



STATUS OF RASOOLULLAH ﷺ FROM THE QUR'AN



Part 1

Allah Ta'ala states in the Holy Qur'an, "And to Allah belongs the dignity, and to His Messenger and the believers, but the hypocrites do not know" [Surah 63, Verse 8].

The reason for the revelation of this verse is as follows: After the Battle of Muraisee, Rasoolullah (Sallallahu Alaihi Wasallam) set up camp near a well to rest. Here, a fight occurred between Jahjah Ghaffari (the servant of Hazrat Umar (Radiallahu Ta'ala Anh)) and Sinaam ibn Dehar Jhany (an ally of the hypocrite, Abdullah ibn Ubai). Abdullah ibn Ubai seized this opportunity to malign Rasoolullah (Sallallahu Alaihi Wasallam), saying "On reaching Madina, we praiseworthy people will expel these dishonourable individuals out of the city (referring to the Muslims who migrated from Makkah)." He also said to his tribe, "If you withhold your leftovers from them, they won't be able to override you. So, from now on, don't give them anything, and make them run away from Madina."

Hazrat Zaid ibn Arqam (Radiallahu Ta'ala Anh) became impatient with this slander and said to him, "You're truly a dishonourable wretch! The crown of Ascension (Me'raj) is on the blessed head of Rasoolullah (Sallallahu Alaihi Wasallam) and Allah Ta'ala has granted him strength and honour." Abdullah ibn Ubai replied, "Keep quiet. I was only joking." Hazrat Zaid (Radiallahu Ta'ala Anh) then informed Rasoolullah (Sallallahu Alaihi Wasallam) of this utterance, and when Rasoolullah (Sallallahu Alaihi Wasallam) asked Abdullah ibn Ubai if he truly made such a comment, he denied it under oath. Even his people supported him by saying, "Abdullah ibn Ubai is a senior member of our tribe and cannot speak lies. Zaid ibn Arqam must be mistaken." Upon this, the above verse was revealed, confirming what was said by Hazrat Zaid (Radiallahu Ta'ala Anh) and negating the denial of Abdullah ibn Ubai.

Allama Ismail Haqqi (Radiallahu Ta'ala Anh) states under this verse that Abdullah ibn Ubai's son was an accomplished Companion named Hazrat Abdullah (Radiallahu Ta'ala Anh). When he was informed of his father's disgraceful utterance, he apprehended him at the gates of Madina and drew his sword from its scabbard, stopping him from entering the city and commanding, "Father! Attest that Allah Ta'ala is All Glorified and that Muhammad-ur-Rasoolullah (Sallallahu Alaihi Wasallam) is also honoured! If not, I'll slay your neck!" Out of fear, Abdullah Ibn Ubai was forced to make this statement. When Rasoolullah (Sallallahu Alaihi Wasallam) heard about this incident, he supplicated for the Sahaabi, Hazrat Abdullah (Radiallahu Ta'ala Anh). [Tafseer Roohul Bayaan]

We come to know that to sacrifice one's parents, children and even one's own dignity (i.e. everything) on the honour of Rasoolullah (Sallallahu Alaihi Wasallam) was the practice of the Sahaabah. This verse establishes dignity for Allah Ta'ala, His Messenger (Sallallahu Alaihi Wasallam), and (through his blessings) Muslims as well.

Allah Ta'ala's dignity is that nothing occurs in the world without His Desire. He is truly the Most Powerful and Mighty. True Power belongs to Him, and He is the Helper and Guardian of all. If He gives honour to someone, none can make that person dishonourable, and if He gives dishonour to someone, none can make that person honourable. Everyone is finite while He is Everlasting, and everything is dependent on Him.

