

The Mawlid of Mustafā ﷺ

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ

Allāh ﷻ has indeed bestowed a great favour upon the Muslims; that He sent to them a (great) Messenger (Prophet Muhammad ﷺ) from amongst them, who recites upon them His verses, and purifies them, and teaches them the Book and wisdom.

(Sūrah Āl ‘Imrān, v 164)

Note

Allāh ﷻ has bestowed many blessings to mankind, though He has never pointed out anyone as a favour, except His bestowal of His Beloved Prophet ﷺ; from this comes to know that this blessing is the biggest blessing of them all, and this verse also mentions the sending of a great blessing, referring to the Noble Prophet ﷺ. Allāh ﷻ Himself is mentioning this and it is the arrival of the Noble Prophet ﷺ what we also mention at Mīlād.

One also comes to know from this that the Noble Prophet ﷺ purifies people, and also the case that one does not attain purity merely from good deeds. Rather, good deeds are in essence the reason for purity; in reality one actually attains purity from the blessed attention of Mustafā ﷺ. The Noble Messenger ﷺ is a blessing and Allāh ﷻ commands the publicising well of blessings, just as it is mentioned in the following āyah.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And publicise well the Bounty of your Lord.

(Sūrah al-Duhā, v 11)

Note

There is great Benevolence of Allāh ﷻ upon the Messenger of Allāh ﷺ, just as it is stated in the following āyah.

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And [Allāh ﷻ] taught you whatever (seen and unseen knowledge) you did not know, and upon you is the great Benevolence of Allāh ﷻ.

(Sūrah al-Nisā’, v 113)

Note

The Noble Prophet ﷺ is also the means of us attaining the Bounty of Allāh ﷻ, in fact he ﷺ is the Bounty of the Lord ﷻ, and expressing joy (in the form of Mawlid or a Julūs of the Mawlid) upon a Bounty of Allāh ﷻ is proven from the Qur’ān, just as it is shown in the following āyah.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ۖ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ -

Say you (O Beloved), ‘Only Allāh’s Bounty and His Mercy; and only upon it they should rejoice.’ That is better than all their (accumulated) wealth.

(Sūrah Yūnus, v 58)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Indeed there has come to you a Messenger from among yourselves; heavy upon him is your suffering, he desires your wellbeing immensely; utmost kind, merciful for the Muslims.

(Sūrah al-Tawbah, v 128)

Note

The blessed arrival of the Noble Messenger ﷺ is mentioned in this blessed āyah, meaning it mentions the blessed Mawlid. It is also proven from a Hadīth of Tirmidhī Sharīf that the Holy Prophet ﷺ was standing whilst mentioning his blessed birth. From this one comes to know that the essence of Mawlid is established from Qur'ān & Hadīth. In this blessed āyah, Allāh ﷻ honours His Beloved Messenger ﷺ with two of His Own Noble names (Ra'ūf & Rahīm - utmost kind & merciful); this is complete and utter perfection of the honour of the Noble Prophet ﷺ.

(Khazā'in al-'Irfān)

This also rids the objection made by the Wahhābīs that applying the Attribute of Allāh ﷻ upon a Prophet is shirk [polytheism]. For example, saying that Allāh ﷻ knowing the Unseen as well as a Prophet is shirk; Allāh ﷻ forbid. Then in this manner, Allāh ﷻ is Utmost Kind & Merciful and the Noble Prophet is also utmost kind & merciful, which the Qur'ān itself is preaching, so is the Qur'ān preaching polytheism? It is only polytheism if one regarded the Noble Prophet ﷺ as the Knower of the Unseen in the same manner as is Allāh ﷻ. Rather, we say that the Knowledge of Allāh ﷻ is Zātī [i.e. possessing it on His Own accord] and the knowledge of the unseen for the Holy Prophet ﷺ is 'Atā'ī which Allāh ﷻ has bestowed to him. Just like Allāh ﷻ Himself distinguishing the Holy Prophet ﷺ as utmost kind & merciful, whereas Allāh ﷻ being Utmost Kind & Merciful is 'Atā'ī; no one gave this to Him.

و مَبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ.

'...and giving glad tidings of a (great) Messenger who will come after me; his name is Ahmad.'

(Sūrah al-Saff, v 6)

Note

It is narrated from Sayyidunā Ka'b al-Ahbār that the disciples of Sayyidunā 'Isā, upon whom be peace, asked him, 'O Rūhallāh [Spirit of God ﷻ], is there another nation after us?' He replied, 'Yes; the nation of Ahmad, al-Mujtabā [i.e. the Chosen One ﷺ]. Those people are the rulers, the scholars, the righteous and the pious. In fiqh they are the deputies of the Prophets; they are content with a small amount of sustenance from Allāh ﷻ and Allāh ﷻ is content with a small amount of actions [deeds] from them.

(Khazā'in al-'Irfān)

Love of the Messenger ﷺ is the essence of Īmān [faith]

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرَضُّونَهَا أَحَبَّ إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say you (O Beloved), 'If your fathers, your sons, your brothers, your wives, your family, your acquired wealth, the trade in which you fear a loss, and the houses of your liking; (all) these things are dearer to you than Allāh ﷻ and His Messenger ﷺ and fighting in His Path, then wait until Allāh ﷻ sends His command (of punishment); and Allāh ﷻ does not guide the transgressors.'

