

Amina Adil
Sayyidunā Muḥammad ﷺ
The Last Prophet

محمد رسول الله

SAYYIDUNĀ
MUḤAMMAD ﷺ

THE LAST PROPHET

COMPILED FROM

TRADITIONAL SOURCES

BY

ḤAJJA ĀMINA 'ĀDIL



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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 *Mawludname*.