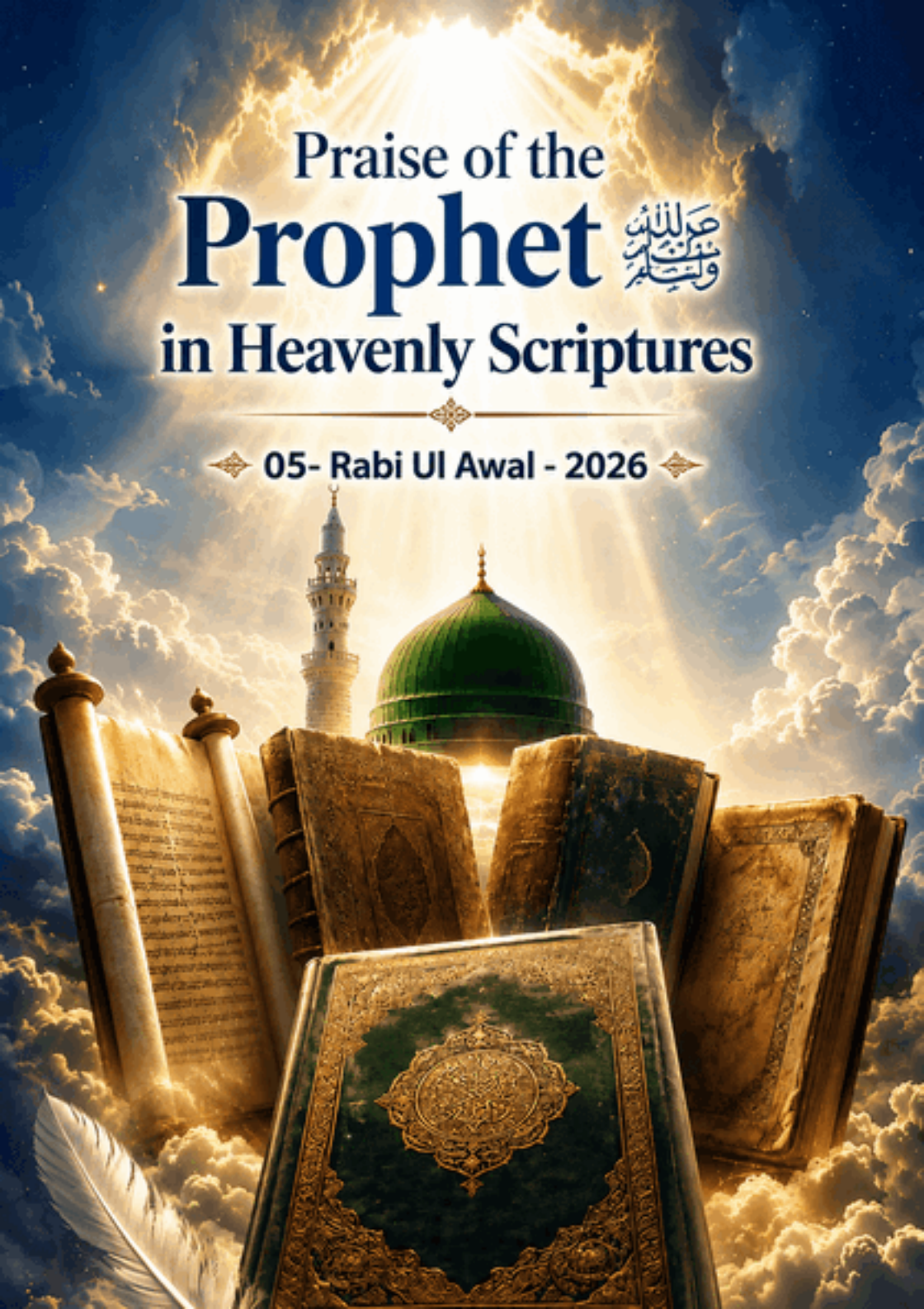
Praise of the Prophet ﷺ in Heavenly Scriptures

05- Rabi Ul Awal - 2026



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Praise of the Prophet ﷺ in Heavenly Scriptures

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever an Islamic brother enters a mosque, he should remember to make the intention for I'tikaf. In this way, he will keep receiving the reward of I'tikaf as long as he remains in the mosque. Remember! In a mosque, eating, drinking, sleeping, or having Suhoor and Iftar is not permitted by Shariah; even drinking Zamzam water or blessed water is not allowed. However, if he makes the intention for I'tikaf, all these things become permissible. The intention for I'tikaf should not be just for eating, drinking, or sleeping, but its purpose must be the pleasure of Allah the Almighty. It is mentioned in "Fatawa Shami": If someone wishes to eat, drink, or sleep in a mosque, he should make the intention for I'tikaf and perform the remembrance of Allah for a while; after that, he may do as he wishes (meaning he can now eat or sleep).

