

*"Indeed We have given you, O Muhammad ﷺ, the greatest possible amount."
– Surah Kauthar*



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*'O Muhammad ﷺ, soon your Lord will make you stand
at a place where all will praise you.'*

– Surah Bani Israel (17), Verse 79

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Quranic Verses in Praise of the Holy Prophet ﷺ

Verse 1

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*'He is the first; he is the last; he is the open; he is the hidden;
and he has knowledge of everything.'*

– Surah Hadīd (57), Verse 3 [Pg. 13]

Verse 2

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ، وَادْعُوا شُهَدَاءَكُمْ مِمَّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

*'And if you have any doubt as to what We have sent down
upon Our (exalted) servant, bring just one chapter like it and call
upon all your helpers besides Allah ﷻ if you are truthful.'*

– Surah Baqarah (2), Verse 23 [Pg. 17]

Verse 3

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

*'They seek to deceive Allah ﷻ and the believers, but in fact they
deceive none but themselves, and yet they perceive not.'*

– Surah Baqarah (2), Verse 9 [Pg. 20]

Verse 4

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

*'Allah ﷻ taught Adam ﷺ the names of all things,
then He showed them to the angels.'*

– Surah Baqarah (2), Verse 31 [Pg. 21]

Verse 5

فَتَلَّى آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ، إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

'Then Adam ﷺ learnt certain words (of repentance) from his Lord and He (Allah ﷻ) accepted his repentance. Surely He is the Most Relenting, Most Merciful.'

– Surah Baqarah (2), Verse 37 [Pg. 23]

Verse 6

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رِعْنَا وَنُقُولُوا أَنْظِرْنَا واسْمِعُوا ، وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

'O you who believe, don't say (to Allah's ﷻ Messenger) 'Ra'ina', but say, 'Unzurna'. From the beginning, listen attentively (to his disclosure), and for the disbelievers is a painful punishment.'

– Surah Baqarah (2), Verse 104 [Pg. 25]

Verse 7

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ، وَلَا نُسْئَلُ عَنْ أَصْحَابِ الْحَجِيمِ

'Indeed We have sent you (O Muhammad ﷺ) with the truth, a bearer of glad tidings and a warner. And you will not be questioned regarding the inmates of Hell.'

– Surah Baqarah (2), Verse 119 [Pg. 26]

Verse 8

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ، إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

'O our Lord, send among them a Messenger ﷺ from themselves who will recite to them Your verses and teach them the scripture & wisdom, and purify them. Surley You are the Most Exalted, the Wise.'

– Surah Baqarah (2), Verse 129 [Pg. 28]

Verse 9

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

'And so We made you an exalted community among all the nations so that you may be a witness over the people and the Messenger ﷺ a witness over you.'

– Surah Baqarah (2), Verse 143 [Pg. 29]

Verse 10

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ، فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

'Surely We have observed you turning your face (O Muhammad ﷺ) towards Heaven repeatedly, and We will surely turn you to a qibla with which you will be pleased.'

– Surah Baqarah (2), Verse 144 [Pg. 32]

Verse 11

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ، مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ، وَرَفَعَ بَعْضُهُمْ دَرَجَاتٍ

'Of these messengers We have excelled some over others. To some of them Allah ﷻ spoke, and one is he who's raised high in degrees over all.'

– Surah Baqarah (2), Verse 253 [Pg. 34]

Verse 12

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ، وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

'Who is there that can intercede with Him except by His permission? He knows all that was before and all that will happen after; and they can encompass nothing of His knowledge except for what He wills.'

– Surah Baqarah (2), Verse 255 [Pg. 35]

Verse 13

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

'Please declare (O Beloved ﷺ), "If you love Allah ﷻ, follow me. (Only then) Allah ﷻ will love you and forgive you for your faults. And Allah ﷻ is Most Forgiving, Most Merciful.'

– Surah Ale-Imran (3), Verse 31 [Pg. 38]

Verse 14

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
وَلَتَنْصُرُنَّهُ ، قَالَ أَأَقْرَبُكُمْ وَأَخَذْتُمْ عَلَيَّ ذَلِكَمْ إِيصْرِي ، قَالُوا أَقْرَبُنَا ، قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

'And recall when Allah ﷻ took from the Prophets ﷺ their covenant, that, "I should give you a Book and Wisdom; then comes to you a Messenger ﷺ confirming what is with you; assuredly you will believe in him and help him." Then He said, "Do you agree and take this as my firm agreement as binding on you?" They said, "We've agreed." Allah ﷻ then said, "Then be witness, and I am with you among the witnesses.'

– Surah Ale-Imran (3), Verse 81 [Pg. 40]

Verse 15

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْل لَفِي ضَلَالٍ مُّبِينٍ

‘Certainly Allah ﷻ conferred (great) favor upon the believers that He sent a Messenger ﷺ from among them who recites to them the verses, purifies them and teaches them the Book & wisdom; and previous to that they were clearly in error.’

– Surah Ale-Imran (3), Verse 164 [Pg. 42]

Verse 16

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ
مِنَ الطَّيِّبِ ، وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِن رُّسُلِهِ مَن يَشَاءُ

‘Allah ﷻ will not leave the believers in the state which you are in until He separates the impure from the pure. And it doesn’t befit the dignity of Allah ﷻ to reveal to you all the secrets of the unseen; but Allah ﷻ chooses of His Messengers ﷺ whom He pleases.’

– Surah Ale-Imran (3), Verse 179 [Pg. 44]

Verse 17

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا

‘And if they are unjust to their souls, then (O Beloved ﷺ), they should come to you and beg forgiveness of Allah ﷻ, and the Messenger ﷺ should intercede for them. Then surely they will find Allah ﷻ Most Relenting, Merciful.’

– Surah Nisā (4), Verse 64 [Pg. 46]

Verse 18

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

‘Then (O Beloved ﷺ), by your Lord, they will not be Muslims until they make you judge in all their disputes and find in their souls no resistance against your decisions, but accept them with the fullest conviction.’

– Surah Nisā (4), Verse 65 [Pg. 49]

Verse 19

مَن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ، وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

‘He who obeys the Messenger ﷺ has indeed obeyed Allah ﷻ. But (as for) anyone who turns his face away, We have not sent you to save them.’

– Surah Nisā (4), Verse 80 [Pg. 50]

Verse 20

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ، وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

'And Allah ﷻ has revealed to you the Book & wisdom, and taught you what you did not know. And great is the grace of Allah ﷻ upon you.'

– Surah Nisā (4), Verse 113 [Pg. 52]

Verse 21

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ، وَسَاءَتْ مَصِيرًا

'And as for he who opposes the Messenger ﷺ after guidance has become clear and follows a way other than the way of the Muslims, We will leave him in his own condition and will cause him to enter Hell. What an evil destination that is.'

– Surah Nisā (4), Verse 115 [Pg. 55]

Verse 22

يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

'O people, there has indeed come to you a manifest proof from Allah ﷻ, and We have sent down to you a manifest light (Noor).'

– Surah Nisā (4), Verse 174 [Pg. 56]

Verse 23

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

'This day I have perfected your religion for you, completed My favor upon you and have chosen Islam as your way of life.'

– Surah Māida (5), Verse 3 [Pg. 61]

Verse 24

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

'Undoubtedly there has come to you from Allah ﷻ a light and a luminous book.'

– Surah Māida (5), Verse 15 [Pg. 62]

Verse 25

أَمَّا وَلِيُّكُمْ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاغِبُونَ

'Only Allah ﷻ is your friend, and His Messenger ﷺ and the believers who establish prayer, pay Zakaat and bow down (before Allah ﷻ).'

– Surah Māida (5), Verse 55 [Pg. 66]

Verse 26

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ، وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ، وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

'O Beloved Messenger ﷺ propagate what has been revealed to you from your Lord. And if you are unable to do so, then you have not conveyed any message.

And Allah ﷻ will protect you from the people.'

– Surah Māida (5), Verse 67 [Pg. 67]

Verse 27

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَآخِذُوا ، فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلِّغُ الْمُبِينُ

'And obey Allah ﷻ and obey the Messenger ﷺ and be careful. Then if you turn back, know then that the duty of Our Messenger ﷺ is only to deliver the message clearly.'

– Surah Māida (5), Verse 92 [Pg. 69]

Verse 28

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا

حِينَ يُنزِلَ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا ، وَاللَّهُ عَفْوٌ حَلِيمٌ

'O Believers, question not things that, if disclosed, may displease you. And if you will ask while the Quran is being revealed, they will be made clear to you. Allah ﷻ has already pardoned them.

And Allah ﷻ is the Forgiving, the Forbearing.'