Rasoolullah's (Sallallahu Alaihi Wasallam) honour is that he has no fear for his ultimate fate. Allah Ta'ala bestowed him with honour, intercession, and granted his religion dominion over all

other religions. Allah Ta'ala is sufficient for Rasoolullah (Sallallahu Alaihi Wasallam), and so Rasoolullah (Sallallahu Alaihi Wasallam) is not needy of anyone from the creation. Rather, everyone created is needy of Rasoolullah's (Sallallahu Alaihi Wasallam) benevolence. Respect for Rasoolullah (Sallallahu Alaihi Wasallam) is respect for Allah Ta'ala, and dishonour and disobedience to him, is also disobedience towards Allah Ta'ala. Rasoolullah's (Sallallahu Alaihi Wasallam) blessed being is the manifestation of Allah Ta'ala's Glory and Splendour. Sinners like us are commanded to present ourselves in the blessed court of Rasoolullah (Sallallahu Alaihi Wasallam). Rasoolullah (Sallallahu Alaihi Wasallam) rules over everything in this world; animals, stones, trees, etc. all present Salaam to him; the jinns, humans and even angels invoke his supplication. The kings of the world are beggars at his door, Sayyiduna Jibra'eel (Alaihis Salaam) is a servant in his court, the height of the heavens is the point of his Ascension, the earth is his throne, and eyes hopeful of mercy will be fixed on him on the Day of Judgment. To summarize his honour, one can only say, "Only his Lord Who bestowed him with honour and he who received this honour know the magnitude of this greatness".

It is stated that when a Muslim performs a good deed, one reward is attained by the doer, two by his spiritual master (murshid/teacher), four by his master's master and eight by his master. Likewise, the higher you progress, the more the amount increases. When this reward arrives in the court of Rasoolullah (Sallallahu Alaihi Wasallam), it comes as infinite reward! Also, this is regarding, just one deed of the Ummah. How many good deeds are performed by Muslims daily?! Now think of the amount of reward presented in the court of Rasoolullah (Sallallahu Alaihi Wasallam)! It is truly beyond our estimation. [*Mawaahibul Laduniya*] A Hadith states, "He who guides someone to a good deed acquires the reward similar to the doer." [*Mishkaat Shareef*]

Truly the greatest guide to humanity is Rasoolullah (Sallallahu Alaihi Wasallam). Whoever performs or will perform any good deed until Qiyaamah does so through his guidance. So, how could we ever hope to count the reward that he receives? Have we forgotten that it is Allah Ta'ala the All-Powerful Lord Who grants reward? And what does His Generosity lack? This reward too, is a reflection of Rasoolullah's (Sallallahu Alaihi Wasallam) honour. Allah Ta'ala states, "And surely for you (O Prophet (Sallallahu Alaihi Wasallam)) is an endless reward." [*Surah 68, Verse 3*].

The dignity of the believers is that they will not remain under eternal punishment in Jahannam; they are the true servants and loyal devotees of their Lord and all other nations are inferior to them from a religious point of view. The verse above confirms this, and if believers remain true and sincere, dominion and kingship is promised for them. Allah Ta'ala states, "And you will be superior if you have faith." [*Surah 3, Verse 139*]. They will enter Paradise before all other nations, and half of it will belong to them (while the other half will facilitate the rest). In short, Allah Ta'ala has blessed the Muslims with every kind of religious and worldly honour. Indeed, honour is not based on wealth or power. These are merely blessings we may or may not acquire.

While this verse establishes dignity for three, (Allah Ta'ala, Rasoolullah (Sallallahu Alaihi Wasallam) and the believers), another verse states, "Surely all honour belongs to Allah." [*Surah 10, Verse 65*] The explanation for this is that true, inherent and eternal honour is solely for Allah Ta'ala while measurable honour divinely bestowed by Him is also possessed by the Ambiya (Alaihimus Salaam), Saints and Muslims.

May Allah Ta'ala grant us the Taufeeq to seek knowledge from the Holy Qur'an, Ameen.

[Compiled from *Shaan-e-Habeebur Rahman min Aayaatil Qur'an* by Hakeemul Ummat Mufti Ahmad Yaar Khan Naeemi Rahmatullah Alaih]