



THE RADIANCE OF DUROOD-E-TĀJ

A Detailed Analysis of Durood-e-Tāj in Light of Qurān & Hadīth

By
Muhammad RidwanulQadri Khushtari



Faiz-e-Raza Publications



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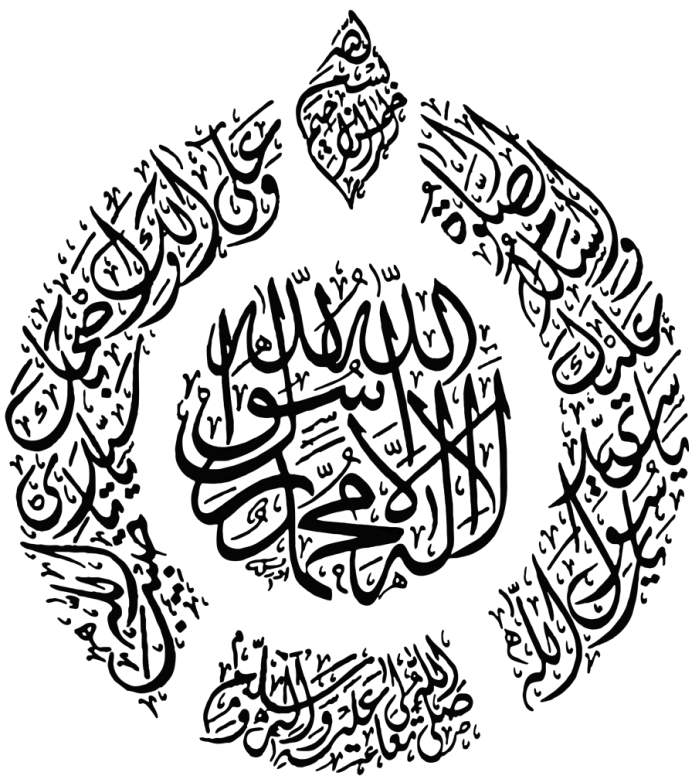
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INTRODUCTION

نحمدہ ونصلیٰ ونسلم علیٰ رسولہ الکریم

کعبہ کے بدر الدجی تم پہ کروڑوں درود طیبہ کے شمس الضحیٰ تم پہ کروڑوں درود
دل کرو ٹھنڈا مرا وہ کف پا چاند سا سینہ پہ رکھ دو ذرا تم پہ کروڑوں درود
کام وہ لے لیجیے تم کو جو راضی کرے ٹھیک ہو نام رضا تم پہ کروڑوں درود

All praises are due to Allah ﷻ, Lord of the worlds, Who created His Beloved Rasool ﷺ and perpetually sends blessings upon him. Choicest of Durood and Salām be upon His Beloved, our Master, Sayyiduna Rasoolullah ﷺ, his illustrious family and companions رَحْمَةُ اللَّهِ عَلَيْهِمْ.

Alhamdulillah Thumma Alhamdulillah, through the Fadl of Allah ﷻ, the Sadaqah of Rasoolullah ﷺ, the Tufail of Huzoor Ghaus-e-Āzam Sayyiduna Shaikh Abdul Qādir Jīlāni and Sayyidi A'la Hazrat Imām Ahle Sunnat Imām Ahmad Raza Khān Bareilwi, and the Nigāh-e-Karam of my Beloved Murshid, Qutb-e-Mauritius Hazrat Allamah Maulana Muhammad Ibrahim Khushtar Siddīqui Qādiri Razvi رَحْمَةُ اللَّهِ عَلَيْهِ, the compilation of this book entitled, 'The Radiance of Durood-e-Tāj' was possible. Neither am I worthy nor do I have the ability to perform such a task. This was purely the Faizān-e-Nazar of my Beloved Murshid that he chose this worthless sinner for this work.

مجھی کو دیکھو وہ بے طلب ہی نوازتے حبار ہے ہیں پیہم
نہ کوئی میرا عمل ہے ایسا نہ کوئی میرا ہے کام ایسا

This book is a source of enlightenment for those who seek guidance on the permissibility and excellence of Durood-e-Tāj. From the time of Sayyidi A'la Hazrat رحمہ اللہ there have been objections by the Wahābīs and Deobandīs with regard to the permissibility of reciting this Durood, with various fatwās being issued by their corrupt scholars that it is Shirk (polytheism) and Bid'at (innovation) to recite this Durood. They presented various flawed and distorted arguments to justify their ridiculous claims, and this has been continuing since. Adding to that is the freely available information on the internet where the same corrupt sentiments are presented in English on various websites, which further causes confusion and misguidance, especially among the youth.

It was therefore decided to present a book in the English language, which analytically sheds light on this topic, in commemoration of the 1500th Jashn-e-Milād-un-Nabi ﷺ.

This book presents proofs and arguments documented by the distinguished scholars of the Ahle Sunnah Wal Jamā'ah, to provide a greater understanding and appreciation for this Durood, which has been recited by our Mashāikh and Scholars for generations and centuries.

The primary sources used in the compilation of this book comprise of the following:

- *Al-Amnu Wal-'Ula Li Nā'it-il-Mustafa Bi-Dāfi'-il-Balā* – by A'la Hazrat Imām Ahle Sunnat Imām Ahmad Raza Khan رَحْمَةُ اللهِ
- *Durood-e-Tāj Par E'tirāzāt Ke Jawābāt* – by Ghazālī-e-Zamāñ Rāzi-e-Daurāñ Hazrat Allamah Sayyid Ahmad Sa'eed Kāzmi رَحْمَةُ اللهِ
- *Zau-us-Sirāj Fi Sharh Durood-e-Tāj* – by Huzoor Faiz-e-Millat Hazrat Allamah Mufti Faiz Ahmad Owaisi رَحْمَةُ اللهِ
- *Durood-e-Tāj: Qurān-o-Hadīth Ki Raushni Maiñ* – Hazrat Allamah Prof. Dr. Muhammad Mas'ūd Ahmad رَحْمَةُ اللهِ

These primary sources were complimented with various other books of Tafsīr, Hadīth and Seerah in the compilation of this book, to ensure a robust analysis and a clear presentation of arguments, which can be easily understood by the reader.

One should keep in mind that this humble effort is non-exhaustive and can be considered as just an introduction to Durood-e-Tāj. A lot more can be written and discussed on each phrase of this noble Durood, demonstrating the honour and dignity of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with a much more detailed commentary.

May Allah عَزَّوَجَلَّ accept this humble effort to present this book for the benefit of our youth especially, and the Sunni public at large. It is hoped that this book helps one understand the significance and excellence of Durood-e-Tāj so that one can make its recital a part of their daily routine and derive its worldly and spiritual benefits.

جو عمر گزرے درود و سلام میں گزرے
یہی تو بات ہے خوشتر بڑے قرینے کی

*Life that passes should pass in recitation of Durood & Salām
O Khushtar! This is a practice of great significance*

I would like to take this opportunity to convey my appreciation to all those who contributed towards the completion of this book, especially my beloved mother for her Duas, my family for their patience and support, and all those who assisted in proofreading the manuscript. May Allah ﷻ reward all of them abundantly in this world and the hereafter, Āmeen.

Special appreciation goes to my teacher and mentor, the founder, rector and principal of Darul Uloom Imaam Ahmed Raza, Hazrat Allamah Maulana Mūsa Raza Qadiri مدظلہ العالی, whose Sohbah (company) and Tarbiyah (training) has had a great impact in this humble servant's life, and his vision, wisdom, encouragement and motivation continues to inspire this sinner. May Allah ﷻ grant Maulana Saheb a long life with good health to continue with the sterling work of Deen that he is doing, and may Allah ﷻ grant him a great reward for his sincere efforts, in this world and the Hereafter, Āmeen.

Readers finding any errors in this book are kindly requested to send their remarks and observations to admin@imaamahmedraza.org and we will make the necessary corrections in the following edition In sha Allah.

May Allah ﷻ make this book a means of salvation for this insignificant sinner.

نارِ دوزخ سے بچا کر خوشترِ محشر بن
میرے ابراہیم خوشتر اور رضا کے واسطے

آمین بجاہ سید المرسلین علیہ افضل الصلوٰۃ والتسلیم

Sag-e-Khushtar

Muhammad RidwanulQadri Akbar Khushtari

Darul Uloom Imaam Ahmed Raza

21 Rabi-ul-Awwal 1447 / 14 September 2025

DUROOD-E-TAJ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ * صَاحِبِ التَّاجِ وَالْبُرَاقِ وَالْبُرَاقِ
 وَالْعَلَمِ * دَافِعِ الْبَلَاءِ وَالْوَبَاءِ وَالْقَحْطِ وَالْمَرَضِ وَالْأَلَمِ * إِسْمُهُ مَكْتُوبٌ مَرْفُوعٌ
 مَشْفُوعٌ مَنقُوشٌ فِي النَّوْحِ وَالْقَلَمِ * سَيِّدِ الْعَرَبِ وَالْعَجَمِ * جِسْمُهُ مُقَدَّسٌ
 مَعْطَرٌ مُطَهَّرٌ مَنَوَّرٌ فِي الْبَيْتِ وَالْحَرَمِ * شَمْسِ الضُّحَى * بَدْرِ الدُّجَى * صَدْرِ
 الْعُلَى * نُورِ الْهُدَى * كَهْفِ الْوَرَى * مِصْبَاحِ الظُّلَمِ * جَبِيلِ الشِّيمِ *
 شَفِيعِ الْأُمَمِ * صَاحِبِ الْجُودِ وَالْكَرَمِ * وَاللَّهِ عَاصِمُهُ * وَجَبْرِيلُ خَادِمُهُ *
 وَالْبُرَاقُ مَرْكَبُهُ * وَالْبِعْرَاجُ سَفَرُهُ * وَسِدْرَتُ الْمُنْتَهَى مَقَامُهُ * وَقَابِ قَوْسَيْنِ
 مَطْلُوبُهُ * وَالْمَطْلُوبُ مَقْصُودُهُ * وَالْمَقْصُودُ مَوْجُودُهُ * سَيِّدِ الْمُرْسَلِينَ *
 خَاتَمِ النَّبِيِّينَ * شَفِيعِ الْمُذْنِبِينَ * أَنَيْسِ الْغَرِيبِينَ * رَحْمَةِ لِّلْعَالَمِينَ *
 رَاحَةِ الْعَاشِقِينَ * مُرَادِ الْمُشْتَاقِينَ * شَمْسِ الْعَارِفِينَ * سِرَاجِ السَّالِكِينَ *
 مِصْبَاحِ الْمُقَرَّبِينَ * مُحِبِّ الْفُقَرَاءِ وَالْغُرَبَاءِ وَالْمَسَاكِينِ * سَيِّدِ الثَّقَلَيْنِ *
 نَبِيِّ الْحَرَمَيْنِ * إِمَامِ الْقِبْلَتَيْنِ * وَسَيِّدَتِنَا فِي الدَّارَيْنِ * صَاحِبِ قَابِ
 قَوْسَيْنِ * مَحْبُوبِ رَبِّ الْمَشْرِقَيْنِ وَالْمَغْرِبَيْنِ * جَدِّ الْحَسَنِ وَالْحُسَيْنِ *
 مَوْلَانَا وَمَوْلَى الثَّقَلَيْنِ * أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ * نُورٍ مِّنْ نُورِ اللَّهِ *
 يَا أَيُّهَا الْمُشْتَاقُونَ بِنُورِ جَمَالِهِ * صَلُّوا عَلَيْهِ وَآصْحَابِهِ وَسَلِّمُوا تَسْلِيمًا *

Allāhumma Salle ‘alā Sayyidinā wa Maulāna Muhammadin, Sāhibit-Tāji wal-Mi‘rāji wal-Burāqi wal-‘Alam, Dāfi‘il-balā‘i wal-wabā‘i wal-qahti wal-maradi wal-alam, Ismuhu maktūbun marfū‘un mashfū‘un manqūshun fil-Lauhi wal-Qalam, Sayyidil-‘Arabi wal-‘Ajam, Jismuhu muqaddasun mu‘attarun mutahharun munawwarun fil-bayti wal-Haram, Shamsid-duhā Badrid-dujā Sadril-‘ulā, Nūril-hudā, Kahfil-warā Misbāhiz-zulam, Jamīlish-shiyam, Shafī‘il-umam, Sāhibil-jūdi wal-karam, Wallāhu ‘Āsimuhu, wa Jibrīlu Khādimuhu, wal-Burāqu Markabuhu, wal-Mi‘rāju Safaruhu, wa Sidratul-Muntahā Maqāmuh, wa Qāba Qausaini matlūbuhu, wal-matlūbu maqsūduhu wal-maqsūdu maujūduh, Sayyidil-Mursalīna, Khātamin-Nabiyyīna, Shafī‘il-mudhnibīna, Anīsīl-gharībīna, Rahmatil-lil-‘ālamīna, Rāhatil-‘āshiqīna, Murādil-mushtāqīna, Shamsil-‘ārifīna, Sirājis-sālikīna, Misbāhil-muqarrabīn, Muhibbil-fuqarā‘i wal-ghurabā‘i wal-masākīn, Sayyidith-thaqalaini, Nabiyyil-Haramaini, Imāmil-Qiblataini, Wasīlatinā fid-dārain, Sāhibi Qāba Qausaini, Mahbūbi Rabbil-mashriqaini wal-maghribain, Jaddil-Hasani wal-Husain, Maulāna wa Maulāth-thaqalain, Abil-Qāsimi Muhammad-ibni ‘Abdillāh, Nūrim-min-Nūrillāh, Yā Ayyuhal-mushtāqūna bi-Nūri Jamālihi, Sallu ‘alaihi wa ālihi wa-as-hābihi wa Sallimū Taslīma.

SIGNIFICANCE OF DUROOD SHAREEF

It is impossible to cover the significance of Durood Shareef as a single chapter of a book, as volumes can be written on this topic. A few narrations are discussed hereunder for the attainment of blessings and to get a glimpse of the importance and significance of Durood Shareef.

One day, Rasoolullah ﷺ suddenly honoured the blessed companions with his august presence, with his blessed face blooming with joy. He said, *"Congratulate me! Congratulate me!"* The blessed companions mentioned in astonishment, *"Ya RasoolAllah ﷺ! May our mothers and fathers be sacrificed upon you! Congratulations regarding which occasion?"* Rasoolullah ﷺ replied, *"Such a verse has been revealed to me, which is more beloved to me than the entire world."*

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed, Allah and His angels send blessings on the Prophet; O you who believe! Send blessings and abundant salutations upon him.¹

Upon hearing this, the companions immediately replied in one voice, *"Ya RasoolAllah ﷺ! Congratulations! Congratulations!"²*

¹ Holy Quran: 33:56

² Ad-Durr-ul-Mansūr Fi Tafsīri Bil Māthūr, Vol. 5.

There are 6666 verses in the Holy Qurān but this is a verse that is particularly beloved to Rasoolullah ﷺ, therefore it must be beloved to us as well. Our likes and dislikes must be in accordance with the likes and dislikes of Rasoolullah ﷺ. This is the essence of devotion to Rasoolullah ﷺ and following his sacred Sunnah.

It is narrated from Hazrat Sayyiduna Ka'b bin 'Ujrah رَضِيَ اللَّهُ عَنْهُ that when this verse was revealed, the blessed companions asked Rasoolullah ﷺ, "Ya RasoolAllah ﷺ! We have learnt how to send salutations in your blessed court, but what is meant by sending Durood upon you?" Rasoolullah ﷺ then taught them what we today know as Durood-e-Ibrahim and said, "Recite this,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَيٌُّ مُبِينٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيٌُّ مُبِينٌ³

It is narrated by Imām Abd bin Humayd رَضِيَ اللَّهُ عَنْهُ that Allah عَزَّوَجَلَّ sending Durood upon Rasoolullah ﷺ entails Him praising Rasoolullah ﷺ before the angels, and the angels sending Durood upon Rasoolullah ﷺ entails them making Dua for Rasoolullah ﷺ.⁴

³ Ad-Durr-ul-Mansūr Fi Tafsiri Bil Māthūr, Vol. 5.

⁴ Ibid.

In another narration it is stated that the context of Allah ﷻ sending Durood is the sending of mercy upon Rasoolullah ﷺ and the context of the angels sending Durood is supplicating for mercy to be sent upon Rasoolullah ﷺ.⁵

Some corrupt and deviant people object to the recitation of Durood-e-Tāj and any other Durood whose words defer from Durood-e-Ibrahim, stating that when Rasoolullah ﷺ has given us the wording of how to recite Durood, what need is there to recite other Durood with different wording and exaggeration of the attributes of Rasoolullah ﷺ, Ma'āzallah!

The more the words of honour and excellence in Durood Shareef, the greater is the reward for the reciter. It is for this reason that many of the companions of Rasoolullah ﷺ and many Awliya Allah came up with their own Duroods to send blessings upon Rasoolullah ﷺ in more lengthy words. The wording of the Durood and Salām recited by Hazrat Sayyiduna Maula Ali, Hazrat Sayyidah Fatimah Az-Zahra, Imām Zain-ul-Ābideen, and Sayyiduna Ibn Abbās رضي الله عنه was different. The Durood Shareef of Imām Hasan Basri, Imām Shāf'ī, Huzoor Ghaus-e-Āzam Sayyiduna Shaikh Abdul Qādir Jilani, Shaikh Shahābuddīn Soharwardi, Shaikh Ahmad Kabīr Rifā'ī, Shaikh-e-Akbar Muhiuddīn Ibn Arabi, Imām Ghazālī, Imām Fakhruddīn Rāzi, etc. were different and have been recorded in authentic books.⁶

⁵ Shaan-e-Habīb-ur-Rahmān min Āyāt-il-Qurān

⁶ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, pp. 61, 70.

Those who have Imān and true love for Rasoolullah ﷺ, feel joy and tranquility in their hearts with the addition of the excellence and beautiful attributes of Rasoolullah ﷺ. This is in actual fact food for the soul of the believer.

Imām Sha'rāni رحمه الله narrates a Hadīth in which Hazrat Sayyiduna Abdullah Ibn Mas'ūd رضي الله عنه has stated,

إذا صليتم على رسول الله صلى الله عليه وآله وسلم فاحسنوا الصلاة

*"When you recite Durood upon Rasoolullah ﷺ then beautify and read the Durood."*⁷

This is the reason that it has been a practice from the time of the blessed companions to increase the wording of the Durood Shareef in love, respect, honour and reverence for Rasoolullah ﷺ, and this practice started in the very presence of Rasoolullah ﷺ, with him not only approving such an action but also blessing the reader with great honour and reward.