The Excellence of Ṣalāt upon the Prophet ﷺ

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

يَا اَيُّهَا النَّاسُ اِنَّ اَنْجَاكُمْ يَوْمَ الْقِيَامَةِ مِنْ اَهْوَالِهَا وَ مَوَاطِنِهَا اَكْثَرُكُمْ عَلَيَّ صَلَاةً فِيْ دَارِ الدُّنْيَا

O people! Verily, the individual among you who shall attain the swiftest

deliverance from the terrors and the reckoning of the Day of Judgement shall be the one who sent ṣalāt upon me abundantly in the world.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Intentions for Listening to a Bayan

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ. A sincere intention is the best deed.[2] O lovers of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! An Islamic brother should make it a habit to form good intentions before every task, as a good intention leads him into Paradise. He should make good intentions before listening to a bayan as well! For example, he may make the intention: "He will listen to the full bayan to gain knowledge, he will sit with manners, he will avoid laziness during the bayan, he will listen to the bayan for his own self-reform, and he will try to convey what he learns to others."

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Mention of the Prophet's ﷺ Father in Previous Scriptures

Historical narrations state:

> The People of the Book in the region of the Levant (those who claimed to believe in the Torah and the Gospel [Injīl]) possessed a white gown stained with the blessed blood of Prophet Yaḥyā عَلَيْهِ السَّلَام. It was written in their scriptures: "On the night that blood drips from this gown, know that it shall be the night of the birth of the father of Muṣṭafā."
>
> Consequently, on the night Sayyidunā ʿAbdullah رَضِیَ اللّٰهُ عَنْهُ was born, the People of the Book in the Levant became aware of the event through this gown. They travelled to the Sacred Precincts (Makkah) with the intent of martyring him; however, Allah protected him from their evil, and they returned unsuccessful. Subsequently, whenever a traveller

[1] Firdaws al-Akhbār: 8210

[2] Jami Saghira, p. 81, Hadith: 1284

journeyed from Makkah to the Levant, the People of the Book would enquire about Sayyidunā ʿAbdullah رَضِیَ اللہُ عَنْہُ. The travellers would report: "His light is shimmering with full radiance and splendour among the Quraysh."[1]

Sayyidunā Wahb رَضِیَ اللہُ عَنْہُ, the father of Sayyidatunā Āminah رَضِیَ اللہُ عَنْہَا, went to the jungle one day for hunting. There, he witnessed an extraordinary sight: Sayyidunā ʿAbdullah رَضِیَ اللہُ عَنْہُ, who had come to hunt, was alone in the jungle and was surrounded by approximately ninety individuals from the People of the Book. Sayyidunā Wahb رَضِیَ اللہُ عَنْہُ narrates: "Seeing a young man of Quraysh in difficulty, I was about to step forward to assist him when, suddenly, some horse riders appeared from the unseen. They did not resemble humans. Upon their arrival, they attacked those ninety individuals, drove them away, and escorted Sayyidunā ʿAbdullah رَضِیَ اللہُ عَنْہُ safely to his home."[2]

The Known Prophet ﷺ

Dear Islamic brothers, اَلْحَمْدُ لِلّٰہ! Allah Almighty has exalted the mention of His Beloved Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Even before the creation of Prophet Ādam عَلَیْہِ السَّلَام, the acclaim of the Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم was widespread. اَلْحَمْدُ لِلّٰہ! Allah mentioned him in detail in the previous heavenly books (such as the Torah, the Psalms (Zabūr), and the Gospel (Injīl)) and in the scriptures revealed to earlier Prophets عَلَیْہِمُ السَّلَام. This mention was so detailed that those who studied those books recognised the Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم better than they recognised their own sons. In *juzz* 2, Surah al-Baqarah, verse 146, it is proclaimed:

اَلَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ یَعْرِفُوْنَهٗ كَمَا یَعْرِفُوْنَ اَبْنَآءَهُمْؕ

