The hadith of Ādam’s tawassul through the Prophet is related from three Companions – Maysara, Ibn ‘Abbās, and Ibn ‘Umar – with chains varying in strength from strong to very weak:

I. Ibn al-Jawzī narrated in al-Wafā with his chain through al-Bayhaqī’s and al-Khaṣīb’s shaykh, the trustworthy fi‘il Abū al-Husayn ʿAlī ibn Muh.ammad ibn ʿAbd Allāh, known as Ibn Biṣhr’s and al-Umawī al-Baghdādī al-Muʿaddal (d. 411 or 415) in his Fawā’id, from the trustworthy fi‘il and Musnad of Baghdād Abū Jaʿfar Muhammad ibn ʿAmr ibn al-Bakhtārī al-Razzāz, from Ahmad ibn ʿIsḥāq ibn ʿSālīh al-Wazzān al-Jurjānī (d. 281 “lā baʿa bihi” according to al-Dārāquzānī), from Muhammad ibn Sinān al-ʿAwqāf (d. 223, al-Bukhārī’s shaykh in the saḥīḥ), from Ibrāhīm ibn Tahmān (one of the narrators of the Sahihayn), from Budayl ibn Maysara (one of the narrators in Sahih Muslim), from ʿAbd Allāh ibn Shaqiq (one of the narrators in Sahih Muslim), from the Companion Maysarat al-Fajr ʿās:

I said: “Messenger of Allāh, when were you made a Prophet?” He replied: “When Allāh created the earth and turned to the heavens, arranging them into seven heavens, and He created the Throne, He wrote on the leg of the Throne: MUHAMMAD IS THE MESSENGER OF ALLAH AND THE SEAL OF PROPHETS. And Allāh created Paradise in which He made Ādam and Ḥawwā’ dwell, then He wrote my name [there] on the gates, the tree-leaves, the houses and tents, while Ādam was still between the spirit and the body. When Allāh Most High brought him to life, he looked at the Throne and saw my name, whereupon Allāh Most High informed him: ‘He is the liege-lord of your offspring.’ When shayṭān deceived them, they repented and sought intercession with my name from Him.”

The hadith master al-/perl cited it in Subul al-Hudā wal-Rashīd (Beirut ed. 1:86=Cairo ed. 1:104) and said “Its chain is good and there is no harm in it.” Al-Ḥalabī also cited it in his Sīra (1:355).

Al-Bayhaqī narrates with the above chain only the reply “While Ādam was still between the spirit and the body” in his Dalā’il al-Nubuwwa (1:84) while Ibn Taymiyya cites the entire wording with the full chain in Majmūʿ al-Fatūw (2:150-151) but he adds “from Muhammad ibn ʿSālīh” between Ahmad ibn ʿIsḥāq al-Wazzān and Ibn Sinān al-ʿAwqāf. If correct, this additional link could be either the trustworthy fi‘il Muḥammad ibn ʿAbd al-Rahmān al-/perl known as Kaylaja (d. 271) or Muḥammad ibn ʿAbd al-Rahmān al-Anṭārī al-/al-/perl who is also trustworthy, so the chain remains a strong chain, and Allāh knows best.

II. Al-Khallal narrated in al-Sunna (1:261): Al-Fadl ibn Muslim al-Muhāribi narrated to us: Muhammad ibn ʿĪṣā narrated to us: Jundul [ibn Wāliq, thiqā per al-Haythamī] narrated to us: ʿAmr ibn Aws al-Anṣārī [maṣṭūr per al-Dhahabī] narrated to us: from Saʿīd ibn Abī ʿArūba: from Qatāda: from Saʿīd ibn al-Musayyab: from Ibn ʿAbbās: “Allāh Most High revealed to ʿĪsā ʿĪsā: ‘O ʿĪsā, Believe in Muḥammad and command whosoever reaches his time among your Community that they believe in him. Were it not for Muḥammad, I would not have created Ādam, and were it not for Muḥammad, I would not have created Paradise or Hellfire. Indeed, I created the Throne on top of the water and it shook, so I inscribed upon it Lā ILĀḤA ILLĀ ALLĀH MUHAMMADUN RASūLULLĀH, whereupon it stood still.’” Al-Khallal said: “I read it to Abū ʿAbd Allāh Muhammad ibn Bishr ibn Sharīk and he concurred with it,” i.e. with its being authentic.

