



THE DISTINCTIVE PREEMINENCE OF  
THE FINAL MESSENGER ﷺ

AN EXTRACT FROM AL-MAWAAHIBUL-LADUNYA BY  
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## بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### THE PRECEDENCE IN THE PROPHETHOOD OF SAYYIDUNA RASULALLAH ﷺ

Hadrat Abdullah bin Amr bin Ausi ؓ narrates that the Holy Prophet ﷺ has said, "Indeed, 50 000 years before the creation of the heavens and earth, Allah ﷻ recorded the Taqdeer (fate) of the creation. (At that time) His Arsh (heaven) was on water" <sup>1</sup>

"Muhammad is the Khatamun Nabiyeen (Seal of the Prophets)" was amongst that written on the Lauh-e-Mahfooz (Protected Tablet).

Hadrat Arbaaz bin Sariya ؓ reports that the Noble Messenger ﷺ has stated, "I was already the final Nabi in the sight of Allah ﷻ, even when Adam was being created" <sup>2</sup>

Imaam Haakim ؓ has classified the sanad (chain of narrators) of this Hadith as sahih.

Hadrat Maisarah ؓ asked the Holy Prophet ﷺ, "O Prophet of Allah, from when have been a Nabi?" He replied, "From the time when Adam was between Rooh (soul) and Jism (body)". <sup>3</sup>

Hadrat Abu Hurairah ؓ states that the Sahabah asked the Noble Messenger ﷺ, "O Prophet of Allah! When were you appointed with prophethood?" He answered, "When Adam ؑ was between the stages of Rooh (soul) and jism (body)" Imaam Tirmidhi ؓ has narrated this and has said that the hadith is Hasan." <sup>4</sup>

Hadrat Sahl bin Saalih Hamdaani ؓ states that he asked Hadrat Abu Jafar Muhammad bin Ali ؓ, "How did the Holy Prophet ﷺ gain precedence over the Ambiya whereas he was the last of them to be sent?" He answered, "When Allah ﷻ brought out Hadrat Adam's children from their spines and made them witness over their lives, He asked, "Am I not your Rabb (Lord)?" Hadrat Muhammad ﷺ was the first to answer, "Yes, and why not!" This is the reason why the Noble Messenger ﷺ gained precedence over all the Ambiya even though His Bi'sat (advent) to this world was the last."

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<sup>1</sup> Muslim, Volume 2, Page 335

<sup>2</sup> Musnad Imaam Ahmad bin Hambal ؓ, Volume 4, Page 127  
Shu'bul-Imaan by Imaam Baihaqi ؓ, Volume 2, Page 134  
Mustadrak by Imaam Haakim ؓ, Volume 2, Page 418

<sup>3</sup> Musnad Imaam Ahmad ؓ, Volume 5, Page 59  
Hilyatul Awliya, Volume 9, Page 53

<sup>4</sup> Mustadrak, Volume 2, Page 609  
Jaami Tirmidhi, Volume 2, Page 201

## AN AHD (PROMISE) TAKEN BY THE AMBIYA

Hadrat Ali ؑ states, "Allah ﷻ took an Ahd (promise) from Hadrat Adam ؑ and all the other Ambiya sent after him that if Sayyiduna Muhammad ﷺ is sent and that they (the Ambiya) are present, then it will be necessary upon them to help him" This Ahd was taken by every Nabi ؑ from his respective nation (ummah) as well."

This has been narrated from Hadrat Abdullah bin Abbas ؑ also and recorded by Allamah Ibn Kathir.<sup>5</sup>

It has been said that when Allah ﷻ created the Noor of our beloved Prophet ﷺ, He ordered His Noor to turn towards the Anwaar (plural of Noor) of the Ambiya. Hence, part of His Noor covered their anwaar so completely that they had to ask, "O our Rabb! Who has covered our Noor?" Allah ﷻ replied, "It is the Noor of Muhammad, the son of Abdullah, if you bring Imaan on him, I shall make you a prophet." They submitted, We bring Imaan on him (RasulAllah) and his prophethood (Nubuawah)." Allah ﷻ said, "Should I be witness on this" and they answered yes.

Hence the following divine proclamation.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ ۖ وَلَتُنصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

**81. Behold! Allah took the Covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe In Him and render Him help." Allah said: "Do ye agree, and take This My Covenant As binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." <sup>6</sup>**

Shaykh Taqiyyudeen Subki ؑ states "The magnificent manner in which this Ayah describes the grandeur and glory of the Holy Prophet is apparent. If the Holy Prophet ﷺ was sent during any of the Ambiya's time, he would have been Mursal (Sent) to them (i.e. it would have been necessary on them to bring Imaan on him), hence, his prophethood (Nubuawah) and Messengership (Risalaat) envelopes all from Hadrat Adam ؑ until

<sup>5</sup> Tafseer Ibn Kathir Volume 1, Pg 294

<sup>6</sup> Surah Aale-Imraan, Verse 81

Qiyamaat. All the Ambiya and their ummahs are counted in his Ummah. The Holy Prophet ﷺ states, "I have been sent as a sufficient Nabi" <sup>7</sup>  
The Noble Messenger's ﷺ prophethood is not specific to only those from His blessed era until Qiyamah, rather it includes the former nations as well."

