

Chapter Twenty-Six

Chapter in relation to the miracles and specialities in the blessed creation of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Imam Bukhari (d. 256 AH) and Imam Muslim (d. 875 AH) عَلَيْهِمُ الرِّضْوَانُ narrated from Saib Ibn Yazeed who stated, "I stood at the other front¹ of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I looked towards the Khatam an-Nabuwwah (seal of Prophethood) between his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) blessed shoulders, similar to an egg of a pigeon."

2. Imam Muslim (d. 875 AH) and Imam Baihaqi (d. 458 AH) عَلَيْهِمُ الرِّضْوَانُ narrate from Sayyiduna Jabir Ibn Samurah رَضِيَ اللَّهُ عَنْهُ that he said, "I saw the Khatam an-Nabuwwah (seal of Prophethood) between his two shoulders similar to the egg of a pigeon. It was similar to his blessed body (in complexion²)."

Imam Tirmidhi (d. 829 AH) رَحِمَهُ اللَّهُ extracted the same narration but with the words red growth similar to the egg of a pigeon.

3. Imam Muslim (d. 875 AH) رَحِمَهُ اللَّهُ extracted a narration from Sayyiduna 'Abdullah Ibn Sarjis رَضِيَ اللَّهُ عَنْهُ who said, "I looked towards the Khatam an-Nabuwwah (seal of Prophethood) between his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) two blessed shoulders near the joint of his other right³ shoulder gathered together similar to a beauty spot like a growth (lump)."

4. Imam Ahmad (d. 241 AH) and Imam Baihaqi (d. 458 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyiduna Qurrah رَضِيَ اللَّهُ عَنْهُ who stated, "I said, 'O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) show me Al-Khaatam (the seal).'" The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "Enter your hand." So the hand went on the joint of his blessed shoulder upon what was like an egg (shape)."

5. Imam Ahmad (d. 241 AH), Imam Ibn Sa'd (d. 230 AH) and Imam Baihaqi (d. 458 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from a number of chains from Abi Rimthah who stated, "I went with my father to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I looked towards what was similar to beauty spot between his blessed shoulders."

In one wording related by Imam Ibn Sa'd (d. 230 AH) رَحِمَهُ اللَّهُ, it is stated, "Similar to an apple." In one wording according to Imam Ahmad (d. 241 AH) رَحِمَهُ اللَّهُ, it is stated, "Similar to an egg of a pigeon."

6. Imam Bukhari (d. 256 AH) extracted in his Taareekh and Imam Baihaqi (d. 458 AH) عَلَيْهِمُ الرِّضْوَانُ from Abu Saeed who stated, "The Khaatam (seal) that was between the blessed shoulders of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was a growth of flesh."

Imam Tirmidhi (d. 297 AH) رَحِمَهُ اللَّهُ extracted a narration with the wording, "There was upon his other front⁴ a part of his blessed body that was extending outwards," and Imam Ahmad (d. 241 AH) رَحِمَهُ اللَّهُ extracted a narration with the wording, "Flesh that was extending outwards distinguished between the shoulders."

¹ We have used this term instead of behind, out of respect.

² Meaning it was not a separate entity.

³ We have used this term instead of left, out of respect.

⁴ We have used this term instead of behind out of respect.

7. Imam Baihaqi (d. 458 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Salman Farsi رَضِيَ اللَّهُ عَنْهُ who stated, “I came to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and he placed his blessed shawl towards me, “Look at what you have been commanded (to look towards).” I saw the Khataam between his blessed shoulders similar to the egg of a pigeon.”

8. Imam Ahmad (d. 241 AH) and Imam Baihaqi (d. 458 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from At-Tanukhi the envoy of Heracle (Hercules) who said, “I came to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and said, “O brother of Tanukh! Carry on with what you have been commanded.” I looked towards his other front⁵ and I saw a khatam in the place between his shoulders that was similar to a large cupping⁶.”

Imam Ibn Hisham (d. 213 AH) رَضِيَ اللَّهُ عَنْهُ said meaning is the effect of cupping which extends the flesh outwards until it stands out.

9. Imam Tirmidhi (d. 297 AH) and Imam Baihaqi (d. 458 AH) رَضِيَ اللَّهُ عَنْهُ narrated that Sayyiduna ‘Ali رَضِيَ اللَّهُ عَنْهُ stated in relation to the description of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), “Between his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) blessed shoulders is the Khaatam (the seal of Prophethood).”

10. Imam Tirmidhi رَضِيَ اللَّهُ عَنْهُ narrated from Sayyiduna Abu Musa Ash’ari رَضِيَ اللَّهُ عَنْهُ who stated, “The Khaatam (seal of Prophethood) is under the joint of his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) blessed shoulder like an apple.”

11. Imam Ahmad (d. 241 AH), Imam Tirmidhi (d. 297 AH) and Imam Hakim (d. 405 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration which Imam Hakim رَضِيَ اللَّهُ عَنْهُ classed as Sahih (authentic) and it was also narrated by Imam Abu Ya’la (d. 458 AH) رَضِيَ اللَّهُ عَنْهُ and Imam Tabarani (d. 360 AH) from the chain of Ilbaa’ from Sayyiduna Abi Zaid رَضِيَ اللَّهُ عَنْهُ who stated, “The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to me, “Come close and touch my other front⁷ so I came close and touched his other front and I placed my fingers upon the Khatam (seal).” It was said to him رَضِيَ اللَّهُ عَنْهُ, “What is the Khatam?” He said, “It is hair that is gathered near his blessed shoulder.”