Al-Ḥakīm similarly narrated in the Mustadrak (2:614-615=2:271): ʿAli ibn Ḥamshāḥd al-ʿAdl (258-338) [Abū al-Ḥasan al-Naysābūrī, a major trustworthy hāḏīḥ] narrated to us by dictation: Hārūn ibn al-ʿAbbās al-Ḥāшимī (208-275) [thiqā per al-Khaṣīb] narrated to us: Jundul ibn Wāliq narrated to us, to the end of the above chain and text. Al-Ḥakīm said: “This is a sound-chained hadith but al-Bukhārī and Muslim did not narrate it.”

Al-Dhahabī in his Tālkhīṣ al-Mustadrak and Mizān al-Iʿtīdāl (s.v. ʿAmr ibn Aws) conjectures that Ibn ʿAbbās’s narration is forged (“azunnahu mawdūʿ an”) but brings no proof, as its chain contains neither a liar nor a forger and is a fair chain by the Salaf’s criteria for saḥīḥ hadiths.

III. Al-Ṭabarānī narrated in al-Muʿjam al-Ṣaghīr (2:82 §992) and al-Muʿjam al-Awsaṭ (6:313-614 §6502) : Muḥammad ibn Dāwūd ibn Ṣafadī narrated to us: Ahmad ibn ʿĀṣid al-Madānī al-Fihrī narrated to us:

1 A grading confirmed by ʿAbd Allāh al-Ghumārī in Marshād al-Ḥaʾīr (p. 37) and al-Radd al-Muḥkam (p. 138-139) as well as his student Māḥmūd Musām Ḥ in Raʿf al-Munāzra (p. 247-249).

2 Also Abū al-Shaykh in Ṭabaqāt al-Aslāḥiyyīn according to al-Lacknawī in al-Āthār al-Marṭūta (p. 44), and Abū ʿĀṣid al-Naysābūrī in Sharḥ al-Muṣṭaṭā (1:163-165 §15).
Abd Allâh ibn Ismâ‘il al-Madanî narrated to us: from ‘Abd al-Ra‘mân ibn Zayd ibn Aslam, from his father, from his grandfather, from ‘Umar ibn al-Khaṭṭâ‘b:"

The Prophet said: “When Ædam committed the sin he made, he raised his head toward the Throne and said: ‘I am asking You by the right of Mu‘ammad to forgive me.’ Allâh Most High revealed to him: ‘What is Mu‘ammad? Who is Mu‘ammad?’ He replied: ‘Glorified be Your Name! When You created me I raised my head toward Your Throne and [saw] there was written on it: Lâ‘ ilâh â‘lam Allâh Muhammadun Rasûlullâh. I knew that there was no one more magnificent in Your sight than him whose name You placed next to Your Name.’ Allâh Most High revealed to him: ‘O Ædam, truly He is the last of the Prophets from your seed and his Community are the last of all Communities from your seed. Were it not for him, O Ædam, I would not have created you.'”

The above is also narrated by al-‘Äkim (2:615) and al-Bayhaqî in Dalâ’il al-Nabuwwa (5:488–489) thus: Abû Sa‘îd ‘Amr ibn Muhammad ibn Mansûr al-‘Adl narrated to us: Abû al-Hasan Muhammad ibn Iṣâq ibn Ibrâhîm al-Ḥanâzîlî narrated to us: Abû al-Ḥârîth ‘Abd Allâh ibn Muslim al-Fihîrî narrated to us in Egypt: Iṣâ‘îl ibn Maslama narrated to us: ‘Abd al-Ra‘mân ibn Zayd ibn Aslam informed us: from his father: from his grandfather: from ‘Umar ibn al-Khaṭṭâ‘b:

