

Blessed Names of the Prophet ﷺ

**Speech of the
12th Rabī' al-Awwal's Ijtima**

(For Islamic Brothers)

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

Blessed Names of the Prophet ﷺ

وَعَلَى الْإِلَهِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِلَهِ وَأَصْحَابِكَ يَا نُوْرَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah *i'tikāf*.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you will then continuously gain the reward of *i'tikāf* as long as you stay inside. Remember, eating, drinking, sleeping, having saḥūr or ifṭār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. However, if the intention of *i'tikāf* is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of *i'tikāf* and engage in the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so)."

Excellence of sending Ṣalāt upon the Prophet

The noble intercessor of sinners, صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, states:

مَنْ صَلَّى عَلَيَّ فِي يَوْمِ الْاَلْفِ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Whoever sends ṣalāt upon me one thousand (1000) times in a day will not die until they see their place in Paradise.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ** – “The best of deeds is a sincere intention.”²

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Tonight is the magnificent night when the Prophet was born, everything in the heavens and the earth rejoiced, and the world was illuminated by his arrival. It is the night whose morning brought brightness and dispelled darkness, disbelief was shaken, and

¹ Al-Targhīb Wa al-Tarhīb, vol. 2, p. 326, Hadith 2590

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

the palaces of Caesar and Khosrau trembled. It is the night whose morning brought the bloom of spring, and the era became beautiful. It is the night when Angel Jibrīl عَلَيْهِ السَّلَام hoisted flags in the East, the West, and on the roof of the Ka'bah, and the sermon of the Sultan of both worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was delivered in the heavens and on earth. It is the night whose morning changed the condition of the world, sleeping destinies awoke, and fortunes began to shine. This is the night of the arrival of our beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A Book Accepted in the Prophetic Court

‘Allāmah Muhammad b. Qāsim رَحْمَةُ اللهِ عَلَيْهِ was a great saint of the 9th century Hijri, and a distinguished scholar and qadi (judge). He authored a book about the beloved names of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, titled: Tadhkirat al-Muḥibbīn. It is a beautiful book and is also accepted in the noble court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A pious predecessor رَحْمَةُ اللهِ عَلَيْهِ states: Once, I fell asleep while reading this book. My physical eyes closed, but my spiritual eyes opened. اَلْحَمْدُ لِلَّهِ ! I was blessed with the vision of the Beloved Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was seated in a place, and the Companions رَضِيَ اللهُ عَنْهُمْ were sitting around him in a circle. اَلْحَمْدُ لِلَّهِ ! I had the honour of kissing his blessed feet. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ seated me in his gathering, listened to my recitation, and also listened to several pages from the book in my hands, Tadhkirat al-Muḥibbīn. Then, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood and departed. When I woke up, tears of joy were flowing from my eyes.¹

سُبْحَانَ اللهِ ! How fortunate! May Allah Almighty also bless us with the honour of seeing the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in our dreams.

¹ Tadhkirat al-Muḥibbīn Fi Asmā’ Sayyid al-Mursalīn, p. 43

From Hell to Paradise?

Dear Islamic brothers! On page 52 of this beautiful book, which is accepted in the court of the Prophet, ‘Allāmah Muhammad b. Qāsim Raṣṣā رَحْمَةُ اللهِ عَلَيْهِ writes: “There was a man from the Banī Isrāīl who was a great sinner. He was never inclined towards goodness, he spent his days and nights immersed in sin, and his entire life passed in this state. Eventually, his final moment came. The Angel of Death عَلَيْهِ السَّلَام arrived and took his soul, and this sinful man descended the steps of death into the grave. After his death, someone saw him in a dream in a very good state and asked in astonishment: ‘How did you attain this beauty, elegance, and a high rank? You were a notorious sinner!’ He replied: "(Yes, indeed I was a great sinner, but) one day, I opened the Torah and came across the pure name and qualities of Allah Almighty's Beloved Prophet, Muhammad b. ‘Abdullāh صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Overwhelmed with love, I kissed his blessed name and placed it on my head. It was solely due to this act of respect for the name of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that Allah Almighty showered His grace and favour upon me and forgave all my sins! "¹

سُبْحَانَ اللهِ! Dear Islamic brothers! How majestic is the glory of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! **الْحَمْدُ لِلَّهِ!** The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is the reliever of difficulties, the fulfiller of needs, and the remover of calamities. These are among the noble attributes of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. **الْحَمْدُ لِلَّهِ!** Allah has even granted the blessed name of His Beloved such magnificence that, by virtue of these beloved names, needs are fulfilled and hardships are removed. What significance do worldly troubles hold in comparison to those in the hereafter? The beloved names of the Prophet are so glorious that through their blessings not only are worldly trials lifted, but the difficulties of the grave are removed, the trials of the Day of Judgment are removed, salvation from its horrors is attained, and crossing the Ṣirāṭ becomes easier. By the grace of Allah Almighty and

¹ Tadhkirat al-Muḥibbīn Fi Asmā’ Sayyid al-Mursalīn, p. 43

the blessings of the Prophet's names, even sinners attain forgiveness and become worthy of Paradise.

