

WEEKLY BOOKLET

The written extracts from various bayans delivered by
Ameer Ahl al-Sunnah مفتي دارالافتاء before
the Madani Muzakirahs in Rabi al-Awwal 1445 AH



Rank of the **Final Prophet** صلى الله عليه وآله وسلم in Light of the **Noble Quran**



- The noble Companions رضي الله عنهم and the Mawlid
- A special blessing of the arrival of the beloved Prophet ﷺ
- Mentioning the Mawlid is the Sunnah of Allah Almighty
- Only the beloved Prophet ﷺ is a Mercy for the Worlds

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Islamic Research Centre

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Rank of the Final Prophet in Light of the Noble Quran

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Rank of the Final Prophet in Light of the Noble Quran



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Supplication for reading this book

Recite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **اِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (Al-Mustatraf, vol. 1, p. 40)

Note: recite *ṣalāt* upon the beloved Prophet ﷺ once before and after.

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Foreword

In reality, the noble Quran is praise of Allah Almighty to the beloved Prophet ﷺ. The noble Quran describes the rank, virtues, excellences and miracles of the final Prophet ﷺ countless times, and the scholars have authored many books regarding this topic.

During the daily Madani Muzakaras in Rabīʿ al-Awwal 1445 AH, the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri ءَامَتْ بِرَبِّكَاتِهِمْ الْعَابِيَةِ delivered speeches regarding the rank of the beloved Prophet ﷺ in light of the noble Quran. Quranic verses highlighting the prestige and merits of the beloved Prophet ﷺ were discussed. **اَلْحَمْدُ لِلّٰهِ**. With the assistance of Islamic brothers from the Weekly Booklet Department, a branch of Al-Madina tul Ilmiyyah (Islamic Research Centre), these speeches are being presented in a booklet called *Rank of the Final Prophet in Light of the noble Quran*. Read this booklet and distribute it to others in order to promote righteousness. This is a complete speech for preachers. We ask Allah Almighty to accept this in His court and make it a means of forgiveness without accountability.

اُمَيْرُنْ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

وَالسَّلَامُ مَعَ الْاَكْرَامِ

One who yearns for Madinah, Jannat al-Baqīʿ and forgiveness without account,

Abu Muhammad Tahir Attari Madani عَفِيَ عَنْهُ

Rank of the Final Prophet in Light of the Noble Quran

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Rank of the Final Prophet in Light of the Noble Quran Supplication of Attar:

O Allah! Whoever reads or listens to the booklet *Rank of the Final Prophet in Light of the noble Quran*, forgive him and his parents without accountability, admit them into Jannat al-Firdaws, and grant them proximity to the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِيرِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending *Ṣalāt* upon the beloved Prophet ﷺ

Mawlānā Shāh Muhammad Rukn al-Dīn رَحْمَةُ اللهِ عَلَيْهِ writes:

The one who recites الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ 125,000 times during Rabī' al-Awwal will be blessed with the vision of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Rukn al-Dīn, vol. 1, p. 164

Rank of the Final Prophet in Light of the Noble Quran

The noble Quran and the final Prophet ﷺ

O devotees of the Mawlid! We can never thank Allah Almighty as is His right for making us a part of the *ummah* of the beloved Prophet ﷺ. We are grateful to Allah Almighty for granting us this blessing even without us asking. Then, by the grace of Allah Almighty, it was in our destiny to commemorate the Mawlid, recite Prophetic odes and deliver speeches regarding the grandeur of the final Prophet ﷺ. By Allah! Not everyone is fortunate like this.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The greatest blessing

O devotees of the Mawlid! The final Prophet Muhammad ﷺ is the sun of illumination, the most invaluable blessing and favour of Allah Almighty, so why should we not be joyous and commemorate his arrival? Is there a greater blessing of Allah Almighty than the beloved Prophet ﷺ? The noble Quran instructs us to rejoice upon receiving Allah's mercy:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ۖ هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٩١﴾

Translation from *Kanz al-'Irfān*¹: Say, "Only with the Grace of

¹ All Quranic translations in this booklet are taken from *Kanz al-'Irfān*.

Rank of the Final Prophet in Light of the Noble Quran
*Allah and His Mercy they should rejoice; this is better than that
which they amass.”¹*

Mufti Aḥmad Yār Khan رَحْمَةُ اللَّهِ عَلَيْهِ states regarding this verse:

According to some exegetes, the “Grace” of Allah refers to the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and His “Mercy” refers to the noble Quran. Allah Almighty states:

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

Translation: *the grace of Allah upon you is supreme.*²

Some say the “Grace” of Allah Almighty is the noble Quran and His “Mercy” is the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٤﴾

Translation: *And We sent you not but as a mercy for all the worlds.*³

Mufti Aḥmad Yār Khan رَحْمَةُ اللَّهِ عَلَيْهِ continues:

It is apparent that rejoicing and worshipping in the

¹ Al-Quran, part 11, Al-Yunus, verse 58, translation from Kanz al-‘Irfān

² Al-Quran, part 5, Al-Nisa, verse 113, translation from Kanz al-‘Irfān

³ Al-Quran, part 17, Al-Anbiya, verse 107, translation from Kanz al-‘Irfān

Rank of the Final Prophet in Light of the Noble Quran

month in which the noble Quran was revealed (Ramadan) and the month in which the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born (Rabī‘ al-Awwal) is commendable. This is because we must show happiness when receiving Allah’s blessings, and the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Allah’s greatest blessing. This expression of joy is gratitude for Allah’s blessings. Commemorating this blessing is better than all the blessings of the world because this happiness is a worship with incalculable reward.¹

The days of Allah Almighty

O devotees of the Mawlid! Allah Almighty states:

وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ط

Translation: *and remind them of the days of Allah.*²

Sayyidunā ‘Abdullah b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا, Sayyidunā Ubayy b. Ka‘b رَضِيَ اللهُ عَنْهُ, the great Tābī‘ī, Sayyidunā Imam Mujāhid and Sayyidunā Qatādah رَضِيَ اللهُ عَنْهُمَا interpret “أَيَّامِ اللَّهِ” as “رِعْمُ اللَّهِ”, i.e., Allah’s blessings.³

¹ Nur al-‘Irfān, p. 342

² Al-Quran, part 13, Ibrahim, verse 5, translation from Kanz al-‘Irfān

³ Tafsīr al-Khāzin, vol. 3, p. 75 selected

Rank of the Final Prophet in Light of the Noble Quran

The beloved Prophet ﷺ is Allah's blessing

Undoubtedly, among the countless blessings of Allah Almighty is the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is reported in Ṣaḥīḥ al-Bukhārī:

مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نِعْمَةُ اللهِ

Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the blessing of Allah.¹

O devotees of the mawlid! How fortunate are we that Allah Almighty bestowed this beloved blessing upon us and made us from his nation? The hearts of the devotees of the beloved Prophet not only acknowledge him as a blessing, but as Allah's greatest blessing. By Allah! The arrival of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is an unparalleled blessing of Allah Almighty.

