

LIKE THE DWELLERS OF JANNAH

Two one-year old infants were walking with their mothers in a garden. One of them held her mother's hand while the other did not. Which of them stumbled more? . . . Off course, the child that did not hold her mother's hand stumbled more. In fact, the other child probably did not trip at all. Very similar, though not identical, is the difference between the Nabi and the non-Nabi as they walk through life.¹

Rasulullah *sallallahu alaihi wasallam* said in *Hadith Qudsi* that Allah says, "By means of the *nawaafil*, my servant continues drawing closer to me until I love him. When I love him, I become his ear with which he hears, his eye with which he sees, his hand with which he catches and his foot with which he walks."² Obviously, this does not mean that Allah becomes His servant's ear, eye or limb. Allah is the creator. How can He become part of His creation? Hence, the meaning of the *Hadith* is that when Allah loves a person, He guides that person to correct utilisation of every part of his body. Now, if this is how Allah treats a pious non-Nabi, imagine how He treats the Nabi! After all, every Nabi is chosen by Allah.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

*Allah chooses messengers from the angels and men.*³

¹ This article was adapted from Moulana Badr-e-Aalam (ra)'s *Tarjuman-us-Sunnah* (V.3 Pg.293-Pg.319)

² *Saheeh-ul-Bukhari* Hadith 6137

³ Surah Al-Haj, Aayah 75

Nubuwwah is a gift from Allah which He bestows to whosoever He desires. It is not attainable through study and hard work. Therefore, there are no possibilities of *trial and error, practise makes perfect* and *maturing with age*.

Besides, the purpose of the Nabi is to demonstrate how the laws of Allah are to be implemented. He is the *uswah hasanah* (excellent example) for his followers. Now, do you think that Allah would present us with a faulty example? If the Nabi sins, what type of example would he be for his followers? It is for this reason that we believe that every Nabi was *ma'soom* (sinless).

Rasulullah *sallallahu alaihi wasallam* exhorted us to worship Allah as if we see Him.⁴ Do you think Rasulullah *sallallahu alaihi wasallam* never practised what he preached?

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

*O you who believe! Why do you say what you do not do?*⁵

Moreover, it is impossible that Rasulullah *sallallahu alaihi wasallam* lacked conviction in the all-encompassing nature of Allah's knowledge. He believed more than anybody else that Allah is All-Hearing, All-Seeing and All-Knowing. On the Night of *Mi'raaj* he saw *Jannah* and *Jahannam*. This means he had total conviction in the reward for obedience and the punishment for sin. Thus, he was always conscious of Allah's presence and never ever committed a single sin.

⁴ *Saheeh-ul-Bukhari*, Hadith 50

⁵ Surah As-Saff, Aayah 2

Coming to the title of this article, it should be noted that apart from the *ambiyaa*, the only other *ma'soom* human beings are the dwellers of *Jannah*.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا

*In it (Jannah) they will hear neither vain talk nor sin.*⁶

Hence, the conclusion that even in their worldly lives, the *ambiyaa* resembled the dwellers of *Jannah*.

Another Semblance

“Send me abundant *salawaat* (salutations),” advised Rasulullah *sallallahu alaihi wasallam*, “because your *salawaat* will be presented to me.” “O Rasul of Allah!” enquired somebody from the audience, “How will our *salawaat* be presented to you whereas your body will be decomposed by then?” Rasulullah *sallallahu alaihi wasallam* replied, “Allah ‘azza wa jalla has prohibited the earth from consuming the bodies of the *ambiyaa*.”⁷

In view of this *Hadith* and other *dalaa-il* (proofs) from the *Qur’aan* and *Sunnah*, the *Ahlus-Sunnah* believe that the *ambiyaa* are alive in their graves.⁸ Jalaal-ud-Deen Suyooti writes in this regard, “The fact that the Nabi *sallallahu alaihi wasallam* and the rest of the *ambiyaa* are alive in their graves is known to us in a manner that is beyond doubt due to the

⁶ Surah Al-Waaqi’ah, Aayah 25

⁷ *Sunan Abi Da’ud*, Hadith 1049, *Sunan An-Nasa’i* Hadith 1373

⁸ Presently, this excludes Nabi ‘Eesa *alaihis-salaam* because he is still alive. He was raised to skies before the Jews could kill him. However, when he will return to the world shortly before Qiyaamah and experience death, it will apply to him also.

proofs and the *tawaatur* (continuity) of the narrations in this regard. Baihaqi had compiled a separate book on this topic. Among the narrations that prove this is . . .”⁹

We are not going to delve into any of the (other) proofs cited by Suyooti. However, the point we wish to highlight is that this is another semblance between the *ambiyaa* and the dwellers of *Jannah*. Remember that there is no death in *Jannah*. The dwellers of *Jannah* will never die. To paraphrase, just as the dwellers of *Jannah* will always be alive, the *ambiyaa* are also always alive, even in their graves.¹⁰

Musk-smelling Perspiration

Anas *radiallahu anhu* said that he never smelled *ambar* or musk better than the (natural) fragrance of Rasulullah *sallallahu alaihi wasallam*.¹¹ Jaabir *radiallahu anhu* said that due to Rasulullah’s *sallallahu alaihi wasallam* fragrance, it was always possible to detect when he had walked through an alley.¹² According to another narration, this was due to the fragrance of Rasulullah’s *sallallahu alaihi wasallam* perspiration. Once, Ummu-Sulaim *radiallahu anha* collected some of Rasulullah’s *sallallahu alaihi wasallam* while he was asleep. Suddenly Rasulullah *sallallahu alaihi wasallam* woke up and asked her what she was doing. “This is your perspiration” she replied, “We dilute it with our perfume. It is the best perfume!”¹³

⁹ *Al-Haawi Lil-Fataawi* V.2 Pg.178

¹⁰ Nevertheless, it must be remembered that the life of the Nabi before *maut* (death) and his life in the grave differ in certain aspects.

¹¹ Saheeh Muslim, Hadith 6199

¹² *Sunan Ad-Daarami*, Hadith 66

¹³ *Saheeh Muslim*, Hadith 6201

This sweet-smelling perspiration of Rasulullah *sallallahu alaihi wasallam* is yet another aspect in which he resembled the dwellers of *Jannah* in his worldly life. “They (the dwellers of *Jannah*) will not pass urine and stool. They will neither spit nor have any phlegm. Their combs will be made from gold and their perspiration will smell like musk . . .”¹⁴

Urine and Stool

Just as the bodies and perspiration of the *ambiyaa* do not smell like the bodies and perspiration of non-*ambiyaa*, it is not far-fetched that their urine and stool would be also be different from the urine and stool of non-*ambiyaa*. Hence, ‘Aa-isha *radiallahu anha* said to Rasulullah *sallallahu alaihi wasallam*, “I notice that when you go to the toilet, the person who utilises the toilet after you never sees anything that left your body.” “O ‘Aa-isha!” responded Rasulullah *sallallahu alaihi wasallam*, “Do you not know that Allah commanded the earth to swallow anything (urine and stool) which comes out of the bodies of the *ambiyaa*?”¹⁵

Furthermore, Umaymah *radiallahu anha* narrated that when Rasulullah *sallallahu alaihi wasallam* needed to pass urine at night, he would do so in a wooden bowl which he would thereafter leave beneath his bed. He would wash out the urine the next day. One morning, when he removed the bowl from beneath his bed, he found that it was empty. Upon enquiring, Barakah, an Abyssinian slave-girl of Umm Habeebah *radiallahu anha*, informed him that she drank it. Amazingly, Rasulullah

¹⁴ *Saheeh-ul-Bukhari*, Hadith 3073 and 3149

¹⁵ *Al-Khasaa'is-ul-Kubra*

sallallahu alaihi wasallam did not reprimand her. Instead, he told her that by drinking his urine, she would be protected from the fire.¹⁶ Based on this *Hadith*, some *'ulamaa* are of the opinion that the urine and stool of Rasulullah *sallallahu alaihi wasallam* were *taahir* (pure).

Many Wives

Just as the *ambiyaa* possess greater spiritual strength than the non-*ambiyaa*, their physical strength also surpasses that of the non-*ambiyaa*. Thus, while digging the trench around Madinah, Rasulullah *sallallahu alaihi wasallam* single-handedly crushed a boulder which none of the *Sahaabah* was able to crush.¹⁷ Similarly, Rasulullah *sallallahu alaihi wasallam* effortlessly defeated Rukaanah, the famous and unrivalled wrestler.¹⁸ In fact, Rasulullah *sallallahu alaihi wasallam* toppled him three times consecutively.¹⁹

Considering this extraordinary strength of Rasulullah *sallallahu alaihi wasallam*, Allah permitted him to marry more women than the ordinary Muslim. Thus, Rasulullah *sallallahu alaihi wasallam* had nine wives at the time of his demise. In total, he had eleven wives. This (having many wives) is one more commonality between certain *ambiyaa*, especially Rasulullah *sallallahu alaihi wasallam*, and the dwellers of *Jannah*. Rasulullah *sallallahu alaihi wasallam* said, "The Believer will have seventy three wives in *Jannah*." "Will he have strength for

¹⁶ *As-Sunan Al-Kubra* (Baihaqi), Hadith 13184

¹⁷ *Saheeh-ul-Bukhari*, Hadith 3875 and *Sunan An-Nasa'i* Hadith 3176

¹⁸ *Sunan Abu Da'ud*, Hadith 4080

¹⁹ *Seerah Ibn Hishaam* V.2 Pg.177

that?” asked the *Sahaabah*. Rasulullah *sallallahu alaihi wasallam* replied, “He will have the strength of one hundred men (of the *Dunya*)”.²⁰

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²⁰ *Sifat-ul-Jannah*, Abu Nu'aim Asfahaani, Hadith 396