(Sūrah al-Tawbah, v 24)

Note

Alā Hazrat states that one comes to know from this āyah that if someone regards anyone else as more esteemed or dignified or holds wealth or anything else more dearer & beloved than Allāh ﷻ and His Messenger ﷺ, such a person is rejected in the Majestic Court of Allāh ﷻ. Allāh ﷻ will not guide such a person Himself and would have to remain in wait for the punishment from the Lord ﷻ.

(Tamhīd al-Īmān, pg 58)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say you O Beloved, that, '(O) people! If you love Allāh ﷻ, you should obey me, (only then) Allāh ﷻ will love you and forgive your sins.' And Allāh ﷻ is Most Forgiving, Ever Merciful.

(Sūrah Āl 'Imrān, v 31)

Note

The Quraysh would prostrate in front of idols and claim that they were doing so out of love for Allāh ﷻ; this āyah was then revealed. They were all ordered that if they truly love God ﷻ, then they should be obedient to His Beloved Messenger ﷺ, because if you are obedient to the Lord ﷻ and love Him, then He ﷻ will love you.

Reverence of the Noble Prophet ﷺ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ط وَاللَّكْفِيرِينَ عَذَابٌ أَلِيمٌ

O Believers! Do not say (to the Prophet Muhammad ﷺ) 'Rā'inā,' and submit as so, 'Unzhurnā (meaning, that please grant us your attention so that we understand well) and (O Muslims!) listen attentively (to his discourse) from the beginning.' And for the disbelievers is a painful torment.

(Sūrah al-Baqarah, v 104)

Reason for revelation

Whenever the Holy Prophet ﷺ would preach to & address the blessed companions, then they would also request in the midst as follows, 'Rā'inā O Messenger of Allāh'; this means that O Messenger of Allāh, please consider us, in other words, please grant us your attention so we have the chance to understand well the honorary discourse of the most revered Prophet ﷺ. This [word] is used in a disrespectful sense in Hebrew which is why they [the Jews] used to say this [word] with such intention. Sayyidunā Sa'd bin Mu'āzh was versed in the terminology used by the Jews, thus one day when he heard them use this word, he said, 'O enemies of Allāh! May the curse of Allāh be upon you! If I hear any one of you say this word now, I will sever your head from your neck!' The Jews replied, 'You are enraged with us, whereas Muslims also use this word as well.' Being saddened upon this, when he went to the revered court of the Noble Prophet ﷺ, this āyah was revealed, which prohibited the saying of the word 'Rā'inā' and the command came to use another word with this meaning, namely 'Unzhurnā'.

Note

It is fard [obligatory] to humbly request Prophets with honour & reverence and to use words of respect; it is prohibited to use such words which even have the slightly possibility of disrespect.

(Khazā'in al-'Irfān)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O believers! Present yourselves upon the call of Allāh ﷻ and His Messenger ﷺ, when the Messenger ﷺ calls you for a thing (Faith, Qur'ān, striving or martyrdom) which will give you life.

(Sūrah al-Anfāl, v 24)

Reason for revelation

It is mentioned in Bukhārī Sharīf that Sayyidunā abū Sa'īd bin Mu'allā (likewise Sayyidunā abī bin Ka'b in another Hadīth) states that, 'I was praying salāh in the Masjid, the Messenger of Allāh ﷺ called out to me, but I did not respond. Then [after finishing salāh], I went and presented myself in the revered court of the Noble Prophet ﷺ and requested, 'O Messenger of Allāh ﷺ, I was praying salāh.' The Holy Prophet ﷺ stated, 'Has Allāh ﷻ not stated, {Present yourselves upon the call of Allāh ﷻ and His Messenger ﷺ}. I requested, 'Indeed; it will not happen again.'

(al-Sahīh al-Bukhārī, Hadīth no 4474)

Priceless pearls

From this, one comes to know that it is essential to leave salāh and answer to call of the Holy Prophet ﷺ by presenting oneself in their revered court. Also one fulfilling whatever the Noble Prophet ﷺ commands means that one is still in salāh. This is also correct because if the person praying salāh spoke, so who is he actually speaking with? He is speaking with whom it is wājib to give salām to (أَسَلَامٌ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ); if he was to speak with someone else, his salāh would be rendered invalid. If he turned his chest away from the Ka'bah, then where did he turn towards? Towards he who is actually the Ka'bah of the Ka'bah itself. If he went, then to where did he go? Towards the revered court of the Noble Prophet Muhammad Mustafā ﷺ which is the essence of worship. So why would this render salāh invalid? If by one going towards water to perform Wudū', after it has become invalid in salāh, does not render salāh invalid, even though one has turned one's chest away from the Ka'bah and performed 'aml kathīr [a major action which normally invalidates salāh], then why would going towards the Noble Messenger of Allāh ﷺ render salāh invalid?

(Shān-e-Habīb-ur-Rahmān, pg 104)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

O believers! Do not raise your voices higher than the voice of this Conveyor of the unseen (Prophet Muhammad ﷺ).

(Sūrah al-Hujurāt, v 2)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا

So O Beloved! By your Lord ﷻ, they will not be Muslims until they take you as a judge for the disputes between them, and then whatever you have decided, they should not have resistance to it within their hearts, and they must accept it wholeheartedly.