The noble Quran commands us to commemorate the Mawlid

O devotees of the mawlid! The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Allah's greatest blessing and the noble Quran commands us to rejoice upon receiving His mercies. So why should we not be happy and commemorate the day the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent to this world? No devotee of the beloved Prophet can deny that he is a blessing and his arrival is a blessing for the

¹ Ṣaḥīḥ al-Bukhārī, vol. 3, p. 11, Hadith 3977

Rank of the Final Prophet in Light of the Noble Quran

worlds. The noble Quran states:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿٣١﴾

Translation: *And as for the blessing of your Lord, publicise it.* ¹

Allah Almighty commanded us to express gratitude for the blessings He bestowed upon us and publicise them, so why should we not be joyous and commemorate the greatest blessing of them all? **إِنِّ الْحَمْدُ لِلَّهِ**! We remember and praise the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** at all times. Mawlid gatherings are held throughout the year, and he is mentioned in every speech and gathering.

This can be understood through the worldly example of celebrating the birth of a newborn. We are elated, people congratulate the family, and the birthday is celebrated every year. Nobody objects to this celebration and Satan does not cast evil whispers into anyone's heart. However, when we express happiness on the day the final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was born, which we remember with the beautiful words 'Mawlid al-Nabi', Satan incites people to ask about its authenticity, who celebrated it and how. One should not fall victim to these satanic whispers. After listing the verses which prove the permissibility of celebrating the Mawlid, the reviver of Islam, the Imam of Ahl

¹ Al-Quran, part 30, Al-Duha, verse 11, translation from Kanz al-'Irfān

Rank of the Final Prophet in Light of the Noble Quran
al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ wrote in *Fatāwā Riḍawīyyah*:

Which day of Allah Almighty is greater than the day He sent the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the world? Undoubtedly, the noble Quran commands us to rejoice on the day the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born.¹

The beloved Prophet ﷺ commemorated his birth

Did you know the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commemorated his birthday by fasting every Monday? The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked as to why he fasted every Monday, and he answered:

فِيهِ وُلِدْتُ

It is the day I was born.²

Commemorate the Prophet's birth on the 12th of Rabī' al-Awwal every year and make an effort to fast every Monday too.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A great favour of Allah Almighty

¹ Fatāwā Riḍawīyyah, vol. 29, p. 250

² Ṣaḥīḥ Muslim, p. 455, Hadith 2750

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Allah Almighty states:

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

Translation: *Indeed, Allah bestowed a great favour upon the believers when He sent to them a Messenger from among them. He recites the verses of Allah before them, purifies them, and teaches them the Book of Wisdom.*¹

O devotees of the Mawlid! **مِنَّت** refers to a great blessing.² It is a great blessing of Allah Almighty that He made us part of the Prophet's nation. Allah Almighty has granted us innumerable blessings, but He never mentioned the blessings, saying they are a great favour from Him. When the beloved son of Sayyidah Āminah **رَضِيَ اللَّهُ عَنْهَا** was born, Allah Almighty said it was a great blessing for the Muslims because He sent the most honourable and greatest Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** to them. Imam Aḥmad Razā Khān **رَحِمَهُ اللَّهُ عَلَيْهِ** sends *salām* to the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** like so:

Rabb e 'Ala ki Naimat Pe Be Had Drurud

¹ Al-Quran, part 4, Al-Imran, verse 164, translation from Kanz al-'Irfān

² *Shirāṭ al-Jinān*, vol. 2, p. 87

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Haq Ta'ala ki Minnat Pe Lakhon Salam¹

Commentary: May an abundance of *ṣalāt* and mercies descend upon the greatest blessing of the Most High, the son of Sayyidah Āminah رَضِيَ اللهُ عَنْهَا, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a great favour of Allah Almighty, so may thousands of salutations be upon him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The noble Companions رَضِيَ اللهُ عَنْهُمْ and the Mawlid

Some people ask whether the noble Companions رَضِيَ اللهُ عَنْهُمْ commemorated the Mawlid. Read the following Hadith, and this satanic whisper will be removed إِنَّ شَاءَ اللهُ. Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ said:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ joined a gathering of his Companions رَضِيَ اللهُ عَنْهُمْ and said, ‘What made you sit here?’

The Companions رَضِيَ اللهُ عَنْهُمْ answered, ‘We are sitting here to remember and thank Allah Almighty for His grace in sending you and giving us the treasure of Islam.’

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘I ask you by Allah! Is this the only reason you are sitting here?’

¹ Hadā'iq-e-Bakhshish, p. 298

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They answered, ‘By Allah, we are only sitting here to thank Allah Almighty for the blessing of sending you and for the treasure of Islam.’

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, ‘I do not ask you to swear by Allah Almighty because I doubt you, rather Jibril عَلَيْهِ السَّلَام informed me that Allah Almighty is expressing His pleasure with you before His angels because of your deed.’¹

May Allah Almighty have mercy upon all the noble Companions رَضِيَ اللهُ عَنْهُمْ and forgive us without accountability for their sake.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

The noble Companions رَضِيَ اللهُ عَنْهُمْ sat together and thanked Allah Almighty for the guidance of Islam and for the arrival of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is how we commemorate the Mawlid. We praise the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, send *ṣalāt* upon him, recite verses of the noble Quran, listen to *Aḥādīth* and learn about the Sunnah. اَلْحَمْدُ لِلّٰهِ عَلَىٰ ذٰلِكَ. If anything unlawful

¹ Sunan al-Nasā'ī, p. 861, Hadith 5434

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were to occur during these gatherings, **معاد الله!**, we will always condemn it and never endorse it.

