

A SUMMARY OF THE UNIQUE PARTICULARS OF
THE BELOVED PROPHET
MUḤAMMAD



an English translation of

أنموذج اللبيب في خصائص اللبيب



al-Khaṣā'is aṣ-Ṣuḡhrā

Anmūdḥaj al-Labīb fī Khaṣā'is al-Ḥabīb ﷺ

Imām Jalāluddīn as-Suyūṭī

(849AH/1445CE – 911AH/1505CE)

Translated by

Ṭāhir Maḥmūd Kiānī



PART

1



*On the unique particulars the Beloved Prophet
Muḥammad ﷺ is specified with among all
the Prophets ﷺ, and no Prophet ﷺ was
given them prior to him ﷺ.*

It has four chapters.

- » [Chapter 1: On what the Beloved Prophet Muḥammad ﷺ is personally specified with in this world.
- » Chapter 2: On what the Beloved Prophet Muḥammad ﷺ is specified with regarding his ﷺ Sacred Law for his ﷺ Community in this world.
- » Chapter 3: On what the Beloved Prophet Muḥammad ﷺ is personally specified with in the Hereafter.
- » Chapter 4: On what the Beloved Prophet Muḥammad ﷺ is specified with regarding his ﷺ Community in the Hereafter.]

CHAPTER

1



*On what the Beloved Prophet Muḥammad ﷺ
is personally specified with in this world.*

[Prophet Muḥammad ﷺ]

He ﷺ is specified in that:

- » he ﷺ is the first of the Prophets ﷺ to be created
- » in the advancement of his ﷺ prophethood as he ﷺ was a Prophet when Prophet Ādam ؑ was intermingled as water and clay
- » in the advancement of the oath being administered to him ﷺ
- » he ﷺ was the first to proclaim “Of course!” on the day [when Allāh ﷻ asked]:

أَلَسْتُ بِرَبِّكُمْ

*Am I not your Lord?*²

- » Prophet Ādam ؑ and all creatures were created because of him ﷺ
- » his ﷺ noble name being written on the Divine Throne (*ʿArsh*); upon each heaven and whatever they contain, as well as the [various degrees of] Paradise and all the dominions
- » the angels mentioning him ﷺ at every moment
- » his ﷺ name being mentioned in the *adhān* (Call to Ritual Prayer) during the time of Prophet Ādam ؑ – and in the upper realms
- » the administering of oath to the Prophets ﷺ – Prophet Ādam ؑ and to those after him ؑ, that they ؑ would believe in him ﷺ and assist him ﷺ
- » the glad tidings of his ﷺ advent in the previous divine scriptures
- » his ﷺ praise mentioned in them, [as well as] the praise of his ﷺ Companions ؓ, his ﷺ Caliphs ؓ and his ﷺ Community
- » Iblīs barred from the heavens at his ﷺ birth
- » the splitting of his ﷺ chest – according to one of two sayings, and that is the most correct
- » the Seal of Prophethood stamped in his ﷺ back – level with his ﷺ heart, wherefrom Shayṭān would [otherwise] enter – the Seals [of Prophethood] of other Prophets ﷺ were on their right sides.

[His ﷺ Names]

[Furthermore, he ﷺ is specified in that:]

- » he ﷺ has a thousand names

2. Holy Qurʾān, Sūrat al-Aʿrāf (7), Verse 172.

- » his ﷺ name is derived from the [holy] Name of Allāh ﷻ
 - » he ﷺ was given approximately seventy names from the Names of Allāh ﷻ
 - » he ﷺ was named Aḥmad, and no one was given that name before him ﷺ.
- These [aforementioned] unique particulars have been enumerated in a ḥadīth of [Ṣaḥīḥ] Muslim.

[Angels ﷺ]

[Furthermore:]

- » the angels shading him ﷺ during his ﷺ journey
 - » his ﷺ being the most intellectually preponderant
 - » his ﷺ being bestowed with absolute beauty whereas Prophet Yūsuf ﷺ was given but a portion from it
 - » his ﷺ being embraced thrice at the beginning of the Revelation
 - » his ﷺ seeing [the Archangel] Jibrīl ﷺ in the form he ﷺ was created in.
- Al-Bayhaqī has enumerated these [aforementioned].

[Some of His ﷺ Particulars]

[Furthermore, he ﷺ is specified with:]

- » the cessation of soothsaying by virtue of his ﷺ being sent
- » the custodianship of the heavens from eavesdropping [by devils] and [their] being pelted with meteors.