(Sūrah al-Nisā', v 65)

Reason for revelation

Sayyidunā Zubayr, may Allāh ﷻ be pleased with him, had a quarrel with a person from the Ansār regarding the irrigating of gardens from the water flowing down from the mountain. The situation was presented to the Holy Prophet ﷺ, then he ﷺ said, 'O Zubayr, water your garden, then leave some water for your neighbour.' The Ansārī was unhappy with this, resulting him in saying the following words, 'He [i.e Zubayr] is the son of your paternal aunt i.e. your cousin [in other words, he is a close relative of yours, hence the ruling was given in his favour].' The following āyah was revealed on this occasion, that until one does not wholeheartedly & truthfully accept the decisions & rulings of the Noble Prophet ﷺ, one cannot be a Muslim. Glory be to Allāh ﷻ - from this, one comes to know of the great status of the Revered Messenger of Allāh ﷺ.¹

(Khazā'in al-'Irfān)

There was a dispute amongst a hypocrite (who apparently was a Muslim) and a Jew, they then went to the revered court of the Noble Prophet ﷺ and the ruling was given in favour of the Jew. The Muslim was then not content, so then the case was presented to Sayyidunā Abū Bakr Siddīq and Sayyidunā 'Umar Fārūq, may Allāh ﷻ be pleased with them both, and the Jew requested that the Holy Prophet ﷺ has already decided this matter to be in my favour, but this person is not content. Sayyidunā 'Umar, may Allāh ﷻ be pleased with him, severed the head of that hypocrite; from that day his title was Fārūq (the one who differentiates between truth and falsehood).

(Shān-e-Habīb-ur-Rahmān, pg 67-68)

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا.

(O people!) Do not make the calling of the Messenger ﷺ amongst yourselves just like one calls the other amongst yourselves.

(Sūrah al-Nūr, 63)

Note

One should gently address the Noble Prophet ﷺ by saying "يَا نَبِيَّ اللَّهِ، يَا رَسُولَ اللَّهِ، يَا حَبِيبَ اللَّهِ" in a low voice and in a calm & humble manner with the utmost manners & etiquettes and respect & reverence using his honorary & distinguishing titles, then mentioning his blessed name in repentance. One comes into wajd [spiritual ecstasy] from reading such āyāt in the sense that who is teaching this great respect of the Beloved & Revered Prophet ﷺ? None other than his Generous Lord ﷻ.

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

In order that, O people, you may believe in Allāh ﷻ and His Messenger ﷺ, and honour and revere the Messenger (Prophet Muhammad ﷺ), and you should glorify Allāh ﷻ in the morning and evening.

(Sūrah al-Fat'h, v 9)

¹ This situation occurred before the law of apostasy as well as the revelation of this verse. Laws are made and enacted upon after they are made and put in place. If this was to occur now, this law would definitely be enacted upon. (Nūr al-'Irfān)

Note

Alā Hazrat states that [O] Muslims! Just look at the order of this; Īmān [faith] was mentioned first, His worship last and respecting His Beloved Prophet ﷺ right in the midst; this is because respecting the Noble Messenger ﷺ without Īmān is nothing. Then, until one does not truly respect the Noble Prophet ﷺ, worshipping the Lord Almighty for a whole lifetime is, all in all, futile and rejected. There are jogis (Hindu hermits) and monks who have distanced themselves from the world; they worship and remember the Lord in their own ways and spend their entire lives doing so. There are some among them who even learn and recite the phrase: lā ilāha illā Allāh [i.e. There is none worthy of worship except Allāh ﷻ] but until they respect Muhammad the Messenger of Allāh ﷺ, it will not benefit them in any way.

(Tamhīd al-Īmān)

The superiority of Mustafā ﷺ

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad [ﷺ] is not the father of any man amongst you. Yes, he is the Messenger of Allāh and the Last of all the Prophets, and Allāh ﷻ knows everything.

(Sūrah al-Ahzāb, v 40)

Note

The definitive meaning of Khātam al-Nabiyyīn is the Last of all Prophets, in the sense that [the chain of] Prophethood finishes with him ﷺ; no one else can receive Prophethood after him ﷺ, up to the extent that even when Sayyidunā Īsā, upon whom be peace, will descend, so even though he attained Prophethood beforehand, he will still act upon the Muhammadan Sharī'ah after descent, he will command according to this Sharī'ah, and also will pray salāh facing his Qiblah, meaning the Revered Ka'bah. The Prophet ﷺ being the Last of all Prophets is absolute; there is Quranic text established regarding this, and there are a vast amount of sahīh Hadīths which actually reach the level of Tawātur². It is established from all of them that the Noble Prophet Muhammad Mustafā ﷺ is the Final Prophet; there is no other Prophet to come after him ﷺ. If anyone believes it to be possible for someone to receive Prophethood after the Holy Prophet ﷺ, then such a person has rejected the belief of Khatm al-Nubuwwah [the Seal i.e. Finality of Prophethood], is a disbeliever and is out of the fold of Islām.

(Khazā'in al-'Irfān)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And O Beloved Prophet, We have not sent you except with such Prophethood that encompasses entire mankind, as a giver of glad tidings and warning, but most people know not.

(Sūrah Saba', v 28)

Note

From this āyah, one comes to know that the Messengership of the Prophet Muhammad ﷺ is unrestricted; it encompasses the whole of mankind, be they white or black, Arab or non-Arab, a former nation or latter; he ﷺ is the Messenger for all and they are all his nation. This is the reason as to why he ﷺ is superior to the rest of the Prophets because the previous Respected Prophets would be sent to a particular area or nation having been made a Prophet. However, the Holy

² Impossible to regard as a lie due to the sheer amount of narrators narrating.