الْحَمْدُ لِيَّهِ! The love of the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is embedded in our hearts and it increases in the virtuous month of Rabi' al-Awwal. Have the mindset that no matter where life takes you, the love for the Mawlid will never leave your heart, and you will continue to praise the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and also encourage future generations.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

A special blessing of the arrival of the beloved Prophet ﷺ

There is a special virtue of the arrival of the final Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the noble Quran explains it in the following manner:

وَمَا كَانَ اللهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ^ط

Translation: And it is not befitting to Allah to punish them whilst you, O Beloved, are in their midst,¹

By Allah, this is a great virtue. Before the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was sent to the world, entire nations were destroyed, drowned and swallowed by the earth because of their disobedience. Unfortunately, every sin besides disbelief and

¹ Al-Quran, part 9, Al-Anfal, verse 33, translation from Kanz al-'Irfān

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polytheism is found in our communities; however the earth does not swallow us and stones do not rain down upon us from the sky. We are not destroyed because the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ resides with us. This is a great mercy of Allah Almighty. Mufti Ahmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ says regarding this verse:

We can deduce many benefits from this verse.

First benefit: “أَنْتَ فِيهِمْ: whilst you, O Beloved, are in their midst.” The all-pervading punishments of Allah Almighty do not appear in this world because the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Allah’s mercy and refuge for the worlds. Look how the previous nations were collectively punished because of their sins. Those sins and more are committed today, but we are not struck with all-encompassing divine punishment only because the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is in our midst.

Second benefit: The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is with us even though he has passed away. If the blessings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ceased for even a moment, the widespread punishment of Allah Almighty would descend. We are only protected from sweeping punishment because of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٢١٣﴾

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Translation: *And We did not send you (O Beloved) but as mercy for all the worlds.*¹

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a mercy for the universe and this mercy is with us. Thousands of blessings upon the one whose existence is a mercy for others.

Third benefit: The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a mercy for the disbelievers in this world too because they are safe from all-encompassing punishment. If the disbelievers are safe, imagine the mercy and favours of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon the Muslims.²

O devotees of the Mawlid! After the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away, non-Muslims are protected from collective punishment too. Prior to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, entire nations were destroyed and their names and status were erased. The noble Quran, *Aḥādīth* and vestiges of their history attest to their outward power and progress. At a time when science was not as advanced as it is today, they built homes in the mountains that are still standing today, whereas houses today are made of bricks and concrete but are not as durable. Allah Almighty blessed the previous nations with power and

¹ Al-Quran, part 17, Al-Hajj, verse 107, translation from Kanz al-ʿIrfān

² Tafsīr Naʿīmī, vol. 9, p. 542 with changes

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intelligence, but they were destroyed because they rebelled, disbelieved and rejected the Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ** sent to them.

The non-Muslims today should think about why an all-pervading punishment has not descended for the last 1400 years, wiping out all disbelievers. If they reflected upon this sincerely, they would believe in the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the noble Quran. This is because the noble Quran states that since the beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** resides among you, you will not be punished collectively as those before you were. The noble Quran is a Book of great magnificence and no matter how much a person ponders over it, he will never understand its true glory. In order to reflect on it deeply, one needs to learn from the scholars. The details and lessons we gain from the profound contemplation of the scholars are invaluable pearls, so we must follow them instead of our own deficient intellect. The scholars who understand knowledge will support me in this regard. Nowadays, there are many lecturers and professors misguiding people on various TV channels. Avoid them at all costs and only listen to the scholars of Ahl al-Sunnah; keep this in mind at all times. Imam Aḥmad Razā Khān **رَحِمَهُ اللهُ عَلَيْهِ**, who passed away about 100 years ago, is a true scholar of Ahl al-Sunnah. Scholars of Ahl al-Sunnah acknowledge his eruditeness, follow his religious verdicts, and consider his research to be the final word on matters.

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اَلْحَمْدُ لِئِهٖ I am affiliated with him, whoever loves me [i.e., Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ] is also affiliated with him, and everyone who is linked to him will never be upon misguidance اِنْ شَاءَ اللهُ. We follow Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ because he conveyed the teachings of Allah Almighty and the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ correctly to us, gave us accurate interpretations of the noble Quran and *Aḥādīth*, and taught us the correct rulings of Islamic law. Therefore, stay attached to his works and attain success in both worlds اِنْ شَاءَ اللهُ.

Ne Eud Ko Bhi Liyaa Daaman men

'Ayshe Jawed Mubaarak Tujhe Sheda' ī Dost¹

Commentary: Allah Almighty states: ‘And it is not befitting to Allah to punish them whilst you, O Beloved, are in their midst.’² Through this statement, we learn that through the blessings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, non-Muslims are also safe from collective punishment in this world. It is as if the arrival of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has granted them temporary refuge, but how fortunate is the one who believes in him and acquires permanent salvation! Glad tidings to the true devotee of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who dies upon faith, for his eternal abode is Paradise. If, Allah forbid, he is punished for his

¹ Hadā'iq-e-Bakhshish, p. 63

² Part 9, Surah Anfal, verse 33

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sins, he will eventually enter paradise because he died upon faith. We ask Allah Almighty to not punish us for even a moment, and forgive us without accountability.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The rank of the noble Shaykhayn رَضِيَ اللهُ عَنْهُمَا

With regards to the aforementioned verse, Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ said:

We learn that Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُمَا are not facing punishment in the grave because they are resting next to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Those who believe they are facing punishment are rejecting this verse.¹

Every noble Companion is destined for Paradise

O devotees of the Mawlid! It is our belief that every noble Companion is upright and not a sinner. It is written in *Bahār-e-Sharī‘at* that every noble Companion is destined for Paradise.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Allah Almighty took an oath from every Prophet