– Surah Māida (5), Verse 101 [Pg. 70]

Verse 29

فَدَعَلِمُ إِنَّهُ لَيَخْرُتُكَ الَّذِي يَقُولُونَ ، فَإِنَّهُمْ لَا يَكْتُمُونَكَ وَلَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَخْتَدُونَ

'We know that what they say grieves you; they belie you not, but the evildoers deny the signs of Allah ﷻ.'

– Surah An'ām (6), Verse 33 [Pg. 72]

Verse 30

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى نَبِيٍّ مِّنْ شَيْءٍ

‘And they (the Jews) could not visualize the respect of Allah ﷻ as was necessary to be visualized. Then they said, “Allah ﷻ had not revealed anything on any man.’

– Surah An’ām (6), Verse 91 [Pg. 75]

Verse 31

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

عَنِ الْمُنْكَرِ وَيَجْعَلُ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

‘Those who serve the unlettered Messenger ﷺ (the one who hasn’t learnt from anyone), who they will find with them written in the Torah and the Injil (New Testament), he will bid them to do good and will forbid them from doing evil, and he will make lawful for them clean things and will forbid for them unclean things, and will take off from them the burden and shackles which they were upon.’

– Surah A’rāf (7), Verse 157 [Pg. 77]

Verse 32

فَأَن يَأْتِيَهَا النَّاسُ لِيَّ رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

‘Say (O Beloved ﷻ), ‘O Mankind, I’m a Messenger ﷺ to you all from Allah ﷻ’

– Surah A’rāf (7), Verse 158 [Pg. 81]

Verse 33

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

‘And (O Beloved ﷻ) the dust that you threw, you did not [truly] throw; but Allah ﷻ threw.’

– Surah Anfāl (8), Verse 17 [Pg. 82]

Verse 34

يَأْتِيهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

‘O believers! Respond to the calling of Allah ﷻ and the Messenger ﷺ when the Messenger ﷺ calls you to that which gives you life.’

– Surah Anfāl (8), Verse 24 [Pg. 85]

Verse 35

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

'And Allah ﷻ isn't one to punish them while you (O Beloved ﷺ) are in their midst.'

– Surah Anfāl (8), Verse 33 [Pg. 89]

Verse 36

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ ، وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولَهُ ، إِنَّا إِلَى اللَّهِ رَاغِبُونَ

'If only they had been content with what Allah ﷻ and His Messenger ﷺ had given them and said, "Sufficient for us is Allah ﷻ. Allah ﷻ will give us of His bounty. To Allah ﷻ do we turn in submission.'

– Surah Tauba (9), Verse 59 [Pg. 90]

Verse 37

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ ، وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

'They swear by Allah ﷻ before you that you may be pleased. And Allah ﷻ and the Messenger ﷺ had a greater right that they should please him if they had faith.'

– Surah Tauba (9), Verse 62 [Pg. 92]

Verse 38

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ، ذَلِكَ الْخِزْيُ الْعَظِيمُ

'Are they not aware that, concerning whoever opposes Allah ﷻ and His Messenger ﷺ, for such a person is the fire of Hell in which he will abide forever? This is a great humiliation.'

– Surah Tauba (9), Verse 63 [Pg. 94]

Verse 39

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ، إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ، وَاللَّهُ سَمِيعٌ عَلِيمٌ

'(O Beloved Prophet ﷺ) Realize the poor-due (Zakaat) out of their wealth to purify and cleanse them therewith, and pray good for them. No doubt your prayer is solace for their hearts. And Allah ﷻ Hears, Knows.'

– Surah Tauba (9), Verse 103 [Pg. 95]

Verse 40

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

'Surely there has come to you a Messenger ﷺ from among yourselves. Heavy upon him is your suffering, and he ardently desires your welfare. To the believers he is most kind and merciful.'

– Surah Tauba (9), Verse 128 [Pg. 97]

Verse 41

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِن رَّبِّكُمْ

'Say (O Beloved ﷺ), 'The truth has come from your Lord.'

– Surah Yunus (10), Verse 108 [Pg. 102]

Verse 42

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

'Behold, in the remembrance of Allah ﷻ is there satisfaction of hearts.'

– Surah Ra'ad (13), Verse 28 [Pg. 103]

Verse 43

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُم أَزْوَاجًا وَذُرِّيَّةً

'And undoubtedly We have sent Messengers before you and assigned to them wives and children.'

– Surah Ra'ad (13), Verse 38 [Pg. 106]

Verse 44

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

'(O My Beloved ﷺ) By your life, indeed they are wandering about in their intoxication.'

– Surah Hijr (15), Verse 72 [Pg. 107]

Verse 45

سُبْحٰنَ الَّذِي اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ ءَايٰتِنَا ، اِنَّهٗ هُوَ السَّمِيعُ الْبَصِيْرُ

'Glory be to He Who carried His bondsman by night from the sacred Masjid to the Aqsa Masjid around which We've put blessings that We may show him Our grand signs. No doubt He is the All-Hearing, All-Seeing.'

– Surah Bani Israel (17), Verse 1 [Pg. 108]

Verse 46

وَمَنْ أَلَيْلٌ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ ، عَسَى أَنْ يَبْعَثَ رَبُّكَ مَقَامًا مَحْمُودًا

'And offer Tahajjud in some portion of the night, this is particularly and additionally for you. It's near that your Lord may make you stand at a place where all will praise you.'

– Surah Bani Israel (17), Verse 79 [Pg. 117]

Verse 47

فَلَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

'Say (O Beloved ﷺ), "If the sea was the ink for the words of my Lord, then necessarily the sea would be exhausted while the words of my Lord would not come to an end, though We may bring the like of it for help."

– Surah Kahf (18), Verse 109 [Pg. 120]

Verse 48

فَلَنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ

'Say (O Beloved ﷺ), 'I'm a man like you. I receive revelation that your God is one God.'

– Surah Kahf (18), Verse 110 [Pg. 124]

Verse 49

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا

'So We made this Quran easy on your tongue so that you may give glad-tidings to the God-fearing and warn thereby a contentious people.'

– Surah Maryam (19), Verse 97 [Pg. 133]

Verse 50

طه ، مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

"Tāhā. O Beloved ﷺ, We didn't send this Quran upon you that you may be troubled."

– Surah Tāhā (20), Verses 1-2 [Pg. 135]

Verse 51

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

'And We didn't send you but as a Mercy for the Worlds.'

– Surah Ambiya (21), Verse 107 [Pg. 137]

Verse 52

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ، مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ، الْمِصْبَاحُ فِي زُجَاجَةٍ

'Allah ﷻ is the light (Noor) of the Heavens and the Earth. The likeness of His Light is a niche wherein is a lamp. The lamp is in a chandelier (of glass).'

– Surah Noor (24), Verse 35 [Pg. 141]

Verse 53

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

'Make not the summoning of the Messenger ﷺ among yourselves the way one calls the other among you.'

– Surah Noor (24), Verse 63 [Pg. 142]

Verse 54

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

'Immensely Great is He Who sent down the Quran to His bondsmen that he may warn the worlds.'

– Surah Furqān (25), Verse 1 [Pg. 145]

Verse 55

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ، الَّذِي يَرَىٰ جِبْنَ تَقْوَمٍ ، وَتَقْلُبَكَ فِي السَّجْدِينَ

'And rely upon Him Who's the Mighty, the Most Merciful; Who sees you when you stand and your movements amongst those who offer prayer.'

– Surah Shuarā (26), Verses 217-9 [Pg. 148]

Verse 56

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّعْلِ قَالَتْ تَمْلَأُ يَا أَيُّهَا النَّعْلُ اذْخُلُوا مَسْكِنَكُمْ لَا يَحْطَمَنَّكُمْ سُلَيْمٰنُ وَجُنُودُهُ

وَهُمْ لَا يَشْعُرُونَ ، فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا

'Until they came to the valley of the ants, and one ant said, "O Ants! Enter your homes lest Sulaiman ﷺ and his armies crush you unknowingly." Thereupon he smilingly laughed at her proclamation.'

– Surah Naml (27), Verses 18-9 [Pg. 150]

Verse 57

وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ ، إِذَا لَارْتَابَ الْمُنْطَلِقُونَ

'And you did not recite any Book before, nor did you write anything with your hand. In that case, the followers of falsehood would've doubted.'

– Surah Ankaḃūt (29), Verse 48 [Pg. 154]

Verse 58

الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ انْفُسِهِمْ ، وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

'The Prophet (Muhammad ﷺ) is more worthy of the believers than their own selves, and his wives are their mothers.'

– Surah Ahzāb (33), Verse 6 [Pg. 158]

Verse 59

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

'Certainly you have an excellent model in the following of the Messenger of Allah ﷺ for him who hopes in Allah ﷻ and the Last Day and (who) remembers Allah ﷻ in abundance.'