Those to whom We have granted the Book recognize that Prophet as they recognize their sons.[3]

[1] Tārīkh al-Khamīs, vol. 1, p. 331

[2] Tārīkh al-Khamīs, vol. 1, p. 334

[3] Al-Quran, Surah Al-Baqarah, verse 146; translation from Kanz al-ʿIrfān

Under this verse, the renowned exegete of the Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه, writes:

> This means the People of the Book (who possessed knowledge of the Torah and the Gospel (Injīl)) recognise the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. To what extent and in what manner do they recognise him? It is said: "As they recognise their own sons." Just as a father can identify his child even among a thousand others, never doubting for a moment that it might not be his child—recognising the child's voice from afar and identifying him by his gait—likewise, these People of the Book recognise the Beloved and Chosen Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم by his blessed appearance, his gait, his manner of speech, and indeed by every single gesture.[1]

The Testimony of Sayyidunā ʿAbdullah b. Salām رَضِیَ اللّٰهُ عَنْهُ

Narrations state:

> When the great scholar of the People of the Book, Sayyidunā ʿAbdullah b. Salām رَضِیَ اللّٰهُ عَنْهُ, embraced Islam, Sayyidunā ʿUmar b. al-Khaṭṭāb رَضِیَ اللّٰهُ عَنْهُ asked him: "What is meant by the recognition mentioned in the verse—that the People of the Book recognise the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم?" Sayyidunā ʿAbdullah b. Salām replied: "O ʿUmar! When I saw the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, I recognised him immediately without any doubt. My recognition of the Illustrious Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was more certain and complete than my recognition of my own sons."
>
> Sayyidunā ʿUmar b. al-Khaṭṭāb رَضِیَ اللّٰهُ عَنْهُ asked: "How so?" He رَضِیَ اللّٰهُ عَنْهُ replied: "The attributes of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم have been described by Allah in our book, the Torah (therefore, I recognise him with absolute certainty), whereas considering a son as one's own is based merely on the word of the woman." Upon hearing this, Sayyidunā ʿUmar b. al-Khaṭṭāb رَضِیَ اللّٰهُ عَنْهُ, moved by devotion, kissed the forehead of Sayyidunā ʿAbdullah b. Salām رَضِیَ اللّٰهُ عَنْهُ.[2]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Tafsir Naʿīmī, vol. 2, p. 44.

[2] Tafsir al-Khāzin, vol. 1, p. 90.

The Internal Malady Obstructing Faith

Dear Islamic brothers, let us understand a supplementary point here. A question may arise: if the mention of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was present in such detail in the previous heavenly books, why did the People of the Book then not embrace Islam the moment they saw him? Since they knew and recognised him, and were aware that he was the Final Prophet, they should have immediately recited the Testimony of Faith (*Kalimah*) upon seeing him. Why did they not embrace faith? Allah Almighty has provided the answer to this in the Holy Quran:

بَغْيًا اَنْ یُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ یَّشَآءُ مِنْ عِبَادِهٖۚ

resentful that Allah, with His Grace, sends down revelation upon whomsoever He wills among His chosen people[1]

In the tafsir *Nūr al-ʿIrfān*, it is stated regarding this verse:

> The Israelites were consumed by envy as to why the honour of being the Final Prophet was bestowed upon the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم instead of someone from the Israelites. For this reason, they did not believe in him. It is thus evident that envy can at times serve as a barrier to faith.[2]

The Patient Embraced Islam

In *Musnad Aḥmad*, it is recorded:

> The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم once passed by a non-Muslim whose son was ill. The father was sitting by the bedside reading the Torah. The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "I give you oath by the True God who revealed the Torah to Mūsā عَلَيْهِ السَّلَام! Are my praise and attributes written in the Torah?" The man immediately denied it, but his ailing son, whose star of fortune was ascending, spoke up at once (exposing his father's lie): "I testify that your praise, your attributes, and

[1] Al-Quran, Surah Al-Baqarah, verse 90; translation from Kanz al-ʿIrfān

[2] Tafsir Nūr al-ʿIrfān, under verse no. 90.

the mention of the era of your arrival are present in the Torah." Having said this, he (the child) recited the *kalimah* and became Muslim.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Conceal Not the Praise of the Prophet ﷺ!