¹ Nūr al-‘Irfān, p. 287

² Bahār-e-Sharī‘at, vol. 1, p. 254

Rank of the Final Prophet in Light of the Noble Quran

O devotees of the Mawlid! Allah Almighty states:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ
لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَتَّخِذُوهُ عَلَىٰ أَفْرَاقٍ قَالُوا أَأَفْرَدْتُمْ وَأَخَذْتُمْ عَلَيْنَا لَوْمَةُٰ أُولَٰئِكَ لَئِيَّا قَالُوا
أَفْرَدْنَا قَالُوا فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

Translation: *And remember when Allah Almighty took a promise from the Prophets, 'Whatever I give you of the Book and wisdom, then the magnificent Messenger (i.e. the beloved Prophet Muhammad) comes to you; confirming the Books you have, so you should certainly, definitely believe in him and you should certainly, definitely help him.'* (Allah Almighty) said, '(O Prophets!) Have you agreed and accepted My binding responsibility in this (agreement)?' They all responded, 'We have agreed. He (Allah Almighty) said, '(Now) you become witnesses upon each other, and I Myself am a Witness with you.'¹

The Leader of the Prophets ﷺ

The fourth caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ said:

When Allah Almighty granted prophethood to Prophet Ādam عَلَيْهِ السَّلَام and the Prophets عَلَيْهِمُ السَّلَام after him, He took an oath from them and they took an oath

¹ Al-Quran, part 3, Ale-Imran, verse 81, translation from Kanz al-‘Irfān

Rank of the Final Prophet in Light of the Noble Quran

from their nations. The oath was that if the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived during their lifetime, they would believe in him and aid him.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The first and final Prophet ﷺ

The erudite Hanafi jurist, Mufti Amjad ‘Ali al-A‘zamī رَحْمَةُ اللهِ عَلَيْهِ said in light of the Quran and hadith:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the first to receive the status of Prophethood. On the Day of the Covenant, all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ took an oath to believe in the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and aid him. They were granted this lofty station upon this condition. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is نَبِيُّ الْأَنْبِيَاءِ (the Prophet of all Prophets) and all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are from his nation. They all worked as deputies of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during their blessed eras.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Tafsīr al-Khāzin, vol. 1, p. 267-268

² Bahār-e-Sharī‘at, vol. 1, p. 85

Rank of the Final Prophet in Light of the Noble Quran

Taking an oath from every Prophet

‘Allāmah ‘Abd al-Ghanī b. Ismā‘il al-Nābulusī al-Dimashqī al-Hanafi رَحْمَةُ اللهِ عَلَيْهِ (d. 1143 AH) writes:

A covenant was taken from the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, so they would know the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the first Prophet and the beloved Prophet and Messenger of all prophets. The taking of this covenant was in the meaning of appointing vicegerents. For this reason, “لَا مَرَّ الْقَسَمِ” appears twice in the verse:

لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ

*so you should certainly, definitely believe in him and
you should certainly, definitely help him*

There is a very subtle point here. It is as though this covenant is the taking of the oath of the pledge of allegiance taken from vicegerents. It is possible that through this covenant an oath was taken from all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ to be vicegerents of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

O slave of Allah, once you recognise the virtues and greatness Allah Almighty gave to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, you will understand he is the Prophet of all prophets. This will be apparent when all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ will gather under the banner of the

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beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement, just as it was manifested in this world when he led them all in prayer on the Night of the Ascension.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Commemorating the Arrival of the beloved Prophet ﷺ

Sayyidunā ‘Abdullāh b. ‘Abbas رَضِيَ اللهُ عَنْهُمَا reports:

Allah Almighty informed Prophet Ādam عَلَيْهِ السَّلَام and all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام after him about the arrival of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Every nation celebrated the arrival of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and they sought victory against their enemies through the intermediation of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty granted the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the greatest nation, the greatest era, the greatest Companions and made him appear in the greatest city.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

1400 names of the beloved Prophet ﷺ

¹ Al-Ḥadīqah al-Nadiyyah, p. 94 summarized

² Al-Khaṣa'ish al-Kubrā, vol. 1, pp. 8-9

Rank of the Final Prophet in Light of the Noble Quran

O devotees of the Mawlid! The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has many virtues, excellences and names. The Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ said:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has two personal names. He is known as “Ahmad” in previous scriptures and he is called “Muhammad” in the noble Quran, but his descriptive names are countless. ‘Allāmah Aḥmad Khaṭīb al-Qaṣṭallānī رَحْمَةُ اللهِ عَلَيْهِ compiled 500 names of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹ *Sīrat-e-Shāmī* adds another 300, and I (Imam Aḥmad Razā Khan) add another 600, so that is 1400 in total. His names are unique in every sphere and amongst every species; his names are different in the rivers and diverse in the mountains.²

سُبْحَانَ اللهِ! Observe the intellect of the great Imam.

The names of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are found in every language, so it is impossible to enumerate them all. Allah Almighty knows best. This is another excellence of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Al-Mawāhib Al-Ladunniyyah, vol. 1, p. 366 summarized

² Malfūzāt A‘lā Hazrat, p. 92

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The light of Prophethood

O devotees of the Mawlid! Allah Almighty referred to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with many beautiful names. The Noble Quran states:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ

سِرَاجًا مُنِيرًا ﴿٥٧﴾

Translation: O Prophet! Surely We have sent you as a witness and a bearer of glad tidings and a warner. And one who calls to Allah with His command and an illuminating sun.¹

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is given the following names in these verses:

(1) نَبِيٌّ (2) شَاهِدٌ (3) مُبَشِّرٌ (4) نَذِيرٌ (5) دَاعِيٌ إِلَى اللَّهِ (6) سِرَاجًا مُنِيرًا

Exegesis of a scholar who lived 786 Years ago

Sayyidunā Imam ‘Izz al-Dīn ‘Abd al-Salām رَحِمَهُ اللهُ عَلَيْهِ (d. 660 AH) lived approximated 786 years ago. He writes regarding “سِرَاجًا مُنِيرًا an illuminating sun”:

¹ Al-Quran, part 22, Al-Ahzab, verse 45-46, translation from Kanz al-‘Irfān

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سراجًا means that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a clear proof sent by Allah Almighty.¹

