

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Chapter 2

بَابُ مَا جَاءَ فِي خَاتَمِ النَّبُوءَةِ

What has been narrated regarding the Seal of Prophethood.

- This chapter is an extension of the previous chapter, because the *Khātam* (seal) which Allah placed between the shoulders of the Prophet ﷺ is from his physical characteristics (*ṣifāt khalqiyyah*).
- The scholars unanimously agreed that it was a sign and proof of his prophethood, but they differed as to whether he was born with it or whether it appeared later. The stronger opinion which is supported by the evidences, is that this seal appeared during the incident of the splitting of his chest, when *Jibrīl* came to him, split his chest and washed his heart. It was during that event that the seal of prophethood was stamped between his shoulders.
- This seal was a raised and protruding part of the body between the shoulders, closer to the left shoulder. Its size is described in the *aḥādīth* narrated in this chapter as being similar in size to a pigeon's egg, and its colour matched the colour of his skin.
- The seal was also mentioned as one of his characteristics in the previous books. The People of the Book (*Ahlul Kitāb*) recognised it from what they had learned from in their scriptures. This is why when *Salmān* heard about the Prophet ﷺ, he came searching for this sign and looked for it until he saw it.

Hadīth 16

عَنِ السَّائِبِ بْنِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي وَجِعَ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبُرْكَ، وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، وَقَمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ، فَإِذَا هُوَ مِثْلُ زَرِّ الْحُجَلَةِ.

As-Sā'ib bin Yazīd narrated: 'My maternal aunt took me to the Prophet ﷺ and said: 'O Messenger of Allah, my nephew is unwell.' The Prophet ﷺ wiped my head and prayed for Allah's blessings upon me.

He then performed wuḍū', and I drank from the water he had used. I stood behind his back and looked at the Seal between his shoulders; it was like the button of a ḥajalah.' (Ṣaḥīḥ)

- (يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعٌ) – **'O Messenger of Allah, my nephew is unwell'**. Meaning, he had a sickness. In other narrations, it mentions that he had taken a fall, and from this some scholars concluded that the injury was in his foot.
- (فَمَسَحَ رَأْسِي) – **'The Prophet wiped my head'**. Wiping a child's head is an act of gentleness towards them. Similarly, placing your hand on a sick person offers them comfort and gives a sense of the fever, heartbeat and other symptoms they are experiencing.
- (وَدَعَا لِي بِالْبَرَكَاتِ) – **'And prayed for Allah's blessings upon me'**. Allah answered the *du'ā'* of the Prophet ﷺ, because al-Sā'ib ibn Yazīd was seen at the age of 94 with a strong and upright body, with no hump or bend. In another narration he said: *'I know that my hearing and sight have been preserved only because of the supplication of the Prophet ﷺ.'* He was the last of the *Ṣaḥābah* to die in al-Madīnah. He passed away in the year 91 AH, at the age of 96.
- (وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ) – **'He then performed wuḍū', and I drank from the water that he had used'**. Meaning, he drank from the remaining water that had touched the noble body of the Prophet ﷺ. This type of seeking blessing (*al-tabarruk*) through his saliva, his hair and the water of his *wuḍū'* is correct and permissible. The *Ṣaḥābah* would frequently do this, however the scholars have clarified that this is specific to the Prophet ﷺ and is from his *khaṣā'is* (exclusive privileges). Seeking blessing in the saliva, hair, sweat or *wuḍū'* water of anyone else is forbidden, no matter how great their virtue or rank is. No one else can be compared to him ﷺ in this regard.
- (وَقَمْتُ خَلْفَ ظَهْرِهِ) – **'I stood behind his back'**. Meaning al-Sā'ib stood behind the Prophet ﷺ. He either stood there intentionally to look at the seal, because maybe he had heard about it but hadn't seen it before, or it was simply by coincidence that when he stood there his eyes happened to fall on it.
- (فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ) – **'And looked at the seal between his shoulders'**. The term *bayna* (between) is approximate and not exact. This is because the seal was not exactly in the middle between his shoulders, but it was closer to his left shoulder as the narrations indicate. Some scholars mentioned that this may be because that spot is closer to the position of the heart, and Allah knows best.
- (فَأِدَا هُوَ مِثْلُ زِرِّ الْحَجَلَةِ) – **'Like the button of a ḥajalah'**. al-Imām al-Tirmidhī narrated this *ḥadīth* in his book *al-Jāmi'* (or *Sunan al-Tirmidhī*). There he explained that *zirr-al-ḥajalah* means the egg of a partridge (*al-ḥajal*), which is a well-known bird. This interpretation is supported by other *aḥādīth* which liken the seal to a pigeon's egg, because the two birds are similar in size.

Other scholars said that the *ḥajalah* refers to a canopy which is placed over a bed like a dome, and the *zirr* refers to the large button or knob which is used to fasten its loops when closing it. This button or knob is also close in size to the egg of a partridge or the egg of a pigeon. Both of

these interpretations are comparing the size of the seal to either the egg of a partridge or to a large button.

Hadīth 17

عَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ الْخَاتَمَ بَيْنَ كَتِفَيْ رَسُولِ اللَّهِ ﷺ، غُدَّةً حَمْرَاءَ مِثْلَ بَيْضَةِ الْحَمَامَةِ.

Jābir bin Samurah said: 'I saw the Seal between the shoulders of the Messenger of Allah ﷺ. It was a lump of red flesh, like a pigeon's egg.' (Saḥīḥ)

- (رَأَيْتُ الْخَاتَمَ) – **'I saw the Seal'**. Meaning, he saw the Seal of Prophethood.
- (بَيْنَ كَتِفَيْ رَسُولِ اللَّهِ) – **'Between the shoulders of the Messenger of Allah'**. As was explained before, the term *bayna* (between) is approximate and not precise.
- (غُدَّةً) – **'It was a lump'**. A *ghuddah* is a lump in the body which appears between the skin and the flesh and moves slightly when pressure is applied to it by the hand.
- (حَمْرَاءَ) – **'Of red flesh'**. Meaning, it had a reddish or flesh-toned colouration, similar to his complexion.
- (مِثْلَ بَيْضَةِ الْحَمَامَةِ) – **'Like a pigeon's egg'**. Meaning, like a pigeon's egg in terms of its size. As for what is mentioned in some weak narrations that it was a black mole or a green mole, none of this is correct or authentic. What is authentically narrated is that it was similar in colour to his body, but it was a raised protrusion or lump approximately the size of an egg.

Hadīth 18

عَنْ رُمَيْثَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَلَوْ أَشَاءُ أَنْ أُقْبِلَ الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْهِ مِنْ قُرْبِهِ لَفَعَلْتُ، يَقُولُ لِسَعْدِ بْنِ مُعَاذٍ يَوْمَ مَاتَ: اهْتَزَّ لَهُ عَرْشُ الرَّحْمَنِ.

Rumaythah said: 'I heard the Messenger of Allah ﷺ - and had I wished to kiss the seal between his shoulders due to how close I was to him, I could have done so - saying about Sa'd bin Mu'ādh on the day he died: 'The Throne of the Most Merciful shook because of him.' (Saḥīḥ)

- (وَلَوْ أَشَاءُ أَنْ أُقْبِلَ الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْهِ لَفَعَلْتُ) – **'And had I wished to kiss the seal between his shoulders due to how close I was to him, I could have done so'**. This statement of *Rumaythah* is intended to emphasise how close she was to the Prophet ﷺ. By sharing this, she gives strength and certainty to her narration, because she was near enough to see the Seal of Prophethood and accurately hear his words.
- (يَقُولُ لِسَعْدِ بْنِ مُعَاذٍ يَوْمَ مَاتَ: اهْتَزَّ لَهُ عَرْشُ الرَّحْمَنِ) – **'Saying about Sa'd ibn Mu'ādh on the day he died: 'The Throne of the Most Merciful shook because of him'**. Meaning, the Throne of Allah trembled and shook at his death. This is a tremendous virtue (*manqabah*) for this great *Ṣaḥābī*, that Allah's greatest, largest and most vast creation shook at his death.

When it comes to the shaking of the 'Arsh of Allah, the methodology of *Ahlu-Sunnah wal-Jamā'ah* is to accept it exactly as it appears, without distorting its meaning (*taḥrīf*), denying its reality (*ta'ṭīl*) or trying to explain exactly 'how' it shook (*takyīf*).

Sa'd ibn Mu'ādh died in the year 5 AH, from a severe arrow wound to his arm which he sustained during the battle of *al-Khandaq*.