Dear Islamic brothers, the previous heavenly books contained the mention of the Beloved and Final Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and along with this, the People of the Book were commanded never to conceal this mention of the Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, but rather to spread it. Accordingly, in *juzz* 1, Surah al-Baqarah, verse 42, Allah Almighty addressed the Israelites:

وَ لَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَ تَكْتُمُوا الْحَقَّ وَ اَنْتُمْ تَعْلَمُوْنَ ﴿۴۲﴾

Do not enshroud truth with falsehood, and do not conceal the truth knowingly.[2]

In this verse, the Israelites have been prohibited from two things: (1). enshrouding truth with falsehood, and (2). concealing the truth.

The word "Truth" (*al-Ḥaqq*) is used twice in this verse. What is meant by "Truth" here? Clarifying this, the eminent interpreters of the Quran state:

نَعْتُ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) فِي التَّوْرَاةِ

"Truth" here refers to the praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, which Allah revealed in the Torah.[3]

Therefore, the Israelites were commanded: "O you who claim to believe in the Torah! We have clearly described in the Torah ❁ the praises of Our Beloved ❁ his attributes ❁ his virtues and perfections ❁ the mention of his beautiful countenance ❁ the mention of his graceful gestures ❁ the mention of his blessed Seal of Prophethood ❁ the mention of his blessed gait ❁ the mention

[1] Musnad Aḥmad: 24135.

[2] Al-Quran, Surah Al-Baqarah, verse 42; translation from Kanz al-ʿIrfān

[3] Ḥāshiyah al-Ṣāwī ʿala Tafsir al-Jalālayn, vol. 1, p. 67

of his style of speech ❁ the mention of his city ❁ the mention of his birth ❁ the mention of his migration ❁ the mention of his arrival in this world ❁ and the mention of his apparent departure from this world. In short, We have explicitly stated the praises and attributes of Our Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. O People of the Torah! It is now incumbent upon you that you neither interpolate Our Beloved's praises with your own additions nor conceal them; rather, spread the praises of Our Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as much as possible!"

سُبْحٰنَ اللّٰه! Dear Islamic brothers, this signifies that the spreading propagation of the praise, attributes, and perfections of the Final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is beloved to the Allah Almighty. From this, one can get the gist of how fortunate are those who extensively propagate the attributes of the Chosen One, the Final Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ❁ by reciting *na'ts* ❁ by celebrating the mawlid ❁ by organizing gatherings for his remembrance ❁ by raising flags ❁ and by participating in processions, joyfully celebrating his arrival and attaining the honour of proclaiming the mention of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Prophetic Praise in Heavenly Books

Dear Islamic brothers, the People of the Book were commanded to propagate the praise of Our Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Those among them who remained non-Muslims did not attain this honour, but let us attain this privilege today.

A complete description of the attributes and perfections of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as mentioned in previous heavenly books is impossible, for we lack the tongue that could duly fulfil the right of his remembrance, nor do we possess adequate knowledge to fully comprehend it, and the truth is that we do not even possess a lifespan long enough either. It is an absolute reality that let alone the complete remembrance, even a lifetime of thousands of years would be insufficient to fully describe a single blessed attribute of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

In short, while we cannot fully encompass the remembrance of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, let us listen to a few of his blessed attributes and perfections as mentioned in previous heavenly books for the sake of attaining blessings.

An Important Clarification

It must be noted that the previous heavenly scriptures underwent human interpolation (i.e., alteration) according to personal whims. Extensive efforts were made within these texts to conceal and erase the mention of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; however, اَلْحَمْدُ لِلّٰه, mention of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم still exist in these books today.

Nevertheless, since these heavenly books have been subject to interpolation—meaning people have incorporated their own subjective views into them—it is no longer correct to study them. I present before you the prophetic praises of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as extracted from these books by eminent scholars and as recorded in traditional narrations.