Prophet Muhammad ﷺ is the Messenger and Prophet of all; his Prophethood is unrestricted as well as his Messengership being unrestricted, just as it is explained in the following āyah.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We did not send you (O Beloved) but as a mercy for all the worlds.

(Sūrah al-Anbiyā', v 107)

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
وَلَتَنْصُرُنَّهُ

And remember when Allāh ﷻ took a promise from the Prophets, 'Whatever I give you of the Book and wisdom, and then the magnificent Messenger (Prophet Muhammad ﷺ) comes to you; confirming the Books you have, you should certainly, definitely believe in him and you should certainly, definitely help him.'

(Sūrah Āl 'Imrān, v 81)

Note

Sayyidunā 'Alī al-Murtadā stated that Allāh ﷻ has taken a promise in relation to the Holy Prophet Muhammad Mustafā ﷺ from Sayyidunā Ādam and whomsoever else He ﷻ has bestowed Prophethood to. The Prophets then also took a promise from their nations that if the Master of the universe ﷻ was sent during their lifetime, then they are to believe in him and help him; this proves that the Noble Prophet ﷺ is superior to all the other Prophets.

(Khazā'in al-'Irfān)

One should definitely study the book of Sayyidī Alā Hazrat on this topic; *Tajallī al-Yaqīn*.

Intercession

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And if when they do injustice to their own souls (by committing sins), then O Beloved, they should come to your august court, and then seek forgiveness from Allāh ﷻ, and the Messenger intercedes for them, so they would definitely find Allāh ﷻ the Greatest Acceptor of repentance, the Most Merciful.

(Sūrah al-Nisā', v 64)

Note

From this one comes to know that the intercession of the Messenger of Allāh ﷺ in the Majestic Court of Allāh ﷻ is the means to success. After the Noble Messenger ﷺ physically left this mundane world, a bedouin was present at the Blessed Rawdah, he then placed the sacred dust from the Blessed Rawdah upon his head and began to request, 'O Messenger of Allāh, whatever you said, we heard, and from what was revealed you is this āyah: وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا; I have indeed committed injustice to my own soul, and I have presented myself in your noble court for my

forgiveness, so may my Lord ﷻ forgive me of my sins.’ A call came from the blessed tomb that, ‘Your sins have been forgiven’.

(Khazā’in al-‘Irfān)

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

It is near that your Lord ﷻ may make you stand on a station where everyone will praise you.

(Sūrah Banī Isrā’īl, v 79)

Note

The station of praise is the station of intercession, such that former and latter people will praise the Holy Prophet ﷺ; the majority are upon this.

A superb standard

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And undoubtedly, (O Beloved) your excellent character is of a superb standard.

(Sūrah al-Qalam, v 4)

Note

Sayyidah Umm al-Mu’minīn (the Mother of the Believers) ‘Ā’ishah, may Allāh ﷻ be pleased with her, was asked and she replied that the conduct of the Noble Prophet ﷺ is the Qur’ān. Despite possessing the treasures of the Earth and the Skies [Heavens], he ﷺ also possess such superb conduct that he ﷺ would join in eating with slaves whilst sitting on the floor, wear clothes with patches, physically do work himself and would also jointly work with his noble wives in the housework.

An enlightened human

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Indeed towards you has come a light from Allāh ﷻ, and a clear Book.

(Sūrah al-Mā’idah, v 15)

Note

There are many commentaries of this in which the Noble Prophet ﷺ was declared as Nūr (Light) because he ﷺ rids the darkness of disbelief and caused the path of truth to become clear.

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ط الْمِصْبَاحُ فِي زُجَاجَةٍ ط الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ لَيَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ط نُورٌ عَلَىٰ نُورٍ ط يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ط

The example of His light is like a niche in which there is a lamp; the lamp is within a glass vessel; the glass vessel is as if it were a star shining like a pearl, kindled by the blessed olive

tree, which is neither of the East nor of the West. It is close that its oil lights up although the fire does not touch it; light is upon light. Allāh ﷻ guides towards His light whomever He wills.

(Sūrah al-Nūr, v 35)

Note

One interpretation [of this] is that this light refers to the Master of mankind, the most superior of all creation, the mercy to mankind ﷺ. Sayyidunā ibn ‘Abbās, may Allāh be pleased with them, asked Sayyidunā Ka’b al-Ahbār to mention the meaning of this āyah. He said Allāh ﷻ mentioned the example of His Beloved & Noble Prophet ﷺ; the blessed chest of the Holy Prophet ﷺ is the niche and his blessed heart is the lamp. The light of Prophethood is illuminated by the tree of Prophethood, and the light and illumination of this Muhammadan light is of such a level of perfection, that even if him being a Prophet was not mentioned, it would still be apparent to the whole of creation, just like the Jewish monk who came to know.

(Khazā’in al-‘Irfān)

Hāzhir and Nāzhir

يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

O Conveyor of the unseen news (Prophet), We have indeed sent you as present and the seeing one, and a giver of glad tidings and warning. And as a caller towards Allāh ﷻ by His command, and as a sun that illuminates.

