

Amina Adil  
Sayyidunā Muḥammad ﷺ  
The Last Prophet

محمد رسول الله

SAYYIDUNĀ  
MUḤAMMAD ﷺ

THE LAST PROPHET

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COMPILED FROM

TRADITIONAL SOURCES

BY

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A CIP catalogue record for this book  
is available from the Cyprus Library.  
ISBN 978-9963-40-147-5

Original title:  
The Last Prophet

Compiled by ḤAJJA ĀMINA ʿĀDIL  
from traditional sources.

First published in English in 1999 (Istanbul).

Transcribed, translated  
from Ottoman Turkish and edited by  
RADHIA SHUKRULLAH

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We wish to thank Hajja Rukiye for her initiative  
and support in republishing this book.

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2024

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by HIC SALTA PRESS, Erich Salim Spohr.  
[[www.hicsalta.press](http://www.hicsalta.press); [salim@hicsalta.press](mailto:salim@hicsalta.press)]  
Printing: Alföldi Printing House.  
Printed in Hungary.

## C O N T E N T

THE NAMES OF THE PROPHETS ﷺ .....	9
PREFACE BY MAWLĀNĀ SHAYKH NĀẒĪM .....	11

## P A R T O N E

1 – THE CREATION OF THE LIGHT OF MUḤAMMAD ﷺ .....	17
2 – DESCRIPTIONS OF THE NOBLE PROPHETS ﷺ .....	24
3 – CHAPTER ON THE SEQUENCE OF THE HOLY PROPHETS – PEACE BE UPON THEM ALL – .....	26
4 – THE PROPHETHOOD OF MUḤAMMAD MUṢṬAFĀ ﷺ .....	42
5 – THE DESCENT OF THE NUR-I MUḤAMMAD – THE LIGHT OF MUḤAMMAD ﷺ .....	46
6 – THE YEAR OF THE ELEPHANT .....	85
7 – DELIVERY .....	94
8 – MORE EVENTS SURROUNDING THE BIRTH OF THE PROPHET ﷺ .....	105
9 – ḤALĪMA AS-SA‘DIYA, THE PROPHET’S ﷺ NURSE .....	112
10 – MUḤAMMAD’S MARRIAGE TO KHADĪJA AL-KUBRĀ ...	120
11 – THE REVELATION OF PROPHETHOOD .....	140
12 – HOW ‘UMAR IBN AL-KHAṬṬĀB CAME TO ISLAM .....	143
13 – SOME MIRACLES OF THE HOLY PROPHET ﷺ .....	147
<i>The Bedouin and the Doe</i> .....	147
<i>The Splitting apart of the Moon</i> .....	148
14 – MIGRATION TO ABYSSINIA .....	152
15 – HAMZA ENTERS INTO THE FOLD OF ISLAM .....	153
16 – THE LEADERS OF QURAYSH SEND ENVOYS TO THE KING OF ABYSSINIA .....	154
17 – THE DEATH OF ABŪ ṬĀLIB AND KHADĪJA .....	156
18 – THE HOLY PROPHET GOES TO ṬĀ’IF TO SEEK HELP .....	157
19 – THE MI‘RĀJ OF THE PROPHET MUḤAMMAD ﷺ .....	161

<i>The First Heaven</i> .....	189
<i>The Second Heaven</i> .....	197
<i>The Third Heaven</i> .....	203
<i>The Fourth Heaven</i> .....	214
<i>The Fifth Heaven</i> .....	217
<i>The Sixth Heaven</i> .....	219
<i>The Seventh Heaven</i> .....	222
<i>The Bayt al-Ma'mūr – The Heavenly House</i> .....	226
<i>The Sidrat al-Muntahā</i> .....	228
<i>The Four Streams of Paradise</i> .....	231
<i>Ramaḍān, the Blessed</i> .....	233
<i>The Angel Jibrā'il's Appearance</i> .....	237
<i>Adhān</i> .....	237
<i>Rafraf</i> .....	239
<i>Kursī</i> .....	239
<i>'Arsh</i> .....	241
<i>The Vision of the Divine Beauty</i> .....	243
<i>The Prayer of Taḥiyyāt</i> .....	245
<i>Paradise</i> .....	261
<i>The Ṭūbā Tree</i> .....	268
<i>The Waters of Kawthar</i> .....	269
<i>The Duration of the Mi'raj</i> .....	276
<i>The Prophet's ﷺ Return from his Mi'raj</i> .....	277