– Surah Ahzāb (33), Verse 21 [Pg. 162]

Verse 60

يٰۤاَيُّهَا النَّبِيُّ لَسْتَ مِنْ النِّسَاءِ

'O Wives of the Prophet ﷺ, you are not like other women.'

– Surah Ahzāb (33), Verse 32 [Pg. 165]

Verse 61

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

'And it's not befitting for a Muslim man and a Muslim woman when Allah ﷻ and His Messenger ﷺ have decreed something that they should have any choice in their matters.'

– Surah Ahzāb (33), Verse 36 [Pg. 168]

Verse 62

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

'Muhammad ﷺ isn't the father of any of your men, but he's the Messenger of Allah ﷻ and the Seal of the Prophets.'

– Surah Ahzāb (33), Verse 40 [Pg. 171]

Verse 63

يَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُنْذِرًا وَنَذِيرًا ، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

'O Prophet (the communicator of unseen news), surely We have sent you as a witness, a bearer of glad tidings, a warner, an inviter towards Allah ﷻ by His command and an illuminating lamp.'

– Surah Ahzāb (33), Verses 45-46 [Pg. 174]

Verse 64

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤَدَّزْنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَظِيرِهَا إِنَّهُ

'O Believers, don't enter the houses of the Prophet ﷺ unless you receive permission for a meal, not that you wait for its preparation.'

– Surah Ahzāb (33), Verse 53 [Pg. 181]

Verse 65

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

'Undoubtedly Allah ﷻ and His angels send blessings on the Prophet ﷺ O Believers, send blessings upon him and salute him fairly well in abundance.'

– Surah Ahzāb (33), Verse 56 [Pg. 186]

Verse 66

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَيِّنَاتٍ وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

'And (O Beloved ﷺ), We have not sent you but for the entire mankind as a bearer of good news and a warner, but most of the people don't know.'

– Surah Saba (34), Verse 28 [Pg. 193]

Verse 67

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَيِّنَاتٍ وَنَذِيرًا ، وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

'(O Beloved Prophet ﷺ,) Surely We have sent you with truth, as a bearer of good news and as a warner. And for every nation a warner has been appointed.'

– Surah Fātir (35), Verse 24 [Pg. 194]

Verse 68

يَس ، وَالْقُرْآنَ الْحَكِيمَ ، إِنَّكَ لَمِنَ الْمُرْسَلِينَ

'Yaseen, by the wise Quran, Undoubtedly you are of the sent ones.'

– Surah Yaseen (36), Verses 1-3 [Pg. 198]

Verse 69

قُلْ يُعَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

‘(O My Beloved ﷺ), Say, ‘O my slaves who have committed excesses against their own souls, don’t despair of the mercy of Allah ﷻ.’

– Surah Zumar (39), Verse 53 [Pg. 198]

Verse 70

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ، لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ

‘Undoubtedly We have granted you a clear victory [so] that Allah ﷻ may forgive sins of your formers and of your latters.’

– Surah Fat’h (48), Verses 1-2 [Pg. 200]

Verse 71

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ، لِلَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ يُعَزِّزُهُمْ وَأُوَفِّيهِمْ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

‘Certainly We have sent you as a witness, a bearer of glad-tidings and a warner so that people should believe in Allah ﷻ and His Messenger ﷺ and honor him, and that you may glorify Him morning and evening.’

– Surah Fat’h (48), Verses 8-9 [Pg. 205]

Verse 72

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

‘Surely those who swear allegiance to you indeed swear allegiance to Allah ﷻ. The hand of Allah ﷻ is above their hands.’

– Surah Fat’h (48), Verse 10 [Pg. 208]

Verse 73

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِينًا

‘Certainly Allah ﷻ was pleased with the believers when they were pledging allegiance to you under the tree, and He knew what was in their hearts. So, He sent down on them tranquility and rewarded them with an expedition’s victory.’

– Surah Fat’h (48), Verse 18 [Pg. 214]

Verse 74

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ ، وَكَفَىٰ بِاللَّهِ شَهِيدًا ، مُحَمَّدٌ رَسُولُ اللَّهِ ، وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رِجْمَاءٌ بَيْنَهُمْ ، تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا

'It's He Who sent His Messenger ﷺ with guidance and the religion of truth so that He may make it present over all other religions; and Allah ﷻ suffices as a witness. Muhammad ﷺ is the Messenger of Allah ﷻ, and those with him are severe against the infidels but compassionately tender among themselves. You will see them bowing and prostrating themselves (in power) seeking grace from Allah ﷻ and His pleasures.'

– Surah Fat'h (48), Verses 28-9 [Pg. 217]

Verse 75

يَأْتِيهَا الَّذِينَ آمَنُوا لَا تَعْلَمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ، وَاتَّقُوا اللَّهَ ، إِنَّ اللَّهَ شَبِيحٌ عَلِيمٌ ، يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

'O Believers! Don't commit any excess before Allah ﷻ and His Messenger ﷺ, and fear Allah ﷻ. Surely Allah ﷻ hears, knows. O Believers, don't raise your voices above the voice of the Prophet ﷺ and don't speak aloud in his presence as you speak to one another, lest your deeds become in vain while you are unaware.'

– Surah Hujarāt (49), Verses 1-2 [Pg. 224]

Verse 76

وَالنَّجْمِ إِذَا هَوَىٰ ، مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ، وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ ، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

'By the brightly shining star (i.e. the Holy Prophet ﷺ) when he descended from the Ascension (i.e. Mi'rāj). Your companion (the Holy Prophet ﷺ) has not strayed nor was he misled. And he does not speak of his own desire. It's no less than revelation revealed to him.'

– Surah Najm (53), Verses 1-4 [Pg. 227]

Verse 77

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ، أَفَتُنْمِزُونَهُ عَلَىٰ مَا يَرَىٰ ، وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ، عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ

'The heart lied not in what it saw. Do you then dispute with him concerning what he has seen? And indeed, he saw that splendid sight twice; near the farthest Lote-tree.'

– Surah Najm (53), Verses 11-14 [Pg. 229]

Verse 78

إِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

'The Hour neared and the moon was split.'

– Surah Qamar (54), Verse 1 [Pg. 231]

Verse 79

الرَّحْمَنُ ، عَلَّمَ الْقُرْآنَ ، خَلَقَ الْإِنْسَانَ ، عَلَّمَهُ الْبَيَانَ

'The Most Affectionate; Taught the Quran; He created (the soul of) mankind; He taught him expression.'

– Surah Rahmān (55), Verses 1-4 [Pg. 233]

Verse 80

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَعْفُورْ لَكُمْ ، وَاللَّهُ عَفُورٌ رَحِيمٌ

'O Believers! Fear Allah ﷻ and believe His Messenger ﷺ. He will give you a two-fold portion of His mercy, will provide a light by which you will walk, and will grant you forgiveness. And Allah ﷻ is Most Forgiving, Most Merciful.'

– Surah Hadīd (57), Verse 28 [Pg. 236]

Verse 81

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

'You will not find a people who believe in Allah ﷻ and the Last Day loving those who act in opposition to Allah ﷻ and His Messenger ﷺ, even though they may be their fathers, sons, brothers, or their kinsmen.'

– Surah Mujādalah (58), Verse 22 [Pg. 237]

Verse 82

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

'And whatever the Messenger of Allah ﷺ gives you, take it; and stay away from that which he prohibits you from.'

– Surah Hashr (59), Verse 7 [Pg. 238]

Verse 83

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

'It's He Who sent His Messenger ﷺ with guidance and the true religion so that He may cause it to dominate over all religions, even though the polytheists may hate it.'

– Surah Saff (61), Verse 9 [Pg. 239]

Verse 84

وَاللَّهِ الْعِزَّةُ لِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

'And to Allah ﷻ belongs the dignity, and to His Messenger ﷺ and the believers, but the Hypocrites don't know.'

– Surah Munafiqūn (63), Verse 8 [Pg. 241]

Verse 85

ن ، وَالْقَلَمِ وَمَا يَسْطُرُونَ ، مَا أَنْتَ بِمَجْنُونٌ ، وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

'Nūn; By the Pen and what they write; By the grace of your Lord, you are not at all insane; and surely for you is an endless reward.'

– Surah Qalam (68), Verses 1-3 [Pg. 245]

Verse 86

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

'And indeed, you are upon great manners.'

– Surah Qalam (68), Verse 4 [Pg. 251]

Verse 87

عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ، إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

'He is the Knower of the unseen. He does not reveal His secrets to any except His chosen Messengers.'