A Special Quality of the Beloved Names

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ**! Our Master and beloved Muṣṭafā' **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**, possesses a very high status. It is a fact that the greatness and glory of the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**, along with his attributes and perfections, are beyond enumeration. This is not merely poetic exaggeration but the absolute truth. Let alone his other noble attributes and perfections, Allah Almighty has granted His Beloved Prophet so many names and qualities that they cannot even be counted. What are the beloved names of the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**? What do they mean? What aspects of his glorious personality do they reveal? That is a separate matter. Scholars have conducted research into the number of his names, and through their great efforts, they were able to compile 800 names! But astonishingly, there was still room for further research. Eventually, Imam Ahmad Raza Khan **رَحْمَةُ اللّٰهِ عَلَيْهِ** conducted further investigation. He writes: 'I found 1400 names of the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** in light of various books and narrations.' He further states: '(These are what came to my knowledge; otherwise,) it is impossible to count the blessed names of the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**.'¹

سُبْحَانَ اللّٰهِ! This is just about counting the names! How many names has Allah bestowed upon His Beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**? Ordinary people like us are unable to count them. Then, what are the meanings of these names? What kind of glories of the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** are reflected in them? And beyond that, what are the attributes and perfections of the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**? Who can enumerate them?

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

¹ Fatāwā Riḍāwīyah, vol. 28, p. 366.

Prophetic Names given by Allah

Dear Islamic brothers! Take a moment to reflect on this point. I have a name, and you also have a name. In this world, every human and every object has a name, but the point to ponder is: Does my name have any special quality? For example, if someone's name is Zayd, what unique quality is there in simply being named Zayd? Nothing! His parents named him Zayd when he was born, and that name has carried on ever since. But how remarkable is the glory of the Prophet ﷺ! Allah Almighty not only granted him countless names but also adorned them with such exclusive qualities that even in terms of names, the Prophet ﷺ is unparalleled. If we were to count the distinct qualities of the Prophet's ﷺ beloved names, they would certainly exceed our intellect and understanding. For example, I will share just one special quality of these blessed names. The great pious predecessor, Qadi 'Iyāḍ al-Mālikī رَحْمَةُ اللهِ عَلَيْهِ states: Among the countless names of my Beloved Prophet ﷺ, there are thirty names which are originally the names of Allah Almighty, but Allah also granted them to His Beloved Prophet ﷺ.¹

Manifestation of The Beautiful Names of Allah

Dear Islamic brothers! Among the beautiful names of Allah Almighty, there are 30 that are, in reality, names of Allah, and those very names have been bestowed by Allah upon His Beloved Prophet ﷺ. That is, *Rā'ūf* is a name of Allah, and the Prophet ﷺ can also be called *Rā'ūf*. *Raḥīm* is a name of Allah, and the Prophet ﷺ can also be called *Raḥīm*. *Alīm* is also a name of Allah, and the Prophet ﷺ can also be called *Alīm*. In short, these 30 names of Allah Almighty were formally granted to His Beloved Prophet ﷺ.

Now, let us go a step further! Scholars state: "The *Asmā' al-Ḥusnā* — the

¹ Al-Mawāhib al-Laduniyyah, vol. 1, p. 365.

99 beautiful names of Allah Almighty mentioned in the Quran and Hadith—are the names and attributes of Allah Almighty. Although these names cannot be used for others in their original divine sense, the Lord of the worlds has made the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ a manifestation (meaning an example and sign) of all these beautiful names.¹

Manifestation of the Pure Name Raḥmān

For example, among the beautiful names of Allah Almighty is the name al-Raḥmān. It is mentioned many times in the Holy Quran and is a very famous name. There is an entire with this name too. Al-Raḥmān is a name of Allah Almighty, and none other than Him can be called by this name. Some people name their children ‘Abd al-Raḥmān, but call them Raḥmān, which is incorrect. Raḥmān is a name of Allah Almighty, and it is exclusively associated with Him. Raḥmān (meaning exceedingly Merciful) is an attribute of Allah Almighty. When there was no earth, no sky, no moon, sun, or stars, when nothing existed, Allah Almighty was still Raḥmān. He has always been Raḥmān and will remain Raḥmān forever. But here is a point to reflect upon: Allah Almighty is Raḥmān, but when He intended to shower His mercies upon creation, and desired to manifest this attribute, what did He do? How was it manifested? Allah Almighty states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We sent you not but as mercy for all the worlds.²