Our Prophet ﷺ: The Radiance of Every Abode

Sayyidunā Sālim b. ʿAbdullah رَضِیَ اللّٰهُ عَنْهُ reports:

> ⌜During the era of the Companions and the Followers (*Tābiʿūn*)⌝, two individuals were conversing. One said, "I saw all the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام in my dream last night." The other enquired, "Tell me, what did you see?" The dreamer now began his account, saying, "I saw that every Prophet عَلَيْهِ السَّلَام was accompanied by four lamps: one in front, one behind, one to the right, and one to the left. Furthermore, each Prophet عَلَيْهِ السَّلَام was accompanied by one of his companions, who also possessed a lamp each.
>
> Then I saw a Prophet ⌜of immense stature⌝ stand up; as he stood, the entire earth became illuminated. There was a lamp with every hair of his blessed head. The Companions with him did not have merely one lamp each, but four lamps each. Witnessing this scene, I asked: "مَنْ هٰذَا," meaning, *Who is he?* referring to the Prophet of such high station whose standing illuminated the whole earth. The reply came: "مُحَمَّدُ بْنُ عَبْدِ اللّٰه," meaning, *This is Muhammad b. ʿAbdullah* صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
>
> While these two were conversing—one narrating the dream and the other listening—the great *tābiʿī* saint, Sayyidunā Kaʿb al-Aḥbār رَضِیَ اللّٰهُ عَنْهُ,

a profound scholar of the Torah, overheard them. He asked, “What is this you are discussing?” (implying: is this something you have read or heard somewhere?) The dreamer replied, “No, this is not something I have read or heard; it is a dream I had last night which I am narrating.” Upon hearing this, Sayyidunā Kaʿb al-Aḥbār رَضِیَ اللّٰہُ عَنۡہُ exclaimed:

وَ الَّذِیۡ بَعَثَ مُحَمَّدًا بِالۡحَقِّ اِنَّهَا لَفِیۡ کِتَابِ اللّٰهِ

By the Lord of the universe who sent Muhammad as the true Messenger! You have seen this in a dream, but I have read exactly this description in the previous heavenly book revealed by Allah.[1]

سُبۡحٰنَ اللّٰہ! How exalted is the station of our Master صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. This demonstrates that the Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم is both light and the possessor of light. According to the explanation of Sayyidunā Kaʿb al-Aḥbār رَضِیَ اللّٰہُ عَنۡہُ, it was recorded in the previous scriptures that he is that blessed light through which the entire earth has been resplendently illuminated.

The Embodiment of Light

Dear Islamic brothers, our Master, the Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم is light; this fact is also established within the pure speech of Allah, the Holy Quran. Therefore, in *juzz* 6, Surah al-Māʾidah, verse 15, it is proclaimed:

قَدۡ جَآءَکُمۡ مِّنَ اللّٰهِ نُوۡرٌ وَّ کِتٰبٌ مُّبِیۡنٌ ﴿۱۵﴾

Indeed there has come to you from Allah a light and a clear Book.[2]

Regarding the meaning of the term “Light” (نُور) appearing in this noble verse, Imam Baghawī, Imam Jalāl al-Dīn al-Suyūṭī, Imam al-Rāzī, ʿAllāamah Ṣāwī, ʿAllāmah Mulla ʿAlī Qārī, ʿAllāmah Maḥmūd al-Ālūsī رَحِمَہُمُ اللّٰہُ and many other eminent scholars of the noble Quran state: “This Light refers to the Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم.”[3]

[1] Subul al-Hudā wa al-Rashād, vol. 10, p. 385.

[2] Al-Quran, Surah Al-Māidah, verse 15; translation from Kanz al-ʿIrfān

[3] Ṣirāṭ al-Jinān, vol. 2, pp. 400-401

In fact, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم himself described his own nature as light. Imam ʿAbd al-Razzāq رَحْمَةُ اللّٰهِ عَلَيْه, the teacher of Imam Bukhārī and Imam Muslim, narrated from Sayyidunā Jābir رَضِیَ اللّٰهُ عَنْهُ: "I asked the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that what was the first thing Allah created." The Final Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied:

هُوَنُوْرُ نَبِيِّكَ يَاجَابِرُ

It is the light of your Prophet, O Jābir! (which Allah created before all else).[1]

"O Lord, Whose Light has Enveloped Us?"