## PART TWO

20 – THE FIRST MUSLIMS IN MEDINA –	
THE FIRST TRYST AT 'AQABA .....	285
21 – THE SECOND TRYST AT 'AQABA .....	287
22 – THE HIJRA .....	289
23 – THE FIRST YEAR OF THE HIJRA AT MEDINA .....	301
24 – THE BEGINNING OF THE ISLAMIC CALENDAR .....	302
25 – THE COMMAND TO FIGHT THE UNBELIEVERS .....	303
26 – THE EXPEDITION OF 'UBAYDA IBN AL-ḤĀRITH .....	304
27 – THE RAID OF AL-KHARRĀR .....	305

28	— THE RAID OF AL-ABWA .....	305
29	— THE RAID ON BUWĀṬ .....	306
30	— THE RAID ON AL-‘USHAYRA .....	306
31	— THE RAID ON SAFAWAN, THE FIRST EXPEDITION TO BADR .....	307
32	— THE EXPEDITION OF ‘ABDULLĀH IBN JAḤSH — THE RAID ON NAKHLA .....	308
33	— THE CHANGING OF THE QIBLA .....	309
34	— THE FASTING OF RAMADAN .....	310
35	— THE GREAT BATTLE OF BADR .....	311
36	— THE STORY OF WAḤAB IBN ‘UMAYR .....	325
37	— THE RAID ON THE BANĪ SULAYM IN AL-KUDR .....	326
38	— THE RAID OF AS-SAWĪQ .....	327
39	— THE RAID OF DHŪ AMARR .....	328
40	— THE RAID OF BAHRAN .....	331
41	— THE BANĪ QAYNUQĀ‘ .....	331
42	— THE RAID TO AL-QĀRADA .....	332
43	— THE KILLING OF KA‘B IBN AL-ASHRAF .....	333
44	— THE KILLING OF SALLAM IBN ABI L-HUQAYQ .....	334
45	— THE MARRIAGE OF FĀṬĪMA TO IMAM ‘ALĪ .....	336
46	— MORE MARRIAGES .....	340
47	— WAR PREPARATIONS — THE BATTLE OF UḤUD .....	341
48	— THE EVENTS OF BĪ‘R MA‘ŪNA .....	376
49	— THE DAY OF RAJĪ‘ .....	378
50	— THE EXPULSION OF THE BANĪ NAḌĪR .....	382
51	— THE REASON FOR THE EXPULSION OF THE BANĪ NAḌĪR .....	384
52	— THE STORY OF ZAYNAB BINT JAḤSH .....	388
53	— THE BATTLE OF THE TRENCH .....	394
54	— THE TREACHERY OF THE BANĪ QURAYZA .....	414
55	— THE RECONCILIATION AT AL-ḤUDAYBIYYA, AND HOW THE SWORDS WERE RETURNED TO THEIR SHEATHS AND MINDS WERE CONQUERED INSTEAD ..	422
56	— BAY‘AT-I RIDWĀN .....	437
57	— MESSAGES AND MISSIONS TO VARIOUS KINGS AND RULERS .....	445
58	— THE CONQUEST OF KHAYBAR .....	456

59	— HOW THE HOLY PROPHET ﷺ DEALT WITH HIS ENEMIES .....	469
60	— THE PROPHET'S ﷺ 'UMRA .....	474
61	— THE BATTLE OF MU'TA .....	476
62	— SOME INCIDENTS .....	481
63	— THE BATTLE OF MURAYS .....	484
64	— THE CALUMNY .....	486
65	— THE CONQUEST OF MECCA .....	495
66	— HOW THE PROPHET ﷺ FORGAVE THE CRIMES OF THE JAHILIYYA .....	526
67	— THE INCIDENT OF THE BANĪ JADHIMA .....	529
68	— THE BATTLE OF ḤUNAYN .....	531
69	— THE DIVISION OF THE SPOILS .....	538
70	— THE NINTH YEAR OF THE HIJRA — REPUDIATION AND CHOICE .....	544
71	— OTHER EVENTS OF THE NINTH YEAR OF THE HIJRA .....	551
72	— QAṢĪDA AL-BURDA — THE ODE OF THE MANTLE .....	553
73	— THE BATTLE OF TABŪK .....	558
74	— MAṢJID AḌ-ḌIRĀR .....	563
75	— THE PILGRIMAGE OF ISLAM .....	569
76	— EVENTS OF THE TENTH YEAR OF THE HIJRA .....	570
77	— THE FAREWELL PILGRIMAGE .....	573
78	— THE HOLY PROPHET'S ﷺ ILLNESS AND DEATH .....	580
79	— THE BATTLES OF THE HOLY PROPHET ﷺ .....	593
80	— DESCRIPTION OF THE PROPHET ﷺ .....	594

## APPENDIX

MAP OF THE MAIN TRIBES OF THE ARABIAN PENINSULA AT THE TIME OF THE PROPHET ﷺ .....	599
INDEX OF NAMES, TRIBES, LOCATIONS, AND ISLAMIC TERMS .....	601
REFERENCES .....	611



THE NAMES OF THE PROPHETS ﷺ

Transcription of Arabic Names	English Names
Ādam	Adam
Shīth	Seth
Idrīs, Akhnūkh	Enoch
Nūḥ	Noah
Hūd	Hood
Ibrāhīm	Abraham
Lūṭ	Lot
Ismā'īl	Ishmael
Ishāq	Isaac
Ya'qūb	Jacob
Yūsuf	Joseph
Ayyūb	Job
Dhū l-Kifl (Bishr)	Ezekiel
Shu'ayb	Jethro
Mūsā	Moses
Hārūn	Aaron
Yūsha'	Joshua
Ṣamū'īl	Samuel
Dā'ūd	David
Sulaymān	Salomon
Ilyās	Elijah = Elias
Alyasa'	Elisha
Yūnus	Jonas
Iskandar (Dhū l-Qarnayn)	Alexander, the Two-Horned One
Sha'ya	Isaiah
Armiyā	Jeremiah
Dānyāl	Daniel
'Uzayr	Ezra
Zakariyyā	Zachariah
Yaḥyā	John the Baptist
'Īsā (al-Masīḥ)	Jesus (the Messiah)
Muḥammad	Mohammed

Eulogia:

- ﷻ *subhānahu wa ta‘ālā*, glorious and sublime is He (after the mention of Allah Almighty)
- ﷺ *ṣallā llāhu alayhi wa sallam*, Allāh bless him and grant him peace (after the mention of Sayyidinā Muḥammad)
- ﷺ *alayhi s-salām*, peace be upon him (at the mention of a prophet)
- ﷺ *‘alayhim s-salām*, peace be upon them (at the mention of several prophets, or angels)
- ﷺ *raḍīya llāhu ‘anhu*, may Allāh be satisfied with him (at the mention of a prophet’s companion)
- ﷺ *raḍīya llāhu ‘anhum*, may Allāh be satisfied with them (at the mention of several companions of the Prophet ﷺ)
- ﷺ *raḍīya llāhu ‘anhā*, may Allāh be satisfied with her (at the mention of a prophet’s female companion)
- ﷻ *qaddasa llāhu sirrahu*, may Allāh sanctify his soul
- ﷺ *karrama llāhu wajhahu*, may Allah honour him (used almost exclusively to honour Sayyidinā ‘Alī)

## PREFACE

BY

MAWLĀNĀ SHAYKH MUḤAMMAD NĀZIM  
AL-HAQQĀNĪ AL-QUBRUSĪ

*Bismi llāhi r-rahmāni r-rahīm*



OUR WAY DEPENDS on the association with the Shaykh. It is his association that gives people the strength to carry the burden of life, because life itself is burden enough on people, it is not easy. Our physical body gets strength for living through eating and drinking. You can't live without food and drink. In the same way, our souls are even more in need of strength than our physical body, but they are not in need of the strength that comes from eating or drinking. Our souls belong to the heavens. The strength that our souls need must come from the heavens. Therefore, Allah Almighty sent the prophets from the heavens – from 'heavens' means that they are in connection with the heavens. Not everyone is connected with the heavens, only the prophets. Their structure, i. e. their spiritual structure is different from the spiritual structure of common people, so they can be in direct contact with the heavens, or connected through the archangel Gabriel. They bring us the strength that our souls require directly from the heavens, because that is where our souls belong. The soul is not a physical being. Physical beings live on earth, and they live off what the earth gives to them. The earth gives our physical body what it requires, but our souls are not of the earth, they belong to the heavens.

The biggest mistake of the people of the twentieth century is that they attach no significance to this point. They think only of their material being, their physical existence – but we are not only a material body. No! Do you think a car can run by itself, without using any fuel? Never! The motor may be alright, still, if there is no fuel, the car won't move. The fuel is not of the same material as the car which is made of one

sort of matter, but what makes it move is the fuel. Fuel comes from underground, but your car does not come from under the ground. How can they say that man is a material being only? that there is no more beyond that? From this foolishness arise all troubles for mankind, from the view and opinion that man is nothing but an animal, a material thing, and that man's problems may be solved through material things. No one has so far brought any solution for mankind by material means. The entire human race has fallen into endless troubles, mankind is now experiencing endless problems, because those who are leading nations are only looking for material solutions to the problems of mankind. Particularly foolish Oriental people, and their foolish leaders, think that every problem, every crisis they have fallen into, may be solved by material things. Oriental people say, "Oh, our people have no work, no money, they are mostly poor people, they cannot find enough food to fill their stomachs and to enjoy themselves," because Europeans have taught them that mankind's enjoyment lies in eating and drinking in a perfect way, and that is their great pleasure. Foolish Oriental people then also say, "Oh, if the Europeans say this, we must accept it; we must try, because we are hungry or unemployed and have fallen into troubles. But when we have filled our stomachs, and saved enough money to eat and drink whatever we like, then we will have found the solution to all our problems." And they are so wrong!