This is the greatest manifestation of the attribute of Raḥmān. When Allah Almighty willed to manifest this attribute, He made His Beloved Prophet, the Hāshimī Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the manifestation of this

¹ Al-Ḥaḡīqat al-Muḥammadiyyah, p. 171

² Al-Quran, al-Anbiyā’, verse 107; translation from Kanz al-‘Irfān

attribute. Thus, the Prophet ﷺ being a 'Mercy to the worlds' (رَحْمَةٌ لِّلْعَالَمِينَ) is the expression of Allah Almighty's attribute of Raḥmān.

Let me elaborate on this point: Allah Almighty is Raḥmān for humans, but how do we know this? We know it because He made His Beloved Prophet ﷺ a mercy for humans. Allah Almighty is Raḥmān for angels, but how was this manifested? By making His Beloved Prophet ﷺ a mercy for angels. Allah Almighty is Raḥmān for the heavens and the earth- He manifested this by making His Beloved Prophet ﷺ a mercy for them. Allah Almighty is Merciful to all of creation- how do we know this? Because He made His Beloved Prophet ﷺ a mercy for all of creation. Allah Almighty is Raḥmān for this world, so He sent His Beloved Prophet ﷺ as a mercy to this world. The truth is that the ultimate manifestation of Allah Almighty's attribute of Raḥmān will be on the Day of Judgment, because as mentioned in the noble Hadith, only one of His mercies has been manifested in this world, while on the Day of Judgment, 100 mercies of Allah will be manifested. Therefore, the Day of Judgment will truly be the day of the manifestation of the attribute of Raḥmān. Allah Almighty has also made the Prophet ﷺ a mercy for that Day. The true manifestation of him being a 'Mercy to the worlds' will also be on the Day of Judgment. He will be granted '*Liwā' al-Hamd*' (the banner of praise), elevated to *Maqām Maḥmūd* (the praised station), and granted the station of Grand Intercession. All people, near and far, past and present, will seek intercession from him. He ﷺ will say: أَنَا لَهَا meaning I am the one for it (i.e., I have been made a mercy for all the worlds).

Dear Islamic brothers! Thus, it is clear that Raḥmān is Allah Almighty, and this name and attribute belongs to Him. No one besides Allah can be called Raḥmān. However, Allah Almighty made His Beloved Prophet ﷺ the manifestation of this attribute.

Manifestation of the Pure Name al-Salām

Similarly, among the beautiful names of Allah is the beautiful name al-Salām, which means: The Bestower of Peace and Safety. Allah Almighty has also made His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the manifestation of this pure name. Reflect upon this! Before the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in the world, nations were afflicted with punishments. The faces of sinners were disfigured, they were swallowed by the earth, shaken by earthquakes, and swept away by storms. But when the Mercy for the worlds, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in the world as the manifestation of Allah's name al-Salām, collective punishment upon nations ceased.¹ To such an extent that once, even the non-Muslims themselves called out to Allah, saying: 'O Allah! Rain stones upon us from the sky, send down a painful torment upon us!' But Allah Almighty said:

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ^ط

And it does not befit the Greatness of Allah that He punishes them while you
'Dear Beloved Prophet¹ reside among them²

سُبْحَانَ اللَّهِ! These are the perfect manifestations of Allah Almighty's pure name al-Salām. Ever since the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in the world, peace and safety have spread everywhere, collective punishment upon nations ceased, and people have attained security.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Beloved Names of the Beloved Prophet

Dear Islamic brothers! These were just a few examples. The summary of

¹ Al-Haqīqat al-Muhammadiyah, p. 174 summarised

² Al-Quran, al-Anfāl, verse 33; translation from Kanz al-'Irfān

this discussion is as follows. Firstly, Allah Almighty has granted the Prophet ﷺ countless names. Along with this, He has also honoured the Prophet ﷺ with many special qualities in these names. Among the beautiful names of Allah, 30 names are those which Allah has bestowed upon His Beloved Prophet ﷺ. Furthermore, Allah made the Prophet ﷺ the complete manifestation (i.e., excellent example) of all 99 names.

These were just a few distinctive qualities of the Prophet's blessed names. Now, let's consider some of these names along with a brief explanation for each.

Blessed Name: Muhammad

Allah Almighty states in the Holy Quran:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

And Muhammad is but a Messenger,¹

In this blessed verse, two pure names of the Prophet ﷺ are mentioned: (1) Muhammad (2) Rasūl.

The pure name Muhammad ﷺ, is the most famous, exalted, and blessed name. A full discourse could be dedicated to this name alone, such that scholars have written entire books on the greatness and blessings of it. For now, here is a Madani pearl concerning this blessed name.

Meaning of the Name Muhammad

Qadi 'Iyāḍ al-Mālikī رَحْمَةُ اللهِ عَلَيْهِ states: The two blessed names of the Beloved Prophet ﷺ, Ahmad and Muhammad, are both derived

¹ Al-Quran, Āl-‘Imrān, verse 144; translation from Kanz al-‘Irfān.

from the word ḥamd, and each reflects a distinct aspect of the Prophet's excellence. Ahmad means: **أَجْمَلُ مَنْ حَمِدَ**. That is, from among all who have ever praised Allah Almighty to this day, whether humans, jinn, angels, or any creation found in the heavens and the earth—trees, leaves, animals, birds, all of which praise Allah Almighty—the one who has praised Allah Almighty the most is our Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Similarly, the name Muhammad means: **أَفْضَلُ مَنْ حُمِدَ**. That is, of all those who have been praised to this day in any form or for any reason, the one who has been praised the most is called Muhammad.¹

He further states: Thus, it becomes clear that the Prophet is the one who praises the most, and the one who has been praised the most in all creation. On the Day of Judgment, he will be granted the 'Liwā' al-Ḥamd' (the banner of praise), and the 'Maqām Maḥmūd' (the Praised Station). On that Day, all earlier and later generations will praise him, and he will praise Allah Almighty in a manner that no one has ever done before. Therefore, none other than the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** truly deserve to be called Muhammad and Ahmad.²

The name Muhammad is a Support for All

Al-Mawāhib al-Laduniyyah states: When Allah Almighty created the Grand Throne (*'Arsh al-A'zam*), a state of awe overwhelmed the Throne and it began to tremble due to the majesty of Allah. Then, **'لَا إِلَهَ إِلَّا اللَّهُ'** was inscribed upon it, which further increased the awe and trembling of the Throne. When **'مُحَمَّدٌ رَسُولُ اللَّهِ'** was inscribed upon it, by the blessing of the pure name of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, the awe-filled state of the

¹ Kitāb al-Shifā', Part 1, p.176

² Kitāb al-Shifā', Part 1, p. 177 selected.

Throne subsided, and it found comfort.¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

(2): The Pure Name Ar-Rasūl

Dear Islamic brothers! One beloved name of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is al-Rasūl. In Islamic terminology, a Rasūl is a Prophet who is sent with a new religious law. For instance, Sayyidunā Mūsā عَلَيْهِ السَّلَام was both a Prophet and a Messenger because the Torah was revealed to him, and a new divine law was sent down to him. Similarly, Sayyidunā ʿĪsā عَلَيْهِ السَّلَام was also a Prophet and a Messenger, and a new divine law was revealed to him. In the same way, our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is both a Prophet and a Messenger because with his arrival, all previous divine laws were abrogated, and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted a new divine law.

The Prophetic Status of the Beloved Prophet

Dear Islamic brothers! We cannot determine the exact number of Prophets and Messengers who were sent to this world. However, scholars say that approximately 124,000 Prophets were sent, and among them, 313 were Messengers. Now, the question arises: If there are 313 Messengers in total, how can the Prophet's name be al-Rasūl? Can all 313 Messengers be called al-Rasūl? To understand this, read the Holy Quran from Surah Al-Fātiḥah to Surah An-Nās! Wherever only the word al-Rasūl is mentioned in the Holy Quran, it refers exclusively to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If another Messenger is referred to, his name is also mentioned along with the title. So, when the term al-Rasūl is used alone, it refers to none other than the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.² What is the reason for this? It is because when Allah Almighty granted

¹ Mawāhib al-Laduniyyah, vol. 2, p. 388.

² Tafṣīr Naʿīmī, part 3, Āl-ʿImrān, under verse, 81, vol. 3, p. 591 summarised.

His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the station of Messenger, He made him peerless and unparalleled.

Scholars have clearly written in light of the Quran and Hadith that the one originally intended to be a Messenger was our Muṣṭafā' صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The one who was originally intended to wear the crown of Prophethood was our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Although the prophethood and messengership granted to other Prophets were indeed real and authentic, it was through the blessings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that they were granted those lofty statuses. Allah Almighty states in the Holy Quran:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ

Remember when Allah took an oath

From whom was the promise taken?

النَّبِيِّنَ

from the prophets:

What promise was taken?

لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ

“I shall grant you the Book and Wisdom,

Then what will happen?

ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ

then the 'esteemed' Messenger will come to you confirming your Books

Now Allah Almighty took a promise from all those Prophets and Messengers:

تَتُومِنَنَّ بِهِ وَتَتَنَصَّرُنَّهُ قَالُوا أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذٰلِكُمْ اٰمِرًا قَالُوا قَالُوا أَأَقْرَرْنَا قَالُوا

فَأَشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٧﴾

so you must believe in him, and you must help him." He (Allah) said, "Dear Prophets! Have you affirmed 'this command' and accepted My heavy covenant upon this condition?" They said, "We have affirmed." He (Allah) said, "Then be witnesses for one another and I am with you among the witnesses."¹

(O Prophets!) 'Have you affirmed (this command) and taken My heavy responsibility for this (affirmation)?' All of them submitted: 'We have affirmed.' (Allah) said: 'Then (now) be witnesses to one another, and I am also with you among the witnesses.'"

In the commentary of this verse, it is stated in Tafsīr Na‘īmī: "All Prophets are deputies of the Holy Prophet ﷺ, and the Prophet ﷺ is the origin of them all from eternity. The Sufis state: 'The Holy Prophet ﷺ is the absolute true Messenger. All other Prophets ﷺ are his followers. That is why all Prophets ﷺ were made to acknowledge his Prophethood.' This proves that the Beloved Prophet ﷺ, is the Prophet of all Prophets."²

!الله! الله! This is the unique status of our Prophet ﷺ. There are many Prophets, and many Messengers, but our beloved Muṣṭafā' ﷺ, is that magnificent Prophet and majestic Messenger through whose grace other Prophets and Messengers were granted

¹ Al-Quran, Āl-‘Imrān, verse 81; translation from Kanz al-‘Irfān

² Tafsīr Na‘īmī, part 3, Āl-‘Imrān, under verse 81, vol. 3, p. 596 selected

their respected statuses. Their Prophethood and Messengership was real and authentic, but it was bestowed upon them through the grace of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. That is why he is referred to uniquely as al-Rasūl.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

(3): Blessed Names: Rā'ūf and Raḥīm

Dear Islamic brothers! In Part 11, Surah Tawbah, verse 128, Allah Almighty mentions two names of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, stating:

بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

exceptionally gracious, merciful to the believers.¹

سُبْحَانَ اللهِ! How magnificent is the rank of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Rā'ūf is a name of Allah Almighty, and Raḥīm is also a name of Allah Almighty. Yet, to honour His beloved Prophet, Allah Almighty bestowed both of these names upon him.

Meaning of Rā'ūf and Raḥīm

The renowned commentator of the Quran, Mufti Ahmad Yār Khan Na'īmī رَحْمَةُ اللهِ عَلَيْهِ, states: Rā'ūf means: “One who removes hardship and distress, and Raḥīm means one who bestows favours and beneficial things.”²

So, when Allah Almighty said that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Rā'ūf and Raḥīm to the believers, it becomes clear that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ removes difficulties from his servants. He helps them in times of

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

² Tafsi'r Na'īmī, part 11, al-Tawbah, under verse, 128, vol. 11, p. 153

distress, hardship, and trouble, and through his kindness, also grants them beneficial and blessed things.

We will Certainly Grant You Contentment

Sayyidunā ‘Abdullāh b. ‘Amr b, ‘Ās رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the verse of the Holy Quran in which Prophet ‘Īsā عَلَيْهِ السَّلَام will say to Allah Almighty on the Day of Judgment:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

If you punish them, then they are your people, and if you pardon them, then indeed you are the Predominant, the Most-Wise.”¹

Upon reciting this verse, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to weep, and he raised his blessed hands and prayed: 'O Allah! My Ummah, my Ummah!' Allah Almighty said to Sayyidunā Jibrīl عَلَيْهِ السَّلَام: 'O Jibrīl عَلَيْهِ السَّلَام! Go to My Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and ask him what is making him weep, even though your Lord knows well.' Jibrīl عَلَيْهِ السَّلَام went to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked, whereupon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed him of the reason for his grief. Then Allah Almighty said to Jibrīl عَلَيْهِ السَّلَام: 'Go to My Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and tell him:

إِنَّا سَنُؤْصِيكَ فِي أُمَّتِكَ وَلَا نَسْؤُهُكَ

(We will certainly grant you contentment concerning your Ummah, and We will not sadden you.)²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Al-Quran, al-Mā'idah, verse 118; translation from Kanz al-'Irfān

² Sahih Muslim, p. 99, Hadith 202 selected

(1): Pure Name: Ummī

One beloved name of our Prophet ﷺ, is *Ummī*. It is a very famous name which also appears in the Holy Quran. Allah Almighty states:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

Those who follow the Messenger who relates news of the unseen, the unschooled,¹

The common meaning of the word 'Ummī' is unschooled, that is, a person who has not learned to read or write from anyone in the world. This is a very unique matter. Being unschooled and not learning to read or write would be a defect in our case, but being Ummī is a great honour for our Prophet ﷺ. This single honoured name has many great and noble qualities of our Prophet ﷺ. Let's consider them:

An Unparalleled Prophet

The great scholar of the 7th century Hijri, 'Allāmah Fakhr al-Dīn Ḥarrālī رَحِمَهُ اللهُ عَلَيْهِ, states: "The meaning of the word 'Ummī' is that Allah Almighty created all people with a certain nature, but He created our Beloved Prophet ﷺ, with a distinct, incomparable, and unparalleled nature."²

This means that all people who have come into this world are naturally inclined to read and write. You must have seen in your homes that when a child starts speaking, observing and understanding things, they ask many questions: "Father! What is this? What is that? What is this called? What does that thing do?" Children ask many questions like this, sometimes even several questions in one breath. This is proof that

¹ Al-Quran, al-A'raf, verse 157; translation from Kanz al-'Irfān

² Ibdā' al-Khifā' Fi Sharḥ Asmā' al-Muṣṭafā', p. 248 summarised

everyone in this world has the natural instinct to learn. Whoever comes into this world tries to learn and understand. How extraordinary is the unique nature of our peerless and unparalleled Prophet ﷺ, that Allah Almighty did not create in his blessed nature the urge to learn, but rather the inclination to teach.

My Master is Unparalleled in Every Aspect

الله أكبر! What a magnificent rank the Prophet ﷺ holds! Allah Almighty bestowed countless glories upon him and made him peerless and unparalleled. Allah Almighty made him a human, but an unparalleled human. Allah Almighty made him a Prophet, but the leader of all Prophets. Allah Almighty made him a light, although there are other beings of light too, like the angels, but just reflect for a moment on the event of M'irāj. Sayyidunā Jibrīl عليه السلام is a light, and our Master ﷺ is also light. When they reached *Sidrat al-Muntahā*' (the Lote Tree of the Utmost Boundary), Jibrīl عليه السلام said: 'O Messenger of Allah ﷺ! If I move even a fingertip beyond this point, my wings will burn.' Now ponder: Sayyidunā Jibrīl عليه السلام is a light, and the Beloved Prophet ﷺ is also a light. Yet one light is such that if it advances even slightly, its wings would burn, while the other blessed light goes beyond and even the garments on his body remain unharmed. This proves that when Allah Almighty made his Beloved Prophet ﷺ as light, He made him a light unlike any other—matchless. Look at this further excellence! Every person in the world has been created with a natural disposition, but Allah granted His beloved a nature completely distinct from all. Everyone else is naturally inclined to learn, but in the nature of the Beloved Prophet ﷺ, the status of Ummī was placed—meaning he does not learn from anyone, but teaches everyone.

The Pure Name Ummī and the Knowledge of the Unseen of the Immaculate Prophet

Dear Islamic brothers! Our beloved Prophet ﷺ, is Ummī.

‘Allāmah Fakhr al-Dīn Ḥarrālī رَحْمَةُ اللَّهِ عَلَيْهِ, has given another Madani pearl regarding this. He states: “The literal meaning of 'Ummī' is 'unschooled'. When the word 'Ummī' is used for an ordinary person, it means 'illiterate.' However, when it is used in reference to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it does not mean (illiterate, but its meaning at that time) will be: يُقْرَأُهُ اللَّهُ مَا كَتَبَهُ بِيَدِي . In other words, the one whom Allah Almighty taught the things that He had written with His Hand of Power from eternity, is called Ummī.¹

Everything Became Clear

The companion of the Prophet, Sayyidunā Mu‘ādh b. Jabal رَضِيَ اللَّهُ عَنْهُ, narrates: Once, it was time for the Fajr prayer, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived a little later than usual. He led the Fajr prayer and then said: 'Last night I woke up and offered voluntary prayers. During the prayer, I fell asleep and had a dream in which I saw my Lord in an exceedingly beautiful form. I saw that Allah Almighty placed His Hand of Power (as befits His Majesty) between my shoulders, to the extent that I felt its coolness on my chest. As soon as my Lord placed His Hand (as befits His Majesty) on my chest, my state became such that:

فَتَجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ

Everything became clear to me, and I came to know it.²

In another narration, it is reported:

فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

Then I came to know everything that is in the heavens and the earth.³

سُبْحَانَ اللَّهِ! This is the glorious rank of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, being Ummī.