Once, a person presented himself in the court of Rasoolullah ﷺ and the Beloved Rasool ﷺ made the person sit in between himself and Sayyiduna Siddiq-e-Akbar رضي الله عنه. The blessed companions became astonished at the honour that Rasoolullah ﷺ granted to this person, so Rasoolullah ﷺ said to them, *"This person recites such a Durood Shareef every morning,*

⁷ Kashf-ul-Ghummah

through which he attains the reward equivalent to the entire creation.” The following is that Durood Shareef,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ ۖ النَّبِيِّ عَدَدَ مَنْ صَلَّى عَلَيْهِ مِنْ خَلْقِكَ، وَصَلِّ عَلَى سَيِّدِنَا
مُحَمَّدٍ ۖ النَّبِيِّ كَمَا يُنْبَغِي أَنْ أَصَلِّيَ عَلَيْهِ وَصَلِّ عَلَى مُحَمَّدٍ ۖ النَّبِيِّ كَمَا أَمَرْتَنَا أَنْ
أَصَلِّيَ عَلَيْهِ ط

If it was impermissible to recite any other Durood Shareef of any other Scholar or Awliya Allah in the prevalence of Durood-e-Ibrahim, then Rasoolullah ﷺ would have forbid this person from reciting such a Durood. Instead, Rasoolullah ﷺ granted him honour for reciting such a Durood, showing not only its permissibility, but also its reward.⁸

So do the corrupt Wahābīs understand Qurān and Hadīth better than the Ahle Bayt, the Sahābah-e-Kirām, and the Awliya Allah? Did the exalted personalities who sat in the exalted company of Rasoolullah ﷺ and learnt the Deen directly from Rasoolullah ﷺ not understand what a Bid’at (innovation) is, that so-called Muslims had to explain it to the Ummah approximately thirteen centuries later? Allah forbid! One can understand from this how absurd the fallible arguments of these deviant people are. This is why it is important for us to understand our Deen from our pious predecessors, whose teachings align and are consistent throughout the last fifteen centuries, all the way up to Rasoolullah ﷺ. And it is absolutely critical that we stay far from those

⁸ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 70.

who have fabricated vile beliefs that cannot be traced back to Rasoolullah ﷺ or the entire chain leading up to him.

The blessed companions understood the significance of Durood Shareef, which is why they sent Durood Shareef upon Rasoolullah ﷺ abundantly, and in most excellent words describing his exalted attributes.

Once, Hazrat Ubay Ibn Ka'b رَضِيَ اللَّهُ عَنْهُ said to Rasoolullah ﷺ, *"Ya RasoolAllah ﷺ! I frequently send Durood upon you, so how much should I send upon you?"* Rasoolullah ﷺ replied, *"Whatever amount you wish."* He asked, *"A quarter?"* (Meaning spending a quarter of his time reciting Durood Shareef.) Rasoolullah ﷺ said, *"Whatever you wish, but if you increase it that will be better for you."* He then suggested a half and Rasoolullah ﷺ replied, *"Whatever you wish, but if you increase it that will be better for you."* He then suggested two-thirds and Rasoolullah ﷺ replied, *"Whatever you wish, but if you increase it that will be better for you."* Hazrat Ubay Ibn Ka'b رَضِيَ اللَّهُ عَنْهُ eventually said, *"I will spend all of my time reciting Durood."* Upon this, Rasoolullah ﷺ said, *"This will be sufficient for your worries and it will erase your sins."*⁹

So Durood Shareef not only benefits us spiritually but it also benefits us mentally. In fact, Durood Shareef impacts our lives in so many different ways and holds such a great significance that often we do not even realize it.

⁹ Mishkāt Shareef

For example, Allah ﷺ created for mankind such a cure for illnesses through the honeybee that every doctor and physician is dumbfounded. Allah ﷺ states in the Holy Qurān,

يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ

*From their bellies comes a drink of various colours, in which is healing for mankind; indeed in this is a sign for those who ponder.*¹⁰

Have we ever pondered how the honeybee makes honey and how the healing attributes originate within the honey?

Once, Rasoolullah ﷺ embarked on a journey for battle. During the journey they stopped to eat and Rasoolullah ﷺ said to the blessed companions, "If anyone has any curry with them, bring it so that we can all eat together." All the companions replied, "Ya RasoolAllah ﷺ! Today none of us have anything."

At that moment a honeybee came and started buzzing near the blessed ear of Rasoolullah ﷺ. The companions asked, "Ya RasoolAllah ﷺ! What is this honeybee saying?" Rasoolullah ﷺ replied, "She is saying that they have a lot of honey but they are unable to carry it; if I can send someone then he can bring the honey for us." Rasoolullah ﷺ then sent Sayyiduna Maula

¹⁰ Holy Quran: 16:69

Ali رَضِيَ اللَّهُ عَنْهُ to follow the honeybee and bring back some honey. The honeybee took him towards the entrance of a cave where there was a huge honeycomb filled with honey. Hazrat Maula Ali رَضِيَ اللَّهُ عَنْهُ took as much honey as he desired and presented it in the court of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ distributed it among the companions and the same honeybee returned and was buzzing near the blessed ear of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ again. The companions asked, "Ya Rasool/Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! What is she saying now?" Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "I asked her, 'How do you make this honey?' She replied, 'We have a queen bee and according to her command we suck nectar from fruits and flowers and bring it back to the honeycomb. She reads Durood on the nectar and through the blessings of the Durood all of the nectar from the fruits and flowers changes in its properties into the sweetness of honey.'"¹¹

SubhānAllah! That honey that we consume receives its sweetness through the blessings of Durood Shareef and that honey that we use to cure our illnesses, receives its healing properties through the blessings of Durood Shareef. If reciting Durood Shareef can turn bitter nectar into such sweet honey what can be said about the effect it would have on us physically, mentally and spiritually, if we had to recite it abundantly with utmost devotion.

We hope that through the blessings of Durood Shareef, our tasteless worship becomes set with the sweetness of acceptance,

¹¹ Shifa-ul-Qulūb, p. 273.

our hardened hearts become cured from the sickness of sins, and our love for Rasoolullah ﷺ increases with each passing day.

حُبّان ہے عشقِ مصطفیٰ روزِ فزوں کرے خدا
جس کو ہو دردِ کا مزہ نازِ دوا اُٹھائے کیوں

*Love for Mustafa is my soul, may Allah grant an increase in it
daily*

*The one who has the delight of that pain, why should he seek
the relief of medication?¹²*

¹² Hadāiq-e-Bakhshish

BENEFITS OF DUROOD-E-TĀJ

There are numerous benefits of reciting Durood-e-Tāj, some of which are presented hereunder. Whatever purpose one reads this blessed Durood for, if it is done with sincerity for the pleasure of Allah ﷻ and His Beloved Rasool ﷺ, with utmost devotion and love for Rasoolullah ﷺ, then one will definitely experience the fulfilment of one's needs In Sha Allah.

1. On the first Thursday of the lunar month, after Esha Salāh, with wudhu recite Durood-e-Tāj 70 times and fall asleep. In Sha Allah on the eleventh night one will be blessed with the vision of Rasoolullah ﷺ.
2. For the cleanliness of one's heart, recite 7 times after Fajr Salāh, 3 times after Asr Salāh, and 3 times after the Witr of Esha.
3. For cure from the effects of plagues, epidemics, Sihr, Jinn, Āseb, and every kind of sickness, recite 11 times and blow on the person.
4. For freedom from the oppression of an oppressive ruler and protection from enemies recite 41 times continuously for 40 nights after Esha Salāh.
5. For attainment of blessings in sustenance, recite 7 times after Fajr Salāh.
6. For the accomplishment of any objective, recite 40 times after midnight.
7. For a barren woman, recite Durood-e-Tāj on 21 dates by reciting it 7 times on each date and blowing on it. This must be given to the woman to eat and when she becomes

purified after the Ghushl of Haiz (menstruation), she must eat the dates, Allah ﷻ will grant her a son.

8. To protect a woman's pregnancy, recite 40 times at the time of Sehri and blow on her.
9. If a pregnant woman experiences the pangs of childbirth, recite and blow on water, and give it to her to drink.
10. For the removal of sorrow and grief of this world, recite 41 times continuously for 40 nights after Esha Salāh.
11. Through the blessings of Rasoolullah ﷺ, the one who recites this Durood will not be defeated by anyone.
12. The blessings of Durood-e-Tāj not only benefits humans but is also beneficial for animals. If any cow, buffalo or goat does not reproduce, recite Durood-e-Tāj on them and give them flour to eat.¹³

¹³ Shifa-ul-Qulūb, p. 296; Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 19.

ANALYSIS OF DUROOD-E-TĀJ

The following is a detailed analysis of Durood-e-Tāj, demonstrating that every phrase and word of this Durood Shareef is in accordance with Qurān and Hadīth, and that there is not even a single word that is tantamount to Shirk.

Our Master and Our Owner

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ ﷺ

O Allah! Send blessings upon Muhammad ﷺ, our Master and our Owner

The first three words are from Durood-e-Ibrahim, as taught to us by Rasoolullah ﷺ.

Rasoolullah ﷺ is our Master and our Owner. This is mentioned in Qurān and Hadīth.

It is mentioned in the Holy Qurān:

الَّتِي أُولَىٰ بِأَلْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ

*The Prophet has greater ownership over the Muslims than their own lives.*¹⁴

¹⁴ Holy Quran: 33:6

And in the sacred Hadīth, Rasoolullah ﷺ has stated,

أنا سيد ولد آدم في الدنيا وفي الآخرة ولا فخر

*I am the Master of the children of Ādam in this world and the Hereafter and there is no pride in this.*¹⁵

Some corrupt people who are bereft of the love and honour for Rasoolullah ﷺ have a problem with the word 'Sayyiduna' that is part of not only Durood-e-Tāj but also added to many other Durood, including Durood-e-Ibrahim. The deviants argue that Rasoolullah ﷺ himself did not add the word 'Sayyiduna' when he taught the blessed companions Durood-e-Ibrahim, therefore it is an evil innovation to add this later and to address Rasoolullah ﷺ as our Master.

Firstly, the following verse of the Holy Qurān is sufficient to answer such deviant arguments and corrupt people.

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَصَدَقَةٍ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ۝

And while he was standing, offering prayer at his place of worship the angels called out to him, "Indeed Allah gives you glad tidings of Yahya, who will confirm a Word from Allah - a

¹⁵ Musannaf Abi Shaybah, Vol. 11, p. 411; Tirmidhi Shareef, Hadīth 3148.

leader, always refraining from women, a Prophet from one of Our devoted ones.”¹⁶

This verse is a clear proof of the permissibility of adding ‘Sayyiduna’ in the recitation of Durood Shareef. When Sayyiduna Yahya عَلَيْهِ السَّلَام is being referred to in the Holy Qurān as a leader/master, how can it be impermissible to address the Leader of all the Prophets and Messengers صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as our leader/master.

Rasoolullah ﷺ himself stated by the command of Allah عَزَّوَجَلَّ,

أَنَا سَيِّدُ الْعَالَمِينَ

I am the Master of all the worlds.¹⁷

Secondly, the fact that Rasoolullah ﷺ did not add the word ‘Sayyiduna’ to the Durood Shareef does not make it impermissible to add it later on. Yes, the words which Rasoolullah ﷺ uttered from his blessed lips were recorded as is in the books of Ahādith, but it is better to add Sayyiduna out of respect and honour for Rasoolullah ﷺ. Rasoolullah ﷺ did not add ‘Sayyiduna’ with his name because he did not want it to be seen as pride and arrogance. This was the manifestation of his beautiful character and humility. However, when the Ummati of Rasoolullah ﷺ sends Durood upon Rasoolullah ﷺ, then it is not a sign of pride and arrogance but a sign of sincerity and love.¹⁸

¹⁶ Holy Quran: 3:39

¹⁷ Bayhaqi Shareef

¹⁸ Shifa-ul-Qulūb, p. 101.

Imām Hākim رَحِمَهُ اللهُ has placed emphasis on the fact that one should not make the remembrance of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in ordinary words, nor should one address Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ like how one addresses one another, as stated in the Holy Qurān,

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

*Do not make calling of the Messenger amongst yourselves as a call of one of you to another*¹⁹

It is stated that to mention ‘Sayyiduna’ with the name of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Sālah is a means of concentrating the Mercy of Allah عَزَّوَجَلَّ towards oneself.²⁰

The prestigious name of Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Muhammad’ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, is in the Holy Qurān and in every heavenly book and scriptures. It is also part of Durood-e-Ibrahim, as taught by Rasoolullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Therefore there can be no dispute regarding the mentioning of this name.

Possessor of the Crown

صَاحِبِ التَّاجِ وَالْبُرَاقِ وَالْعَلَمِ ❁

The Possessor of the Crown, the Me'rāj, the Burāq, and the Flag

¹⁹ Holy Quran: 24:63

²⁰ Shifa-ul-Qulūb, p.101

Rasoolullah ﷺ is the possessor of the crown. He has stated himself, "The turban is the crown of the Arabs."²¹ And it is common knowledge that wearing a turban is a great Sunnah of Rasoolullah ﷺ.

تاج والے دیکھ کر تیرا عمامہ نور کا
سر جھکاتے ہیں الٰہی بول بالا نور کا

*As the bearers of worldly crowns look at your grand turban of
light
They humbly bow their heads saying, "O Allah! Further exalt his
light"*²²

The journey of Me'rāj of Rasoolullah ﷺ is renowned and its details are found in the Holy Qurān and Ahādith. The mentioning of the beginning of the journey of Me'rāj is found in the following verse of Surah Al-Isra,

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

*Glory be to Him Who took His bondsman by night from the
Sacred Masjid to the Masjid-ul-Aqsa*²³

After the first part of the journey, the subsequent part of the Me'rāj is mentioned in various verses of Surah Al-Najm.

²¹ Kanz-ul-Ummāl, Hadith 41132, 41133; Kashf-ul-Khafa lil 'Ajlūni, Vol. 2, p. 194.

²² Hadāiq-e-Bakhshish

²³ Holy Quran: 17:1

ذُومِرَّةٌ فَاسْتَوَى ۖ وَهُوَ بِالْأُفُقِ الْأَعْلَى ۖ ثُمَّ دَنَا فَتَدَلَّى ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ
أَدْنَى ۖ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ۖ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ۖ أَفَتَسْمُرُونَ عَلَى مَآيَرٍ ۚ

Then that Manifestation (Allah) intended (to show Himself clearly to His Beloved Prophet Muhammad on the night of Me'rāj). And he (Muhammad) was on the horizon of the highest heaven (to observe the Splendid Divine Vision). Then that Manifestation (Allah with His full Glory) came closer (befitting His Glory), and then He became increasingly closer (towards His beloved). So the distance between that Splendid Divine Vision and that beloved was only two arm's length, rather, even lesser. Now He revealed to His bondsman, whatever He revealed (of his Divine Secret Knowledge). (His) heart did not lie, what (his eyes) saw (the blessed eyes of the Holy Prophet were totally absorbed in the splendid vision of Allah). So do you (O dissenters) dispute with him regarding what he saw (on the night of Me'rāj)?²⁴

The conveyance on which Rasoolullah ﷺ travelled on the night of Me'rāj is mentioned in the Hadīth by the name 'Burāq'.²⁵ He is therefore also the possessor of the Burāq.

Rasoolullah ﷺ has stated that the Burāq was not like an animal of this world. It was a white animal, which was taller than a donkey but smaller than a mule. Its face was like that of humans; both its ears were of green emeralds; both its eyes were like shining stars; its radiance was like that of the sun; three of its legs

²⁴ Holy Quran: 53:6-12

²⁵ Bukhāri Shareef, Kitāb Badi-ul-Khalq, Hadīth 3207.

were white; the right foreleg was not white; it had a saddle mounted on it, which was laden with pearls and gems; it was extremely beautiful and it used to breath like a human.²⁶

It is stated that by the command of Allah ﷻ, Sayyiduna Jibreel ﷺ went to Jannah to fetch a Burāq for Rasoolullah ﷺ. He saw forty thousand (40 000) Burāqs grazing and upon the forehead of each one of them was the blessed name of Rasoolullah ﷺ. There was one Burāq which looked extremely sad and grieved with its head down, standing on one side, continuously crying. Sayyiduna Jibreel ﷺ went to it and asked it the reason for its saddened state, and it replied, *“O Jibreel! For forty thousand years the flame of love for Rasoolullah ﷺ is burning in my heart, due to which there is neither rest during the night nor comfort during the day.”* Sayyiduna Jibreel ﷺ then preferred and selected that very same Burāq to be the mount of Rasoolullah ﷺ on the night of Me’rāj.²⁷

With regard to being the possessor of the flag, Rasoolullah ﷺ had various flags, white and black.²⁸ There is also another sanctified flag about which Rasoolullah ﷺ mentioned himself,

وبيدى لواء الحمد ولا فخر وما من نبي يومئذ آدم فمن سواه إلا تحت لوائي

²⁶ Muslim Shareef; Zau-us-Sirāj Fi Sharh Durood-e-Tāj

²⁷ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 247.

²⁸ Musnad Ahmad, Vol. 1, p. 281.

*And the Flag of Praise will be in my hand and there is no pride in this; there will be no Prophet, Ādam or any other, who will not be under my flag and there is no pride in this.*²⁹

In another narration Rasoolullah ﷺ said,

اَنَا حَامِلُ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَمَةِ تَحْتَهُ أَدَمُ وَدُونَهُ وَلَا فَخْرَ

I am the one who will carry the Flag of Praise on the Day of Judgement, under which will be Ādam and besides him (the entire creation), and there is no pride in this.

سایہ افکن سر پہ ہو پرچم الہی جھوم کر
جب لواء الحمد لے امت کا والی ہاتھ میں

The Flag of Allah will be flying high, casting a shadow over our heads

*When the Guardian of this Ummah takes the Flag of Praise in his hand*³⁰

صبا وہ چلے کہ باغ پھلے وہ پھول کھلے کہ دن ہوں بھلے
لوا کے تلے شن میں کھلے رضا کی زباں تمہارے لئے

²⁹ Mishkāt Shareef, Hadīth 5761.

³⁰ Hadāiq-e-Bakhshish

*May that breeze blow through which the garden blooms, may
those flowers bloom inviting days of rejoicing
Under the Flag of Praise, may the mouth of Raza open in praise
for you³¹*

Repeller of Calamities

دَافِعُ الْبَلَاءِ وَالْوَبَاءِ وَالْقَحْطِ وَالْمَرَضِ وَالْأَلَمِ ❁

The Repeller of hardship, epidemic, drought, sickness and grief

Allah ﷻ states in the Holy Qurān,

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ ط

*And if Allah does not repel some people by some others, then
certainly the earth will be destroyed.³²*

In another verse Allah ﷻ states,

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ
فِيهَا اسْمُ اللَّهِ كَثِيرًا ط

*And had Allah not repelled some men by means of other men (in
the time of different Prophets), the cloisters, churches,*

³¹ Hadāiq-e-Bakhshish

³² Holy Quran: 2:251

*synagogues and mosques, in which the name of Allah is profusely mentioned, would definitely have been demolished.*³³

It is clear from the verses of the Holy Qurān that Allah ﷻ repels calamities through men, so there is no concept of Shirk in believing Rasoolullah ﷺ to be a Repeller of calamities. Similarly, with the arrival of the various Prophets, Allah ﷻ repels many spiritual and societal evils, epidemics, hardships, sicknesses and adversities.

When Rasoolullah ﷺ arrived in this world, there were many evils in society such as slavery, gambling, consuming interest, oppression, murder, stealing, robbery, alcoholism, adultery and jealousy; and a lack of peace, justice, honesty and trustworthiness. But Rasoolullah ﷺ came to eradicate spiritual and societal evils and adversities and he did so in an amazing manner. In fact, through his holy and august presence, even punishment was repelled, as Allah ﷻ states in the Holy Qurān,

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ^ط

*And it is not befitting to Allah to punish them while you (O beloved Prophet) are in their midst.*³⁴

So Rasoolullah ﷺ also repelled punishment from his nation just with his sacred presence, while the previous nations were

³³ Holy Quran: 22:40

³⁴ Holy Quran: 8:33

punished when they engrossed themselves in sin and disobedience to Allah ﷻ.

