narrated from his grandfather from Ubay Ibn Ka'b that Sayyiduna Abu Hurayrah رَضِيَ اللّٰهُ عَنْهُ stated, "O Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)! What was the first matter with which you started from the matters of Prophethood?" The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said, "I was in a desert walking as a ten-year-old when two men came over my head. One said to the other, "Is he him?" The other said, "Yes." So they took me and made me lie down on the back of my head. Then they opened up my chest. One of them was walking around with water in a container made of gold and the other was washing the inner part of my body. Then one of them said to his companion, "Open up his chest." So I saw my chest open and I did not find any pain. Then he said, "Open up his heart." And they opened up my heart. He said, "Take out hatred and jealousy from him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)." So he took out what was similar to a clot and removed it. Then he said, "Enter compassion and mercy into his heart." He entered something that is like silver. Then he took out some powder that was with him and he applied it. After he struck my thumb and he said, "Go." So I returned with what I found from my mercy for the young and my compassion for the old. (Imam Abu Nu'aym (d. 430 AH) said Muaadh was alone in narrating this from his forefathers and he is alone in mentioning his age.)

6. Imam Darimi (d. 255 AH), Imam Bazzar (d.292 AH), Imam Abu Nu'aym (d. 430 AH) and Imam Ibn Asakir (d. 571 AH) الرَّضَوَانُ extracted a narration from Sayyiduna Abu Dhar رَضِيَ اللّٰهُ عَنْهُ who stated that I said, "O Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) how did you know that you are a Prophet? How did you know to the extent that you had certainty?" The Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said, "Whilst I was in the valley of Makkah, two people came to me. One was on the ground and the other was between the skies and the earth. One of them said to his companion, "Is he (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) him?" The other said, "Yes, this is him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)." He said, "So weigh him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) against a man." So he weighed me and I was heavier. He said, "Weigh him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) against

ten.” He weighed me and I was more than ten. They said, “Weigh him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) against a hundred. He weighed me and I was heavier” and I was heavier than them. He said, “Weigh him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) against a thousand.” So he weighed me and I was heavier than them. Then they began to fall from the scale. Then one of them said to his companions, “Open his chest.” So they opened my chest and took out from it the influence of shaytan and a clot of blood and placed them aside. One of them said to his companion, “Wash his stomach like the utensil is washed and wash his heart like a shawl is washed.” Then one of them said to his companion, “Stich together his stomach.” So he stitched my stomach and placed the seal between my shoulders like they are now. They both went away from me. It is as if I am seeing this matter right now.

7. Imam Abu Nu’aym (d. 430 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Yunus ibn Maysarah ibn Halbas who stated that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “An angel came to me with a container of gold. He opened my stomach. He took out the inner part of my stomach. He washed it, then he sprinkled a powder over it and then he said, “A strong heart that preserves what enters into it. Your eyes see a lot and your ears hear a lot and you are Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) the Messenger of Allah, al-Muqaffa (the final), al-Hashir (one behind whom people will gather on the day of judgement) your heart is sound and your tongue is truthful. Your soul is content and your creation is perfectly established and you are forgiving.

8. Imam Darimi (d. 255 AH) and Imam Ibn Asakir (d. 571 AH) extracted a narration from Ibn Ghanam that Sayyiduna Jibreel السَّلَام عَلَيْهِ came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and he opened up the blessed stomach and said, “A Strong heart, in it there are two ears which hear a lot and two eyes which see a lot. Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is the Messenger of Allah, Al-Muqaffa (the final), Al-Hashir (the one behind whom everyone will gather on the day of judgement) your creation is perfectly established and your tongue is truthful and your soul is content.”

9. Imam Muslim (d. 875 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Sayyiduna Anas رَضِيَ اللّٰهُ عَنْهُ who stated that the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “I came whilst I was amongst my family, then I was taken to Zam Zam and my chest was opened up, then it was washed with Zam Zam water then a container of gold was brought to me which was filled with faith and wisdom. My chest was filled with this. Sayyiduna Anas رَضِيَ اللّٰهُ عَنْهُ said, “The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was showing us its marks.” “The Angel raised me to the heaven that is closest to the world...” then he mentioned the hadith of Me’raj (ascension).

10. Imam Baihaqi (d. 458 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ stated, “It is possible that the opening of the chest occurred a number of times, one time with his nurse, Sayyidah Halimah رَضِيَ اللّٰهُ عَنْهَا, one time when he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was about to receive revelation and once at the time of Me’raj².

Imam Suyuti³ (d. 911 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ states, “I state the blessed chest being opened has proceeded through a number of chains in the discussion about the blessed fostering. The discussion is coming in relation to the Ahadith pertaining to the announcement of Prophethood and the Ahadith pertaining to al Isra as well. The researched position in terms of gathering between them is applying them upon

² Also see Tafsir of Surah Alam Nashrah by Imam Naqi Ali Khan, father of Imam Ahmad Rida Khan. He mentioned that the opening of the chest occurred four times.

³ The author.

being numerous- this occurring three times. Amongst the scholars who clearly stated it occurred twice is Imam As-Suhayli (d. 581 AH), Imam ibn Dihyah (d. 643 AH) and Imam Ibn al Muneer (d. 683 AH) عَلَيْهِمُ الرِّضْوَانُ. Amongst the scholars who stated it that occurred three time is Imam Ibn Hajar (d. 852 A.H) رَحْمَةُ اللهِ عَلَيْهِ. A delicate point becomes apparent in relation to the wisdom behind this and that is emphasising fully being covered in purity and to purify three times just as it is legislated in the Shariah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in relation to purity. Three was specified for this so that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ rose up from childhood upon the most perfect states of preservation from shaytan and for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to find at the time of announcing Prophethood (the strength) for what was revealed to him with a strong heart. And during the night journey (Al-Isra) for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be ready for supplication (and speaking in the Court of Allah عَزَّوَجَلَّ).

There is a difference of opinion as to whether the opening of the heart and the washing of it is specific to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or whether it occurred for other Prophets besides the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Imam Ibn Muneer (d. 683 AH) stated, “The opening of the chest of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the patience of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon it, is from the same type of concept as what Sayyiduna Ismail (Adh-Dhabeeh) عَلَيْهِ السَّلَام was tested with and his patience upon it. Moreover, this is more difficult and higher in status because that was something that was presented (he only prepared for that sacrifice) whilst this was a reality. Furthermore, this occurred repeatedly and (the first time it occurred) he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was being nursed and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was without his father, far from his family.