¹ Ibdā' al-Khifā' Fi Sharḥ Asmā' al-Muṣṭafā', p. 249 summarised

² Jāmi' Tirmidhī, p. 747, Hadith 3235 selected

³ Jāmi' Tirmidhī, p. 746, Hadith 3233

He is that exalted personality who did not come to learn from the world—he came to teach it. The extent of the knowledge he gained in just a few moments is such that everything in the heavens and earth became clear to him. So, if this is the state of his knowledge gained in mere moments, what must be the magnitude of the knowledge bestowed upon him over his entire life?

The Unique Blessed Knowledge of the Beloved Prophet

The companion of the Prophet, Sayyidunā Hudhayfah رَضِيَ اللهُ عَنْهُ narrates: “One day, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood among us and began to speak. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told us everything, so much so that he told us about all the events that will occur until the Day of Judgement.” Sayyidunā Hudhaifah رَضِيَ اللهُ عَنْهُ states: “It was like when a person sees someone they have known for a very long time, and suddenly feels as if they have seen them somewhere before. Then, by exerting their mind a little, they remember. This was exactly my condition after this incident. Whenever I witnessed a new matter, it felt as if I had already heard of it. When I would think about it, I would recall, 'Yes! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told us about this on that day.'”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Three Beloved Names

Dear Islamic brothers! While mentioning the beloved names of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah Almighty states in the Holy Quran:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٢٤٦﴾

O Prophet! Surely We have sent you as a witness and a bearer of glad tidings and a warner.²

¹ Sahih Muslim, p. 1107, Hadith 2891 summarised

² Al-Quran, al-Ahḏāb, verse 45; translation from Kanz al-ʿIrfān

These are 3 blessed names of the Prophet ﷺ: (1) Shāhid, (2) Mubashshir, (3) Nadhīr. Shāhid means: a witness—and a witness is someone who is both present and observing. When Allah Almighty states: 'O Prophet ﷺ! We have sent you as a Shāhid,' it means 'We have sent you as one who is present and observing.' So, it becomes clear that the Prophet ﷺ is present in his blessed shrine, alive, and observing his entire Ummah. Furthermore, he travels wherever he wishes, whenever he wishes.

Similarly, a beloved name of the Greatest Prophet ﷺ is Mubashshir, meaning: the giver of good news.' **أَلْحَبُّ لِيَّ** My Beloved Muṣṭafā' ﷺ, is a giver of good news. He ﷺ gives good news of Paradise to the believers, glad tidings of Allah Almighty's pleasure, glad tidings for those who pray, fast, perform pious deeds, and walk the path of goodness. The Prophet ﷺ, has given them good news of wellbeing in this world, ease at the time of death, comfort and peace in the grave, safety on the Day of Judgment, especially at the time of reckoning, and while crossing the Ṣīrāt. He also gave the good news that those who act upon the commands of Allah and His Messenger, Allah will grant them Paradise through His mercy, and in Paradise, He will bless them with His vision.

Likewise, one beloved name of the Prophet ﷺ, is Nadhīr, meaning “warner”. But whom does He ﷺ warn? He warns non-Muslims, the disobedient, those who disobey Allah and His Messenger, those who abandon the path of goodness and adopt the path of sins, those who do not pray, who intentionally miss fasts without a valid excuse, who harm others, who engage in usurious transactions, who usurp the wealth of others unjustly, who do not fear Allah Almighty, who oppose the Quran and Sunnah, and who follow the ways of non-Muslims. The Beloved Prophet ﷺ, warned them about Hell, about the torment of the grave and the Hereafter, and clearly explained

that on the Day of Judgment obedient servants will enjoy blessings, while the disobedient will be deprived of Allah's mercy, facing painful torment. We seek refuge in Allah Almighty! May Allah the Generous grant us the ability to become His obedient servants.

اٰوِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Pure Name: داعي إلى الله (Caller to Allah)!

Dear Islamic brothers! One of the beautiful names of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is داعي إلى الله, meaning the one who calls people towards Allah Almighty.

أَلْحَدُ لِلَّهِ! He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, called non-Muslims towards Islam, sinners towards righteousness, and the misguided towards guidance,¹ and he continued to invite everyone until he brought them to the court of Allah.

If only we, too, would adopt the character and practices of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and become callers to goodness, drawing from the blessings of his beloved name, Caller to Allah.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Madani Pearls Regarding Mawlid Celebrations and Milad Processions

O devotees of the Holy Prophet! Tomorrow is the 12th of Rabī' al-Awwal, the day the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born. الحمد لله! The noble Companions رَضِيَ اللهُ عَنْهُمْ also celebrated the birth of the Prophet in

¹ Subul al-Hudā wa al-Rashād, vol. 1, p. 458 summarised

accordance with the customs of their time, offering gratitude to Allah Almighty for this blessing. In fact, our Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, used to celebrate his birth not just annually, but every week by fasting on Mondays.