The Prophet said: “When Ædam committed his mistake he said: ‘O my Lord, I am asking you to forgive me for the sake of Mu‘ammad.’ Allâh Most High said: ‘O Ædam, and how do you know about Mu‘ammad whom I have not yet created?’ Ædam replied: ‘O my Lord, after You created me with your hand and breathed into me of Your spirit, I raised my head and saw written on the heights of the Throne: Lâ‘ ilâh â‘lam Allâh Muhammadun Rasûlullâh. I knew that You would not place next to Your Name but the most beloved one of Your creation.’ Allâh Most High said: ‘O Ædam, I have forgiven you, and were it not for Mu‘ammad I would not have created you.'”

So the pivot of this narration is ‘Abd al-Ra‘mân ibn Zayd ibn Aslam whom al-Bayhaqî declared weak although Ibn ‘Adî in his Kûlmî considered that his narrations were overall fair. Al-Dhâhabî went to excess in declaring the hadîth forged.

The hadîth is also narrated from our liege-lord ‘Umar in maqîṣî form by the Shâfi‘î hadîth master Abû Bakr al-Æjurri al-Makkî – he was the shaykh of Ibn Bishrân’s brother Abû al-Qâsim ‘Abd al-Malik ibn Muhammad ibn ‘Abd Allâh ibn Bishrân – in al-Sharî‘a (p. 432) with his chain.

Al-Æjurri also narrates it (p. 430 §963) from the Tâbî‘î Abû al-Zinâ‘î with an extremely weak chain.

A similar wording is also narrated from Muhammad al-Bâqîr by Ibn al-Mundhir in his Tafsîr according to al-Suyûtî in al-Durr al-Manthûr (1:60).4

The exchange “How do you know of Mu‘ammad” and our liege-lord Ædam’s reply is also narrated from Ibn Mas‘ûd by Ibn Abî al-Dunyâ with his chain in al-Ishrâf fî Manzîl al-Ishrâf (p. 113–114 §24).

Additional Narrations

Al-Daylamî in al-Firdaws bi-Ma‘thûr al-Khûtâb (5:227 §8031) cited without chain from Ibn ‘Abbâs: “Allâh Most High says: ‘I swear it by My Power and My Glory! Were it not for you [O Mu‘ammad], I would not have created the world.’”

Al-Albâni rejected it in his Sûsilil Da‘îfât (§282). Al-Khallâl in al-Sunna (1:237) narrated it from the Hanbali Hârûn ibn al-‘Abbâs al-Hâshimi who added that whoever rejects this hadîth is a zînîdîq. This ruling is reminiscent of the expression of the Shâfi‘î Imâm Taqî al-Dîn al-Æfiṣnî in the book he wrote against Ibn Taymiyya entitled Da‘ Shubâhî man Shabbâhî wa-Tamarad in which he said:

Whoever denies the use of the Prophet as intermediary (al-tawassul bihi) and the use of him as intercessor (al-tashaffu’ bihi) after his death, or claims that his sanctity ended with his death, has announced to the people and proclaimed against himself that his state is worse than that of the Jews, who used him as intermediary before he appeared into existence, and that there is in his heart a

Al-Ṣāliḥī in *Subul al-Hudū* (*Imliyor ed.* 1:75) cites it as narrated from our liege-lord ‘Ali by al-Azafi in his *Mawhīd* and Ibn Sabi in *Shiḥ al-Ṣadīr* in the wording: “O Muḥammad! I swear it by My Power and My Glory! Were it not for you, I would not have created my earth, or my heaven, nor would I have raised up this sky or flattened this land.”

He also mentions that Ibn ‘Asākir (3:517-518) narrated with a very weak chain from Salmān: “Since I took Ibrāhīm as my intimate friend (khalīlī), I took you as my beloved friend (ḥabībī), and I did not create anything dearer to Me than you, and I have created the world and its people to make your honor and rank known to them, and were it not for you I would not have created the world.” This is part of a much longer narration which Ibn al-Jawzī declared “forged beyond doubt” in his *Mawḍū‘at* (1:288-289).