The commentator of *Ṣaḥīḥ al-Bukhārī*, Imam Aḥmad b. Muhammad al-Qasṭalānī رَحْمَةُ اللّٰهِ عَلَيْه writes:

> When Allah created the light of our Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, He commanded it to look upon the lights of all the other Prophets. Then, Allah enveloped the lights of all the Prophets with the light of our Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. They asked: "O Lord! Whose light has enveloped us?" Allah Almighty replied: "هٰذَا نُوْرُ مُحَمَّدِ بْنِ عَبْدِ اللّٰه," meaning, *This is the light of Muhammad b. ʿAbdullah* صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[2]

The Distributer of Light

The Final Prophet of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is not only light but the distributer of light. Sayyidunā Kaʿb b. Zuhayr رَضِیَ اللّٰهُ عَنْهُ stated:

اِنَّ الرَّسُوْلَ لَنُوْرٌ يُسْتَضَاءُ بِهٖ

Verily, the Messenger ˹of Allah˺ is a light from which illumination is sought.[3]

Sayyidunā Usayd b. Abū Iyās رَضِیَ اللّٰهُ عَنْهُ narrates: "The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم once passed his luminous hand over my face and chest. The blessing of this was such

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[1] اَلْجُزْءُ الْمَفْقُوْدِ مِنْ مُصَنَّفِ عَبْدُ الرَّزَّاق, p. 63, hadith: 18

[2] Mawāhib al-Laduniyyah, vol. 1, p. 33.

[3] Al-Muʿjam al-Kabīr: 15735.

that whenever I entered a dark house, it would become illuminated."[1]

It should be noted that our Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is both light (*nūr*) and human (*bashar*); both these attributes are proven by the noble Quran and the hadith.

The Blessed Names of the Beloved Prophet ﷺ

Dear Islamic brothers, many beautiful names of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم were also mentioned in the previous heavenly books. Let us listen to a few of these blessed names:

The Deliverer of the Ummah from Hellfire

- In previous heavenly books, one of his names is **Ajīr** (meaning: the one who saves the Ummah from Hell).
- In the Torah, one of his names is **Uḥīd**, which bears the same meaning: the one who delivers the Ummah from Hell.[2]

The Belief of Intercession

سُبْحٰنَ اللّٰه! Dear Islamic brothers, this highlights the belief of intercession. Allah Almighty states in the Holy Quran:

وَ لَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝

And it is near that your Lord will certainly grant you so much that you will be pleased.[3]

The Fourth Caliph of Islam, Sayyidunā ʿAlī al-Murtaḍā رَضِیَ اللّٰهُ عَنْهُ, states: "When this verse was revealed, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

إِذًا لَا أَرْضٰى وَوَاحِدٌ مِنْ أُمَّتِيْ فِي النَّار

In that case, I shall not be satisfied so long as a single member of my Ummah remains in the Fire."[4]

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[1] Kanz al-ʿUmmāl: 36819.

[2] حُجَّةُ اللّٰهِ عَلَى الْعَالَمِيْن p. 87

[3] Al-Quran, Surah Al-Ḍuḥā, verse 5; translation from Kanz al-ʿIrfān

[4] Al-Tafsir al-Kabīr, vol. 11, p. 194.

In a narration of *Musnad Imam Aḥmad*, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

أَشْفَعُ يَوْمَ الْقِيَامَةِ عَدَدَ مَا عَلَى الْأَرْضِ مِنْ شَجَرَةٍ، وَمَدَرَةٍ

"On the Day of Judgement, I shall intercede for more people than there are trees and clods of earth upon the face of the world."[1]

The First and the Last Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

In the Torah and the Gospel (Injīl), two blessed names of our Master صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم are mentioned: (1). **Akhrāba** (meaning: the First Prophet) and (2). **Qadmābā** (meaning: the Last Prophet). Sayyidunā Musʿab b. Saʿd رَضِیَ اللهُ عَنْهُ narrates that Sayyidunā Kaʿb al-Aḥbār رَضِیَ اللهُ عَنْهُ remarked:

> "On the Day of Judgement, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will first open the gate of Paradise." To support this, he recited a verse from the Torah which contained the words *Akhrāba* and *Qadmābā*. Sayyidunā Kaʿb رَضِیَ اللهُ عَنْهُ explained: "*Akhrābā* means 'First' and *Qadmābā* means 'Last'."[2]

This signifies that our Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is both the first and the last.

The Beginning of the Universe is from him

Allah Almighty declares in the Holy Quran:

هُوَ الْاَوَّلُ وَ الْاٰخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ ۚ وَ هُوَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۳﴾

He is the First, the Last, The Apparent and the Hidden, and He knows everything.[3]

Shaykh ʿAbd al-Ḥaq Muḥaddith Dehlvi رَحْمَةُ اللهِ عَلَيْه, in explaining this verse, writes: "These four attributes (First, Last, Apparent, Hidden) belong to Allah Almighty, and Allah has also bestowed these attributes upon His Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم."[4]

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[1] Musnad Imam Aḥmad: 23589.