Europeans and Western countries have fallen into endless problems and trouble, even if all their material needs are fulfilled. It is because they are entirely heedless of the heavenly positions of mankind. They don't understand that man belongs to the earth on account of his physical body, but that he belongs to heavens on account of his soul. This means that we should bring a solution for the physical being by material means, but we must bring solutions for the spiritual being of mankind from the heavens. However, they are now foolishly denying, throwing away heavenly powers and stations, and telling people to find a solution! Like Shayṭān and his followers, these materialist people never accept heavenly commands or rules. They like

to say, “We must make our own rules. We must find solutions through our mind productions.” As long as they think this way, they will continue to go down.

Therefore, O people, association with your Shaykh gives to you a refreshment. It strengthens your spiritual being, so that you are not brought down when facing problems or troubles. Troubles and problems surround everyone here throughout his life. You will not find one person in this world who is not surrounded by troubles, from people on the lowest level up to kings and sultans, small ones, big ones, poor ones, peasants, city dwellers, powerful or weak people, ignorant or learned people, men or women, old or young — everyone is surrounded by problems. No one is living on earth without problems.

Therefore, you must try to face problems, to find a solution. But you can't find a solution for spiritual problems through material aspects. Materialistic ideas can't bring the solution for spiritual problems, it is wrong. It is as if you are bringing a veterinary surgeon to a person, and saying to him, “Come, my friend here is very sick. You are a veterinary doctor,” and he says, “But this is a man, not an animal, why are you bringing him to me?” “Doesn't matter,” you say, “you are also a doctor, say something.” So he gives him something, and the patient gets worse and worse and in the end he dies. You say, “Oh dear, what happened?” “Oh, I gave him medicine that I use for the fox, but it was not strong enough; so I gave him what I give to the ox, but it seems that was too much, so he died. So sorry.”

If man thinks he can find solutions for mankind's spiritual problems in materialism, and through materialist rules, he is just like the vet prescribing for a human patient — very likely he will kill him. Therefore, twenty-century people are dead people, or killed people, because people's spiritual life has been killed. People no longer understand or taste or follow any spiritual way. In the eyes of a saint, twentieth century people are all as dead people, killed by materialism.

May Allah forgive us, and give us understanding. What we are saying is reality. We must keep it and try to understand.

What we have said just now may be in a book. It brings an opening for every kind of problem of mankind. A doctor understands human bodies, a veterinary doctor understands animals. Religions are for our souls; if we leave religions and abandon our beliefs, this will go against our physical being, killing it as well.

Lefke, 12 September 1999/Jumādā at-Thānī 1420

SHAYKH MUḤAMMAD NĀZIM ‘ĀDIL  
AL-HAQQĀNĪ AL-QUBRUSĪ

# Part One







I — THE CREATION  
OF THE LIGHT OF MUḤAMMAD ﷺ \*



ONE DAY ‘ALĪ, — *karama llāhu wajhahu* — the cousin and son-in-law of the Holy Prophet ﷺ asked, “O MuḤammad, both my parents shall be my ransom, pray tell me what the Lord Almighty created before all other beings of creation?” This was his blissful reply:

“Verily, before your Lord made any other thing, He created from His own Light the light of your prophet ﷺ, and that Light rested ‘*ḥaythumā yashā’ Allāh*’, where Allah willed it to rest. And at that time there existed aught else: not the Preserved Tablets, not the Pen, not Heaven nor Hell, not the Angelic Host, not the heavens nor the earth; there was no sun, no moon, no star, no jinn nor man nor angel — none was as yet created, only this Light.

Then Allah — glorified be He — by divine decree willed the Creation to be. He therefore divided this Light into four parts. From the first part He created the Pen, from the second the Tablets, from the third the Divine Throne.

Now it has become known that when the Lord had created the Tablets and the Pen, the Pen had on it one hundred nodes, the distance between two nodes being that of two years’ way-faring.

The Lord then commanded the Pen to write, and the Pen asked, ‘O Lord, what shall I write?’ The Lord said, ‘Write: *Lā ilāha illā llāh, MuḤammadu r-rasūlu llāh.*’ Thereupon the Pen exclaimed, ‘Oh, what a beautiful, great name is that of MuḤammad that it is to mentioned in one with Thy hallowed Name, oh Lord.’ The Lord then said, ‘O Pen, mind your manners!

\* From the *Mawḥudname*.