12. Imam Baihaqi (d. 458 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Salman Farsi رَضِيَ اللَّهُ عَنْهُ who stated, “Near the blessed joint of the right shoulder is the Khaatam an-Nabuwwah which is similar to an egg. Its colour is the same as his blessed body.”

13. Imam Ibn Asakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Jabir Ibn ‘Abdullah رَضِيَ اللَّهُ عَنْهُ who stated, “The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) granted me the honour of riding whilst the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was in front. I placed my mouth upon the blessed Khatam (seal of Prophethood), it began to emanate a fragrance upon me.”

14. Imam Tabarani (d. 360 AH) and Imam Ibn Asakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Abu Zaid Ibn Akhtab who stated, “I saw Al-Khaatam (seal) upon the blessed other front⁸ of the

⁵ We have used this term instead of behind out of respect.

⁶ the effect is found on peoples shoulder due to hijamah

⁷ We have used this term instead of behind out of respect.

⁸ We have used this term instead of behind out of respect.

Prophet (ﷺ) like cupping extending outwards.” In one wording of this narration it is stated, “Similar to a person who has been marked with his nail (i.e. as if he has been stamped).”

15. Imam Ibn Asakir (d. 571 AH) and Imam Hakim (d. 405 AH) عَلَيْهِمُ الرِّضْوَانُ in his Tareekh Nishapur (history) extracted a narration from Sayyiduna Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا who stated, “The Khaatam was on the blessed other front⁹ of the Prophet (ﷺ) like an almond, from flesh in which it was written with flesh, مُحَمَّدٌ رَسُولُ اللَّهِ.” (Muhammad is the Messenger of Allah ﷺ)

16. Imam Abu Nu’aym (d. 430 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Salman رَضِيَ اللَّهُ عَنْهُ who stated, “Between his ﷺ blessed two shoulders was an egg shape like the egg of a pigeon, it was written in the inside of it; Allah عَزَّوَجَلَّ is One, there is no partner to Him and Muhammad is the Messenger of Allah ﷺ and on the outer was written, set off to wherever you want for indeed you are assisted.”

17. Imam Tabarani (d. 360 AH) and Imam Abu Nu’aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ in Al-Ma’rifah extracted a narration from Abbaad ibn ‘Amr who stated, “The Khatam (seal) was on the other right¹⁰ shoulder as though it was the knee of a goat. The Messenger of Allah ﷺ disliked that the Khaatam be seen.”

18. Imam Ibn Abi Khaythamah (d. 279 AH) رَحِمَهُ اللَّهُ عَلَيْهِ in his Tareekh (history) extracted a narration from Sayyidah A’ishah رَضِيَ اللَّهُ عَنْهَا who stated, “The Khatam (seal) is like a beauty spot inclining towards yellowness. There are inter joint hair around it as though the mane (hair) of a horse.”

The scholars stated that the statement within the narrations differed in relation to the Khatam (seal). This is not due to opposition but rather each narrator established a simile according to his understanding so one said, as though it was a partridge’s egg and that is an egg of a famous bird, and another stated that it was like the egg of a pigeon and another stated that it was like an apple and another stated it was like a piece of flesh grown extending out. Another stated it was like cupping. Another stated it is flesh that had grown like a knee of a goat. All of these are words which apply to one thing, a piece of flesh and whoever said hair, that is because the hair around it were gathered together as is stated in another narration.

19. Imam Qurtubi (d. 671AH) رَحِمَهُ اللَّهُ عَلَيْهِ states in Al-Mufhim, “The authentic Ahadith point towards the Khatam (seal) being something apparent that is red near his other right¹¹ shoulder which at its minimum was the size of the egg of a pigeon and its maximum is a hand full.”

Imam Suhayli (d. 581 AH) رَحِمَهُ اللَّهُ عَلَيْهِ stated, “The correct position is that it was near the joint of his other right¹² shoulder because he ﷺ was preserved from the whispers of the Shaytan and that is the place of the entrance (of Waswasah-whispers within the body of normal people). The scholars differed as to whether the Prophet ﷺ was born with this or weather developed after his ﷺ blessed birth. Those who hold the second position

⁹ We have used this term instead of behind out of respect.

¹⁰ We have used this term instead of behind out of respect.

¹¹ We have used this term instead of behind out of respect.

¹² Meaning left. We have used this term instead of behind out of respect.

take proof what is narrated in the hadith of Shaddad ibn Aws, that has preceded in relation to the blessed fostering. It is narrated that this seal was raised at the time of the Prophet's $\text{صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ}$ passing away as will be discussed in the section of the passing of the Prophet $\text{صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ}$."

20. Imam Hakim (d. 405 AH) $\text{رَحْمَةُ اللّٰهِ عَلَيْهِ}$ in Al-Mustadrak extracted a narration from Wahab Ibn Munabbih who stated, "Allah (عَزَّوَجَلَّ) did not send any Prophet ($\text{عَلَيْهِمُ السَّلَام}$) except there was a beauty spot of Prophethood in his right hand except our Prophet ($\text{صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ}$) for the beauty spot of Prophethood was between his shoulders."