– Surah Jinn (72), Verses 26-7 [Pg. 254]

Verse 88

يَأْتِيهَا الْمَرْمَأُ ، ثُمَّ اللَّيْلُ إِلَّا قَلِيلًا

'O you enwrapped one! Stand praying at night except a small portion thereof.'

– Surah Muzammil (73), Verses 1-2 [Pg. 257]

Verse 89

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

'Surely We have sent to you a Messenger ﷺ who is a witness against you, as We sent a Messenger towards Pharaoh.'

– Surah Muzammil (73), Verse 15 [Pg. 258]

Verse 90

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ،
وَاللَّهُ يُعَدُّ اللَّيْلَ وَالنَّهَارَ ، عَلِيمٌ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ ، فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

'Surely your Lord knows that you remain standing in devotion nearly two-thirds of the night, sometimes half of it, and sometimes a third of it, along with a party of your Companions ﷺ with you. And Allah ﷻ measures the night and the day. He knows that you (O Muslims) are not able to calculate it. So, He has turned to you (mercifully). Therefore, recite how much is easy of the Quran.'

– Surah Muzammil (73), Verse 20 [Pg. 259]

Verse 91

يَأْتِيهَا الْمُدَّتُّر ، ثُمَّ فَأَنْزِرْ ، وَرَبَّكَ فَكَبِّرْ ، وَثِيَابَكَ فَطَهِّرْ

'O you who enfolded yourself in your mantle. Arise and warn; and glorify the dignity of your Lord; and purify your garments.'

– Surah Mudath'thir (74), Verses 1-4 [Pg. 260]

Verse 92

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتُحْجَلَ بِهِ ، إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ، فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ، ثُمَّ عَلَيْنَا بَيَانَهُ

'(O Beloved ﷺ) Don't move your tongue with it (the Quran) that you may hasten to learn it. Undoubtedly, it's upon Us to preserve and recite it. Therefore, when We have recited it, follow the recitation. Then on Us is the explaining of its minute detail.'

– Surah Qiyaamat (75), Verses 16-9 [Pg. 261]

Verse 93

عَبَسَ وَتَوَلَّىٰ ، أَلَمْ يَأْنِ لَهُ الْاَعْمَىٰ ، وَمَا يُدْرِيكَ لَعَلَّهٗ يُرَىٰ

'He frowned and turned aside because the blind man came to him; but what could convince you that he may be seeking to purify himself?'

– Surah Abasa (80), Verses 1-3 [Pg. 263]

Verse 94

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ، وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ، وَوَالِدٍ وَمَا وَلَدَ

'I swear by this city (Makkah) as (O Beloved ﷺ) you dwell in this city, and by your father (Sayyiduna Ibrahim ؑ) and his progeny (i.e. Rasoolullah ﷺ).'

– Surah Balad (90), Verses 1-3 [Pg. 266]

Verse 95

وَالضُّحَى ، وَاللَّيْلِ إِذَا سَجَى ، مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ، وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ، وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

'By the brightness of the morning, and by the night when it covers, your Lord has not forsaken you nor is He displeased. And undoubtedly the Hereafter is better for you than the former. And indeed soon your Lord will give you so much that you'll be satisfied.'

– Surah Duhā (93), Verses 1-5 [Pg. 270]

Verse 96

وَوَجَدَكَ ضَالًّا فَهَدَى

'He (Allah ﷻ) saw you deeply immersed in your love, so He guided you.'

– Surah Duhā (93), Verse 7 [Pg. 272]

Verse 97

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ، وَوَضَعْنَا عَنكَ وِزْرَكَ ، الَّذِي أَنْقَضَ ظَهْرَكَ

'Have We not expanded your chest for you? And removed your burden from you? [That] which had broken your back?'

– Surah Sharh (94), Verses 1-3 [Pg. 275]

Verse 98

وَرَفَعْنَا لَكَ ذِكْرَكَ

'And have We not elevated your remembrance?'

– Surah Sharh (94), Verse 4 [Pg. 276]

Verse 99

وَالْعَصْرِ ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

'By the time (of My Beloved ﷺ), indeed man is in a state of loss.'

– Surah Asr (103), Verses 1-2 [Pg. 280]

Verse 100

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

*'(O Beloved ﷺ), undoubtedly We've bestowed upon you
Kauthar (an abundance of good).'*

– Surah Kauthar (108), Verse 1 [Pg. 281]

Verse 101

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

'(O Beloved ﷺ), Say, 'I seek refuge with the Lord of the daybreak.'

– Surah Falaq (113), Verse 1

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

'(O Beloved ﷺ), Say, 'I seek refuge with the Lord of mankind.'

– Surah Naas (114), Verse 1 [Pg. 284]

Verse 102

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

'All praise be to Allah ﷻ, the Lord of the Worlds.'

– Surah Fatiha (1), Verse 1 [Pg. 286]

Verse 103

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

*'Guide us on the straight path, the path of those whom You have favored. Not
those who have earned Your anger, nor of those who have gone astray.'*

– Surah Fatiha (1), Verses 6-7 [Pg. 287]

SUPPLEMENTARY

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AUTHOR'S NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى حَبِيبِهِ الْكَرِيمِ

Praise is reserved uniquely for the Sustainer of the Worlds Who created the entire creation by the command of “Be” (كن). He created man with a handful of sand and placed on his head the crown of honor,

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

‘And indeed We honored the children of Adam ﷺ.’

– Surah Bani Israel (17), Verse 70

Subhanallah! How Compassionate, Merciful and Gracious is Allah ﷻ, that He showered us with blessings out of His grace? If we ever tried to count His blessings, we would never be able to do so.

To grant honor to this ‘handful of sand’, Allah ﷻ then sent the Prophets ﷺ to them, and indeed this is the greatest blessing of all His benedictions. An infinite amount of Durood be on the Beloved of the Lord of Durood, the Beloved whose existence is the reason for the entire creation coming into existence. The entire creation was made for this Beloved. Sayyiduna Adam ﷺ, his children, and all that is created is existent by means of this Beloved.

Subhanallah! How powerful a king is this Beloved, this Leader of the Prophets, this sympathizer of sinners, this intercessor on the Day of Resurrection, this Mercy of the Almighty, the helper of the helpless, this strength of the weak, this support of the destitute, whose remembrance is solace for troubled hearts?! How merciful is he that at the time of his birth, he remembered us sinners, during his Ascension (معراج) he kept us transgressors in mind, and he even moved his lips for us wrongdoers in his grave after his demise! – *Madaarijun-Nubuwwah*

On the Day of Qiyaamat, everyone will be worried and be thinking of themselves, yet on that Day, this Beloved will worry and think of everyone.

*'Where a mother will forsake her only child (on the Day of Account),
He (Rasoolullah ﷺ) will be there, calling out, "Come to me!"'*

– Alahadrat Imam Ahmed Raza Khan ﷺ

After the praise of Allah ﷻ and Durood of His Messenger ﷺ, it should be known that the true purpose of human life is to recognize our Lord and perform His worship,

وما خلقت الجن والانس الا ليعبدون

'I have not created the jinn and the human but that they worship Me.'

– Surah Zāriyāt (51), Verse 56

Only he who knows the grand glory of Allah's ﷻ Beloved ﷺ can recognize Allah ﷻ Himself. Jews, Christians and polytheists can worship Allah ﷻ for years, but they cannot become people who have understanding of His Recognition (عارفين) or servants dedicated to His worship (عابدين). Why? Simple! They perform their worship, etc. without the understanding of the King of Madina, Muhammad Mustapha ﷺ. In several places of the Holy Quran, Allah ﷻ Himself presented His recognition through the means of His Beloved Prophet ﷺ,

هو الذي أرسل رسوله بالهدى ودين الحق

*'It is He (Allah ﷻ) Who sent His Messenger ﷺ
with guidance and the true religion.'*

– Surah Tauba (9), Verse 33

Allah ﷻ also states,

هو الذي بعث في الأميين رسولا منهم

*'It is He Who sent among the unlettered a
Messenger ﷺ from among themselves.'*

– Surah Jumua (62), Verse 2

If a person recognizes Allah ﷻ in Him being the Creator of the Heavens and the Earth, he's still incomplete in his Divine recognition (عرفان), yet he who recognizes Allah ﷻ in Him being the Creator of Muhammad ﷺ is a complete believer (مؤمن).

In short, Allah ﷻ demonstrates His complete admiration for His Beloved ﷺ, because He teaches us several times, “If you wish to see My glory, My wonderful workmanship, then look at My glorious and unique creation, Muhammad’ur-Rasoolullah ﷺ.”

The skill of a workman is recognized by his production. The intensity of knowledge possessed by a scholar is understood through his best student. Likewise, the greatness of Allah ﷻ is seen in the splendor of Rasoolullah’s ﷺ beauty. The being of the Holy Prophet ﷺ is the manifestation (مظهر) of Allah Almighty ﷻ.