(Sūrah al-Ahzāb, v 45-46)

There are two meanings of Nabī (Prophet); conveyor of the unseen news and the one of high status. However, in this context the first meaning is more appropriate. Also, “present and the seeing one” is a brilliant translation of شَاهِدًا; it is stated in Mufradāt al-Rāghib:

الشُّهُودُ وَالشَّهَادَةُ الْحُضُورُ مَعَ الْمَشَاهِدَةِ إِمَّا بِالْبَصْرِ أَوْ بِالْبَصِيرَةِ

The meaning of shuhūd and shāhid is being present, seeing with sight or insight; this is the reason why a witness is called shāhid and such a person explains whatever he visually experiences. The Holy Prophet ﷺ was sent to the world; his Messengership is unrestricted, just as it is explained in the first āyah of Sūrah al-Furqān. So the Holy Prophet ﷺ is a witness to the whole of creation; he ﷺ is witness to their deeds, actions, state, truth, falsehood, guidance, misguidance; everything. This is the very reason why he ﷺ is known as “present and the seeing one”.

(abū al-Sa’ūd wa Jaml)

وَيَكُونَنَّ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

and this Messenger is your protector and witness.

(Sūrah al-Baqarah, v 143)

Note

The Respected Prophets, upon whom be peace, will be asked and they will say that such and such people are liars, and we preached to them. They will be asked to establish evidence, then they will say that the Ummah of the Holy Prophet Muhammad ﷺ is our witness. This Ummah will bear witness for the Prophets, saying that these respected people [i.e. the Prophets] preached [the people]. Then the non-Muslims of the previous Ummah will say what do they know, they

came after us. They will be requested as to how they know. Then they will say O Lord, You sent your Messenger Muhammad Mustafā ﷺ to us, You revealed the Holy Qur'ān, through him, we came to know categorically with certainty that the respected Prophets fulfilled their obligation of preaching to the utmost level of absolute perfection. Then the Leader of the Prophets ﷺ will be requested regarding the relation between his Ummah; the Holy Prophet ﷺ will vouch for them.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ بُرُؤَىٰ شَهِيدًا

So how will it be when We bring a witness from each Ummah (nation), and We shall bring you, O Beloved, as a witness and observer over all of them?

(Sūrah al-Nisā', v 41)

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

This Prophet has greater ownership of the Muslims than themselves

(Sūrah al-Ahzāb, v 6)

Note

There are many meanings to أَوْلَىٰ, the two which are most well known are:

- (1) The meaning of أَوْلَىٰ is greater ownership, meaning the Noble Prophet ﷺ has so much freedom and ownership over us which our own body parts do not even possess. However, a person has such control over his body parts that they cannot move without our own selves. However, the ownership of the Holy Prophet ﷺ should be greater than a person's that whatever action someone does, it should conform to the command of the Noble Prophet ﷺ.
- (2) Another meaning of أَوْلَىٰ is greater closeness. Shaykh Muhaqqiq has defined the meaning of this in Madārij al-Nubuwwah as closer, meaning closer than themselves. However you are the closest thing to yourself; if the body is in pain, then you yourself know of this. Nevertheless, the Holy Prophet ﷺ is even closer than our own selves, thus the Noble Prophet ﷺ is also present alongside each and every Muslim and is also looking at them, meaning he is Nāzhir - the one who sees.

The knowledge of Mustafā ﷺ

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

And it does not befit the Dignity of Allāh ﷻ to give you, O common people, Knowledge of the unseen; yes, Allāh ﷻ chooses from His Messengers whom He wills (to grant the Knowledge of the unseen).

(Sūrah Āl 'Imrān, v 179)

Note

In other words, Allāh ﷻ grants the Knowledge of the unseen to His select Messengers, and the Leader of the Prophets, the Beloved of Allāh ﷻ is the most superior of all Messengers and of the highest rank. It is established from this verse, as well as other verses and Hadīths that Allāh ﷻ bestowed Knowledge of the unseen to the Holy Prophet ﷺ, and the Knowledge of the unseen is his blessed miracle. However this Knowledge of the unseen is 'Atā'ī [bestowed] which the Lord Almighty bestowed to him.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

And this Prophet is not miserly in revealing the (Knowledge of the) unseen.

(Sūrah al-Takwīr, v 24)

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And [He] taught you whatever (seen and unseen Knowledge) you did not know, and upon you is the great Benevolence of Allāh ﷻ.

(Sūrah al-Nisā', v 113)

The Lord ﷻ intends the contentment of Muhammad ﷺ

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

We are observing the turning of your face repeatedly towards the heaven, so We will definitely turn you towards that Qiblah in which you are (more) pleased.

(Sūrah al-Baqarah, v 144)

Note

From this one comes to know that Allāh ﷻ intends the contentment of the Messenger of Allāh ﷺ and made the Qiblah for his blessed sake.

وَأَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۗ

And indeed it is close that your Lord ﷻ will give you so much that you will be pleased.

(Sūrah al-Duhā, v 5)

Note

It is stated in a blessed Hadīth that when this verse was revealed, the Holy Prophet ﷺ stated that,

"إِذَا لَا أَرْضِي وَوَاجِدٌ مِّنْ أُمَّتِي فِي النَّارِ"

"I will not be content whilst even one of my followers remains in Hell."

(al-Tafsīr al-Kabīr, vol 11, pg 194, v 5)

The blessed āyah clearly indicates Allāh ﷻ will do only that in which the Messenger ﷺ is content, and it is proven from the Hadīths of intercession that the contentment of the Messenger of Allāh ﷻ is only in his Ummah being forgiven for all of their sins. Thus, the definitive result which is concluded from the āyah and Hadīths is that the intercession of the Holy Prophet ﷺ is accepted and the sinful amongst his Ummah will be forgiven according to his own blessed choice. Glory be to Allāh ﷻ! What a greatly elevated rank, [such] that the Lord ﷻ, for whom all the muqarrībīn [close ones] would endure hardship and efforts in order to please Him ﷻ, He ﷻ bestows

unrestrictedly in order to please His Beloved Messenger ﷺ. After this, Allāh ﷻ mentions those blessings which He ﷻ bestowed upon him ﷺ from the onset.