Al-Suyūṭī in *al-Durr al-Manthūr* (3:117) and al-Ṣāliḥī (1:85=Cairo ed. 1:104) mentioned that Ibn Abī ‘Āṣim in his *Musnad* (= al-*Sunna* p. 306) and Abū Nu‘aym narrated from Anas that Allāh Most High said to Muṣā: “O Muṣā, whoever meets Me disbelieving in Muḥammad, I shall cause him to enter the Fire.” Muṣā said: “Who is Muḥammad?” He replied: “O Muṣā, I swear it by My Power and My Glory! I never created anything dearer to Me than him. I have written his name together with My Name on the Throne before I created the heavens and the earth and the sun and moon by two thousand years.” Its chain is so weak that al-Dhahabī in his *Mīzān* declared it among the forgeries of Saʿīd ibn Muḥammad al-Umawī. This is also cited from Ibn ‘Abbās and the “two thousand year” period is also related from the Tābīnī ‘Aṭā."^7

Ibn Abī al-Dunyā in his *Manzil al-Ashrīf* (p. 113 §23) narrated with his chain that Saʿīd ibn Jubayr said: “The children of Ḍādām differed over who was the dearest of creatures to Allāh Most High, some of them saying it was the angels who never disobey Allāh. They went to Ḍādām who replied: ‘Truly, I am the dearest of all creatures except that when the spirit was breathed into me, it had hardly reached my feet before I sat up fully and the Throne glimmered before me and I gazed at it; lo and behold! there was [written] on it MUḤAMMADUN RASṢūLULLĀH. In reality, he is the dearest of all creatures to Allāh.”

The Ulema generally agreed that creation was for the sake of the Prophet ﷺ. Hence, when they mentioned the narration that were it not for him Allāh would not have created anything, they said its meaning was true. Ibn Taymiyya gave the most eloquent expression of this verification of the meaning:

Muḥammad ﷺ is the Chief of the Children of Ḍādām, the Best of Creation, the noblest of them in the sight of Allāh Most High. This is why some have said that “Allāh created the Universe due to him,” or that “Were it not for him, He would have neither created a Throne, nor a Footstool, nor a heaven, earth, sun or moon.” However, this is not a hadith on the authority of the Prophet ﷺ... but it may be explained from a correct aspect...

Since the best of the righteous of the children of Adam is Muḥammad ﷺ, creating him was a desirable end of deep-seated purposeful wisdom, more than for anyone else, and hence the completion of creation and the fulfillment of perfection was attained with Muḥammad ﷺ... The Chief of the Children of Ḍādām is Muhammad, may Allāh Exalted bless him and grant him peace, Ḍādām and his children being under his banner. He, may Allāh Exalted bless him and grant him peace, said: “Truly, I was written as the Seal of the Prophets with Allāh Most High, when Ḍādām (condominium) was going to-and-fro in his clay,” i.e. that my prophethood was decreed and manifested when Ḍādām was created but before the breathing of the Spirit into him, just as Allāh decrees the livelihood, lifespan, deeds and misery or happiness of the slave when He creates the embryo but before the breathing of the Spirit into it.

Since man is the seal and last of all creation, and its microcosm, and since the best of man is thus the best of all creation absolutely, then Muhammad ﷺ, being the Pupil of the Eye, the Axis of the Mill, and the Distributor to the Collective, is as it were the Ultimate Purpose from amongst all the purposes of creation. Thus it cannot be denied to say that “Due to him all of this was created,” or that “Were it not for him, all this would not have been created,” so if statements like this are thus explained according to what the Book and the Sunna indicate, it is acceptable. Ibn Taymiyya, *Majmū‘ al-Fatwā* (11:95-97). And Allāh knows best.

---

7 With a very weak chain by al-‘Ajīrī in *al-Sharī‘a* (p. 429-430 §962).