Let us make the intention that we too will celebrate the birth of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with great enthusiasm إِنَّ شَاءَ اللهُ. We will wear good, clean clothes, participate in the Milad processions, raising slogans commemorating the Prophet's arrival, and إِنَّ شَاءَ اللهُ, we will show the world that this is the celebration of the birth of our unparalleled Master. اَلْحَمْدُ لِلّٰهِ! We are deeply happy from the bottom of our hearts and grateful to Allah for this great blessing.

Participate in the Milad Processions!

Dear Islamic brothers! We will participate in the Milad processions with great enthusiasm إِنَّ شَاءَ اللهُ. Participation in the procession should be made with full preparation, whether by cars, motorcycles, or on foot. During the procession, demonstrate excellent discipline and order. On the 12th of Rabī' al-Awwal, from after the Zuhr prayer until 'Aṣr, all responsible brothers and department members should participate from beginning to end, chanting "Marḥabā Yā Muṣṭafā!" Two Islamic brothers from each department should lead the group carrying their department's banner, while the remaining Islamic brothers walk behind them, bowing their heads, raising Madani flags, and reciting Na'ats- participating in a very dignified manner.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Observe a Fast in Commemoration of the Prophet's Brith

Dear Islamic brothers! Following the blessed practice of our Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should also observe a fast in celebration of the Prophet's birth.

Remember! This is a voluntary fast, so whoever is able to do so and whose health permits, should definitely observe it. It is stated in a noble Hadith: 'Whoever observes a voluntary fast hoping for reward, Allah Almighty will distance him from Hellfire by the distance of 40 years.'¹ It is narrated in Mu'jam al-Kabīr: 'Whoever observes a voluntary fast, a tree will be planted for him in Paradise whose fruit will be smaller than a pomegranate and larger than an apple. It will be as sweet and delicious as honey. On the Day of Judgement, Allah Almighty will feed the fasting person the fruit of this tree.'²

Benefits of Performing Prayer and Harms of Not Praying

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ We are among those who celebrate the birth of the Prophet, and we also offer salah. Prayer is the coolness of the eyes of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so observe prayers regularly! Especially tomorrow, during the Milad celebrations and procession, be mindful of prayer times even amidst your activities. Do not let the joy of Milad lead you to miss prayers (Allah forbid!).

- Prayer is the foremost obligatory duty.
- Prayer is the light of the dark grave.
- It saves one from the torment of the grave.
- It provides shade from the immense heat on Judgment Day.
- It brings ease on the Şirāṭ.
- Prayer protects from the punishment of Hell.

¹ Jam' al-Jawāmi', vol. 7, p. 190, Hadith 22251

² Al-Mu'jam al-Kabīr, vol. 18, p. 366, Hadith 935

- It brings divine mercy.
- Leads to forgiveness of sins.
- It is a means for the acceptance of supplications.
- Prayer protects from illnesses.
- It brings comfort to the body.
- Increases blessings in sustenance.
- It protects from immodesty and evil deeds.¹
- And **اَلْحَمْدُ لِلّٰهِ**! Prayer leads to nearness to Allah and the Prophet.

May Allah Almighty grant us all the ability to become true and sincere worshippers, and may He keep us as true lovers of the Holy Prophet and devoted celebrators of Milad. **اٰمِيْن**

Recite the Holy Quran

Dear Islamic brothers! Today, we are celebrating the birth of the one to whom the Quran was revealed. Our Beloved Prophet **رَضِيَ اللهُ عَنْهُ وَآلِهِ وَسَلَّمَ** would recite the Quran frequently. It is stated in a narration: 'The best act of worship of my Ummah is the recitation of the Quran.'² Therefore, we must develop the habit of reciting the Quran regularly. Not only should we recite it, but we must learn to recite it correctly. Unfortunately, many people today do not know how to recite the Quran with correct Tajweed and pronunciation. Dawat-e-Islami is a religious movement spreading the blessings of the Quran. To learn to recite the Quran correctly, acquire the blessings of Madrasat-ul-Madinah for

¹ Faizan-e- Namaz, p. 10 selected

² Shu'ab al-Iman, vol. 2, p. 347, Hadith 2004

Adults! In Madrasat-ul-Madinah for Adults, elderly Islamic brothers are taught to recite the Holy Quran with Tajweed, and they also learn fundamental Islamic rulings, issues, Sunan, and etiquettes. You too should join Madrasat-ul-Madinah for Adults and learn to recite the Holy Quran with Tajweed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