The mentioning of the name Muhammad ﷺ in four³ places in the Qur'an

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

And Muhammad [ﷺ] is purely a Messenger.

(Sūrah Āl 'Imrān, v 144)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad [ﷺ] is not the father of any man amongst you. Yes, he is the Messenger of Allāh and the Last of all the Prophets, and Allāh [ﷻ] knows everything.

(Sūrah al-Ahzāb, v 40)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ

And those who believed and did good deeds and believed in what has been sent down upon (the Beloved Prophet) Muhammad [ﷺ]

(Sūrah Muhammad⁴, v 2)

مُحَمَّدٌ رَسُولُ اللَّهِ ط وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

Muhammad [ﷺ] is the Messenger of Allāh, and his companions are severe with the disbelievers and tender-hearted among themselves.

(Sūrah al-Fath, v 29)

The honorary titles of the Noble Messenger ﷺ

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

And We did not send you (O Beloved) but as a mercy for all the worlds.

(Sūrah al-Anbiyā', v 107)

يَا أَيُّهَا الْمُدَّثِّرُ لا

O you who is enveloped in a cloak (Prophet Muhammad ﷺ).

³ [Note that there are also four special companions known as the Khulafā al-Rāshidīn]

⁴ [Glory be to Allāh ﷻ! There is even a sūrah named after the Blessed Prophet ﷺ]

(Sūrah al-Muddaththir, v 1)

Reason for revelation

It is narrated from Sayyidunā Jābir, may Allāh ﷺ be pleased with him, that the Noble Messenger stated that, "I was at Mount Hirā' and I was called out, يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ - O Muhammad ﷺ, indeed you are the Messenger of Allāh. I looked around, left and right, but found no one. I looked above and saw someone in between the sky and the Earth (meaning, it was an angel who called out). Upon seeing this, I was in awe and I went to [Sayyidah] Khadijah [may Allāh ﷺ be pleased with her], and I said to cover me with a cloak. She placed a cloak over me, thus [Sayyidunā] Jibrā'īl said, "يَا أَيُّهَا الْمُدَّثِّرُ"."

يَا أَيُّهَا الْمُدَّثِّرُ ٧

O you who wraps himself (Prophet Muhammad ﷺ).

(Sūrah Muzzammil, v 1)

The mentioning of al-Mirāj [the Ascension] of Mustafā ﷺ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ
أَيْتِنَا ٭ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Glory be to Him who took His bondsman by the night from the Sacred Mosque (Ka'bah) to al-Aqsā Mosque around which We have placed blessing, in order that We may show him Our great signs. Indeed He is the All-Hearing, the All-Seeing (here 'hearing and seeing' could also refer to the Prophet ﷺ).

(Sūrah Banī Isrā'īl, v1)

The mentioning of the return from al-Mi'rāj

وَالنَّجْمِ إِذَا هَوَىٰ ٧

By the beloved shining star Muhammad [ﷺ], when he descended from al-Mi'rāj (The Ascension).

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ٣

(O Quraysh!) Your companion (Muhammad ﷺ) has not strayed, nor was he misled.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ٭

And he does not say anything of his own desire.

إِن بُرِّئَ إِلَّا وَحْيٌ يُوحَىٰ

(Whatever he ﷺ says) it is not but a revelation, which is sent down upon him.

ثُمَّ دَنَا فَتَدَلَّى ٧

Then That Manifestation came closer (as befits His Glory), and then He ﷺ became increasingly closer (towards His Beloved).

Note

There are many interpretations of the commentators [of the Qur'ān] regarding the meaning of this. One opinion is that the Noble Messenger ﷺ was honoured with the closeness of Allāh ﷻ, another [opinion] is that Allāh ﷻ honoured the Noble Prophet ﷺ with the blessing of His closeness, and this is utmost correct [interpretation wise].

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

So the distance between That Manifestation and this Beloved was only two arm's length, rather, even less.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

Now He ﷻ revealed to His bondsman, whatever He ﷻ revealed (of his Divine Secret Knowledge).

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ

The heart (of the Holy Prophet ﷺ) did not lie, what (his blessed eyes) saw (i.e. the Splendid Vision of Allāh Almighty).

(Sūrah al-Najm, v1-4 & 9-11)

Note

The Noble Prophet ﷺ saw with his blessed eyes, recognised with his blessed heart and there was no doubt or confusion in his blessed sight or recognition. Who [else] has seen Allāh ﷻ? The correct opinion is that the Noble Messenger ﷺ was honoured with the Splendid Vision of Allāh ﷻ. This is also established from a Hadīth marfū' narrated in Sahīh Muslim, that Sayyidunā Ibn 'Abbās, may Allāh ﷻ be pleased with them, who is the ocean of the ummah is also upon this. The following is a blessed Hadīth of Sahīh Muslim,

"رَأَيْتُ رَبِّي بِعَيْنِي وَبِقَلْبِي"

"I have seen my Lord ﷻ with my eyes and my heart."

Sayyidunā Hasan Basrī, may Allāh Almighty be pleased with him, would pick an oath that Muhammad Mustafā ﷺ saw Allāh ﷻ on the Night of Mi'rāj. Sayyidunā Imām Ahmad, may Allāh ﷻ shower mercy upon him, stated that I am upon what Sayyidunā Ibn 'Abbās, may Allāh Almighty be pleased with them, has said; the Holy Prophet ﷺ has seen his Lord ﷻ, he has seen Him, he has seen Him. The respected Imām continued saying this until he ran out of breath.

The mentioning of the blessed vision of Mustafā ﷺ

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

The eyes (of the Prophet Muhammad ﷺ) did not turn aside (i.e. remaining focused only on the Beauty of Allāh ﷻ), nor exceed the limit.

(Sūrah al-Najm, v 17)

Note

The perfection of the strength of the Holy Prophet ﷺ is apparent in this verse, where the minds and intellects [of people] become baffled. He ﷺ remained upright and the Vision of the Light which was intended was attained plentifully, he ﷺ did not turn left, right; in any direction; he ﷺ did not turn aside towards anywhere, nor did his blessed eyes turn away from the intended Vision, nor did he ﷺ turn unconscious like Sayyidunā Mūsā, upon whom be peace; rather he ﷺ remained [continuously] upright during this astonishing moment.

Verses in relation to the blessed physical self of the Noble Prophet ﷺ

The oath of the blessed face

وَ الضُّحَىٰ

By the forenoon (after sunrise) [i.e. the blessed face of the Beloved ﷺ].

(Sūrah al-Duhā, v1)

The oath of the blessed Zulf [curled lock of hair]

وَ اللَّيْلِ إِذَا سَجَىٰ

And by the night when it covers (with darkness) [i.e. the blessed curled locks of Mustafā ﷺ].

(Sūrah al-Duhā, v2)

The mentioning of the blessed chest

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Did We not expand your chest for you (O Beloved)?

(Sūrah al-Inshirāh, v1)

The mentioning of the blessed hand

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Allāh's Hand (of Power) is above their hands

(Sūrah al-Fath, v 10)

Note

This incident is from the time when the Blessed Companions, having placed their hands on the blessed hand of the Messenger of Allāh ﷺ, made Bay'ah al-Ridhwān [the Pledge of Satisfaction], which the Noble Prophet ﷺ took at Hudaybiyah. Here Allāh ﷻ mentioned the blessed hand of the Messenger of Allāh ﷺ as His Own, even though Allāh ﷻ is free from body parts. However, the purpose of this was to mention that pledging allegiance to the Messenger ﷺ is actually pledging allegiance to Allāh ﷻ, just as obeying the Messenger ﷺ is obeying Allāh ﷻ.

The mentioning of the blessed heart

مَا كَذَّبَ الْفُؤَادُ مَا رَأَى

The heart (of the Holy Prophet ﷺ) did not lie, what (his blessed eyes) saw (i.e. the Splendid Vision of Allāh Almighty).

(Sūrah al-Najm, v 11)

فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ

It is he (Sayyidunā Jibrā'īl) who has brought down this Qur'ān on your heart by the command of Allāh ﷻ.

(Sūrah al-Baqarah, v 97)

The mentioning of the blessed eyes

مَا زَاغَ الْبَصَرُ وَمَا طَغَى

The eyes (of the Prophet Muhammad ﷺ) did not turn aside (i.e. remaining focused only on the Beauty of Allāh ﷻ), nor exceed the limit.

(Sūrah al-Najm, v17)

The mentioning of the blessed tongue

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ط

(Whatever he ﷺ says) it is not but a revelation, which is sent down upon him.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ل

Then That Manifestation came closer (as befits His Glory), and then He [ﷻ] became increasingly closer (towards His Beloved).

(Sūrah al-Najm, v 3-4)

The mentioning of the blessed life

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

O Beloved, by the oath of your life, they are indeed wondering about in their intoxication (of misguidance).

(Sūrah al-Hijr, v 72)

Note

No other life amongst God's creation has the same respect in the Majestic Court of Allāh ﷻ as the Holy Prophet ﷺ, and Allāh ﷻ has not picked an oath on the lifetime of anyone other than the Master of mankind ﷺ. This rank is only for the Holy Prophet ﷺ; the mentioning of his blessed life is witness to this.

The picking of the oath regarding his blessed saying

وَ قِيلَ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

And I swear by an oath of that saying of the Messenger [ﷺ]; that, 'O my Lord! These people do not believe.'

(Sūrah al-Zukhruf, v 88)

The oath of the blessed city

لَا أَقْسِمُ بِهَذَا الْبَلَدِ

I swear by this city (Makkah).

وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

That (because) O Beloved, you are present in this city.

(Sūrah al-Balad, v 1-2)

The oath of the honoured father

وَ وَالِدٍ وَ مَا وَلَدٌ

And by the oath of your father Ibrāhīm, and by the oath of his progeny, that is you (O Beloved).

(Sūrah al-Balad, v 3)

Allāh ﷻ mentioned the obedience to His Beloved ﷺ as obedience to Him

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Whomsoever has obeyed the Messenger [ﷺ] has indeed obeyed Allāh [ﷻ]

(Sūrah al-Nisā', v 80)

Reason for revelation

The Messenger of Allāh ﷻ has stated that, "Whomsoever has obeyed me has indeed obeyed Allāh ﷻ, and whomsoever loves me loves Allāh ﷻ." Some blasphemous, irreligious, hypocrites of today have blabbered regarding this that Muhammad Mustafā ﷺ wants us to accept him as God, just as the Jews have regarded 'Īsā son of Maryam as God. Allāh ﷻ, having revealed this verse in reply to them, verifies the saying of His Prophet ﷺ, that undoubtedly obeying the Messenger ﷺ is obeying Allāh ﷻ.

The promise of seven rewards on having enmity for the enemies of the Noble Prophet ﷺ

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَ يُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

(O Beloved), you will not find the people who believe in Allāh [ﷻ] and the Last Day, who befriend those who oppose Allāh [ﷻ] and His Messenger [ﷺ], even though they may be their fathers or their sons or their brothers or their tribesmen; it is these upon whose hearts Allāh has inscribed faith, and has helped them with a Spirit from Himself. And He will admit them into Gardens beneath which rivers flow, abiding in them forever. Allāh [ﷻ] is pleased with them, and they are pleased with Him; this is Allāh's group. Listen! (Ultimately) only Allāh's group is successful.

(Sūrah al-Mujādalah, v 22)

Sayyidī Āla Hazrat states that, "It has been clearly stated in this blessed verse that whosoever is blasphemous & disrespectful towards Allāh ﷻ or the Messenger of Allāh ﷺ, Muslims are not to befriend such, just as it is evidently established that whosoever befriends such will not be a Muslim. When you sever ties with an enemy of the Messenger ﷺ, look at the benefits you will receive - Allāh ﷻ mentions:

- (1) Allāh ﷻ will inscribe faith upon your hearts, which will have the glad tidings of an excellent end, Allāh ﷻ willing, as what is inscribed by Allāh ﷻ can never be erased.
- (2) Allāh ﷻ will help you through the means of Rūh al-Qudus - the Holy Spirit (Sayyidunā Jibrā'īl al-Amīn, upon whom be peace)
- (3) He will enter you in to Gardens beneath which rivers flow, which they will abide in forever.
- (4) You will be known as the group of Allāh ﷻ.
- (5) Your wishful hopes will be fulfilled, rather millions of ranks more than one's feelings, thoughts and desires.
- (6) The highest is that Allāh ﷻ will be pleased with you.
- (7) This that He ﷻ states that, 'I am pleased with you, you are pleased with Me.'

What other bounty can a slave aspire for after his Lord ﷻ is pleased with him? But even so, out of His Generosity, He ﷻ states that, 'Allāh [ﷻ] is pleased with them, they are pleased with Allāh [ﷻ].'"

(Tamhīd al-Īmān, pg 62)

The Holy Prophet ﷺ is mercy for all

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

And it is not befitting to Allāh [ﷻ] to punish them whilst you, O Beloved, are in their midst

(Sūrah al-Anfāl, v 33)

Reason for revelation

Once the non-Muslims supplicated that, "O Allāh, if this Qur'ān is truthful, then send punishment upon us"; this verse was revealed on this occasion, that, "O Beloved, these non-Muslims are

asking for death themselves, however because you ﷺ are in their midst, this is why I will not afflict them with punishment.” From this one also comes to know that the Noble Prophet ﷺ will be present with the Muslims till the Day of Judgement in full glory, thus Muslims will not be punished, meaning that from which all Muslims are destroyed.

(Shān-e-Habīb-ur-Rahmān, pg 107)

The owner of al-Kawthar [countless excellences]

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ط

O Beloved We have indeed bestowed upon you countless excellences.

(Sūrah al-Kawthar, v 1)

Note

So it is as though Allāh ﷻ is saying, “O Beloved, having bestowed countless excellences upon you, We have made you the most superior from the whole of creation, also granted you outward beauty, as well as granting you inward beauty, as well as bestowing a high-ranking lineage, as well as Prophethood, as well as the Book, as well as Wisdom, as well as knowledge, as well as intercession, as well as the Pond of al-Kawthar, as well as the Station of Praise, as well as plentifulness of your Ummah, as well as dominance over the enemies of the religion, as well as numerous victories, as well as countless bounties and excellences to which there is no end.

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ط إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا ط إِنَّهُ بُوَ الْغَفُورُ الرَّحِيمُ

Say you (O Beloved, to all the Muslims), ‘O my slaves, those who have committed excess against their own souls (by committing sins), do not lose hope in Allāh’s mercy. Indeed Allāh [ﷻ] forgives all sins, indeed only He [ﷻ] is the Most Forgiving, the Most Merciful.’

(Sūrah al-Zumar, v 53)

Reason for revelation

Some people amongst the polytheists presented themselves in the august court of the Noble Prophet ﷺ, and they requested the Holy Prophet ﷺ that, “Your religion is without doubt correct & the truth, however we have committed greatly major sins, we remain inflicted in much disobedience, how will these sins of ours be forgiven?”; this āyah was revealed on this occasion.

Point

Allāh ﷻ is informing the Beloved ﷺ that, “Say you, ‘O my slaves.’” From this one comes to know it is correct to call ourselves the servants and slaves of Mustafā ﷺ; in fact all the Muslims are the slaves of the Holy Prophet ﷺ. How greatly does Āla Hazrat state,

“O my servants” said to us Allāh’s Beloved Messenger ﷺ
Why do you grumble at the conferment of this honour on us by our master?

(O Najdis!) Nobody has stolen anything from your Hell;
Why do you grumble, if Raza has arrived in Paradise safe and quite well?