Allah ﷻ is the unrivalled Creator and Muhammad Mustapha ﷺ is the matchless creation. The follower of any religion cannot present a personality like the Holy Messenger ﷺ. Complete research and study on this will be presented later.

In the present era, among the things Muslims have become negligent of is the glory of our master, Muhammad Mustapha ﷺ. Unfortunately, there has also emerged an irreligious group of outward ‘Muslims’ who have made degrading the status of Rasoolullah ﷺ their religion. They’ve begun calling the Holy Prophet ﷺ a man like them, their ‘big brother’, and Allah ﷻ knows well their other disrespectful pronouncements. Simple and innocent Muslims have become ensnared in their traps after seeing them in their religious apparel of jubbas and turbans. When a passionate, religiously-inclined Muslim sees this condition in the believers, he has no other alternative but to cry tears of blood.

Seeing this state of affairs, my respected and honored Haji Iqdaam Ahmed, trustee and manager of Musjid’e-Gulzar’e-Madina, due to his compassionate and sympathetic nature towards Muslims, requested that I compile a book on Quranic verses which explicitly explain the glory of Rasoolullah ﷺ and briefly elucidate them in a manner which will cause the hearts of Muslims to become bright with Imaan. [He explained that] this book should be able to grant believers who read it solace of heart & knowledge of the Holy Prophet’s ﷺ eminence, and that if it’s read by even the hardest enemy of Islam & the Holy Messenger ﷺ, he will have no other option (after reading of the Prophet’s ﷺ excellence) but to become his admirer. However, I was entirely mindful of my deficiency in knowledge and of my unworthiness for such a task. Where am I, an unsuitable human, and where is the excellence of the master of jinn and mankind?

Regarding the possessions of the world, Allah ﷻ states,

قل متاع الدنيا قليل

'Tell them (O Beloved ﷻ), 'The possessions of this world are little.'

– Surah Nisā (4), Verse 77

Still, no one can count them,

وإن تعدوا نعمة الله لا تحصوها

*'And if you have to count the bounties of Allah ﷻ,
you would be unable to do so.'*

– Surah Nahl (16), Verse 18

Regarding the manners of Rasoolullah ﷺ, however, the Holy Quran states,

وإنك لعلی خلق عظیم

'And indeed, you are a person of great manners.'

– Surah Qalam (68), Verse 4

When the entire mankind cannot count that which has been mentioned as 'little' in the Holy Quran, who then has the power and ability to measure the excellences of the person with great manners, the greatest Beloved ﷻ?!

So, only with the intention of my name entering the list of those who have praised the Holy Prophet ﷺ, with these humble words I wish to be so fortunate that I be resurrected at the feet of those who carry the blessed sandals of Hadrat Hasan ibn Thaabit ؓ. I also pray that writing the praise of Rasoolullah ﷺ becomes compensation for my sins. Placing my trust in Allah ﷻ, I began this blessed task, and while I have started it, it is only Allah ﷻ Who will end it on goodness. Ameen.

This book was commenced on the 18th of Jamaadul-Ula, 1361 A.H, corresponding to Thursday, the 3rd of June, 1942. I name this book *Shaan'e-Habibur-Rahmān min Āyāt-il-Quran* (The Glory of the Most Merciful's ﷻ Beloved ﷻ from Verses of the Quran).

وما توفيقى الا بالله عليه توكلت واليه انيب وهو حسبي ونعم الوكيل ولا حول ولا قوة الا بالله العلي العظيم

Ahmed Yaar Khan Badaayuni

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In truth, one sees that when the Holy Quran is studied with Imaan, from the beginning to the end, it is *all* the praise (نعت) of the master of the world, Muhammad Mustapha ﷺ. Whether it be while discussing the hand of Allah ﷻ or in the dissemination of beliefs, stories of the previous Prophets ﷺ & their nations or the Islamic Laws, every subject matter of the Holy Quran contains the praise and epithet of he who gave us the Holy Book – Rasoolullah ﷺ. Examples of this include Surah Ikhlaas (which seemingly only mentions the Qualities of Allah ﷻ) and Surah Lahab (which discusses the disbeliever Abu Lahab and his wife). If careful attention is paid to even these Surahs, it becomes evident that they consist of the Holy Prophet's ﷺ praise.

In Surah Ikhlaas (112), the Holy Prophet ﷺ is commanded, “(O Beloved ﷺ, you) say, ‘Allah ﷻ is One, Allah ﷻ is Independent from every need, etc.’” However, with just one word, “Say” (قل), the Prophet's ﷺ praise is enjoined to the entire Surah! It was Allah's ﷻ wish that the subject being discussed be His Being & Qualities, while the speaker be His Most Beloved ﷺ!

“O Beloved ﷺ, you inform the world of My Qualities and I'll inform them of your calibre and attributes. You say,

الله احد

‘Allah ﷻ is One.’

– Surah Ikhlaas (112), Verse 1

“And I will say,

محمد رسول الله

‘Muhammad ﷺ is the Messenger of Allah ﷻ.’

– Surah Fat'h (48), Verse 29

In other words, “You declare, ‘Laa ilaaha illallaah’ (There is no being worthy of worship besides Allah ﷻ), and I will say, ‘Muhammad'ur-Rasoolullah ﷺ’ (Muhammad is the Messenger of Allah ﷻ). I desire to hear of My Qualities

from you.’ On the Day of Covenant (the day wherein Allah ﷻ asked the souls if He was their Lord), the Holy Prophet ﷺ was the first to testify to Allah’s ﷻ Oneness. Just as how he is Beloved in being, so too is his blessed speech and utterance beloved to Allah ﷻ. This is why Allah ﷻ made Rasoolullah ﷺ recite the Quran to His creation.

Another reason why ‘You say’ in the verse was used is because Allah ﷻ is saying, “O Beloved ﷺ, say to the people that Allah ﷻ is One, so that if any human wishes to know and accept My Qualities without first being your slave, he can never be someone who recognizes Me (عارف) or one who believes in My Oneness (موحد). He can only be these things after pledging allegiance to you and *then* accepting My Oneness as taught by you.” This is why the first Kalima (كلمة طيبة) is also called ‘Kalimatut-Tauheed’, since it comprises of Allah’s ﷻ remembrance as well as ‘Muhammad’ur-Rasoolullah ﷺ’. The first part speaks of Allah’s ﷻ Oneness and the second part mentions the name of the teacher and propagator of this Oneness. Without the assistance of prophethood, Imaan (faith) on the true Oneness of Allah ﷻ cannot be reached.

Surah Lahab (111) also includes the praise of Rasoolullah ﷺ. In Surah Ikhlaas (112), his praise was enjoined to the entire chapter through the word ‘Say’, yet in Surah Lahab, it’s by *not* using the word ‘Say’. Once, Abu Lahab ibn Abdul-Muttalib said to the Holy Prophet ﷺ, “May you be destroyed!” In response to such a cursed, foul statement, Allah ﷻ Himself ordered,

تبت يدا ابي لهب وتب

‘The hands of Abu Lahab are destroyed, and he too is destroyed.’

– Surah Lahab (111), Verse 1

In other words, “O Beloved ﷺ, don’t respond to him, because I Myself will answer him.” Thereafter, by mentioning the punishment, dissension and ruin, etc, of Abu Lahab, we understand the grand eminence the Holy Prophet ﷺ possesses in the court of Allah ﷻ – that the person who utters even the slightest statement of insolence towards him becomes the enemy of *even Allah* ﷻ! It’s reported in a Hadith’e-Qudsi,

من عادى لي وليا فقد اذنته بالحرب

‘Allah ﷻ states, ‘I declare war against anyone who has enmity for my friends.’

– Mishkaat, with ref. to Bukhari

The excellence of the Sahaabah, Ahle-Bait, Makkah Sharif, Madina Sharif, etc. mentioned in the Holy Quran is actually the praise of the Holy Messenger ﷺ. Praise of a king's slave and admiration of a king's crown & throne are in fact praise of the king himself. Furthermore, the censoring of idol-worshippers and the evils of the disbelievers is *also* the praise of the king (through whose opposition they become cursed and rejected).

If one studies Quranic verses dealing with Islamic Laws, he will find that the praise of Rasoolullah ﷺ is also apparent in all of them. In several places, the Holy Quran states, 'Perform Salaah', 'Give Zakaat', 'Hajj is compulsory upon you,' etc, but in no place does it say how Salaah should be read or how many rakaats should be completed. It doesn't say who must give Zakaat or how much should be given. The Holy Quran commands that Hajj be made but it doesn't explain the rules of the entire pilgrimage. The intent behind this is, "O People, We've given you the orders. If you wish to now know the details and methodology of these actions, look at the blessed rulings and practices of My Beloved ﷺ. His blessed life is a complete elucidation of all My commands."