The punishment of stones descended upon the nation of Hazrat Lūt عليه السلام, as stated in the following verse,

فَجَعَلْنَا عَلَيْهِمَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ ۖ

And We made the upper side of that town become the lower side (capsized it) and showered upon them stones of baked clay.³⁵

Upon the nation of Aad and Thamūd came a severe punishment, as stated in the Holy Qurān,

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَّحْسَاتٍ لِّنُنذِرَ قَوْمَهُمْ عَذَابَ الْآخِرَةِ فِي الْحَيَاةِ
الدُّنْيَا ۖ

We therefore sent a violent thunderstorm towards them in their days of misfortune, in order to make them taste a disgraceful punishment in the life of this world.³⁶

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعُلَىٰ عَلَى الْهُدَىٰ فَآَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا
كَانُوا يَكْسِبُونَ ۚ

³⁵ Holy Quran: 15:74

³⁶ Holy Quran: 41:16

And as for the Thamūd, We showed them the right path, so they chose to be blind above being guided, therefore the thunderbolt of the disgraceful punishment overcame them, the punishment of their deeds.³⁷

The punishment of floods, locusts, fleas, frogs and blood descended upon the Bani Isrā'īl, as stated in the following verse,

فَازْهَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُفَصَّلَاتٍ^{٣٨}

So We sent upon them the flood and the locusts and the (blood sucking) flea and the frogs and the blood, several separate signs.³⁸

The punishment of water came upon Firaun and his nation, and all of them drowned. However, Allah ﷻ preserved the body of Firaun as a lesson.

فَاَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ۚ

So We sent revelation to Mūsa that, "Strike the river with your staff"; thereupon the river parted; so each part became like a huge mountain.³⁹

³⁷ Holy Quran: 41:17

³⁸ Holy Quran: 7:133

³⁹ Holy Quran: 26:63

وَأَنْجَيْنَا مُوسَى وَمَنْ مَّعَهُ أَجْمَعِينَ ۖ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ۖ

*And We saved Mūsa and all those with him. Then drowned the others.*⁴⁰

And the People of the Elephant were destroyed with the punishment of birds and stones in the following manner,

وَأَرْسَلْنَا عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۖ تَزِمِيهِمْ حِجَارَةً مِّن سِجِّيلٍ ۖ فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوِّلَ ۖ

*And sent swarms of birds over them. Striking them with stones of baked clay. So He made them like the leftover consumed leaves of harvest.*⁴¹

One can understand from these verses of the Holy Qurān what types of punishment would descend upon the previous nations for their disobedience to Allah ﷻ. However, through the Sadaqah of Rasoolullah ﷺ, his Ummah has been saved from all types of heavenly punishment. Allah ﷻ is the One Who saved this Ummah from punishment and Rasoolullah ﷺ is the one through whom the punishment was repelled.

Therefore, there is no Shirk in regarding Rasoolullah ﷺ as a Repeller of hardships, sickness, grief etc., because his attribute of

⁴⁰ Holy Quran: 26:65-66

⁴¹ Holy Quran: 105:3-5

being a Dāfi' (Repeller) is 'Atā'i (bestowed upon him by Allah ﷻ) while the attribute of Allah ﷻ being Dāfi' is Zāti (His personal intrinsic attribute not granted by anyone). This clearly distinguishes the distinct attributes of the Creator and the creation. So the corrupt Wahābīs and Deobandīs who claim that this belief is Shirk, clearly do not understand the basic concepts of Ilm-e-Kalām and the fundamental differences between the attributes of Allah ﷻ and His creation.

To understand this concept clearly so that no one can mislead one with their web of deceit, let us look at simple attributes like seeing and listening, to demonstrate how absurd the arguments of the Wahābīs are.

Seeing and Listening are actually attributes of Allah ﷻ. If seeing and listening, which is one of the attributes of Allah ﷻ, is ascribed for another individual, will this really mean that one is guilty of committing Shirk?

No definitely not! One should remember that indeed Allah ﷻ possesses the attribute of 'Seeing' and 'Listening', yet He has, through His Mercy, bestowed upon His creation the quality of seeing and listening. The attribute of seeing and listening though, which we relate to ourselves, is not the same attribute of seeing and listening as we relate to Allah ﷻ. The difference is that His attribute of Seeing and Listening is Eternal and non-bestowed; it is His Personal and intrinsic attribute, while the attribute of seeing and listening which we possess is one which we have been bestowed with by Allah ﷻ and is non-eternal and non-intrinsic.

This example makes it very clear how absurd the arguments of the deviants are. If they do not accept this, then they need to accept that it is Shirk for them to see and listen, since Allah ﷻ Sees and Listens. But this cannot be because Allah ﷻ Himself created humans with the ability to see and listen. Similarly, Allah ﷻ created His beloved Rasool ﷺ with many beautiful and excellent qualities, among which is his quality of being a Repeller of hardships and grief.

This concept is also proven from the Holy Qurān. Allah ﷻ mentions the birth of Hazrat Īsa عَلَيْهِ السَّلَام and what he would eventually say to the Bani Isrā'īl,

وَأُبْرِئِ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِ الْمَوْتَى بِإِذْنِ اللَّهِ

*And I heal him who was born blind, and the leper, and I give life to the dead, by the permission of Allah.*⁴²

We know that to cure the sick and give life to the dead is the attribute of Allah ﷻ, yet this great Prophet and Messenger of Allah ﷻ is actually stating that he cures the blind and sick and he gives life. Is he guilty (Allah forbid!) of committing Shirk? Of course not! Rather, he has clearly proven with one statement the difference between Shirk and Tauheed (Oneness of Allah ﷻ).

When he says, 'by the permission of Allah', immediately, the question of Shirk is dismissed and the entire concept becomes

⁴² Holy Quran: 3:49

one of Tauheed. In the same way Rasoolullah ﷺ is the Repeller of hardships, illness and grief, by the permission of Allah ﷻ.

It is the habit of so-called 'believers' to relate verses meant for the Kuffār towards Muslims, and to say that we are committing Shirk. Perhaps they are merely following the habit of their forefathers. It is recorded in Bukhari Shareef, that Hazrat Abdullah Ibn Umar رضى الله عنه used to despise the Khārijīs the most. He considered them to be the worst of creation. He used to say, *"These people have made it a practice of theirs, that whatever verse had been revealed with regard to the disbelievers and idol worshippers, they attribute these verses towards the Muslims."*⁴³

In reality, Allah ﷻ does not send the Prophets and Messengers as doctors and physicians because this is beneath their exalted status. However, some people actually think that they are like mere doctors or postmen (Allah forbid!), which is why they have an issue with Rasoolullah ﷺ being called Dāfi'-ul-Balā (Repeller of Calamities). The connection of doctors and physicians is with the Asbāb (means) and the connection of the Prophets and Messengers is with Musabbib-ul-Asbāb (Originator of the means).

The Prophets and Messengers are sent for the purification of the self as their main objective. Through this purification, they eradicate the societal and spiritual illnesses of the nation and bring people back to Allah ﷻ. This is mentioned in several places in the Holy Qurān. In one verse Allah ﷻ states,

⁴³ Tauheed Aur Shirk, p. 19.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ ○

*O people! Advice has come to you from your Lord and healing for the hearts, and guidance and mercy for the believers.*⁴⁴

In another verse Allah ﷻ states,

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ
يُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ○

*Allah has indeed bestowed a great favour upon the Muslims that He sent to them a (great) Messenger (Prophet Muhammad) from amongst them, who recites to them His verses, and purifies them, and teaches them the Book and the wisdom; and they were definitely in open misguidance previously.*⁴⁵

And when Hazrat Ibrahim عليه السلام made Dua for the arrival of Rasoolullah ﷺ, then even in his Dua this reality is manifested, as stated in the following verse,

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَ
يُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ○

⁴⁴ Holy Quran: 10:57

⁴⁵ Holy Quran: 3:164

*O Our Lord, and send amongst them a Messenger from themselves, that he may recite to them Your verses and teach them Your Book and sound knowledge (wisdom) and purify them well. Indeed, You alone are the Most Dominant, the Wise.*⁴⁶

From these verses we learn that the actual purpose of the arrival of Rasoolullah ﷺ was to purify our inner self and illuminate our hearts.

خدائے پاک کے جلوے دکھانے آئے ہیں
دلوں کو نور کے بقعے بنانے آئے ہیں

*He has come to reveal the splendour of Almighty Allah
He has come to transform the hearts into chambers of light*⁴⁷

Now that we have understood the principles, let us look at a few examples of how Rasoolullah ﷺ repelled and eradicated sicknesses, drought, calamities etc.

Once, Hazrat Sayyiduna Abu Hurairah رضی اللہ عنہ presented himself in the court of Rasoolullah ﷺ and said, “Ya Rasoolullah ﷺ! Whatever I hear I forget.” Hearing this, Rasoolullah ﷺ said, “O Abu Hurairah! Spread out the shawl that is on you.” When he spread out the shawl, Rasoolullah ﷺ put something, which was not visible, with both his hands onto the shawl. He then said, “Take this and hold it to your chest.” Hazrat Abu Hurairah رضی اللہ عنہ

⁴⁶ Holy Quran: 2:129

⁴⁷ Sāmān-e-Bakhshish

says, *"After I placed it on my chest, I never again forgot anything; in fact, even the things that I had previously forgotten, came back to my memory."*⁴⁸

Hazrat Utba bin Farqad Salami رضي الله عنه had four wives and they used to compete with each other to apply nice fragrance for him. However, whenever he used to come home, his fragrance used to overcome their fragrance and one could not even notice their fragrance. In fact, even the streets through which he would walk, would also become perfumed with his fragrance. One day his four wives got together, came and sat by him and asked him, *"What is the reason that we have never seen you buying perfume and we have never seen you applying perfume, yet when you come home then all other fragrances cease to exist in the presence of your fragrance?"* Hearing this, the companion replied, *"Once, I had a breakout of a rash and pimples on my body so I presented myself in the court of Rasoolullah صلى الله عليه وسلم and told him about it. He told me to remove my upper garment and sit down. Then Rasoolullah صلى الله عليه وسلم passed his blessed hands over my body; immediately the rash and pimples disappeared and from that day this fragrance is emanating from me."*⁴⁹

Hazrat Sayyiduna Muhammad bin Hātib رضي الله عنه explains an event that occurred during his childhood, as narrated to him by his mother, who said, *"As I brought you from Abyssinia to Madinah, we paused our journey about a day or two from our destination. I began making food for you, until I ran out of firewood and began*

⁴⁸ Bukhārī Sharīf; Hujjatullah 'Alal Ālameen

⁴⁹ Madārij-un-Nubūwwah; Al-Khasāis-ul-Kubra

searching for more. You accidentally toppled the cooking pot in my absence, and it fell on your hand. I took you to the Messenger of Allah ﷺ and said, 'O Messenger of Allah! May my mother and father be sacrificed upon you! This is Muhammad bin Hātib!' Rasoolullah ﷺ placed his blessed saliva in your mouth, passed his hand over your head, and prayed for you to be blessed. He even placed his blessed saliva on your hand and said,

أَذْهِبِ الْبَأْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءٌ لَا يُغَادِرُ سَقَمًا

O Lord of mankind! Remove this difficulty and grant cure. You are the One Who cures; there is no curing except Your curing.
Grant such cure which does not leave any ailment.

Your hand had then become completely fine before I could even pick you up again."⁵⁰

Once, the prolonged experience of drought made life difficult for the blessed companions. During Salāt-ul-Jumuah when Rasoolullah ﷺ ascended the pulpit to deliver the Khutba, a companion requested Rasoolullah ﷺ to make Dua for rain. The Beloved Rasool ﷺ made Dua and had not even completed his Dua when the rain started to pour down profusely. It continued to rain in this manner for an entire week in Madinah Munawwarah until such time that it started to cause destruction. The following Friday the same companion made a request to Rasoolullah ﷺ to make Dua for it not to rain in Madinah

⁵⁰ Musnad Imām Ahmad, Hadith 15453

Munawwarah. The Beloved Rasool ﷺ then made the following Dua,

اللَّهُمَّ حَوَالَيْنَا لَا عَلَيْنَا

O Allah! Do not send rain on us, send rain around us.

As soon as he made Dua, the rain stopped in Madinah Munawwarah but continued to rain around Madinah Munawwarah.⁵¹

جن کو سُوئے آسماں پھیلا کے جبلِ تھل بھر دیئے
صدقہ ان ہاتھوں کا پیارے ہم کو بھی درکار ہے

*That which you spread towards the sky and caused the rain to
pour down*

*O beloved we are also in need of the charity of those blessed
hands⁵²*

One of the greatest societal calamities experienced in that era was that women did not have a right to live. It was in the destiny of a female to be buried alive. Rasoolullah ﷺ repelled and eradicated this grave calamity to such an extent that till today it remains eradicated. Rasoolullah ﷺ granted females rights,

⁵¹ Fath-ul-Bāri, vol. 2, p. 494

⁵² Hadāiq-e-Bakhshish

he granted them respect and honour, and above all he granted them the right to live.

Once a person came to Rasoolullah ﷺ and said, "O Messenger of Allah ﷺ! We were people of ignorance, worshippers of idols and we would kill our offspring. I had a daughter, when she started to talk and when I would call her, she would become very happy with my calling. One day I called her and she came following me. I continued to walk until I reached a well, which was not very far from my house. I took her hand and threw her in the well. Till her last breath she continued to say, "O my father! O my father!"

Rasoolullah ﷺ began to cry until tears continued to flow from his eyes. One of the companions of Rasoolullah ﷺ said to the man, "You have saddened Rasoolullah ﷺ!" Rasoolullah ﷺ said to the companion, "Wait! This person is asking something with regard to that matter, which he is very worried about." Then Rasoolullah ﷺ said to the person, "Repeat your story to me." He repeated his story and Rasoolullah ﷺ began to cry again until his tears started to fall onto his blessed beard. Then Rasoolullah ﷺ said to him, "Certainly Allah عزوجل has forgiven all those deeds of the period of ignorance. So now start with your deeds afresh."⁵³

Yes, this calamity upon females was repelled and eradicated by Rasoolullah ﷺ. At a time when mankind was his own enemy, wars would be fought for years, and people would be oppressed,

⁵³ Sunan Ad-Dārimī, Vol. 1, p. 14.

Rasoolullah ﷺ amazingly eradicated all of these societal calamities, which the Holy Qurān bears testament to.

وَإِذْ كُنْتُمْ بَيْنَ يَدَيْهِ فَاسْتَفْتَاكُمْ فَأَوَّلُ الْيَوْمِ لَكُمُ الْمَآثُ
 إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا^{٥٤}

And remember Allah's favour upon you, when there was animosity between you, He brought your hearts together (in love), so due to His grace you became brothers to each other; and you were on the edge of a ditch of hell, so He rescued you from it.⁵⁴

It was the favour of Allah ﷻ that He sent Rasoolullah ﷺ towards mankind to eradicate these evils of society, purify the hearts of the people and reconnect our lost and hardened hearts to Allah ﷻ. He was the cure for every spiritual and societal evil and calamity. This is why he is referred to as دَافِعُ الْبَلَاءِ وَالْوَبَاءِ وَالْقَحْطِ وَالْمَرَضِ وَالْأَلَمِ. Behind this title there is a historical reality. Those deviants who have not read and understood the Holy Qurān and Ahādīth will throw all sorts of accusations but those who have read it with the eyes of the heart and the spectacles of love for Rasoolullah ﷺ, cannot deny reality and the status and honour that Allah ﷻ has granted to His Beloved Rasool ﷺ.

⁵⁴ Holy Quran: 3:103

شافعِ روزِ جزا تم پہ کرو روں درود
دافعِ جملہ بلا تم پہ کرو روں درود

*The Intercessor of the Day of Recompense, millions of Durood
upon you*

*The Repeller of every calamity, millions of Durood upon you*⁵⁵

His Name on the Preserved Tablet

إِسْمُهُ مَكْتُوبٌ مَّرْفُوعٌ مَّشْفُوعٌ مَّنْقُوشٌ فِي اللَّوْحِ وَالْقَلَمِ ❁

*His name is written, exalted, adjoined and engraved upon the
Preserved Tablet and the Divine Pen*

Allah ﷻ has exalted and honoured the name of Rasoolullah ﷺ by adjoining it to His name. Wherever the name of Allah ﷻ appears, the name of Rasoolullah ﷺ appears. This is part of the elevation of the remembrance of Rasoolullah ﷺ as stated in the Holy Qurān,

وَرَفَعْنَا لَكَ ذِكْرَكَ ۖ

*And We have elevated for you, your remembrance.*⁵⁶

⁵⁵ Hadāiq-e-Bakhshish

⁵⁶ Holy Quran: 94:4

The remembrance of Rasoolullah ﷺ is connected with the remembrance of Allah عزوجل. His name is found wherever the name of Allah عزوجل is found and his remembrance takes place wherever the remembrance of Allah عزوجل takes place. This is why Rasoolullah ﷺ is referred to as مَشْفُوعٌ, meaning adjoined. His name is adjoined with the name of Allah عزوجل and his remembrance is adjoined with the remembrance of Rasoolullah ﷺ.

Rasoolullah ﷺ once asked Sayyiduna Jibreel عليه السلام, "How has my remembrance been elevated?" Sayyiduna Jibreel عليه السلام replied, "Allah عزوجل has stated,

اِذَا ذَكَرْتُ ذَكَرْتَ مَعِيَ

*When I am remembered then you will also be remembered with me.*⁵⁷

The name of Rasoolullah ﷺ was written in the previously revealed books and scriptures, which is attested to by the following verse of the Holy Qurān,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ

Those who will obey this Messenger (Prophet Muhammad), who is untutored, the conveyor of the unseen news, whom they will

⁵⁷ Khasāis-ul-Kubra, Vol. 2, p. 196.

find mentioned in the Taurāt and the Injeel (which is) with them.⁵⁸

His exalted name is also written on the Lauh-e-Mahfūz (Preserved Tablet), as mentioned in the Holy Qurān,

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۚ فِي لَوْحٍ مَّحْفُوظٍ ۚ

*Rather it (what Muhammad recites) is the glorious Qurān.
(Written) in the Preserved Tablet.⁵⁹*

The name of Rasoolullah ﷺ is adjoined to the name of Allah ﷻ in the Azān, Iqāmat, Salāh, Khutbah, Kalima-e-Shahādat, in fact, besides sneezing and slaughtering, his name is adjoined to the name of Allah ﷻ in every other aspect.⁶⁰

Whichever form of worship we perform for Allah ﷻ, it is associated inadvertently with the remembrance of Rasoolullah ﷺ. This is because Allah ﷻ has commanded us in terms of what worship we have to perform and Rasoolullah ﷺ has taught us how to perform that worship. So whichever worship we perform for Allah ﷻ, it reminds us of the worship performed and taught by Rasoolullah ﷺ.

Hazrat Sayyiduna Ādam عَلَيْهِ السَّلَام in giving his son final advice before passing away, mentioned to Hazrat Sayyiduna Sheeth عَلَيْهِ السَّلَام,

⁵⁸ Holy Quran: 7:157

⁵⁹ Holy Quran: 85:21-22

⁶⁰ Al-Kalām-ul-Audah fi Tafsīr Surah Alam Nashrah, p. 72.

كَلِمَا ذَكَرْتَ اللَّهَ فَادْكُرْ إِلَى جَنْبِهِ اسْمَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

*Whenever you remember Allah ﷺ, remember the name Muhammad ﷺ together with Him.*⁶¹

Part of the elevation of his remembrance is the fact that his name appears next to the name of Allah ﷺ even on the Arsh, where it is written,

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

*There is no God but Allah Muhammad is the Messenger of Allah.*⁶²

It is stated that when Allah ﷺ created the Arsh, it was anxious. Allah ﷺ states,

فَكُتِبَتْ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ فَسَكَنَ

*Therefore I wrote on it 'There is no God but Allah Muhammad is the Messenger of Allah', so it attained tranquility.*⁶³

⁶¹ Fatāwa Hadīthiyya, p. 152.