[2] Subul al-Hudā wa al-Rashād, vol. 1, p. 425.

[3] Al-Quran, Surah Surah Al-Ḥadīd, verse 3; translation from Kanz al-ʿIrfān

[4] Madārij al-Nabuwwah, juzz. 1, p. 2.

The Meaning of the Prophet being the First and the Last

It is recorded in a hadith:

> Once, the leader of the angels, Sayyidunā Jibrīl عَلَيْهِ السَّلَام, presented himself before the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and offered *salām* thus: "اَلسَّلَامُ عَلَيْكَ يَا ظَاهِرُ! اَلسَّلَامُ عَلَيْكَ يَا بَاطِنُ," meaning, *Peace be upon you, O Manifest Prophet! Peace be upon you, O Hidden Prophet*! Upon this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم remarked: "O Jibrīl! These attributes belong to Allah; they are solely His right. How can these be my attributes?"
>
> Sayyidunā Jibrīl عَلَيْهِ السَّلَام submitted: "Allah has granted you excellence through these attributes, granted you excellence over all Prophets and Messengers, and derived your name and description from His own Names and Attributes. ❁ (Dear Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) Allah named you "The First" because, in terms of creation, you are the first of all Prophets (as your blessed light (*nūr*) was created first). ❁ Allah also named you "The Last" because you are the final to arrive in chronological time and are the Final Prophet of the final Ummah. ❁ Likewise, Allah named you "The Hidden" because He wrote your blessed name alongside His own in golden light on the pillars of the Throne two thousand years before the creation of Prophet Ādam عَلَيْهِ السَّلَام. ❁ Likewise, Allah also named you "The Manifest" because He granted you dominance over all religions and manifested your sharia and excellence to all the inhabitants of the heavens and the earth."[1]

Further Blessed Names of the Prophet ﷺ

Dear Islamic brothers, in the scriptures revealed to the Prophet of Allah, Sayyidunā Shīth عَلَيْهِ السَّلَام, the Prophet's صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم name is **Ākharu Mākh**, meaning "صَخَيْخُ الْاِسْلَام" i.e., *The Prophet of the upright religion*.

Similarly, in previous scriptures, one of his names is **Iklīl**, meaning "Crown"—signifying the "Crown of the Prophets." Just as a crown encompasses the entire

[1] Sharḥ al-Shifāʾ, vol. 1, p. 515; Al-Fatāwā al-Riḍawiyyah, vol. 15, p. 663.

head, the Prophethood of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has encompassed the entire creation; he is the Prophet of Prophets, of angels, of jinn, and of humans. In short, he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Prophet of every creation and world.

In the Gospel (Injīl), one famous name for him is Bārqalīṭ, meaning *rūḥ al-Quds* (i.e., the Pure Soul). One blessed name of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is also **Jabbār**, meaning the one who reforms the Ummah, shows the path of guidance, enforces wrath upon the enemies of Allah, and holds excellence over all of humanity.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The King of Both Worlds ﷺ

In the heavenly book Gospel (Injīl), revealed to Prophet ʿĪsā عَلَيْهِ السَّلَام, it is written: "(The Final Prophet) who shall always remain dominant and shall protect My commandments until the end; I shall make him the king over all Ummahs."[2]

The Luminous Minaret

The Prophet of Allah, Sayyidunā Zakariyyah عَلَيْهِ السَّلَام, states:

> The angel who speaks upon my tongue (i.e., brings revelation [*waḥī*] to me) said to me: "What do you see?" I looked and saw a golden minaret before me. At its summit was a palm, and upon that palm were seven lamps. Each lamp had seven openings. To the right and left of the palm were olive trees. I asked the angel: "What is this?" The reply came: "Do you not know him? This is Muhammad صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, (and Allah's decree concerning him is that) he will supplicate in My Name and I shall accept his supplication."
>
> The honourable Scholars state that the two olive trees in this narration represent **religion** and **kingship**, both of which Allah has bestowed upon His Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[3]

[1] Subul al-Hudā, vol. 1, pp. 425, 431, 438, 443.

[2] حُجَّةُ اللهِ عَلَى الْعَالَمِيْن, p. 76.

[3] حُجَّةُ اللهِ عَلَى الْعَالَمِيْن, p. 80.