786 is a special number, as through the science of numerology, the numerical value of “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” is calculated as 786. You may have seen 786 written in *ta'wīdhāt*, but reading or writing 786 does not grant you the reward of reading or writing it in its Arabic form. Imam ‘Abdullāh b. ‘Umar Nāṣir al-Dīn al-Bayḍāwī رَحْمَةُ اللهِ عَلَيْهِ (d. 685 AH) is a renowned exegete of Ahl al-Sunnah. He writes in *Tafsir al-Bayḍāwī*:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is “سراج مُنِيرٌ” because he is a source of light in the darkness of ignorance. The lights of understanding and inner sight are blessed through his light.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Illuminating the universe

The father of Imam Aḥmad Razā Khān, Mawlānā Mufti Naqī ‘Alī Khan رَحْمَةُ اللهِ عَلَيْهِ said:

Just as the light of the sun envelops the entire world, the entire universe is illuminated by the light of the beloved

¹ Al-Ḥadīqah al-Nadiyyah, vol. 1, p. 240

² Tafsīr al-Bayḍāwī, vol. 4, p. 379

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Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Just as Allah Almighty created the stars to guide travellers and made the sun superior to them in this regard, the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ guide the misguided. Our Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is superior to all the other prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ in this, as well as in all other virtues and excellences.¹

Ankhen Thandi Ho Jigar Taza Ho Jane Serab

Sache Suraj Wo Dil Ara Hai Ujala Tera

Commentary: O truthful sun, my master, Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Beholding you enlightens, revives and satiates hearts and cools the eyes.

The son of Imam Aḥmad Razā Khān, Grand Mufti of Hind Muṣṭafā Razā Khan رَحْمَةُ اللهِ عَلَيْهِ said:

Nigahe Mehar Jo Is Mehar Ki Idhar Hojaye

Guna kay Dagh Miten Dil Mera Qamar Hojaye

Jo Qalbe Tīrah Pe Teri Kabhi Nazar Hojaye

*Tow Ek Noor Ka Buq'ah Wo Sar Basar Ho Jaye*²

¹ Surūr al-Qulūb bi Dhikr al-Maḥbūb, p. 110

² Sāmān-e-Bakhshish, p. 187

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Meaning, if the merciful gaze of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fell upon me, the stains of sins would be erased and my heart would shine like the moon. O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If you looked at my darkened heart, it would turn into light.

سُجِّحَ اللهُ! These are the emotions and thoughts of a devotee of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. May Allah Almighty have mercy upon him, for his poetry revitalises faith.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The sun of greatness

No Prophetic ode is accepted and renowned as much as the *Qaṣīdat al-Burdah* of Imam Muhammad Sharaf al-Dīn al-Būṣīrī رَحْمَةُ اللهِ عَلَيْهِ. People of different languages recite it passionately and it is very popular in the Arab world. Imam Būṣīrī رَحْمَةُ اللهِ عَلَيْهِ describes the rank of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ like so:

فَأِنَّهُ شَمْسٌ فَضَّلَ هُمْ كَوَاكِبَهَا

يُظْهِرُنْ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a bright sun of greatness, and the rest of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are its shining stars.

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They take light from the sun and shine upon the people living in darkness.¹

Shah ‘Abd al-‘Azīz Muḥaddith al-Dihlawī رَحْمَةُ اللهِ عَلَيْهِ said:

يَا صَاحِبَ الْجَبَالِ يَا سَيِّدَ الْبَشَرِ
مِنْ وَجْهِكَ الْمُبِينِ لَقَدْ نَوَّرَ الْقَمَرُ
لَا يُنْبِكُنُ الشُّتَاءُ كَمَا كَانَ حَقُّهُ
بَعْدَ أَزْ خُدا بُرُوكِ تُوْنِي قِصَّةٌ مُخْتَصِرَةٌ²

O Possessor of beauty! O Master of mankind! The moon shines only because it takes the light from your luminous face. O beloved messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We cannot do justice to the true nature of your greatness, but we know that after Allah Almighty greatness belongs to you. You are the most superior of all creation.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A Prophet for every creation

Allah Almighty states:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ

¹ Qaṣīdat al-Burdah ma‘a ‘Aṣīdat al-Shuhdah, p. 154

² Kamālāt Azīzī, Ḥālāt Azīzī, p. 34

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Translation: *O people! This Messenger has come to you with the truth from your Lord.*¹

Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ writes in his exegesis regarding “يَا أَيُّهَا النَّاسُ O people!”:

An individual calls out to the people he benefits. A doctor says to his patients, “O patients! This medicine is beneficial for you.” A scholar says to his students, “O students of knowledge! This book is amazing.” Allah Almighty is announcing the birth of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this verse, and because his birth is beneficial to mankind and the universe, a specific group of people is not addressed. The words “يَا أَيُّهَا النَّاسُ” are used and all of mankind is addressed. This is evidence of the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ universal Prophethood (i.e., he is a Prophet for everyone). The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is in fact the beloved Prophet for all creation, including jinns, humans, angels, etc. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً

I was sent to the entire creation.²

¹ Al-Quran, part 6, Al-Nisa, verse 170, translation from Kanz al-‘Irfān

² Ṣaḥīḥ Muslim, p. 266, Hadith 523

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The verse only addresses people because they are the main purpose and the rest of creation are secondary in this regard. Keep in mind that the verse is not only addressing the people of that era, rather it is addressing every human until the Day of Judgement because it is necessary for everyone to believe in him. It is written in *Hāshiyat al-Şāwī ‘alā Tafsir al-Jalālayn* that this is an announcement to all.

Mufti Aḥmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ further states:

Our arrival into the world is called **خَلَقَ** or **وَلَدَتْ**, but the words **جَاءَ**, **بَعَثَ** and **أَرْسَلَ** (came, sent) are used when referring to the birth of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Allah Almighty states: **إِذْ بَعَثَ فِيهِمْ رَسُولًا** and **قَدْ جَاءَكُمْ الرَّسُولُ** (Translation: *He sent a messenger from among them.*)

He also states: **أَرْسَلْنَاكَ شَاهِدًا** (Translation: *We have sent you as a witness*) We were nothing before our births on earth, but the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had status and prestige before he was sent to us. We are here to become something whereas the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was everything beforehand and he elevated others. We are here to work for ourselves, so we accumulate good deeds for our Hereafter, but the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent to carry out the

Rank of the Final Prophet in Light of the Noble Quran command of Allah Almighty and guide creation. Everyone is created for a specific period of time, but the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent for all times and this is why “جَاءَكُمْ” was said, i.e., ‘O people who will come until the Day of Judgement, he was sent to you all in such a way that he did not leave you.’

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born in Arabia, he lived in Makkah and Madina but was sent to the entire world. The sun remains in the sky, shines on the world and the entire world is dependent upon it. Similarly, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lived in Arabia but he was responsible for the system of the universe. He was sent as a gift from Allah Almighty, which is why “مِنْ رَبِّكُمْ” was said, i.e., from your Lord.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Mentioning the Mawlid is the Sunnah of Allah Almighty

Mufti Ahmad Yār Khan رَحْمَةُ اللهِ عَلَيْهِ also states:

We can deduce some benefits from this verse.

First benefit: Mentioning the birth of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Allah’s Sunnah. Allah Almighty said the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ‘has come to you’, ‘was sent to you’, and this is a method of

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describing the Mawlid. The word Mawlid refers to describing the birth of the Prophet, his miracles and rank. Allah Almighty mentioned the Mawlid of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this verse and there are many more verses like this. The noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ also mentioned the Mawlid to their people. Prophet 'Īsā عَلَيْهِ السَّلَامُ said to his nation:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ^ط

Translation: *and giving glad tidings of that great Messenger who will come after me; his name is Ahmad.*¹

This is a discussion about the Mawlid, and only those with no understanding will reject this. Therefore, the Mawlid is Allah's Sunnah and a Sunnah of the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

Second benefit: The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a Messenger for the entire creation for all time, not for a specific nation, country or era.²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

A mercy for both worlds

¹ Al-Quran, part 28, Al-Saf, verse 6, translation from Kanz al-'Irfān

² Tafsīr Na'īmī, vol. 6, pp. 115-120

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O devotees of the Mawlid! Allah Almighty states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

Translation: *And We did not send you (O Beloved) but as mercy for all the worlds.*¹

O devotees of the Prophet! The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a worldly and religious mercy for every Prophet, jinn, angel, Muslim, non-Muslim, animal, plant and inanimate object (like a stone, mountain, etc.). Everything in creation benefits from the mercy of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he is a mercy for them all. Imam Fakhr al-Dīn al-Rāzī رَحْمَةُ اللهِ عَلَيْهِ (d. 606 AH) said:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a mercy for all the worlds thereby making him the most superior creation.²

Imam al-Bayḍāwī رَحْمَةُ اللهِ عَلَيْهِ writes in his exegesis regarding this verse:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being a mercy for all the worlds means that whatever he was sent with is goodness for creation in both worlds.³

¹ Al-Quran, part 17, Al-Hajj, verse 107, translation from Kanz al-'Irfān

² Al-Tafsīr al-Kabīr, Al-Baqarah, under verse 253, vol. 2, p. 521

³ Tafsīr al-Bayḍāwī, part 17, Al-Anbiya`, under verse 107, vol. 4, p. 111

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Imam Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ says the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not just a mercy, but the paragon of mercy:

Mustafa Jan-e-Rahmat Pe Lakhon Salaam

*Sham'e Bazm-e-Hidayat Pe Lakhon Salam*¹

Commentary: O beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are not just a mercy, rather you are the paragon and basis of mercy. Millions of salutations be upon you. You are the brightest light of the greatest Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, millions of salutations be upon you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The mercy of the beloved Prophet ﷺ upon disbelievers

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said:

The Prophet’s mercy is for everyone, for people of faith and for the disbelievers. The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a mercy for believers in the world and the Hereafter. He is a mercy for the disbelievers in this world, as worldly punishment for the disbelievers is delayed and they are

¹ Hadā'iq-e-Bakhshish, p. 295

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not swallowed by the earth, disfigured or subjected to
total destruction because of him.¹

In the past, entire nations were consumed by the earth or
drowned, but this does not happen anymore. This is a mercy
upon the disbelievers because they have an entire lifetime to
accept faith.

The distributor of blessings

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ said:

Great scholars and saints have said,

The number of blessings someone received is
receiving or will receive from the beginning of
time to the Day of Judgement, in the heavens
and the earth, in the world and in religion,
bodily or spiritual, minor or major, abundant
or limited, they have received it are receiving it
or will receive it from the august court of the
beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.²

The Imam also said:

لاَ وَرَبِّ الْعَرْشِ Jis Ko Jo Mila Un Say Mila

¹ Tafsīr al-Khāzin, Al-Anbiya`, under verse 107, vol. 3, p. 297

² Fatāwā Riḍawīyah, Tajallī al-Yaqīn, vol. 30, p. 141

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Bat-ti Hai Konain Mai Ni'mat رسول الله *Ki*¹

Commentary: لَا وَرَبِّ الْعَرْشِ Oath by the Lord of the 'Arsh, the blessings people receive is for the sake of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because the blessings of the world and the Hereafter are distributed by him. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي

I am the distributor and Allah grants.²

The poetry of Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ

The poetry of Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ is unlike other poetry because he was an erudite exegete, accomplished Hadith master, expert mufti, accepted saint and ardent devotee of the Prophet. His poetry complies and refers to the noble Quran and *Aḥādīth*, and sometimes it denotes upon the sayings of the noble pious predecessors, scholars and saints. Those who drink from this fountain of devotion ascend in their love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Hadā'iq-e-Bakhshish, p. 152

² Ṣaḥīḥ al-Bukhārī, vol. 1, p. 43, Hadith 71

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O Allah! We are grateful that you made us Muslims

The great Tābiʿī, Imam Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ reports:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard someone say, “الْحَمْدُ لِلَّهِ بِإِسْلَامِهِ” All Praise belongs to Allah for the blessing of Islam.” The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, “Indeed, you have expressed gratitude for a great blessing from Allah.”¹

Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ writes:

Unki Ummat Mai Banaya Unhe Rahmat Bheja

*Yun Na Farma Ke Tera Reham Mai Dawa Kiya Hai*²

Commentary: O my Lord! On the Day of Judgement, do not say I have no share of Your mercy, for you graced me immensely by creating me as part of your beloved’s nation and you sent him as a mercy for both worlds. If I am a part of the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ nation, I am deserving of Your mercy.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of the Mawlid! We are part of the Prophet’s nation, the beloved Prophet about whom the noble Quran states:

¹ Al-Zuhd li Ibn al-Mubārak, p. 318, Hadith 911

² Hadā'iq-e-Bakhshish, p. 171

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لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Translation: *Surely there has come to you an exalted Messenger from among you, anxious is he by what you endure, deeply concerned for your wellbeing, exceptionally gracious, merciful to the believers.* ¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

3 supplications

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

Allah Almighty granted me three supplications. I recited: 'اللَّهُمَّ اغْفِرْ لَأُمَّتِي اللَّهُمَّ اغْفِرْ لَأُمَّتِي' O Allah! Forgive my nation. O Allah! Forgive my nation', twice [in the world]. I am saving the third supplication for the day upon which all creation, even Prophet Ibrahim عَلَيْهِ السَّلَام, will be in need of me.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Kinder than a mother and father

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes:

¹ Al-Quran, part 11, Al-Tawbah, verse 128, translation from Kanz al-'Irfān

² Ṣaḥīḥ Muslim, p. 318, Hadith 1904

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O sinners of the *ummah*! Have you not seen the mercy of your Lord that he granted the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ three supplications, three opportunities to ask for something that would be given. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not seek anything for himself, rather he sought everything for you. His two supplications in this world were for you, and the third is saved for the Day of Judgement, when all creation is in need of him. By Allah! A mother is not as kind to her only beloved son as the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is to his nation.¹

Momin Hun Mumino Pe Rauf Raheem Ho

Sa'il Hun Sa'ilon Ko Khushi لَا تَهْرُكِي Hai²

Commentary: O Messenger of Allah! صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am a believer and your Lord said you are kind and merciful to the believers. So, be merciful to me. I seek refuge in you, and it is not from your lofty conduct to turn away the people who ask from you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Fatāwā Riḍawīyyah, vol. 29, p. 583

² Hadā'iq-e-Bakhshish, p. 212

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The ideal role model

O devotees of the Mawlid! When someone is compassionate to us, we always remember it. The favours of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are countless, so we must adopt his Sunnah, act upon his teachings and refrain from what he prohibited. Reflect on how you reciprocate the kindness of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

If only we remained in thought of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and our daily actions like eating, drinking, walking and sitting were according to the Sunnah.

A bearer of glad tidings and a warner

O devotees of the Mawlid! Allah Almighty states:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

Translation: *Dear Beloved Prophet, ' We sent you as a bearer of glad tidings and a warner for all people. However, most people do not know. ¹*

The entire universe is the nation of the beloved Prophet ﷺ

¹ Al-Quran, part 22, Al-Saba, verse 28, translation from Kanz al-'Irfān

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Mufti Sayyid Na‘īm al-Dīn al-Murādābādī رَحْمَةُ اللهِ عَلَيْهِ writes in *Khazā‘in al-‘Irfān*:

This verse informs us that the message of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is universal. It encompasses all humans of every race and nationality, the people of the past and future. He is their Messenger and they are his nation.¹

Everyone’s Master and Prophet

A Hadith in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim reports that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

I have been given five things which no Prophet before me was given. The Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ of the past were sent for specific nations, but I was sent to all mankind.²

The commentator of Ṣaḥīḥ al-Bukhārī, Mufti Sharīf al-Ḥaqq al-Amjadī رَحْمَةُ اللهِ عَلَيْهِ said:

بعثت عامه (being sent universally) means that unlike previous Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not sent to a specific nation, country or era. His Prophethood was for everyone before him, everyone present in his era, and everyone that is yet to

¹ Tafsīr Khazā‘in al-‘Irfān, p. 776

² Ṣaḥīḥ al-Bukhārī, vol. 1, p. 133, Hadith 335 selected

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come from humans, jinns, angels and the rest of creation.¹

In essence, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not a Prophet for a specific nation or country, rather he is the beloved Prophet of the universe, including humans, jinns, angels, animals, plants, trees and stones.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The beloved Prophet of the entire nation

O devotees of the Mawlid! The noble Quran explains how the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent as a Messenger for all the worlds:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Translation: Say, "O people! I am a Messenger of Allah to all of you."²

Imam al-Bayḍāwī رَحْمَةُ اللهِ عَلَيْهِ states:

This verse shows us how the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent as a Messenger for every jinn and human,

¹ Nuzhat al-Qārī, vol. 1, p. 842 summarized

² Al-Quran, part 9, Al-A'rāf, verse 158, translation from Kanz al-'Irfān

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whereas the previous Messengers عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ were
sent to their specific nations.¹

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أُرْسِلْتُ إِلَى الْخَلْقِ كَأَفَّةٍ

I was sent by Allah as a messenger for all creation.²

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent as a Messenger for
all creation, and this honour was not granted to any other
Prophet.

The beloved Prophet of humans and jinns

Sayyidunā Shaykh ‘Abd al-Ḥaqq Muḥaddith al-Diḥlawī
رَحْمَةُ اللهِ عَلَيْهِ said:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent to all
humans and jinns, and this is why he is called
“رَسُولُ الشَّقَلِيْنَ”. The noble Quran describes how the jinns
went to the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ,
accepted Islam, returned to their tribes and invited their
people to Islam. It is the opinion of the majority of
scholars that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ being
sent to both humans and jinns is an exclusivity of the

¹ Tafṣīr al-Bayḍāwī, part 9, Al-Araf, under verse 158, vol. 3, p. 65

² Ṣaḥīḥ Muslim, p. 210, Hadith 1167

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beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. According to some research scholars, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent to perfect and advise everything in the universe, including plants animals and inanimate objects.¹

To Hai Khurshid-e-Risalat Piyare Chup Gaye Teri Ziya Mai Tare

Anbiya` Or Hain Sab mah Pare Tujh Say Hi Noor Liya Karte Hai²

Commentary: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, you are the sun of Prophethood whose light caused the stars to hide. Now, the divine law-codes of the previous prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام will not be acted upon, but whatever the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ says will be accepted. Believing in him is a condition of faith, so whoever does not accept in him as a Prophet is not a Muslim. All the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام took light from him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Everything affirms his Prophethood

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

¹ Takmīl al-Īmān, pp. 127-128

² Hadā'iq-e-Bakhshish, p. 112

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Except for the disbelieving humans and jinns, everything accepts me as the Messenger of Allah.¹

Everything in creation besides the disbelieving humans and jinns knows about his Prophethood. May there never be a moment in which we are deprived of knowing and affirming the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ said:

Every tree, stone and mountain believe in Allah Almighty and His Messenger, according to their state, and they praise Allah in their own language.²

The mountains spoke to the beloved Prophet ﷺ

In the early days of Islam, the non-Muslims were harsh enemies of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Once, when the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was walking and decided to climb a mountain, he heard a voice from the mountain, “Do not climb here for there is no place of safety upon me. I fear that if the disbelievers find you here and harm you, Allah Almighty will punish me in a way He has never punished anyone before.” The

¹ Al-Mu’jam al-Kabīr, vol. 22, p. 262, Hadith 672

² Malfūzāt A’lā Hazrat, p. 532

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mountain opposite it said, “إِنِّى يَا رَسُولَ اللَّهِ” Come to me, O Messenger of Allah!” Then, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to that mountain.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Only the beloved Prophet ﷺ is a Mercy for the Worlds

‘Allāmah Mawlānā Sayyid Aḥmad Sa‘īd al-Kāzīmī رَحْمَةُ اللهِ عَلَيْهِ said:

Being “رَحْمَةً لِلْعَالَمِينَ” is a special trait of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which nobody else can possess. When the message of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is universal, his mercy similarly encompasses all of creation. وَرَبُّوا الْحَبْدَ.²

The Prophet’s mercy upon Angel Jibril عَلَيْهِ السَّلَام

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Angel Jibril عَلَيْهِ السَّلَام, “What have you attained from my mercy?” Sayyidunā Jibril عَلَيْهِ السَّلَام answered, “For a long time I was worried about my

¹ Sharḥ ql-Zurqānī ‘alā al-Mawāhib al-Ladunniyyah, vol. 6, p. 512; Malfūzāt A‘lā Hazrat, p. 533

² Maqālāt Kāzīmī, vol. 1, p. 99 selected

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future, however when I was blessed to serve you, and this verse
was revealed:

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

Translation: *powerful, esteemed before the Master of the Throne.
There he is obeyed, trustworthy.*¹

in which Allah praised me, I was granted serenity because of
you.”²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Always remembering his nation

‘Allāmah Mawlānā Shaykh Ismā‘il Ḥaqqī رَحْمَةُ اللهِ عَلَيْهِ writes:

A mercy of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is his remembrance of his nation at all times. He remembered his people when he was in Makkah, and he remembered them when he migrated to Madina. He thought of his nation when he was in the masjid and in his room, and he even remembered them when he passed the elevated

¹ Al-Quran, part 30, Al-Takwīr, verse 20-21, translation from Kanz al-‘Irfān

² Tafsīr Baḥr al-‘Ulūm li al-Samarqandī, part 17, Al-Anbiyā’, under verse 107, vol. 2, p. 382

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heights of the 'Arsh, and attained the station of قَابِ قَوْسَيْنِ¹.

صَلُّوا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَی مُحَمَّدٍ

The light of the beloved Prophet ﷺ

Allah Almighty states:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٠٧﴾

Translation: *O People! Indeed, there has come to you a clear proof from your Lord, and We sent down to you a radiant light.*

2

O devotees of the Mawlid! The noble Quran describes the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a light in another verse too:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٠٨﴾

Translation: *Indeed there has come to you from Allah a light and a clear Book.*³

¹ Tafsīr Rūḥ al-Bayān, part 17, Al-Anbiyā', under verse 107, vol. 5, p. 527

² Al-Quran, part 6, Al-Nisa', verse 174, translation from Kanz al-'Irfān

³ Al-Quran, part 6, Al-Mā'idah, verse 15, translation from Kanz al-'Irfān

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Imam Abū al-Ḥasan ‘Alī b. Aḥmad Wāḥidī al-Naysābūrī al-Shāfi‘ī رَحْمَةُ اللَّهِ عَلَيْهِ (d. 468 AH) said:

The light in this verse refers to the final Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because he illuminated everything.

Similarly, Imam ‘Alā al-Dīn ‘Alī b. Muhammad Khāzin رَحْمَةُ اللَّهِ عَلَيْهِ (d. 741 AH) writes in Tafsīr Khāzin:

“Light” refers to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty called him “light” because guidance is acquired through him, just as one guides himself in the dark with light.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The light of lights

‘Allāmah Sayyid Maḥmūd Ālūsī al-Baghdādī رَحْمَةُ اللَّهِ عَلَيْهِ writes regarding this verse in his famous exegesis, *Rūḥ al-Ma‘ānī*:

وَهُوَ نُورُ الْأَنْوَارِ وَالنَّبِيُّ الْمُخْتَارُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The meaning of this light is the chosen Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the light of all lights.²

¹ Tafsīr al-Khāzin, Part 6. Al-Mā'idah, under verse 15, vol. 1, p. 477

² Tafsīr Rūḥ al-Ma‘ānī, part 6, Al-Mā'idah, under verse 15, vol. 5, p. 367

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Welcoming the light

Imam ‘Abd al-Razzāq رَحْمَةُ اللهِ عَلَيْهِ, the teacher of the teacher of Imam Bukhari and Imam Muslim رَحْمَةُ اللهِ عَلَيْهِم reports that Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ said:

I asked the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘What did Allah create first?’ The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered, ‘O Jābir! Allah created the light of your Prophet first.’¹

¹ Al-Juz' al-Mafqūd min Muṣannaf ‘Abd al-Razzāq, pp. 63-64, Hadith 18

Next Weekly Booklet



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