Ibn Sab‘ has enumerated these [aforementioned].

[Furthermore:]

- » the resurrection of his ﷺ parents that they may declare belief in him ﷺ
- » his ﷺ being promised protection from people.

[His ﷺ Night Journey and Heavenly Ascension]

[Furthermore:]

- » his ﷺ being taken on the Night Journey (*Isrāʾ*), and whatever he ﷺ was bestowed with [including] permeance through the seven heavens and the highest station and reaching the station of ‘The Meeting of the Two Bows’ (*Qāba Qawsayn*)
- » his ﷺ treading where no divinely-sent Prophet ﷺ had trod and nor any proximate angel ﷺ

- » the Prophets ﷺ made to rise from the graves for him ﷺ, and his ﷺ leading the prayer with them ﷺ and with the angels
 - » his ﷺ touring Paradise and the Fire [of Hell].
- Al-Bayhaqī has enumerated these [aforementioned].

[Furthermore:]

- » his ﷺ beholding the major signs of his ﷺ Lord ﷻ
- » his ﷺ beholding Him ﷻ until:

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

The vision did not sway and nor did it overtake³

- » his ﷺ seeing the Most High Maker ﷻ twice
- » his ﷺ mounting the Burāq – according to one of two sayings.

[Angels Assisting Him ﷺ]

[Furthermore:]

- » the angels fighting alongside him ﷺ
- » their travelling with him ﷺ wherever he ﷺ would go – travelling behind him ﷺ.

[His ﷺ Book]

[Furthermore:]

- » his ﷺ being given the Book, though he ﷺ was not taught by any created being – neither reading and nor writing
- » his ﷺ Book is miraculous and safeguarded from any alteration or distortion over the passing of epochs.

[It:]

- » comprises of whatever all the [previous] scriptures comprised of and more
- » is comprehensive of all things
- » is independent of all else
- » is simplified to memorise
- » was revealed piecemeal

3. Holy Qur'ān, Sūrat an-Najm (53), Verse 17.

- » is in seven modes [of recitation]
- » is in seven chapters
- » is in every language.

Ibn an-Naḳīb has enumerated these [aforementioned].

[Furthermore:]

- » recitation of each of its letters is ten rewards.

Az-Zarkashī has enumerated this.

The author of *at-Tahrīr* said: “The Qur’ān is made superior to all the [divinely-] revealed books with thirty qualities that the others do not have.”

In *al-Minhāj*, al-Ḥalīmī said: “It is of the great status of the Qur’ān that Allāh ﷻ has made it specific – that it is an invitation as well as a proof; never was this for any Prophet ﷺ before. Previous Prophets ﷺ were given an invitation and thereafter a separate proof, whereas Allāh ﷻ has combined them both in the Qur’ān for His Messenger [Muḥammad] ﷺ – it is thus an invitation by its meanings; a proof in its words. It is sufficient an honour for an invitation that its proof be with it, and it is sufficient an honour for a proof that its invitation not be detached from it.”

[Furthermore:]

- » he ﷺ was bestowed from the treasures of the Divine Throne when no-one else was given therefrom
- » he ﷺ was specified with the *Basmalah*, the *Fātiḥah*, the *Āyat al-Kursī*, the Ending of *Sūrat al-Baqarah*⁴, the *as-Sab‘ at-Tiwāl*⁵, and the *Mufaṣṣal* (Distinct) [Sūrahs of the Qur’ān]
- » his ﷺ miracle continues until the Day of Judgement – it is the Qur’ān, whereas the miracles of all the Prophets ﷺ ceased to exist after their times.

4.

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢:٢٨٦)

Holy Qur’ān, *Sūrat al-Baqarah* (2), Verse 286.

5. The *as-Sab‘ at-Tiwāl* (Long Seven *Sūrahs*) are: 1. *al-Baqarah* (2), 2. *Āl ‘Imrān* (3), 3. *an-Nisā’* (4), 4. *al-Mā’idah* (5), 5. *al-An‘ām* (6), 6. *al-A‘rāf* (7) and 7. *al-Anfāl* (8) + *at-Tawbah* (9) together, or *Yūnus* (10). (Al-Bayhaqī, *Shu‘ab al-Īmān*, Chapter *Dhikr as-Sab‘ at-Tiwāl*, Ḥadīths 2417 – 2419) – see *al-Fawz al-Kabīr – The Greatest Victory*, Ta-Ha Publishers Ltd., 2014, page 136, footnote 508.