The reality is that Salaah, fasting, Hajj, etc, are the practices of the Noble Messenger ﷺ. His practices are beloved, and if they are performed by us with sincerity, these practices of ours too become accepted. If a person recites the Holy Quran in the position of ruku or sajda in Salaah, or reads 'At-Tahiyaat...' while standing (i.e. he changes the sequence of Salaah as taught by the Holy Prophet ﷺ), his Salaah will not be complete. Why? Simply because although he performed the positions of Salaah, he didn't present himself in the way taught by the Holy Prophet ﷺ. O Muslims! Use the language of the Beloved ﷺ and you'll be rewarded for it (even if you don't understand it). If Salaah was a mere obligation and supplication, it could've been performed in *any language* since Allah ﷻ knows each one!

What occurs in Hajj? Remaining in a certain place, running in a certain place, throwing stones, making Tawaaf, etc. Why did these things become acts of worship on these dates? Simple – they are the practices of those who have proximity to Allah ﷻ. A Hadith states,

من تشبه بقوم فهو منهم

'Whoever resembles a particular nation is from amongst them.'

This is the case in Salaah and all other forms of worship. It's hoped that they gain a likeness to Rasoolullah ﷺ so that Allah ﷻ forgives us through their means.

Our sajdas are copies of those accepted sajdas. In brief, all Quranic verses of Islamic rulings are the praise of Rasoolullah ﷺ.

Similarly, whatever action dissatisfies the Holy Messenger ﷺ is a sin. Allah ﷻ states,

والذين يؤذون رسول الله لهم عذاب اليم

'And those who hurt the Messenger ﷺ, for them is a painful torment.'

– Surah Tauba (9), Verse 61

By giving 'for them' (لهم) precedence, it's known that only those who hurt and trouble the Holy Prophet ﷺ will be punished. Rasoolullah ﷺ is hurt and troubled by the disbelief of every non-Muslim and the sin of the believers. If he isn't content with a particular form of worship, that act becomes a sin, and if he's satisfied with a certain faltering, that mistake becomes an act of worship completely! Hadrat Abu Bakr ﷺ allowing the snake to bite him in the cave was not considered suicide, but an act of worship. Abu Umayya Damari uttering a statement of disbelief while under duress wasn't considered evil, and Hadrat Ali ﷺ foregoing his Asr Salaah in Khaibar was also not a sin but an act of worship. All of these actions became good because Rasoolullah ﷺ was satisfied with them. However, Hadrat Ali ﷺ marrying another woman while in the Nikah of Sayyidah Fathima Zahra ﷺ would've been a sin because the Noble Messenger ﷺ was troubled by this, while his action of making Maghrib Salaah *qadā* in Arafat became an act of worship because the Holy Prophet ﷺ was satisfied with it.

In this book, however, we will discuss only those Quranic verses which are *directly* the praise of Rasoolullah ﷺ. On that note, let us begin the praise of our master and end this introduction!

Ahmed Yaar Khan Naeemi

The Beloved's Majesty

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 1

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ، وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*'He is the first; he is the last; he is the open; he is the hidden;
and he has knowledge of everything.'*

– Surah Hadīd (57), Verse 3

In the khutba of the book *Madaarijun-Nubuwwah*, Shaikh Abdul-Haqq Muhaddith Dehlwi ﷺ states that this verse is both the praise of Allah ﷻ and the praise of His Beloved ﷺ. The Holy Prophet ﷺ is the first of all, the last of all, he is evident to all, he is obscured, and he has knowledge of everything.

The Holy Prophet ﷺ is the first of all – Before the world, Hereafter and everything else, the first thing created was the Noor of Rasoolullah ﷺ,

اول ما خلق الله نوري

'The first thing Allah ﷻ created was my Noor.'

In the case of his physical body, Sayyiduna Adam ﷺ is the father of Rasoolullah ﷺ, but in reality Rasoolullah ﷺ is the source of Sayyiduna Adam ﷺ. A tree bears flowers even though the tree itself is from a flower. The flower of this orchard of creation is Rasoolullah ﷺ. Prophethood was first bestowed to him, as he himself states,

كنت نبيا وآدم بين الطين والماء

*'I was already a prophet when Adam ﷺ was between sand
and water (i.e. in the process of being created).'*

On the Day of Covenant, when it was asked by Allah ﷻ, “Am I not your Lord?”, the Holy Prophet ﷺ was the first to reply, “Indeed You are.” – *Surah A'rāf (7), Verse 172*

On the Day of Qiyaamat, Rasoolullah's ﷺ grave will be opened first. He'll be commanded first to both make sajdah and intercede (شفاعة). Bear in mind that the door of intercession will only be opened by the Holy Prophet ﷺ. He'll also be the first to open the doors of Jannah and enter it. All the other Prophets ﷺ will enter after him. It will be Rasoolullah's ﷺ Ummah to first enter Jannah, and the

other nations will follow us into Paradise. In short, the crown of being the first and having precedence is set on his blessed head. The first day (i.e. Jumua, Friday) was bestowed to the Holy Prophet ﷺ. Yet in spite of all these things, the Holy Messenger ﷺ is also last.

The Holy Prophet ﷺ is the last of all – Rasoolullah’s ﷺ advent was the last – *The Seal & Final of Prophets* (خاتم النبيين) is a title which belongs to him. He was given the Final Book and the Final Deen, both of which will remain until Qiyaamat.

*‘Who knows how many stars were opened, then concealed?
Yet never has, nor will, our Prophet ﷺ ever set.’*

*‘The Salaah of the Mi’rāj (Ascension) reveals the meaning
of the first and the last.’*

*‘Behind, standing with folded hands are present those
who already had dominion.’*

– Alahadrat Imam Ahmed Raza ﷺ

The Holy Prophet ﷺ is both open and hidden – Rasoolullah ﷺ has always been, and will always be, open and manifest to all because Muslims believe in him (and even non-Muslims recognize him),

الذين آتيتهم الكتاب يعرفونه كما يعرفون أبناءهم

*‘Those to whom We gave the scripture recognize him (Prophet
Muhammad ﷺ) as they recognize their own sons.’*

– Surah Baqarah (2), Verse 146

Recognizing the Holy Prophet ﷺ here is equaled to knowing one’s son, not with knowing a father. There are three reasons for this,

1. A son knows his father without proof (he recognizes him by the professing of people). However, the father knows his son through proof, e.g. the Nikah, his son’s period in the womb, birth, etc. Likewise, non-Muslims also know Rasoolullah ﷺ through proof, not merely as hearers.
2. A son recognizes his father only after birth, while the father recognizes his son before birth. Likewise, non-Muslims knew of the Holy Prophet

ﷺ before his blessed birth (and would even supplicate for his coming!).

3. The son doesn't recognize his father as soon as he's born. He recognizes him only after gaining comprehension. On the other hand, the father knows the child from the very first day. Similarly, the entire creation knew the Holy Prophet ﷺ from his infancy – mountains used to greet him, stones gave glad-tidings about him, trees bent to shade him, the moon conversed with him, non-Muslims testified to his prophethood, and even animals knew him (e.g. camels prostrated to him, while wild deers asked him to provide safety for them). Both the sun and the moon demonstrated their recognition of him – the moon split in two for him, and the set sun rose up on his gesture. Likewise, the inmates of the Heavens and the Earth knew him – as soon as Sayyiduna Adam ؑ opened his eyes, he saw the name of the Beloved ﷺ written next to Allah's ﷻ on the pillars of His Great Throne. So do the residents of Jannah know him – the Kalima is written on every leaf of Jannah, in the eyes of its maidens, on the chests of the male servants – in short, every place in Paradise.

Even the inmates of Jahannam profess,

قالوا لم نك من المصلين

'They said, 'We used to not offer prayer.'

– Surah Mudath'thir (74), Verse 43

(They'll say that them opposing the Holy Prophet ﷺ was what brought them to where they are.) In brief, wherever the remembrance of Allah ﷻ is present, the remembrance of the Holy Prophet ﷺ will be there with it. The entire creation is filled with his Noor, and in every place is his manifestation. Every countenance of the Beloved ﷺ is known to all until Qiyaamat. Every moment of his blessed life – from his infancy, his milk-drinking period, his childhood, events before the proclamation of prophethood, after the proclamation, his private and public life, his talking, walking, eating, sleeping, smiling, crying, etc. – in short, *every stage* of Rasoolullah's ﷺ life is open to all in all parts of the world. Where in the world haven't the books of Ahadith reached? This is his glory of being manifest.

Still, no one knew his reality besides Allah ﷻ. All of the above is the glory of him being open, while his reality is the glory of him being hidden.