⁶² Tafsīr Rooh-ul-Bayān, Vol. 1, p. 133.

⁶³ Khasāis-ul-Kubra, Vol. 1, p. 211.

The anxiety of the Arsh was removed due to the name of Allah ﷻ being written on it, adjoined with the name of Rasoolullah ﷺ, through which it attained tranquility.⁶⁴ SubhānAllah!

Some corrupt people object to this verse of Durood-e-Tāj, stating that the Divine Pen is that which writes, therefore it cannot have the name of Rasoolullah ﷺ on it, because it cannot write on itself, it can only write on the Lauh-e-Mahfūz. They have manifested their lack of intellect, lack of understanding of the honour of Rasoolullah ﷺ and lack of understanding of how Allah ﷻ honours His Beloved Rasool ﷺ.

There is no exaltation in the honour of Rasoolullah ﷺ by his name being written on the Lauh-e-Mahfūz because everything is written on the Lauh-e-Mahfūz. Therefore, his honour is not distinguished just by appearing on the Lauh-e-Mahfūz, but is distinguished by appearing on the Divine Pen and all other heavenly creation of Allah ﷻ.⁶⁵ In fact, his name appears everywhere in the heavens, on the Arsh of Allah, in every palace of Jannah, on the walls and doors of Jannah, and even on the leaves of Sidrat-ul-Muntaha. There is not a place in the seven heavens that is void of the name of Rasoolullah ﷺ. Wherever you will find the name of Allah ﷻ, you will find the name of Rasoolullah ﷺ next to it.⁶⁶

⁶⁴ Ibid

⁶⁵ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 138.

⁶⁶ Al-Kalām-ul-Audah fi Tafsīr Surah Alam Nashrah, p. 72

Master of the Arabs and non-Arabs

سَيِّدِ الْعَرَبِ وَالْعَجَمِ ❁

Master of the Arabs and non-Arabs

Allah ﷻ mentions the superiority of Rasoolullah ﷺ over everyone in the following verse,

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ط

*Say (O beloved Prophet), "O people! I am the Messenger of Allah towards you all."*⁶⁷

This verse is a clear proof of the universality of the messengership of Rasoolullah ﷺ, without the exclusion of anyone. Rasoolullah ﷺ is the Messenger of the entire creation. It is stated in Bukhāri and Muslim Shareef that Rasoolullah ﷺ has stated, "I was granted five such things that none before me was granted: (1) Every Prophet used to be sent to a specific nation, whereas I have been sent to all of mankind; (2) The spoils of war have been made lawful for me, although they were not lawful for anyone before me; (3) The earth has been made a place of prostration as well as a means of purification for me, so wherever a person of my Ummah is when the time for prayer comes, let him pray; (4) I have been assisted with my awe being struck into the

⁶⁷ Holy Quran: 7:158

hearts of my enemy for a distance of one month's travel; (5) I have been granted the intercession, which was not given to any Prophet before me."⁶⁸

A master is meant to be obeyed and Allah ﷺ confirms the status of Rasoolullah ﷺ in the Holy Qurān with regard to this,

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ط

*And We did not send any Messenger except that he should be obeyed by the command of Allah.*⁶⁹

In another verse Allah ﷻ states,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٥

*And (O beloved Prophet), We have not sent you except with such Prophethood that encompasses the entire mankind, as a bearer of glad tidings and warnings, but most people know not.*⁷⁰

Furthermore, Rasoolullah ﷺ has stated,

انا سيد ولد آدم يوم القيامة

⁶⁸ Tafsir Khazāin-ul-Irfān, p.248

⁶⁹ Holy Quran: 4:64

⁷⁰ Holy Quran: 34:28

I am the Master of the children of Ādam on the Day of Judgement.⁷¹

From this we can understand that Rasoolullah ﷺ is the Master of the Arabs and the non-Arabs.

تو مولائے کل ہے عرب کا عجم کا
بھکاری تیرے سارے رومی و شامی

*You are the Master of all, of the Arabs and the non-Arabs
The Romans and the Syrians all are your beggars*

عرب بھی ہیں تیرا عجم بھی ہے تیرا
علائی میں ہیں تیرے ہر خاص و عامی

*The Arab lands are yours and even the non-Arab lands are yours
In servitude to you is every elite and layman⁷²*

His Sanctified and Fragrant Body

جِسْمُهُ مُقَدَّسٌ مُعَظَّرٌ مُطَهَّرٌ مُنَوَّرٌ فِي الْبَيْتِ وَالْحَرَمِ ❁

*His body is sanctified, fragrant, pure and radiant in the house
and the Haram.*

⁷¹ Muslim Shareef, Kitāb-ul-Fadāil, Hadīth 3.

⁷² Qaseem-e-Bakhshish

The blessed body of Rasoolullah ﷺ was so unique that a beautiful fragrance emanated from it, which no perfume or fragrance could compare to. With regard to the birth of Rasoolullah ﷺ, Hazrat Sayyidah Āmina رَضِيَ اللَّهُ عَنْهَا states, *"When I looked towards him, I found his sacred body to be like the moon of the fourteenth night, from which the fragrance of fresh and mellow musk was emanating."*⁷³

His blessed body was so sacred and so fragrant that even the place that he would be present in would become filled and surrounded with his beautiful fragrance.

The foster-mother of Rasoolullah ﷺ, Hazrat Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا states, *"When I took him and reached my village, the fragrance of musk began to emanate from all the houses of the Bani Sa'd tribe. His love filled the hearts of the people to such an extent that if anyone became ill, they would take hold of his sacred hand and place it on their body, and through the command of Allah ﷻ they would become completely cured. Similarly, if any of their camels, goats, etc., would become sick, they would take hold of his sacred hand and place it on its body, and it would become healthy again."*⁷⁴

Hazrat Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ states, *"From the beautiful fragrance of Rasoolullah ﷺ we would realize that he is now coming."* It is narrated that once a companion came to Masjid-e-Nabawi to be blessed with seeing Rasoolullah ﷺ. However, he did not

⁷³ Zarqāni, Vol. 4, p. 323.

⁷⁴ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 152.

find him there, so according to his habit, he followed the beautiful fragrance of Rasoolullah ﷺ in the streets and alleys to locate him. However, he could not find Rasoolullah ﷺ anywhere in Madinah, so he continued to follow the fragrance until he left the city and eventually reached Quba Shareef. The fragrance took him to Masjid-e-Quba but he did not find Rasoolullah ﷺ there either. He continued to follow the fragrance of Rasoolullah ﷺ until he found Rasoolullah ﷺ sitting at a well. In this manner he was blessed with seeing Rasoolullah ﷺ.⁷⁵

SubhānAllah! What a beautiful and unique fragrance that must have been that one could follow it throughout the city and even beyond, and be able to locate Rasoolullah ﷺ.

اُن کی مہک نے دل کے غنچے کھلا دیئے ہیں
جس راہ چل گئے ہیں کوچے باد یے ہیں

*With his beautiful fragrance the buds of the heart blossomed
Whichever path he treaded on, the streets flourished with his
fragrance⁷⁶*

Once, when the time came for a Sahābi to send his daughter off at marriage, he tried to find some perfume for her but coincidentally could not find any. He presented himself in the court of the Beloved Rasool ﷺ and he mentioned his predicament. At that moment in time, in the apparent sense, Rasoolullah ﷺ

⁷⁵ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 160.

⁷⁶ Hadāiq-e-Bakhshish

did not have any perfume with him, so he said, “Bring me a little bottle so that I may put some perfume into it.” He brought a little bottle and presented it to Rasoolullah ﷺ, who filled it with his sacred perspiration right to the top. Thereafter Rasoolullah ﷺ said, “Take this and let your daughter apply it.” After his daughter used the sacred perspiration of Rasoolullah ﷺ the entire house became fragrant and ever since then, the house became known as بيت المطيبين ‘house of the fragrant ones.’⁷⁷

واللہ جو مل جائے مرے گل کا پسینہ
مانگے نہ کبھی عطرنہ پھر چاہے دلہن پھول

*By Allah! If the blessed perspiration of my Beloved Rose were to
be obtained
Neither will the bride ever ask for any perfume nor will she desire
any flower⁷⁸*

مریض کیلئے شانی عروس کو کافی
یہ برکتیں ہیں تن پاک کے پسینے کی

*A cure for the sick, sufficient for the bride
These are the blessings of the perspiration of his sacred body⁷⁹*

⁷⁷ Madārij-un-Nubuwwah, Vol. 1.

⁷⁸ Hadāiq-e-Bakhshish

⁷⁹ Zād-e-Rāh-e-Bakhshish

And what can be said with regard to the purity of the blessed body of Rasoolullah ﷺ, which was the embodiment of purity from head to toe. His sacred body was free from flies, mosquitoes and lice. Imām Fakhruddīn Rāzi and other scholars have narrated, *"Never once did a fly sit on the clothes of Rasoolullah ﷺ – let alone his blessed body! No lice fell onto his clothes and neither did a mosquito nor any bed-bug bite him."* It is stated that the reason why no fly, mosquito etc. ever sat on Rasoolullah ﷺ was because he was Noor - and lice, flies etc. are found because of dirt and bad smells, from which Rasoolullah ﷺ is free.⁸⁰

Furthermore, his blessed body was so pure that every single thing associated with it was also pure, unlike with normal human beings, who have things like perspiration, blood, excretion, etc., which is either regarded as unclean or impure, and generally have repulsive smells associated with it.

To give one example, once, Rasoolullah ﷺ had cupping done and he instructed Hazrat Abdullah Ibn Zubair رَضِيَ اللَّهُ عَنْهُ to bury the blood, which was collected in a vessel, outside somewhere. When Hazrat Abdullah Ibn Zubair رَضِيَ اللَّهُ عَنْهُ came outside with the sacred blood of Rasoolullah ﷺ, he thought to himself, *"Where must I bury this?"* Suddenly, he thought to himself that he should drink it as a blessing because an opportunity like this might not come again. Thinking this he drank all of the sacred blood of Rasoolullah ﷺ. When Rasoolullah ﷺ was

⁸⁰ Zargāni, Vol. 5, p. 249.

informed of this incident he said, *"The fire of hell cannot burn the body of Abdullah bin Zubair."*⁸¹

It is stated that people had asked Hazrat Abdullah bin Zubair رضي الله عنه what the taste of the sacred blood of Rasoolullah صلى الله عليه وسلم was like. So he replied, *"Its taste was sweeter than honey and its scent was more fragrant than musk."*⁸²

With regard to the radiance of Rasoolullah صلى الله عليه وسلم, it is narrated in Bukhari and Muslim Shareef from Hazrat Sayyiduna Barra Ibn Āzib رضي الله عنه that Rasoolullah صلى الله عليه وسلم was the most beautiful and the most radiant faced one amongst all.⁸³

It is reported from Hazrat Jābir bin Samura رضي الله عنه who said, *"I saw Rasoolullah صلى الله عليه وسلم once on a moonlit night, adorned in a red (striped) set of clothes. I would sometimes look towards the moon and I would sometimes look towards Rasoolullah صلى الله عليه وسلم, to see who was glowing more, and I exclaimed, 'By Allah! According to me, he was more radiant than the moon.'"*⁸⁴

اللہ رے تیرے جسم منور کی تابشیں
اے جانِ حباں میں حباںِ تجہلا کہوں تجہ

⁸¹ Sharh Shifa, Vol. 1, p. 861.

⁸² Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 171.

⁸³ Madārij-un-Nubuwwah, Vol. 1

⁸⁴ Shamāil-e-Tirmidhi; Madārij-un-Nubuwwah

*Glory be to Allah! The splendour of your radiant body!
O soul of life itself! I will refer to you as the life of splendour*

جس سے تاریک دل جگمگانے لگے
اس چمک والی رنگت پہ لاکھوں سلام

*Through which the darkness of the heart is filled with illumination
Millions of salutations upon that radiantly glowing complexion⁸⁵*

The Radiant Sun and the Full Moon

شَمْسِ الضُّحَىٰ ﴿١﴾ بَدْرِ الدُّجَىٰ ﴿٢﴾

He is the radiant sun, the full moon in darkness

Those who are familiar with love and respect know that qualities and characteristics of the beloved are mentioned in gestures and for this, similes and metaphors are used. Even in the Holy Qurān such metaphors are used and the blessed countenance and blessed hair of Rasoolullah ﷺ are described in the following manner,

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

By the forenoon. And by the night when it covers.⁸⁶

⁸⁵ Hadāiq-e-Bakhshish

⁸⁶ Holy Quran: 93:1-2

وَالشَّمْسُ وَضُحَاهَا ۖ وَالْقَمَرِ إِذَا تَلَّهَا ۖ

*By the sun and its light. And by the moon when it follows it (the sun).*⁸⁷

It is stated in the Hadīth that the blessed countenance of Rasoolullah ﷺ would shine like the full moon of the fourteenth night.⁸⁸

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ states that the sacred face of Rasoolullah ﷺ was so radiant and bright that it seemed as if the sun was swimming in his blessed face.⁸⁹

وصف رخ ان کا کیا کرتے ہیں شرحِ الشمس وضحے کرتے ہیں
اُن کی ہم مدح و ثنا کرتے ہیں جن کو محمود کہا کرتے ہیں

*When we describe his blessed countenance, we are presenting
the commentary of Surah Al-Shams and Surah Al-Duha
We are praising and eulogizing him, the one who is known as
'Mahmūd' – the praised one*⁹⁰

⁸⁷ Holy Quran: 91:1-2

⁸⁸ Tirmidhi Shareef, Hadīth 2816; Shamāil-e-Tirmidhi, Hadīth 7, p. 21.

⁸⁹ Ibid

⁹⁰ Hadāiq-e-Bakhshish

Foremost in Loftiness



The foremost in loftiness

Rasoolullah ﷺ is the pinnacle of loftiness and exaltation in the creation of Allah ﷻ. Allah ﷻ has granted him such exalted honour and loftiness that was never given to anyone before him, nor will it be granted to anyone after him. This loftiness is exclusive to Rasoolullah ﷺ and that is the journey of Me'rāj. This is that exalted journey in which Rasoolullah ﷺ travelled to the seven heavens, Bait-ul-Ma'mūr, Sidrat-ul-Muntaha, the Arsh of Allah ﷻ and even beyond to reach the pinnacle of loftiness, and that is to meet the Lord of the Worlds. There can be no greater honour and loftiness than this.

Apart from this he has been granted other forms of loftiness as well, which is also mentioned in the Holy Qurān. Allah ﷻ states,

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ۝

*It is near that your Lord may make you stand on a place where everyone will praise you.*⁹¹

He was also granted the exclusive honour and loftiness of leading the angels in prayer at their Qiblah in Bait-ul-Ma'mūr on the night

⁹¹ Holy Quran: 17:79

of Me'rāj. Rasoolullah ﷺ said, "When I went to Bait-ul-Ma'mūr I saw that the angels of the seven heavens had gathered to make Tawāf and thereafter stood waiting for me. Suddenly, through the command of Allah عزَّوجلَّ, Azān was given and Sayyiduna Jibreel عليه السلام said, 'O Beloved of Allah! In the same way that you led the Prophets in Salāh at Bait-ul-Muqaddas, please also lead the angels in Salāh here.'" Rasoolullah ﷺ then performed two Rakats and led the angels in Salāh.⁹²

Allah عزَّوجلَّ has blessed him so much that his honour and loftiness is going to continue increasing, as stated in the Holy Qurān,

وَلَا خَيْرَ لَكَ مِنَ الْأُولَىٰ

*And indeed the latter is better for you than the former.*⁹³

The Light of Guidance

نُورُ الْهُدَى

The light of guidance

There is no doubt that Rasoolullah ﷺ is the light of guidance. He was born in an era and among an Arab nation that was embroiled in evil, ignorance and oppression, yet he guided them

⁹² Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 205.

⁹³ Holy Quran: 93:4

with his light and took them out of ignorance. Allah ﷻ states in the Holy Qurān,

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۝

*As We have sent to you a (great) Messenger from amongst you, who recites to you Our verses and purifies you (internally and externally), and teaches you the Book and sound knowledge (wisdom), and teaches you that which you did not know.*⁹⁴

In another verse Allah ﷻ states,

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝

*Allah has indeed bestowed a great favour upon the Muslims that He sent to them a (great) Messenger (Prophet Muhammad) from amongst them, who recites to them His verses, and purifies them, and teaches them the Book and the wisdom; and they were definitely in open misguidance previously.*⁹⁵

The Holy Qurān further bears testament to the honour of Rasoolullah ﷺ in this regard,

⁹⁴ Holy Quran: 2:151

⁹⁵ Holy Quran: 3:164

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

*And indeed you definitely show the straight path.*⁹⁶

He was such a light of guidance, that in a very short space of time, he transformed that same ignorant nation into the best of people (after the Prophets and Messengers) who themselves had become shining stars of guidance, as stated by Rasoolullah ﷺ,

اصحابی کالنجوم فبایہم اقتدیتم اهتدیتم

*My companions are like the stars, whichever one of them you follow you will attain guidance.*⁹⁷

اہل سنت کا ہے بیڑا پار اصحاب حضور
نجم ہیں اور ناؤ ہے عترت رسول اللہ کی

The ship of the Ahle Sunnat is successful; the companions of Rasoolullah ﷺ

*Are the stars and the ark is the family of Rasoolullah ﷺ*⁹⁸

تو ہے خورشید رسالت پیارے چھپ گئے تیری ضیا میں تارے
انبیا اور ہیں سب مہ پارے تجھ سے ہی نور لیا کرتے ہیں

⁹⁶ Holy Quran: 42:52

⁹⁷ Mishkāt Shareef

⁹⁸ Hadāiq-e-Bakhshish

*O Beloved you are the sun of Messengership, in your radiance
the stars have faded
All the other Prophets are pieces of the moon, who attain their
light from you⁹⁹*

The Cave of Refuge for Mankind



The cave of refuge for mankind

Rasoolullah ﷺ is such a refuge for mankind who is always there to remove our difficulties and grant tranquility to our hearts. And seeking refuge in Rasoolullah ﷺ has been a practice from the time of the Sahābah-e-Kirām because they understood the authority that Allah عزوجل granted to him.

It is in the six authentic Hadīth books that Hazrat Abu Hurairah رضي الله عنه narrates, "While we were sitting with the Prophet ﷺ a man came and said, 'O Messenger of Allah ﷺ! I have been ruined.' Rasoolullah ﷺ asked what the matter with him was. He replied, 'I went near my wife while I was fasting (meaning he had intercourse with his wife).' Rasoolullah ﷺ asked him, 'Can you afford to free a slave?' He replied in the negative. Rasoolullah ﷺ asked him, 'Can you fast for two consecutive months?' He replied in the negative. Rasoolullah ﷺ asked him, 'Can you afford to feed sixty poor persons?' He replied in the

⁹⁹ Hadāiq-e-Bakhshish

negative. At that, Rasoolullah ﷺ kept silent and while we were in that state, a big basket full of dates was brought to Rasoolullah ﷺ. He asked, 'Where is the questioner?' He replied, 'I am here.' Rasoolullah ﷺ told him, 'Take this (basket of dates) and give it in charity.' The man said, 'Should I give it to a person poorer than I? By Allah! There is no family in Madinah who is poorer than me.' Rasoolullah ﷺ smiled till his teeth became visible and then said, 'You and your family eat from it and this will suffice for your compensation. This however, will not be accepted from anybody else after you.'¹⁰⁰

SubhānAllah! The very problem that brought the companion to Rasoolullah ﷺ became the very source of blessings for him.

This is how the companions used to seek refuge in Rasoolullah ﷺ whenever they faced any problem and this was the kind of mercy that he would shower upon them. Whether they had religious problems, spiritual problems, financial problems, medical problems, domestic problems or any other type of problem, they would always turn to Rasoolullah ﷺ for a solution, knowing that he was a cave of refuge for them.

تمہیں جب ڈوبنے والوں نے اے آقا پکارا ہے
مدد کو خود تلاطم آگیا ہے ناخدا بن کر

¹⁰⁰ Al-Amnu Wal-'Ula Li Nā'it-il-Mustafa Bi-Dāfi'-il-Balā

*Whenever the ones who were drowning called out to you O
Master!*

*The storm itself became the commander of the ship and came to
their assistance¹⁰¹*

Lantern in the Darkness



The lantern in darkness

As explained further above, Rasoolullah ﷺ was the light sent in an era of darkness. Allah ﷻ states in the Holy Qurān,

وَدَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا ۝

*And as a caller towards Allah by His command, and as a sun that
illuminates.¹⁰²*

In another verse Allah ﷻ says,

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ

¹⁰¹ Qaseem-e-Bakhshish

¹⁰² Holy Quran: 33:46

زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ تُوَرُّ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

Allah is the Light of the heavens and the earth; the example of His light is like a niche in which is a lantern; the lantern is within a glass vessel; the glass vessel is as if it were a star shining like a pearl, kindled by the blessed olive tree, neither of the east nor of the west, it is close that its oil lights up although the fire does not touch it; light upon light; Allah guides towards His light whomsoever He wills; and Allah illustrates examples for people; and Allah knows everything.¹⁰³

Hazrat Sayyiduna Abbās رَضِيَ اللَّهُ عَنْهُ requested the Tafsīr of the verse above from Hazrat Sayyiduna Ka'b bin Ahbār رَضِيَ اللَّهُ عَنْهُ. He then replied that by 'niche' is meant the blessed chest of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, by 'lantern' is meant the light of Prophethood, and by 'glass vessel' is meant the blessed heart of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹⁰⁴

شمع دل مشکوٰۃ تن سین زحباب نور کا
تیری صورت کے لئے آیا ہے سورہ نور کا

*Your heart like a flame, your body like a lantern, your chest a
chandelier of light
For your blessed features descended the Surah of Light¹⁰⁵*

¹⁰³ Holy Quran: 24:35

¹⁰⁴ Jāmi'-'ul-Bayān, Vol. 18, p. 183, Hadīth 19767

¹⁰⁵ Hadāiq-e-Bakhshish

Hazrat Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا states, "From the day that we took Huzoor صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, from that day we did not have a need for a lamp anymore. This was because the light of the radiant countenance of Huzoor صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was brighter than the lamp. Therefore, when a lamp was needed in any place, we would just take Huzoor صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to that place and through the blessings of Huzoor صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ every part of that room would become illuminated."¹⁰⁶

Hazrat Sayyidah Aisha Siddiqah رَضِيَ اللَّهُ عَنْهَا narrates, "Once, during the time of Sehri I was sewing something when the needle fell from my hand and the lamp was also extinguished. I searched for it but could not find it. At that moment the Beloved of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered, and due to the light of his radiant countenance, the entire room became so bright that I found the needle."¹⁰⁷

سوزن گمشده ملتی ہے تبسم سے ترے
شام کو صبح بناتا ہے احبالاتیرا

*A lost needle is found through your radiant smile
Your luminous radiance transforms evening into morning*¹⁰⁸

While reporting from Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ Imam Bayhaqi رحمه الله writes that when Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would smile, rays of light

¹⁰⁶ Tafsīr Mazhari, Vol. 6, p. 548

¹⁰⁷ Ibn Asākir; Hujjatullah 'Alal 'Ālameen

¹⁰⁸ Zauq-e-Naat

would spread over the walls. It is mentioned that the light which emanated from his blessed teeth were like the rays of the sun.¹⁰⁹

The One with Beautiful Character



He is of beautiful character

Rasoolullah ﷺ is the possessor of the most excellent qualities and character, as stated in the Holy Qurān,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

*And certainly, you (O beloved) are on an excellent standard of character.*¹¹⁰

It is important to note that normally, the honour and status of people becomes elevated through having excellent character. However, the honour of Rasoolullah ﷺ is such that excellent character itself gained honour because of its connection with Rasoolullah ﷺ.

Rasoolullah ﷺ has stated,

¹⁰⁹ Madārij-un-Nubuwwah, Vol. 1

¹¹⁰ Holy Quran: 68:4

اكمل محاسن الأفعال

*I have been sent to perfect good actions.*¹¹¹

In another narration, Rasoolullah ﷺ has stated,

بعثت لاتمم مكارم الاخلاق

*I have been sent to perfect beautiful character.*¹¹²

Indeed the character of Rasoolullah ﷺ was perfect just like every other attribute of his. And why would it not be, when his character was the embodiment of the Holy Qurān.

When Hazrat Sayyidah Aisha Siddiqah رَضِيَ اللهُ عَنْهَا was asked about the blessed character of Rasoolullah ﷺ, she said,

كان خلقه القرآن

*His blessed character was the Qurān.*¹¹³

Allah عزَّ وجلَّ further describes the excellent qualities of Rasoolullah ﷺ in the following verses,

¹¹¹ Madārij-un-Nubuwwah, Vol. 1

¹¹² Ibid

¹¹³ Al-Adab Al-Mufrad, Book 14, Hadīth 308.

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

Indeed there has come to you a Messenger from among yourselves, heavy upon him is your suffering, most concerned is he about your wellbeing, for the Muslims (he is) most kind, most merciful.¹¹⁴

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ؕ وَكَوْنْتَ فَوَّظًا غَلِيظَ الْقَلْبِ لَا نُفْضُوا مِنْ حَوْلِكَ ؕ

So what a great mercy it is from Allah that (O beloved Prophet), you became soft-hearted towards them; and if you had been harsh and hard-hearted they would have certainly been nervous in your company.¹¹⁵

Allah ﷺ mentions the beautiful character of Rasoolullah ﷺ in these verses and alludes to the fact that it is through his excellent nature and character that people became attracted to him and his company, and that is how he changed an ignorant nation to stars of guidance.

ترے خلق کو حق نے عظیم کہاتری خلق کو حق نے جمیل کیا
کوئی تجھ سے ہوا ہے نہ ہوگا شہا ترے خالق حسن و ادا کی قسم

¹¹⁴ Holy Quran: 9:128

¹¹⁵ Holy Quran: 3:159

*Allah has mentioned your character to be exalted
Allah has made your creation to be the most beautiful
Oath on Allah, the Creator of your beauty and splendour
There was never and shall never be anyone like you¹¹⁶*

Intercessor of Nations



Intercessor of nations

Allah ﷺ states in the Holy Qurān,

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ط

*Who is there that can intercede in His Domain without His
permission?¹¹⁷*

This verse teaches us that only those whom Allah ﷺ has granted permission will be able to intercede in His Court. And undoubtedly Allah ﷺ has granted permission to Rasoolullah ﷺ to intercede for us. Allah ﷺ says to His Beloved Rasool ﷺ in the Holy Qurān,

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ع

¹¹⁶ Hadāiq-e-Bakhshish

¹¹⁷ Holy Quran: 2:255

*So forgive them and intercede for them and consult with them in the affairs.*¹¹⁸

On the Day of Judgement all of the Prophets and their nations will depend on Rasoolullah ﷺ for his intercession because even the intercession of the other Prophets will depend on the intercession of Rasoolullah ﷺ. His intercession is known as 'Shafā'at-e-Kubra' and at the time when no one will have the courage to present themselves before Allah عزوجل, when all the Prophets from Sayyiduna Ādam عليه السلام to Sayyiduna Īsa عليه السلام will be worried about their own outcome, when even the angels will be shivering in fear of Allah عزوجل, Rasoolullah ﷺ will remove his sacred turban, go into Sajdah and will intercede in the Court of Allah عزوجل. Thereafter the doors of intercession will be opened for everyone else and the other Prophets will then come forward to also intercede. Hence he is known as the intercessor of nations.¹¹⁹

Possessor of Graciousness and Generosity

صَاحِبُ الْجُودِ وَالْكَرَمِ ❁

The possessor of graciousness and generosity

¹¹⁸ Holy Quran: 3:159

¹¹⁹ Al-Kalām-ul-Audah fi Tafsīr Surah Alam Nashrah; Zau-us-Sirāj Fi Sharh Durood-e-Tāj

‘Jood’ (جود) is to give without being asked, while ‘Karam’ (كرم) is to give upon being asked. Jood refers to graciousness without a request, and Karam refers to generosity when requested.

Rasoolullah ﷺ is the most gracious person in the creation of Allah عزوجل. It is stated in the Hadīth,

الله اجود جودا ثم انا اجود بنى آدم واجودهم من بعدى رجل علم علما ونشره

*Allah is the Most Gracious, and I am the most gracious among the children of Ādam, and the most generous among them after me, is that person who attains knowledge of Deen and propagates it.*¹²⁰

Hazrat Abdullah Ibn Abbās رضي الله عنه states, “Rasoolullah ﷺ was the most generous among all of mankind. In Ramadān especially, his generosity would increase to such an extent that he became more generous than the winds that take with them the rain clouds.”¹²¹

Hazrat Jābir bin Abdullah رضي الله عنه said, “Never did Rasoolullah ﷺ answer ‘no’ to a person who asked from him, no matter how great his request was.”¹²²

¹²⁰ Madārij-un-Nubuwwah, Vol. 1

¹²¹ Shifa Shareef, Vol. 1, p. 65

¹²² Ibid

There are countless incidents that demonstrate the amazing graciousness and generosity of Rasoolullah ﷺ. A few examples are presented hereunder to get a glimpse.

Rasoolullah ﷺ stated, *"If Mount Uhud turned into gold for me, then within three nights I would distribute all of it."*¹²³

Rasoolullah ﷺ also had a unique sense of generosity where he would sometimes give charity without it seeming like it is charity, so that the person is assisted but at the same time his dignity is maintained.

Accordingly, one day Rasoolullah ﷺ bought a camel from Hazrat Sayyiduna Jābir رضي الله عنه. He paid him the amount for the camel, took the camel and then later gave the camel back to him as a gift.¹²⁴

Once, Safwān bin Umayya, (the son Umayya bin Khalf, who was an enemy of Rasoolullah ﷺ), presented himself in the court of Rasoolullah ﷺ at a place called Ja'rānah and Rasoolullah ﷺ gave him such a great excess of camels and goats that the valley between its two mountains became filled. He later returned to Makkah and shouted, *"O people! Accept Islam, for Muhammad ﷺ gives so much that there is no fear of poverty after receiving his generosity."* He then accepted Islam himself.¹²⁵

¹²³ Sharh Hadāiq-e-Bakhshish

¹²⁴ Ibid

¹²⁵ Zarqaani, Vol. 4, p. 295.

واہ کیا جو دو کرم ہے شہ بطحاً تیرا
نہیں سنتا ہی نہیں مانگنے والا تیرا

Wow, O Meccan King! How amazing is your graciousness and
generosity

The one who asks from you, never hears the word 'No'¹²⁶

Allah is His Protector

وَاللَّهُ عَاصِمُهُ

Allah is his Protector

Allah ﷺ Himself is the Protector of Rasoolullah ﷺ, as stated
in the Holy Qurān,

وَاللَّهُ يُعَصِّمُكَ مِنَ النَّاسِ ط

And Allah will protect you from the people.¹²⁷

In another verse Allah ﷺ says,

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ۝

¹²⁶ Hadāiq-e-Bakhshish

¹²⁷ Holy Quran: 5:67

And for those who hurt the Messenger of Allah, is a painful punishment.¹²⁸

This is a warning for those who try to taint the supreme honour that Allah ﷺ has granted to His Beloved Rasool ﷺ. Whatever people do will not taint the honour of Rasoolullah ﷺ. All they do is incur the Wrath of Allah ﷺ upon themselves, for trying to cause any harm in any form to Rasoolullah ﷺ.

The Holy Qur'an has described the punishment of sinners but the severest punishment is for the one who slanders the dignity of Rasoolullah ﷺ. Regarding these wretches, the Holy Qur'an sometimes states 'Zaneem' (despised) or sometimes 'Abtar' (cut off from every good). And at other places Allah ﷺ states,

لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ○

Allah will never forgive them. Indeed, Allah does not guide the transgressing people.¹²⁹

Such severe punishment has not been mentioned for any transgressor.¹³⁰

When Allah ﷺ revealed to His Beloved Rasool ﷺ to warn his closest relatives, Rasoolullah ﷺ went upon the hill of

¹²⁸ Holy Quran: 9:61

¹²⁹ Holy Quran: 63:6

¹³⁰ Tafsir Noor-ul-Irfan

Saffa and called all his relatives to gather there and preached to them about the Oneness of Allah ﷻ and Prophethood. On hearing this, Abu Lahab became infuriated and said, “May you perish! Did you assemble us here for this purpose?” In reply to this insolent wretch, Allah ﷻ revealed,

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝

*May both the hands of Abu Lahab be destroyed and he is destroyed.*¹³¹

Eventually Abu Lahab was infected with a sickness known in Arabic as ‘Adsa’. The people of Arabia would regard it as an infectious disease and would thereby safeguard themselves from it. For this reason the dead body of this wretch remained untouched and due to the bursting of his stomach, a terrible odour emanated from it. As a result, the dead body was thrown away by hiring manual labourers.¹³²

The wife of Abu Lahab was Umm Jameel bint Harb. She would carry bundles of wood with thorns from the jungle on her head and place them in the path of Rasoolullah ﷺ, so that they could prick his blessed feet and cause pain and hardship to him.

Her enmity was so severe that in spite of being wealthy, she did not solicit the help of her servants but used to go to the jungle

¹³¹ Holy Quran: 111:1

¹³² Tafsīr Baidāwī

herself and carry the thorns on her head. Once, on a very hot day, while she was carrying this bundle she sat on a rock to rest. By the command of Allah ﷺ an angel pulled her bundle down, as a result of which the bundle fell backwards, caused her strangulation and she died in a disgraceful manner.¹³³

Regarding her, Allah ﷺ revealed,

وَأَمْرَاتُهُ حَمَالَةَ الْحَطَبِ ۖ فِي جُنُودِهَا حَبْلٌ مِّن مَّسَدٍ ۖ

*And his wife (too); carrying the bundle of wood on her head. A rope made from palm fibre around her neck.*¹³⁴

From these two examples we can see how Allah ﷺ Himself protected Rasoolullah ﷺ when anyone tried to harm him by insulting him, or tried to harm him physically.

Jibreel is His Servant

وَجِبْرِيلُ خَادِمُهُ ﴿١٠٧﴾

Jibreel is his servant

Sayyiduna Jibreel عَلَيْهِ السَّلَامُ is the leader of the angels yet he was the servant of Rasoolullah ﷺ. In fact this is what he was created

¹³³ Tafsīr Khazāin-ul-Irfān

¹³⁴ Holy Quran: 111:4-5

for. Imām Yusuf Nabahāni رَحْمَةُ اللَّهِ عَلَيْهِ states, “Sayyiduna Jibreel عَلَيْهِ السَّلَام was created for serving Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”¹³⁵

Hazrat Jibreel عَلَيْهِ السَّلَام would present himself repeatedly in the service of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and there are numerous verses that bear testament to this. In one such verse it is stated,

وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ۚ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۚ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ۝

*And indeed this Qurān has been sent down by the Lord of all the worlds. The trustworthy spirit (Jibreel) brought it down. Upon your heart that you may warn.*¹³⁶

Sayyiduna Jibreel عَلَيْهِ السَّلَام would repeatedly bring the revelation of the Holy Qurān to Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and bring messages from Allah عَزَّ وَجَلَّ in the court of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In the battle of Badr, Hazrat Jibreel عَلَيْهِ السَّلَام held the reigns of the horse of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and with him was all the provisions for the battle.¹³⁷

¹³⁵ Jawāhir-ul-Bihār, Vol.1, p. 654.

¹³⁶ Holy Quran: 26:192-194

¹³⁷ ‘Umdat-ul-Qāri; Khasāis-ul-Kubra

On the night of Me'rāj Rasoolullah ﷺ travelled on the wings of Sayyiduna Jibreel عَلَيْهِ السَّلَام from the seventh heaven until Sidrat-ul-Muntaha, which was the limit of Sayyiduna Jibreel عَلَيْهِ السَّلَام.¹³⁸

From the few examples presented, one can clearly see that the actions of Sayyiduna Jibreel عَلَيْهِ السَّلَام in the court of Rasoolullah ﷺ were those of a servant serving his Master.

مجھے منگتا بنادے یا الہی تو اسی در کا
جہاں پر بارہا جبریل آئے ہیں گدا بن کر

*O Allah! Make me a beggar of that blessed court
Where Jibreel has come again and again as a mendicant¹³⁹*

The Burāq is His Mount

وَالْبُرَاقُ مَرْكَبُهُ ❁

The Burāq is his mount

On the night of Me'rāj, Rasoolullah ﷺ mounted and travelled on the Burāq from Makkah Mukarramah to Bait-ul-Muqaddas.¹⁴⁰ Details of the Burāq have already been discussed further above.

¹³⁸ Tafsīr Rooh-ul-Ma'āni, Vol. 15, p. 10.

¹³⁹ Qaseem-e-Bakhshish

¹⁴⁰ Tafsīr Rooh-ul-Ma'āni, Vol. 15, p. 10.

Me'rāj is His Voyage

وَالْبُعْرَاجُ سَفَرُهُ ❁

The Me'rāj is his voyage

Me'rāj is the voyage that Allah ﷺ took His Beloved Rasool ﷺ on, in a portion of the night, from Makkah Mukarramah to Bait-ul-Muqaddas on the Burāq, from there to the first heaven on steps of Noor, from the first heaven to the seventh heaven on the wings of angels, from the seventh heaven to Sidrat-ul-Muntaha on the wings of Sayyiduna Jibreel عَلَيْهِ السَّلَام, and from Sidrat-ul-Muntaha to Qāba Qausain (proximity to Allah ﷺ) on the Raf-Raf.¹⁴¹

Regarding this journey Allah ﷺ states in the Holy Qurān,

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا
حَوْلَهُ لِنُرِيكَ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ○

*Glory be to Him Who took His bondsman by night from the Sacred Masjid to the Masjid-ul-Aqsa around which We have placed blessing, in order that We may show him Our great signs; indeed he (the beloved bondsman) is hearing, seeing.*¹⁴²

¹⁴¹ Tafsīr Rooh-ul-Ma'āni, Vol. 15, p. 10.

¹⁴² Holy Quran: 17:1

Regarding the station of proximity on the night of Me'rāj and the meeting of Rasoolullah ﷺ with his Lord ﷻ, the Holy Qurān states,

وَالنَّجْمِ إِذَا هَوَىٰ ۖ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۚ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا
وَحْيٌ يُوحَىٰ ۚ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۖ ذُو مِرَّةٍ فَاسْتَوَىٰ ۖ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۚ ثُمَّ دَنَا
فَتَدَلَّىٰ ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۖ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۚ مَا كَذَبَ الْفُؤَادُ مَا
رَأَىٰ ۖ أَفَتُنْكِرُونَ عَلَىٰ مَا يَرَىٰ ۖ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۖ
عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۖ إِذْ يَخْشَى الْبَسِيرَ مَا يَخْشَىٰ ۖ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۖ لَقَدْ رَأَىٰ
مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ۖ

By the beloved shining star Muhammad, when he descended from Me'rāj. (O Quraish) your companion (Muhammad) has not strayed, nor was he misled. He does not say anything of his own desire. (Whatever he says) it is not but a revelation, which is sent down upon him. The One Who is Mighty in Powers has taught him. Then that Manifestation (Allah) intended (to show Himself clearly to His beloved Prophet Muhammad on the night of Me'rāj). And he (Muhammad) was on the horizon of the highest heaven (to observe the Splendid Divine Vision). Then That Manifestation (Allah with His full Glory) came closer (befitting His Glory), and then He became increasingly closer (towards His beloved). So the distance between that Splendid Divine Vision and that beloved was only two arm's length, rather, even lesser. Now He revealed to His bondsman, whatever He revealed (of his Divine Secret Knowledge). (His) heart did not lie, what (his eyes)

saw (the blessed eyes of the Holy Prophet were totally absorbed in the Splendid Vision of Allah). So do you (O dissenters) dispute with him regarding what he saw (on the night of Me'rāj)? And he did see that Splendid Vision again. Near Sidrat-ul-Muntaha (the Lote-tree of the furthest boundary). Close to which is Jannat-ul-Ma'wa. When the Lote-tree was being enveloped, with whatever was covering it (supreme decoration of marvellous lights). The eyes (of Prophet Muhammad) did not deviate in any direction (focussed only on the Beauty of Allah), nor did it exceed the limits. Indeed he saw the greatest signs of his Lord.¹⁴³

This is that unique and amazing journey that Rasoolullah ﷺ went on, where he not only saw the marvellous unseen creation of Allah ﷻ, but he also saw Allah ﷻ with his physical eyes and was blessed with a conversation with Allah ﷻ and the secrets of knowledge only known to Allah ﷻ and His Beloved Rasool ﷺ.

اور کوئی غیب کیا تم سے نہاں ہو بھلا
جب نہ خدا ہی چھپا تم پہ کروڑوں درود

What other unseen can be hidden from you
When even Allah was not hidden from you, millions of blessings
be upon you¹⁴⁴

¹⁴³ Holy Quran: 53:1-18

¹⁴⁴ Hadāiq-e-Bakhshish

Sidrat-ul-Muntaha is His Station

وَسِدْرَتُ الْمُنْتَهَى مَقَامُهُ ❁

And Sidrat-ul-Muntaha is his station

Allah عزَّوجلَّ states in the Holy Qurān,

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ۖ عِنْدَ سِدْرَةِ الْمُنْتَهَى ۝

And he did see that Splendid Vision again. Near Sidrat-ul-Muntaha.¹⁴⁵

Sidrat-ul-Muntaha is a Lote tree and is one of the stations that Rasoolullah ﷺ went to, on the night of Me'rāj. It is the point beyond which Rasoolullah ﷺ journeyed alone as this was the limit of Sayyiduna Jibreel عَلَيْهِ السَّلَام, beyond which he could not travel any further.

Rasoolullah ﷺ has stated, “Sidrat-ul-Muntaha is a tree which has been grown on a mound of musk. It has one thousand branches and in the shade of each branch, a rider can ride for one hundred years. Each branch has one thousand leaves. In the shade of each leaf there is seating capacity for all the humans and jinnāt. On each leaf there is an angel with the complexion of the moon. Upon its head is a crown of Noor and in its hand is a cane

¹⁴⁵ Holy Quran: 53:13-14

of Noor. Upon its forehead is written, 'We are the inhabitants of Sidrat-ul-Muntaha;' and they read the following Tasbīh,

سُبْحَانَ مَنْ لَيْسَ لَهُ انْتِهَاء

Glory be to Him Who has no end."¹⁴⁶

In another narration Rasoolullah ﷺ mentioned with regard to his journey with Sayyiduna Jibreel عَلَيْهِ السَّلَام, "He then took me to the Lote tree of the boundary, whose leaves are like elephants' ears and whose fruits are like earthenware vessels. When what Allah عَزَّوَجَلَّ commands overshadows it, it changes, and none of the creation of Allah عَزَّوَجَلَّ can describe it because of its beauty."¹⁴⁷

Such is the honour and status of Rasoolullah ﷺ that even the station that he went to cannot be described because of its beauty. Then what can be said about the beauty of Rasoolullah ﷺ.

Proximity to Allah

وَقَابَ قَوْسَيْنِ مَطْلُوبُهُ ❀ وَالْبَطْلُوبُ مَقْصُودُهُ ❀ وَالْبَقْصُودُ مَوْجُودُهُ ❀

Proximity to Allah is his desire; his desire is his purpose; and his purpose has been achieved

¹⁴⁶ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 265.

¹⁴⁷ Mishkāt Shareef, Hadith 5863

In the Holy Qurān قَابِ قَوْسَيْنِ is mentioned, which is the desire of Rasoolullah ﷺ.

فَاسْتَوَىٰ ۖ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۚ ثُمَّ دَنَا فَتَدَلَّىٰ ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۚ

Then that Manifestation (Allah) intended (to show Himself to His beloved Prophet Muhammad on the night of Me'rāj). And he (Muhammad) was on the horizon of the highest heaven (to observe the Splendid Divine Vision). Then That Manifestation (Allah with His full Glory) came closer (befitting His Glory), and then He became increasingly closer (towards His beloved). So the distance between that Splendid Divine Vision and that beloved was only two arm's length, rather, even lesser.¹⁴⁸

Rasoolullah ﷺ himself has stated,

رَأَيْتُ رَبِّي عَزَّوَجَلَّ

I saw my Lord ﷺ.¹⁴⁹

The station of proximity to Allah ﷺ was the desire of Rasoolullah ﷺ and Allah ﷺ granted him such an exclusive proximity that none before him had experienced it and none after him will ever experience it in this world. This exclusive proximity was to see his Lord ﷺ with his physical eyes on the night of Me'rāj.

¹⁴⁸ Holy Quran: 53:6-9

¹⁴⁹ Musnad Imām Ahmad

وہی ہے اول وہی ہے آخر وہی ہے باطن وہی ہے ظاہر
اسی کے جلوے اسی سے ملنے اسی سے اس کی طرف گئے تھے

He is the First, He is the Last, He is the Hidden, He is the
Manifest
His manifest rays went to meet Him, from Him, towards Him¹⁵⁰

Leader of the Messengers

سَيِّدِ الْمُرْسَلِينَ ❁

Leader of the Messengers

It is narrated from Hazrat Jābir رَضِيَ اللَّهُ عَنْهُ that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

أَنَا قَائِدُ الْمُرْسَلِينَ وَلَا فَخْرَ وَأَنَا خَاتَمُ النَّبِيِّينَ وَلَا فَخْرَ

*I am the leader of the Messengers and there is no pride in this;
and I am the seal of the Prophets and there is no pride in this.*¹⁵¹

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not just the leader of all the Prophets but he is also their Prophet. This is why he also has the title of 'Nabi-ul-Ambiya' – the Prophet of the Prophets.¹⁵²

¹⁵⁰ Hadāiq-e-Bakhshish

¹⁵¹ Mishkāt Shareef, Hadīth 5764

¹⁵² Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 279.

حیوں میں تمہیں تم ہو نبیوں میں تمہیں تم ہو
کہ محبوب خدا تم ہو نبی الانبیاء تم ہو

*Among the beautiful you are incomparable, among the Prophets
you are incomparable
You are the Beloved of Allah, you are the Prophet of the
Prophets¹⁵³*

Seal of the Prophets

خَاتَمُ النَّبِيِّينَ ﷺ

Seal of the Prophets

These words are from a verse of the Holy Qurān wherein Allah ﷻ clearly states that Rasoolullah ﷺ is the seal of the Prophets,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط

*Muhammad is not the father of any man amongst you, yes he is
the Messenger of Allah and the Last of all the Prophets.¹⁵⁴*

Hazrat Sayyiduna Jābir رَضِيَ اللَّهُ عَنْهُ narrates that Rasoolullah ﷺ said,

¹⁵³ Bayāz-e-Paak

¹⁵⁴ Holy Quran: 33:40

أَنَا خَاتَمُ النَّبِيِّينَ وَلَا فخر

*I am the seal of the Prophets and there is no pride in this.*¹⁵⁵

In another narration Rasoolullah ﷺ stated,

أَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي

*I am the seal of the Prophets; there is no Prophet after me.*¹⁵⁶

Even when Hazrat Sayyiduna Īsā عَلَيْهِ السَّلَامُ will return close to the Day of Judgement, he will not come as a Prophet, but rather as an Ummati of Rasoolullah ﷺ, even though he was a Prophet in his time. He will follow the Sharīah of Rasoolullah ﷺ, and he will perform Salāh facing the Qiblah of Rasoolullah ﷺ, i.e. the holy Ka'bah. Therefore his coming will not affect the status of Rasoolullah ﷺ being the seal of the Prophets.

It is from the necessities of Deen to believe that there is no Prophet after Rasoolullah ﷺ. Anyone who claims to be a Prophet after Rasoolullah ﷺ is a liar and a disbeliever and anyone who believes someone to be a Prophet after Rasoolullah ﷺ is also a disbeliever.

During the time of Hazrat Imām Abu Hanifah رَحْمَةُ اللَّهِ a person made the claim of being a Prophet so Imām Abu Hanifah رَحْمَةُ اللَّهِ issued a

¹⁵⁵ Mishkāt Shareef

¹⁵⁶ Mishkāt Shareef; Tirmidhi Shareef

Fatwa wherein he stated that whoever even asks that lying claimant to perform a miracle, he will also become a disbeliever, because Rasoolullah ﷺ has already stated that there will be no Prophet after him.¹⁵⁷

Intercessor of Sinners



The intercessor of sinners

Rasoolullah ﷺ is indeed the intercessor for the sinners and his intercession will be for every such person who died in a state that he did not associate any partners with Allah عزَّوجلَّ.¹⁵⁸

There are numerous Ahādīth with regard to the intercession of Rasoolullah ﷺ but only one is sufficient to understand his status.

It is reported from Hazrat Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that Rasoolullah ﷺ said,

شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي

¹⁵⁷ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 284

¹⁵⁸ Al-Mu'jam-ul-Kabīr, Vol. 18, p. 74.

*My intercession will be for those people of my Ummah who have committed major sins.*¹⁵⁹

SubhānAllah! This shows us the honour of Rasoolullah ﷺ as an intercessor that he will not just intercede for those with minor sins but the pinnacle of his intercession is for those who are grave sinners and deserving of the punishment of hellfire.

ادھرامت کی حسرت پر ادھر حائق کی رحمت پر
نرالا طور ہوگا گردش چشم شفاعت کا

Here on the hope of the Ummah and there on the Mercy of the Creator

*The course of his sight of intercession will be in a unique state*¹⁶⁰

Companion of Strangers

أَنِيسُ الْغَرِيْبِيْنَ ❁

Companion of strangers

Rasoolullah ﷺ was sympathetic and empathetic towards strangers and he would be a source of comfort and consolation for them.

¹⁵⁹ Sunan Abi Dāwūd, Hadīth 4839

¹⁶⁰ Hadāiq-e-Bakhshish

One day Rasoolullah ﷺ was going to the marketplace and he saw a blind woman stumbling in her path and falling over, and the people of the marketplace were mocking and laughing at her. Seeing this, Rasoolullah ﷺ began to cry and said to the people, *"This blind woman belongs to your nation and is from your city yet you are mocking her, so it is as if you are mocking yourself. If this woman was from another nation, even then to assist a blind woman would have been binding on you. Come and pick this woman up and take her home."*

After listening to the words of Rasoolullah ﷺ, the people laughed very loud and said, *"Allah has made and sent you a Messenger so you go pick her up and take her home. We are not Messengers, if it's a matter to laugh about we will definitely laugh!"*

Rasoolullah ﷺ did not say anything to them, he went to the woman, helped her get up, asked her where she stayed, took her by the hand and took her home. He then asked her if she had any support at home and she replied in the negative. She said that she goes to the house of wealthy people and asks for bread. Rasoolullah ﷺ said, *"From now on I will bring cooked food from my home, morning and evening, so stay in your home and do not come out."*

The woman asked, *"Who are you and why are you empathetic towards me?"* Rasoolullah ﷺ replied, *"My name is Muhammad and Allah عزوجل has commanded me to help the helpless and downtrodden."* The woman began to cry and said, *"I had heard your name and people would mock at you, saying*

that in order to gain popularity you call yourself the Messenger of Allah. But today I have come to know that you are indeed the true Messenger of Allah and I bring faith in you."

After taking her to her home, Rasoolullah ﷺ would himself take food prepared at his home twice a day for her. SubhānAllah!¹⁶¹

عسریوں درد مندوں کی دوا تم ہو دعا تم ہو
فقیروں بینواؤں کی صدا تم ہو ندا تم ہو

You are the remedy and supplication of strangers and the heartbroken

You are the voice and the call of the poor and destitute¹⁶²

A Mercy for the Worlds

رَحْمَةً لِّلْعَالَمِينَ ﴿٢١٠﴾

A mercy for the worlds

These words are from a verse of the Holy Qurān wherein Allah عزوجل states clearly that Rasoolullah ﷺ is a mercy for all the worlds. Allah عزوجل states,

¹⁶¹ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 319.

¹⁶² Bayāz-e-Paak

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

*And We did not send you (O beloved Prophet) but as a mercy
for all the worlds.*¹⁶³

Rasoolullah ﷺ is not just a mercy for humans and jinnāt, or for the worlds, but he is a mercy for every atom and he is the Prophet of every atom of all the worlds, including the angels, the other Prophets and Messengers. He is even the Messenger of all non-living things. This is why even stones and trees used to greet him. Hazrat Maula Ali رَضِيَ اللَّهُ عَنْهُ narrates, “While I was once accompanying Rasoolullah ﷺ as he walked in Makkah, every tree and stone we had passed began to say, السلام عليك يا رسول الله to him, which I was also able to hear.”¹⁶⁴

During his physical life on earth, Rasoolullah ﷺ showed mercy to every creation that he encountered, be it humans, jinnāt, animals, children, widows, strangers, destitute, etc. Some examples of his mercy to people who came to him with problems, have already been discussed. Hereunder, examples are given of his mercy to animals and even to lifeless objects.

A female deer that lived in the forest with two of its fawns was once walking somewhere when she got caught in a trap and was powerless to escape. In this state of desperation, she fortunately saw Rasoolullah ﷺ advancing towards her and cried out, “O

¹⁶³ Holy Quran: 21:107

¹⁶⁴ Tirmidhi Shareef, Vol. 2, p. 203.

Prophet of Allah ﷺ, have mercy on me.” Rasoolullah ﷺ heard her plea and asked, “What do you need?” The deer responded, “I am caught in a trap while my two children are at a mountain nearby. Release me and let me feed them one last time. You have my guarantee that I will return afterwards.”

Rasoolullah ﷺ replied, *“I will free you and wait here. Come as soon as you are finished.”* He then released the deer and stood by the trap in wait.

While it was gone, the hunter of the trap, who was not a Muslim, arrived and was informed by Rasoolullah ﷺ of the entire incident. The man replied, *“It will not be good if that deer does not return.”* Rasoolullah ﷺ responded, *“You will see for yourself whether it returns or not.”*

As promised, after feeding its fawns, the deer returned to the trap and placed its head on the blessed feet of Rasoolullah ﷺ. Seeing this miracle, the hunter also lowered his head and accepted Islam, making both him and the deer recipients of the mercy of Rasoolullah ﷺ.¹⁶⁵

An Ansari’s camel once became stubborn, with no one able to control it as it began to attack people. The people informed Rasoolullah ﷺ of this, who then wished to approach it, but they pleaded with him, *“O Prophet of Allah! This camel is attacking and biting people like a rabid dog.”* Rasoolullah ﷺ replied, *“I have no fear for it,”* and proceeded in its direction.

¹⁶⁵ Shifa Shareef

Upon seeing Rasoolullah ﷺ the camel proceeded to bow its head in Sajdah and Rasoolullah ﷺ thereafter stroked its head with his blessed hand, causing it to become completely quiet and subservient. He then held the camel and gave it to its owner saying, "Every creation of Allah believes and accepts that I am the Messenger of Allah, except Kuffār jinn and humans."¹⁶⁶

چاند شق ہو پیڑ بولیں جانور سجدے کریں
بارک اللہ مرجع عالم یہی سرکار ہے

*The moon splits, the trees speak, the animals prostrate
May Allah bless you, Rasoolullah ﷺ is a refuge for the
entire creation.*

Before a Mimbar (pulpit) was built, Rasoolullah ﷺ used to rest against a date tree trunk and give sermons in Masjid-un-Nabawi, until an Ansariyah woman made one for the Masjid. When he ascended it to begin giving his sermon, a crying sound akin to the cry of a baby was suddenly heard from the trunk, due to its severe sorrow of being separated from Rasoolullah ﷺ. It has been stated that the entire congregation in the Masjid was able to hear the lamenting of this trunk. Its sorrow caused the Mercy unto Creation, Muhammad Mustafa ﷺ to descend from the pulpit and embrace it in an attempt to console the crying trunk, which then began to sob as how a child does when being

¹⁶⁶ Mishkāt Shareef; Zarqāni

consoled; and after once again being embraced, the crying ceased.¹⁶⁷

The narration of Hazrat Buraidah رَضِيَ اللَّهُ عَنْهُ also states that when Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held the tree trunk to him, he asked, *"If you wish, I can send you back to the place where you originally came from so that you can become a green and fruitful tree, or if you wish, I can make Dua to Allah عَزَّ وَجَلَّ to make you become a tree in one of the gardens of Jannah from which the Awliya Allah may eat fruit?"* The trunk answered in a voice loud enough for everyone to hear, *"Ya RasoolAllah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I wish to be a tree in Jannah from which the Awliya Allah can eat, and to gain an everlasting existence in it."* Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, *"I have accepted your wish,"* and then addressing the people present, said, *"O people! Look at this pillar that has discarded a life in an abode set for ruin (Dunya) and has gained an existence in an eternal abode (Jannah)."*¹⁶⁸

In another narration it is further stated that after Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ embraced the tree trunk, he said, *"If I had not held this pillar to my chest, it would have cried until the Day of Judgement."* Allamah Zarqāni رَحِمَهُ اللَّهُ states that even though this tree trunk was a withered and dry piece of wood, it attained the excellence and rank of a human believer, because it cried in the love of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and to cry in his love is a unique quality of a believer.¹⁶⁹

¹⁶⁷ Bukhari Shareef

¹⁶⁸ Shifa Shareef

¹⁶⁹ Shifa Shareef; Zarqāni

The Tranquility of Divine Lovers

رَاحَةُ الْعَاشِقِينَ ❁ مُرَادُ الْمُشْتَاقِينَ ❁

The tranquility of divine lovers, the desire of those who yearn

Rasoolullah ﷺ is the tranquility of the hearts of his devoted servants and fervent lovers. Allah ﷻ states in the Holy Qurān,

وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

*And supplicate for their well-being; indeed your prayer is the contentment of their hearts.*¹⁷⁰

Allah ﷻ has made Rasoolullah ﷺ the desire and inclination for those who yearn for His love. And Allah ﷻ has commanded that our love and inclination towards Rasoolullah ﷺ should exceed that of anything else in this world. Allah ﷻ states,

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝

¹⁷⁰ Holy Quran: 9:103

Say (O beloved), "If your fathers, and your sons, and your brothers, and your wives, and your family, and your acquired wealth, and the trade in which you fear a loss, and the houses of your liking; if all these are dearer to you than Allah and His Noble Messenger and fighting in His way, then wait until Allah brings about His command (punishment); and Allah does not guide the transgressors."¹⁷¹

The Holy Qurān therefore teaches us that it is a transgression to love anything in this world more than Rasoolullah ﷺ.

The blessed companions were a true example of loving Rasoolullah ﷺ more than anything else, and they would be willing to sacrifice anything for the sake of Rasoolullah ﷺ, be it their wealth, their wellbeing, their possessions, and even their own family and children.

They would show such honour and respect to Rasoolullah ﷺ that no one has ever displayed such honour to even kings. When they used to sit in the gathering of Rasoolullah ﷺ, they would sit so still with their heads lowered, as if there were birds sitting on their heads.¹⁷² They truly yearned for his love and they did everything possible to attain his love.

In another verse Allah عزوجل teaches us that if we desire His love then we should wholeheartedly attach ourselves to Rasoolullah ﷺ and obey him devotedly.

¹⁷¹ Holy Quran: 9:24

¹⁷² Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 310.

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

Say (O beloved Prophet), "O people! If you love Allah, obey me, Allah will love you and forgive you your sins;" and Allah is Oft Forgiving, Most Merciful.¹⁷³

Through His Grace, Allah ﷺ has made Rasoolullah ﷺ our inclination and while we look towards the Pleasure of Allah ﷻ, Allah ﷻ looks towards the pleasure of Rasoolullah ﷺ. Our success is actually measured by how much we attach ourselves to Rasoolullah ﷺ and how much we please him. Allah ﷻ says in the Holy Qurān,

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ۝

So those who believe in him, and revere him, and help him, and follow the light which came down with him, it is they who have succeeded.¹⁷⁴

خدا کی رضا چاہتے ہیں دو عالم
خدا چاہتا ہے رضائے محمد ﷺ

¹⁷³ Holy Quran: 3:31

¹⁷⁴ Holy Quran: 7:157

*Both the worlds yearn for the pleasure of Allah
Allah looks towards the pleasure of Muhammad ﷺ¹⁷⁵*

The Sun of Those Who Recognize Allah

شَمْسُ الْعَارِفِينَ ❁ سِرَاجُ السَّالِكِينَ ❁ مِصْبَاحُ الْمُقَرَّبِينَ

*The sun of those who recognize Allah, the lamp of travellers
upon the path to Allah, the lantern of those granted proximity*

Rasoolullah ﷺ is the radiant sun of those who recognize Allah عزوجل, not just of the Awliya Allah but even of the Prophets as well.

Allah عزوجل describes Rasoolullah ﷺ in the Holy Qurān as,

وَدَاعِيًا إِلَى اللَّهِ بِأُذُنِهِ وَسِرَاجًا مُنِيرًا ۝

*And as a caller towards Allah by His command, and as a sun that
illuminates.¹⁷⁶*

Imām Sharfuddīn Busayri رحمه الله states,

فَأَنَّهُ شَمْسٌ فَضْلُهَا كَوَافِيهَا
يُظْهِرُهَا أَنْوَارُهَا النَّاسَ فِي الظُّلُمِ

¹⁷⁵ Hadāiq-e-Bakhshish

¹⁷⁶ Holy Quran: 33:46

*Indeed he is the sun of grace and they are its planets
Manifesting their lights for people in the darkness¹⁷⁷*

Rasoolullah ﷺ is also the lamp of those who are travelling on the path to Allah ﷻ. In fact, he is not just the lamp of the travellers of the path but the lamp of the entire world. Other lamps go off when the winds blow them out but Rasoolullah ﷺ is that lamp that nothing can extinguish. As Allah ﷻ says in the Holy Qurān,

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

They wish to extinguish the light of Allah (by blowing) with their mouths, and Allah is to complete His light even if the disbelievers get annoyed.¹⁷⁸

Rasoolullah ﷺ is also the lantern of those who have been granted proximity to Allah ﷻ. In fact, he is the lantern that lights the path to gain proximity to Allah ﷻ and he himself is the only path to Allah ﷻ. The verse wherein Allah ﷻ refers to the lantern (Misbāh), has already been discussed further above.

سب تمہارے در کے رستے
ایک تم راہِ خدا ہو

¹⁷⁷ Qasīdah Burdah

¹⁷⁸ Holy Quran: 61:8

*All paths lead to your sacred court
You are the only pathway to Allah¹⁷⁹*

Love for the Poor and Destitute

مُحِبِّ الْفُقَرَاءِ وَالْغُرَبَاءِ وَالْمَسَاكِينِ ❁

Lover of the poor, the strangers and the destitute.

Rasoolullah ﷺ loved the poor, destitute, orphans, travellers and strangers, and as the leader of both the worlds, he set the most excellent example of how to treat less fortunate people even when you are granted honour and dignity. There is no one with greater status, dignity and honour than Rasoolullah ﷺ, yet there was no one who manifested greater humility and excellence in character when dealing with the poor and destitute.

Allah عزَّوجلَّ says in the Holy Qurān,

فَاتِذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

Therefore give the relative his right, and to the needy, and to the traveller; this is better for those who seek the pleasure of Allah; and it is they who are successful.¹⁸⁰

¹⁷⁹ Hadāiq-e-Bakhshish

¹⁸⁰ Holy Quran: 30:38

Rasoolullah ﷺ was a living example of this verse and his care, concern and mercy for such people was boundless and astonishing.

The slave of Abu Sufyān, who was the enemy of Rasoolullah ﷺ at the time (later he accepted Islam and became a Sahābi), became ill. When Rasoolullah ﷺ heard that Abu Sufyān had left this slave alone at home and there was no one to look after him and nurse him, Rasoolullah ﷺ himself went to him at night and started pressing his head. The slave said, *"Who are you? The pain is actually in my feet and you are pressing my head!"* Rasoolullah ﷺ replied, *"I am a resident of your city,"* and then began to press his feet. Rasoolullah ﷺ pressed his feet the entire night till the morning and when he was about to leave in the morning he said to the slave, *"My name is Muhammad. If you need anything again you can call me."* The slave replied, *"You are the Messenger of Allah ﷺ. You have done a great favour upon me by pressing my feet."*¹⁸¹

There are countless examples like this where Rasoolullah ﷺ would help the poor, destitute, helpless, orphans, widows, etc. But this example is enough to make us understand to what extent Rasoolullah ﷺ would go to comfort the downtrodden.

غمزدوں کو رضا مژدہ دیجے کہ ہے
بیسکوں کا سہارا ہمارا نبی

¹⁸¹ Zau-us-Sirāj Fi Sharh Durood-e-Tāj, p. 325.

*O Raza! Give glad-tidings to those who are grief-stricken
Hope for the destitute and helpless is our Prophet¹⁸²*

آتا ہے فقیروں پہ انھیں پیار کچھ ایسا
خود بھیک دیں اور خود کہیں منگتوں کا بھلا ہو

*He has such love for the poor,
He gives alms himself and then says, "May the beggars be
blessed!"¹⁸³*

Master of Humans and Jinnāt

سَيِّدِ الثَّقَلَيْنِ

The Master of humans and jinnāt

Rasoolullah ﷺ is the master of not only humans and jinnāt, but the master of every creation of Allah عزوجل. This has already been discussed further above.

Rasoolullah ﷺ has stated,

اَنَا سَيِّدُ الْعَالَمِينَ

¹⁸² Hadāiq-e-Bakhshish

¹⁸³ Zauq-e-Naat

*I am the Master of all the worlds.*¹⁸⁴

In another narration Rasoolullah ﷺ has stated,

اناسيد الناس

*I am the Master of people.*¹⁸⁵

The Holy Qurān bears testament to the fact that once, Rasoolullah ﷺ was reciting the Holy Qurān and when a group of jinnāt who were passing by, heard his recitation, they all became Muslim and entered into the servitude of Rasoolullah ﷺ.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى الرُّشْدِ
فَأَمَّا تَابِهِ ۖ وَلَنْ تُشْرِكَ بِرَبِّنَا أَحَدًا ۖ

*Proclaim (O beloved Prophet), "I have received the divine revelation that some jinnāt attentively listened to my recitation, so they said, 'We have heard a wonderful Qurān. That guides to the path of goodness; we have therefore believed in it; and we shall never ascribe anyone as a partner to our Lord.'"*¹⁸⁶

It is stated that the glad tidings of the arrival of Rasoolullah ﷺ in Madinah Munawwarah was first given by jinnāt. Hazrat

¹⁸⁴ Bayhaqi Shareef

¹⁸⁵ Bukhāri Shareef, Vol 4, p. 163; Muslim Shareef, Hadīth 327; Tirmidhi Shareef, Hadīth 2434.

¹⁸⁶ Holy Quran: 72:1-2

Sayyiduna Jābir bin Abdullah رَضِيَ اللَّهُ عَنْهُ states, “The glad tidings of the arrival of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in Madinah Munawwarah first reached in this manner that there was a woman who lived in Madinah Munawwarah in whose submission there was a jinn. It came in the form of a bird and sat on the wall of the house of the woman. The woman said to it, ‘Come I tell you something and you tell me something.’ The jinn replied, ‘Now this cannot happen because in Makkah a Prophet has arrived, who has forbid friendship between us and has made adultery Harām upon us.’”¹⁸⁷

We can see from this that even the jinnāt were obedient and subservient to Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and regarded him as their Master.

جن و بشر سلام کو حاضر ہیں السلام
یہ بارگاہ ماک جن و بشر کی ہے

*Jinnāt and humans are present to say Salām, peace be upon you
O Beloved*

*This is the court of the Master of the jinnāt and humans*¹⁸⁸

Imām of the Two Qiblahs

نَبِيِّ الْحَرَمَيْنِ ❁ إِمَامِ الْقِبْلَتَيْنِ ❁

The Prophet of the two Harams, the Imām of the two Qiblahs

¹⁸⁷ Al-Mu’jam-ul-Awsat, Vol. 1 p. 224.

¹⁸⁸ Hadāiq-e-Bakhshish

Rasoolullah ﷺ is the Prophet and Imām of both the Harams and both the Qiblahs, meaning the Holy Ka’bah and Bait-ul-Muqaddas. Even after migrating to Madinah Munawwarah, for some time Rasoolullah ﷺ offered Salāh with Bait-ul-Muqaddas as the Qiblah. The reason for this is stated in the Holy Qurān,

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ^ط

And O beloved! We had fixed that Qiblah upon which you were previously, in order to gauge who follows the Messenger and who turns back on his heels.¹⁸⁹

Allah ﷻ changed the Qiblah from Baitullah Shareef to Bait-ul-Muqaddas so that it becomes clear who were true Muslims and who were hypocrites. The changing of the Qiblah to Bait-ul-Muqaddas and then back to Baitullah was a significant aspect in the life and honour of Rasoolullah ﷺ, as well as in the history of Islam.

Initially Rasoolullah ﷺ used to perform Salāh facing the Holy Ka’bah. After migration to Madinah Munawwarah the commandment came from Allah ﷻ to perform Salāh facing Bait-ul-Muqaddas. He performed Salāh facing Bait-ul-Muqaddas for close to seventeen months, after which the command came from Allah ﷻ to change the Qiblah to the Holy Ka’bah again.¹⁹⁰

¹⁸⁹ Holy Quran: 2:143

¹⁹⁰ Tafsīr Khazāin-ul-Irfān

Only those people who had complete faith in Rasoolullah ﷺ could change their Qiblah because the soul of Imān is obedience to Rasoolullah ﷺ. To turn towards Bait-ul-Muqaddas was heavy upon the people of Makkah who would perform Salāh facing Baitullah Shareef and to turn towards Baitullah was heavy upon the people of Madinah who would perform Salāh facing Bait-ul-Muqaddas. So the changing of the Qiblah was a test of people's Imān and made it clear who prioritised the obedience to Rasoolullah ﷺ above everything else.

So even though Allah عزوجل changed the Qiblah towards Bait-ul-Muqaddas to expose the hypocrites and those who were disobedient to Rasoolullah ﷺ, the Beloved Rasool ﷺ desired that the Holy Ka'bah should become the Qiblah again and one day while he was in Salāh, he repeatedly looked towards the heavens, in anticipation of a revelation descending with regard to the changing of the Qiblah. At that point Allah عزوجل revealed,

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ

We are observing, the turning of your face repeatedly towards the heaven; so We will definitely turn you towards that Qiblah which pleases you. So turn your face immediately towards the sacred Masjid (Ka'bah); and O Muslims! Wherever you are, turn your face towards the same (direction).¹⁹¹

¹⁹¹ Holy Quran: 2:144

So Rasoolullah ﷺ made Imāmat in the direction of the Holy Ka'bah and he also made Imāmat in the direction of Bait-ul-Muqaddas. This is why he is Nabi-ul-Haramain (Prophet of the two Harams) as well as Imām-ul-Qiblatain (Imām of the two Qiblahs).

مرضی پاک بتائے گا قول و چمک
ہے حرم تیرا مصلیٰ ترا کعب تیرا

*'So turn your face' will show your sacred desire
The Haram is yours, the Musallah is yours, the Ka'bah is yours¹⁹²*

Our Intermediary in Both Abodes

وَسَيَلْتَنَّا فِي الدَّارَيْنِ ❁

Our intermediary in both abodes

Rasoolullah ﷺ is undoubtedly our intermediary in this world and the Hereafter. In this world he was our intermediary from being non-existent to coming into existence, he is still our intermediary in having our sins forgiven and our supplications accepted in the Court of Allah ﷻ and in the Hereafter he will be our intermediary to being forgiven and being granted entry into Jannah.

¹⁹² Zād-e-Rāh-e-Bakhshish

Allah ﷺ commands us in the Holy Qurān to seek a Wasīlah (intermediary) towards him,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

*O you who believe! Fear Allah, and seek an intermediary towards Him.*¹⁹³

Pious deeds and pious people can both be used as intermediaries. One whose pious deeds can be used as an intermediary, then that person himself can be used as an intermediary. The personality with the most excellent and perfect deeds in the Court of Allah ﷺ is none other than Sayyiduna Rasoolullah ﷺ and he himself is the most pious, most perfect, and most exalted in the creation of Allah ﷺ. And he is the greatest intermediary for us in this world and in the Hereafter.

Rasoolullah ﷺ is such an intermediary that he had not come into this physical world yet, when even Sayyiduna Ādam عَلَيْهِ السَّلَام made Dua through his medium, as alluded to in the Holy Qurān,

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۝

*Then Ādam learnt certain words from his Lord, so Allah accepted his repentance. Surely, only He is the Greatest Acceptor of Repentance, the Most Merciful.*¹⁹⁴

¹⁹³ Holy Quran: 5:35

¹⁹⁴ Holy Quran: 2:37

It is stated that if all the tears of the world are combined, it will not equate to the amount of tears that Sayyiduna Ādam عَلَيْهِ السَّلَام shed when he was crying in the Court of Allah عَزَّوَجَلَّ on earth. He cried in the Court of Allah عَزَّوَجَلَّ for two hundred years but the Mercy of Allah عَزَّوَجَلَّ did not pay attention towards him. Every time he would repent, it would not be accepted. He became disturbed as to what he should do, when suddenly he remembered that he saw written on the door of the Arsh,

لا اله الا الله محمد رسول الله

He thought to himself that it appears as if there is no one more beloved to Allah عَزَّوَجَلَّ than Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, since his name is written next to the name of Allah عَزَّوَجَلَّ. He thought that he should make that very name an intermediary and he requested in the Court of Allah عَزَّوَجَلَّ, "O Allah! Through the means of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have mercy on his father." Hazrat Ādam عَلَيْهِ السَّلَام was asked, "O Ādam! How did you recognize Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?" He replied, "O Allah! I saw written everywhere in Jannah

لا اله الا الله محمد رسول الله

From this it is established that he is more beloved to You than the entire creation since You have written his name next to Your name." The reply came, "O Ādam! By My Honour and Majesty! If you had requested forgiveness for all those in the heavens and the earth through the means of Muhammad, I would have

forgiven all of them, and I would have accepted your intercession in their favour."¹⁹⁵

The following words were among the words with which Hazrat Sayyiduna Ādam عَلَيْهِ السَّلَام sought forgiveness from Allah عَزَّوَجَلَّ, as narrated by Hazrat Sayyiduna Umar Ibn Al-Khattāb رَضِيَ اللَّهُ عَنْهُ from Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

يَا رَب اسْأَلْكَ بِحَقِّ مُحَمَّدٍ لِمَا غَفَرْتَ لِي

*O Allah! I ask you through the medium of Muhammad to forgive me*¹⁹⁶

Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not even five years old when his uncle Abu Tālib took his Wasīlah and made Dua for rain, and it immediately started to rain profusely. Abu Tālib had mentioned some couplets among which was the following,

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ
ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

*The white-complexioned one, through whose countenance rain
is sought*

*Who takes care of orphans and is the guardian of widows*¹⁹⁷

¹⁹⁵ Al-Kalām-ul-Audah fi Tafsīr Surah Alam Nashrah, p. 78.

¹⁹⁶ Al-Bidāya wan-Nihāya, Vol. 6, p. 142.

¹⁹⁷ Dalā'il-un-Nubuwwah, Vol. 6, p. 1141.

Rasoolullah ﷺ himself taught us to make Dua through his Wasīlah. An example of this is when he made Dua for Hazrat Fātimah bint Asad رَضِيَ اللَّهُ عَنْهَا and took a Wasīlah of himself as well as the other Prophets عَلَيْهِمُ السَّلَامُ, in the following manner,

اللَّهُ الَّذِي يَحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ اغْفِرْ لَامِي فَاطِمَةَ بِنْتِ اسَدٍ وَلِقْنَهَا حُجَّتَهَا ،
وَوَسَّعْ عَلَيْهَا مَدْخَلَهَا ، بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي فَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

*Allah is the One Who gives life and death, and He is Ever-Living and will never die. (O Allah) Forgive my mother Fātimah bint Asad, and teach her, her proof, and expand her entrance for her, through the medium of Your Prophet (Muhammad) and the Prophets who came before me, for indeed You are the Most Merciful of those who show mercy.*¹⁹⁸

In the following verse Allah عزَّ وجلَّ makes it clear that when we have committed any sin then we must turn to Rasoolullah ﷺ and he should intercede on our behalf.

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا
اللَّهُ تَوَّابًا رَحِيمًا ۝

And if when they do injustice unto their own souls (by committing sins), then (O Beloved Prophet) they should come to your august court, and then seek forgiveness from Allah, and the

¹⁹⁸ Tabrānī; Ibn Hibān; Hākim

Messenger intercedes for them, then they would definitely find Allah the greatest Acceptor of Repentance, the Most Merciful.¹⁹⁹

تیرے ہی دامنِ پے ہر عاصی کی پڑتی ہے نظر
ایک جانِ بے خطا پر دو جہاں کا بار ہے

The gaze of every sinner turns towards your garment of mercy
The burden of both worlds rests on the soul of one sinless being

رحمة للعلین تیری دہائی دب گیا
اب تو مولیٰ بے طرح سر پر گنہ کا بار ہے

O Mercy unto the worlds! I have been crushed, I seek your help
O my Master! Now an unbearable burden of sin hangs over my
head

عجب کیا اگر رحم فرمائے ہم پر
خدائے محمد برائے محمد صلی اللہ علیہ وسلم

What is astonishing if we are showered with Divine Mercy
By the Creator of Muhammad for the sake of Muhammad

²⁰⁰ صلی اللہ علیہ وسلم

¹⁹⁹ Holy Quran: 4:64

²⁰⁰ Hadāiq-e-Bakhshish

The Possessor of Divine Proximity

صَاحِبِ قَابِ قَوْسَيْنِ ❁

The Possessor of Divine Proximity

Rasoolullah ﷺ is the one who attained the station of Qāba Qausain on the Night of Me'rāj, as stated in the Holy Qurān exclusively for him,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

So the distance between that Splendid Divine Vision and that beloved was only two arm's length, rather, even lesser.²⁰¹

Details of the Me'rāj has already been discussed further above.

The Beloved of Allah

مَحْبُوبِ رَبِّ الْمَشْرِقَيْنِ وَالْمَغْرِبَيْنِ ❁

The Beloved of the Lord of the two Easts and the two Wests

Rasoolullah ﷺ is the beloved of Allah عَزَّوَجَلَّ, as he has stated himself,

²⁰¹ Holy Quran: 53:9

اَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ

*I am the beloved of Allah, and there is no pride in this.*²⁰²

And Allah ﷺ is the Lord of both Easts and both Wests, as stated in the Holy Qurān,

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۚ

*Lord of both the Easts and Lord of both the Wests (in winter and summer sunrise and sunset are at different places).*²⁰³

Rasoolullah ﷺ is so beloved to Allah ﷻ that Allah ﷻ has made him His most perfect, most beautiful and most flawless creation. There is none who can be equal to Rasoolullah ﷺ in any form of excellence and honour. This is why Hazrat Hassān bin Thābit رَضِيَ اللَّهُ عَنْهُ mentioned the beauty and excellence of Rasoolullah ﷺ in the following manner,

واحسن منك لم ترقط عيني
واجمل منك لم تلد النساء
خلقت مبرا من كل عيب
كانك قد خلقت كما تشاء

²⁰² Mishkāt Shareef

²⁰³ Holy Quran: 55:17

*My eyes have not seen anyone more beautiful than you,
No woman has given birth to anyone more beautiful than you,
You have been created flawless, free from all faults and
imperfections,
It is as if you have been created as you desired to be created*

It is impossible for one to understand the reality of Rasoolullah ﷺ, his perfect character and his flawless nature. This is why Sayyidi A'la Hazrat رحمہ اللہ states,

تیرے تو وصف عیب تنہا ہی سے ہیں بری
حیراں ہوں میرے شاہ میں کیا کیا کہوں تجھے

Your attributes are even free from the flaw of ending
O my king! I am perplexed as to which excellence I should refer
to you as²⁰⁴

Rasoolullah ﷺ is such a beloved of Allah عزوجل that those who are obedient to him also become beloved to Allah عزوجل. Allah عزوجل states in the Holy Qurān,

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

²⁰⁴ Hadāiq-e-Bakhshish

*Say (O beloved Prophet), "O people! If you love Allah, obey me, Allah will love you and forgive you your sins;" and Allah is Oft Forgiving, Most Merciful.*²⁰⁵

Normally, a beloved desires that the lover should submit to the beloved. But Allah ﷺ loves his Beloved Rasool ﷺ to such an extent that Allah ﷺ commands submission to His beloved and in reward for that submission makes those individuals His beloveds as well.

The Grandfather of Hasnain Karīmain

جَدُّ الْحَسَنِ وَالْحُسَيْنِ

The grandfather of Hasan and Husain

Rasoolullah ﷺ is the grandfather of Hazrat Imām Hasan and Imām Husain رَضِيَ اللَّهُ عَنْهُمَا and he loved them so much that he would refer to them as his sons.

In terms of image and facial features, Sayyiduna Imām Hasan رَضِيَ اللَّهُ عَنْهُ resembled Rasoolullah ﷺ from the chest to the head and Sayyiduna Imām Husain رَضِيَ اللَّهُ عَنْهُ resembled Rasoolullah ﷺ from the chest to the toes.

Rasoolullah ﷺ stated that the sons of Sayyiduna Hārūn عَلَيْهِ السَّلَامُ were called 'Shabbar' and 'Shabeer' and accordingly, Rasoolullah

²⁰⁵ Holy Quran: 3:31

ﷺ named his beloved grandsons 'Hasan' and 'Husain'. Hasnain Karīmain are remembered as 'Shabeer' and 'Shabbar' due to the fact that they were named after the two sons of Sayyiduna Hārūn عَلَيْهِ السَّلَام. The words 'Shabeer' and 'Shabbar' have the same meaning in the Hebrew language as the words 'Hasan' and 'Husain' have in the Arabic language. It is stated in the Hadīth, *"Hasan and Husain are two names from the dwellers of Jannah."* These names were not used in Arabia during the period of ignorance.²⁰⁶

Allah عَزَّوَجَلَّ kept the two names Hasan and Husain concealed until Rasoolullah ﷺ named his grandchildren 'Hasan' and 'Husain'.²⁰⁷

Rasoolullah ﷺ has stated, *"Al-Hasan and Al-Husain are the masters of the heavenly youth."* In another narration Rasoolullah ﷺ stated, *"Indeed Al-Hasan and Al-Husain are my two basils from the world."*²⁰⁸

Hazrat Osama bin Zaid رَضِيَ اللَّهُ عَنْهُ states that one night, he came into the blessed court of Rasoolullah ﷺ regarding an important matter. Rasoolullah ﷺ was carrying something but Hazrat Osama رَضِيَ اللَّهُ عَنْهُ could not discern what was being carried. When Hazrat Osama رَضِيَ اللَّهُ عَنْهُ finished with the matter that he needed to discuss, he inquired from Rasoolullah ﷺ what he was carrying. Rasoolullah ﷺ removed his shawl and it became

²⁰⁶ Al-Sawāiq-ul-Muharriqah, p. 118.

²⁰⁷ Ash-Sharf-ul-Mu'abbad, p. 70.

²⁰⁸ Mishkāt Shareef, p. 570.

apparent that on both of his sides were Sayyiduna Imam Hasan and Sayyiduna Imam Husain رَضِيَ اللّٰهُ عَنْهُمَا. Rasoolullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ then said, "These two are my sons and the sons of my daughter. O Allah! I love them so you love them too and love those who love them."²⁰⁹

Leader of Humans and Jinnāt

مَوْلَانَا وَمَوْلَى الثَّقَلَيْنِ ❁

Our Leader and the Leader of humans and jinnāt

Rasoolullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ is our Leader, our Patron, our Master, our Owner and that of all humans and jinnāt, and he has full authority over us and over the Sharīah. In fact, he is the master and leader of the entire universe. Some aspects of this has already been discussed further above.

Regarding Muslims, Allah عَزَّوَجَلَّ states in the Holy Qurān,

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

*The Prophet has greater ownership over the Muslims than their own lives.*²¹⁰

A master is he who holds ownership and his command is enforced and obeyed. In the verse above Allah عَزَّوَجَلَّ mentions the ownership

²⁰⁹ Mishkāt Shareef, p. 570.

²¹⁰ Holy Quran: 33:6

of Rasoolullah ﷺ and in the verse below Allah عزوجل mentions the enforcement and obedience to the commands and decisions of Rasoolullah ﷺ.

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

So O beloved (Prophet Muhammad), by your Lord, they will not be Muslims until they take you a judge for the disputes between them, and then whatever you have decided, they should not have resistance to it within their hearts, and they must accept it wholeheartedly.²¹¹

Allah عزوجل has also given the authority of Halāl and Harām to Rasoolullah ﷺ as stated in the following verse,

وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

And who do not regard as forbidden what is forbidden by Allah and by His Messenger.²¹²

Allah عزوجل further emphasizes in the Holy Qurān the ownership and authority of Rasoolullah ﷺ, that he has full authority to make decisions even regarding one's personal matters and one does not have any choice but to obey his command and decision.

²¹¹ Holy Quran: 4:65

²¹² Holy Quran: 9:29

Before the advent of Islam Rasoolullah ﷺ freed Hazrat Zaid bin Haritha رَضِيَ اللَّهُ عَنْهُ and adopted him. Later, Rasoolullah ﷺ sent a proposal of Nikah for Hazrat Zaid bin Haritha رَضِيَ اللَّهُ عَنْهُ to Hazrat Sayyidah Zainab bint Jahsh رَضِيَ اللَّهُ عَنْهَا, who was the Prophet's cousin. Because she was a highly respected and noble lady of the Quraish tribe she said, "I am your cousin, I do not wish to marry him," and her brother also agreed with her. Allah عزَّوَجَلَّ then revealed the verse,

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ^ط

*And it is not befitting for a Muslim man or Muslim woman, when Allah and His Messenger have decreed something, that they would (thereafter) have any choice in their affairs.*²¹³

When this verse was revealed both the brother and sister repented and they agreed to the marriage. It should be noted that Allah عزَّوَجَلَّ has not made it incumbent on women to marry any person if they are not pleased, especially when the man is not of her status and she is from a well-respected and dignified tribe. But when Rasoolullah ﷺ sends anyone an invitation then they have no choice but to obey Rasoolullah ﷺ, whether they personally like the person or not or whether they see it as a suitable match or not. Even if Allah عزَّوَجَلَّ has not made something compulsory, if Rasoolullah ﷺ says that it must be done, then it does become compulsory to carry out.

²¹³ Holy Quran: 33:36

In fact, the ownership and authority of Rasoolullah ﷺ over us is so great that even if one is in Salāh, busy in the worship of Allah ﷻ and Rasoolullah ﷺ calls one, it is incumbent to leave one's Salāh and attend to Rasoolullah ﷺ. After attending to Rasoolullah ﷺ, one may continue the Salāh from where one left, because submission to Rasoolullah ﷺ in essence is the worship of Allah ﷻ. It is stated in the Holy Qurān,

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ^{٢١٤}

*O you who believe! Present yourselves upon the command of Allah and His Messenger, when the Messenger calls you towards the matter that will give you life.*²¹⁴

This verse teaches us that when Rasoolullah ﷺ calls us then it is in actual fact Allah ﷻ who is calling us. It is narrated in Bukhārī Shareef from Hazrat Sa'eed bin Mu'alla رَضِيَ اللَّهُ عَنْهُ who narrates, "I was in the Masjid performing Salāh when Rasoolullah ﷺ called out to me but I did not answer. Afterwards I presented myself in the court of Rasoolullah ﷺ and mentioned that I was reading Salāh. Rasoolullah ﷺ said, 'Did Allah not command that you must present yourself when Allah and His Rasool call you?'"

Similarly, it is narrated that Hazrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ was reading Salāh when Rasoolullah ﷺ called him. He quickly completed his Salāh, and went and made Salām to Rasoolullah ﷺ who

²¹⁴ Holy Quran: 8:24

asked, "What prevented you from responding earlier?" He replied, "Huzoor, I was in Salāh." Rasoolullah ﷺ replied, "Did you not find in the Holy Qurān that when Allah and His Rasool call you, you must present yourself?" He replied, "Indeed. This will not happen again in future."²¹⁵

The Father of Qāsim

أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ ﷺ

The Father of Qāsim, Muhammad ﷺ, the son of Abdullah

Rasoolullah ﷺ is the father of Hazrat Qāsim رَضِيَ اللَّهُ عَنْهُ, who was the first son that Hazrat Sayyidah Khadijah رَضِيَ اللَّهُ عَنْهَا gave birth to. This took place in Makkah before the proclamation of Prophethood. 'Abul Qāsim', the appellation of Rasoolullah ﷺ stems from him. He passed away at an age when he had learnt how to walk.²¹⁶

Rasoolullah ﷺ is the son of Hazrat Abdullah رَضِيَ اللَّهُ عَنْهُ who was the son most adored by his father, Hazrat Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ, among all his sons.

With the Noor of Rasoolullah ﷺ illuminating his forehead, Hazrat Abdullah رَضِيَ اللَّهُ عَنْهُ was matchless in beauty and also possessed excellent manners. The young, beautiful women of the Quraish were all interested in marrying him. His father however, desired a

²¹⁵ Tafsīr Khazāin-ul-Irfān

²¹⁶ Zarqāni, Vol. 3, p. 194.

woman for him with not only physical beauty, but piety and a righteous family background as well.

Hazrat Abdullah رَضِيَ اللَّهُ عَنْهُ was already recognised by the Jews of Syria to be the father of the final Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, deduced from signs found in their holy books. They constantly tried to kill him but were unsuccessful.

One day, a group intending to kill Hazrat Abdullah رَضِيَ اللَّهُ عَنْهُ followed him when he went into the jungle for hunting. However, Allah عَزَّ وَجَلَّ saved him from their evil by sending a creation, not from this world, to protect him. They drove this group of Jews away and returned the father of the final Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ safely back to his home.

When Wahab bin Munāf, who was present in the jungle, witnessed this, he immediately began to admire Hazrat Abdullah رَضِيَ اللَّهُ عَنْهُ and returned to his house intending to marry his beautiful daughter Sayyidah Āmina رَضِيَ اللَّهُ عَنْهَا to him. Via some of his friends, he sent a proposal to Hazrat Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ, and the qualities which Hazrat Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ sought for in a wife for his son, were precisely those inherent in Sayyidah Āmina رَضِيَ اللَّهُ عَنْهَا.

The proposal was accepted, and Hazrat Abdullah رَضِيَ اللَّهُ عَنْهُ married Sayyidah Āmina رَضِيَ اللَّهُ عَنْهَا at the age of 24. The Noor-e-Muhammadi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was now transferred to Sayyidah Āmina رَضِيَ اللَّهُ عَنْهَا. Two months after Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the blessed womb of his mother, Hazrat Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ sent Hazrat Abdullah رَضِيَ اللَّهُ عَنْهُ to Madinah to purchase dates, or in another narration, to Syria on a business trip. On his way back, he became ill in Madinah and

remained sick for a month, in the company of his maternal family. At the age of 25, Hazrat Abdullah رَضِيَ اللَّهُ عَنْهُ passed away in Madinah and was buried in Dār-e-Nābagah.²¹⁷

A Light from the Light of Allah

نُورٌ مِّنْ نُورِ اللَّهِ

A light from the light of Allah

Allah عَزَّ وَجَلَّ states in the Holy Qurān,

قَدْ جَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ

*Indeed towards you has come a light (Prophet Muhammad) from Allah, and a manifest Book (Qurān).*²¹⁸

And indeed Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is not just a radiant light but the light of the entire creation, and the source of existence of the entire creation.

In another verse Allah عَزَّ وَجَلَّ alludes to this light with reference to the enemies of Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

²¹⁷ Zarqāni, Vol. 1, p. 101; Madārij-un-Nubuwwah, Vol. 2, p. 14.

²¹⁸ Holy Quran: 5:15

*They wish to extinguish the light of Allah with their mouths, and Allah will not agree, but to bring His light to completion even though the disbelievers may dislike it.*²¹⁹

Rasoolullah ﷺ has stated,

أَنَا مِنْ نُورِ اللَّهِ وَالْخَلْقُ كُلُّهُمْ مِنْ نُورِي

*I am from the Light of Allah and the entire creation is from my light.*²²⁰

Imām Ibn Al-Qattān رحمه الله narrates from Imām Zain-ul-Ābideen رضي الله عنه who narrates from Sayyiduna Imām Husain رضي الله عنه who narrates from Sayyiduna Maula Ali رضي الله عنه, who narrated,

ان النبي صلى الله عليه وسلم قال كنت نورا بين يدي ربي قبل خلق آدم عليه السلام
بأربعة عشر الف عام

*"Rasoolullah ﷺ stated, 'I was a light in the Hands of Power of my Lord fourteen thousand years before He created Ādam عليه السلام'."*²²¹

Hazrat Jabir bin Abdullah رضي الله عنه narrates that he asked, "Ya RasoolAllah ﷺ! May my father and mother be sacrificed upon you! Tell me, what was the first thing that Allah عز وجل created

²¹⁹ Holy Quran: 9:32

²²⁰ Madārij-un-Nubuwwah

²²¹ Ahkām-e-Ibn Al-Qattān, Vol. 1, p. 10.

before anything else?" Rasoolullah ﷺ replied, "O Jabir! Verily the first thing that Allah ﷻ created was the light of your Prophet from His light. That light remained in obedience according to the Will of Allah ﷻ. At that time, there was neither the Lauh-e-Mahfūz (Preserved Tablet) nor the Qalam (Divine Pen), neither heaven nor hell, neither an angel, skies or the earth. When Allah ﷻ Willed to create something, He divided that light into four parts. From one part He created the Divine Pen, from the second, the Preserved Tablet, from the third He created the Arsh (Throne), {and from the fourth everything else}." ²²²

In another Hadīth it is stated, "Verily, Allah ﷻ is an Incomparable Light; the soul of Rasoolullah ﷺ is the splendid glow of that light. Allah ﷻ first created my light and from this light He created everything else." ²²³

وہ جو نہ تھے تو کچھ نہ ہتا وہ جو نہ ہوں تو کچھ نہ ہو
حباں ہیں وہ جہان کی حباں ہے تو جہان ہے

When he did not exist then nothing existed (in creation)
If he was not created then nothing would have been created
He is the life of creation
He is alive therefore the creation exists

²²² Musannaf Abdur Razzāq; Mawāhib-ul-Ladunniya

²²³ Matāli'-ul-Musarrāt

بزم آخر کا شمع فروزاں ہوا
نور اول کا جلوہ ہمارا نبی

*The lamp of the final assembly became illuminated
The splendour of the first light is our Prophet²²⁴*

Rasoolullah ﷺ is such a light that those who believe in him and become Muslims, even they become a source of light through the Sadaqah of Rasoolullah ﷺ. Allah عزوجل mentions in the Holy Qurān,

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ

The day when you will see the believing men and believing women, that their light (of Imān and pious deeds) runs before them.²²⁵

Then Allah عزوجل says,

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ²²⁶

The day when hypocrite men and hypocrite women will say to the Muslims, "Look towards us once, so that we may attain some of your light!"²²⁶

²²⁴ Hadāiq-e-Bakhshish

²²⁵ Holy Quran: 57:12

²²⁶ Holy Quran: 57:13

میں گدا تو بادشاہ بھر دے پیالہ نور کا
نور دن دونا ترّا دے ڈال صدقہ نور کا

*I am a beggar you are my king, fill my vessel with your pure light
May your light increase endlessly, please grant me the charity of
light*²²⁷

Send Blessings and Abundant Salutations

يَا أَيُّهَا الْمُشْتَاقُونَ بِنُورِ جَمَالِهِ ﷺ صَلُّوا عَلَيْهِ وَآلِهِ وَأَصْحَابِهِ وَسَلِّمُوا تَسْلِيمًا

*O you who yearn for the light of his beauty, send blessings and
abundant salutations upon him, his family and companions.*

This last part of Durood-e-Tāj is actually the explanation of the
verse,

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

*O you who believe! Send blessings and abundant salutations
upon him.*²²⁸

Only the ones who believe will yearn for the light of the beauty of
Rasoolullah ﷺ. And sending blessings and salutations upon
Rasoolullah ﷺ also entails sending the same to his august

²²⁷ Hadāiq-e-Bakhshish

²²⁸ Holy Quran: 33:56

family and companions, because we love, respect and honour both of them due to their connection with Rasoolullah ﷺ. And showing love and honour for the family and companions of Rasoolullah ﷺ is in actual fact showing love and honour to Rasoolullah ﷺ.

تم سے جہاں کا نظام تم پہ کروں سلام
تم پہ کروں شنا تم پہ کروں درود

*Through you the universe was set up, upon you millions of salutations
Upon you millions of praises, upon you millions of blessings²²⁹*

تو پیغام میرا میں تیرا پیامی
ہوں تجھ پر صلوٰۃ و سلام دوامی

*You are my mission, I am your messenger
May blessings and salutations be upon you perpetually²³⁰*

Alhamdulillah this brings us to the end of the analysis and commentary of Durood-e-Tāj and one can clearly see that every word of this sacred Durood is in accordance with the teachings of the Holy Qurān and the Hadith of Rasoolullah ﷺ. May Allah ﷻ grant us the ability and strength to recite this blessed Durood

²²⁹ Hadāiq-e-Bakhshish

²³⁰ Qaseem-e-Bakhshish

Shareef abundantly and reap the benefits and rewards of it in this world and the Hereafter.

آمین بجاہ سید المرسلین علیہ افضل الصلوٰۃ و التسلیم