Thereafter Shaykh Taqiyudeen Subki ؒ writes, "It must be known that the Holy Prophet ﷺ is the prophet of all the Ambiya. This is the reason why on the Day of Qiyamah, all the Prophets ؑ will be under his flag. Likewise, in the world, Rasulullah ﷺ made the Imamaat of all the Ambiya ؑ on the night of Mer'aj. If it had to be that Rasulullah's ﷺ advent occurred in Hadrat Adam ؑ, Nooh ؑ, Ibrahim ؑ, Moosa ؑ or Isa's ؑ era, it would have been necessary on them and their Ummahs to bring Imaan on Him ﷺ and aid Him ﷺ. This is the pledge which Allah ﷻ took from them."

## THE BLESSED BODY OF THE HOLY PROPHET ﷺ

It is reported from Hadrat Kaab Ahbaar ؒ, "When Allah ﷻ intended to create the Holy Prophet (His Physical Body), He ordered Hadrat Jibraeel ؑ to go to the heart of the earth and bring sand from its elegance and Noor." <sup>8</sup>

Accompanied by the Angels of Jannatul Firdous and the seventh heaven, Hadrat Jibraeel ؑ came to the earth and took a handful of sand from the area of Rasulullah's ﷺ Qabr Shareef. The sand was extremely white and radiant. This sand was kneaded with the pure water of Tasneem from the rivers of Jannah until it became like a bright pearl with intense rays of splendour. The angels then displayed it throughout the heavens, earth, mountains and oceans. Hence, the angels and all creation recognized our Beloved Prophet Muhammad Mustafa ﷺ before they recognized Hadrat Adam ؑ.

It is reported that when Allah ﷻ created Hadrat Adam ؑ, He inspired him to ask, "O Allah, why did You keep my kunniyat (filial appellation) Abu Muhammad (The father of Muhammad)? Allah ﷻ ordered Nabi Adam ؑ to raise his head. When he raised his head, he saw the Noor of Muhammad on the Arsh and around it. Nabi Adam ؑ asked, "What is this Noor?" and Allah ﷻ explained, "This is the Noor of the Nabi who will be from your children. His name in the Heavens is Ahmad and Muhammad on the earth. If he was not created, I would not have created you, I would not have created the heavens or the earth."

Another narration states that when Hadrat Adam ؑ saw the name "Muhammad" written on the Arsh, Allah ﷻ said to Him, "If it was not for Muhammad, I would not have created you." <sup>9</sup>

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<sup>7</sup> Bukhari. Volume 1, Page 48, Kitabut-Tayamum  
Majmauz-Zawaaid, Volume 8, Page 259

<sup>8</sup> Al Urfaa bi Ahwaalill-Mustafa, Volume 1, Page 34 by Allamah Ibn Jauzi ؒ

<sup>9</sup> Mustadrak Haakim, Volume 2, Page 615

## THE FIRST CREATION

Hadrat Abdur-Razaak ؓ reports from Hadrat Jabir bin Abdullah ؓ, "I submitted, "Ya RasulAllah ؐ, may my parents be sacrificed on you! Tell me what is the first thing created by Allah ؓ?" The Holy prophet ؐ answered, "O Jabir, indeed before all things, Allah ؓ created the Noor of your Nabi ؐ by His Noor. Then by divine planning, this Noor began to move wherever Allah ؓ wished. At that time, there was no Lauh (tablet) or Qalam, paradise or hell, angels, heavens, earth, sun, moon, Jinn, human, there was nothing."

Thereafter when Allah ؓ intended to create the creation, He divided the Noor into four parts. From the first, second and third part, Allah ؓ created the Qalam, Lauh and Arsh respectively. Allah ؓ divided the fourth part into another four parts. From the first part, He ؓ created the angels who carry the Arsh, from the second part He ؓ created the Kursi and from the third part He ؓ created the rest of the Angels.

Allah ؓ divided this fourth part into four more parts. From the first, second and third parts, He ؓ created the heavens, earth and Jannah and Jahannam correspondingly. Allah ؓ divided this fourth part into a further four parts. From the first part, He ؓ created the Noor of the Mu'mins eyes, from the second, the Noor of their hearts which is the Maarifah (cognizance) of Allah ؓ and from the third the Noor of their contentment which is Tauheed "*La ilaaha ilallah Muhammadur Rasulullah*" <sup>10</sup>

*Extracted from Al Mawaahibul Ladunya by Imam Qastalani ؓ  
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