Maulwi Qasim Nanotwi, famed as the founder of Darul Uloom Deoband, writes,

رہا ہمال پہ تیرے حجابِ بشریت
نہ جانا کون ہے کچھ بھی کس نے بجز ستار

سوا خدا کے بھلا کوئی تجھ کو کیا جانے
تو نئس نور ہے شپر نمط اولو الابصار

*‘The veil of humanity remained on your beauty and splendor.
Besides the Almighty, no one truly knew you.’*

*‘Who can truly know you but Him? You are the sun of Noor,
unable to be seen even by those with vision.’*

– Qasāid’ e-Qasimi

His humanity (بشریت) was disclosed to the sight of humanity, but none besides the Creator knows the true reality of Muhammad Mustapha ﷺ. Just as how the light of the sun blocks the sun itself so that no one can see it completely, so too does the Prophet ﷺ being made of Noor (نورائیت) become a veil for us. This is why Allah ﷻ used the word ‘Noor’ for Rasoolullah ﷺ,

قد جاءكم من الله نور وكتب مبين

*‘Indeed there has come to you from Allah ﷻ a light
and a luminous book.’*

– Surah Māida (5), Verse 15

A discussion on this verse will follow later.

The Holy Prophet ﷺ has knowledge of everything – Rasoolullah ﷺ has complete understanding of the Being (ذات) and Qualities of Allah ﷻ, and all former and latter creation’s sciences of knowledge are encompassed by him. Within creation, he holds the highest rank with regards to the verse,

فوق كل ذي علم عليم

'And above every man of knowledge, there is someone more knowledgeable.'
– Surah Yusuf (12), Verse 76

On the night of Mi'rāj, the eye of the Holy Prophet ﷺ saw his Creator. How then can the creation be hidden from his vision?

*'(O Rasoolullah ﷺ) How can anything be hidden from you,
When Allah ﷻ Himself wasn't hidden from you?'*
– Alahadrat Imam Ahmed Raza Khan ﷺ

Insha-Allah ﷻ, the study on this Divine vision will be presented later. [Also, a more comprehensive study on the knowledge of the Holy Prophet ﷺ can be found in verse 47 of this book].

VERSE 2

وَأَنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّن مِّثْلِهِ ، وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ
*'And if you have any doubt as to what We have sent down
upon Our (exalted) servant, bring just one chapter like it and call
upon all your helpers besides Allah ﷻ if you are truthful.'*
– Surah Baqarah (2), Verse 23

The disbelievers of Makkah would say, “Muhammad invents the Holy Quran on his own and then recites it to people.” The above verse was a reply to this statement. The recognition of a product created by humans is that another person can make a product just like it, but when this is impossible, it's understood that it is Allah's ﷻ product and creation. Even though ants and fireflies are weak, no one says that they are created by humans. On the other hand, while trains and airplanes are strong, everyone knows humans made them. Why is this? Simple – because today there are *hundreds* of factories manufacturing trains and airplanes, yet there isn't one factory making ants and fireflies. Similarly, in this verse, it's said that if you believe the Holy Quran is a product of a human being, you should produce another like it.

Visibly, it seems that it's the Holy Quran alone that's being praised here, yet after paying careful attention, it becomes apparent that the praise of this verse also includes the *Saahibul-Quran* (Muhammad Mustapha ﷺ). Rasoolullah ﷺ isn't the student of anyone in creation. Still, he has come to this world as the ultimate teacher. Allah ﷻ is directly the teacher of His Messenger ﷺ, and Rasoolullah ﷺ is the student of Allah ﷻ. Bear in mind that the student of an

excelled teacher becomes exceptional in his own right. When Allah ﷻ is the teacher of Rasoolullah ﷺ, imagine how proficient he is in knowledge and wisdom! This is why the verse says, “Call all your helpers (i.e. gather every scholar of the world you encounter, you’ll still be unsuccessful [in finding a teacher like him]).” This is because every scholar learnt from creation to become a scholar, so they are all students of creation. How then can they challenge he who’s the student of the Creator and the teacher of creation himself?!

This verse proves that Rasoolullah ﷺ purifies the servants of Allah ﷻ. He purifies them from polytheism, disbelief, sin and moral degeneration.

Commentators of the Holy Quran have also asserted the following meaning to this verse: The pronoun (ضمير) in ‘like it’ (مثله) relates to the Holy Messenger ﷺ. So, the verse will mean, “Bring just one chapter which has likeness to a chapter that emanates from the blessed mouth of

Muhammad’ur-Rasoolullah ﷺ.” In other words, “First search for a glorious beloved like Muhammad ﷺ, then make him recite such a chapter.” – *Khaazin, Madaarik, etc.*

The meaning of this verse is that you can neither find anyone as glorious as the Holy Prophet ﷺ nor will you be able to present such speech like the Holy Quran. This proves that Rasoolullah ﷺ is matchless and unrivalled. The Prophet ﷺ himself once asked,

ايكم مثلي
 ‘Which of you is like me?!’
 – Bukhari Sharif

At another juncture, he said,

ولكني لست كاحد منكم
 ‘However, I am not like you.’

Intelligence also demands that there can be no equal to Rasoolullah ﷺ for the following reasons,

1. We are believers, while the Messenger ﷺ is belief (Imaan).

2. We are recognized as truthful, while Rasoolullah ﷺ is truth from head to toe.
3. People gain knowledge, while the Holy Prophet ﷺ is knowledge himself (since knowing or recognizing him is regarded as knowledge).
4. Our urine and excretion is impure, while the discharges of Rasoolullah ﷺ are clean for the Ummah. – *Shaami, Vol. 1*
5. Our sleep breaks our wudhu while his sleep doesn't.
6. We believe in Jannah, Jahannam, and Allah's ﷻ Being & Qualities after hearing of them. So, our faith is based on what we hear. Rasoolullah's ﷺ faith is based on what he *saw*.
7. Only five Salaah are compulsory on us, but a sixth Salaah (i.e. Tahajjud) was compulsory on him,

ومن الليل فتهجد به نافلة لك

'And offer Tahajjud in some portion of the night; this is especially for you in addition.'

– Surah Bani Israel (17), Verse 79

8. Five pillars of Islam are enjoined on every Muslim, but only four are compulsory on Rasoolullah ﷺ (Zakaat wasn't). – *Shaami, Kitaabuz-Zakaat*
9. We may keep up to four wives in Nikah, but there is no such restriction on Rasoolullah ﷺ.
10. Our wealth will be distributed after our death as inheritance, but not the wealth of any prophet.
11. After our death, our wives can remarry, but after the demise of Rasoolullah ﷺ, his wives couldn't. Allah ﷻ states,

ولا ان تنكحوا ازواجه من بعده ابدا

'Nor should you ever marry his wives after him.'

– Surah Ahzāb (33), Verse 53

There are several further differences in acts of worship (among other things). How then can it be said that we are men (بشر) like Rasoolullah ﷺ? A more detailed study on this will be presented later.

VERSE 3

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

'They seek to deceive Allah ﷻ and the believers, but in fact they deceive none but themselves, and yet they perceive not.'

– Surah Baqarah (2), Verse 9

Although the Hypocrites (منافقين) are being censored and their faults are being disclosed here, the greatness of Rasoolullah ﷺ is also firmly established in it. Under this verse, Imam Khaazin رحمه الله states, “How can the Hypocrites deceive Allah ﷻ?” The answer given is,

ذكر نفسه واراد به رسوله وفي ذلك تضحيم لامره وتعظيم لشانه

'Allah ﷻ mentioned His being but intended His Messenger ﷺ by doing so.'

In other words, the Hypocrites wish to deceive Allah ﷻ by intending to deceive Rasoolullah ﷺ. This proves the nearness the Holy Prophet ﷺ has to Allah ﷻ, that trying to deceive him is regarded as deceiving Allah ﷻ.

Tafseer Madaarik states, “This verse is similar to the verse of allegiance, in which it was stated, “(O Beloved ﷺ,) Those who swear allegiance to you swear allegiance to Allah ﷻ. The hand of Allah ﷻ is over their hands.” – *Surah Fat'h (48), Verse 10*

It was also said, “(O Beloved ﷺ,) You did not throw the stone you threw. It was Allah ﷻ [Who threw it].” – *Surah Anfāl (8), Verse 17*

Subhanallah! Allah ﷻ made the action of Rasoolullah ﷺ His own act!

VERSE 4

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

'Allah ﷻ taught Adam ﷺ the names of all things, then He showed them to the angels.'

– Surah Baqarah (2), Verse 31

The greatness of Sayyiduna Adam عليه السلام and his surplus of knowledge are being discussed in this verse. Allah ﷻ showed him all former and latter, major and minor things and informed him of their names. He also taught him each object's harm and benefit, as well as its state and condition. – *Tafseer Madaarik*

We can also deduce that Sayyiduna Adam عليه السلام was informed of every name of every thing in every language that will come until Qiyaamat. For example, water is *maa* in Arabic, *aab* in Farsi, *jal* in Hindi, and *paani* in Urdu. Likewise, other languages have different words for it, and Sayyiduna Adam عليه السلام was taught all of these names. – *Tafseer Kabeer*

In short, everything was made apparent to Sayyiduna Adam عليه السلام, and based on this excellence of knowledge, Allah ﷻ placed the crown of His deputyship (خلافة) on his blessed head and made him the object of sajda for the angels. However, this verse also demonstrates the praise of Rasoolullah ﷺ in the following manner: It's an accepted fact that Rasoolullah ﷺ possesses the collective sciences of knowledge (علوم) held by *all* the other Prophets عليهم السلام. Rather, it was actually from *his blessed hands* that the Prophets عليهم السلام attained every blessing of Allah ﷻ. The Holy Prophet ﷺ states,

الله المعطى وانا قاسم
'Allah ﷻ is the giver and I am the distributor.'
– Bukhari Sharif

Allah ﷻ also states,

اولئك الذين هدى الله ، فبهداهم اقتده
'These are those whom Allah ﷻ has guided. Then you follow their path.'
– Surah An'am (6), Verse 90

So, the Holy Messenger is the collection of every quality of all the Prophets عليهم السلام.

This verse doesn't mean that Rasoolullah ﷺ must be obedient to the former Prophets عليهم السلام with regards to the deen. In matters of belief, submission to someone (تقليد) isn't permissible even for an ordinary Muslim (it's necessary for him to do research (تحقيق) himself). This is why Allah ﷻ established rational proofs concerning His Oneness, granting of prophethood, and resurrection (حشر وونشر) in the Holy Quran. So, how can the Leader of Prophets submit to others in beliefs?

Concerning religious practices, indeed the deen of Rasoolullah ﷺ is what nullifies previous deens. When Islam is the nullifier of deens, how can it follow them?

Therefore, ‘their path’ in this verse refers to the personal and unique excellences of the Prophets ﷺ. Rasoolullah ﷺ was bestowed the gratefulness of Sayyiduna Nuh ﷺ, the tradition of Sayyiduna Ibrahim ﷺ, the sincerity of Sayyiduna Musa ﷺ, the truthfulness of Sayyiduna Ismail ﷺ, the patience of Sayyiduna Ayub ﷺ and Sayyiduna Yaqub ﷺ, the repentance of Sayyiduna Dawud ﷺ, and the humility of Sayyiduna Sulaiman ﷺ and Sayyiduna Esa ﷺ. So, ‘their path’ means, “Become the collection of every excellence of the previous Prophets ﷺ.” – *Roohul-Bayaan (in the beginning of Surah Nuh)*

*‘You possess the beauty of Yusuf ﷺ, the spirit of Esa ﷺ,
and the marvel of the bright hand. Whatever excellence
we individually possess, you are their collection.’*

Imam Busairi ﷺ states,

فانك شمس فضل هم كواكبها ، يظهرن انوارها الناس في الظلم
*‘O Beloved ﷺ, you are the sun of greatness while all the
Prophets ﷺ are your stars. Everyone takes from you and
demonstrates your Noor to people in darkness.’*
– Qasida Burda Sharif

Also, Maulwi Qasim Nanotwi writes, “All former and latter knowledge is encompassed in the knowledge of Rasoolullah ﷺ. Just as how the knowledge of sight and sound are both individual but collective in a being, so too is the Holy Prophet ﷺ the True & Real Knower (عالم حقيقى) while the other Prophets ﷺ are Knowers who have gained knowledge (عالم بالفرض). – *Tahzeerun-Naas*

And Shaikh’e-Akbar Ibn Arabi ﷺ states, “Sayyiduna Adam ﷺ was the first Khalifa and deputy of Rasoolullah ﷺ.” – *Futoohaat’e-Makkiya, Chapter 10*

These Quranic verses, Ahadith, and statements by the Islamic Scholars clearly prove that although the knowledge of Sayyiduna Adam ﷺ was very extensive, it was but a drop in the ocean compared to the knowledge of Rasoolullah ﷺ, or a line in the journal of his knowledge. How extensive is Rasoolullah’s ﷺ knowledge? This is known only by Rasoolullah ﷺ and He Who granted him that knowledge. A study on this will be presented later.

Sayyiduna Adam عليه السلام was made the object of sajda for the angels and was bestowed the crown of Allah's ﷻ deputyship. These are all the blessings of the Noor of Muhammad ﷺ which was present in his forehead. It was this Noor that was actually made the object of sajda, and it's through its blessings that these branches of knowledge were granted to Sayyiduna Adam عليه السلام. – Refer to *Madaarijun-Nubuwwah, Vol. 2.*

VERSE 5

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ، إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
'Then Adam عليه السلام learnt certain words (of repentance) from his Lord and He (Allah ﷻ) accepted his repentance. Surely He is the Most Relenting, Most Merciful.'
 – Surah Baqarah (2), Verse 37

This verse explains the incident of the acceptance of Sayyiduna Adam's عليه السلام repentance. After his mistake and descent to Earth, Sayyiduna Adam عليه السلام didn't look up towards the Heavens for 300 years, and he cried so much that if the tears of the entire world were collected, they would still not equal his.

There are five individuals who cried excessively in this world,

1. Imam Zainul-Ābideen عليه السلام after the incident of Karbala.
2. Sayyidah Fathima Zahra عليها السلام after the demise of Rasoolullah ﷺ.
3. Sayyiduna Yahya عليه السلام in the fear of Allah ﷻ.
4. Sayyiduna Yaqub عليه السلام during his separation from Sayyiduna Yusuf عليه السلام.
5. Sayyiduna Adam عليه السلام on his mistake.

Thereafter, a few words of dua were placed by Allah ﷻ in the heart of Sayyiduna Adam عليه السلام, and it was only when he used these words in dua that Divine Mercy assisted him.

And what were the words of this dua? There are several opinions regarding them.

Tibrani, Haakim, Abu Nuaim and Baihaqi narrate from Hadrat Ali ؑ, “One day, after much crying, the heart of Sayyiduna Adam ؑ inspired him, causing him to say, ‘When I was created, I saw written on the pillars of the Throne, “ لا اله الا الله محمد رسول الله There is none worthy of worship besides Allah ﷻ; Muhammad ﷺ is the Messenger of Allah ﷻ.” I understood that Muhammad’ur-Rasoolullah ﷺ was the accepted beloved of the Divine Court since Allah ﷻ wrote his name next to His.’ Sayyiduna Adam ؑ then submitted, ‘O Allah ﷻ, I seek forgiveness of my mistake through the means of that blessed being. I ask You to pardon me.’ At that exact moment, the mercy of Allah ﷻ pardoned Sayyiduna Adam ؑ for his mistake.” – *Roohul-Bayaan (under the commentary of this verse) & Madaarijun-Nubuwwah (Beginning of Vol. 2)*

Subhanallah! What a merciful name is possessed by Rasoolullah ﷺ?! The Holy Prophet ﷺ made his father (Sayyiduna Adam ؑ) both the object of sajdah for the angels *and* saved him from his grief!

“If the name ‘Muhammad ﷺ’ was not used as the intercessor, neither would Adam ؑ have attained (the acceptance of his) repentance nor would ‘*We have saved...*’ have been used concerning Nuh ؑ and the drowning.” – *Allama Jaami ؑ*

The children of Adam ؑ are now also commanded, “If you commit sin, disbelief or oppression, present yourselves to Rasoolullah ﷺ and request intercession from him. Go to him and repent to Allah ﷻ, and when the Holy Prophet ﷺ intercedes for you, your repentance will be accepted. Allah ﷻ states,

ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا
*‘And if they do injustice unto their souls, then O Beloved ﷺ,
they should come to you and then beg forgiveness from Allah ﷻ
and the Messenger ﷺ should intercede for them. Then surely
they will find Allah ﷻ Most Relenting, Merciful.’*

– Surah Nisā (4), Verse 64

This doesn’t mean that we must go only to Madina. Rather, it means, “Turn towards the Holy Prophet’s ﷺ merciful being because he is present (حاضر) at all places.” A more thorough discussion on this will be presented later.

This verse also establishes that, nevermind us, even the Prophets ؑ are needy of Rasoolullah ﷺ. Allah ﷻ is the Lord of Creation (رب العالمين) and Rasoolullah ﷺ

is the Mercy unto Creation (رحمة للعالمين). In other words, he is mercy for everything
Allah ﷻ is the Lord of.