The Destroyer of Musical Instruments

Sayyidunā Anas b. Mālik رَضِیَ اللّٰہُ عَنۡہُ reports:

> The Final Messenger of Allah صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم once proclaimed: "Allah has sent me as a guide and a mercy for all the worlds, and He has sent me to destroy musical instruments." Aws b. Samʿān, (who was hearing this) remarked: "By the One who has sent you with Truth! I have indeed read exactly this concerning you in the Torah."[1]

سُبۡحٰنَ اللّٰہ! Dear Islamic brothers, how exalted is the station of our Master, the Final Messenger of Allah صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم. Consider how extensively Allah detailed his attributes, perfections, virtues, morals, and pure character in the previous heavenly scriptures. Furthermore, reflect upon the wisdom behind the arrival of our Master صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم in this world; one such wisdom, as mentioned in the Torah, is that he came to abolish musical instruments.

اللّٰہ! اللّٰہ! If the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم arrived specifically to destroy musical instruments, how shameful it is if his Ummah manufactures, plays, or listens to music. اَلۡحَمۡدُ لِلّٰہ! this Ummah is not one that listens to music; rather, as described in the Torah, it is the *Ummat-e-Ḥammād*—the Ummah that frequently and abundantly glorifies and praises Allah Almighty.[2] It is incumbent upon us that our actions align with our title. ❁ We must abandon songs, ❁ musical instruments, ❁ music, ❁ and the beating of drums. ❁ Those who previously engaged in such activities should repent ❁ and instead engage in the praise and glorification of Allah the Almighty. Let us perform Allah's dhikr, ❁ invoke His beautiful names, ❁ recite the Holy Quran, ❁ recite the *naʿts*, ❁ and perform virtuous deeds. By doing so, اِنۡ شَآءَ اللّٰہ both this world and the Hereafter shall be beautified.

The Excellence of Prayer (Salah)

Dear Islamic brothers, we have heard the prophetic praises revealed in

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[1] حُجَّۃُ اللّٰہِ عَلَی الۡعَالَمِیۡن, p. 94.

[2] Dārimī p. 25-26, Hadith: 8 selected

previous heavenly books and the beautiful attributes of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. This demonstrates that celebrating the mawlid—that is, performing the dhikr of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and spreading the mention of his attributes and perfections—is not only permissible, but a divine sunnah, for Allah Himself recounted the mention of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم to His Prophets, and the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام listened to it, made it, and conveyed it to their respective nations as well. اَلْحَمْدُ لِلّٰه This is why we also make the mention of him, listen to it, narrate his accounts, and celebrate his arrival; this is precisely what the term mawlid means. Consequently, it is evident that celebrating the mawlid is entirely permissible.

However, one must remember: while we are proponents of the mawlid, we are first and foremost performers of prayer (salah). We must perform our prayers as an absolute obligation. Let us consider a narration:

> Abū Thaʿlabah, a scholar of the Torah, was once asked by the Second Caliph of Islam, Sayyidunā ʿUmar b. al-Khaṭṭāb رَضِیَ اللهُ عَنْهُ: "Narrate the eminent grandeur of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم mentioned in the Torah." He stated: "It is written in the Torah:

- Aḥmad صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم shall be from the progeny of Ismāʿīl عَلَيْهِ السَّلَام.
- He shall be the proponent of the upright religion.
- The Seal of Prophethood shall be between his blessed shoulders.
- He shall wear ⌜a turban with⌝ a hanging end (*shimlah*).
- He shall travel upon a camel.
- He shall be granted such a prayer that, had it been given to the nation of Nūḥ, they would not have perished in the Flood.
- Had it been given to the people of ʿĀd, the punishment of the forceful wind would not have descended upon them.
- Had it been given to the people of Thamūd, they would not have been destroyed by the punishment of the piercing cry.[1]

[1] حُجَّةُ اللهِ عَلَى الْعَالَمِيْن, pp. 95-96

اللہ اکبر! Consider the immense excellence of the prayer. Therefore, we are to celebrate the mawlid—indeed, we definitely should—but we must not play songs or music during the illuminations, nor should we organise gatherings of dance and music, nor engage in unveiling. Rather, we must celebrate the mawlid while staying within the boundaries of the sharia, and alongside this, we must perform all five daily prayers in congregation. May Allah Almighty grant us the enablement to act upon this.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد