Shan-e-Habib ur Rahman

By

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Naeemi kutub khana

Shan-e-Habib-ur-Rahmân

by

Hadrat Hakeem-ul-Ummat
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(Allah may bless his soul)

English Version
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Contents

1) Hamd 13
2) Introduction-The whole Quran is the Holy Prophet's 'Naat' .. 18
3) Why is 'namaz' (Salât) in the Arabic Language 20
4) هُوَ الْاَوَّلُ وَالْاٰخِرُ 3: Hadeed 57 23
5) The Holy Prophet is the knower of Alpha and Omega, the visible and the Invisible 23
6) Why was the Holy Prophet's recognition likened to the offspring's recognition? 24
7) وَاِنْ كُنْتُمْ فِىْ رَيْبٍ 23: Baqarah 2 27
8) Recognition of divine and human things 27
9) Argument of the Holy prophet's being peerless/ Unparalleled 28
10) يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا 9: Baqarah 2 29
11) وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا 30
12) The Holy Prophet is the embodiment of all the marvels of the prophets 30
13) فَتَلَقّٰى اٰدَمُ مِنْ رَّبِّهٖ 27: Baqarah 2 32
14) وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْا 64: Nisâ 4 33
15) يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا 104: Baqarah 2 34
16) اِنَّا اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّ نَذِيْرًا 119: Baqarah 2 35
17) The Holy Prophet is endowed with the divine qualities and Jibrail's age 36
18) رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا 129: Baqarah 2 37
19) وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا 143: Baqarah 2 38
20) Muslim Ummah is the beloved of all the prophets 39
21) Holy Prophet has seen the ancestes and the predecessors 39
22) Faith of Siddiq and Farooq is absolute 39
23) Walee is the one whom Muslims call Walee 39
24) قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِى السَّمَآءِ 144: Baqarah 2 40
25) Service of Holy Prophet does not distrub 'Salât' 41
26) تِلْكَ الرُّسُلُ فَضَّلْنَا 253: Baqarah 2 42
27) Characteristics of Holy Prophet 43
28) مَنْ ذَا الَّذِىْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ 255: Baqarah 2 44
29) Grades of 'Shafa'at' (intercession) and who is 'Shafee' (intercessor) 44
30) Knowledge of Unseen is necessary for 'Shafa'at' 45
31) قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِىْ 31: Aale-Imran 3 46

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32) Kinds of 'Ittiba' (obedience) and 'Love'.....47
33) وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ 81: Aal-e-Imran 3.....48
34) Why is Islam canceller of religions?.....50
35) لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ 164: Aal-e-Imran 3.....51
36) Why is Holy Prophet choicest blessing افضل رحمت.....51
37) مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ 179: Aal-e-Imran 3.....53
38) وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْا اَنْفُسَهُمْ 64: Nisâ 4.....55
39) Visit of Aulia's graves - a means.....56
40) فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ 65: Nisâ 4.....57
41) وَمَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ 80: Nisâ 4.....
42) Difference between Prophet and Jibrail, 'Eeman-over-Nabi' has precedence over 'Eeman-over-Rabb'.....59
43) وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ 113: Nisâ 4.....61
44) Difference between Quran and Hadith, Knowledge of Unseen.....61
45) وَمَنْ يُّشَاقِقِ الرَّسُوْلَ 115: Nisâ 4.....63
46) يٰاَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ 174: Nisâ 4.....64
47) Obedience to consensus of Ummaf (Ijmâ) is necessary.....65
48) Holy Prophet is a miracle - its details.....65
49) اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ 3: Mâida 5.....68
50) Why is Islam a (Complete Religion)?.....69
51) Difference of Itmam اتمام and Kamâl کمال.....70
52) قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ 15: Mâida 5.....70
53) Meaning of 'Noor' and Holy Prophet lightened all.....70
54) Difference between light of sun and 'Noor-e-Muhammadi'..72
55) اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ 55: Mâida 5.....74
56) يٰاَيُّهَا الرَّسُوْلُ بَلِّغْ مَا اُنْزِلَ اِلَيْكَ 67: Mâida 5.....75
57) وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ 92: Mâida 5.....77
58) Difference between obedience to Rabb and Prophet.....78
59) يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْئَلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ لَكُمْ 101: Mâida 5.....79
60) Convincing proofs of being 'Hâdir-and-Nâzir' and authorised in shariah commands, the thing which is not forbidden is 'halal'.....80
61) قَدْ نَعْلَمُ اِنَّهٗ لَيَحْزُنُكَ الَّذِيْ يَقُوْلُوْنَ 33: Anaam 6.....81
62) Holy Prophet is Ayah (signe) of Allah, the denial of Holy Prophet is denial of Allah.....82
63) Knowledge, generosity and 'Nooraniat' of Holy Prophet.....83
64) وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ 91: Anaam 6.....84
65) Holy Prophet is proficient in all languages and skilled in the art of 'Munazirah مناظره '.....85

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66) اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ مَكْتُوْبًا 157: Aarâf 7 86
67) Meaning of 'Nabi', 'Rasool' and 'Ummi' 86
68) Praiseworthy qualities of Holy Prophet in Torah and Injeel (Bible) 87
69) Holy Prophet is 'owner' of 'Halal-and-Harâm' 89
70) قُلْ يٰاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا 158: Aarâf 7 90
71) Kinds of Ummat (Ummah) and faith of the parents of Holy Prophet 90
72) وَمَا رَمَيْتَ اِذْ رَمَيْتَ 17: Anfal 8 91
73) Difference between the grade of 'Fana Fillah' and 'Eeman of Mansoor and Pharoah' 93
74) يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ 24: Anfal 8 94
75) Service of Holy Prophet does not vitiate 'namaz' (salât) 95
76) Events of illustrious Sahabah 95
77) Obedience to the Holy prophet is 'Wajib' for the whole universe 96
78) The circumstances in which one can break one's prayer (Namaz) 96
79) The Holy Prophet gives life to the dead 96
80) وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ 33: Anfal 8 97
81) Proof of Hâdir-and-Nâzir 98
82) Establishment of the universe is due to the Holy Prophet 98
83) وَلَوْ اَنَّهُمْ رَضُوْا مَا اٰتَاهُمُ اللّٰهُ وَرَسُوْلُهٗ 59: Taubah 9 98
84) Proof of Five sciences, Holy Prophet is the distributer of the divine blessings 99
85) يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ 62: Taubah 9 100
86) To worship God to please the Holy Prophet is not hypocrisy; rather it is the soul of it 101
87) اَلَمْ يَعْلَمُوْا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ 63: Taubah 9 101
88) Displeasure of Holy Prophet is more dangerous than the displeasure of the Lord 102
89) خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً 103: Taubah 9 103
90) The Holy Prophet's name gives solace to a restless heart 104
91) لَقَدْ جَآءَكُمْ رَسُوْلٌ 128: Taubah 9 105
92) The Holy Prophet's dynasty is free from 'Shirk' and adultery 106
93) Why was Holy Prophet prevented from praying for Hadrat Aminah 107
94) Everything of the Holy Prophet is the great 108
95) قُلْ يٰاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ 108: Yunus 10 110

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96) اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ 28: Raad 13.....110
97) Why is peace of obtained through Quran.....111
98) Why is peace of obtained through the remembrance Holy Prophet.....113
99) Blessing of Taaweez.....113
100) وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ 38: Raad 13.....114
101) لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ 72: Hijr 15.....115
102) سُبْحٰنَ الَّذِيْ اَسْرٰى بِعَبْدِهٖ 1: Asrâ 17.....116
103) Wisdom of 'Mearaj'.....116
104) When did event of 'Mearaj' took place and why is 'Monday' called 'Pir'?.....118
105) Incumbency of Salât.....122
106) Observation of the torment of nations.....122
107) Points of Ayah of Mearaj.....123
108) وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ 79: Asrâ 17.....125
109) Rules of Tahajjud.....125
110) The prayers (Salâts) are the Prophet's memorials.....125
111) Which Prophet offered which Salât first of all.....125
112) Research about 'Maqâm-e-Mahmood' and kissing of thumbs in Azân.....126
113) قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ 109: Kahaf 18.....127
114) The Holy Prophet's praises are the words of the Lord.....128
115) Vastness of 'Naat' composition.....130
116) قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ 11: Kahaf 18.....131
117) Why did the Quran call the Holy Prophet 'Bashar'?.....132
118) Calling Holy Prophet as 'Bashar' is 'Harâm' and sometimes 'Kufr'.....133
119) The Holy Prophet is without a parallel from Shariah point of view as well as logically.....134
120) Sharaee' difference between us and the Holy Prophet.....134
121) The Holy Prophet is the 'owner/ master of commands'.....135
122) There is 27 degrees difference between the common human beings and the Holy Prophet.....137
123) فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ 97: Maryam 19.....139
124) Need for Hadith.....140
125) Narration is needed in exegesis.....140
126) طٰهٰ مَا اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰى 1-2: Ta Ha 20.....141
127) Strange meaning of 'طٰهٰ'.....142
128) وَمَا اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ 107: Ambiâ 21.....143
129) Mention of the Holy Prophet's general mercy and

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research of 'الْعَالَمِيْنَ' 143
130) Holy Prophet is blessing even after death 146
131) 'Jihad' is not against 'Rahmat' 146
132) اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ 35: Noor 24 147
133) لَاتَجْعَلُوْا دُعَاءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا 63: Noor 24 149
134) Holy Prophet made Hadrat Jabir's sons alive after death 151
135) Causing the rain to fall and to stop it 151
136) تَبَارَكَ الَّذِىْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ 1: Furqan 25 152
137) Nooh was not the prophet for whole creation 152
138) Difference between the prophethood of Nooh (AS) and that of the Holy Prophet 153
139) Every kind of creature has separate commands and paradise is only for human beings 153
140) وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ 219: Shuarâ 26 155
141) حَتّٰى اِذَا اَتَوْا عَلٰى وَادِ النَّمْلِ 19: Naml 27 156
142) Holy Prophet is embodiment of all the qualities of prophets, and its detail 158
143) Holy Prophet understood the language of the animals 159
144) Even animals recognize Holy Prophet's slaves 160
145) وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ 48: Ankaboot 29 161
146) Holy Prophet knew how to write, but he did not write, not writing is his miracle — its causes 163
147) اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ 48: Ahzâb 33 164
148) Issue of 'Hâdir-and-Nâzir and meaning of 'اَوْلٰى' 166
149) What does it mean: Holy Prophet wives are Mothers of Muslims, respect for the Holy prophet's relatives; rights of Sayyids on the Muslims 167
150) Mureed and pupil should not marry the wives of the 'Pir' and 'teacher' respectively 168
151) لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ 21: Ahzâb 33 168
152) How is Holy Prophet's life a model for the world 169
153) Holy Prophet's forgiveness and mercy is greater than Hadrat Yusuf's 170
154) Holy Prophet's generosity 170
155) يٰنِسَاءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَاءِ 32: Ahzâb 33 172
156) Who is greater — Hadrat Ayeshah or Fatimah Zahra? 173
157) Why did the Holy Prophet's wives get the hair of their heads cut? 175
158) Detail of the different grades of Holy Prophet's wives 175
159) مَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗ 36: Ahzâb 33 176

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160) Need for Hadith.....177
161) Detail of Holy Prophet's commands and difference between them.....178
162) مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِّنْ رِّجَالِكُمْ 40: Ahzâb 33.....179
163) Peculiarities of Four and Literal relationship between word 'Allah' and 'Muhammad'.....180
164) Peculiarities of 'NINE', two parts of Kalimah, there are 12 letters in guided Caliphs' names.....181
165) Advantages of naming someone as Muhammad.....182
166) Meaning of 'Khatim-un-Nabiyyeen.....182
167) Re — coming of Eesa (AS).....183
168) يَا اَيُّهَا النَّبِيُّ اِنَّا اَرْسَلْنٰكَ شَاهِدًا 53: Ahzâb 33.....184
169) Meaning of Shahid 'شاهد' and Shabah's faith in Hâdir -wa-Nâzir'.....185
170) Man does good deeds with Holy Prophet's attention and commits sins with Holy prophet's inattention.....189
171) Difference between Holy Prophet's and other prophet's way of preaching.....190
172) Qualities of 'Lamp'.....190
173) يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ 53: Ahzâb 33.....192
174) اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ 56: Ahzâb 33.....193
175) The person of Holy Prophet is the object of the creator and the creatures.....194
176) Use of Durûd Shareef in begging alms.....194
177) Merits and advantages of Durûd Shareef.....196
178) Where Durûd is 'Mustahab', where 'Fard', where 'wajib' 'Makrooh' and 'Harâm'.....198
179) Which Durûd is better.....200
180) It is forbidden to pronounce Durûd on other than the Prophet.. 201
181) وَمَا اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ 28: Saba 34.....201
182) اِنَّا اَرْسَلْنٰكَ بِالْحَقِّ 24: Fatir 35.....202
183) No proof of Ram Chanders.....203
184) Prophets are always man and came of noble families and prophet did not come from every nation.....204
185) يٰسٓ وَالْقُرْاٰنِ الْحَكِيْمِ 1 - 3 : Ya seen 36.....205
186) قُلْ يَا عِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ 53: Zumar 39....205
187) اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا 1: Fatah 48.....208
188) Event of 'Sulha Hudaibia'.....208
189) Chastity of Prophets; the Holy Prophet never intended to commit sin.....211

Marfat.com

190) اِنَّا اَرْسَلْنٰكَ شَاهِدًا 8 - 9: Fatah 48 211
191) Witness of denial is difficult 212
192) How should be the Holy Prophet's respect 213
193) Qiyam-e-Taazeemi is 'jaiz'; no need for proof of 'Taazeem' ...214
194) Mahfil-e-Meelad Pak 214
195) اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ 10: Fatah 48 215
196) Why Usman Ghani become 'Jâme Quran 'جامع القرآن' 215
197) Reality of 'Bai'at'—difference between different 'Bai'ats' ..218
198) Need for 'Bai'at', meaning of 'Mureed', the merits of a 'Pir' .. 218
199) How to make a 'Mureed', qualities of 'Sajjadah Nasheeni', four forms of 'Sajjadah Nasheeni' 219
200) لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ 18: Fatah 48 221
201) Why is 'Bai'at-ur-Ridwan 'بيعت الرضوان' called as such and the Lord is happy with all Sahabah 222
202) Hadrat Farooq did not get the original bai'at tree cut, and Farooq got the Shrine of Holy Prophet built 223
203) Hadrat Khider was present at the 'Bai'at-ur-Rizwan' 223
204) هُوَ الَّذِيْ اَرْسَلَ رَسُوْلَهٗ 29: Fatah 48 224
205) Holy Prophet is reflection of divine attributes 224
206) Difference between 'Risalat' of Holy Prophet and that of other prophets 225
207) Four glasses of Noor-e-Nubuwwat, Merits of Siddiq -e-Akbar 227
208) يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ 2: Hujurât 49 230
209) No person can act as 'Imam' in the presence of Holy Prophet 232
210) Do not raise voice during Dars-e-Hadiths 233
211) وَالنَّجْمِ اِذَا هَوٰى 4: Najm 53 233
212) The Aulia's graves are respectable. Quranic proof of Heavenly Maeraj 234
213) مَا كَذَبَ الْفُؤَادُ مَا رَاٰى 11 - 14: Najm 53 235
214) Debate about sight of Almighty Allah. The Holy Prophet saw the Lord with his own eyes 236
215) Issue of Hadrat Ayeshah's denial about the 'sight' 237
216) 34 Maerajs of Holy Prophet 237
217) اِقْتَرَبَتِ السَّاعَةُ 1: Qamar 54 237
218) اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ 1 - 4: Rahmân 55 239
219) Strange argument of the knowledge of Unseen 240
220) Holy Prophet learnt the Quran in Eternity 242
221) يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ 28: Hadeed 57 242

Marfat.com

222) لَاتَجِدُ قَوْمًا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ 22: Mujadila 58..... 243
223) Sahabah's rupturing relations with their disbelieving relatives. Company of godless people is 'Harâm'..... 243
224) وَمَا اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ 7: Hashr 59.....244
225) هُوَالَّذِىْ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى 9: Saff 61.....245
226) Religious domination is eternally for Muslims.....246
227) وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ 8: Munafiqoon 63.....247
228) Strange event of Abdullah Bin ubai and his son..... 248
229) Detail of respect of the Lord, Prophet and Muslims.....249
230) Mathematical knowledge of the inventor of chess..... 250
231) Difference between Kaabah and Bait-ul-Maqaddas..... 252
232) نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ 2 - 3: Qalam 68.....252
233) ' ن ' and ' قَلَم ' are the Holy Prophet's names..... 254
234) Prophet cannot be insane; proof of the unseen..... 255
235) Speaking ill of Holy Prophet is the work of the people born illegitimate..... 258
236) اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ 4: Qalam 68.....258
237) Holy Prophet is embodiment of all prophets' virtues.....258
238) Definition of 'Khulq' (خلق)..... 259
239) عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖ اَحَدًا اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ 26: Jinn 72.....260
240) Definition of 'Unseen' and its divisions.....260
241) Research of 'Unseen'.....261
242) يٰاَيُّهَا الْمُزَّمِّلُ قُمِ الَّيْلَ اِلَّا قَلِيْلًا 2: Muazzammil 73.....262
243) Research of 'Salât-e-Tahajjud'.....263
244) اِنَّا اَرْسَلْنَا اِلَيْكُمْ رَسُوْلًا شَاهِدًا عَلَيْكُمْ 15: Muazzammil 73.....264
245) اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ 20: Muzzammil 73..... 265
246) Command about reciting 'Shabeenah شبینہ' — the sahabah and scholars who finished the whole Quran in one 'Rak'at.... 266
247) يٰاَيُّهَا الْمُدَّثِّرُ قُمْ فَاَنْذِرْ 1 - 4: Muddassir 74.....267
248) The trousers of men should be 'above' (the ankle) and those of women should be 'below' (the ankle)..... 267
249) لَاتُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ 18: Qiyamat 75..... 267
250) Loud recitation of Quran by a few persons together is forbidden..... 268
251) عَبَسَ وَتَوَلّٰى اَنْ جَاءَهُ الْاَعْمٰى 1 - 3: Abasa 80..... 268
252) Difference between 'Atâb عتاب', 'Azâb عذاب', 'Aqâb عقاب'.... 270
253) Murder of the reciter of the surah ' عبس ' in every 'Namaz'.....271
254) Some Ayahs have precedence over some other Ayahs..... 271
255) لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ 1 - 3: Balad 90..... 272

Marfat.com

256) Grave of Holy Prophet is more respectable than 'Arsh' which is more respectable — holy Makkah or holy Madinah?..... 272
257) Cause of the blackness of holy Makkah and greenness of holy Madinah.....274
258) Greatness of the family of Holy Prophet..... 276
259) Farooq-e-Azam married Umma-e-Kulsoom D/O Fatimah Zahra.....276
260) وَالضُّحٰى وَالَّيْلِ اِذَا سَجٰى 1 - 5: Duhâ 93..... 276
261) The Holy Prophet's face is 'ضحیٰ' and his hair is 'لیل'..... 277
262) Command about 'Chast Prayer'..... 277
263) وَوَجَدَكَ ضَالًّا فَهَدٰى 7: Duhâ 93..... 279
264) Strange meaning of 'ضال'..... 279
265) Prophets can never be misled/ astray..... 280
266) اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ 1 - 3: Inshirâh 94..... 281
267) Meaning of expantion of breast 'شرح صدر' and how many times 'Shaqq-e-Sadar' occured?..... 281
268) وَرَفَعْنَا لَكَ ذِكْرَكَ 4: Inshirâh 94.....282
269) Forms of exaltation of remembrance; all got respect through Holy Prophet and Holy prophet got respect through none.....284
270) Holy Prophet turned Kaabah into 'Qiblah'.....285
271) Why was satan first 'raised' and then 'lowered'?..... 285
272) وَالْعَصْرِ اِنَّ الْاِنْسَانَ لَفِىْ خُسْرٍ 1 - 2: Asr 103.....286
.273) Difference between age of Prophet and age of prophethood 287
274) Meaning of 'اِنَّا اَعْطَيْنٰكَ الْكَوْثَرَ' 1: Kausar 108.....287
275) Every prophet will get 'Haud' (Pond) but Holy Prophet will get 'Haud-e-Kausar'.....289
276) قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ 1: Falaq 113.....290
277) Holy Prophet was given the knowledge of medicine.....292
278) Magic does not affect the prophet's hearts and brain.....292
279) Some Amulets and incantations are lawful.....292
280) Receiving wages for Taaweezat is lawful.....293
281) اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ Fateha.....293
282) 'Hamd-e-Maqbool حمد مقبول' is 'Hamd' of Holy Prophet.... 293
283) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ 294
284) Obligation of 'Taqleed'.....
285) اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ 62-64: Yunus 10.....297
286) Need for Aulia Allah..... 297
287) Difference between 'Ulama' and 'Aulia' (Obedience to both will help in the grave)..... 299

Marfat.com

288) Company of Aulia is more effective than nobel deeds.....300
289) Events of Huzûr Ghaus-e-Pak.....301
290) Recognition of 'Walee'.....305
291) Different between 'Mojizah', 'Karamat' and 'Irhas'.....306
292) 'Karamat' and 'Tark-e-Dunya' is not symbol of 'Wilayat'..... 306
293) Correct recognition of 'Walee'..... 308
294) Grades of Aulia Allah..... 310
295) Difference between 'Wilayat Fitree فطری', 'Wahbi وھبی' and 'Kasabi کسبی'..... 310
296) Number of Aulia, the works of Qutab قطب, Abdal ابدال and Autad اوتار etc.....311
297) Merits of Aulia Allah.....313
298) On the day of Resurrection, different flags will be in the hands of different Aulia.....315
299) Interpretation of Ayah, (There is no fear) 'لاخوف'..... 316
300) On the day of Judgement, the prophets shall be worried, but Aulia shall have no worry. All will give account to the Lord but Aulia Allah will take account from Him..... 318
301) Three grades of 'Eeman ایمان', 'Yaqeen یقین' and 'Wilayat ولایت'.....321
302) Stories of Hadrat Adham and Mahboob-e-Ilahi Nizam-ud-Deen (RA).....322
303) لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا.....323
304) Calling Muslims some one walee is a sign of his wilayat.... 326
305) Merits of 'Shaheed' and 'Shahadat'..... 328
306) Why is 'Shaheed' called 'Shaheed'..... 328
307) Kinds of 'Shahadat' and merits of Shaheed..... 329
308) Who is 'Sayyid-ush-Shohadâ'..... 333
309) Hadrat Imam Husain..... 333
310) In Karbalah, Imam Husain was made to pass through all stages..... 334
311) Strange 'Namaz' of Imam Husain..... 334

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّیْ وَنُسَلِّمُ عَلٰی رَسُوْلِهِ الْكَرِيْمِ

'Hamd '

All 'Hamd' (praise) is due to Almighty Allah Who has created the whole world with 'Amr-e-kun' (order 'to be') and made man out of clay, putting on his head the crown of honoure

And no doubt, We honored the children of Adam 70: Asra 17. لَقَدْ كَرَّمْنَا بَنِیْ اٰدَمَ

How Merciful, Benevolent and Beneficent is He Who has profusely blessed us; we are utterly unable to count His favours.

گر برتن من زبان شود ھر مو احسان ترا شمار نتو انم کرد

If every hair on my body gets tongue, I shall not be able to count Your favours.

Then to grace this 'dust', the illustrious apostles were sent, for it is the best of divine favours. After this, infinite salutations (Durud) to the beloved of Almighty Allah, whose sacred existence is the basis of the creation of this universe; the whole garden of the universe has been planted solely for this true flower; Adam and all other human beings are the participants of the bridegroom's party and companions of this bridegroom!

Subhânallah! What a grand king, the chief of the apostles, the sympathizer of the sinners, the intercessor of the Day of Accountability, mercy of the Provider, the helper of the helpless, the strength for the weak, the supporter of the needy, whose holy remembrance gives solace to the grieved heart and rest to the restless minds; how merciful and pitiful that at the time of birth, he did not ignore the sinfuls, remembered the wrong-doers on the eve of 'Meraj', after passing away, he moved his sacred lips, in the grave, for the forgiveness of the evil-doers (Madarij مدارج); on the

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Day of Judgement, everyone without exception, is anxious about his own self but Almighty Allah's beloved (ﷺ) was worried about others!

جب ماں اکلوتے کو بھولے　　آ آ کہہ کے بلاتے یہ ہیں
قصر دنیٰ تک کس کی رسائی　　جاتے یہ ہیں آتے یہ ہیں

When the mother forgets her only child, he (the Holy Prophet) calls it to him. Who can have an access to 'Qasr-e-Dana' (loftiest palace) but he visits it too often.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَآلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ اِلٰى يَوْمِ الدِّيْنَ

'After Hamd-and-Salât '

Everyone should know that the real aim of human life is to recognize his Lord and to worship Him. Almighty Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنَ

And I have created the Jinn and the men only for this that they May worship Me (56: Zariyat 51)

Only that person can recognize Almighty Allah who knows the exalted position of His beloved apostle (ﷺ). The Christians, the Jews and the idolaters (Mushriks) may worship for years together, but they can neither be 'Aarif' (a recognizer of God) and nor 'Aabid' (a worshipper) in true sense of the word. Why? Because they worship etc. without recognizing the Holy Prophet (ﷺ). Almighty Allah made Himself known at many places in the holy Quran through His beloved Prophet (ﷺ). Allah Almighty said:

هُوَ الَّذِىْ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ

It is He Who has sent His Messenger with guidance and the religion of truth (28: Al-Fatah 48).

At some other place Allah Almighty said:

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هُوَ الَّذِیْ بَعَثَ فِی الْاُمِّیّٖنَ رَسُوْلًا مِّنْهُمْ

It is He Who sent among the unlettered people a Messenger from among themselves (2: Jumma 62).

If a person recognizes Allah by His being the Creator of the heavens and the earth, he is 'defective' in his 'Irfan', and if he recognizes Him by His being the Creator of Hadrat Muhammed Rasul Allah (ﷺ), he is a perfect 'Momin'.

In short, Almighty Allah is proud of His distinguished beloved and that's why He time and again says: If one aspires to see Our grandeur and art, one should see our brilliant, priceless pearl, Muhammad Rasulullah (ﷺ). An artist's skill is reflected in his art. A learned teacher is known by his learned pupils. Similarly, God's grandeur can be seen in the beauty of His chosen prophet Muhammed (ﷺ). The Holy Prophet is the reflection of the infinite greatness of Almighty Allah.

اس صورت نوں میں جان آکھاں، جان آکھاں کہ جانِ جہان آکھاں
سچ آکھاں تے رب دی شان آکھاں جس شان تھیں شاناں سب نبیاں

The Lord of the worlds is a peerless Creator and His beloved is an unparalleled creature. No other religion can claim to possess such a personality as the one of the Prophet of Islam (full detail will appear later inshallah). However, the Muslims of the present world have not only forgotten many other essential things, they have also become oblivious to the greatness of their Hadrat Muhammad (ﷺ). Moreover, as a result of their misdeeds, from among the Muslim community arose such Muslim-like irreligious men who termed it an act of virtue to belittle the importance of the most dearly loved Prophet (ﷺ), besides considering him their 'equal', as an ordinary human being, or their elder brother, and started telling many, God forbid, unthinkable things about him. The simple-minded Muslims fell a victim to their trap, deluded by their outward appearance. When the true devoted, Muslims see this distressing situation, tears profusely roll down their cheeks.

Keeping the present distressing situation in mind, respected Hadrat Haji Turab-e-Aqdam Ahmed Sahib Alias Haji Muhammad

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Ali Sahib Mutawalli, Manager of Masjid Gulzar-e-Madinah, out of altruism, urged upon me to collect all those Ayahs of the holy Quran which clearly bespeak the eminence of the Holy Prophet (ﷺ), describing their meanings briefly in such a way that it illumined the hearts of the Muslims with the light of Faith, the Believers might come to know the greatness of the chosen prophet (ﷺ), achieving the tranquility of heart, and so much so that even the opponents of Islam might start loving the Holy Prophet (ﷺ) to see the holy traits of his character. I, however, knew full well the paucity or inadequacy of my knowledge how a mortal like me could think of portraying the life and achievements of the best of mankind! About the worldly goods, Almighty Allah says:

قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ

the blessings (use) of the world are little (77: Nisâ 4)

Even then no body can count them Qurân says

وَاِنْ تَعُدُّوْا نِعْمَتَ اللهِ لَا تُحْصُوْهَا

And if you count the favours of Allah, you cannot count. (34: Ibrahim 14).

About the morals of the Holy Prophet (ﷺ) Almighty Allah says:

وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ

And undoubtedly, you possess excellent manners. (4: Al-Qalam 68).

When all the human beings are unable to count the qualities of an ordinary mortal, how one can attempt to enumerate the virtues of this most beloved, morally the greatest person of the world. But then I thought that on the Day of Resurrection, my name might be included in the list of 'Naat' writers and 'Naat' reciters, and I might enjoy the blessed company of Hadrât Hassan (RA) on the Last Day on the basis of these humble words and his praise might expiate for my sins. So, I have set about this sacred task; I pray to Almighty Allah to enable me to accomplish it as best as possible.

I started writing this book on 18 Jamadi-ul-ula 1361 (H) (3rd June

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1942). I name this book: 'Shan-e-Habib-ur-Rahman-min-Ayât-il-Quran' شان حبیب الرحمٰن من آیات القرآن.

وَمَا تَوْفِيْقِيْ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ وَهُوَ حَسْبِيْ وَنِعْمَ الْوَكِيْلُ
وَلَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْم

Ahmed Yar Khan Badayuni
Mudarris Madrasah Ghausia Naeemia
Gujrat (Punjab)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

'Introduction'

There is no gainsaying the fact that if the Quran is viewed with Faith, it would certainly appear to be the 'Na'at' (praise) of the Holy Prophet (ﷺ). Whether it is Praise of Almighty Allah or the statement of Beliefs, the events of the previous holy prophets and their Ummahs, or commandments; in sum, every subject of the holy Quran contains the merits or virtues of its bringer Hadrat Muhammad (ﷺ) e.g. the Surah Ikhlas i.e. ' قُلْ هُوَ اللّٰهُ اَحَدٌ '. In it is a mention of the merits of Almighty Allah; similarly Surah Lahab ' تَبَّتْ يَدَا اَبِىْ لَهَبٍ وَّ تَبَّ ' apparently mentions Abu Lahab and his wife, from first to last, but when viewed closely, it transpires that both these Ayahs abound in the praise (Na'at) of the beloved Holy Prophet. In ' قُلْ هُوَ اللّٰهُ ' Almighty Allah says: Say Allah is One and only; He is the Eternal, Absolute; He begetteth not, nor is He begotten, etc., but one word ' قُلْ ' (i.e. O beloved say) the Na'at has been included in this whole Surah, because it is the will of Allah that the 'word' should be His and the 'tongue' should be of His beloved (ﷺ).

قل کہہ کے اپنی بات بھی منہ سے ترے سنی
اتنی ہے گفتگو تری اللہ کو پسند

By saying 'Qul' Allah heard even His own word
from you; so much is liked your talk by Allah.

You Tell Our merits to the world and say that Allah is one, and We tell your virtues:

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهٗ اَشِدَّاءُ عَلَى الْكُفَّارِ

Mohammad is the Messenger of Allah and those with him are hard against the infidels (29: Al-Fatah 48)

i.e. you get the words ' لَآ اِلٰهَ اِلَّا اللّٰهُ ' There is no God but Allah' said and We get the words ' مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ' Muhammad is his Messenger

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uttered, that is, We want to hear Our merits from you (Tell us: Allah is One, without comparison). In other words, a father hears the talks from his beloved son because the words uttered by his tongue are sweet and seem lovely; hence, he hears the words spoken by the latter again and again. Almighty Allah heard His beloved reciting the Quran, otherwise on the Day of Meesaq, it was the Holy Prophet himself who announced his belief in 'Tauheed' first of all. 'or the word Qul قُلْ ' means: O beloved! tell the people اللّٰهُ اَحَدٌ Allah is one'; hence, if anyone, without your slavery, claims to know and accept Our merits, he is neither 'Muwahhid', nor 'Aarif', (until he believes in 'Tauheed' as described by you). That's why the name of 'Kalimah-e-Tayyibah' is 'Kalima-of-Tauheed', but the Holy Prophet is also mentioned along with Allah in it, so that, in the first part 'Tauheed', and in the second part, the sacred name of the teacher of 'Tauheed', may appear, because true 'Tauheed' is not possible without the support of 'Risalat' (ﷺ).

Even in the Ayah ' تَبَّتْ يَدَا اَبِىْ لَهَبٍ وَّ تَبَّ ' the 'Na'at' is also included. In 'قُلْ هُوَ اللّٰهُ اَحَدٌ', The word 'Qul' reflects the of 'Na'at' and, here, by not saying 'Qul', because once Abu Lahab ibn Abdul Muttalib said to the Holy Prophet: 'تَبًّا لَكَ' (May you perish!). The Lord of the worlds, seeking vengeance on him for this blasphemous word, said: ' تَبَّتْ يَدَا اَبِىْ لَهَبٍ وَّ تَبَّ ' (Perish the hands of Abu Lahab, Perish he!) and he was 'perished', i.e. "O Beloved! You need not reply to him' We ourselves give reply to his remark". Now, when on the one hand Abu Lahab's deviation and ruin is mentioned, The houner and the greatness of Holy Prophet (ﷺ) in court of Allah also came to fore i.e. even a minutely rude person in respect of the Holy Prophet is reckoned an enemy of Almighty Allah.

مَنْ عَادٰى لِىْ وَلِيًّا اٰذَنْتُهٗ بِالْحَرْبِ

I announce war against the person who showed enmity towards My friend (Mishkat).

The admiration of the illustrious Sahabah and praise for the holy cities of Makkah and Madinah enshrined in the holy Quran are, in fact, the 'Na'at' of the Holy Prophet (ﷺ). The commendation

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of the servants of the king or praise for his crown and throne is, in reality a poem of eulogy of the king. The evils of the disbelievers and condemnation of the idolaters is the 'Na'at' of this very emperor, whose opposition made them accursed reprobates.

Similarly, see the Ayahs of commandment; in all of them the 'Na'at' of the Holy Prophet is all too apparent, e.g. in the holy Quran 'Salât' and 'Zakat' have been enjoined at many places, or Hajj has been made 'Fard' (obligatory) but it has not been told as to how and when the Prayer is to be offered, with how many Rak'ats.

Likewise, it has not been explained who should pay the poor-due (Zakat); on how much welth it is to be paid and how much. 'Hajj' has been enjoined upon the Muslims; but the Quran is silent about its rules or rituals. In fact, Almighty Allah wants to say: We have told the commandments; now if you want to see their detail and implementation; see the holy words and deeds of Our beloved Holy Prophet (ﷺ) whose sacred life is the complete interpretation of all Our commands. In reality, 'Namaz' (prayer), Fasting, Hajj etc. are the other names of the darling acts of Our darling Prophet (ﷺ); his acts are endearing; whoever acts like him, shall become popular. If a person recites the Quran in 'Rukoo' (genuflexion) and 'Sajdah' (prostration) and recites 'اَلتَّحِيَّاتُ' during 'Qiyam' i.e. if he changes the order of the Zikr of Allah in prayer (Namaz), his prayer shall not be accepted. The question is: Why? Only for the reason that though he performed all the 'arkans' (essential parts) and observed all the 'Zikrs', he did not perform or observe as the Holy Prophet (ﷺ) used to do — his performances are lovable, not your deeds alone. Prayer (Namaz) is to be offered and the Quran is to be recited compulsorily in the Arabic language, for it is the beloved's language. We love parrots and 'maina' (a lovely bird) because they speak our language, even without understanding it. So, O Muslims! You should also speak the language of this beloved, even without its full comprehension; you will be handsomely rewarded. If the prayer were merely 'a request', it could be said in every language, since Allah knows every language. What is in Hajj? If at one place, one has to stay, at the other place one has to

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run; similarly, the Hajees are required to throw stones and go round in Tawaf — the question is: why have these acts turned into 'worship' during these dates? The simple answer is: because these are the acts performed by the beloved devotees of Allah. A Holy Prophet's tradition says: 'مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ' (Whoever resembles a nation, he is one of them). Similar is the case with our prayers (Namaz) and also all other worships i.e. if we succeed in striking resemblance with the Holy Prophet (ﷺ), Almighty Allah may forgive us on the basis of this 'resemblance':

رات کی تنہائی میں نمازیں امت کی بخشش کی دعائیں
ان کے سجدے فخر عبادت صلی اللہ علیہ وسلم

Prayers (Namaz) in the stillness of night and entreaties for the salvation of the Ummah; his (ﷺ) prostrations are the best of worship.

These humble prostrations of ours are, indeed, the replication of the Holy Prophet's popular prostrations. In short, all the Ayahs containing commands are the 'Na'at' in respect of the Holy Prophet (ﷺ).

In the same way, only the act displeasing the Holy Prophet, is sin. Almighty Allah says:

وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ

And those who hurt the Messenger, for them is the painful torment. (61: Taubah 9)

By preceding the word 'لهم' (lahum) in sentence it suggests that only those persons shall be tormented who molest (persecute) the Holy Prophet. It naturally follows that the disbelief (Kufr) of every disbeliever (Kafir) and the sins of the Believers cause anguish to the Holy Prophet.

If the Holy Prophet is unhappy at someone's worship, such worship is sin and if someone's slip or lapse pleases the Holy Prophet, such 'slip' or 'lapse' is a veritable virtue. Hadrat Siddiq's

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getting himself bitten by a snake, is not suicide; it is pure worship. Abu Umayyah Damry's uttering the words of 'kufr' (disbelief) is not 'Kufr'; in Khyber, Hadrat Ali's delaying (Qada) the 'Asr' Prayer was not a sin, it was 'worship', obviously because these things pleased the Holy Prophet, but, in the presence of Fatima Zahra, Hadrat Ali's second marriage was 'sin', since it distressed the Holy Prophet. In Arafat, delaying the Maghrib Prayer is 'worship' because the Holy Prophet is happy at it.

But in this tract, we shall refer to only those holy Ayahs which directly fall into the category of 'Na'at' of the Holy Prophet (ﷺ).

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ وَنُسَلِّمُ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

'Shan-e-Risalat'

(Dignity of Prophethood)

Ayah 1:

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

He is the First, He is the Last, He is the Manifest, He is the Hidden and He knows everything. (3: Hadeed 57)

Sheikh Abdul Haq Muhaddis Dehlvi said in the sermon (Khutbah) of 'Madarij-un-Nubuwwat': "This sacred Ayah is 'Hamd' (Praise of Allah) as well as 'Na'at' (Praise of the Holy Prophet (ﷺ). The Holy Prophet is the first of all and the last of all; he is open to all and hidden from all, and the Holy Prophet (ﷺ) knows everything. He is 'First' because he is 'First' in the world and the Hereafter (i.e. everywhere). First of all, his 'Noor' was created ' اَوَّلُ مَا خَلَقَ اللّٰهُ نُوْرِيْ '. Physically, Hadrat Adam is the father of the Holy Prophet, but, actually, the Holy Prophet (ﷺ) is the father of Adam. Seemingly, 'the flower is from the tree', but in fact, 'the tree is from the flower':

ظاہر میں میرے نخل حقیقت میں میری اصل
اس گل کی یاد میں یہ صدا بو البشر کی ہے

The Holy Prophet (ﷺ) is the 'flower' of the 'garden' of this universe. He is the first person to receive prophethood. He himself says: 'كُنْتُ نَبِيًّا وَّ اٰدَمُ بَيْنَ الطِّيْنِ وَالْمَاءِ' I was 'Nabee' (apostle, prophet) when Hadrat Adam was in the process of creation. On the Day of Meesaq, in reply to ' اَلَسْتُ بِرَبِّكُمْ ' (am I not your Lord) the Holy Prophet (ﷺ) was the first to say 'بَلٰى' (why not). On the Day of Resurrection, first of all his grave shall be opened and he will be ordered to prostrate himself. First of all, the Holy Prophet will intercede, and the door of 'Shafa'at' (intercession) shall open with the hands of the Holy Prophet (ﷺ). First of all, the Holy Prophet

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(ﷺ) will open the door of Paradise; he will be the first person to grace Paradise by entering in it, followed by the other prophets. First of all, the Holy Prophet's Ummah will enter Paradise, followed by other Ummahs. In short, everywhere he leads all others. The first day i.e. Friday, was given to the Holy Prophet (ﷺ). Despite this precedence, the Holy Prophet (ﷺ) is the 'last'. Last of all, he made his appearance and received the title of 'Khatim-un-Nabbiyeen' (the Last Prophet). He got the Last Book. The last 'Deen' (religion) to appear was the 'Deen' of the Holy Prophet (ﷺ). Only the religion of the Holy Prophet (ﷺ) is to last till the last day i.e. the Day of Resurrection:

کیا خبر کتنے تارے کھلے چھپ گئے پر نہ ڈوبے نہ ڈوبا ہمارا نبی

No one knows how many stars appeared and disappeared but our prophet (unlike other stars) has never disappeared before and will also never disappear in future.

نماز اسرٰی میں تھا یہ ہی سر عیاں ہو معنی اول آخر

کہ دست بستہ ہیں پیچھے حاضر جو سلطنت پہلے کر گئے تھے

The holding of 'Asra' prayer (Namaz) aimed at revealing the secret of 'Awwal' and 'Akhir' ('First' and 'Last'); in the 'Namaz', all the past prophets offered prayer behind him with folded hands.

As regards 'Zahir-and-Batin' (apparent and non-apparent), the Holy Prophet is 'apparent' (Zahir) to all and always apparent! As the Muslims know him and the disbelievers recognize him.

يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَاءَ هُمْ

Those whom we gave the Book recognise this prophet as man recognises his sons (146: Baqarah 2).

The recognition of the Holy Prophet has been likened to 'son', not to 'father', for three reasons: A son knows his father by hearing this fact from the other people — with out evidence, proof or argument. However, a father knows his son by his marriage (Nikah), pregnancy and birth etc., with proof. The disbelievers also recognized the Holy Prophet (ﷺ) on the basis of

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evidence, not merely because they had heard it somebody saying so. Moreover, the son recognizes, his father when he has come into the world, but the father does so even before his (the son's) birth. The disbelievers too knew the Holy Prophet (ﷺ) before his blessed birth, nay, they prayed for his arrival. Besides, the child, soon after his birth, does not recognize his father, but only when he has grown up. The father, however, knows his son from the very beginning. The whole universe knew the Holy Prophet (ﷺ) when he was still a child, the mountains saluted him, the stones gave him the glad tidings, the trees bowed to provide shade to him, the moon talked with him and, lastly the disbelievers witnessed his Prophethood.

بالائے سرش ز ہوش مندی ے تافت ستارۂ بلندی

The animals know him, the camels prostrate themselves before him, the deer of the jungle ask for peace; the sun and the moon know him, the moon splits up at his behest and the sun re-rises after it has set, knowing that it is the suggestion of the Holy Prophet (ﷺ). The people of 'Farsh' (i.e. this world) know him; the people of 'Arsh' (heaven) recognize him; Hadrat Adam opens his eyes; on 'Arsh-e-Azeem' (the Great Throne) he finds, along with his Lord, the name of His beloved; the people of paradise know him and those of Hell recognize him on every leaf of Paradise, in the eyes of houris, on the chests of the ghilmans غلمان; in short, everywhere is written: لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

خلد بریں میں ہر جگہ نام شہ انام ہے خلد ہے ملک آپ کا صلی علی محمد

The dwellers of hell also admit the fact:

قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ

They said, We used not to offer prayer. (43: Muddassir 74)

They know that their opposition to the Holy Prophet has brought them to hell. In sum, the name of Almighty Allah and that of the Holy Prophet appear side by side. His 'Noor' permeates through the whole universe and his presence is felt at every place. Moreover, every action of the Beloved, till the Day of Resurrection, is known to everyone; every aspect of his sacred life — his holy birth, upbringing, events preceding prophethood after

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prophethood, life both internal and external, walking, eating, drinking, sleeping and waking, smiling, weeping; in a word, every aspect of his holy life, everywhere and all the time, is obvious — in Arab, Punjab, Kabul! Is there any place where the Hadith books may not have reached? He is so 'obvious' but, interestingly, none except the Lord of the worlds knew him as he is in reality such — this was (the being کیفیت of advent) and this is the (the reality of inmost).

کس ندانست کہ منزل گہ محبوب کجا ست　　ایں قدر ہست کہ بانگ جرسے آید

سنا ہے رہتے ہیں دولہا فقط مدینہ میں　　غلط ہے رہتے ہیں وہ عاشقوں کے سینہ میں

Molvi Mohammad Qasim Nanotvi, founder of Madrasah Deoband writes in Qasaid-e-Qasimi:

رہا جمال پہ تیرے حجاب بشریت　　نہ جانا کون ہے کچھ بھی کسی نے جز ستار

سواء خدا کے بھلا کوئی تجھ کو کیا جانے　　تو شمس نور ہے ہے شپر نمط اولو الابصار

Briefly speaking, the human eye was now able to see humanity; however, the reality about Mohammed could not dawn on anyone except the Lord of the Worlds. As the light of the sun has covered the sun so that nobody could see it for long, the light of the Holy Prophet (ﷺ) became a veil, and that is why the Lord has termed him 'Noor'.

قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتَابٌ مُّبِيْنٌ

Undoubtedly, there has come to you from Allah a light and a Book, luminous. (15: Maidah 5) .

detailed discussion follows

The fifth attribute told by the Quran was: وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ and he knows every thing) i.e. the knowledge of the seen as well as the unseen, the formers as well as the laters of the creation and the attributes of the Creator, is concentrated in the Holy Prophet. And among the creatures of the Lord. In the Ayah ' فَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيْمٌ ' (there is a 'greater knower' over every 'knower') there is hint towards the Holy Prophet. How can the creation remain hidden from the eye which saw the Creator of the Universe on the eve of 'Merâj'?

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

When God is not 'hidden' from him what others 'unseen' can be hidden from you?

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ

Research about Sighting Almighty Allah will appear in the following pages.

Ayah 2:

وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ وَادْعُوْا شُهَدَاءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صَادِقِيْنَ

And if you are in some doubt, concerning what We sent down upon Our special devotee, then bring one chapter like it, and call upon all your helpers beside Allah, if you are truthful. (23: Baqarah 2)

The infidels used to say that the Quran being recited by the Holy Prophet (ﷺ) was his brain-child. In this Ayah, Allah has given reply to this objection i.e. we recognize the human products by the fact that such products can also be made by other human beings — and a thing that cannot be made by any other man, that it is God-made (divine production). The firefly and ant are weak things, but nobody says that these are man-made things. As against this, the railway engine machines are very powerful, but all know that these are man-made. Why? Because there are hundreds of machine and engine making factories, but there is no ant, firefly making factory in the world! Therefore, it was said here: If the Holy Quran is a man-made thing, produce such a Quran and bring it to Us'. To all appearances, the Holy Quran is being praised, but a close study reveals that both the Quran and the Sahib-e-Quran i.e. Holy Prophet are being praised, for the Holy Prophet is nobody's pupil among the creatures; he came as the teacher of all'; the Lord of the Worlds is his Instructor and he is His pupil.

لکھے نہ پڑھے جناب والا شاگرد رشید حق تعالیٰ

As a rule, a great teacher's pupils are also great. All and sundry cannot receive education from a professor of M.A. students. The

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knowledge and wisdom of the Beloved where Teacher and Instructor is the Lord of the Worlds, is beyond measure. That's why it was said: Call all the helpers; assemble the scholars of the whole world and debate but they would lose the contest, because all these 'scholars' have received their entire knowledge from the creatures; they are creatures' pupils how can they compete with the persons who is the pupil of the Creator and the teacher of the creatures? ' عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ '. The commentators have also understood this Ayah to mean that in 'مِثْلِهٖ' The pronoun relates to the Holy Prophet; so, the Ayah would mean: Bring at least one such Ayah that has been pronounced by a personality great as the Holy Prophet (ﷺ) i.e. first of all, search some one of such greatness, and then hear such on Ayah from his tongue (Khazin-and-Madarik etc). Now the idea is that the Holy Prophet (ﷺ) is unequalled and peerless; non can ever find such a word and nor such a marvellous speaker. The Hadith says: 'اَيُّكُمْ مِثْلِيْ'. Who among you is like me? At another place, it is said: ' وَلٰكِنِّيْ لَسْتُ كَاَحَدٍ مِّنْكُمْ ' But I am not like any of you. Wisdom also demands that there should be no like of the Holy Prophet (ﷺ).

We are all 'Momin'; the Holy Prophet (ﷺ) is 'Eeman' (Faith); we are 'Sadiq' (Truthful); the Holy Prophet is from head to foot, 'Sidq' (Truth); the people are 'knowledgeable', the Holy Prophet is 'complete knowledge', because 'knowledge' is the other name of knowing or recognizing the Holy Prophet. Our urine and defecation are unclean (Na-pak) but these things of the Holy Prophet (ﷺ) are clean, (Pak) for the Ummah (Shâmi Vol. I). Our sleep spoils our ablution, but not the Holy Prophet's sleep; we all heard and put trust in paradise hell and attributes (of God); our Faith is based on 'hearing', whereas the Holy Prophet's on 'seeing'; Five-Time Prayers have been prescribed for us, for the Holy Prophet these are six (i.e. one more Tahajjud Prayer)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ

And offer Tahajjud (a prayer preferably in the later part of the night after waking up from sleep) in some portion of the night, (79: Al-Isra 17)

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This prayer is exclusively prescribed for him; there are five 'Akran of Islam' for all of us, but for the Holy Prophet these are four i.e. 'Zakat' is not obligatory for him (Shâmi Kitab-uz-Zakat); we can take four wives at a time; the Holy Prophet is allowed to have any number of wives; our inheritance is distributed, the Holy Prophet's is not. Our wives can marry anyone of their choice after our death, the Holy Prophet's wives cannot do so. Almighty Allah says:

وَلَا تَنْكِحُوْا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا

and nor you should ever marry his wives after him. (53: Ahzab 33).

In short, there are hosts of differences in worship as well as worldly matters. Then how can it be said that we are human beings like the Holy Prophet (more detail appears in chapter about 'قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ' (110: Kahf 18).

Ayah 3:

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ

They seek to deceive Allah and the believers, and in fact, they deceive not but their own souls, and they perceive not. (9: Baqarah 2)

This Ayah seemingly condemns the wickedness of the hypocrites and their fault is being described but if seen from the view point of Faith (Eeman), one will find that the greatness of the Holy Prophet (ﷺ) is also being proved. The 'Tafseer-e-Khazin' comments this Ayah as follows: "How can the hypocrites beguile God? The reply given was:

ذَكَرَ نَفْسَهٗ وَاَرَادَ بِهٖ رَسُوْلَهٗ وَفِيْ ذٰلِكَ تَفْخِيْمٌ لِاَمْرِهٖ وَتَعْظِيْمٌ لِشَانِهٖ

The Lord mentioned Himself in it but the reference is to the holy Beloved, that is, it was said: The hypocrites want to beguile Allah; it appears as if they want to beguile Allah but in fact they want to beguile the Messenger of Allah.

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It transpires that the Holy Prophet (ﷺ) is so nearly linked with Allah that trying to beguile him is like beguiling Almighty Allah. Madarik said "This Ayah is like the Ayah about 'Bai'at' (vow of allegiance) in which it was said: O, Beloved! Those who make 'Bai'at' to you, they make 'Bai'at' to Allah; Allah's hand is on their hands or it was said: O, Beloved! The stones which you threw were in fact thrown not by you, but by your Lord; Praise be to Allah! The action of the Beloved was termed as His own action.

گفتہ او گفتہ اللہ بود گرچہ از حلقوم عبداللہ بود

Ayah 4:

And Allah the Exalted taught the names of all things to Adam. (31: Baqarah 2)

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ

In this Ayah, Hadrat Adam (AS)'s dignity is being mentioned and the vastness of his knowledge has been described i.e. the Lord showed him all the past and future, small and big things, telling their names, besides informing him about advantages and disadvantages of everything (all the circumstances) (see Tafseer Madarik). It also reveals that Hadrat Adam (AS) had been told all the possible names of a thing in different languages, till the Last Day; e.g. 'water' is called 'Ma' in Arabic, 'Aab' in Persian 'Pani' in Urdu, 'Water' in English, 'Jal' in Hindi' and 'Panreen' in Talangee, and so on and so forth — all these names were taught to him (see Tafseer Kabeer). In sum, everything was laid bare to him, and on account of the greatness of this knowledge, the crown of 'Khilafat' (Vicegerence) was put on his head, commanding the angels to prostrate themselves before him, but in this august Ayah, the 'Naat' of the Holy Prophet (ﷺ) is also discernible. How? It is an admitted fact that the Holy Prophet (ﷺ) is the epitome of the knowledge of the Prophets; nay, whatever blessing any prophet received from Allah came through him. The Holy Prophet says:

Allah is Giver; we are its distributors.

اَللّٰهُ الْمُعْطِىْ وَاَنَا قَاسِمٌ

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The Lord says:

These are they whom Allah has guided, then follow you their path. (90: Anam 6)	اُولٰئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدَاهُمُ اقْتَدِهْ

It follows that the Holy Prophet (ﷺ) is the 'whole' of the merits of all the prophets.

This Ayah does not mean that the Holy Prophet (ﷺ) should follow the past prophets because as regards creeds, it is not lawful even for the Ummati (follower) to follow then he should himself investigate. It is for this reason that Almighty Allah in the Holy Quran, advanced logical arguments for 'Tauheed' (monotheism), 'Risalat' (Prophethood), Day of Resurrection. Then how can the 'Chief of the prophets' follow (Taqleed) others? As regards the religious deeds, the religion of the Holy Prophet is the canceller of all religions — how can he follow them? So, ' هُدٰهُم ' means the personal marvels of the illustrious prophet. The Holy Prophet (ﷺ) was gifted with the thankfulness of Naoh, the real friendship of Abrahim, sincerity of Moses, truthfulness of Ismael, patience of Ayyub and Yaqub, repentance of Daud, guest entertainment of Sulaiman and Eesa. Hence ' اِقْتَدِهْ '' means: Be the whole of the marvels of the prophets (Rooh-ul-Bayan beginning of Surah Nuh).

حسن یوسف دم عیسیٰ ید بیضا داری آنچہ خوباں ہمہ دارند تو تنہا داری

Imam Buseri writes in Qaseedah Burdah:

فَاِنَّكَ شَمْسُ فَضْلٍ هُمْ كَوَاكِبُهَا يُظْهِرْنَ اَنْوَارَهَا لِلنَّاسِ فِى الظُّلَمِ

i.e. O, Beloved! You are the sun of greatness and all the prophets are your stars, because all of them have borrowed their light from you and spread it among the people

سب انبیاء مرسلین تارے ہیں تم مہر مبین سب جگمگائے رات بھر چمکے جو تم کوئی نہیں

Molvi Muhammad Qasim, founder of Madarasah Deoband, writes in Tahzeer-un-Nas: "Sciences of the former as well as the

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later times are concentrated in the knowledge of the Holy Prophet (ﷺ), e.g. knowledge acquired by hearing and knowledge acquired by seeing are separate but are concentrated in human . Similarly, the Holy Prophet (ﷺ) is the real all-knowing and the rest of the prophets are 'Alim-bil-Arz' (their knowledge is acquired). In 'Futuhat-e-Makkiyah' (chapter X) Sheikh Ibn-e-Arabi says: "Hadrat Adam (AS) is the first 'Khalifah' (Vicegerent) and 'Naib' (deputy) of Holy Prophet. These Quranic Ayahs, Hadiths and the sayings of the scholars clearly establish the fact that the knowledge of Hadrat Adam (AS), with all its vastness, is like a drop in the ocean as compared with the knowledge of our Holy Prophet (ﷺ), or rather a line in the register. The extent of the Holy Prophet (ﷺ)'s knowledge is either known to himself or to Almighty Allah, the Giver of the knowledge (the reader will find the necessary detail in the following pages). Then Hadrat Adam (AS) was made the object of the angels' prostration; he was gifted with the crown of divine vicegerence. All this was possible with the blessing of 'Noor-e-Muhammadi' which was apparent from the forehead of Hadrat Adam and in reality, this 'Noor' was made the object of prostration and 'knowledge' was gifted to him (see Madarij-un-Nubuwwat beginning vol. 2).

Ayah: 5

فَتَلَقّٰى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ

Then Adam learnt certain words from his Lord so Allah accepted his penitence. Surely, He is the alone most Relenting, Merciful. (37: Baqarah 2)

In this august Ayah, the event of Hadrat Adam's repentance has been described. Hadrat Adam (AS), after his error, for three hundred years did not raise his head towards the sky; he wept so much that if the tears of the entire world are collected, they cannot be equal to his tears (Khazin, Madarik, Rooh-ul-Bayan). Five persons, in the world, wept in the extreme — Hadrat Imam Zain-ul-Abideen, after the event of Karbala, Fatimah Zahra after the Holy Prophet (ﷺ)'s death, Hadrat Yahya (AS) in fear of God,

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Hadrat Yaqub (AS) after separation from Yusuf, or his mistake about not handing him over to Allah, Hadrat Adam for his error; then, a few benedictory words were inspired by Almighty Allah in his mind; when he prayed using these words, he received divine help what were those benedictory words? There are many sayings about it: Sheikh Abdul Haq, in Madarij Vol II, Rooh-ul-Bayan under this Ayah, Tibrani, Hakim, Abu Naeem and Behqi narrated from Hadrat Ali (RA) that one day, while Hadrat Adam (AS) was weeping, the thought flashed across his mind that when he was born, he saw 'لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ' written on the pillar of Arsh it meant that the Holy Prophet (ﷺ) was such a beloved of Almighty Allah that He wrote his name along with His own name on the throne. Then he said: "O God! I seek forgiveness for my sin through the favour of your beloved; forgive me". At that time, Allah Almighty took pity on him and thus, he was forgiven. Praise be to Allah! How blessed his name is! First, he made the angels prostrate themselves before him, and then saved him from this calamity.

اگر نام محمد را نیا وردے شفیع آدم نہ آدم یافتے توبہ نہ نوح از غرق نجینا
جامی

Now, the children of Adam have also been ordered, when they have committed disbelief, injustice or other sins, to resort to the intercession of the Holy Prophet (ﷺ); repent before God; if the Holy Prophet (ﷺ) intercedes for you, your recantation shall be accepted. The Quran says:

وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوْا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوْا اللّٰهَ تَوَّابًا رَّحِيْمًا

And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the messenger should intercede for them then surely, they would find Allah Most Relenting, Merciful. (64: Nisâ 4)

It does not mean that one should necessarily go to the holy city of Madinah; rather, it means that one should pay full attention to the

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Holy Prophet, for he is 'present' everywhere, we are 'absent' (relevant detail follows latter).

دل کے آئینے میں ہے تصویر یار جب ذرا گردن جھکائی دیکھ لی

This Ayah also shows that, not to speak of the ordinary people, even all the prophets depend upon the Holy Prophet (ﷺ). The Lord is 'رَبُّ الْعٰلَمِيْنَ' sustainer for all and the Holy Prophet is 'رَحْمَةٌ لِلْعَالَمِيْنَ' 'Mercy' (Rahmat) for all. Whose is Almighty Allah is Lord Holy Prophet is mercy (Rahmat) for him.

Ayah: 6

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا وَاسْمَعُوْا وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ

O Men of faith do not say. Raina, but say humbly, "Look upon us" and from very beginning listen carefully, and for the disbeliveers is a grievous torment. (104: Baqarah 2)

To all appearances, the Muslims are being ordered to do one thing and forbidden to do another thing, but a penetrative study reveals that it is a clear argument for the dignity of the Holy Prophet (ﷺ). The background of the revelation of this Ayah is: When the illustrious Sahabah did not follow a certain word uttered by the Holy Prophet (ﷺ), they said Râina ya Rasulallah 'رَاعِنَا يَا رَسُوْلَ اللهِ' i.e. 'O, Beloved of Allah favour us. However, in the Jewish language, the word 'Râina راعنا ' was a term of abuse.

Even the Jews uttered this word before the Holy Prophet (ﷺ) with an evil intention. At this, this august Ayah was revealed and the Muslims were forbidden to say this word. They were told to use the word 'Unzurna اُنْظُرْنَا' i.e. look upon us though they uttered this word with good intention, and meant well, the Jews found a pretext to show insolence. Praise be to Allah! What an excellent proof for the dignity of the Beloved! The Lord of the worlds aims at adding to the greatness of His beloved; He does not allow anyone to utter such a word that provides an opportunity to others to speak ill of him. This issue shows that uttering a slightly disrespectful word for the Holy Prophet (ﷺ) though without an

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evil will, is tantamount to 'kufr' (disbelief). The Islamic Law experts say that a person who shows disrespect even to the sacred shoes of the Holy Prophet (ﷺ) becomes a disbeliever. In Shrah Fiqha Akbar, an event of the life of Imam Abu Yusuf (AR) has been reproduced: Once Haroon Rasheed was served with pumpkin (kaddoo). One of those present said that the Holy Prophet (ﷺ) had great liking for pumpkin, the other one said that he did not like the pumpkin. At this Imam Abu Yusuf drew his sword to kill him, saying that he had turned 'Murtad' (renegade), because he expressed his abhorrence as against the Holy Prophet (ﷺ). He recanted and then he was set off.

Hadrat Yusuf was sold in Egypt as a slave. The people blamed him for slavery; the Egyptians thought that he was the slave of the king of Egypt. The Lord of the worlds created famine and the people of all the countries, after selling their properties cattle (i.e. all their belongings) and were, in a way, themselves sold out to him, and he 'freed' all of them. Now the whole world became his 'freed slave', and he became master. There was none to call him 'slave'. It transpires that the people in these times who uttered or published insolent words in respect of the Holy Prophet (ﷺ) are godless.

Ayah 7:

إِنَّا أَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّ نَذِيْرًا وَّلَا تُسْئَلُ عَنْ أَصْحٰبِ الْجَحِيْمِ

Assuredly, We have sent you with the truth; bearer of glad tidings and a Warner and you shall not be questioned about the inmates of Hell. (119: Baqarah 2)

This sacred Ayah embodies many attributes and positions (ranks) of the Holy Prophet (ﷺ). First, this Ayah shows that the Holy Prophet (ﷺ) used to grieve to see the condition of the 'Deniers' and the disbelievers. It was the ardent desire of Allah's beloved that all the people should embrace Islam and thus become deserving of paradise (Jannatee). The Lord of the world wished that the enemies and the detractors of the Holy Prophet (ﷺ) should not even find the smell of paradise. The selfwilledness and disbelief of the disbelievers saddened him deeply; this Ayah was

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sent to solace and console him: 'O, Beloved! It was your duty to preach, and you have performed it well, now, on the Day of Judgment, you will not be questioned about their refusal to take Faith. You are not responsible for them'. Significantly, the Lord of the worlds does not like to see His beloved's heart broken or grieved. Now see the Ayah: the first sentence is ' اِنَّا اَرْسَلْنٰكَ ' (We sent thee) which shows that the birth of the Holy Prophet (ﷺ) is one of the God's gifts, for His slaves. Remember a king's gift is the best of the gifts; this blessing has precedence over all the divine blessings. Second, that thing is sent into the world which is already in one's possession, it means that the Holy Prophet (ﷺ) existed in the presence of his Lord before his coming into the world; how long did he exist so? There is a narration about it in 'Tafseer Rooh-ul-Bayan' under Ayah ' لَقَدْ جَآءَكُمْ رَسُوْلٌ ' (128: Taubah 9): Once the Holy Prophet (ﷺ) asked Hadrat Gabriel how old he was. He replied that he could not tell it. He further said, "I only know the fact that one star used to shine after seventy thousand years and I have seen this star for 72 thousand times". He said, "I am that star". The standing of a person who has been present in the court of his Lord for such a long period of time can better be imagined than described. Sheikh Abdul Haq (Allah may bless his soul) said in the sermon of his book 'Madarij': "The Holy Prophet (ﷺ) is bestowed with the attributes of God". It is said in 'Mishkat' chapter 'Fadluzzikr فضل الذكر': Aulia Allah exercise their power with the power of God'. It is further said: He did not come 'empty'; he brought three things: he brought incontrovertible truths; he brought glad tidings for the Believers, and the news of Torment for the 'deniers'. After this, it is said: 'O, Beloved! Like others, you will not be asked as to who took faith and who did not do good deeds. A tradition says: 'Everybody shall be asked as to why his children, wife, subordinates and servants were not guided, but no such question shall be put to the Holy Prophet (ﷺ). Besides, the Ummah of the other prophets will say, on the Last Day, that none of the prophets had reached them. The prophets will say that they had conveyed His message to them. Now the prophets are plaintiffs, their Ummahs are defendants and the Ummah of the Holy Prophet (ﷺ) are the prophet's witnesses, but no irreligious person or infidel would dare, on the Day of Judgment say it and nor such questions would be sent to him.

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Ayah: 8

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلاً مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ

'O Our Lord, and send in them a messenger from among themselves, who may recite to them Your signs and teach them Your Book and wise knowledge and may purify them well. Surely, You are alone the Predominant, the Wise. (129: Baqarah 2)

At this place, the construction of the Ka'abah is being mentioned. Then Hadrat Ibrahim and Ismail (God may bless them) were free from the construction work of the Holy Ka'abah, they prayed to Allah: 'O God of the worlds! We have built this house; produce an apostle in this city of Makkah who could habitat this House and purify Thy servants'. This prayer was granted; from the descendants of Hadrat Ismail (AS), in the holy city of Makkah, in the house of Hadrat Abdullah, was born a son to Hadrat Aminah whose light shall be seen everywhere till the Day of Judgment. According to Mishkat Shareef, chapter 'Fadail Syyed-il-Mursaleen فضائل سيد المرسلين', the Holy Prophet (ﷺ) said, "I am the prayer of Ibrahim, I am the glad tidings of Hadrat Moses and the dreams of my respectable mother".

گن گائیں جن کے انبیاء مانگیں رسل جن کی دعا
وہ دو جہاں کے مدعا صل علیٰ یہ ہی تو ہیں

Two things are clear from this august Ayah: one, the former prophets prayed for and aspired after him; two, Hadrat Khalil built the holy Ka'abah, but it, in actual fact, gained importance and respect because of the efforts of the Holy Prophet (ﷺ); this House was inhabited as a result of his struggle. Everybody knows that before the birth of the Holy Prophet (ﷺ), the 'Mushrikeen' (infidels) kept idols in the Ka'abah and they worshipped these idols; in the House of Allah; other than Allah were being worshipped. The House of Allah was also waiting for the arrival of the Messenger of Allah (ﷺ). Soon after his arrival, that House was purged of the filth of idols, till the Last Day. Briefly,

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'Ka'abah' is 'Bait-Ullah' (Allah's House) and the Holy Prophet (ﷺ) is 'Noor Ullah' (Light of Allah); obviously, the light in the 'Bait' (House) is due to 'Noor'. Not to speak of the 'Ka'abah), even the paradise (خلد بریں) owes its existence and habitation to the Holy Prophet (ﷺ).

تعجب کی جا ہے کہ فردوس اعلےٰ
بنائے خدا اور بسائے محمد صلی اللہ علیہ وسلم

One more point is clear from this Ayah: the Holy Prophet (ﷺ) purifies the servants of Allah — of disbelief, idolatry, sins, every moral degradation. If you want 'purity' dive into this river of mercy; you will certainly get 'purity'; the water cleans or purifies only the apparent whereas the sight of the Holy Prophet — Mercy of the worlds — purifies the hearts and souls, the 'visible' as well as the 'invisible' of man.

Ayah : 9

وَكَذٰلِكَ جَعَلْنَاكُمْ اُمَّةً وَّسَطاً لِّتَكُوْنُوْا شُهَدَاءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا

And thus We made you exalted among all nations that you may be witnesses to the people and this Messenger your guard and witness. (143: Baqarah 2)

Seemingly, in this Ayah, the Ummah of the Holy Prophet is being admired, but obviously the whole greatness of the Ummah is due to the slavery of its prophet. This Ayah has several connotations: first, on the Day of Judgment, the Ummahs of the other prophets will say to Almighty Allah, "O God! No prophet of Yours had reached us, and none of them conveyed Your commands to us." The prophets will say, "O God! These are liars; we had conveyed all Your commands to them, but they did not take faith". Almighty Allah will order the prophets to provide evidence in support of their claim. This Ummah will witness to the fact that His prophets are true and these disbelievers are liars; no doubt, these prophets had preached. At this stage the disbelievers will object that you were not present in our times; you were born after hundreds of years; how are you giving evidence without being present?" The Muslims will humbly say, "We have heard from the 'seer', i.e. Holy

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Prophet. The Holy Prophet will appear to confirm the sayings of the Muslims and will say, "O God! I had actually told them that the former prophets had preached their respective peoples". At this evidence, Allah will announce decree in favour of the venerable apostles. This event has been mentioned in this holy Ayah; certain points have become clear by it: (1) This Ummah (i.e. Muslims) is the witness to all the prophets, and a plaintiff loves the witness dearly which shows that this Ummah is the beloved of all the Prophets. (2) The Holy Prophet had seen the circumstances of his former and later (prophets) with his own eyes, otherwise as regards the 'heard evidence', Muslims had already given. Now there was need for the 'seer' to give his 'seen evidence'. It was for this reason that the Holy Prophet was blessed with 'Merâj', so that as compared with the 'heard evidence' of all others, the Holy Prophet may give the 'seen evidence' about paradise, hell and the reality and the attributes of God. (3) The Holy Prophet (ﷺ) is acquainted with the circumstances of the entire Ummah, every work of every person, all the time, because the Holy Prophet (ﷺ) will have two witnesses — first, the Muslims are saying the correct things, second, these people are worthy of giving evidence (they are not wicked, evil-doers etc. (the evidence of an evil-doer is not acceptable from Islamic point of view) otherwise ' عَلَيْكُمْ' does not become 'Ilmi' as a rule. The reason why ' عَلٰى ' has been used in that the word ' شَهِيْد ' here includes the meaning of ' Raqeeb رقيب ' present. Hence, the person whose 'Faith' has been witnessed by the Holy Prophet (ﷺ) is, in fact, 'Jannatee'. The Faith of Siddiq and Farooq (RA) is 'final, absolute' because it has been witnessed by the witness of Allah; his denier is the Lord's denier. This Ayah can give another meaning too: 'O Muslims! You can become 'Witness' to all in the world; therefore, in the court, the Muslim's witness shall be accepted in a disbeliever's case, but a disbeliever's witness shall not be accepted in a Muslim's case; it is also the nobility and dignity of this Ummah. (3) This Ayah can also mean: If the Muslims consider a living or a dead person 'good', he is 'good' to Allah also and, similarly, if the Muslims think a person 'bad', he is also 'bad' in the sight of Allah. According to Mishkat chapter Almashee bil Janazah المشى بالجنازه , a funeral procession passed before the Holy Prophet (ﷺ); the Muslims praised the deceased. The Holy Prophet (ﷺ) said, "Paradise has become his right".

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The second funeral procession also passed nearby by the Holy Prophet and the Muslims spoke ill of the deceased, he said that hell had become his last resort. Then he said, "You are Allah's witness in the world; so, the person whom the Muslims in general declare as 'Walee Allah' is, in fact, 'Walee Allah'. This Ayah also shows that the thing which is not forbidden in Islam, and the Muslims reckon it an act of 'swab' (a rewarding act), to Allah it is also an act of 'swab' e.g. Mahfil-e-Meelad, 'Niaz', 'Fateha' and other good deeds etc. A tradition says:

مَارَأَهُ الْمُؤْمِنُوْنَ حَسَنًا فَهُوَ عِنْدَ اللهِ حَسَنٌ

i.e. the good deed which is considered 'good' by the Muslims, to Allah it is also 'good'.

The Muslims are Allah's witness in every thing and in both the worlds.

Ayah 10;

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِى السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

We are seeing the turning of your face towards heaven repeatedly; necessarily then We will turn you towards that Qibla which pleases you. (144: Baqarah 2)

In this distinguished Ayah, outwardly, commandment about turning the Qiblah of Namaz (Salât) is being given, but if viewed closely, it would appear that the greatness of the Holy Prophet (ﷺ) is being expressed in a most befitting manner. The Ayah is saying: "The Holy Prophet (ﷺ) is the 'Ka'abah' of the 'Ka'abah' the 'Ka'abah' of others and the 'Ka'abah' of the 'Ka'abah' are quite different. This Ayah was revealed when in Makkah on the night of 'Meraj' the 'Namaz' (Salât) was prescribed and the holy 'Ka'abah' was appointed as the 'Qiblah' of Namaz. After Hijrat, the Muslims were ordered to turn their faces to Bait-ul-Muqddas instead of the holy 'Ka'abah'; it was also the 'Qiblah' of the Jews and the Christians. The Jews taunted saying that the Holy Prophet (ﷺ) opposed them in all the commands, but he offered prayer (Salât) with his face to their 'Qiblah'. Firstly, in view of this objection and secondly

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because the holy 'Ka'abah' had been built by Hadrat Ibrahim (AS) and the Holy Prophet (ﷺ) was 'Ibraheemi', the Holy Prophet (ﷺ) strongly desired that the holy 'Ka'abah' be re-appointed as their 'Qiblah'. Seventeen months had passed and the Muslims still offered the Prayer with faces turned to the Bait-ul-Muqddas. One day, the Holy Prophet (ﷺ) said to Jibrael, "I wish to offer Prayer with my face turned to holy 'Ka'abah'". Hadrat Jibrael replied, "You are Allah's beloved, I am the servant of Allah; without Allah's order, I can say nothing. Yes, you are the beloved of Allah, your request does not be turned down. So, pray to God". With these words, Hadrat Jibrael went away. The Holy Prophet (ﷺ) began to raise his head towards the sky waiting for the Revelation. This gesture of the Holy Prophet (ﷺ) pleased Allah very much Who said in this Ayah: 'O, Beloved! We are watching this endearing gesture of yours (i.e. you are time and again raising your head towards the sky). Lo! We make it your 'Qiblah' to meet your wishes." (Rooh-ul-Bayan, the same Ayah).

ان کی چتون کیا پھری سارا زمانہ پھر گیا

A number of advantages accrue from it: (1) All the people are law-observers and the 'law' waits for the consent of the 'Beloved'. (2) Whatever greatness or dignity is enjoyed by the holy 'Ka'abah' (that all the Aulia, Ghaus and Qutub bow their foreheads towards it) is the favour of the 'Beloved' Prophet; his consent turned the 'Ka'abah' into the 'Qiblah' till the Day of Resurrection. (3) Sometimes, the prostrater enjoys precedence over the object of prostration. Hadrat Yaqoob (AS) prostrated himself to Hadrat Yusuf (AS), although Yaqoob (AS) enjoys a higher position than Yusuf (AS). Similarly, the Holy Prophet (ﷺ) bowed towards the 'Ka'abah' but the Holy Prophet (ﷺ) is distinguished above the 'Ka'abah'.

Rule : If a person is offering Prayer (Salât) Fard or 'Nafl' and the Holy Prophet (ﷺ) calls him, it is 'wajib' for him to leave off the Prayer and present himself before the Holy Prophet (Mishkat – Chapter Fadâil-ul-Quran فضائل القرآن). The issue shall be fully discussed under this Ayah:

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يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ

O believers! Respond to the calling of Allah and Messenger, when the Messenger calls you for a thing that will give you life. (24: Anfâl 8)

To some others, if the offerer of Prayer (Namazee) abandons his Prayer, attends to the job assigned to him by the Holy Prophet (ﷺ), his face turns off the Ka'abah and even if he converses with the Holy Prophet (ﷺ), his Prayer will not be harmed (he will be considered in a state of offering Prayer). See Qastalani Shrah Bukhari Kitab-ut-Tafseer Surah Anfâl under the abovementioned Ayah: Though the face of the Prayerer has turned from the 'Qiblah', yet the question is: Towards which directions did it turn? It turned towards the 'Qiblah' of the 'Qiblah'! No doubt, the Prayerer has talked but talked with whom, with the person with whom talking in salât is wajib, who is sent salâm on during the Prayer ' اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ '. The House of Ka'abah also, on the night of the birth of the Holy Prophet (ﷺ) prostrated himself towards the Maqam-e-Ibrahim' (see Madarij-un-Nubuwwat section Wiladat Vol. II). Hence the point stands proved that the Holy Prophet (ﷺ) is the 'Ka'abah' of the 'Ka'abah'.

Ayah 11:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ

These are messengers! That in them We caused one to excel upon the other: to some of them Allah spoke: and some one is he who was raised high in degrees over-all, (253: Baqarah 2)

This esteemed Ayah says that the prophets who were sent for the guidance of mankind, were not of uniform status or position or equal in degree; some of them have precedence over others — if one is 'Kaleem Ullah', the other is 'Khalil Ullah', if one prophet is 'Zabeeh Allah', the other one is 'Rooh Ullah', and some of the prophets sent by God were highly exalted. The commentators say

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that it means our Holy Prophet, Chief of both the worlds; so, the Ayah implies that the Holy Prophet (ﷺ) got humanly unthought-of veneration or degree of respect; either the 'Giver' (Allah) or the 'recipient' (the beloved Holy Prophet) knows it. However, it stands proved that our Holy Prophet (ﷺ) received all the marvels — and relatively in larger numbers — whereas the other prophets received one or two of them.

حسن یوسف دم عیسیٰ ید بیضا داری　　آنچہ خوباں ہمہ دارند تو تنہا داری

It is humanly impossible to mention the ranks of the Holy Prophet (ﷺ); I briefly state some of these: the other prophets were sent for a specific people, but the prophethood of the Holy Prophet is common to all. The person or a thing whose Sustainer is the Lord, the Holy Prophet (ﷺ) is mercy for him or it; His attribute is 'Rabb-ul-Alameen' (Lord of all worlds) and the Holy Prophet's attribute is 'Rahmat-ul-lilalameen' (mercy for all worlds); the Holy Prophet (ﷺ) is the prophet of the prophets; all the prophets are his Ummah as well as 'Muqtadi' (Followers) (its detail will appear under Ayah وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ 81: Aal-e-Imran 3). The Holy Prophet (ﷺ) is 'Khatim-un-Nabiyyeen' i.e. no prophet whosoever can come after him; he is the 'Sahib-e-Maeraj'; no other prophet could get 'Maeraj'.

طور اور معراج کے قصہ سے ہوتا ہے عیاں　　اپنا جانا اور ہے ان کا بلانا اور ہے

All the prophets aspire after the will of Allah in every matter of life, but the Lord of the worlds aspires after the consent of the Holy Prophet (ﷺ), as is known by the first Ayah. Almighty Allah says:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

And undoubtedly, soon your Lord shall give you so much that you shall be satisfied.(5: Ad-Dhuha 93).

The other prophets were given a few marvels (معجزات) while our Holy Prophet (ﷺ) was given innumerable or countless marvels; rather, the Holy Prophet, from head to foot, is himself a marvel. The Holy Prophet's (ﷺ) book (i.e. Holy Quran) is the canceller of all the books, but no one can cancel it. On the Day of

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Resurrection, the Chief Intercessor shall be the Holy Prophet (ﷺ); his Ummah will have precedence over all the other Ummahs, etc.

Ayah 12:

مَنْ ذَا الَّذِىْ يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِشَىْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَآءَ

Who is he that would intercede with Him save by His leave. Knows He what is before them and what is behind them and they get nothing of His knowledge save what He desires. (255: Baqarah 2)

These sacred words appear in the three sentences of Ayat-ul-Kursi. In Ayat-ul-Kursi, from first to last, eleven divine traits have been stated. In Tafseer Rooh-ul-Bayan, while commenting on the Ayat-ul-Kursi, the commentator says that from ' ' to 'بماشآء'. Three qualities concern the Holy Prophet (الذی); prior to it, the first five are Divine Attributes, and after these three divine qualities have been described; in between three qualities of the Holy Prophet (ﷺ) have been mentioned, as, in Kalimah-e-Tayyibah, there is the name of Allah before and after it, and in the center is the name of the Messenger (ﷺ). The first sentence mentions the 'Shafa'at-e-Kubra' (the greatest intercession) of the Holy Prophet (ﷺ) i.e. on the Day of Accountability, when, not to speak of the ordinary people, even the illustrious prophets, will become self-centered, the only person who could intercede, with Allah's leave, in the court of Allah, would be the Holy Prophet (ﷺ). When once the door of 'Shafa'at' (intercession) has been opened by the Holy Prophet (ﷺ), the Ulama, Mashaikh, small children, the holy Ka'abah, the holy Quran, the holy month of Ramadan etc. will all intercede:

فقط اتنا سبب ہے انعقاد بزم محشر کا
کہ ان کی شانِ محبوبی دکھائی جانے والی ہے

but mind it, the 'door' shall be opened only by his hand. Let it be remembered that there are four forms of intercession : (1) A senior officer intercedes with the junior officer, for example the collector

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may intercede with the Tehsildar for someone; (2) Two officers of equal status intercede with each other for someone, for example, the collector may intercede with the Session Judge for someone; (3) a junior person intercedes with the senior person threateningly i.e. if his intercession is rejected by the ruler or king, he will create unrest in the land. All these three intercessions are not possible in the court of Lord. The disbelievers believed in this kind of intercession (which is now being negated. (4) To intercede with the senior for a junior, only on the basis of his love and mercy, is called 'Shafa'atbil-Izn' (intersession with permission). The Allah's beloveds will make such an intercession. The second sentence says that he is 'Shafee-ul-Muznibeen' (Intercessor for the sinners) and he knows the past and the future circumstances of the people, i.e. he also knows how these people were in the world, they were disbelivers, hypocrites and how they will do in future — they are 'Jahannami or Jannati' (Dwellers of hell or paradise) and if they are 'Jahannami' to which region they belong, and if they are 'Jannati' which place they will get — in 'Jannat-ul-Firdous' or 'Jannat Adn' or somewhere else. Besides, it is importantly necessary to know all these things, because if the doctor does not know the disease of his patient and is not sure about the curability of the disease, how can he treat him? Similarly, if the 'Shafi-ul-Muznibeen' (Intercessor) does not distinguish between the deserving and the undeserving of intercession, how will he intercede? The Holy Prophet (ﷺ) in this world, told who is 'Jahannami' and who is 'Jannati'. The Holy Prophet (ﷺ) not only told that Ashrah Mubashrah' Hadrat Fatimah Zahra, Hadrat Husain (RA) etc. were 'Jannati' but he also told that Fatimah was the chief of the 'Jannati' women, and that Imam Hasan and Husain were the leaders of the 'Jannati' youngmen. Once in 'Jihad', a Muslim was severely fighting the disbelievers, some of the illustrious Sahabah praised him. The Holy Prophet (ﷺ) said, "Despite all this, he is 'Jahannami'" (he will go to hell). At last, at the last moment, he committed suicide. According to Mishkat, chapter 'Eeman-bil-qadr ایمان بالقدر', the Holy Prophet (ﷺ) appeared in the meeting of venerable (Sahabah with two books in both of his hands and said: One book contains the names of the Jannati people, the names of their fathers, with the mention of

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their tribes and the other book contains the names of the 'Jahannami' and their tribes etc. In the end, the number of the 'Jannatees' and 'Jahannamees' was totalled. A Hadith says: 'the hypocrites shall be checked during their way to the Haud-e-Kausar, we shall say that let them come, they are my companions (Sahabah)'. All this conversation will be to shame these irreligious men, otherwise, here the Holy Prophet (SA) is giving the tidings whereas he is supposed to forget it there! How is it possible? (We have thoroughly discussed this issue in our book Ja'al Haq which has been published).

The third sentence says: "And those people can get only that part of the knowledge of the 'Shafi-ul-Muznibeen' which he himself agrees to part with", i.e. no 'Wali', 'Qutab', nay even the holy prophets and angels etc. cannot encompass the knowledge of the Holy Prophet (ﷺ); yes, the Holy Prophet (ﷺ) can tell them as much as he himself wishes. It is an incontrovertible truth that the Holy Prophet (ﷺ)'s knowledge is a sea and those who want to take water from it, possess pots of different sizes the person who has a cup will take a cup of water from it; and those who have pitchers or water – bags will take water accordingly; someone drinks only a handful of water from this sea; there are, however such unlucky persons also who are completely deprived of even a drop of water from it. Siddiq-e-Akbar, Farooq-e-Azam, Usman -e-Ghani and Haider-e-Karar (RA) all shared the bounties of the Holy Prophet (ﷺ) but according to their respective capacities.

وَكُلُّهُمْ مِنْ رَّسُوْلِ اللهِ مُلْتَمِسٌ غُرْفًا مِّنَ الْبَحْرِ اَوْ رَشْفًا مِنَ الدِّيَمِ

Molvi Qasim Sahib Deobandi has quite elaborately discussed this topic in his booklet 'Tahzeer-un-Nas'. In short, this Ayah mentions the intercession, knowledge and bounties of the Holy Prophet (ﷺ) in detail. صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ

Ayah 13:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللهُ غَفُوْرٌ رَّحِيْمٌ

'O beloved! Say you, 'O people! If you love Allah, then follow me; Allah will love you and forgive your sins and Allah is Forgiving, Merciful. (31: Aal-e-Imran 3)

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In this holy Ayah, the people have been guided about the way which leads to Almighty Allah, with especial emphasis on the greatness or dignity of the Holy Prophet (ﷺ). The pagans of Makkah used to say that they worshipped the idols in order to achieve nearness to the Lord. Similarly, the people of the scripture said that they were the dear ones of Allah. All these people have been ordered to accept the slavery of His beloved, if they really loved God. They have been further told that if they did so, God Himself would become their Lover and they His beloved, and that He would also forgive their sins. This Ayah clearly shows that the slavery of the Holy Prophet (ﷺ) turns even an accursed person into God's beloved, and the sinful becomes the sin-forgiven.

گنہگار پہ جب لطف آپ کا ہوگا کیا بغیر کیا بے کیا کیا ہوگا

'Itteba' (اتباع) means to 'to follow someone'; so, the Ayah is telling us that if we want the love of Allah, we shall have to 'follow' His beloved (walk behind him); not to walk side by side with him as his 'equal' or to walk ahead of him as his 'leader' but to walk behind him as his 'slave'. The railway carriage (bogey) attached after the engine travelling but the bogey which is attached before the engine remains there after shunting. No passenger sits even in the first class compartment if it is detached from the engine, nor one pays its fare; on the contrary, if the third class compartment is connected with the engine, everybody scrambles for a seat in it. It follows that the carriage does not have its own intrinsic value; it is valued when it is attached to the engine. Moreover, the engine does not see what type of the coach is attached to it from behind; it sees whether or not the carriage is connected with it; whether the carriage is first class or third class, the engine pulls them all with the same speed, provided that the carriage is on the track. In other words, the engine says to the carriage: "O carriage! Though you are weak, I am strong". This is why the Quran says: 'فاتبعونی' (With all your weaknesses, follow Me; I don't see you, I see your connection with me").

صد کتاب صد ورق در نار کن روئے دل را جانب دلدار کن

There are three kinds of 'Ita'at' (Obedience): obedience to fear, obedience to greed, obedience to love. Here it means 'obedience to love', because even the hypocrites were obedient to fear and greed. That's why this Ayah starts with 'love'. Let it be remembered that there are three kinds of 'love': love for the young

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(i.e. as a mother's love for her children); love for the equal and love for the elders (respectful love). It is clear from ' اِتَّبِعُوْا ' that 'love' should be 'respectful' — then 'respect' is of two kinds: religious and worldly 'يُحْبِبْكُمُ اللّٰهُ' shows that love and respect for the Holy Prophet should be 'religious', i.e. on the basis of prophethood, and not for being 'an elder brother!.

Ayah 14:

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِيْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ

And remember when Allah took from the prophets their covenant whatever I should give you of the Book and wisdom then comes to you the Messenger confirming your Books, then assuredly you shall believe in him and assuredly you help him. He said, 'do you agree, and do you accept My heavy responsibility on it. All submitted 'We did affirm, He said, 'then be witness against one another and I am myself among witnesses with you. (81: Aal-e-Imran 3)

In this august Ayah, the vows taken from the prophets on the Day of Meesaq, have been mentioned, but it proves the greatness of the Holy Prophet (ﷺ) that is impossible to assess.

As regards the story of 'Ehad' (vow, undertaking) Hadrat Adam (AS) was sent to the mountain of Colombo of Hindustan, and Hadrat Hawwa (Eve) was caused to descend in Jeddah of Arab. After three hundred years, with the blessings of the Holy Prophet (ﷺ) their repentance was accepted (as already explained). Then, on the Mount Nauman, the souls of all their offspring were taken out from their backs, and three kinds of vows were taken from these souls. One, it was said to all creatures, 'اَلَسْتُ بِرَبِّكُمْ' i.e. "Am I not your Lord?" All of them replied in the affirmative. Two, a vow was taken from the ulama (Islamic scholars) to preach the divine commands, and third, the vow was taken from the

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venerable prophets (as mentioned in this Ayah). This 'vow' was mentioned in such a way that Almighty Allah, on that day, said to the group of the prophets: "O prophets! When I have gifted you with the Book, put the crown of prophethood on your heads and make my servants your Ummah and obedient, then when the sun of your prophethood were shining brightly, with awe and popularity around, exactly in the midst of such circumstances, Our this Prophet — the Last Prophet — were born in the world, you would be duty - bound to become his Ummah along with your respective Ummahs; with the arrival of this Beloved, your Deen (Religion) would stand cancelled; your Book would be considered abrogated; you would have to become his servant and helper. Do you agree to it?" All the prophets agreed to it quite happily. On making them agree to it, the 'vow' was not declared as complete. It was said, "Be witness of one an other over it. Adam (AS) should be witness over the other prophets i.e. Nooh etc and they should be his witness. Even then the matter did not end: Allah said: Our royal witness is also included in it; I am also witness over this Vow. Allah knows better why it got His Lordship accepted without the condition of a witness; all said only ' بلٰی ' 'Yes', the matter ended there, but here the 'vow' as well as the witness was taken -- and there was also the Royal witness over all this. Almighty Allah knew that no prophet would find the times of the Holy Prophet (ﷺ); even then the 'vow' was taken i.e. if the prophets had come, they would have become his Ummah (followers) so that at least every prophet might have faith in him. Moreover, if their Ummahs, on hearing this event, find the times of the Holy Prophet (ﷺ) they also might believe in him. Besides, on the Night of Meraj, all the prophets proved this Agreement (Meesaq), as all of them as followers, offered Prayer behind the Imam-e-Haramain (ﷺ) as the holy place of Bait-ul-Muqaddas.

نمازِ اسریٰ میں تھا یہ سر عیاں ہوں معنی اول آخر
کہ دست بستہ ہیں پیچھے حاضر جو سلطنت پہلے کر گئے تھے

Praise be to Allah! This Prayer can be imagined rather than described, in which the prophets were the followers and the 'Sayyid-ul-Ambia' (the chief of the prophets (ﷺ) was their 'Imam' (leader of the Prayer) and the angels were 'Naqeeb'

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(emissaries, announcers). In a way, the preparation of the journey of the heaven (i.e. for the Salât of journey) is being made worth great peagentry. Apart from this, Hadrat Eesa (AS) (Jesus Christ) will descend on the earth, in the last age, as a follower (Ummatee) of the Holy Prophet (ﷺ), for the compliance of this very covenant (Meesaq) and protect and help the religion of the Holy Prophet (ﷺ) besides saving that Ummah from the enemies ' صَلَوٰةُ اللهِ وَسَلَامُهٗ عَلَيْهِمْ اَجْمَعِيْنَ ط '. One must try to know as to why the religions of all the other prophets were cancelled in the presence of the Holy Prophet (ﷺ). It is customary in the world that everything stops where it reaches its source (اصل); rather it loses itself in this 'source'. The stars twinkle all the night, but when the sun shines they disappear, because all the stars bore the light of the sun. All the rivers go running to the sea, for every river owes its existence to the sea. The cloud comes from the sea; it falls on the mountains in the shape of rain or snow; thus the river comes into being; the river runs towards its 'source' — and runs so fast that whichever bridge, tree or building checked its course, was felled by it; however, when it reaches near the sea, the noise dies down, the flow is slowed down, and when it meets the sea, it gets lost in such a way that it appears as if it had no existence worth the name.

من تو شدم تو من شدی من تن شدم تو جاں شدی
تا کس نہ گوید بعد ازاں من دیگرم تو دیگری

Similarly, all the Holy Prophets are 'stars'; the Holy Prophet is 'sun'. The Quran about the Holy Prophet says: ' سِرَاجًا مُّنِيْرًا ' (shining sun) or all the pious prophets are rivers, the Holy Prophet is the 'sea' of these 'rivers'; all the prophethoods were running towards this very direction; thousands of forces like, Firauni, 'Hamani', 'Namrudi', confronted it, but they were all crushed underfoot, but when they found the 'Sea of Prophethood', they got lost in it.

یہ انبیاء مرسلین تارے ہیں تم مہر مبین سب جگمگائے رات بھر چمکے جو تم کوئی نہیں

This Ayah tells us that all the prophets are the 'Ummati' (followers) of the Holy Prophet (ﷺ) and the Holy Prophet (ﷺ) is 'Nabi-ul-Ambia' (Prophet of the Prophets).

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Ayah 15:

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلاً مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ط وَاِنْ كَانُوْ مِنْ قَبْلُ لَفِيْ ضَلَالٍ مُّبِيْنٍ

Undoubtedly, Allah did a great favour to the Muslims that in them from among themselves sent a Messenger who recites unto them His signs and purifies them and teaches them the Book and wisdom, and necessarily before that they were certainly in apparent error. (164: Aal-e-Imran 3)

This noble Ayah is also an open 'Na'at' in respect of the Holy Prophet ﷺ, because Almighty Allah has given man uncountable blessings, and each and every blessing is so costly that even by spending the treasures of the world we cannot make them. Similar is the case with eyes, ears, nose, hands, feet, earth and heaven, sun and the moon, air and water etc. Then there are uncountable hair on the human body and every hair contains countless blessings — and every blessing is such that it is difficult to live without it. Though the Quran mentions these blessings at many places, yet it does not mention the favours and say: O Muslims! You were given hands and feet, the sun and the moon, or water and air; We did great favours to you", but it uses the word ' مَنَّ ' i.e. if at all the 'Favour' was mentioned, it was the favour of 'giving His beloved to the Muslims for their guidance'. It shows that the advent of the Holy Prophet (ﷺ) is the greatest blessing, for the reasons: first, in the world every thing is given to others, but one's beloved is not given.

نیناں میں جو آن بسو نینا جھانپ ہی لوں نہ میں دیکھوں اور کہ نہ توئے دیکھن دوں

The Holy Prophet's ascension for 'Merâj' should surprise none, for the beloveds are always 'called' yes, his coming back form there is, no doubt, surprising because the 'beloved' was given back to the creatures.

انداز حسینوں کو سکھائے نہیں جاتے امی لقبی ہوں وہ پڑھائے نہیں جاتے
ہر ایک کا حصہ نہیں دیدار کسی کا بوجہل کو محبوب دکھائے نہیں جاتے

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Second, the world and all the blessings of the world are the result of God's love for the Holy Prophet (ﷺ). A Hadith says: Allah said to the Holy Prohet, ' لَوْلَاكَ لَمَا خَلَقْتُ الْاَفْلَاكَ ' i.e. if you (the Holy Prophet) were not born, Allah would not create the heavens. This Hadith is 'Saheeh' (Correct) in meaning. See Mauzuât Kabeer موضوعات کبیر Mulla Ali Qari. In short, all the blessings are linked with the Holy Prophet's, advent; the whole world is the 'Baratee' (participants of the marriage procession) and the Holy Prophet (ﷺ) is the 'bridegroom'.

ہے جہاں میں جن کی چمک دمک ہے چمن میں جن کی چہل پہل
وہ ہی اک مدینہ کے چاند ہیں سب ان ہی کے دم کی بہار ہے

(3) All the blessings benefit us only during our life-time; as soon as our life comes to an end, all the relations are severed or all the ties rupture; the others come by our fortunes; our hands and feet, nay all the parts of the body, cease helping us, if someone chooses to show us 'kindness', this 'kindness' lasts only till the time our dead body is lowered into the grave. As against this, the person who can help us in life, in grave, on the Day of Assembling, in paradise and in the agonies of death, is my 'Master', 'Arab bridegroom, the 'benefactor' of the world, God's beloved the holy Prophet (ﷺ) ' اَللّٰهُمَّ ارْزُقْنَا الْمَوْتَ عَلٰى دِيْنِهٖ ' and the worldly blessings are inferior to the of hereafter blessings ' قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ (77: Nisâ 4)' (4) If all the blessings (e.g. wealth, parts of the human body etc.) are put to their right use, they are blessings; otherwise, they are a 'curse'. If the tongue is used rightly, it is 'tongue' (Zuban زبان); if it is used for evil, it is 'Zabun زبون ' i.e. an evil thing, and if it is used excessively, it is 'Zian زیان ' (loss).

دو موتوں سے بوت بنایا نام رکھا ہے پوت کرم کرے تو ہے بھلا نہیں تو موت کا موت

The instructor of the correct message of these blessings, is Hadrat Mohammad Rasulullah (ﷺ) that is, the Holy Prophet (ﷺ) made these things a 'blessing'; otherwise, these were an 'evil'. If the hands and the legs are used for 'sin', these very parts of the body will witness against us on the Day of Judgment. It follows that these are the 'secret police' of the Lord. The next passage reveals that the Holy Prophet (ﷺ) purifies the Muslims of all inward and outward filth..... Only those deeds shall be considered 'Saheeh' (correct) which find favour with the Holy Prophet (ﷺ).

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'وَيُعَلِّمُهُمُ' shows that the Quran is such a difficult book that Allah sent His pious prophets to teach it; the prophets for any other science were not sent into the world. The teachers alone can teach the difficult subjects; hence, we need 'Hadith' to understand the Quran. 'وَإِنْ كَانُوا' tells us that the education of the Holy Prophet is so consummate or perfect that it not only saves the deviated persons from deviation and makes them 'Momin', it also enables them to make others 'Momin'. This education produced Siddiq and Farooq. No other teacher's education is so complete (as the Holy Prophet's). A student goes to a certain school and gets instruction from different teachers; if one teacher teaches him Urdu, the other teacher teaches him mathematics, but in the Holy city of Makkah, such a comprehensive school was established that only one teacher gave lesson on all the worldly and religious knowledge, morals and the ways leading to God.

Ayah 16:

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَا اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِىْ مِنْ رُّسُلِهٖ مَنْ يَّشَاءُ

Allah is not to leave the Muslims in the present state of affairs in which you are, until He separates unpure from the pure. (Wicked from the good) And it is not befitting to the dignity of Allah that O general people! He let you know the unseen. Yes, Allah chooses from amongst His messengers whom He pleases. (179: Aal-e-Imran 3)

This holy Ayah is clearly the 'Na'at' of the Holy Prophet (ﷺ). It was sent down when the Holy Prophet (ﷺ) once said, "Prior to its birth, my Ummah was presented to me in its forms, as the offspring was presented to Hadrat Adam (AS) and I was also informed as to who would believe and who would not believe in me". When the hypocrites heard it, they made fun of it and said that on one side the Holy Prophet claimed that he knew about the belief and disbelief of those people who are still to be born, but they lived in the presence of the Holy Prophet and they were

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outwardly Muslims and inwardly disbelievers, but the Holy Prophet did not recognize them. At this, the Holy Prophet (ﷺ) stood on the pulpit and said, "Why do the people criticize my knowledge; I know everything that is likely to happen from today onward till the last day, I shall certainly give you its reply". On hearing these words, Hadrat Abdullah-bin-Huzafah stood up and said, "O Allah's beloved! Who is my father?" The Holy Prophet said, "Huzafah". After this Hadrat Umar stood up and said, "O Allah's beloved! We believe in Allah's Lordship, your Prophethood and Islam; We beg your pardon". The Holy Prophet (ﷺ) said, "Will you not now desist from it?" And he got down from the pulpit. (Tafseer Khazain-ul-Irfan-and-Khazin).

This august Ayah makes certain points clear: first, criticizing the Holy Prophet's knowledge about the unseen (i.e. saying that the Holy Prophet did not know such-and-such thing, behoves only the hypocrites. The Muslims are enjoined to believe in all the admirable qualities (merits, attributes) of the Holy Prophet (ﷺ) without any argument. Second, Almighty Allah imparted knowledge about everything till the Last Day, to our Holy Prophet (ﷺ), because the words of the Holy Prophet are: "You may ask any thing you want". Obviously, only that person can say it whose knowledge is perfect or complete. Third, the work which we do inside our houses is also known to the Holy Prophet (ﷺ), Huzafah was the father of Abdullah — it was a 'hidden reality', the father is the person whose sperm produces the child; only that person can tell it whose knowledge encompasses everything of the world. Naturally, the eyes which saw the Lord of the world on the eve of 'Meraj' can easily see the whole world. (Full discussion will appear in Surah Najm). is the world greater than creater.

اور کوئی غیب کیا تم سے نہاں ہو بھلا　　جب نہ خدا ہی چھپا تم پہ کروڑوں درود
بھلا عالم سی شی مخفی رہے اس چشم حق بیں سے　　کہ جس نے خالق عالم کو بیشک بالیقین دیکھا

Fourth, the Muslims, the disbelievers and the hypcrites are within the knowledge of the Holy Prophet (ﷺ). If he has not pointed out any shortcomings in anyone, it is not because the Holy Prophet is not aware of their short-coming, but because he is the concealer of the others' faults or shortcomings. This knowledge did not

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decrease with his death, because, after death, the knowledge of the 'spiritual soul' (Nafs) and every power of it increases.

Ayah 17:

وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوْا اللهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوْا اللهَ تَوَّاباً رَّحِيْمًا

And if when they do injustice unto their souls, then O beloved! They should come to you and then beg forgiveness of Allah and the messenger should intercede for them then surely, they would find Allah Most Relenting, Merciful. (64: Nisâ 4)

In this noble Ayah, the Muslims are being taught how to recant and seek divine forgiveness of sins, lending, side by side, a unique dignity to the status of the Holy Prophet (ﷺ). In this Ayah, three conditions have been enunciated for the acceptance of recantation (repentance) (1) Presence before the Holy Prophet (ﷺ), (2) to go there and then offer recantation, and (3) the Holy Porphet's (ﷺ) intercession in the absence of any one of those three conditions, it is unlikely that one's penitence would be accepted by Allah.

This Ayah makes the following points clear : (1) the Holy Prophet (ﷺ) is Allah's absolute pleader or 'attorney general', if a sin is committed, one has to resort to the Holy Prophet (ﷺ) as when a crime is perpetrated, one has to go to some lawyer or an authorized court; in the worldly courts, a suppliant has no value or importance without a lawyer; similarly, in the court of Allah, a petitioner has no significance without his beloved Holy Prophet (ﷺ).

ذکر خدا جو ان سے جدا چاہو نجدیو — واللہ ذکر حق نہیں کنجی سقر کی ہے
بے ان کے واسطے کے خدا کچھ عطا کرے — حاشا غلط غلط یہ ہوس بے بصر کی ہے

(2) The door of the Holy Prophet (ﷺ) is the door of Almighty Allah. If a beggar wants to beg alms, he does not climb the roof of a house or stands behind it for the purpose, he comes to the door, stands there and begs alms. Likewise, when one wants to demand something from God, one must go to the door of God i.e. in the

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court of the Holy Prophet (ﷺ); whatever you receive, you receive through this very door and through these very hands.

بخدا خدا کا یہی ہے در نہیں اور کوئی مفر مقر
جو وہاں سے ہو یہیں آ کے ہو جو یہاں نہیں تو وہاں نہیں

(3) It is not necessary for one to be present physically at the Holy city of Madinah, for the sake of intercession (and for this very reason 'فی المدینہ' has not been said). Wherever you may be, turn your heart to the Holy Prophet (ﷺ), because every heart is the proud receptacle for his grace.

سنا ہے رہتے ہیں آقا فقط مدینہ میں غلط ہے رہتے ہیں وہ عاشقوں کے سینہ میں

(4) This order for presenting oneself is meant for the criminals, sinner, till the Last Day, this order is not limited only to Holy Prophet life time, because the word 'اِذْ' is common, therefore, Alamgeeri Kitab-ul-Hajj عالمگیری کتاب الحج says : 'When one visits the holy shrine one should recite this very Ayah". Tafseer Madarik and Tafseer Khazain-ul-Irfan say: 'A person after the Holy Prophet's (ﷺ) death visited the holy shrine and having recited this very Ayah, started supplicating as under:

'O Allah's beloved! We heard this injunction; I wronged myself and I beg Allah's forgiveness; I have called at your door; so, get my sins forgiven by my Lord'. At this, a voice came from the holy grave: 'You have been forgiven'.

Certain points concerning the Islamic Law emerge from this event and this Ayah:

1. Making God's beloved people a 'means' (waseelah) is also a source of success.
2. It is lawful to visit the graves of the pious people for the fulfilment of one's needs, and it is included in ' جَآءُوْكَ '.
3. It is lawful to call the pious servants of Allah with the word 'Ya' ' يا '.
4. According to Mishkat Shareef, forty Abdâl (a group of Aulia Allah) live in Syria, whose presence causes the rain to fall and victory is won over the enemies, besides averting the doom from the Syrians. In its preface, the 'Shami' says: Imam

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Shafaee (Allah may bless his soul) tells that whenever he is in problem, he goes to the grave of Imam Abu Haneefah (Allah may bless his soul) and prays.

5. The word 'ظَلَمُوْا' reveals that if a guilty, sinful or disbelieving person resorts to the Holy Prophet (ﷺ) with a penitent heart, Allah certainly helps him with mercy. The Holy Prophet (ﷺ) is purifier like the sea whose water purifies all the persons who dive into it, with whatever impurity settled on their bodies, and the holy city of Madinah is such a hospital which does not refuse admission to any patient on the plea that it has no cure for his ailment; all patients without exception, can resort to this 'hospital' and their trouble would be removed. 'صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَبَارَكَ وَسَلَّمْ'

کرم سب پر ہے کوئی ہو کہیں ہو تم ایسے رحمۃ للعلمین ہو

Ayah 18:

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا

Then O beloved! By your Lord, they shall not be Muslims until they make you judge in all disputes among themselves, then they find not any impediment in their hearts concerning whatever you decide, and accept from the eve of their hearts. (65: Nisâ 4)

In this Ayah, the base of Eeman and the recognition of a Muslim in being taught, but the praise of the Holy Prophet (ﷺ) is so profuse that it gladdens the head and heart and reinforces one's Faith.

The background of the revelation of this Ayah is: the water used to flow from a mountain, the citizens of Madinah used this water for their respective gardens. An 'Ansâr' had an argument with Hadrat Zubair (RA) about this water. They approached the Holy Prophet (ﷺ) for decision. The Holy Prophet (ﷺ) said: O Zubair! First you give water to your garden, then let the water flow to your neighbour" (The garden of Zubair was on a higher level). The Ansâri felt it ill and he uttered the words: Zubair is the son of your aunt (father's sister)'. At this, this Ayah was sent down saying: 'O

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Beloved! No one can be a true believer until he accepts you as a judge in all his matters and is happy at your decision'.

This humble 'Na'at recitee' of his beloved Prophet, Ahmad Yar Khan says that the first word of this Ayah i.e. 'وَرَبِّكَ' — By your Lord — is so enjoyable that one who reads it feels oneself in seventh heaven or is thrown into ecstasies. The Lord swore by Himself but without mentioning His name; He did not say by Allah or by Rahman; He mentioned Himself along with the mention of the Holy Prophet (ﷺ): O Beloved! By your Lord! O Beloved! By your Nourisher, Nurturer! What a beautiful word and how magnificently unique is the direction! My heart goes out to this exalted Beloved and his Lord.

صلی اللہ تعالیٰ علیہ وعلیٰ الہٖ واصحابہ و بارك وسلم

Only that person can relish this manner of speaking who has tasted this love. Now it is being said that only a holder of 'Medal for Slavery' will get the 'Medal for Faith from His court. The stark truth is that 'worship' of Allah is another name of the Holy Prophet's 'obedience'.

تجھ سے در در سے سگ اور سگ سے ہے مجھ کو نسبت
میری گردن میں بھی ہے دور کا ڈورا تیرا
اس نشانی کے جو سگ ہیں نہیں مارے جاتے
حشر تک میرے گلے میں رہے پٹہ تیرا
ترے رستے میں مرنا شہادت اس کو کہتے ہیں
ترے کوچہ میں ہونا دفن جنت اس کو کہتے ہیں
ریاضت نام ہے تیری گلی میں آنے جانے کا
تصور میں ترے رہنا، عبادت اس کو کہتے ہیں

Anyone who holds his own opinion as against the decision given by the Holy Prophet (ﷺ) is godless. Now the decisions of the Islamic scholars, the injunctions of the Quran and the Hadith and laws of Fiqha are the decisions of the Holy Prophet (ﷺ). There

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was a quarrel between a hypocrite and a Jew; the Jew was in the right whereas the hypocrite was in the wrong. The case appeared before the Holy Prophet (ﷺ) and the case was decided in favour of the Jew, but the hypocrite was not satisfied with the decision. The case was referred to Siddiq. He decreed in the Jew's favour. Even then the hypocrite was not happy. They approached Farooq-e-Azam. The Jew said, "The Holy Prophet (ﷺ) has decided this case; Siddiq Akbar has also given his decision, but this man does not agree to the decisions." Farooq-e-Azam murdered the hypocrite, saying: 'This is the decision for the person who does not agree to the decision given by the Holy Prophet (ﷺ)'. On this very day, he was given the title of 'Farooq' i.e. who distinguishes between right and wrong (true and false). It is the interpretation of this Ayah.

Ayah 19:

وَمَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ۚ وَمَنْ تَوَلّٰى فَمَا اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا

Who so obeys the messenger, has indeed obeyed Allah, and whoso turns away his face, then We have not sent you to save them. (80: Nisâ 4)

This august Ayah is also a 'Na'at' of the Holy Prophet (ﷺ). It was revealed when once the Holy Prophet (ﷺ) said: 'Who so obeys me, obeys Allah'. At this, some of the hypocrites said: 'The Holy Prophet (ﷺ) wants us to take him as our God', like the Christians who considered Jesus Christ as their God.' At this, this Ayah was revealed, verifying the Holy Prophet (ﷺ).

We learn some important points from it: (1) It behoves only the hypocrites to consider the Holy Prophet's (ﷺ) respect as 'shirk' 'Respect' and 'worship' are two different things, and every 'respect' is not 'worship'. (2) The Holy Prophet (ﷺ) enjoys especial esteem in the sight of Allah; one who is the slave of the Holy Prophet (ﷺ) is, in fact, the worshipper of Allah.

بندۂ خود خواند احمد در رشاد جملہ عالم را بخواں قُلْ يَا عِبَادْ

(3) One has to obey the Holy Prophet (ﷺ) before one obeys Allah, because here obedience of the Holy Prophet (ﷺ) has

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been mentioned first, as a ' شرط ' Condition for the statement and the obedience to Allah has been mentioned later, as a 'reward' (جزا) and it is absolutely correct. When the Holy Prophet said: 'Allah prescribed Five-Time-Prayer for the Muslims and sent down this holy Ayah to us; first of all we shall believe in this statement". This connoted obedience to the Holy Prophet (ﷺ). Then we offered prayer and Prayer (Salât) is obedience to Allah. The plain truth is that in Kalimah Tayyibah, the name of the Holy Prophet (ﷺ) occurs after ' لا اله الا الله ', but as regards Faith (Eeman), first one has to believe in the Holy Prophet (ﷺ) then other. When Muhammad became the Messenger of Allah (Rasul Allah), the meaning of ' لا اله الا الله ' became clear. Without having belief in the Holy Prophet (ﷺ), belief only in Allah does not entitle the believer to be 'Muwahid' (Monotheist) like Sikhs, Christians, Aryas.

وہ جس کو ملے ایمان ملا' ایمان تو کیا رحمان ملا

قرآن بھی جب ہی ہاتھ آیا جب دل نے وہ نور ہدیٰ پایا

(4) It is not necessary to obey any creature except the Holy Prophet (ﷺ). If mother, father, scholar, sheikh (Pir, pastor) etc. are respected simply because the Holy Prophet (ﷺ) has ordered us to obey these personages. According to the Mishkat Shareef, when Gabriel appeared before the Holy Prophet (ﷺ) and said, "O Beloved of Allah! What is Islam? What is Faith (Eeman)? When will the Last Day occur? etc. These questions were put in the assembly of the illustrious Sahabah and the Holy Prophet replied to these questions, but Hadrat Gabriel himself did not tell the Sahabah as to what was Faith, what was Islam and how to offer Prayer, because he knew that his words would not be binding upon the Muslims while the words spoken by the Holy Prophet (ﷺ) would become a 'Shariah' injunction or Islamic Law. It also shows that the prophets are not merely the conveyors of the message (it is the task assigned to Hadrat Gabriel); they are rather the ministers of the Divine government and givers of the Divine commands. Similarly, the 'Alim-e-Faqeeh' (Expert in Islamic Jurisprudence) and 'Muhaddis' (Expert in the knowledge of Hadiths) are the interpreters and the recognizers of Hadith respectively. It is for this reason that it has been said in the second Ayah:

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'اَطِيْعُوْا اللّٰهَ وَاَطِيْعُوْا الرَّسُوْلَ وَاُوْلِى الْاَمْرِ مِنْكُمْ' (59: Nisâ 4). Here Three Personalities have been mentioned in regard to 'Ata'at' (obedience): Obey Allah, His Prophet and those among you who are in authority i.e. ulama (Islamic scholars). That's why it is said that the Holy Prophet (ﷺ) is 'Khalifatuallah' (Vicegerent of Allah) and the ulama are the 'Naib' (deputy) of the Holy Prophet (ﷺ).

Ayah 20:

وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ط وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا

And Allah has sent down to you the Book and Wisdom and has taught to you what you did not know and great is the grace of Allah upon you. (113: Nisâ 4)

This holy Ayah describes a number of the Holy Prophet's supreme qualities. First, the holy Quran was sent down upon him; second, wisdom was granted to him; third, he was given the knowledge of the unseen; forth, he is greatly blessed by Allah. The mention of the Book and wisdom indicates that the Hadiths of the Holy Prophet (ﷺ) are also a 'Divine Revelation'. Yes, of course, the Holy Quran is 'Wahee Zahir' (Revealed Revelation) its words as well as the subject-matter are all 'revealed'; against this the Hadiths are 'Wahee Khafi' concealed revelation) i.e. the discourse is 'revealed' whereas the words are of the Holy Prophet (ﷺ), and that is why these are also the basis of Islamic jurisprudence, but these Hadiths are not recited in Prayer (Namaz, Salât), because in 'recitation' (Tilawat) words are used whereas 'Ahkâm' (Commands, injunctions) are derived from the subject-matter. Apart from this, the Hadith can cancel a Quranic injunction: 'Sajdah Taazeemi' (prostration of respect) is proved by the Quran, but Hadith rescind it. Likewise, we learn from the Holy Quran that the inheritors of the deceased shall get the inheritance, but the Hadith tells us that the venerable prophets shall not receive the inheritance of any of their relatives and nor anyone shall receive their inheritance. In short, the sacred Hadith is also a divine Revelation, otherwise it passes one's comprehension as to why there is mention of 'wisdom' along with

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the Book. According to Tafseer Khazain-ul-Irfan', 'Hikmat' (wisdom) means Sunnah (Ayah Part – I). Then it transpired that the Provider of the world not only blessed him with the other qualities, He also granted him the knowledge of the unseen. This Ayah does not say that only the knowledge of Shariah Laws was imparted to the Holy Prophet (ﷺ) or knowledge of such and such thing was given or not given; the Ayah rather says: ' مَالَمْ تَكُنْ تَعْلَمُ ' (We taught you all things you did not know). It reveals that the Holy Prophet (ﷺ) was given the knowledge of even the minutest things of the world. Allah Almighty says: "We have given you the knowledge of all things". The Holy Prophet (ﷺ) in reply says: "I have received". The giver is the Lord, the receiver is the Holy Prophet (ﷺ); then who is there to snatch this divine gift. (For full detail read our book Ja'al Haq-wa-Zahq-al-Batil جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ). After this Almighty Allah said: كَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيْمًا "O Beloved! Allah has showered His bounteous blessings upon you". Now Almighty Allah has blessed him; He is calling this blessing Azeemعظیم"bounteous" (immense, great, plenteous); in such a case there is none to assess this 'blessing/ favour' showered upon the Holy Prophet (ﷺ). The Lord of the worlds said about His Attribute: ' وَهُوَ الْعَلِيُّ الْعَظِيْمُ ' (225: Baqarah 2) and termed the pure morals of the Holy Prophet (ﷺ) as 'great, bounteous, plenteous 'اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ' (4: Al-qalam 68). Here, Almighty Allah calls His blessings upon the Holy Prophet (ﷺ), as 'Great' and terms all the blessings of the world as 'little', (Small in quantity, inadequate) 'قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ' (77: Nisâ 4). This shows that as the greatness of Almighty Allah cannot be assessed, similarly the greatness granted to the Holy Prophet (ﷺ) by Almighty Allah cannot be estimated or appraised by the creatures. This is why it is said in Qaseedah Burdah:

دَعْ مَا ادَّعَتْهُ النَّصَارٰى فِيْ نَبِيِّهِمْ ... وَاحْكُمْ بِمَا شِئْتَ مَدْحًا فِيْهِ وَاحْتَكِمْ

فَاِنَّ فَضْلَ رَسُوْلِ اللهِ لَيْسَ لَهٗ ... حَدٌّ فَيُعْرِبُ عَنْهُ نَاطِقٌ بِفَمٍ

That is, don't call the Holy Prophet (ﷺ) 'God' or 'God's son'; however, besides this, you can assign any greatness or dignity you like to the Holy Prophet (ﷺ), because the Holy Prophet's (ﷺ) qualities or marvels are limitless; no one can enumerate them in words.

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From the First Day till the Last Day (of Resurrection) the angels, the prophets and the human beings described the 'Naat' and the qualities of the Holy Prophet (ﷺ), but the undeniable truth is that they have miserably failed in their effort, because whatever they stated is 'within limit' whereas the qualities of the Holy Prophet (ﷺ) are 'beyond limit'. The 'Hamd' (praise) of the Lord is possible only by the 'Ahmed' the Holy Prophet (ﷺ) and the true praise of Mohammad (ﷺ) is possible only by the Lord of the worlds. In actual fact, we can do justice neither to 'Hamd' of the Lord and nor to the 'Naat' of the Holy Prophet (ﷺ)!

محمد سے صفت پوچھو خدا کی خدا سے پوچھو لو شانِ محمد
بعد از خدا بزرگ توئی قصّہ مُختصَر

While interpreting this Ayah, the Tafseer Rooh-ul-Bayan says: "The Holy Prophet (ﷺ) is 'Fadl-of-Allah' for the world, and the Ayah can also mean ' إِنَّ اللهَ الْعَظِيْمَ فَضْلُ اللهِ عَلَيْكَ ' that is, indeed Almighty Allah Himself is a 'Great Fadl' upon you" (Holy Prophet).

Ayah 21:

وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَاتَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا

And whoso opposes the Messenger after the right way has become clear and follows a way other than the way of Muslims, We shall leave him on his own conditions and shall cause him to enter Hell; and what is an evil place of returning. (115: Nisâ 4)

This holy Ayah was revealed when a person named Taamah-bin-Abeeraq committed theft in the holy city of Madinah and blamed someone else for it. When the Holy Prophet (ﷺ) came to know of the full facts of the case, he ordered that his hand should be cut. When the culprit heard about the decree against him, he fled towards the holy city of Makkah under the darkness of the night and joined the disbelievers, adopting their religion. He died there as a non-believer. About this event, this august Ayah was revealed. (Rooh-ul-Bayan).

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This Ayah is also an open 'Naat' of the Holy Prophet (ﷺ), showing certain important points, e.g. (1) In the previous Ayah, we were told that whoever follows the Holy Prophet (ﷺ) is the true, obedient servant of Allah Almighty; this Ayah tells us that whoever opposes the Holy Prophet in any matter, is 'accursed'/ 'outcast' in the sight of Allah.

جو ہو محبوب اس در کا وہ محبوب الٰہی ہے جو ہو مردود اس در کا وہ مردودِ خدا ٹھہرے

(2) This 'outcast' person, not to speak of the world here, he cannot live in peace even in the hereafter. Once the scribe of the Revelation turned 'Murtad' (renegade). He joined the party of disbelievers. When he died and was buried, the earth did not accept his dead body and threw it away. He was buried time and again, but each time the grave threw him out. Naturally, it follows that the person accursed by the Holy Prophet is nowhere acceptable.

تیرے چتون کیا پھرے سارا زمانہ پھر گیا

(3) If one is to remain 'guided', one should adopt that religion or way which is generally adopted by the Muslims. If someone invents a new religion, the devil shall destroy him, like the wolf who eats up the goat broken away from the herd. As regards the 'way' to be adopted, it is the 'way' adopted by the illustrious Sahabah, Ahl-e-Baet (household of the Holy Prophet), Islamic scholars and the common Muslims — named 'Ahl-e-Sunnat-wal-Jama'at'. Every religion that is opposed to it and every movement that crops up against it, is 'the way of hell'. (4) Opposing the godly persons or denying an Islamic injunction also ruins one's Faith, as we have seen in the case of 'Taamah طعمه ' we should learn a lesson from it.

Ayah 22:

يَا أَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O People undoubtedly a manifest argument has come to you from Allah and we have sent down to you a noor (Manifest light) (175: Nisâ 4)

This august Ayah is a fine bouquet of the 'Naat' of the Holy Prophet (ﷺ) in which so many merits (فضائل) of the Holy Prophet

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(ﷺ) have been described that it is not humanly possible to mention them all. Just for the sake of 'Divine blessing' (بركة) I briefly state some of these: four words used in this Ayah merit especial consideration (1) 'يَا اَيُّهَا النَّاسُ', i.e. O people, (2) 'قَدْ جَآءَ كُمْ' has come to you (3) ' بُرْهَانٌ ' i.e. evidence, argument, proof, (4) ' نُوْرًا مُّبِيْنًا ' i.e. Bright Light. Obviously, in ' اَلَّذِيْنَ اٰمَنُوْا ' only the Muslims are addressed and in ' النَّاسُ ' the disbelievers, pagans, Jews, Christians and magians i.e. all the children of Adam are addressed. Here the word ' النَّاسُ ' has been used i.e. O people! which shows that the whole mankind is being addressed. Naturally, everybody calls one who has some concern with this 'call' e.g. the doctor says: "O patients"!; the teacher says: "O students"!; but since the arrival of the Holy Prophet (ﷺ) for the whole world, it was called "O people!". ' قَدْ جَآءَ كُم بُرْهَانٌ مِّن رَّبِّكُمْ ' Your Lord's proof has come to all of you and the light has been sent on all of you, which reveals that the arrival and the prophethood of the Holy Prophet (ﷺ) is not confined to a particular community, country or time; rather, every man who is the servant of Allah is the 'Ummati' (Ummah, follower) of the Holy Prophet (ﷺ). Against this, the previous prophets' preaching was limited to a particular community and a specific time. Then it was said: he has reached all of you, that is, 'do not think that he has come only in Arab or he lived in Arab, he has reached all of you'; Wherever you may be, he is with you; he is present in your houses, hearts, and thoughts.

دوست نزدیک تر از من بمن است ایں عجب بیں کہ من از وے دورم

'Burhan برهان' means evidence/ proof which supports a case. Here ' دليل ' (daleel) means 'mojezât' (miracles). All those 'miracles' which were given to the former prophets were bestowed upon the Holy Prophet (ﷺ); he also received countless other 'miracles'. In truth, the Holy Prophet (ﷺ) is, from head to foot, the evidence of the oneness of Allah and His Attributes. Hence 'Burhan' implies the sacred self of the Holy Prophet (ﷺ). The self of the other prophets was not a 'miracle'; if one prophet had a miracle only in his hand, the other had a 'miracle' in his breath or in his club/ stick, as in the case of Hadrat Musa and Eesa (AS), but even the hair of the Holy Prophet (ﷺ) was a 'miracle'. So long as it remained inside the cap of Hadrat Khalid, he always won

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victories over his enemies; as long as it was a part of Herqul's turban, he had relief from headache. Amar bin Aas willed that the Holy Prophet's hair be put inside his coffin so that the hardships of the grave might be mitigated!; Ameer Muawya (RA) made a will that after the bath, the hair and the nails of the Holy Prophet (ﷺ) might be put on his lips and eyes to ease his life in the grave. It transpires that the holy hair alleviates the difficulties of the grave. The illustrious Sahabah used to give the water of the washed hair to the sick. Once the holy hair reached Hadrat Talha's house; he heard the 'Tasbeeh-and-Tehleel' (Praise of Allah) of the angels, throughout the night (see Madarij-un-Nubuwwat and Mawahib Ladunniya). It was the marvel of the Holy Prophet's eyes that he saw all the events taking place till the Last Day; he observed the paradise, the hell, the 'Throne' and 'Chair'; nay, he saw his Lord himself; in 'Salât-e-Kasoof', he saw paradise and hell in the wall of the Masjid; he knew what his followers (during Salât) did. It was the miracle of his nose that it smell the fragrance of love coming from Yemen (Rooh-ul-Bayan this very Ayah). The Holy Prophet's tongue is also a wonder; whatever it utters is 'Wahee' (revelation) from Almighty Allah, besides being key to 'Kun كن' (Be). The Holy Prophet's spittle is also a marvel when it was put into Hadrat Jabir's meal-pot, the meal was blessed; when this spittle was dropped in the flour, four Kg flour was enough for thousands of people, with no reduction in quantity". Musa (AS) struck the stone with his staff and springs of water gushed from it, but the Holy Prophet (ﷺ) dropped his spittle into Hadrat Jabir's pot and there were springs of soup and meat! Let it be remembered that there are salt, chilly, butter and coriander seeds in the soup etc. (i.e. all the spices); hence, this miracle is of a high degree, as here were springs of all these things! At Khyber, this spittle cured the eyesore of Hadrat Ali (RA). A snake stung Hadrat Abu Bakar Siddiq (RA) on the foot in the cave; the Holy Prophet spittled on the afflicted part of the foot and the affliction was gone! This spittle turned the well of salted water into that of sweet water. It was the miracle of the Holy Prophet's hands that on the Day of Badr, he threw a handful of stones on the disbelievers, the Lord said: 'Not you, We threw the stones'. The pebbles in his hand recited the 'Kalimah'. The vow of allegiance (Bai'at بیعت) was

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taken on these very hands and Almighty Allah said: 'My hand is on their hands'. It was also the miracle of his fingers that when these were put into a cup of water, five springs of water gushed from it. It was the sign made by his finger with which he split the moon.

انگلیاں ہیں فیض پر ٹوٹے ہیں پیاسے جھوم کر
ندیاں پنجاب رحمت کی ہیں جاری واہ وا

His feet also showed miracle: If he walks on the stones, they feel the impact; he walked both on the 'Farsh (Earth) and the 'Arsh' (heavens)! In short, every sacred part of his body and every holy hair serve as a means to the recognition of the Lord 'صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ'.

The Holy Prophet's sweat is also a marvel: it has peerless fragrance of rose; his sleeping and waking are also miracles everybody else's sleep spoils his ablution, but not the Holy Prophet's; his whole body is clean (pure, pak) shadow-less so that even his shadow may not be trodden under somebody's feet!

راہِ نبی میں کیا کمی فرش بیاضِ دیدہ کی چادرِ ظل ہے ملگجی زیرِ قدم بچھائے کیوں

The stool and urine of all of are 'Najas' (impure, unclean) but those of the Holy Prophet 'Pak' (clean) for the Ummah. (See 'Shami' chapter 'Anjas'انجاس).

In sum, every quality of the Holy Prophet (ﷺ) is a 'miracle' and every state is a testimony to Almighty Allah's grandeur (power, strength) and that's why it was said that (Burhan برهان) the Holy Prophet's blessed name is also a miracle (1) all the children are named by their parents; the Title is given by the nation; 'Khatab' is given by the government, but the Holy Prophet's name title, 'Khatab' are all from the Lord. Hadrat Abdul Muttalib named the Holy Prophet 'Muhammad' (ﷺ) under the advice of the angel. (2) All the children are named on the seventh day of their birth, but the Holy Prophet was named by Almighty Allah before the creation of the world (birth of the creatures); Adam (AS) found this name inscribed on the height of the Arsh (Throne). The boat of Hadrat Nooh (AS) was completed with the blessing of this name. Jesus Christ during his era (times, age) said: 'اِسْمُهٗ اَحْمَدُ' His name is Ahmad. The illustrious prophets prayed using the name of the

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Holy Prophet (ﷺ). (3) The meanings of the other Prophets' names are not so great as the name of the Holy Prophet i.e. 'Muhammad' — faultless and admirable in all respects. (4) The name of the Holy Prophet (ﷺ) ensures success in the grave's cross-questioning, and deliverance on the Day of Judgment. The name of the Holy Prophet (ﷺ) is such an elixir that transforms the whole life of the human being, whoever calls him by the name of 'Muhammad' and even then speaks ill of him utters a blatant lie. Moreover, the miracles of all the other prophets are found in history books whereas some of the miracles of the Holy Prophet (ﷺ) shall continue to live till the Last Day, e.g. the holy Quran, Hadiths his sacred hair available at different places and which are visited all the year round; his complete biography (supported by proofs) is before everybody these are such qualities that have been granted to none else. Here the Holy Prophet has been named 'Burhan', at another place he has been called Noor 'قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ' (15: Mâidah 5) As (Burhan) argument is judged by brain and 'Noor' (Light) is seen with eyes, the philosophers (intellectuals) should recognize the Holy Prophet with the help of arguments and the common people should do it with the help of their eyes. Baheerah بحيره hermit believed by seeing and Salman Farsi avowed belief when he had used intellect. As regards Allah's saying 'Light hath come unto you from Allah' means 'the holy Quran has come unto you' or the Holy Prophet i.e. the Holy Prophet is both an argument and Light. The argument is recognized by intellect whereas the Light is seen with eyes. So see the Holy Prophet with eyes he is 'Noor' Every part of his body is 'holy Light' and if one tries to recognize him with the help of intellect, one will find him a 'Divine Argument'. ('Noor' (Light) shall be elaborately discussed in Ayah 'قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ' Insha Allah).

Ayah 23:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

This day I have perfected your religion for you and completed My favour upon you and have chosen Islam as religion for you. (3: Mâidah 5)

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To all appearances, this holy Ayah is telling us about the perfection of the religion Islam; however, it is also the Holy Prophet's 'Naat'. This Ayah was revealed on the eve of Hajj-ul-Wida حج الوداع ; i.e. when the Holy Prophet performed the Last Hajj. It is Friday, the 10th of Zilhajjah, the time being after Asr. The beloved Holy Prophet (ﷺ) is sitting on the camel and delivering the sermon of Hajj. During the sermon, this holy Ayah was revealed. By chance, on that day, six 'Eids' coincided Three 'Eids' of the Muslims and three 'Eids' of the other nations, i.e. on December 25 it was the X-mas day of the Christians; it was also the 'Eid' day for the Jews and magians; the Friday for the Muslims; the day of the Hajj; opportunity of having a glance of the Holy Prophet these are all 'Eids'! In short, happiness reigns supreme all over the world; such 'Eids' have never before combined together (Rooh-ul-Bayan).

The following points emerge from this Ayah: first, up till now all the religions, Christianity, Judaism etc. were incomplete; these were introduced in the world temporarily and afterwards were cancelled. Against this, the religion of Islam is so complete that nobody can add anything to it or take away anything from it or change the Quran; now neither a new apostle shall come and nor this Book shall be cancelled. It is a common observation that the physician changes the medicines and food items from time to time for his weak patient; when the physician feels that the patient has become strong, he prescribes high quality food for the patient and the medicines are discontinued. Similarly, the baby is initially given gripe water and milk etc; when he grows up, he is given bread. Likewise, the religion of Islam is 'perfect' as compared with other religions and its founder is greater as compared with all other Prophets. Things for their 'perfection' need 'perfect hands'. The students of Madrasahs (Schools) in lower classes take lessons from different teachers and go on making progress, but they become 'Kamil' (Proficient) only when they get education from the head of the Madarasah hence the person who makes these students 'Kamil' and helps them complete their education, is the 'Kamil Muddaris' (Proficient Teacher). Third, until one embraces the religion of Islam and accepts the slavery of its founder, no deed, no act of virtue shall meet Allah's approval, all are

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accursed, because disbelief is a kind of poison; whoever eats the food in which poison has been mixed will die no matter how enriched it may be. A tree whose roots have been cut will not grow even if enough water and manure are provided to it. In the same way, without the slavery of the Holy Prophet, one may do what one pleases, it carries no weight.

مپندار سعدی کہ راہ صفا تواں رفت جز بر پئے مصطفیٰ

Fourth, the Dees دین was termed as 'Kamil کامل' and Neamat نعمت was termed as Tamam تمام ' 'Kamil' is the thing in which there is no room for increase or decrease; hence, there can be no increase or decrease in the principles of Islam; 'Tamam' is spoken about those things which can accept 'increase' but not 'decrease'; so, if 'Neamat' (blessing) means the Shariah rules and regulations, or if 'Neamat' implies 'victories', even then the possibility of 'increase' exists. Fifth, when Allah Almighty is pleased with Islam, He must be still more pleased with the founder of Islam naturally pleased with the Muslims as well. May we adhere to Islam. Aameen!

Ayah 24:

قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتَابٌ مُّبِيْنٌ

Undoubtedly, there has come to you from Allah a light and a Book, luminous. (15: Maidah 5)

This holy Ayah is a magnificent 'Na'at' of the Holy Prophet (ﷺ). In it the People of the Book have been addressed. The Quran says to them: 'O, the slaves of Allah! The Noor and a clear Book have reached you'. In this Ayah, the Holy Prophet (ﷺ) has been likened to (Noor) "Light" 'Noor' is something 'self-revealing' and capable of 'revealing' others. See! The sun is 'Noor' (light); no light is needed to see the sun, as it is itself 'light', and on whomever its rays fall, it also lits up. In the world, the people become well-known usually because of their family, their professions or their kingdom etc, but the Holy Prophet (ﷺ) did not 'light up' (shone) on account of some 'cause', he is himself 'Noor', who is there to light him up? He lighted up all of us! It is for this reason that he was not born in a royal family or a rich household; his father had died before his birth; almost all the kith

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and kin had passed away, one after the other, before the advent of prophethood and those who were left behind after prophethood, turned deadly against him so that none could say that the fame of the Holy Prophet was because of his family or relatives. In short, there is extreme resourcelessness, but the whole world recognizes him even before his birth it was on everybody's lip that the age of the Last Prophet had come near; the news spread the pleasure and grief among the friends and the enemies as light spreads in the sky before the sunrise, in childhood, not only all the people but also the animals and the stones recognized him as 'The Last Holy Prophet'.

When Haleema was carrying the Holy Prophet (ﷺ) to her house, the ass said, "O Haleemah! The Last Prophet of the world is on my back" (Madarij). Then, such is the Light (Noor) of the Holy Prophet (ﷺ) that the earth knows him, the heaven recognizes him, the dwellers of the earth and those of 'Arsh' (Throne) know him, serve him, the sun, after it has set, returns with his hint, the full moon splits up because it knows that such is the hint of the Holy Prophet (ﷺ). Although more than thirteen hundred years have rolled by since he passed away, in every corner of the earth, in every country of the world, his name, all his deeds, all the facts of his holy life are before the people of the world. No doubt, during the long period, many beloveds, famous rulers and men of learning appeared on the map of the world but none of them is remembered today.

کیا خبر کتنے تارے کھلے چھپ گئے پر نہ ڈوبے نہ ڈوبا ہمارا نبی

This is how the Holy Prophet (ﷺ) 'appeared' himself, now we shall see how the others 'appeared' with his blessings; it is common knowledge that the world witnessed many men of large families, wealth and rule and they tried their utmost to perpetuate their names; some of them got a building built (e.g. Taj Mahal); some others got a book written; in sum, they adopted a lot of ways and means to keep their names alive, but all in vain, but the Holy Prophet's (ﷺ) parents Hadrat Aminah Khatoon, Hadrat Abdullah, Abdul Muttalib, Hashim etc; similarly the Holy Prophet's (ﷺ) servers, up-bringers (e.g. Hadrat Haleema etc.) acquired fame till the Day of Resurrection Why? Only because

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these persons had a link with the Holy Prophet (ﷺ)? In short, he brightened the name of his family, besides creating respect for his country. Wherever he stood, the place assumed the status of a public resort. If he were not born in the Arab land, who would know the 'Ka'abah' today and who would visit the holy city of Madinah? Is it not a notable fact that there is no fun in this country, there are no recreational spots like Kashmir and Paris, no green fields and no gardens of fruits, but even then the whole world is being driven to it, only because in the garden of Arab, from the garden of Hadrat Khalil such a flower bloomed that the whole world felt its fragrance; this flower is blossoming in the bed (flower-bed) of Madinah; it is this attraction of it that is attracting us all. In a word, the grinder of the heaven and the earth grinds everyone, but one who is tied to the peg of Madinah the center of the world is not ground by this grinder, he escapes unhurt!

چکی کے پاٹن دیکھ کر دیا کبیرا روئے　　جو پاٹن میں آ گیا سوان میں بچا نہ کوئے
چکی چکی سب کہیں اور کیلی کہے نہ کوئے　　جو کیلی سے لاگا اس کا بال نہ بیکا ہوئے

Not only the friends of the Holy Prophet (ﷺ) but also his foes became famous e.g. Abu Jahal etc. It was the investigative study of the meaning of 'Noor' (Light). Now two more things are worth considering: (1) Why has 'Noor' (Light) has been combined with the 'Book'? The reason is: No book is read in darkness; light is needed for it. Likewise, only that mortal can know and understand the Divine Book whose heart is lighted with that 'Noor of Allah'. In this 'Noor', the Quran is read and understood.

وہ جس کو ملے ایمان ملا ایمان تو کیا رحمان ملا
قرآن بھی جب ہی ہاتھ آیا، جب دل نے وہ نور ہدیٰ پایا

(2) The 'Tanveen تنوین (nunnation) in the word 'Noorun' (نورٌ) is for respect i.e. the Holy Prophet's (ﷺ) 'Noor' is sublime firstly, the light of the sun records increase and decrease in the world; it is mild in the morning, brighter at noon, again mild in the evening, and at last when night falls, it totally disappears. But the 'Noor' of the Holy Prophet never decreases. Moreover, the sun brightens half of the earth. While the Holy Prophet's 'Noor' brightens the whole earth, nay even the heavens. The sun lightens the outward parts of the body whereas the 'Noor' of the Holy

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Prophet (ﷺ) brightens the thought, heart and brain. To put it in a nutshell; it ('Noor' of the Holy Prophet (ﷺ) brightens all the things. The person who hides in a cell to save himself from the sun, no doubt he escapes the light of the sun, but the Holy Prophet's 'Noor' reaches the cell, room, mountain, all the places of the universe, it deprives none. Now if someone does not take advantage of it himself, he is the unluckiest person on earth. The Holy Prophet was born at Makkah; Makkah is situated in the center of the earth. The gas lamps on the corner of the assembly throw light on some specified spots, but the light gas lamp lying in the center illumines the whole assembly. The other prophets were the 'gas' of the corners of the world who guided the chosen folks, but the Holy Prophet (ﷺ) is the 'Noor' of the whole world of God.

Hence, he took place in the 'center' and said:

يَا اَيُّهَا النَّاسُ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا

O mankind I am messenger from Allah to you all (158: Araf 7)

Hadrat Yusuf 'shone' when he went to Egypt; but the Holy Prophet (ﷺ) shone everywhere, he rules the the earth as well as the heaven.

In this Ayah, the Lord has termed the Holy Prophet (ﷺ) 'Noor', calling the Quran as 'Mubeen' (i.e. revealing). What is the difference between 'Noor' and 'Mubeen'? 'Noor' can be seen with eyes; even the blind, more or less, feel it. In this sense, the Holy Prophet (ﷺ) is 'Noor', as even Abu Jahal etc. knew his truth fullness in him.

يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآئَهُمْ

They recognize him i.e. prophet as they recognize their sons (146: Baqarah 2).

But only that person could recognize the Quran who embraced Faith, and that person alone can legislate from it who possesses

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knowledge and the power of 'Ijtehad'. It is not possible for all and sundry to get at the reality of the Quran. The Quran says:

فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

they belie you not, but the evil doers deny the signs of Allah. (33: Anaam 6).

It transpires that even the disbelievers considered the Holy Prophet trustworthy, true and upright; yes, they did not believe in the holy Quran. This is the difference between 'Noor' and 'Mubeen'. In other words, the Holy Prophet (ﷺ) brightened the Quran (because he is 'Noor') and the Quran described the Holy Prophet's (ﷺ) attributes or traits at innumerable places, because it is the 'Mubeen' describer.

صَلَّى اللهُ عَلَيْهِ وَعَلَى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ ط

Ayah 25:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Only Allah is your friend and His Messenger and the believers that they establish the prayer and pay the poor due and are bowed down before Allah. (55: Mâidah 5)

In this holy Ayah, an important injunction has been prescribed for the Muslims, but side by side with it, the lesson of respect for the Holy Prophet (ﷺ) is also being given. The background of the descent of the Ayah is: Sayyidna Abdullah Ibn-e-Salâm, a Jewish scholar, embraced Islam. At this, his people (Bani Quraidah and Bani Nadeer) held a meeting and decided to boycott him in view of his embracing Islam. Consequently, all the people immediately gave up rubbing shoulders with him and refused to transact any business with him or marry into his family. Sayyidna Abdullah ibn-e-Salâm complained to the Holy Prophet that he had been deserted by his people. On this occasion, this Ayah was sent down, telling him not to grieve even if the disbelievers had boycotted him socially; no doubt the disbelievers have forsaken you but Allah, His Messenger and the Muslim's love and affection are with you; you have got the Holy Prophet's sympathies and

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friendship of the Muslims. A few advantages accrued to the Muslims: (1) It is no sin to make friends with the Holy Prophet (ﷺ) and the Muslims, besides Almighty Allah. (2) Allah and His Messenger's (ﷺ) help and friendship suffices as compared with others'.

کوئی ملے نہ ملے مصطفیٰ ملے وہ شے ملے کہ ملنے سے جس کے خدا ملے

(3) The Hadith says: Only that person can truly enjoy Islam who loves and hates for the sake of Allah, that is he should love the godly persons and keep off the enemies of the religion.

(4) Love for Aulia Allah, Mashaikh, ulama (i.e. learned scholars), Sahabah and Ahl-e-Bait (household of the Holy Prophet) is a mighty 'blessing', since these persons are the 'Chief' of the Momins. This very fact has been told in Surah Fateha: 'صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ' O, God! Show us the straight way, the way of those on whom Thou hast bestowed Thy grace. And the stark reality is that love for the Muslims or illustrious Aulia Allah is for the sake of the Holy Prophet's (ﷺ) love; these personages are the doors through which one can find or get the holy Messenger of Allah.

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ ط

Ayah 26:

يَا اَيُّهَا الرَّسُوْلُ بَلِّغْ مَا اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ

'O Messenger! Communicate that which has been sent down to you from your Lord. And if it is not so, then you have not conveyed His any message. And Allah will guard you from the people. (67: Mâidah 5)

In this Ayah, seemingly the Holy Prophet (ﷺ) is being ordered to preach, but inwardly there is 'praise' (Na'at) for the Holy Prophet (ﷺ), as the Holy Prophet (ﷺ) is being advised to preach the commands of Allah boldly, without fearing any enemy, since Allah is his Protector. The disbelievers martyred the former prophets or they tried to stop them from preaching, but Allah is Protector of his respect or honour. Now there is none to harm the Holy Prophet (ﷺ), so he should preach to his heart's content.

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Shân-e-Nuzool: The Jews of the holy city of Madinah said to the Holy Prophet (ﷺ), "We have a larger party; we wield power; if you give up preaching, we shall honour you and serve you, and if you kept on preaching, we would kill you". Hence, the Muhajireen and the Ansâr began to remain present all the time in the service of the Holy Prophet (ﷺ) in order to protect him. When this Ayah was sent down, the Holy Prophet said to all his devoted servitors, "Go to your houses and take rest. My Lord has assumed the responsibility of my protection". (Rooh-ul-Bayan).

Glory be to Allah! The Lord said about the religion of Islam and the holy Quran:

وَ اِنَّا لَهٗ لَحٰفِظُوْنَ

and We most surely are its Guardian. (9: Al-Hijr 15)

And Allah said about the bringer of the Quran: "We shall keep you safe from the people." As regards the previous prophets, there was no responsibility of guarding their religion or their lives, and, consequently, their religions were alloyed and their scriptures did not remain safe. As against this, the Quran is safe and Islam and its teachings are secure; in short, everything is well protected. It was the result of this "protection, that the disbelievers of Makkah and the Jews of Madinah spared no pairs in martyring him, but in vain. The Lord saved His beloved (ﷺ) in Ghar-e-Saur with the help of the web of the spider. This 'protection' was not limited to that period but this 'protection' will continue till the Last Day. Even today, the people publish writings against the Kings, but, by the grace of Almighty Allah, no godless person had even shown the temerity of displaying disrespect for the Holy Prophet (ﷺ) and if ever somebody tried to do so, he was at once punished, this is 'Lord' protection!

The Jews persecuted Jesus Christ, Allah called him to the fourth heaven and thus protected him. However, the Holy Prophet (ﷺ) was kept among the enemies and told to preach as much as possible. The subjects of a governor became unruly. The king summoned him to his imperial palace. The new governor

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controlled all the people. He received the orders to remain there and rule; the king undertook to provide all possible imperial help to him: Obviously, the second ruler was awe-inspiring.

This Ayah shows that the person who says that the Holy Prophet (ﷺ) did not reveal the caliphate of Hadrat Ali (RA), fearing Hadrat Umar (RA), is godless and disbeliever; the Holy Prophet (ﷺ) preached all the preachable things 'صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ'.

Ayah 27:

وَاَطِيْعُو اللهَ وَاَطِيْعُو الرَّسُوْلَ وَاحْذَرُوْا فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْا اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلَاغُ الْمُبِيْنُ

And obey Allah and obey the Messenger and be careful then if you turn back, know then that the responsibility over Our Messenger is only to deliver the message clearly. (92: Mâidah 5)

In this Ayah, the Muslims have been ordained to obey Allah and His apostle; this Ayah also serves as a 'Na'at' of the Holy Prophet (ﷺ). First of all, we should know that Almighty Allah mentioned His obedience and the Holy Prophet's (ﷺ) obedience separately. Interestingly, it implies that simply believing in the Quran as a source of guidance, is not enough, or in other words, the obedience of God is the obedience of Holy Prophet (ﷺ), and there is no need for any Hadith. It is rank godlessness. There are many such works of the Holy Prophet (ﷺ) which have no mention at all in the Holy Quran, but the Ummah does them as Sunnah of the Holy Prophet (ﷺ). In Islam, it is necessary to abide by both kinds of commands and believe in their truthfulness. As the denial of the Quran is disbelief (kufr), the deliberate denial of the Hadith of the Holy Prophet (ﷺ) is also disbelief. This is quite another thing to doubt the authenticity of a word being 'Hadith', and then deny its proof, but when one is certain about the truthfulness of a command of the Holy Prophet, and even then one scorns it, one is surely a disbeliever. Hadrat Siddiq himself heard the Holy Prophet (ﷺ) saying that the heritage of the prophets is not distributed; the things left by them are 'Sadqah-e-Waqf' (Trust property), although there is detail (proof) of distribution of heritage in the holy Quran but the heritage of the Holy Prophet was not distributed, so much so that

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Hadrat Ali (RA) during his caliphate did not distribute the inheritance of the Holy Prophet (ﷺ). The gardens and the lands, as done in the Siddiqi, and Farooqi era, was used as 'Waqf' (Trust). However, there is also a difference between Allah's and the Holy Prophet's obedience only the commands of Allah shall be obeyed, His works will not be obeyed, whereas the Holy Prophet shall be obeyed in three things: 'work' (practice) (Fail فعل), 'word' (Qaul قول) and 'silence' (Sakoot سکوت), i.e. accept what he says; accept what he himself has done and accept the act done by another person but not forbidden by the Holy Prophet (ﷺ). There is no obedience in Allah's deeds. Almighty Allah enjoins that the pagans should not be helped, but He Himself sustains them, provides comforts to them; sometimes, He even grants victory to the disbelievers over the believers. Now if someone says that since Allah is blessing them, we should also serve them, he will be in the wrong. Almighty Allah, at times, shows rebuke to His apostles; now if we also follow Almighty Allah in doing so, it would be tantamount to 'kufr' (disbelief), because these are the acts (actions, deeds) of Almighty Allah. As regards His commands for us, they are of some other nature. We are ordered not to help the disbelievers and that "If you raise even your voice above the voice of the Holy Prophet (ﷺ), your Faith will be lost". In short, in view of difference between these two 'obediences', the word 'اطیعو' was used separately at two places. The third interesting point we learn is: it is being said, "Don't think that if you disobeyed the Holy Prophet, you could harm him; he had performed his duty of preaching; now if you do not obey him, you will face the music; your obedience does not mean any personal benefit to him, and, similarly, your hostility can cause no harm to him; he is an independent king; you are, no doubt, humble suppliants."

تم تو جس خاک کو چاہو وہ بنے بندۂ پاک　　میں نبی کس کو بناؤں جو خفا تم ہو جاؤ

تمہارے سینکڑوں ہم سے گدا ہیں　　ہمارے آپ ہی اک آسرا ہیں

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ

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Ayah 28:

يَاأَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْأَلُوْا عَنْ أَشْيَآءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِنْ تَسْأَلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْآنُ تُبْدَ لَكُمْ عَفَا اللّٰهُ عَنْهَا وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ

'O believers! ask not such things which if disclosed to you, may displease you; and if you will ask while the Quran is descending then they would be disclosed to you. Allah has already pardoned them. And Allah is Forgiving, Forbearing. (101: Mâidah 5)

This sacred Ayah is a bouquet of flowers of the Holy Prophet's 'Na'at' in which different kinds of flowers are emitting sweet - smell. There are two versions about the descent of this holy Ayah: (1) Some people put absolutely futile questions to the Holy Prophet (ﷺ). One day, he said, "Ask what you please; we shall reply to each and every question". One of the persons said, "What will be my end?" He replied, "Hell". The second person said, "Who is my father?" The Holy Prophet (ﷺ) replied, "You are from the sperm of Sadaqah (i.e. illegitimate, because his mother was not Sadaqa's wife); at this, this Ayah was sent down and the Muslims were forbidden to make the Holy Prophet (ﷺ) utter such words as might disclose your faults, failings or shortcomings (Tafseer Ahmedi). There is a narration in Muslim and Bukhari: On this occasion, Abdullah-ibn-e-Huzafah asked him who his father was. The Holy Prophet (ﷺ) replied, "Huzafah" When Abdullah's mother heard it, she said, "You stupid! You do not know the circumstances in which the women of the Age of Ignorance lived; if your mother had made a mistake, she would have faced untold disgrace today". According to Muslim's narration, once the Holy Prophet (ﷺ) said, "Pilgrimage (Hajj) is incumbent (Fard) upon the Muslims." A person said, "Is it incumbent every year?" The Holy Prophet (ﷺ) kept silent. The questioner repeatedly asked the same question. The Holy Prophet (ﷺ) at last replied, "If, at that time, I had nodded (i.e. said 'yes'), the Hajj would have become incumbent every year and, obviously, you would not have been able to observe this incumbency". At this, the Ayah under reference was revealed and

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the Muslims were advised not to put such questions as might result in the restrictions being imposed upon them and which might prove hard for them. In a way, this is the Holy Prophet (ﷺ)'s 'Na'at' (1) the Holy Prophet (ﷺ) wields such respect in the sight of the Lord that He teaches the servants the manner of standing, sitting, speaking, asking a question, etc. and it is no more necessary for the Holy Prophet (ﷺ) to guide anyone how to respect or honour him.

بے اجازت ان کے گھر میں جبرئیل آتے نہیں
آنکھ والے جانتے ہیں عزو شان اہل بیت

(2) The first narration tells us that the Holy Prophet (ﷺ) knows well the origin and the ultimate end of all the people, for example, who is whose son, who is the companion of hell and who is the companion of paradise. This is the meaning of 'Hâdr-and-Nâzr', but he does not like to disclose others' faults and does not tell everybody's circumstances (Do not assume that he does not know the circumstances). (3) According to the second tradition, the Holy Prophet (ﷺ) has been made the autherized in commands/ laws, injunctions; the word uttered by him becomes the divine law. All wait for the law, but the Law waits for the movement of his tongue!

مالک ہیں خزانۂ قدرت کے جو جس کو چاہیں دے ڈالیں
دی خلد جناب ربیعہ کو، بگڑی لاکھوں کی بنائی ہے
اللہ کی مرضی سب چاہیں، اللہ رضا ان کو چاہے
ہے جنبش لب قانون خدا، قرآن و خبر کی گواہی ہے

(4) The thing which has not been declared Harâm by Shariah is lawful (Halal). According to Mishkat Vol. II (Book 'Al-At'amah الاطعمه), 'Hâlal is that which has been declared hâlal by Allah and harâm is that which has been declared harâm by Allah, and the things about which there is no specific mention in Shariah, is allowed. 'Meelad Meetings', 'Fateha of elders', religious schools did not exist during the days of the Holy Prophet (ﷺ), all these things are lawful, because the Shariah has nowhere declared them 'Harâm' (unlawful). This very fact is being said in this Ayah

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'عفا الله عنها' i.e. Allah forgave them.

(5) if a pious person tells some 'wazeefah' or 'Amal' (practice), and prescribes no restrictions, do not put unnecessary question repeatedly, lest he should impose some ''restrictions'. Bani Israel were enjoined to slaughter a cow and fling it at the dead body. Thus the dead body will rise again and tell the name of its murderer, but they asked again and again as to the colour of the cow, its age etc and consequently, there was continuous rise in restrictions. If they had slaughtered any cow available, without asking pointless questions, it would have sufficed or proved adequate. In sum, avoid asking futile questions, otherwise 'restrictions; are likely to be imposed.

Ayah 29:

قَد نَعلَمُ اِنَّهٗ لَيَحزُنُکَ الَّذِیۡ یَقُوۡلُوۡنَ فَاِنَّهُمۡ لَا یُکَذِّبُوۡنَکَ وَلٰکِنَّ الظّٰلِمِیۡنَ بِاٰیٰتِ اللّٰهِ یَجۡحَدُوۡنَ

We know that what they say, grieves you, they belie you not, but the evil doers deny the signs of Allah. (33: Anaam 6)

Obviously, this Ayah is also a Holy Prophet's 'Na'at', showing his closeness with the Lord. The background of the dissension of this Ayah is that Akhnas ibn Qaes (اخنس ابن قیس) was a fast friend of Abu Jahal. Once Akhnas met Abu Jahal in secret. Akhnas said, "O Abul Hikam (this as the title of Abu Jahal)! It is a lonely place; nobody knows what has passed between you and me. Tell me truly whether Muhammad Rasulullah is true or not." Abu Jahal said, By God, he is indeed true, he has never uttered even a single false word, however, he is the offspring of Qusay; all kinds of dignity is already found in his family. The water servers of Bait-Ullah and the Hajib (guards) of Ka'aba also come of this family; now prophethood is also reaching them. In such circumstances, is there any honour or respect left for the rest of the Qureshis? At this, this Ayah was sent down (Khazin). Tirmizi narrates from Hadrat Ali (RA): Once Abu Jahal told the Holy Prophet (ﷺ) that they did not belie him (i.e. the Holy Prophet), they belie this Book. Then this Ayah was revealed.

The greatness of the Holy Prophet (ﷺ) is fully vindicated by

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this Ayah — first, the Holy Prophet (ﷺ) is such a beloved of Almighty Allah that if somebody distresses his heart, He comforts it or consoles him; the disbelievers persecute him, the Lord solaces him. The disbelievers said that he was not a Prophet and this thing grieved him. Almighty Allah beautifully said, "O Beloved! These people do not belie you, these belie Us and Our Ayahs. Why do you grieve? "Second, the life of the Holy Prophet was so chaste, clean and pure that not only his friends but also his foes believed that he was 'Ameen' (trustee, upright, honest). There is none except the Holy Prophet 'Sahib-e-Laulak صاحب لولاک' (ﷺ) in the world who never told a lie even in a hilarious mood.

As a fact, the countrymen, especially his boyhood friend, know a person's life inside out. One may profess to be pious in a strange society, one does not easily achieve popularity among the familiar society. The Holy Prophet (ﷺ) possesses such a personality that when he declared his prophethood, first of all his boyhood friend Siddiq Akbar (RA) embraced Faith (Eeman) followed by his wife Khadeejat-ul-Kubra. Even if a few persons refused to believe him they did it merely out of jealousy; they failed to point the finger at him. Third, the Ayah can also mean; 'O Beloved! Denial of your prophethood, objection against your marvels and feeling irritated at your admiration is, in fact, the denial of Our existence and Our Ayahs'. If a ruler sends one of his high officers to his subjects and the people start opposing him, they in reality, oppose the ruler and they are considered the rebels of the kingdom. Hence, anyone who denies the marvels of the Holy Prophet (ﷺ), he inwardly denies the Ayahs of God. Fourth 'Ayah' (Ayat) means 'the sign of Almighty Allah with the help of which He is recognized. 'Ayaat' is its plural (i.e. signs). So, the Holy Prophet (ﷺ) is the 'Ayaat' (Ayahs) of the Being of Almighty Allah i.e. the being and the qualities of the Holy Prophet (ﷺ) are a source of the recognition of the Lord. These disbelievers denied his prophethood and 'Risalat', Allah said that: they denied Our signs. Fifth, every thing of the world is the 'sign' of Divine Power:

فَفِیْ کُلِّ شَیْءٍ لَهٗ اٰیَةٌ تَدُلُّ عَلٰی اَنَّهٗ وَاحِدٌ

i.e. everything is indicative of the oneness of God but everything

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of the world is the 'sign' of one attribute of God. The sun indicates the 'Noor' (Light) of God; the water and the air bespeak God's generosity, but the Holy Prophet (ﷺ) is the best reflection of the Being and the attributes of the Almighty Allah. If you want to see the knowledge of the Lord, see the knowledge of the Holy Prophet (ﷺ), if you want to see the benevolence of God, see the benevolence of the Holy Prophet (ﷺ).

مالک کونین ہیں گو پاس کچھ رکھتے نہیں دو جہاں کی نعمتیں ہیں ان کے خالی ہاتھ میں

The Holy Prophet (ﷺ) blessed Hadrat Anas (RA) and his garden began to give fruit twice a year as compared with others whose gardens have fruit only once a year (Mishkat chapter Al-Karamat مشکوٰۃ باب الکرامات). He gave only a barley to Hadrat Jabir and Abu Hurairah (RA) but they lasted for thirty years. (Mishkat chapter Al-Mojezat مشکوٰۃ باب المعجزات). There was one cup of water, he dipped his fingers into it, the springs of water began to flow; hundreds of people performed ablution with it and took a bath, watered the animals and filled the water-bags with it. The Holy Prophet (ﷺ) visited Hadrat Jabir (RA)'s house and fed the whole caravan and all the residents of Madinah with just four kg of flour! It is the benevolence of the Holy Prophet (ﷺ). If someone wants to see the power of God, he should see the powers of His beloved who caused the set sun to re-appear (Shâmi), who split the moon into two parts (Quran) and who gathered together two trees standing far apart to provide him shade خلوت گاہ . If you want to see the Divine Light, see the elegance of the Holy Prophet (ﷺ). Hadrat Jabir (RA) says: It was a starry night; the Holy Prophet (ﷺ) was sitting with the 'Hullah' on; sometimes I would see the moon of the sky and sometimes I would glance at the moon of Madinah indeed, by God, the face of the Holy Prophet (ﷺ) was far brighter than the moon!

میں وہ شاعر نہیں جو چاند کہہ دوں ان کے چہرے کو
میں ان کی کفش پا پر چاند کو قربان کرتا ہوں

In short, the Holy Prophet (ﷺ) is the 'Ayahs' of Almighty Allah; whoever denied him he denied the Lord; whoever believed in him, he recognized Almighty Allah

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ ط

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Ayah 30:

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ اِذْ قَالُوْا مَا اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَيْءٍ

And the Jews did not know the estimation of Allah as was necessary for Him when they said, 'Allah has not sent down anything on any man.' (91: Anaam 6)

Apparently, this holy Ayah was sent down in condemnation of the Jews, but if viewed from Faith point of view, one will find such flowers of 'Na'at' whose sweet smell perfumes the human brain.

Shan-e-Nuzool: Once, a group of the Jews headed by their Chief Scholar Mâlik ibn Saif called on the Holy Prophet (ﷺ) for religious debate. The Holy Prophet (ﷺ) said to him, "O Mâlik! Swear of God Who revealed the Torah on Hadrat Musa; have you seen in the Torah ' اِنَّ اللّٰهَ يُبْغِضُ الْحِبْرَ السَّمِيْنَ ' i.e. Almighty Allah considered the fat scholars His enemies. He replied in the positive. The Holy Prophet (ﷺ) said, "You are a fat scholar; according to the Torah, you are God's enemy." These words infuriated him and he said, "God has sent down nothing on any person". At this, this Ayah was sent down in which it was said that those unlucky persons did not value God and denied His books and messengers, and asked who sent down the Torah on Hadrat Musa. All the Jews got angry with Mâlik; they scolded him (though earlier they respected him) and removed him from his post (Madarik, Khazin).

The above passage makes several points clear: first, the Holy Prophet (ﷺ) has God-gifted knowledge; he did not go to any scholar in order to seek knowledge, but he contested the debate in such a nice way that even the old skilled debater licked the dust, that is even before the argumentation could start, the Holy Prophet (ﷺ) proved that, from the view-point of his own religion, he was godless and that it was useless to argue with him. Second, the language of the Torah was Hebrew (Jews' language). He neither learnt the Torah from anyone and nor he learnt the Hebrew language from anyone but wonderfully he had an eye on the Ayahs of the Torah and also had command at the Habrew language. The

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fact is that the prophets are born 'informed' (acquainted). Hadrat Adam (AS) read the Kalimah Tayyibah written on the Throne (عرش) soon after his birth and asked God whose pious man's name it was, that is written along with His name. God replied "O Adam! This is the name of the person whose birth had We not intended, you would have not been created." How did Hadrat Adam read the Kalimah while he was not literate? He read it with the Noor of Prophethood! (Madarij). The Holy Quran says:

وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ ط

And, We have sent each messenger in the language of his own people that he may tell them clearly. (4: Ibrahim 14)

And the Holy Prophet (ﷺ) is a prophet of every nation. It transpires that the Holy Prophet (ﷺ) is acquainted with every language. The Quran says that God taught all the names to Hadrat Adam. The commentators say that all the languages were taught to Hadrat Adam, and the knowledge of the Holy Prophet is far more than that of Hadrat Adam. Irrefutably, Almighty Allah gave the knowledge of every language to the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) asked Hadrat Salman Farsi: Shikm-Dard شکم درد these are Persian words. Third, Mâlik ibn Saif did not deny the existence of God, he denied the divine book and the Messenger, but the Lord said that those people did not value the Lord; which shows that the denial of the Holy Prophet (ﷺ) is, in fact, the denial of the Lord. Undeniably, the attribute of Almighty Allah is 'Rabb-ul-Aalemeen' the 'Rabb' (Provider) of the worlds and 'Rabb' is he who fulfils the revealed as well as the unrevealed worldly needs of His servants. He created mother, father, doctors, food, medicines, fine fruit, earth and sky etc. and for the religious guidance, Almighty Allah created prophets, Aulia, scholars, Mashaikh and bestowed upon the world the Quran, Hadith, noble deeds, 'Wazifas' (Spiritual practices) etc. The person who denies the Book or the Prophet, in a way, says that the Lord did not arrange their religious upbringing it is the divine of the 'Ruboobiat ربوبیت' (that He is Provider). To sum up, only that person is a believer in 'لَا اِلٰهَ اِلَّا اللّٰهُ' who is a true believer in 'مُحَمَّدٌ رَّسُوْلُ اللّٰهِ'.

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Ayah 31:

الَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الاُمِّيَّ الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْباً عِنْدَهُمْ فِي التَّوْرَاةِ وَالْاِنْجِيْلِ يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰى هُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلَالَ الَّتِيْ كَانَتْ عَلَيْهِمْ

Those who will serve the Messenger, unlettered the, Communicator of hidden news when they will find with them have written in the Taurat and Injeel. He will bid them to do good and will forbid them from doing evil, and will make lawful for them clean things and will forbid for them unclean things, and will take off from them that burden and shackles which were upon them. (157: Aarâf 7)

In this august Ayah, we find beautifully described many attributes of the Holy Prophet (ﷺ); hence, it is not one 'Na'at', it is a collection of 'Na'ats'. Firstly, in this Ayah, the Holy Prophet (ﷺ) has been remembered with three titles 'Nabi', 'Rasul', 'Ummi'. 'Rasul' is a 'means' between the creator and the creatures, i.e. he receives the favours from his Lord and conveys them to the creatures and gets the sins and errors of the creatures forgiven by the Creator, or saves the creatures from 'shirk' and 'kufr' (disbelief) and hands them over to the Creator the Holy Prophet is the epitome of this quality. He came into the country like Arab and turned someone into Siddiq and someone into Farooq etc. 'Nabi' has two meanings: (1) holder of an exalted position or rank; now the rank of the Holy Prophet (ﷺ) is so high that not to speak of a human being, even the angels cannot know it; he knows Allah and Allah knows His beloved.

معراج میں جبریل سے کہنے لگے شاہ امم
تم نے تو دیکھا ہے جہاں بتلاؤ تو کیسے ہیں ہم
روح الامین کہنے لگے اے مہ جبیں رب کی قسم
آفاقہا گردیدہ ام مہر بتاں ورزیدہ ام
بسیار خوباں دیدہ ام لیکن تو چیزے دیگری

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No mortal can find adequate words of praise for the Holy Prophet (ﷺ); man cannot even imagine his greatness. Hadrat Hassân says:

مَا اِنْ مَدَحْتُ مُحَمَّدًا بِمُقَالَتِیْ لٰکِنْ مَدَحْتُ مَقَالَتِیْ بِمُحَمَّدٍ

I did not admire the Holy Prophet (ﷺ) with my verses, but I have made my poetry admirable with his name.

(2) 'Nabi' means the bringer of the news of the Unseen, and no doubt the Holy Prophet (ﷺ) has given us the news about paradise, hell, last day, each and every event occurring till the Day of Resurrection it is also news of the unseen. There can be few menaings of 'Ummee امی ' (a) 'Umm' (ام) means 'mother' and 'Real' (اصل) either it means a 'Nabi' having mother (in the world every man has a mother, but the mother of the Holy Prophet (ﷺ) without a peer. Hadrat Maryam was also a mother, but as the Holy Prophet (ﷺ) is unequalled, his mother was also unique.

وہ کنواری پاک مریم کہ وہ نفخت فیہ کا آدم ہے عجب شان اعظم مگر آمنہ کا جایا
وہی سب سے بڑھ کر آیا

The shell which bears a valuable pearl inside it, becomes valuable itself; now the blessed mother who keeps this matchless pearl in her abdomen, how blessed will she be? (2) The second possible meaning is: unlettered i.e. he was scholar by birth, he went to none to receive education or seek knowledge.

خاکی و بر اوج عرش منزل امی و کتاب خانہ در دل
امی و دقیقہ دان عالم بے سایہ و سائبان عالم

The Holy Prophet had no shadow, but the whole world enjoys his shadow (i.e. he protects, helps it) (3) The third meaning is: 'Umm-ul-Qura ام القریٰ ' i.e. the resident of the holy city of Makkah (4) The fourth meaning is 'the origin of the whole world'. These were the three titles of the Holy Quran. Now his six qualities have been described (these are written in the Torah and Injeel). The Jewish scholars who embraced Islam and were and had the honour of being 'Sahabah' (for example Abdullah ibn Slâm Hadrat 'Ka'ab Ahbâr etc.) told the qualities of the Holy Prophet (ﷺ), enshrined in the holy Torah: "O Prophet! We sent you as a witness, bringer

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of good tidings and warner; you are a guardian over the unlettered; you are My servant and Messenger. I named you 'Mutawakkil متوکل', you are neither evil-natured and nor hard-hearted; you do not make a noise in the markets; you will not repay evil with evil, rather you will forgive the evil doers; God will not call you back until you purify the alloyed religion with your blessings, the sightless will get sight, the deaf will get the power of hearing and the covered hearts will be uncovered". Such a passage is assigned to Hadrat Ka'ab Ahbâr also. The Christians tried their best to exclude all the attributes of the Holy Prophet (ﷺ) from the Injeel, but even in the present Injeel (though badly tampered with) the qualities of the Holy Prophet have been described in this very manner.

The following words appear in the Injeel of John (published by British and Foreign Bible Society Lahore 1931, Chapter 14 Ayah 16: "I shall request Father to grant you another helper who may live with you eternally". This is the 'Na'at' of the Holy Prophet (ﷺ) and is a mention of his being the 'Khatim-un-Nabiyeen' (the last prophet).

In the very chapter of this book, the following passage appears in Ayah No. 29 and 30: "After this, I shall not talk much with you, because the head of the world comes and I bear no resemblance with him" The under mentioned lines occur in Ayah 7 of chapter 16: "But I say to you with truth that my going is useful to you, because if I don't go, that helper will not come to you; if I go, I shall send him to you".

The Ayah No. 13 of this very chapter reads as follows: "But when he (i.e. the spirit of Truth) comes, he will lead you to the path of Truth, since he will say nothing from his own mind; he will say only that which he hears, and will inform you of the coming events". If we ponder a bit we shall arrive at the inevitable conclusion that none else but the Holy Prophet (ﷺ) could come, bearing all these qualities the second and third quality of the Holy Prophet (ﷺ) have been described as follows:

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"He enjoins good and forbids evil".

It reveals that the 'good work' is that which Holy Prophet has declared lawful, and similarly 'the bad work' is that which the Holy Prophet (ﷺ) has forbidden.

The fourth quality is: 'declares good and pure things lawful for them'.

The fifth quality is: 'declares bad (impure) things unlawful for them'.

It transpires that the Holy Prophet (ﷺ) was authorized by Almighty Allah to declare 'lawful' and 'unlawful' things. So he is 'Sharae' (شارع) i.e. authorised in shariah. There are many Hadiths which testify to this fact.

Secondly, some good things had been declared unlawful for Bani Israel on account of their sins, e.g. the fat of halal animals; with the benediction of the Holy Prophet (ﷺ) these became lawful. Likewise, the impure things like wine etc. were lawful for them, but the Holy Prophet (ﷺ) declared them unlawful till the Last Day.

The sixth quality is: he removes their burden i.e. previously the injunctions were severe, causing hardship to the people (e.g. to give one-fourth part of their wealth as 'Zakat' (Poor-due), absence of the facility of Tayammum تیمم as a substitute for Wudoo (Ablution), offering prayers only at the places of worship (and nowhere else), the spoils of war not being 'lawful', burning the cloth or cutting of body in case it becomes unclean etc.). All these injunctions were exclusively for Bani Israel, but with the blessing of the Holy Prophet (ﷺ) all these hardships were removed. Now one has to give 1/40th part of one's wealth as 'Zakat'; even this system has been further softened; if 'wudoo' is not possible, we can perform 'Tayammum', wherever one likes one can offer prayer; the spoils of war were declared lawful all these facilities and relaxations are the result of the kind help of the Holy Prophet (ﷺ).

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ ط

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Ayah 32:

Say you, 'O mankind'; I am Messenger to you all from Allah (158: Aarâf 7)

قُلْ يَا اَيُّهَا النَّاسُ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا

This holy Ayah is also 'Na'at' in respect of the Holy Prophet (ﷺ). This Ayah says: "O beloved! Tell all the people whether Christians, Jews, Parsees or Magians, Eastern, Western, Southern or Northern, I am a Messenger unto you all", Now, whoever is the servant of Allah, is the Holy Prophet's (ﷺ) 'Ummati' the fatherhood of Hadrat Adam (AS) and the prophethood of the Holy Prophet (ﷺ) is common to all; rather, the reality is that all the illustrious prophets, their followers, all the messengers, jinns and the angels are the — 'Ummatees' of the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) is the prophet of Prophets (ﷺ) (detailed discussion has passed under: 'وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ (الاية)' (81: Aal-e-Imran 3).

Remember! The 'Ummat' is a group of people towards whom the prophets are sent for preaching. Previously, the prophets were sent for a particular country or a people, and the other peoples were not bound to obey them. When Hadrat Musa (AS) called on Hadrat Khidr (AS), the latter said, "O Musa! My knowledge is different from yours; you are the prophet of Bani Israel; you will not be able to observe patience with me". He obviously meant to say that Hadrat Musa was not his prophet; his obedience was not incumbent upon him; he would oppose him in several matters and he will not be able to keep patience, he will object to him. All this shows that Hadrat Musa was the prophet of only one community, but if the Holy Prophet (ﷺ) had graced Hadrat Khidr (AS), it would have been incumbent for him to obey the Mohammadan religion. According to a Hadith "If Hadrat Musa were alive today, he would have to obey me". Now, the 'Ummat' (Ummah) is of two kinds: (1) The 'Ummat-e-Daawat' (2) 'Ummat-e-Ijabat' i.e. though they were preached, for they did not accept it, such an 'Ummah' is called 'Ummat-e-Daawat', and the Ummah who accepted it is called 'Ummat-e-Ijabat'. The Muslims are the 'Ummat-e-Ijabat' of the Holy Prophet (ﷺ) and the disbelievers

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and the hypocrites are "Ummat-e-Daawat" the people may or may not obey the Holy Prophet (ﷺ), necessarily they are 'Ummah'.

All are Allah's bondmen, Muslims as well as the disbelievers, however, the Muslims are obedient bondmen and the disbelievers are disobedient bondmen, but none is immune to slavery. Similarly, the people may or may not obey the injunctions, all are the Ummah. The Holy Prophet's parents were neither Christian and nor Jews, because Hadrat Eesa and Hadrat Musa (AS) are the prophets of Bani Israel and these people are Bani Ismail. Yes, in the beginning, these were monotheist; later on they became 'Mohammadi' Muslims; they were not disbelievers, polytheist or idolaters. (Its detail will be presented under ' لَقَدْ جَآءَكُمْ رَسُوْلٌ ', God willing).

Ayah 33:

وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى

And O beloved Prophet! The dust that you did throw, you did not throw, but Allah threw (17: Anfal 8)

This holy Ayah is also a 'Naat' of the Holy Prophet (ﷺ). First, we must try to find out the event alluded in this Ayah second how it is Naat of Holy Prophet. The detail of the event is: the Battle of Badr was fought in 2 (H). In this battle, the disbelievers of Makkah attacked the holy city of Madinah with full preparations; the people of Madinah had nothing except Allah's help and the Holy Prophet's blessings. The disbelievers were about one thousand in number whereas the Muslims numbered 313. The disbelievers possessed all kinds of foodstuff while the Muslims fasted in the day and recited the Ayahs of the holy Quran at night; the disbelievers had swords, arrows, spears and hatchets whereas the Muslims possessed the wood of the palm-tree, wearing torn clothes and suffering from boils under feet; the host of disbelivers indulged in the peal of songs and musical instruments while the Muslims recited the Quranic Ayahs and chanted 'Takbeer' (Allah-o-Akbar), the 'disbelievers' night's were marked by inebriation

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while the Muslims were intoxicated with the zikr and love for Allah. In short, here was the 'host of satan' and there was the 'host of Rahman'! Seeing this outward condition of the Muslims, the Holy Prophet (ﷺ) prostrated himself before God and humbly said to Almighty Allah, "O God! At the moment on earth there is only a small party of the resourceless Muslims; if today You did not help them and as a result they are defeated and killed, there would be left none in the world to remember You." The Holy Prophet (ﷺ) wept so bitterly that the pebbles lying there became wet with his tears. Then the Holy Prophet (ﷺ) lifted his head from prostration and threw a handful of dust towards the enemy. God knows better it was dust or the pebbles of the swallows that they reached the eyes of the enemies who were utterly bewildered. Later on, with the help of Allah this small materially weak party of the Muslims had a resounding victory over the resourceful enemy. The great chiefs of the Quraish disbelievers were killed and a large number of them were held as captives.

It was the 'event' mentioned in this holy Ayah. Now, let us see what the Ayah says. The Ayah says: O Beloved! (علیہ السلام) when you threw a handful of dust towards the disbelievers and it reached everybody's eyes you did not throw it, it was thrown by your Lord i.e. the hands were yours, but the action was ours!

One of the deeds of the Holy Prophet was so much liked by the Lord that. He declared this is was His deed, not the Holy Prophet's. Two advantages accrue from it: (1) the highest degree of Tasawwuf is 'Fana-fillah فنا فی اللہ ' (completely lost in God). When man becomes 'Fani-fillah فانی فی اللہ' and 'Baqi Billah باقی باللہ' and outwardly he looks in his own shape, but the Love of God permeates his whole body so much so that his each and every action is attributed to the Lord, as Maulana Rum says:

گفتہ او گفتہ اللہ بود　　گرچہ از حلقوم عبد اللہ بود

(i.e. when he speaks, the tongue is Abdullah's whereas the word is Allah's).

چوں روا باشد انا اللہ از درخت　　کے روا نبود کہ گوید نیک بخت

See! Hadrat Musa used to go to Mount of Toor 'for a dialogue with Allah, he heard the voice from a tree:

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A call came out of the tree, 'O Musa, I am Allah, the Lord of the entire univers'. (30: Qasas 28)

مِنَ الشَّجَرَةِ اَنْ يَّا مُوسٰى اِنِّىْ اَنَا اللّٰهُ رَبُّ الْعَالَمِيْنَ

Was it the voice of a tree or the tree was saying, "I am Allah", no never, it was the word of the Lord, the tree was its source.

Likewise, a coal was put in the fire. The fire burnt the coal in such a way that it itself became fire. Now, the thing this fire touched, burnt away. Similarly, the person who is possessed by jinn speaks the words of jinn says: My name is so and so: I am the jinn from a certain place; I have this or that power ....'. Is this the utterance of this man? No, rather, the tongue was of that man and the utterance is of that Jinn. Same is in the matter of coal and fire that the body is of the coal but in it the qualities are of the fire.

This was an example. Some 'Aarifeen' (عارفين), having reached such an exalted position utter the words سُبْحَانِىْ مَا اَعْظَمَ شَانِىْ or اَنَا اللّٰهُ etc; this word is not theirs, the tongue is theirs, the word is someone else's; this is the difference between Pharaoh and Hadrat Mansoor. When Pharaoh said (اَنَا رَبُّكُمُ الْاَعْلٰى) 'I am your Lord' (24: Al-naziat 79), he became a disbeliever, because he was glorifying himself but when Hadrat Munsoor said (اَنَا الْحَقُّ) I am 'Haq' (God), he had lost his ego; he had lost in Tauheed. But the interesting point is that here Mansoor himself said (اَنَا الْحَقُّ) 'I am God' and he received death penalty. However, it is the self-control' of the Holy Prophet that he observes so much control over himself that he every moment utters the words (انا العبد) (I am servant 'I am Abdullah') yes the Lord says: O Beloved! You are at such a stage of 'Fana-fillah' (completely lost in Allah) that every word and every deed of yours is mine. Hadart Musa (AS) saw the splendour of the Divine Attributes and became senseless. In sharp contrast to it, the Holy Prophet's eyes saw the Lord's brilliance but he was smiling on the eve of Maeraj!

موسیٰ ز ہوش رفت بہ یک پرتو صفات تو عین ذات مے نگری در تبسمی

Almighty Allah has said this thing not only in this holy Ayah, but at another place He says: O Beloved! Those who own allegiance to you (Bai'at بیعت), owe allegiance to Me; Allah's hand is on their

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Hands (Surah Fatah) At another place, it is said: 'Our prophet speaks not of his own desire; his word is divine inspiration' (Surah Najm). Secondly, the person who degrades any word, deed or any thing of the Holy Prophet is a disbeliever, because in fact it is the degradation of the Lord. If a person worships for hundreds of years; he may be God-fearing, pious, Molvi, pir or worldly-minded, but if he, on any occasion, insults even the holy shoes of the Holy Prophet, all his worship goes to waste and he becomes a renegade and disbeliever (see Shifa Shareef and Radd-ul-Muhtâr); rather, see the Holy Quran (2: Hujurat 49). اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ سَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحٰبِهٖ اَجْمَعِيْنَ
بِرَحْمَتِهٖ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ

Ayah 34:

'O believers! Respond to the calling of Allah and Messenger, when the Messenger calls you for a thing that will give you life (24: Anfâl 8)

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ
اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ

This holy Ayah is, no doubt, a lovely 'Naat of the Holy Prophet for the following reasons; first, Almighty Allah taught the illustrious Sahabah manner of behaving in the presence of the Holy Prophet. Allah did not tell the Holy Prophet to teach manners to the Sahabah, himself, but Allah Almighty Himself did it by saying: 'O Muslims! if the Holy Prophet calls you and you are busy offering 'salât' (Namaz) or busy in any other religious or worldly engagement i.e. in all conditions, leave off all these activities and present yourself at once before the Holy Prophet, without tarrying in the least' Now we should see how the illustrious Sahabah acted upon the command of Allah. A Sahabee was having sexual intercourse with his wife; the Holy Prophet knocked at his door. He, without ejaculation, left his wife and ran to the door. The Holy Prophet said (لعلنا اعجلناك) (Perhaps, we have put you in a hurry"). He replied in the positive. The Holy Prophet told him to go and take a bath (see Tahawi chapter 'Al-ghusl' طحاوی باب الغسل) the Islamic Law experts, on the basis of this tradition, say that bath is incumbent (wâjib) upon the person who has coitus with his wife

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but separates from his wife without ejaculation. Hadrat Hanzalah Ghaseel-ul-Mâlaikah married and it was his first night with his wife. He approached his wife. He had not yet taken bath that he received the Holy Prophet's command to march for the war. He went to the battle field without having bath, where he was martyred. When his dead body was traced out, it was found dripping water. The Holy Prophet said, "The angels have given him a bath, and that's why he is called 'Ghaseel-ul-Mâlaikah'."

Hadrat Ubai Ibn-e-Ka'ab was offering prayer, the Holy Prophet called him. He hurriedly completed his prayer and called on the Holy Prophet. The Holy Prophet asked him why he had come late. He replied that he was busy offering prayer, the Holy Prophet asked him whether he had read the Ayah اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ It shows that in case an offerer of prayer hears the Holy Prophet's call, he should leave off the prayer and attend to the Holy Prophet. A large number of Islamic law experts have decreed that the person who leaves off his salât in answer to the call of the Holy Prophet, is considered in a state of salât (see Qastalani Shrah Bukhari Kitab-ut-Tafseer Surah Hijr). This verdict is indisputable, because this offerer of prayer, after all, speaks with the person whom he salutes (salâm) during the prayer (اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ).

No doubt, had he saluted (said 'salâm) other than the Holy Prophet, his prayer would have been broken. Undoubtedly the chest is turned, but to which side? To the 'Ka'abah' of the 'Ka'abah'!

اور پروانے ہیں ہوتے ہیں جو کعبہ پہ نثار شمع اک تو ہے کہ پروانہ ہے کعبہ تیرا

Agreed, he left his prayer and moved from the place of worship. But, to which direction? To the court of the Holy Prophet! In that case, his prayer cannot be taken to have gone to waste. If a person loses his ablution during the prayer, it is lawful for him to resort to water. Even if he leaves the direction of 'Ka'abah', his chest turns to some other side, he practises 'Amale Kaseer' (عمل کثیر) but, despite all these things, the remains in a state of salât. Now, when the Holy Prophet is the river of divine mercy, why should the salât of the person going to him, be rendered invalid? If the word (امنوا) is taken to mean: O those who believed on the day of 'Meesaq' it

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also includes the disblievers — rather, his obedience is incumbent upon the whole creature.

ارشاد ہوا، سورج لوٹا پایا جو اشارہ چاند چرا
بادل رم جھم رم جھم برسا جب حکم حبیب خدا پایا

All the creatures obeyed him (see Mishkat chapter 'Mojezat معجزات'). The trees moved towards him when he called them. This Ayah was kept enshrined in the Quran for Statement of Greatness (Bayan-e-Azmat) otherwise, now, there is no apparent direct call (ظاهری دعوت) or 'it means to call indirectly'.

Rule: It is lawful to break the prayer (salât). If a prayerer feels that he is likely to suffer loss of four rupees, he can break his prayer, as a passenger is allowed to do so when he is offering prayer at the railway station and there is likelihood of his missing the train. A prayerer can break his prayer to remove a Muslim's distress. If a prayerer sees that a blind man is about to fall into the well, he can break his prayer to save the blind man. If the son is offering nafl prayer and his mother calls him (not knowing that her son is offering prayer), he is allowed to break his prayer in order to answer her call. If a prayerer has just started offering his 'Fard' prayer alone and he hears the 'Takbeer' for the 'Jama'at', he is allowed to break the prayer and join the 'Jama'at' (Roohul Bayan same Ayah and Shâmi volume 1 chapter Idrak-ul-Fareedah).

An interesting Point: Almighty Allah has mentioned two callers: Allah and the Messenger of Allah (Rasulullah) — and obviously Allah does not call anybody directly, nor does His voice reaches anybody's ears. Hence the Allah's messenger alone will make such a call; his calling is like God's calling. That is why it is said إِذَا دَعَاكُمْ i.e. "when he called you with single subject. In same ayah it is further said: (لِمَا يُحْيِيكُمْ) i.e. the Holy Prophet gives you life, which shows that the Holy Prophet is the giver of life to the dead, the dead heart of a living person, the human thoughts — and it is easy for him: Hadrat Gabriel rode on the mare on the day the Pharaoh drowned; wherever this mare hoof struck the grass grew. There was a person of Bani Israel named Samri; he picked up this dust and after Pharaoh had drowned made a calf of gold and put this dust into his mouth — Lo! this gold calf got life! The body of

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Hadrat Gabriel touched the mare; the mare touched the dust and the dust reached the mouth of the calf — and he got life! And that is why he is called' Rooh-ul-Ameen, because through him one gets soul. The eyes of the Holy Prophet bear thousands of powers like Grbriel's; even one hint can cause the dead to come to life again.

اے ہزاراں جبرئیل اندر بشر بہر حق سوئے غریباں یک نظر

In Madarij-un-Nubuwwat, we find many such events i.e. the Holy Prophet caused the human beings to rise after death. Hadrat Jabir (RA) invited the Holy Prophet for dinner. He slaughtered a goat. One of his minor sons in copying slaughtered his brother and, in awe of his father, ran to the roof. While running, his foot slipped and he fell to death. The wife of Hadrat Jabir (RA) hid the dead bodies of both the children so that it might not affect the feast. When the Holy Prophet sat to dine, he asked Jabir to call his sons to share the dinner with him Hadrat Jabir told him the whole story. At this, the Holy Prophet revivified them and ate the meal in their company. During a feast at Hadrat Anas (RA)'s house, the Holy Prophet wiped his hands on the tablecloth. After this, whenever this piece of cloth got dirty, it was thrown into the oven and instead of its burning it became all the more clean! (Masnavi Shareef). Once the Holy Prophet was invited to a feast; a goat was slaughtered. He said: 'You may eat the meat, but do not break the bone; when he had eaten the meal, he collected the bones and said prayer — the goat got life again! (Madarij, Fasl Almojezat مدارج فصل معجزات). In short, the Holy Prophet revivified the human beings, animals, stones and pieces of wood, he gave life to the pebbles who recited the 'Kalimah'; the wood wept in seperation. Jesus Christ raised the dead persons while the Holy Prophet granted life to the inanimate things — this is what the Ayah (لِمَا يُحْيِيْكُمْ) means.

Ayah 35:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ

And Allah is not one to chastise them, till ('O beloved Prophet) you are in their midst. (33: Anfâl 8)

This Ayah is also an open 'Na'at' of the Holy Prophet and it mentions the Holy Prophet as being the 'Mercy for the worlds'.

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This Ayah was revealed when once the disbelievers prayed: O God! If this Quran is true, and we do not believe in it, drop on us the rain of stones from the sky or torment us. "At this, this Ayah was sent down and it was said to the Holy Prophet; "O Beloved! These people are asking for their death themselves, but, since you are amongst them, and because you have been sent as the 'Mercy for the world', — and 'consummate Mercy' and 'Torment' cannot go together — in your presence, they will not be tormented". This Ayah throws light on the following points: (1) the blessed presence of the Holy Prophet protects the people from the divine punishment. (2) Till the Last Day, God willing, the Muslims shall not face the (عام عذاب) wrath of God, such as the past communities did, e.g. some of the communities were sunk into the earth or stones rained on them or some nations were drowned into the water. This shows that the Holy Prophet is present in this world with his grandeur till the last day. (3) His presence is not confined to the holy city of Madinah; he is present among the Muslims whersoever they may live. Since torment will not fall where the Holy Prophet is present — and torment will fall nowhere — it transpires that the Holy Prophet is present everywhere. (4) Jesus Christ was called to the heaven and Hadrat Idrees (RA) was called to the paradise, but the Holy Prophet remained present on the earth — why? Because of the Holy Prophet the system of this world is being run his leaving the world could land the earth dwellers in great trouble (Rooh-ul-Bayan same Ayah). (5) The survival of the circle is inextricably linked with the centre'; the grinding mill of stone runs because of the pin; likewise, the holy city of Madinah is the centre of universe and universe survive because of this centre.

Ayah 36:

وَلَوْ اَنَّهُمْ رَضُوْا مَا اٰتَاهُمُ اللّٰهُ وَرَسُوْلُهٗ وَقَالُوْا حَسْبُنَا اللّٰهُ سَيُؤْتِيْنَا اللّٰهُ مِنْ فَضْلِهٖ وَرَسُوْلُهٗ اِنَّا اِلَى اللّٰهِ رَاغِبُوْنَ

What a good it had been, if they would have been pleased with what Allah and His Messenger had given them and would have said 'Sufficient for us is Allah', Now Allah is to give us of His Bounty, and so the Messenger of Allah. To Allah only we lean. (59: Taubah 9)

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This Ayah is also an obvious 'Na'at' of the Holy Prophet. This Ayah was revealed when once the Holy Prophet was distributing the spoils, a person named Herqus-ibn-Zuhyair stood up and said to the Holy Prophet to observe equity in this 'distribution'. The Holy Prophet said, "If I fail to do justice who is in the world to do justice?" At this, Hadrat Umar (RA) sought permission from the Holy Prophet to kill that godless person. The Holy Prophet said, "Leave him because Allah has decreed that a community will emerge from his race whose seen prayers and ('Taqwa') will be sublimer than yours but they will leave the religion like the arrow which pierces through the prey; they will read the Quran, but it will not go down their throats. At this, this holy Ayah along with some other Ayah was sent down and it was clearly told that if these people had contented with what Allah and His apostle were giving to them, saying that Allah and His apostle will give them more out of their bounty, it would have been decidedly better for them. Now we learn a number of things from it:

First, it is disbelief (Kufr) to criticise any 'blessed act of the Holy Prophet'. It was for this reason that Farooq Azam sought permission from the Holy Prophet to kill a person, because a 'Murtad '(renegade) deserves death penalty.

Second, the Holy Prophet is absolute, independent and self-governing; if he issues a certain decree about any one, he is authorized to do so.

Third, Almighty Allah has blessed the Holy Prophet with the knowledge of the unseen about the Five sciences; he saw through the Noor of prophethood what kind of his children would be, and since Almighty Allah has decreed such offspring to be born to him, 'O! Umar! Do not kill him because it is against the will of Allah'.

Fourth, it is the Holy Prophet who distributes God's blessings. The Ayah says: (اٰتَاهُمُ اللّٰهُ وَرَسُوْلُهٗ) Allah and His Messenger gave them .....(59: Taubah 9). So, today if someone says that Allah and His Messenger have given to him honour, faith, life and property, it is not 'shirk', because this is what the holy Quran is itself saying.

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Fifth, it is not 'shirk' to demand any worldly thing from the Holy Prophet because it is lawful to 'demand' from the 'giver'. The Holy Prophet says:

Allah is giver and I am 'distributor'. اللّٰهُ الْمُعْطِیْ وَاَنَا قَاسِمٌ

The Holy Prophet said to Hadrat Rabee'ah Ibn Ka'ab Aslami: "Demand something". He humbly said, "I demand your services in paradise". The Holy Prophet said, "Demand something more'. He replied, "It is enough" (Mishkat Chapter Sujood مشکوٰۃ باب السجود narrated by Muslim). In the explanation of this Hadith, Mulla Ali Qari says in Mirqat and Sheikh Abdul Haq in Ashatullamaat says: It shows that Allah's blessings are in the Holy Prophet's possession, with the power to grant them to anyone he desires. (صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّمْ)

Ayah 37:

They swear by Allah before you may be pleased and Allah and His Messenger had greater right, that they should please him, if they had faith. (62: Taubah 9)

يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ وَاللّٰهُ وَرَسُوْلُهٗ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ

This Ayah also clearly praises the Holy Prophet. The background of the revelation of this Ayah is. The hypocrites, in their meetings, criticised the Holy Prophet and they denied it when they called on the Muslims, swearing their blamelessness or innocence; at this, this Ayah was sent down. In this Ayah, Almighty Allah says that it was more important for them to please Allah and His apostle than the Muslims by swearing to them, and that if they were Believers in truth, why they acted in the way that displeases God and His apostle. This Ayah, in several ways, praises the Holy Prophet e.g.: (1) the thing that displeases the Holy Prophet also displeases Allah, as the hypocrites had not used any blasphemous words against God, they had been rude to the Holy Prophet and this fact also displeased the Lord. (2) if one is to appease God's anger, one should first please the Holy Prophet, because the hypocrites are being advised to please Allah and His apostle ____ and obviously, they cannot go to Allah, they will have to approach the Holy Prophet. (3) Intention in any good work to please the Holy Prophet, and to show it to him,

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is neither showiness, nor 'shirk' If a person offers prayer (salât) to please Allah and His apostle, i.e. He is tends the worship of Allah and pleasure of Prophet, it is decidedly far better for him since this Ayah enjoins that both should be pleased — Allah and His apostle. While interpreting the Ayah No. 163 of Surah Nisâ (وَاٰتَيْنَا دَاوٗدَ زَبُوْرًا) in Rooh-ul-Bian, Tafseer Khazin Madarik, a Hadith has been narrated: once the Holy Prophet Said to Hadrat Abu Musa Ashari (RA). 'I heard your recitation and (Qir'at) of the holy Quran tonight; the Sustainer has blessed you with the Voice like Prophet Daud". Hadrat Abu Musa Ashari humbly said "O Holy Prophet! Had I known that your are listening to my recitation, I would have certainly recited still more superbly". God be praised! Prayer (Salât) and Quran's recitation are acts of worship (Ibadat), but Abu Musa Ashari seeks the pleasure of Allah's beloved Prophet even in pure acts of worship. The Hadith about the illness of the Holy Prophet says: Siddiq Akbar (RA) was leading the Jama'at as a representative of the Holy Prophet. During the prayers, the Holy Prophet appeared. Hadrat Abu Bakar at once stopped leading the prayer and became his follower and the Holy Prophet started leading the prayer himself (Bukhari, Muslim etc). This is to honour the Prophet in state of worship.

ذکر خدا جوان سے جدا چاہو نجدیو واللہ ذکر حق نہیں کنجی سقر کی ہے

(4) It is a part of faith to please the Holy Prophet. The Ayah says: 'If they are believers (Momin) and when his name is included in every worship expressed in words, why his pleasure shall not be sought. The Holy Prophet's name appears in Kalimah, salât, Khutbah, Azân and in every sort of prayer; in short, everywhere. Hadrat Hassân says:

ضَمَّ الْاِلٰہُ اسْمُ النَّبِیِّ بِاِسْمِہٖ اِذْ قَالَ فِی الْخَمْسِ الْمُؤَذِّنُ اَشْھَدُ

Ayah 38:

اَلَمْ یَعْلَمُوْا اَنَّہٗ مَنْ یُّحَادِدِ اللّٰہَ وَرَسُوْلَہٗ فَاَنَّ لَہٗ نَارَ جَھَنَّمَ خَالِدًا فِیْھَا ؕ ذٰلِکَ الْخِزْیُ الْعَظِیْمُ

Are they not aware that whoso opposes Allah and His Messengers then for him is the fire of the Hell in which he will abide for ever? This is the great humiliation. (63: Taubah 9)

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This Ayah is a sermon in Holy Prophet's praise, wherein the opponents of Allah and His apostle are being threatened. This Ayah shows that there is the same law for displeasing Allah and His beloved prophet. What is that law? 'Kufr' (disbelief)! If one displeases the Lord, one is 'Kafir', if one opposes His Beloved, one is 'Kafir'. If one distresses one's father, troubles one's mother or annoys the creatures, though one will be a 'sinner' but not a 'Kafir'. But, if one is the opponent of Holy Prophet, one becomes a 'Kafir'. The devil was ordered to prostrate himself before Adam, but he refused to do so; however, he did not deny the oneness of God or prostration to Him. He denied the greatness of Hadrat Adam — the carrier of the 'Noor' of Muhammad, Allah's Prophet, with the result that the worships of all his life were wasted and become accursed for ever. It was the law about 'opposition' but the displeasure of the Holy Prophet is severer in torment than Allah's displeasure, because the Lord has said 'O Beloved'! If these people commit any crime and then they come to you (جَآءُوْكَ) and you intercede for them, We shall be pleased with them." The only way to please Allah is to seek the Holy Prophet's intercession. But tell us as to who will please the beloved prophet if he is displeased, because he is the intercessor. A poet says:

خدا جس کو پکڑے چھڑالیں محمد محمد جو پکڑیں چھڑا کوئی نہیں سکتا

that is, if Allah catches someone, the Holy Prophet gets him released but if the Holy Prophet is displeased from someone, who is there to have him released?

The following passage occurs in Dur-e-Mukhtar Chapter Murtaddeen در مختار باب المرتدین: The person who is blasphemous to the Lord is a 'Kafir' (disbeliever) and deserves death penalty, but if he recants, he will be forgiven. However, If someone is once blasphemous to the Holy Prophet and then he recants he will continue to deserve the death penalty, because that was 'Haqqullah حق اللہ' (Right of Allah) and it is 'Haqqunnabi حق النبی' (Right of Prophet). Moreover, by recantation one gets 'Haqullah' remitted, but not 'Haq-ul-Abad' (Right of his slave). It reveals that the person who shows disrespect to the Holy Prophet, shall face severe penalty in this world according to shariah law; in Madarij

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-un-Nubuwwat we find the following lines: There was a person probably named Abdullah ibn Abi Sarha, who was a 'Katib-e-wahee' (writer of the revealed Ayahs of the holy Quran). Later on, he became a renegade and he slandered the Holy Prophet for dictating the Quran himself; I know it, because I was the scribe of the Quran; when he died, he was buried, but the grave threw his dead body out. The grave was dug deeper and buried again and again but each time the grave refused to accept his dead body and threw it away. It transpires that the person rejected/ by the Holy Prophet finds peace nowhere. اَعُوْذُ بِاللّٰهِ مِنْ غَضَبِ الْحَلِيْمِ God may save us from the wrath of the Afable, Mild. Aameen!

Ayah 39:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ

'O beloved prophet! Take sadaqah (Alms) out of their wealth. to purify them and cleanse them therewith and pray good for them. No doubt. your prayer is solace for their hearts. And Allah Hears. Knows. (103: Taubah 9)

This holy Ayah bespeaks the Holy Prophet's greatness most handsomely. This Ayah was revealed when the Ghazwah Tabuk took place and a party of the believers failed to join it because of their business pursuits. Then the Holy Prophet came back along with the Mujahideen, they tied their bodies to the pillars of the Masjid Nabvi swearing that the Holy Prophet would untie them with his blessed hands. When the Holy Prophet saw it, he asked, "Who are these people and why have they tied themselves?" "The people replied that their mistake was that they did not join him in the holy war (Jihad); now they are feeling ashamed and seek forgiveness". The Holy Prophet said "By God, I shall not untie them until I receive God's command about untying them"; then their repentance was accepted and these people were untied. Then these persons presented their goods which had actually prevented them from joining the Jihad. Hence these goods were offered as penance or expiation (Kaffarah). The Holy Prophet said "I have not been enjoined to receive these goods". At this, this holy Ayha

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was revealed (Khazâin-ul-Irfan). The Holy Prophet was commanded: O Beloved! receive these goods, purify them and pray for them, since your prayer gives peace to their hearts. After all, they belong to you, and if you get angry with them, whom will they resort to?

This holy Ayah is 'Na'at' of the Holy Prophet in several ways: (1) The acceptance of prayers (however numerous they may be) depends on the attention of the Holy Prophet. 'Sadaqh' (offering) is an act of worship, but its acceptance is possible only through the Holy Prophet. (2) The illustrious Sahabah held the belief that the sins were forgiven through the Holy Prophet. It was for this very reason that they came to the Masjid Nabwi and expressed their wish to be untied. (3) The Holy Prophet is the purifier of the Muslims from all forms of impurity, sin etc; Here it is said; purify them through this 'Sadaqah' (offering); millions of prayers are useless if they are not graced with the approval of the Holy Prophet. (4) Whenever Almighty Allah intends to send a blessing, he always says to His beloved: O Beloved! We shall send it (i.e. blessing) when you ask for it'. It was for this reason that the Holy Prophet was told to pray for them.

تیری رضا حلیف قضا و قدر کی ہے

Although He had the power of sending the blessing without the prayer of the Holy Prophet, He did not do it. Rather, He says: "O Prophet You pray and We bless". The Hadith says. Holy Prophet said: On every Friday and Monday, all the scrolls of deeds (Aamal-Nama) are presented to Me, and I pray for the forgiveness of sins of all". Even now the scrolls of deeds are presented. Why? Because the acceptance depends on the prayer of the Beloved! (5) The illustrious Sahabah felt the peace of heart دل کا چین when the Holy Prophet prayed for it.

ان کا مبارک نام بھی بے چین دل کا چین ہے
جو ہو مریض لا دوا اس کی دوا یہ ہی تو ہیں

Not to speak of Man who has brain, even camels, deer and dried wood felt peace with the words of the Holy Prophet. 'Hanana 'illar' wept in separation; the camel complained against his master; the female deer was ensnared by the hunter; she

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complained to the Holy Prophet that her offspring were hungry and if she were allowed freedom for a short while, she would soon return after milking her offspring (see Mishkat Shareef and the event of female deer). Also see Shrah Dalâil-ul-Khairat second Hizb of Tuesday. In short, the Holy Prophet's sacred existence provides solace to all the creatures. If a person fails to feel peace with his name, he falls off the high pedestal of Nature, like the one ill with fever feels a sweet thing as bitter.

Ayah 40:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَؤُفٌ رَّحِيْمٌ

Assuredly there has come to you a messenger from among yourselves, heavy upon him is your suffering; ardently desirous of your welfare, and to Muslims is most Kind and Merciful. (128: Taubah 9)

This holy Ayah is nothing but a treasure of 'Na'at' of the Holy Prophet. In a way, it is Holy Prophet's Meelad-e-Pak, because in 'Meelad' the Holy Prophet's birth is mentioned. All the people knew the coming of the Holy Prophet into the world; why was then, a known-thing related? Because Almighty Allah wanted that the birth of the Holy Prophet should be mentioned and his honour be expressed. The Prophets had also given the glad tidings of the advent of the Holy Prophet to their respective communities. It transpires that celebrating 'Meelad of Holy Prophet' is Allah as well as the Prophet's 'Sunnah'.

This Ayah pin-points six qualities of the Holy Prophet: first, 'Rasul' (i.e. he is Allah's messenger), second, 'from amongst you'; third, he deeply feels your troubles; fourth, greedy of your welfare; fifth, kind to the Muslims and sixth, he is merciful. Faith (Eeman) is intrinsically linked with the belief in the Advent of the Holy Prophet. One does not become a Muslim simply by accepting the Holy Prophet as a 'man', one's peer, or brother. Abu Lahab was happy at the birth of his nephew and Abu Talib also served him on the basis of this very relationship. Had they done so believing him Rasool of Allah, they would have been

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Muslim and Sahabee it was for this reason that he was called 'Rasool' here.

Here he has been called 'Rasool' and in the Ayah of Maeraj, he was called, Abd (بعبده) (sevant) because the Holy Prophet presented himself before his Lord with the dignity of servitude/ subjection; to us he appeared with the dignity of prophethood, as a (رسول) 'Rasool' 'Noor', 'Burhan برهان', 'Nematullah' (Blessing of Allah). The titles are spoken according to the demands of the occasion. The person who calls him (بنده) (Bandah/ servant) is like the wife who calls her husband son.

Or 'Rasool' means a great 'Rasool' or 'that Rasool' i.e. 'the Rasool of Meesaqميثاق. In (من انفسكم), there are two 'Qir'ats' one is the 'Zabar' of (ف fay) اَنفَسِكُمْ and the second is the 'paesh' of (ف fay) اَنفُسِكُمْ . If 'Zabar' is read, it would mean: the fines and the best of you. The fact is that the Arabs have precedence over others, in Arab the Quraish are better and in Quraish Bani Hashim are better. The Holy Prophet was born in Bani Hashim. Similarly, the Arabic language is the best of all languages; because the holy Quran was sent down in Arabic and after death the language of all of us would be Arabic the language of the people of paradise as well as that of the Holy Prophet is Arabic.

Besides, the holy city of Makkah is the best of all the world cities and this city is the birth place of the Holy Prophet. Likewise, the linage of the Holy Prophet is the most virtuous and chaste; from Adam till Hadrat Abdullah, there had been no adulterer throughout. As is written in the first Hadith of Mishkat Chapter Fadâil Sayyed-il-Mursaleen فضائل سيد المرسلين, the Holy Prophet was acclaimed as of the best men of every age.

Similarly, all the ancestors of the Holy Prophet right from Adam to Hadrat Abdullah, there had been no pagan or idol worshipper. Âzar is not Hadrat Ibrahim's father; it is Tarikh تارخ, and in the holy Quran he has been mentioned as Hadrat Ibrahim's Ab اب , meaning uncle. Likewise, the Holy Prophet's saying (اِنَّ اَبِیْ وَاَبَاكَ فِیْ النَّارِ) (i.e. Yours as well as my Ab اب is in hell) even here (اَبِیْ Abee) means uncle Abu Talib. According to Mishkat

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chapter 'Ziarat-ul-Quboor' the Holy Prophet visited the grave of his mother Aminah Khatun and wept profusely, He said, He sought permission to visit the mother's grave and he got it. But when he made a request for praying for the forgiveness of his mother, he was prevented. In view of this Hahith, some people hold the opinion that (God forbid) she was not a believing woman, but this opinion is not correct, for he wept in love of his mother and this fact does not prove her disbelief. Allah forbade him to pray for her forgiveness because prayer is offered for a sinful person while she was not sinful. This is why in the funeral prayer of a child there is no such prayer. The sinner is the person who receives the message of a prophet but he acts against it. Hadrat Abdullah and Hadrat Aminah Khatun did not find the time, of the Holy Prophet's prophethood and the religions of the previous prophets had been tampered with and their teaching had disappeared; thus on which teachings could they act upon? It irrefutably reveals that she was sinless and prayer is offered for the sinner (God forbid) had she been a disbeliever, the Holy Prophet would have not been allowed to visit her grave because it is unlawful to visit the graves of the disbelievers. The Quran says:

لَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ

.... No doubt, they rejected Allah and His Messenger... (84: Tauba 9)

Anyhow, the fact shall have to be admitted that Aminah Khatun and Abdullah were believers, not disbelievers. Now the question is: which religions did they follow? As we have already explained above, the religion Islam had not come into being during their life time; the religion of the other prophets had disappeared (such prophets are called 'Ashab-e-Fitrah اصحاب فترة'); therefore, their belief in the oneness of God i.e. not worshipping idols and believing in one God, was enough. Hadrat Aminah and Hadrat Abdullah also belonged to this group of people and they died as such. Then in Hajjat-ul-wida حج الوداع, the Holy Prophet re- gave life to both of them and caused them to embrace Islam. Therefore, now these honourable persons are Muslims (Believers) and belong to the Ummah of the Holy Prophet. (see Shâmi vol. III, chapter 'Al-murteddeen المرتدين' مطلب كفر فرعون).

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Allamah Jalalulddin Suyuti has written tracts about it and Hadrat Maulana Molvi Ahmed Raza Khan Barelvi has written a book, Shamul Al-Islam-Le-Aabâe-hil-Karam (شمول الإسلام لآبائه الكرام). The abdomen of the fish carrying Yunus (AS) is greater than the 'Arsh' (عرش), only because a Holy Prophet was blessed with 'meraj' in it.

شان من بالا و شان او نشیب زانکہ قرب حق بروں از حسیب

Similarly, the Sahabah of the Holy Prophet are greater than the Sahabah of all the other prophets; his household is superior to that of all the other prophets; his age is the best of all ages and the day of his birth i.e. Monday, to some Imams, is the best of all days; the month of his holy birth i.e. Rabee-ul-Awwal is superior to many months of the year and the earth of the grave touching the sacred body of the Holy Prophet is more distinguished than the holy Ka'abah and 'Farsh, 'Arsh' and 'Kursi (see Shâmi chapter Alhajj الحج).

In short, anything that is related to the Holy Prophet becomes 'Afdal' (most distinguished) the Fuqaha (Islamic Law experts) have debated the point as to which water is the best of all waters. Some of the Fuqaha opined that such water was the water of Zam Zam, but some other Fuqaha held that the best water is one that flowed from the Holy Prophet's fingers which he put on a cup on the eve of a war, because Zam Zam came into existence when Hadrat Ismail (AS) hit it with his feet whereas this water came into being from the hands of the chief of the Prophets (ﷺ). Likewise, the meal in which the holy Prophet spittled at Hadrat Jabir house, is the most excellent of all meals.

In the second 'Qir'at' the words (اَنفُسِكُمْ) appear; There is 'paesh' on (فfay) which means : from among your selves i.e. the prophet appeared from amongst you or that the prophet did not come form the angels, jinns or non-Arab but he emerged from the human beings and the mankind will take pride in it till the last Day. Moreover, he appeared on the horizon of Arab and in this way Arab became prominent in the comity of the other states; or it means that his appearance among you is like soul appearing in the heart that lives in the body for all the time, but is not visible to the

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naked eye. Similarly, 'O Muslims! he lives in your hearts, mind, but your eyes cannot see him!'.

آنکھوں میں ہیں لیکن مثل نظر یوں دل میں ہیں جیسے جسم میں جاں

ہیں مجھ میں وہ لیکن مجھ سے نہاں اس شان کی جلوہ نمائی ہے

As regards the next words (i.e. It grieves him that ye should perish), they clearly mean that since he is like the soul in your heart, and, as pain in any part of the body pains the soul , every Muslim's pain pains him. It reveals that the Holy Prophet is all the time aware of all the circumstances of the Muslims, otherwise how our trouble can make him restless. The words (جَآءَكُمْ) show that the Holy Prophet come every where; his being 'Hâdir-and-Nâzir' is fully vindicated; moreover here it was not said, 'From where he came'. It means that he came from where there is no time ands space (لامکان) into the time and space (مکان); he came from court of Allah (قرب حق) and stayed in the court of Allah for lacs of years.

POINT: Lord (رب) Himself remained hidden, but He sent the Holy Prophet, because the 'Zahir' apparent can be seen both by the friends and the foes, and He did not like to be seen by the enemies.

معشوق عیاں بے گذرد بر تو لیکن اغیار ہمی بیند ازیں بستہ حجاب است

The person of the Holy Prophet is like the shield for the Divine Greatness, since he acts on behalf of the Lord but bears the tribulations solely himself. The Lord said from behind the 'veil'. Whoever persecutes, My beloved, I shall avenge Myself on him' but he did not reveal himself.

(حَرِيْصٌ عَلَيْكُم) means: the people are usually avid, greedy حریص for the comfort of their children, for honour, for money or some other worldly possession, but the Beloved is 'Harees' (avid) neither for children, nor for his personal comfort, he is avid for 'you'. This is why the Holy Prophet remembered us at the time of his sacred birth and was concerned about us on the eve of 'Maeraj'; he recalled us at the time of his passing away. When he was laid to rest in the grave, Abdullah ibn Abbas saw that the lips of the Holy Prophet were moving. When he came closer, he heard that the Ummah was being interceded for. He would weep all the night and

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pray for the salvation of the Ummah, saying: Oh God! If You torment them they are Your servants, and if You pardon them, You are 'Aziz' (All-Powerful) and 'Hakeem' (All-Wise).

On the Day of Accountability, every one will think of himself only, but the Holy Prophet will be worried about the whole world. All the prophets will say 'Nafsi-Nafsi' while the Beloved will utter the words 'Ummati-Ummati'

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ ط

Ayah 41:

قُلْ يَا اَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ

Say you, 'O people! The Haq (truth) has come to you from your Lord, (108: Yunus 10)

This holy Ayah is also a 'Na'at' of the Holy Prophet, because this Ayah says that 'Haq has come to you' — here 'Truth' (Haq) means either the Quran, religion Islam or the Holy Prophet himself. It transpires that Haq is also one of the sacred names of the Holy Prophet. Secondly, all others are 'on Truth', while the Holy Prophet is a 'perfect Truth'; whoever saw him, he saw the 'Truth'; all others are 'Momin' (true Faithful or Believers) whereas the Holy Prophet is 'Eeman' (Belief, Faith); all others are 'Aarif' while the Holy Prophet is 'Irfan' and the others are 'Aalim' (knowledgeable) but the Holy Prophet is 'complete knowledge' in himself. It is indeed 'real knowledge' to know his circumstances (know all about him, his life history etc.).

ریاضت نام ہے تیری گلی میں آجانے کا تصور میں ترے رہنا عبادت اس کو کہتے ہیں

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمْ ط

Ayah 42:

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

Behold, in the remembrance of Allah alone there is the satisfaction of hearts. (28: Ra'ad 13)

This Ayah too is clearly a 'Na'at' in respect of the Holy Prophet. In this Ayah, the Muslims have been told as to what is the remedy for heart's restlessness. The Ayah suggests: the remembrance of

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Allah gives peace to human hearts 'Zikrullah' (remembrance of Allah) either means Almighty Allah or 'Zikrullah' is the sacred name of the Holy Prophet, because 'Zikrullah' is also the sacred name of the Holy Prophet (see Dalail-ul-Khairat First Hizb). If the first meaning is to be taken, it would imply that the heart gets solace or peace by the remembrance of Allah, for the reason that often mental disequilibrium or inner discontentment is due to sins. Mulana Rum says:

ہر چہ آید بر تو از ظلما وغم ایں ز بے باکی و گستاخی ست ہم
ابر نہ آید از پئے منع زکوٰۃ وز زنا افتد بلا اندر جہات

The holy Quran says:

وَمَا اَصَابَكُم مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ

And whatever affliction reached you is due to what Your hands have earned; and He pardons much. (30: Shoora 42).

Allah's remembrance for sins is like the water of the river for filth or impurity. As water cleans the dirt, the remembrance of Allah removes the dirt and filth of sin; as soon as the sins are forgiven, one's griefs are assuaged. Maulana says:

ذکر حق پاکی است چوں پاکی رسید رخت ے بندد بروں آید پلید

This is why Islam has ordained remembrance of Allah in the hour of every misfortune. If it does not rain, offer 'Istisqa Prayer', in the case of sun or moon eclipse, offer 'Kusuf Prayer', at the start of any important work, offer 'Istikharah Prayer'; rather remember Allah in all circumstances: when a child is born, say 'Azan' in his ears, teach him how to offer 'salât' in childhood, when you yourself wake up early in the morning, first of all say 'Fajr' prayer; at night before going to bed offer prayer, teach 'Kalimah' to the dying person; write 'Kalimah' on the coffin, while lowering the dead body into the grave, say Bismillah-e-wa Ala Millat-e-Rasulillah (بِسْمِ اللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ); in short, remember Allah in all circumstances, conditions and situations. Moreover, every part of the human body has its own way of remembering Allah: The eye remembers when it weeps in the remembrance of Allah and when it sees the Quran, the 'Ka'abah,

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the parents the religious scholar; the ears remember Allah when it hears the Holy Quran; the hand remembers Allah when it touches the Quran etc., and the foot remembers Allah when it moves towards the Masjid or the holy places no doubt each and every, Zikr' (remembrance) is a source of satisfaction and tranquility of mind. Maulana says:

گر تو خواہی زیستن با آبرو ذکرِ او کن ذکر او کن ذکر او
ہر گدا را ذکر او سلطان کند ذکر او بس زیور ایمان بود

That is, if you want to live honourably in the world, remember Him all the time; the remembrance of the Lord turns a beggar into a king; Allah's remembrance is the ornament of Faith.

مولیٰ نام کی جپنا کرے سارے جگ کو اپنا کرے

Besides this, the human heart finds solace also because man has got two things with him: body is in its home and soul is in a foreign land, for it (soul) is the bird of the world of souls and is confined to the prison of this body; as against this, the remembrance of Allah is the letter from the homeland of the soul; when a letter reaches from homeland, the foreigner feels happy to see it. Similarly, in the world, the remembrance of Allah is a source of peace and serenity of heart and soul. A believer's respect lies in Allah's remembrance. The cover and pages of the holy Quran and the sheet of the Ka'abah are respectable because these things have a touch with the Quran and Ka'abah. Likewise, if the heart and the tongue of a believer become the cradle of Allah's remembrance, he will certainly enjoy respect in this world as well as the world hereafter, in the grave as well as the Day of Accountability. Maulana says:

ہر کہ دیوانہ بود در ذکر حق زیر پائش عرش و کرسی نہ طبق

If we take second meaning it would mean 'Zikrullah' i.e Holy Prophet is the source of peace of heart i.e. a restless mind finds rest (peace) from the Holy Prophet. The Holy Prophet is called 'Zikrullah' because one is reminded of the Lord to see him. The Quran says:

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Admonish you then; you are but an admonisher. (21: Ghashiah 88) — اِنَّمَا اَنْتَ مُذَّكِّرٌ

The restless minds find solace from the Holy Prophet because as a rule:

A friend's visit has curative properties for a sick person'. — لِقَاءُ الْخَلِيْلِ ، شِفَاءُ الْعَلِيْلِ

The Holy Prophet is every Muslim's beloved; naturally, his name must be a source of peace and contentment. The remembrance of the Holy Prophet is elixir for a sick lover. Secondly, because the Holy Prophet is the origin of the whole universe:

I am 'Noor' (from Noor) of Allah and all the creatures are from My 'Noor'. — اَنَا نُوْرٌ مِّنْ نُوْرِ اللهِ وَكُلُّ الْخَلَائِقُ مِنْ نُوْرِىْ

In Bostan Saadi says:

تو اصل وجود آمدی از نخست دگر ہرچہ موجود شد فرع تست

As it is common observation, everything finds peace when it reaches its origin or source. In foreign lands, a person remains restless and when he reaches his homeland feels peace and tranquility. The remembrance 'Zikr' of the Holy Prophet is the 'Zikr' (remembrance) of its source; consequently, minds must necessarily find peace in his remembrance. It is time-honoured practice that if a heart patient writes (or gets it written) this very Ayah on his heart and recites (یا محمد صلی اللہ علیہ وسلم) again and again, he will, by the grace of Allah, feel relief.

ان کے نثار کوئی کیسے ہی رنج میں ہو جب یاد آ گئے ہیں سب غم بھلا دیے ہیں

Man has been blessed with the heart and intellect but even animals, stones and pieces of wood receive peace from the Holy Prophet, as the wood wept in separation from the Holy Prophet; when he embraced it, it found peace!

An elderly person was writing a 'Taaweez' (amulet). An irreligious man said, "These amulets etc, are only a means of

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earning one's livelihood; these Taaweez are useless". He replied to the objector, "Shut up, ass and dog" and got busy writing the Taaweez. These words incensed the objector who began to revile him. The elderly person said, "why have you so flared up? I have named only the three animals from amongst the creatures of God". The objector said, 'Will it not offend a person or hurt his feelings?" The elderly person replied, "The names of these inferior (ordinary) things bear effect as these have 'affected' you, but the names of the Lord and His beloved have no 'effect' that can change the condition of the patient!" The fact is that the remembrance of the Holy Prophet is all a ploy to attract the Holy Prophet's attention, for his attention removes the difficulties of the beggars! Some one says:

ہر ذرہ دل بن جاتا ہے ہر چیز نظر بن جاتی ہے
جس سمت وہ نظریں اٹھتی ہیں کونین ادھر ہو جاتی ہے

Maulana Hasan Raza Khan says:

رحمت نہ کس طرح ہو گنہگار کی طرف رحمان خود ہے میرے طرف دار کی طرف

صَلَّی اللّٰہُ تَعَالٰی عَلٰی حَبِیْبِہٖ وَ اٰلِہٖ وَبَارَکَ وَسَلَّمْ

Ayah 43:

وَلَقَدْ اَرْسَلْنَا رُسُلاً مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَزْوَاجاً وَذُرِّيَّةً

And no doubt, We have sent messengers before you, and assigned to them wives and children. (38: Ra'ad 13)

It was revealed when the disbelievers used to say that since he was a 'Nabi' (Prophet) of Allah, why he had children and household and that prophets should have no relation with the world, they should have connection only with Allah (e.g. Hadrat Eesa and Hadrat Yahya (AS). On this occasion, this Ayah was sent down. It is 'Na'at' on several accounts: First, the objection was raised against the Holy Prophet and Almighty Lord Himself replied to it, the Holy Prophet was spared the pain of doing it. Second, these people termed the worldly relations for the Holy Prophet as a flaw in his character, but the Ayah declared it as 'the height of achievement' excellence.

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A large number of prophets had relations with the world; rather this relationship with the world is itself a supreme act/ deed.

ادھر اللہ سے واصل ادھر دنیا میں ہیں شاغل
خواص اس برزخ کبریٰ میں ہے حرف مشدد کا

Moreover, all those persons who have some sort of relationship with the Holy Prophet would enjoy hounour and respect. Jesus Christ was born without a father; this fact lent respect to the family of his mother. As compared with this, the Holy Prophet had both father and mother and, thus, two groups gained respect. Similarly, all those women whom he married, as well as their kith and kin, earned respect till the Day of Judgment. Today, the Sayyid families are respected throughout the world, and, God willing, this respect will continue to exist till the Last Day. If the Holy Prophet had no children, how a section of his followers would have received this especial honour.

صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَ عَلٰى اٰلِهٖ وَ اَصْحَابِ وَبَارَكَ وَسَلَّمْ

Ayah 44:

لَعَمْرُكَ اِنَّهُمْ لَفِىْ سَكْرَتِهِمْ يَعْمَهُوْنَ

'O beloved' by your life, verily they are wandering about in their intoxication. (72: Hijr 15)

This Ayah is also the Holy Prophet's 'Na'at' because Allah, in it, has sworn by His beloved. Nowhere in the holy Quran has Almighty Allah sworn by any other prophet than the Holy Prophet. As against this, Allah has sworn by the life of the Holy Prophet, his holy city Makkah (so long as he lives there) and by his times (era, age); in short, Allah swore by everything which shows that the beloved as well as everything belonging to the beloved, is dear to Almighty Allah and respectable too, because either it is sworn by a dear thing (as man swears of his life, offspring, wealth) and an honourable thing (as by God, or by His Attributes).

RULE: 'Qasam' (Swear) are of two kinds: "Qasam-e-Sharaee' to which the Shariah laws apply, for example 'Kaffarah' (penance) etc. this oath can be sworn by God or His Attributes, as 'Raheem', 'Rahman. The second kind of 'Qasam' is 'Qasam-e-Urfee' to which the Shariah laws do not apply; the swear-words are spoken just to

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reinforce one's utterances, e.g. swearing by one's father, mother, children, life, wealth etc. In the holy Quran, the thing which has been sworn by means to respect or honour that thing, from worldly or religious point of view, e.g. swear-words about figs and olive etc. for these things bear great worldly benefits. The people of the world, especially the Arabs, know these things as most beneficial. The oaths about the Holy Prophet and his holy city have been taken because these things are respectable till the Last Day.

Ayah 45:

سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَی الْمَسْجِدِ الْاَقْصَی الَّذِیْ بٰرَكْنَا حَوْلَهٗ لِنُرِیَهٗ مِنْ اٰیٰتِنَا اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ

Holy is He Who carried His bondman by night from the Masjid-e-Harâm to the Aqsa Masjid (Aqsa) around which We have put blessings that We might show him Our grand signs. No doubt, He is the Hearing, the Seeing. (1: Al Asra 17).

This Ayah is also an open 'Na'at' of the Holy Prophet, in which the event of Maeraj — an event not experienced by any other prophet — has been mentioned.

Three things must be kept in view about the event of Maeraj: first, why did this event take place? Second, when and how did the event of Maeraj take place? Third, what are the important points of this event?

Firstly, there is great divine wisdom hidden in the event of Maeraj — four points of wisdom are obviously understandable: (1) As we have explained earlier, Almighty Allah blessed each and every prophet with miracles and exalted positions; however, the Holy Prophet was gifted not only with all these miracles & positions but far more than these. Many examples in support of this view can be cited. Almighty Allah raised the position of Hadrat Musa Kaleemullah to such a height that he was able to talk with the Lord at the mount of Toor; Hadrat Eesa (Christ) was summoned to the fourth heaven and Hadrat Idrees (AS) was called in paradise; the Holy Prophet was blessed with 'Maeraj' during which he talked

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with Allah, visited the heaven, observed paradise as well as hell; in short, the Holy Prophet got all these exalted positions during 'Maeraj'.

بمقامے کہ رسیدی نہ رسد ہیچ نبی

Besides this, there is another distinct difference between the Mount of Toor and Arsh. Hadrat Kaleemullah himself 'goes' whereas the Holy Prophet is 'called' (invited)!

فرق است میاں آنکہ یارش دربر — با آنکہ دو چشم انتظارش بردر
طور اور معراج کے قصہ سے ہوتا ہے عیاں — اپنا جانا اور ہے ان کا بلانا اور ہے

The second philosophy behind this event is that all the prophets evidenced the paradise and the hell of Allah and made their respective Ummahs (followers) testify (اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ), but none of these pious 'evidences' was a 'seen evidence'; their evidence was a 'heard evidence 'and, obviously, the completion of evidence is on the 'seen evidence'. Hence, there was need for a pious person among these holy prophets who could give evidence after 'seeing' all these things, so that his witness might be the final evidence'. This evidence so found its finale in the person of the Holy Prophet. The allusion is to this fact (اِنَّا اَرْسَلْنٰكَ شَاهِدًا no doubt we have sent you as a present (witness) 45: Ahzab 33). All the prophets gave evidence, but it was like 'Isnad اسناد ' of Hadith (chain of narrators) the Holy Prophet's evidence was the climax of this 'Isnad' and that's why the Holy Prophet is the 'Khatim-un-Nabiyeein' (the Last Prophet) since the finale of the 'heard evidence' is the 'Seen Evidence'. Had he been born earlier, the other prophets would have not been blessed with prophethood. Moreover, the advent of the Holy Prophet precluded the need for any other prophet, because after 'Seen Evidence' 'Heard Evidence' loses its value or importance. Thirdly, Almighty Allah has said:

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ

No doubt. Allah has purchased from the Muslims their lives and their belongings against this return, that for them is Paradise, (111; Taubah 9).

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Here the purchaser is Almighty Allah, the sellers are the Muslims and this bargain was struck through the Holy Prophet and the intermediary is duty bound to see to both the goods and their price. It was said: O Beloved! you saw the goods and the lives of the Muslims, now come and see the paradise, besides observing the buildings of the slaves and gardens etc. Also see the purchaser i.e. Allah Himself and As the 'Qira'at' of the Imam is the 'Qira'at' of the followers; seeing of the Holy Prophet is like of seeing all.

The fourth logic was that the Holy Prophet was the owner/ master of the God-gifted divine state and , therefore, it is written on each and every leaf of paradise as well as in the eyes of the houris لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ i.e. these things have been made by Allah and given to Muhammad, the Messenger of Allah.

میں تو مالک ہی کہوں گا کہ ہو مالک کے حبیب

یعنی محبوب و محبّ میں، نہیں میرا تیرا

It was God's will to show the estate to its owner.

Second, when 'Maeraj' took place, and how did it take place? It took place from the house of Hadrat Umm-e-hani daughter of Abi Talib, 11 years and five months after prophethood, on the last night of 27th of the month of Rajab (Monday night); it did not take place from the Holy Prophet's own house in order that Hadrat Jibrael (Gebriel) might appear there without formal permission. If it had taken place from the Holy Prophet's own house, Hadrat Jibrael would have first shouted out at the door as Holy Prophet was sleeping and entered the house after seeking permission or entered the house without seeking permission and both these actions would have been unlawful. The Almighty Lord says:

اِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَاءِ الْحُجُرَاتِ

Undoubtedly, those who shout you from behind your private apartments. (4: Hujurat 49).

Allah also says:

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'O believers! Enter not the houses of the prophet unless you get permission. (53 Ahzâb: 33)

لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ الاية

Neither shouting out from outside and nor entering the house without permission is lawful. Let it be remembered that the angels are also Momin (Believers); the Holy Prophet is the prophet of all. The total period of prophethood comes to 23 years; Maeraj took place just eleven and a half years after it (i.e. in the middle of that period). Similarly, the month of Rajab (the month coming in the middle of the year) and (the day of) Monday was selected for this Maeraj this day also occurs in the middle (of the week) and the Muslim Ummah is also 'the Middle Ummah'.

And thus We made you middle Ummah (143: Baqarah 2)

وَكَذٰلِكَ جَعَلْنَاكُمْ اُمَّةً وَسَطًا

In sum, the event of Maeraj also took place in the middle of the date and the month.

Point: The birth of the Holy Prophet, migration (Hjrat), entry into the holy city of Madinah, the first Revelation (wahee), 'Maeraj' and his death all took place on Monday, because this day is named 'Yaum-ul-Isnain يوم الاثنين ' i.e. the day which occupies the second position, and also the Holy Prophet holds second position.

بعد از خدا بزرگ توئی قصہ مختصر

after God, you are the Greatest
Most honourable.

So, the holder of the second position was blessed with every thing, on the second day (Rooh-ul-Bayan, this very Ayah). That is why in Persian this day is called 'Do Shambah' (دوشنبه) and in Urdu it is called 'Pir' (پیر) i.e. the 'Pir' (leader, chief) of all the days!

Third what happened in Maeraj? Briefly speaking, (as described in the Bukhari, Muslim and other books of Hadith) it was the 27th night of Rajab. It was the last part of the night. The Holy Prophet

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was resting at the house of his sister Umm-e-Hani daughter of Abi Talib. Hadrat Jibrael Ameen (Gabriel) came with Burraq and procession, with the divine message. He awakened the Holy Prophet and conveyed to him the message of the Lord. He rent the Holy Prophet's chest and washed the heart with the water of Zam Zam, filling the chest with light (Noor) and wisdom (Hikmat). Then He had the Holy Prophet bathed with the water of Kausar کوثر, causing the beloved to look like a bridegroom. He made him wear the paradisaical dress and presented Burraq to him 'Burraq' is called 'Burraq' because its speed is like that of the 'Barq برق' (lightning); or because it is pure white (Rooh-ul-Bayan). Its body was bigger than an ass but a bit smaller than a horse. As far as its eyesight could work, its one step could cover that distance.

تھا براق نبی یا کہ نور نظر یہ گیا وہ گیا اور نہاں ہوگیا

Hadrat Jibrail held its reins; Hadrat Israfeel stood behind it; the angels surrounded it from all the four sides. With this pageantry, in the company of the angels, the ride of the bride groom set off from the holy city of Makkah. In the twinkling of an eye, Baitul Maqqadas appeared before it. He found all the prophets and the messengers there to welcome him; they are getting ready for the salât and waiting for the Imam. As soon as the bridegroom reached, all of them paid him respects. All the prophets and the angels stood in rows behind him and the Holy Prophet led the prayer. Glory be to Allah! what a marvellous Salât! The prophets are the followers; the Imam is the 'Imam-ul-Ambia' (chief of prophets); the first Qiblah is the place of offering Salât; the angels are the companions and the 'Muazzin' Hadrat Jibrael says 'Azân' and Takbeer (Shâmi chapter 'Azân').

نماز اسریٰ میں تھا یہ ہی سر عیاں ہوں معنی اول آخر
کہ دست بستہ ہیں پیچھے حاضر جو سلطنت پہلے کر گئے تھے

Today, we came to know the meaning of 'Awwal-and-Aakhir' (اول و آخر) (First and Last), that is , the 'Khatim-un-Nabiyeen' (The last prophet) is leading the previous Prophets; as soon as he was free form this Salât (prayer), the preparations of his journey to the heaven were completed, with the same Burraq, the same procession (برات) and the same bridegroom in the twinkling of

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an eye, he reached the first heaven, Hadrat Adam (AS) welcomed him; he blessed him; his wish was materialized after a long time; he said: Marhaba! After this, one heaven after the other passed by. He went on meeting, at every heaven, different prophets. On the second heaven Hadrat Yahya and Hadrat Eesa (Christ) (AS); on the third heaven, Hadrat Yusuf (AS); on the fourth heaven, Hadrat Idrees (AS); on the fifth heaven, Hadrat Haroon (AS); on the sixth heaven Hadrat Musa (AS) and on the seventh heaven Hadrat Ibraheem (AS) were graced by his visit. When he had crossed this place, 'Sidrah' appeared before him this 'Sidrah' became 'Sadd-e-Rah' (blockade) for Hadrat Jibrael.

بفور صدا سایہ بندھا، یہ سدرہ اٹھا وہ عرش جھکا
صفوف سمانے سجدہ کیا ہوئی جوازاں تمہارے لیے

This 'Sidrah' is a tree of berries, the leaves of which are as big as the ears of the elephant, ad its fruit is like a pitcher. It is the place of Hadrat Jibrael who cannot transgress this limit (go further); hence, Hadrat Jibrael refused to go further. The Holy Prophet said to Jibrael, "It does not behove you to forsake me". Jibrael said:

اگر یک سر موئے برتر پرم فروغ تجلیٰ بسوزد پرم

"It behoves only you to advance; if I advance even a bit, I would not be able to bear the divine 'Tajjaliyât' (lusters, illuminations). None but the Lord or His beloved knows where he went from there; he went where there was no time and place (when) and (where) are for (Place) and (Time). The place which the Holy Prophet has graced knows no time and no space; as such , what can one tell that what the Lord gave and what the beloved took; what the Lord said and what the beloved heard; what secret dialogue took place between. The Lord and the beloved it is known only to the Giver and the taker! Even the Quran has not unveiled this secret; it rather said:

فَاَوْحٰی اِلٰی عَبْدِهٖ مَا اَوْحٰی

Now He revealed to His bondman whatever He revealed. (10: Najm 53).

Whatever dialogue passed between Almighty Lord and Musa (AS) in secret on the mount of Toor was made public through the holy

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Quran (see Surah Taha). But the secrets which were revealed to the Holy Prophet on the eve of Maeraj were kept secret:

He did convey the inspiration what He meant — فَاَوْحٰى اِلٰى عَبْدِهٖ مَا اَوْحٰى

Why should it be made public? However, it is known that he was blessed with the gift of 50' Salâts in day and night for the Ummah. On return, Hadrat Musa (AS) said, 'O Beloved of Allah! The prayers (salât) are too great in number, get them reduced'. Now the Holy Prophet kept on meeting the Lord on the request of Hadrat Musa (AS) and each time five prayers were reduced and at last only five time Prayers were fixed a number fixed at the request of Hadrat Musa (AS).

Hadrat Musa (AS) wished to see the Allah's Jamâl (Luster, Light) on the mount of Toor, but he was forbidden step further for this purpose. Today he has got the chance that the beloved may see the Divine Luster (Noor) again and again and he may observe the 'Jamâl-e-Ilahi' (Divine Luster) in the mirror of the Holy Prophet's face with his own eyes.

توبدیں جمال و خوبی سر عرش گر خرامی
ارنی بگوید آں کس کہ بگفت لن ترانی
جن آنکھوں نے دلبر دیکھا وہ آنکھیں تک لیاں
تو ملیوں تو ساجن ملیا ہن آساں لگ پیاں

During this very journey, he also visited the paradise; he saw his servants; gardens and buildings, besides watching the hell. He also saw the agony of the sinners and the torment of his enemies. He saw a group of human beings who were eating hot stones in hell. Hadrat Jibrail humbly said, "Those are the rich people who did not pay Zakat (poor-due) on their wealth". He caught sight of a person who was standing in the river of blood and eating stones. Hadrat Jibrail told him that those were usurers. He saw another group of people whose tongues and lips were being cut. Hadrat Jibrail told him that those were scholars who did not act good according to their knowledge. Then he saw persons whose nails were of copper and

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they were wounding their faces as well as the chests with them. Hadrat Jibrail said" These are the people who backbit the Muslims". In short, he observed the circumstances of every people (Rooh-ul-Bayan). But this observation was symbolic, for the eyes of the holy prophets see the past as well as the future events like the present ones; otherwise all these events will take place after the last Day. Without simile, we can understand it with the help of the following example: we, sometimes, are able to see the future events in our dreams as metaphors similes, similitudes, but these dreams of ours are not for certain. However, the observation of these personages is for certain. Similarly, after death, before the Last Day, the soul of the dead person visits paradise or hell; the souls of the martyrs go to paradise, but this 'going' is only spiritual and not physical and after the Last Day, this 'going' shall be physical. As compared with 'Barzakh' our this world is like a dream, and as against the Last Day, is like a dream (Tafseer Rooh-ul-Bayan, under Ayah (وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ الاية) (154: Baqarah 2).

When the Holy Prophet came back from all this journey the bed was still warm and the chain of the door was moving, i.e. 80 thousand years' journey was completed in the twinkling of an eye. In the morning, when the news was conveyed to Hadrat Abu Bakar, he on the spur of the moment testified to it and, thus, he got the title of 'Siddiq', and Abu Jahal etc. who denied the truthfulness of this news, were condemned as 'Zindeeq' (cursed).

It was a short account of the event of Maeraj. There are some points envisaged in this Ayah: (1) This Ayah begins with the words (سُبْحٰنَ الَّذِىْ) which are spoken on occasions of 'surprise'; since the event of Maeraj is an extremely amazing event and beyond human grasp, the words (سُبْحٰنَ الَّذِىْ) have been used, that is, this event took place by the command of the Power Who is free from humility and Who is All Powerful. The upward going of the Holy Prophet's holy body, passing safely through the regions of fire and extreme cold, entering the heavens, visiting the paradise and hell and though his coming back so soon, appears to be, no doubt, extremely impossible, yet for the All Powerful Lord all this

Barzakh: The period of time after death till the last day when dead will be made alive

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is not difficult at all: Our Noor of sight passes through the heavens in the twinkling of an eye, without being harmed by fire and extreme cold this is what we call ordinary Noor; the Holy Prophet is 'Noor' from head to foot; his marvels are far greater than these. Here the Holy Prophet has been called 'Abd' (عبد), and not 'Rasool' (messenger) or 'Nabi' (prophet etc, because today he is going from 'Creatures' to the Creator. This is not the right moment for the display (expression) of the greatness of prophethood; it is time for the expression of (servitude عبدیت). 'Abd' is 'Fana-fil-Maula فنا فی المولیٰ ' (completely lost in his Master). The Holy Prophet is 'Fana-fillaha فنا فی اللہ' (completely Lost in Allah).

The word (لیلاً) has been used, i.e. in a small portion of night the 'Maeraj' took place (and not in the day time) and that too during the last part of the 27th of the lunar month when the moon had disappeared and all were lost in sleep, because today the reality of Muhammad is unveiled; no human eye is capable of seeing it; the angels are also dispersing one after another, after accompanying him for some time. Today, the Holy Prophet is likened to the sun the higher it rises, the more its light increases!

معراج کی شب ہمراہ ہیں سب سدرہ آیا کوئی نہ رہا
سدرے سے بڑھے جبریل رہے تنہا ہیں جو عرش خدا پایا
جبریل کی آنکھوں سے پوچھو اے چشم حقیقت ہیں کہہ تو
انہیں فرش پہ تو نے کیا دیکھا سدرے سے بڑھے تو کیا پایا

Then the words were used (اِلَی الْمَسْجِدِ الْاَقْصٰی) (Till a far off Masjid) God knows better which is the 'far off Masjid'. Is it Masjid Bait-ul-Muqqadas or Bait-ul-Maamoor Masjid-of-Angels? The words (اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ) can have two meanings: (1) That Lord is Hearer and Seer. (2) The Beloved is hearer and seer (Madarij, Rooh-ul-Bayan), that is, the Holy Prophet was blessed with 'Maeraj' in order to show that the Holy Prophet alone has the ability or power to see this universe, to see the Lord directly and hear His word.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكْ وَسَلَّمْ

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Ayah 46:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ عَسٰى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا

And offer Tahajjud (prayer) in some portion of the night, this is specially for you in addition. It is near that your Lord may make you stand at a place where all should praise you. (79: Al-Asra 17)

This holy Ayah can also be termed as the 'Na'at' of the Holy Prophet. This Ayah tells us two qualities of the Holy Prophet first, in the world and second, in the Hereafter, 'speciality in the world' is 'Namaz-of-Tahajjud' and 'speciality' in the Hereafter is 'Maqâm-e-Mahmood' (exalted position) of the Holy Prophet. The 'Namaz-of-Tahajjud' is solely 'Fard' for the Holy Prophet no prophet before him was blessed with this 'Namaz' and nor any one of his followers got it; however, it is (Sunnat Maukkadah Alal Kifayah سنت موكده على الكفايه) i.e. even if one person in the city offers this prayer, all others are considered exempted from it, and if no one offers it, all the citizens shall be considered 'Târik-e-Sunnat' (those who have given up a Sunnah). The Tahajjud Salât consists of at least two Rak'ats and at the most 12 Rak'ats. The Tahajjud can be offered any time by the devotee when he wakes up after going to bed having offered the Isha prayer; as soon as there is dawn (Subah Sadiq), its time ends. This prayer is extremely blessed; one had better offer it during the last sixth part of the night. Firstly, the other Ummahs did not get the five-time-Prayer; only this Ummah has been blessed with it. No doubt, the other prophets offered these prayers individually, e.g. Hadrat Adam (AS) offered the 'Fajr' (morning prayer) as a mark of thanks for the dawn of morning, because he had not seen night in paradise (Shâmi vol. I Chapter salât كتاب الصلوٰة). Hadrat Ibrahim (AS) offered the Zohar prayer as a mark of thanks for God's saving his son Ismael's life and sending the sacrificial lamb. Hadrat Uzaer (AS) offered the Asr Prayer when he was raised up after 100 years. Hadrat Daud (AS) offered the Maghrib prayer as his penitence had been accepted (at the time of Maghrib i.e. sunset); he had intended for four 'Rak'ats', but he ended his prayer after 3

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Rak'at. And the Holy Prophet offered the 'Ishâ' prayer (Tahawi Shareef chapter which is the central salât صلاة الوسطىٰ). So, the Ishâ prayer as well as the Five-Time-Prayer is the exclusive distinction of the Holy Prophet's Ummah; the salât of Tahajjud is the sole speciality of the Holy Prophet. The Holy Prophet's getting Maqâm-e-Mahmood on the Day of Judgment is his hereafter Distinction. This is the place from where the Holy Prophet will announce 'Shafa'at-e-Kubra شفاعت کبریٰ ' (greate intercession). All the 'Awwaleen' and the 'Aakhireen' shall roam about in desperation in search of their Intercessor; at every door they will hear the same voice (اِذْهَبُوْا اِلٰى غَيْرِىْ go to some one eless). At last, they will find the Holy Prophet at this place and all the friends and foes of the Holy Prophet will eulogize him to see him being held in this exalted position of respect and dignity, and that's why it is called 'Maqâm-e-Mahmood (Praised Place) i.e. the place for which 'Hamd' has been said. After 'Azân' (Prayer call), both the Muazzin (the Azân reciter) and the Azân hearers are commanded to pray for the Holy Prophet's getting the 'Maqâm-e-Mahmood', since the Holy Prophet says that: whoever says this prayer for me, I shall intercede for him. Likewise, during the Azân, having heard the words (اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ) one should kiss the nails of his thumbs and touch the eyes with them, it has a number of virtues or merits (fadâil) vide Shâmi vol. I chapter Azân and Tafseer Rooh-ul-Bayan under Ayah:

And when you call for prayer, they make it a mockery and a play-thing. (58: Maidah 5).	وَ اِذَا نَادَيْتُمْ اِلَى الصَّلاَةِ اتَّخَذُوْهَا هُزُوًا وَّلَعِبًا

Although these 'Hadiths are 'Daeef' or 'Hasan', these are reliable (معتبر) for merits of deeds the worldly benefit of kissing the thumbs is that the person practising it will never be blind, God willing, nor shall his vision be impaired. The hereafter advantage is: the Holy Prophet will intercede for him and will help him join the ranks of the men of paradise. Its method is as follows: when one hears for the first time the words: اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ one should say (صَلَّى اللهُ عَلَيْكَ يَا رَسُوْلَ اللهِ) and when one hears these words for the second time, one should say (قُرَّةُ عَيْنِىْ بِكَ يَا رَسُوْلَ اللهِ) and touch

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the eyes with the nails of both the thumbs. When one has kissed them, one should say (اَللّٰهُمَّ مَتِّعْنِیْ بِالسَّمْعِ وَالْبَصَرِ) (Shâmi vol. I chapter Al-Azân).

Shâmi has not denied this issue; rather he has said about the 'Hadiths' produced in support of its merits that, no 'Marfoo Hadith' is 'Saheeh', which clearly shows that the 'Mauqoof Hadiths' concerning it are 'Saheeh'. Moreover, he did not say: the 'Marfoo Hadiths' are 'Daeef'; on the other hand, he said: these are not 'Saheeh', and obviously, if a Hadith is not 'Saheeh', it is not necessarily 'Daeef', it can also be 'Hasan' etc. For a thorough study, the aspirant would be well advised to see the tract 'Muneer-ul-ainain-fee-Taqbeel-il-Ibhamain 'منیر العینین فی تقبیل الابهامین' authored by A'la Hadrat Ahmed Raza Brelvi (QS). In which it is proved by authentic narrations that the kissing thumb nail on hearing the sacred name of Holy Prophet is the sunnah of Hadrat Abu Bakar Siddiq and Hadrat Adam (AS).

Ayah 47:

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّیْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّیْ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا

Say you, 'if the sea be the ink for the words of my Lord, then necessarily, the sea would be exhausted and the words of my Lord would not come to an end, though We may bring the like of it for help.' (109: Kahaf 18).

This holy Ayah is also a 'Na'at' of the Holy Prophet. It was revealed when, once, the Jews said to the Holy Prophet: "You say that there is wisdom in the Holy Quran and that you have been given wisdom, whereas the holy Quran says:

وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِیَ خَيْرًا كَثِيْرًا

and he who got wisdom indeed got abundant good. (269: Baqarah 2)

Then how do you say 'You have not been given, but a little knowledge (that is, your utterances are contradictory — our

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knowledge has been termed 'little' as well as 'immense'. In response to this question, this Ayah was sent down (Tafseer Khazain-ul-Irfan) wherein it has been said that although there is knowledge concerning everything in the holy Quran and this knowledge is, indeed, immense, yet as compared with the Divine Knowledge, this knowledge is not even like the drop against the ocean. It is limited and the knowledge of God is unlimited.

Now the Ayah would mean: if the water of two oceans becomes ink and the words (Kalemât) of the Lord are written down with it, the water of the ocean will be exhausted, but the words of the Lord will find no end. Different commentators have expressed different opinions as to the meaning of 'the words (Kalemât) of the Lord'. Some of them have opined that these words mean thing known to the Lord some others hold that these words mean (Lord's Powers, Authorities, Privileges) while still some others hold the view that these words mean wisdom of God (Rooh-ul-Bayan). In a few words God's knowledge (Ilm), His Power, Authority, His Wisdom and His Attributes are infinite, but Hadrat Sheikh Abdul Haq Muhaddis Dehlvi has said in the volume I, chapter 3rd of Madarij-un-Nubuwwat that in the opinion of the scholars, 'the Kalemât of the Lord ' mean the Holy Prophet's virtues, marvels and knowledge. So, the Ayah would mean: If the 'Na'at' reciters, preachers and composers of the whole world use the water of two seas as ink and intend to write the attributes and marvels of the Holy Prophet, this ink will finish but the merits of the Holy Prophet will not end, this Ayah mentions two oceans but other Ayah mentions more than two seas; it says:

وَلَوْ اَنَّ مَا فِى الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ مِنْ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ

And if all trees in the earth were pens and the seas, were ink of it with seven more seas added after it, the words of Allah would not be exhausted. (27: Luqman 31).

I don't find adequate words of praise for the Giver and the Receiver of the these marvels (صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكَ وَسَلَّمْ).

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The other Ayahs also support this interpretation of the Sheikh. See! it is said about the world's blessings: You cannot count them and the stark truth is that we cannot count these blessings, since we do not know even the number of the hair, veins and all the parts of our body and each hair has lacs of blessings. It is the mention of only the internal blessings of the body; the external blessings are besides these, e.g. moon, sun, earth and heaven etc; but the Quran says about all these blessings says:

Say you 'the blessings (use) of the world are little (77: Nisâ 4) — قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ

But the merits of he Holy Prophet have been termed as 'Great' by the Quran. For God it was said:

And he is the only exalted, the Azeem (supreme) (255: Baqarah 2) — وَهُوَ الْعَلِيُّ الْعَظِيْمُ

and for the Holy Prophet the words used are:

Undoubtedly, you possess excellent (Azeem) manners.(4: Al-Qalam 68) — اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ

The Holy Prophet's conduct (Akhlaq) has been described as 'Azeem' (great, supreme). At another place, it is said:

and great is the grace of Allah upon you. (113: Nisaa 4) — وَكَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا

In this 'Fadl-e-Azeem' the merits of the Holy Prophet are included in it and it clearly shows that every merit of the Holy Prophet is 'Azeem' (great). About the Holy Prophet's knowledge, it was said:

The Merciful (Rahman) taught the Quran to His beloved. — اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ

All praise be to Allah! The teacher is 'Rahman' and the learner is 'Habib-ur-Rahman' and the Book is 'Quran'!

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Then how one dare ask about the knowledge of the Holy Prophet! In short, each and every quality or merit of the Holy Prophet is 'Azeem' (great). Now, can any man, angel or jinn do justice with the 'Na'at' of the Holy Prophet?

بعد از خدا بزرگ توئی قصہ مختصر

خدا کو مصطفیٰ جانے محمد کو خدا جانے خدا و مصطفیٰ کی رمز سے ادراک عاجز ہے

That's why in Qaseedah Burdah it has been said:

دَعْ مَا ادَّعَتْهُ النَّصَارىٰ فِيْ نَبِيِّهِمْ

وَاحْكُمْ بِمَا شِئْتَ مِنْ شَرْفٍ وَّمِنْ عَظِمِ

فَاِنَّ فَضْلَ رَسُوْلِ اللهِ لَيْسَ لَهٗ

حَدٌّ فَيَعْرِبُ عَنْهُ نَاطِقٌ بِفَمِ

(That is, don't say such things about the Holy Prophet as the Christians have said (i.e.God's son); besides this, utter the words of respect or reverence without let and hindrance, because there is no limit to the Holy Prophet's merits and no human tongue is capable of expressing them. We are utterly unaware as to the number of the Holy Prophet's 'Na'at' so far written and recited. The 'Na'at' of the Holy Prophet is found in almost every language of the world and countless Numl times. Moreover, our knowledge about the 'Na'at' recited by the jinns is also scanty. Then according to Mishkat Vol. II chapter Al-Karamât الکرامات', every day seventy thousand angels visit the Holy shrine of the Holy Prophet and say 'Salât-and-Salam; those who come in the morning go back in the evening and those who come in the evening go back in the morning (and those who have visited once cannot re-visit). This angels' 'Na'at' is in addition to all these. Now try to calculate how many 'Na'ats' have been recited. God is my witness, not even a dot of the scroll of 'Na'at of the Holy Prophet has, so far, been described. Moreover, the 'Na'ats' recited by the other prophet in the Holy Prophet's praise are besides these. On the Day of Judgment, the eulogistic words uttered by his friends and foes when he is on 'Maqâm-e-Mahmood' are in addition to these eulogies. Apart from this, the 'Na'at' (eulogy) said by the Lord of

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the worlds for him is infinite and countless. Now who can say that his 'Na'at' can be assessed or appraised? In sum, the Holy Prophet alone can say Hamd' (praise) of God and none but God can say 'Na'at' of the Holy Prophet. The 'Na'at' which we write or recite in respect of the Holy Prophet is not motivated by the feeling that we have done full justice to the 'Na'at', but we do so that our name may find place in the list of 'Na'at', reciters. An old woman went to the bazar of Egypt (Bazâr-e-Misr) with a bundle of cotton thread so as to buy Hadrat Yusuf (AS). The people said to her, "O foolish woman! Does your bundle of cotton bear any comparison with the beauty of Hadrat Yusuf? Today, the people appear to be hell-bent on buying him at all costs", she replied, "This I already know, but I simply wanted to have my name included in the list of the buyers". This example exactly applies to our case.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكَ وَسَلَّمَ

Ayah 48:

قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰى اِلَيَّ اَنَّمَا اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ

Say you, I am Bashar (apparently in facial outlook of a man) like you, I receive revelation. Indeed your God is one God. (110: Kahaf 18)

Those who judge things by externals hold the view that the Holy Prophet is a human being like them who eat and drink and face the problems of birth and death. However, if viewed with the eyes of Faith, this Ayah would appear to be a bouquet of the Holy Prophet's 'Na'at'. In this Ayah, there, are four points worth considering: first, what is the real aim of this Ayah? Second, is it lawful (or unlawful) to address him generally as 'Bashar' (common human being). Third, whether or not the Holy Prophet, from Shariah point of view or intellectually, is a human being like us, and if not, what do the words (مِثْلُكُمْ like you) in the Ayah stand for? and fourth, what is the advantage of the words (يُوْحٰى اِلَيَّ revelation comes to me).

(1) All the believers and the disbelievers knew that the Holy Prophet belonged to the group of human beings. The disbelievers used to say:

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You are but a human being like us. مَا اَنْتُمْ اِلَّا بَشَرٌ مِثْلُنَا

The Muslims hold the belief that the Holy Prophet is a 'Nabi' (and the 'Nabi' are those humans who have been sent by Almighty Allah for the propagation of the Shariat laws/ commands. In short, the whole world knows and admits this issue as true. Then what is the object of a thing so open, obvious, known and accepted, and above all, so elaborately described by the holy Quran?

The reason is that the Christians saw only two marvels of Eesa (AS) — his birth without father, giving life to the dead, curing the sick. Seeing these two marvels, they called Christ 'the son of God'. The Jews also declared Hadrat Uzair 'the son of God' when they had seen only one marvel, that is, rising up after 100 years. The idolaters regarded the angels as the daughters of God. Some others believed that God had relations with the jinns. Briefly, these stupid persons, having seen the marvels, power or might, exaggerated things respecting these pious personages. Some other godless men calling the prophets 'men like them' belittled or undervalued them. Islam wants the Muslims to avoid these overrating and underrating. These nations called the prophets 'the sons of God' after seeing only a few marvels of theirs, but the founder of Islam's followers witnessed far more marvels of their prophet: they saw that the moon had split into two pieces; the set sun rose again from west; the cloud appeared in the sky and it rained at his command and then following his hint it burst: the Holy Prophet commanded and the two trees standing far off apart from each other joined together; the pebbles recited the 'Kalimah-e-Shahada' the pieces of wood wept in separation; a little food satiated the whole army; the fingers caused the springs to flow; and the dead rose up at his hint. In short, countless marvels came into being and there was fear that someone might go to the extent of calling the Holy Prophet 'the son of God' and that's why the Holy Prophet displayed his servitude (بندگی) with each and every action and made the Muslims say (عَبْدُهٗ وَرَسُوْلُهٗ his servant and messenger) in the Kalimah. The Quran declared: (اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ).

(2) Every Muslim holds he belief that the holy Prophets are all the servants and beloveds of Allah; they were born and brought up

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among the human beings, but it is Harâm to call them 'Bashar' (human) or (brother) or (man) and if they are called so disparagingly, the caller would be termed as 'Kâfir' (disbeliever) (Alimgeeri etc). The holy Quran says:

وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ

and speak not aloud in presence of him as you shout to one another, lest your works become vain while you are unaware.(2: Hujurat 49)

This Ayah explicitly warns the people not to address the Holy Prophet in an ordinary way as they usually address themselves, otherwise their actions shall be spoiled, without their knowledge, and one's deeds are spoilt because of disbelief. It is for this reason that this Ayah starts with the word (قل) i.e. 'O Beloved! say to the people out of humility that you are a human being like them'. Neither we shall address you as 'Bashar' and nor shall we allow anyone else to address you as such. that's why the holy Quran has nowhere called the Holy Prophet 'Bashar' or man' or Brother of Momins; it rather addressed him as:

يَآ اَيُّهَا النَّبِيُّ، يَآ اَيُّهَا الرَّسُوْلُ، يَآ اَيُّهَا الْمُزَّمِّلُ، يَآ اَيُّهَا الْمُدَّثِّرُ

O Prophet! O Messenger! O Muzzammil (O thou! folded in garments) O Muddassir! (O thou! wrapped up in a mantle).

When the Almighty Lord does not call him 'Bashar' etc. who are we to address him like this?

Second, when a man in power in the world is addressed in an ordinary way, it tantamounts to the denial of his power, greatness or exalted position. The person who addresses a 'Khan Bahadur' 'Nawab' or with word O man! O Brother! is a criminal, deserving punishment. So, one who addresses the prophets entitled by God with ordinary appellations is godless. Likewise a person who calls his mother 'O wife of my father O sister or calls his father, 'O Brother! and 'O man! 'O human being! is named rude, insolent or

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uncivil! Then, how can a person calling the Holy Prophet with such titles not be considered rude or discourteous? To some religious scholars, the Holy Prophet is not included in the Quranic addresses of (يَآ اَيُّهَا الَّذِيْنَ اٰمَنُوْ O' believers) for the following few reasons:

First, the Holy Prophet is not to be addressed with ordinary titles, and it is an ordinary, mundane title. Second, the other believers are the Receivers of Faith from the Holy Prophet and the Holy Prophet is the giver of Faith, whereas (اٰمَنُوْ) means 'the Receivers of Faith'. Third, (اٰمَنُوْ) means those people who become 'momin' (believer) after coming into the world while the Holy Prophet came into the world after becoming 'Believer' (Momin), rather after becoming a 'prophet'. Fourth, for other Believers, the commands were made obligatory after the Ayah containing commands had reveiled whereas the Holy Prophet had been a worshipper, God- fearing, offerer of Salât and a follower of the injunctions even before the revelation of the Quran; these Ayahs were not sent down for the Holy Prophet to act upon, but for the propagation of the Quranic commandments to the people. The Holy Prophet led the prayer (Salât) on the eve of Maeraj and offered prayer in Ghar-e-Hira before the advent of Prophethood, although the Quranic commandments about salât had not been sent sown by that time. Fifth, with the words (الَّذِيْنَ اٰمَنُوْ), such commandments had also been revealed that could not be meant for the Holy Prophet e.g. 'O Believers! Do not raise your voice above the voice of the Holy Prophet or 'O Believers! Do not go ahead of the Holy Prophet. And whatever deed did the Holy Prophet perform, he did it for ummah's education. The passengers board the ship to 'cross' while the captain boards the ship to cause the passengers to 'cross' and it is for this reason that the passengers 'board' the ship after paying the fare and the captain 'boards' the ship after receiving the remuneration.

Third, The Holy Prophet is neither theologically nor rationally our like. From Shariah point of view, it is not so because in Faith, deeds, commands and (worldly) affairs, we have no likeness or resemblance with him. The Holy Prophet's Kalimah is اَشْهَدُ اَنِّيْ رَسُوْلُ اللهِ i.e. I am Allah's messenger. If we utter these

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words, we shall be branded as disbelievers. For us five and for the Holy Prophet six prayers are obligatory (Fard); 'Tahajjud' prayer is also 'fard' only for the Holy Prophet (Quran). For us the 'Akran of Islam' are five whereas for the Holy Prophet these are only four ('Zakat' is not due (fard) (Shâmi kitab-uz-Zakat). It is unlawful for us to marry more than four wives, but there is no such restriction upon the Holy Prophet. Our wives, after our death, are allowed to marry any man they like, but the wives of the Holy Prophet cannot do so (Quran). Our inheritance is divided, but the Holy Prophet's inheritance is not divided (Hadith). We are bound by law, but the divine law awaits the movement of the lips of the Chosen Prophet who can declare a thing to be lawful or unlawful. It has many arguments; the evidence of one Hadrat Abu Khuzaimah was regarded as equal to two men's evidence; Hadrat Ali (RA) was forbidden to take a second wife in the presence of the 'Khatoon-e-Jannat' (i.e. Hadrat Fatimah); let a person eat his own penance, etc. he himself says on the eve of 'Saum-e-Wisal صوم وصال'

who among you is like me?; the Lord feeds me.	اَیُّکُمْ مِثْلِیْ یُطْعِمُنِیْ رَبِّیْ وَیَسْقِیْنِیْ
About offering 'Nafl salât' while sitting, he says:	لٰکِنِّیْ لَسْتُ کَاَحَدٍ مِنْکُمْ
But I am not like you.	

In short, all these facts show that, as far as Shariah is concerned, the Holy Prophet is not like us. Likewise, rationally also the Holy Prophet is not like us, because the Holy Prophet's faith is seen, he saw God, he saw heaven and hell etc; he was blessed with 'Maeraj' but we were not. Maulana Rum Says:

ایں خورد گردد پلیدی زیں جدا آں خورد گردد ہمہ نور خدا

When we eat food it produces stool, urine and many other filthy things in our body, but when the Holy Prophet eats it produces 'Noor-e-Ilahi' (Divine Light), as whatever food the bee eats produces honey, but the food of the hornet generates poison.

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The Holy Prophet is the Mercy for all the worlds (Rahmatullil Aalameen رحمة اللعالمين), we are not; the Holy Prophet is Faith (Eeman), we are 'Momin' (Believers); the Holy Prophet's sacred body had no shadow our bodies do, cloud brought about shade on the Holy Prophet in order to ward off the heat of the sun with us it is not the case. Briefly, intellectually/ rationally, we have no resemblance with the Holy Prophet. Molvi Abdul Hayee has included a Hadith in his book 'Fatawa Abdul Hayee' saying that the Holy Prophet said, 'When I was in the holy abdomen (womb) of My mother, I used to hear the rustling sound of the Lord's pen (divine pen). Tell me: who else could be such a human being? The Holy Prophet was born 'Aarif Billah عارف بالله', but we people fail to achieve such a degree of excellence even after birth and acquiring knowledge. Then, is there any possibility of resemblance or similarity between us and the Holy Prophet? What does the holy Ayah mean? It means: O Beloved! say to the people in outward conditions I am Bashar like you. And the Bashar means 'The one who has the Bushra بشره . Bushra بشره means apprant out ward skin. Now it will mean that in appreance and in some out ward human conditions I am Bashar like you, e.g. apparently eating, drinking, walking, sitting and falling ill etc. otherwise even in these conditions, the Holy Prophet stands distinctly apart from us. Word (مِثْلُكُمْ) means: as you are 'a pure servant', neither you are Allah and nor you possess the quality of deity, similarly, I am also simply 'Abdullah' (servants of Allah); there is no trace of deity in me; I am neither Allah and nor Allah's sons, but I am servants of Allah and chief of the servants. The Holy Prophet is like us only in this fact, and not in every thing.

(4) The words (يُوْحٰى اِلَيَّ) dispelled the doubt created by the word (مِثْلُكُمْ). Someone may have the temerity to say that the Holy Prophet is like us in all respects. So, it was said, "NO, I receive revelation and you are my Ummati (follower); how can the follower (Ummati) be like the receiver of revelation? This quality of revelation drew such a line of distinction between the prophet and his followers as we see in human and others than the human, because of the quality of speech. Zaid is an animal like other animals (living beings) but he possesses the power of speech — this quality changed the entire complexion of Zaid. Hadrat Pir

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Sayyid Jama'at-Ali Shah Muhaddis Ali Puri (God may bless his soul) says: there is 5-degree difference between 'Johar (essence) and 'Insan' (man), but there is 27-degree difference between 'Bashar' (man) and the Holy Prophet, i.e. 'Mustafaviyat' (مصطفویت) is 27-degree higher than 'Bashariat' (humanity), after which there is nothing but the stage of Divinity. Here all the stages of servitude/ reverence (abdiat عبدیت) have come to an end. It is a brief description. Now the point worth pondering is: when we ordinary 'Bashar' are not like the 'Alam-e-Anwaar' and angels though they as well as we are also 'Johar' (essence), but the 5-degree difference has created a world of difference how can the ordinary human beings (Bashar) and the Holy Prophet become equal, though here the difference is 27 degrees?

In Tafseer Rooh-ul-Bayan, (part 16), beginning of Surah Maryam under کھیعص it is said: the Holy Prophet has three forms (1) 'Bashari' (as mentioned in this Ayah),

(2) 'Haqqi حقی', about which the Holy Prophet says:

مَنْ رَاٰنِیْ فَقَدْ رَاَی الْحَقَّ

whoever saw me, saw the 'Haqqi'

(3) 'Malaki ملکی' about which he says:

لِیْ مَعَ اللّٰہِ وَقْتٌ لَّایَسَعُنِیْ فِیْہِ مَلَکٌ مُّقَرَّبٌ وَّلَا نَبِیٌّ مُرْسَلٌ

Sometimes, I ave a time with Almighty Allah that neither exalted angel nor the Mursal Prophet can intervene in it

Anyhow, this Ayah consists of a number of the praises of the Holy Prophet — only an enquiring mind is needed!

Hadrat Sheikh Abdul Haq says in Madarij-un-Nubuwwat (chapter III), "The Ayahs which reflect 'equality' or 'similarity' with Holy Prophet are similar to 'Mutshabehat', e.g. the Lord of the universe likened His 'Noor' to the light of the lamp:

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The similitude of His Light is as a niche wherein is a lamp.(35: Noor 24)

كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ

Now nobody can say that Allah's Noor is like the 'Noor' (light) of the lamp. Similarly, no one can say that the Holy Prophet is 'Bashar' like us. Molvi Qasim Nanotawi, founder of Madarsah Deoband, says:

رہا جمال پہ تیرے حجاب بشریت نہ جانا کچھ بھی کسی نے تجھے بجز ستار

That is , the Holy Prophet is 'Noor' (Light), and man is incapable of seeing the Noor (naked), as the human eye cannot see the sun, but when a small cloud covers it, the people can see some features of this clouded sun. Likewise, in order to show 'Noor' he was made to put on 'Hijab' (covering) and dress of Bashariat. Even this, no one saw him as he is in reality, except the Almighty Lord. In Sufia's parlance, 'Bashar' is the Holy Prophet's 'Na'at', because to them 'Bashar' means the one created specially by the Divine hand. All the universe was made through the angels and the Adam (AS) was made specially by hand of Lord. So, 'Bashariat' is a superb quality of man. The Lord addressed the devil:

'what hindered you from falling prostrate before that which I made with My own hands? (75: Sâd 38)

مَامَنَعَکَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَیَّ

And said:

Undoubtedly, We have made man in the fairest stature. (4: Teen 95)

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْ اَحْسَنِ تَقْوِيْمٍ

And it is for this reason that He made the heart of the Momin the 'Tajalli Gah' (Center of Divine splendour)

کعبہ تعمیر خلیل اطہر است دل گذر گاہ جلیل اکبر است
از ہزاراں کعبہ یک دل بہتر است

But as we have defiled our 'Bashariat' with sins, this word has

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become a uncogruous and for the dignity of Prophets, and we have been forbidden to remember the holy prophets with this word.

How is a parrot broken in or trained? A full-sized mirror is put before it and the trainer speaks from behind the mirror; the parrot thinks it another parrot's voice and thus starts talking itself. The Holy Prophet is the Lord's mirror; if this mirror were not in between, the slaves (i.e. human beings) would not get His bounty. This 'mirror' has two aspects; one towards the slaves and the other towards the Creator. The echo of this aspect is: Do not fear me

I am your homogeneous (of the same kind) — اِنَّمَا اَنَا بَشَرٌ مِثْلُكُمْ

The echo of the other aspect is:

And he speaks not of his own desire. (2-3: Najm 53). — وَمَا يَنْطِقُ عَنِ الْهَوٰى اِنْ هُوَ اِلَّا وَحْيٌ يُوْحٰى

Maulana says:

گفت من آئینہ ام مصقول دوست ترکی و ہندی ببیند آنکہ اوست

He said I am glased mirror of my Lord Turkish and Indian sees in it whatever he is

Again says:

آپ پردے میں رہے آئینہ حسن خاص کا بھیج کر انجانوں سے کی راز داری واہ وا

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكْ وَسَلَّمْ

Ayah 49:

So We made this Quran quite easy in your tongue that you may give glad-tidings to the godfeary and you may warn thereby a contentious people. (97: Maryam 19) — فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ وَتُنْذِرَ بِهٖ قَوْمًا لُّدًّا

This Ayah is also the sacred 'Na'at' of the Holy Prophet. Allah says in this Ayah that He has simplified the Quran on his tongue or

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in his own language so that he may give glad tidings as well as warnings to the people.

It reveals that the Quran is very difficult and intricate (not easy, hard). Man, weak tongued, cannot bear comparison with the word of the Lord, but Almighty Allah made it easy on the tongue of the Holy Prophet which is firmer than the mountain (since it bore it). According to Rooh-ul-Bayan, the Quran is 'Sifat-e-ilahi Qadeem صفت الٰهی قدیم ' (ancient divine quality) and (limitless, boundless); our words cannot envelop (cover, surround), it because these words are 'hadis' (حادث) (new created) and limited, but Almighty Allah enabled the sacred heart and the holy tongue of the Holy Prophet to justly understand it. From this we also learn one important point: those who say that the Quran is quite an 'easy' and 'complete' book and that there is no need for the Hadith, have fallen into great error (utterly deluded). No doubt, the Quran is easy, but not for every tongue, for the tongue of the Holy Prophet or for those who are graced by the Holy Prophet. Undoubtedly, the Quran is a complete book, but to get 'something' from this 'complete' and to obtain pearls from this ocean, 'a complete self' is required. Everyone cannot draw pearls from the river. It also reveals that only that meaning and reading of the holy Quran shall be considered correct which is traditionally proved by the Holy Prophet. The person who interprets any Ayah of the Quran against the Holy Prophet's interpretation or adopts recitation without a proof from the Holy Prophet, is untrue and accursed, e.g. according to the Holy Prophet the term 'Khatim-un-Nabiyyeen' means (there is no prophet after me لا نبی بعدی); I am the last prophet'. Now if a person regards this meaning as 'public view' and interprets it as 'Nabi-biz-zat' (نبی بالذات) or 'Real Nabi' and believes in a new prophet or its possibility' is 'Murtad (Renegade) (I seek God's protection!). Likewise, it is necessary for us to follow the Holy Prophet in accenting a syllable or a word of the holy Quran.

This Ayah can also means that: O Beloved! We have made the Quran easy with the blessing of your tongue, i.e. in 'بِلِسَانِكَ' word ' ب ' is for 'Sabab' (cause), that is, if this Quran had not been

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recited by your sacred tongue, no one would have got access to it, because the Quran was in Lauh-e-Mahfooz beyond the imagination of any human being. Your sacred tongue conveyed this hidden treasure and the concealed pearl to the creatures; if you had not acted as a go-between, the creatures would not have established any relation or rapport with the Creator in other words, the tongue of the Holy Prophet transformed the Quran into 'Quran'. The loudspeaker has two sides — one towards the speaker (i.e. microphone) and the other towards the audience (i.e. unit). In this way, it conveys the words of the speaker to the audience. Similarly, the direction of the Holy Prophet's mind and heart is towards the Lord and that of his sacred tongue is towards the creatures; this is how he conveys the Lord's message to us. Let it be remembered that the Quranic words were sent down to the holy ears and its meanings were sent down to the holy brain and secrets/ mysteries were revealed to the sacred heart — whatever one gets, one gets through the Holy Prophet.

Ayah 50:

طٰهٰ مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى

TA'HA 'O beloved! We sent not this Quran upon you that you may be put to trouble. (2: Taha 20)

This Ayah is also the holy 'Na'at' of the Holy Prophet in which the Lord of the world has expressed His extreme Mercy for His beloved prophet.

The interpreters of this Ayah have two sayings about the occasion of its revelation: first, the Holy Prophet bore great hardships in the worship of God, so much so that his feet swelled because of long standing during prayers at night and some time they started bleeding. The Lord did not like His beloved's bearing so much hardship in prayer and it was said to him, "O beloved! This Quran has not been sent down to put you to distress or hardship".

The second saying is: The Holy Prophet heartily wished that no slave of Allah should deviate from the path of Allah. The

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disbelievers' stubbornness about disbelief afflicted the Holy Prophet's heart. At this, this holy Ayah was sent down, telling him that conveyance of the divine message was his sole duty; this duty he performed most satisfactorily. If these unlucky persons do not benefit from it, O Beloved! Why do you feel grieved?

This Ayah is the Holy Prophet's 'Na'at' on two accounts: The word Ta-Ha طٰہٰ ' is one of the 'Mutashabehat' (Rooh-ul-Bayan); some scholars say that it is the sacred name of the Holy Prophet. Still some others opine that it is the title (لقب) of the Holy Prophet. To some scholars, it is the name of the Surah; to some others, it is the name of the Quran (Rooh-ul-Bayan and Madarij). Many learned men say that it is the name of the Almighty Lord, but, preferably, either it is one of the 'Mutshabehat' or it is the title of the Holy Prophet. Sheikh Saadi (RA) says:

ترا عز لولاک و تمکین بس است ثنائے تو طٰہٰ و یٰسین بس است

What does it mean? and if it is the title of the Holy Prophet, what qualities it signifies. There are diverse sayings about it; first, 'طٰ' means 'Talib-e-Shafa'at' (Desirer of intercession) and 'ہٰ ' stands for 'Hâdee' (Guide) i.e. O 'Shafee' (intercessor) and 'Hâdee (Guide for the astray, deviated). Second, O Tahir and Hâdee! i.e. free from sins and a guide to the people from the Lord or O authorised over Tuba (Paradise) and hâvia (Hell) or a glorifier of Taibah (Madinah) and Makkah, i.e. 'Imam-ul-Haramian'or 'O soul with whom prophethood ends i.e. 'Khatim-un-Nabiyyeen' or 'The moon of the 14th night, because the numbers of ' طٰ ' are 9 and those of ' ہٰ ' are, 5, 14 altogether i.e. O having face like the full moon! and this simile is only for the purpose of explaining the point, otherwise the moon does not bear comparison even with the sacred shoe of the Holy Prophet the moon waxes or wanes, the Holy Prophet is always on the rise! The moon eclipses; the moon borrows light from the sun; the moon is bright (shines) at night, but, in the day time, it loses its brightness before the sun; however, in regard to the Holy Prophet, the things are just the opposite.

میں وہ شاعر نہیں جو چاند کہہ دوں ان کے چہرے کو
میں ان کی کفش پا پر چاند کو قربان کرتا ہوں

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The next Ayah shows how kind God is to the Holy Prophet. In the world everyone is exhorted to pray (worship) and in case of noncompliance, he is warned, but the Holy Prophet is being ordered not to pray so much and bear hardships. The following example makes the point still clear: A teacher advises all the students to work hard, but to one student he repeatedly says not to work hard; now on the one hand we come to know of the kindness to the student, on the other hand it also shows that this student is also hardworking and obedient, as the teacher, instead of ordering him to work hard, advised him to work less hard. The Holy Prophet is so engaged with the worship of the Lord that the Lord commands him to make it less hard.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكْ وَسَلَّمْ

Ayah 51:

وَمَا اَرْسَلْنَاكَ اِلَّا رَحْمَةً لِّلْعَالَمِيْنَ

And We sent not you, but a mercy for all worlds. (107: Ambiaa 21)

This August Ayah has caused flowers of the Holy Prophet's 'Na'at' to bloom which have perfumed the brain of Faith. The Almighty Lord has blessed the Holy Prophet with innumerable qualities, one of which is (رَحْمَةً لِّلْعَالَمِيْنَ Mercy for all worlds). This Ayah especially mentions this quality (characteristic) but one should ponder over the diction or wording of the Ayah how it has expounded the vastness of the mercy of the Holy Prophet. In this context, four points are worthy of consideration: first, who is 'Rahmat' (Mercy), second, towards whom is he Merciful, third, since how long has he been merciful and four, for how long will this Mercy continue to exist?

(1) Who is 'Rahmat' (Mercy)? The Quran replied (وَمَا اَرْسَلْنَاكَ) i.e. To be 'Mercyt' for all the worlds is the distinct characteristic of the Holy Prophet; none else got this exalted position; for Jesus Christ it was said (وَرَحْمَةً مِّنَّا) i.e. Jesus Christ is 'Rahmat' (Mercy) from Ourselves but for how long and for whom is this 'Mercy', it was not mentioned. About the venerable prophets in was said:

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وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلاً

And We are not to torment until We have sent a messenger. (15: Al-Isrâ 17)

It shows that the other prophets used to be 'Rahmat' for the Believers and their disobedience invited torment. Just see the fate of the nation of Pharaoh and Hadrat Loot (Lot) and how Hadrat Nooh's nation was drowned, but for the Holy Prophet it was said:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ

And Allah is not one to chastise them, till ('O beloved Prophet) you are in their midst. (33: Anfal 8)

In short, Mercy, with so vastness, is the sole prerogative of the Holy Prophet.

(2) How much 'Mercy'? The word (لِّلْعَالَمِيْنَ) illustrated it. The trait (quality, characteristic) of the Lord is (رب العلمين) (Lord of the worlds) and that of he Holy Prophet is (رَحْمَةٌ لِّلْعَالَمِيْنَ) (Mercy for the worlds) i.e. the Holy Prophet is 'Rahmat' (Mercy) for those whose God is the Lord (Provider); rather we should say that whoever gets the bestowal of the Lord he gets it by way of the mercy of the Holy Prophet.

Aalam (عالم) means world and every thing 'besides Allah' is included in it. There are many kinds of it: 'Aalam-e-Imkan' (world of possibility), 'Aalam-e-Amar' (world of commands) 'Aalam-e-Anwâr', (world of lights) 'Aalam-e-Ajsâm' (world of bodies) 'Aalam--e-Malaikah' (world of angels) etc. Then, in the 'Aalam-e-Ajsâm' are included 'Aalam-e-Insan' (world of human beings), 'Aalam-e-Haewanât' (world of animals), 'Aalam-e-Nabatât (world of plants) 'Aalam-e-Jamadât' (world of lifeless things) The word (اَلْعٰلَمِيْنَ), fully establishes the fact that the Holy Prophet is Mercy for each and every world, for angels, genii, human beings, animals, disbelievers and the Muslims. In Rooh-ul-Bayan, a Hadith has been quoted under this very Ayah: once the Holy Prophet said to Hadrat Gibrael, 'O Gibrael! I am Mercy for

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universe and you are also in the universe, tell me what Mercy did you get from Me?" The angel replied, "O Allah's beloved! Until now I had no knowledge of my end good or bad (Hadrat Gibrael had seen the end of the Haroot, Maroot angels and Iblis), but because of you I have got peace of mind and I am feeling satisfied, for the Lord has said about me in the Quran:

ذِىْ قُوَّةٍ عِنْدَ ذِى الْعَرْشِ مَكِيْنٍ مُطَاعٍ ثَمَّ اَمِيْنٍ

Who is powerful, dignified in the presence of the Lord of the Throne. There He is obeyed, He is trustworthy.(20-21: Takweer 81).

Moreover, the venerable prophets and angels received mercy from the Holy Prophet. The infidels (disvelievers) also got their full share of mercy from the Holy Prophet. Before the Holy Prophet divine calamities befell the world but now they stopped hitting the world. In the world, the people were humiliated on account of sins, it came to an end. Deliverance from the agony of the Day of Resurrection and Accountability would be possible through the good offices of the Holy Prophet. Abu Lahab had his agony reduced on Monday through the Holy Prophet, on account of the show of happiness on his birth day. The torment of Abu Talib diminished with the blessings of the Holy Prophet. According to Shrah Qaseedah Burdah Kharpoti, the Holy Prophet's intercession shall be of seven kinds: even the disbelievers will benefit from the three kinds and the four kinds of intercession shall be exclusively for the Muslims, some sinners and some godly persons.

(3) Since how long has the Holy Prophet been 'Mercy'; this fact has also been described by the word (اَلْعٰلَمِيْنَ) i.e. since the creation of the universe, the Holy Prophet has been 'Mercy' and since the appearance of the 'Ruboobiat' (Lordship) of the Lord, there has been the Holy Prophet's 'Mercy'. Firstly, the world came into being, Hadrat Adam (AS) received all the honours and rewards, his lapes was forgiven, the ark of Hadrat Nooh was saved all through the blessings of the Holy Prophet (See our comments on

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ayah فَتَلَقّٰى آدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ 37: Baqarah 2). Not only all this, but also the fire turned into a garden for Hadrat Ibrahim (AS) and the Lam appeared as redemption for Hadrat Ismail (AS) with the approbation of the Holy Prophet.

اگر نام محمد را نیاوردے شفیع آدم نہ آدم یافتے توبہ نہ نوح از غرق نجینا

(4) How long shall the Holy Prophet's mercy continue? This point has also been elucidated by the word (اَلْعٰلَمِيْنَ) i.e. so long as the universe exists (the Holy Prophet's Mercy will exist). In other words, the mercy of the Holy Prophet shall be available in this world, on the Day of Judgment, on the Scale میزان , on the Haud-e-Kausar, in paradise, to the sinful Muslims in hell; in short, everywhere the Holy Prophet's mercy is in needed (For detail see our discussion under the Hadith of intercession). According to Rooh-ul-Bayan (under this very Ayah), the Holy Prophet said, "My life as well as my death is better for you". The honourable Sahabah humbly said, "O Allah's Beloved! No doubt your holy life is 'better' but how is your death 'better'?" The Holy Prophet replied, "On every Friday and Monday, your deeds will continue to be presented in my grave; I shall thank God to see the good deeds and I shall pray for the forgiveness of your sins, to see your bad deeds".

Interesting Point: In this Ayah, the words appeared (رَحْمَةً لِّلْعَالَمِيْنَ) mercy for all words and at another place the words are (بالمومنين رؤف و رحيم) i.e. he is 'Rauf' and 'Raheem' (forgiving and merciful) for Muslims. How is compatibility possible between these two Ayahs? It could be understood in this way that the people in general get provision through the good offices of the Holy Prophet or they, get earth, sunshine worldly enjoyments, deliverance from the torment of the Day of Judgment etc. it is Rahmat-e-Aamma (general mercy), but the 'Rahmat-e-Khassa' (especial mercy) e.g. to get 'Eeman' (Faith), forgiveness of sins, exaltation of grades, acceptance in the court of the Lord, rememberance of Muslims in the court of Allah on the eve of Maerâj pray of all night for forgiveness and for elevating the status on the Day of Judgment, is exclusively for the Muslims. Incomparably, 'Rahman' is an attribute of the Almighty Lord, i.e. He shows Mercy towards all in the world, and his second attribute

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is (رحیم) i.e. showing mercy towards the believers in the hereafter, so He is Rahman for all but he is Raheem exclusively for Muslims.

Warning: Some people say that when the Holy Prophet is a 'Mercy' for all in the world, why was Jihad' against the disblievers ordered/ why were they got killed? The answer is 'Rahmat' does mean that everybody should be given milk; to kill the snake, to cut the diseased part of the body and to cut the vein to let the impure blood flow out, is 'Mercy' for all. Similarly, the goverment's punishing the thieves and the robbers and keeping the country safe from them is absolute wisdom and 'mercy'. Likewise, to weaken the power of the disblievers and to broadcast the divine teachings to establish Islam, is a 'Mercy' for the slaves of God. Undoubtedly, Almighty Allah is 'Rahman' and 'Raheem'; however, He keeps somebody poor, somebody rich, someone learned, some others illiterate it is all based on wisdom and expediency, not at all against 'Mercy' (Rahmat).

Ayah 52:

اللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ اَلْمِصْبَاحُ فِىْ زُجَاجَةٍ

Allah is the Light (noor) of the heavens and the earth. The similitude of His Light is as a niche wherein is a lamp. The lamp is in a chandelier (of glass). (35: Noor 24).

This sacred Ayah is also a 'Na'at' of the Holy Prophet. Firstly, the Ayah says that: Allah is the Noor (Light) of the heavens and the earth'; 'Noor' is one of the sacred names of Almighty Allah. It means: giver of Light', 'Illuminer'; so it means that Allah is one Who illumines, gives light to the heavens and the earth. Now there can be three forms of illumining: one, He brings the non-existing things into existence, because non-existence' is 'darkness' and 'existence' is 'Noor' (Light) i.e. He is the creator of all these things or that He illuminates all these things with the help of the stars, the moon and the sun, or that He spreads 'Noor' (light) among all these things with the 'Noor' of the Holy Prophet, as is enunciated in the second Ayah.

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قَدْ جَاءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتَابٌ مُّبِيْنٌ

Undoubtedly, there has come to you from Allah a light (noor) and a Book, luminous.(15: Mâidah 5)

In this Ayah, the Holy Prophet has been named 'Noor' (Light) (Rooh-ul-Bayan, this very Ayah). As He created moon, stars and sun etc, in the heaven, he spread the 'Noor' of prophets, messengers, scholars and Aulia on the earth. So, He illuminates the heaven and the earth differently; with this meaning, this Ayah is also the Holy Prophet's 'Na'at'.

In (مَثَلُ نُوْرِهٖ), the word 'Noor' (نور) has attracted the attention of the exegetes/ commentators and they have commented as follows: (1) (نور الله) (Allah's 'Noor') means the 'Eeman' of the Believers, and 'Mishkat مشكوٰة ' means the Believers 'breast' and 'Misbah مصباح ' means the heart of the Believers etc.(2) (نُوْرِهٖ), signifies the Holy Prophet. (Rooh-ul-Bayan and Madarij-un-Nubuwwat chapter III). Now this whole Ayah is the 'Na'at' of the Holy Prophet 'Eeman', of beloved Prophet is Noor and 'Mishkat' i.e. niche is the breast of the Holy Prophet; free from malice 'Misbah' i.e. lamp is the sacred heart of the holy Prophet. Rooh-ul-Bayan says: (نور) ('Noor') stands for the Holy Prophet and 'Mishakat' means Hadrat Adam (AS), (زجاجه) (Zajajah) i.e. 'fanus' (glass) is for Hadrat Nooh and (زيتون) olive oil stands for Hadrat Ibrahim (AS) since he is neither 'Sharqi' (eastern) nor 'Gharbi' (western) that is, he is neither Jew and nor Christian. In addition to these comments, some other interpretations of this Ayah have also come to the fore. However, from these interpretations, it is, at least, clear that: if some one wants to get the 'Noor-e-Ilahi' (Divine Light) he should search it in the Holy Prophet's search heart and he should know that he will not be able to get the 'Noor' of the Holy Prophet's heart, until he seeks recourse to the scholars and Aulia of the Ummah. So, 'Noor-e-Ilahi' means the Holy Prophet, and the 'lamp' and the 'Niche' of this 'Noor' are the Aulia Allah and the scholars; one who deprived these resources one is deprived of the 'Noor-e-Ilahi' (Divine Light). It is also clear that no one can blow out the 'Noor' of the Holy Prophet the 'Noor' has been guarded in several ways it is in 'Fanus' (glass) and 'Fanus' is

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safe in niche. As the worldly glass protects the light of the lamp, the divine glass will also fully protect this 'Noor'. This fact has been described in the other Ayah in the following words:

لِيُطْفِؤُوْ نُوْرَ اللهِ بِاَفْوَاهِهِمْ وَاللهُ مُتِمُّ نُوْرِهٖ

to extinguish the noor (light) of Allah with their mouths and Allah is to accomplish His Noor (light) (8: Saff 61).

Ayah 53:

لَا تَجْعَلُوْا دُعَاءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

Make not the summoning of the Messenger among yourselves, like one calls the other among you. (63: Noor 24).

This Ayah is also the Holy Prophet's 'Na'at'. In this Ayah, the honourable Sahabah, rather all the Muslims, till the Last Day, have been instructed about the manner of addressing the Holy Prophet. That this ayah is the Holy Prophet's 'Na'at' can be proved by several ways: First, the Lord of the worlds taught the obedient devotees of the Holy Prophet how to talk or converse with him. Second, the Ayah suggests that the dignity of the Holy Prophet is not like that of the common Muslims and that he cannot be addressed thoughtlessly as one likes; proper etiquette must be observed.

This Ayah has two meanings : (1) (دعاء الرسول) i.e. to call the prophet or (2) the Holy Prophet's himself calling (others) (Rooh-ul-Bayan). According to the first interpretation, the people have been advised not to call the Holy Prophet as they call one another; hence, to address the Holy Prophet as O! Muhammad, O! Ahmed, O! son of Abdullah, or O! Brother/ O! father etc. is 'harâm'; he should be addressed as 'Ya Rasul Allah' or 'Habib Allah' or 'Shafee-ul-Muznibeen' etc. this also shows that it is lawful (Jaiz) to call the Holy Prophet everywhere and at all times, but he should be addressed honourably and respectfully. The poets, sometimes, write, Ya Mohammad' out of poetic requirement, but the reader ought to say (ﷺ) (salallaho alahay wassallam)!

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The second meaning is: Do not consider the Holy Prophet's calling like the calling of the other people; (such 'calling' can be attended as well as ignored) when you hear his call, present yourself before him at once. (We have elaborated this point under Ayah:

اِسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ

the calling of Allah and Messenger, when the Messenger calls you for a thing that will give you life;(24: Anfal 8)

The other third possible meaning is: the Holy Prophet's prayer (Dua) is not like the 'request' (petition, plea, appeal) that the people generally make among themselves which can be accepted or rejected, but the Holy Prophet's prayer (Dua) is accepted by Almighty Allah, the movement of his lips is the key to the Divine command of 'Kun' (Be). It is for this reason that the venerable prophets are forbidden to make such a prayer (Dua) that runs counter to the Divine will; it never happens that they make a prayer and it is rejected (turned down) and God's preventing them reflects their greatness. Actually, Allah wants to say to the holy prophets: 'Our turning down your prayers is not acceptable to Us, and the prayers, being against Our will is not possible; so do not make such and such prayer'. Hadrat Ibrahim (AS) expressed his desire to intercede for the people of Lot, but it was said (اِبْرَاهِيْمُ اَعْرِضْ عَنْ هٰذَا) O! Ibrahim, abstain from this prayer. Those who study the Hadiths know full well that the Holy Prophet's prayer — made for anyone or at whatever time has always met with God's approval. Although many events can be related in support of this version, I tell only a few such events.

According to a chapter of Madarij Al-mojizat المعجزات, many dead persons were raised up by the Holy Prophet's prayer including the sons of Hadrat Jabir: similarly, Hadrat Umar Ahmed Kharpoti, commentator of Qaseedah Burdah, while discussing these verses has reproduced the following incident:

لَوْنَاسَبَتْ قَدْرَهٗ اٰيَاتُهٗ عَظَمًا اَحْيَى اسْمَهٗ حِيْنَ يُدْعٰى دَارِسُ الرِّمَمِ

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Once Hadrat Jâbir (RA) invited the Holy Prophet to dinner. He slaughtered a goat for the preparation of food. Hadrat Jâbir had two minor sons. They saw their father slaughtering the animal. One of them imitated his father and tried the sharp knife on the throut of his brother and slaughtered him. Then horrified from the incident and fearing from the reaction of his father he climbed the roof from where his foot suddenly slipped and he fell to death. Mother was busy in preparations, when she become aware of the incident, the forearant mother, submissive to the will of God. Hide both bodies and got busy in preparing the meal so feast banquet is not disturbed. The Holy Prophet sat to eat the meal and said to Hadrat Jâbir, "Call the children, we shall eat the meal in their company". At this, she disclose the whole matter. The Holy Prophet prayed over the dead bodies of the children, they regained life and partook of the meal.

Once severe famine hit the land of Madinah. One of the Sahabah invited the Holy Prophet's attention to the absence of rain while he was delivering the Juma sermon. The hands of the God's beloved rose God knows better whether those were' hands' or the extreme reflection of 'Yadullah يد الله' rose. All of a sudden clouds appeared in the sky and it began to rain, so much so that the roof of the Masjid started leaking during the sermon and the rainwater was seen rolling down his cheeks. When he was free from the Juma prayer, there was water everywhere in the streets of Madinah. The people were experiencing difficulty in reaching their houses. The rain continued falling till next Friday. Holy Prophet stood on the pulpit next Friday to deliver the Juma sermon, the above said Sahabi (or some other Sahabi) told the Holy Prophet that the ways were blocked, the houses were falling and that it was already a heavy downpour. The Holy Prophet uttered the words:

اَللّٰهُمَّ حَوَالَيْنَا لَا عَلَيْنَا

O Almighty Allah! It may rain around us, not on us.

Saying these words, he hinted towards the cloud with his fingers and lo! the cloud split with the turn of the finger.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارِكْ وَسَلِّمْ

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فقط اشارے میں سب کی نجات ہو کے رہی　　تمہارے منہ سے جو نکلی وہ بات ہو کے رہی
کہا جو شب کو کہ دن ہے تو دن نکل آیا　　جو دن کو کہہ دیا شب ہے تو رات ہو کے رہی

The person for whose long life He prayed, enjoyed a long span of life; He prayed to God to bless someone with wealth, children and some other, with knowledge and rulership in sum, everyone became what He had prayed for him to become. In Mishakt Kitab-ul-Emarat chapter 'Al-Amal-fil-Qadâ العمل فی القضاء', Hadrat Ali (RA) narrates that. The Holy Prophet appointed me to the post of Qadi (Judge) of Yaman; I humbly said to him, "O Messenger of Allah! I am very young and know not aught about 'Qadâ' (Judgments, Law)'. The Holy Prophet replied,' God may guide your heart and tongue, go .....". Hadrat Ali (RA) says: with the blessing of this prayer, I never found any difficulty in passing judgments'. If there were no fear of the book being lengthy, we would reproduce some of the interesting judgments given by Hadrat Ali (RA). Moreover, the knowledge and 'Qadâ' (judgments) of Hadrat Ali (RA) have all along been reproduced in the books of fiqha. After all, from which school did he acquire this knowledge and which books did he read? Obviously, it is all due to the blessing of that prayer. (ﷺ)

Ayah 54:

تَبَارَكَ الَّذِىْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعَالَمِيْنَ نَذِيْرًا

Immensely Blessed is He Who has sent down the Quran to His Bondman that he may be a warner to the entire world. (1: Furqan 25)

This Ayah is also a 'Na'at' of the Holy Prophet. This mentions the 'Risalat-e-Aammah' (prophethood in general of the Holy Prophet. Heretofore, the Holy Prophet was named (رَحْمَةٌ لِّلْعَالَمِيْنَ) mercy for all worlds; now he has been called (نَذِيْرٌ لِّلْعَالَمِيْنَ) i.e. he is warner for all worlds. In Aalameen (عٰلَمِيْنَ) the angels, jinns, human beings, animals and vegetation, in short, all heavenly and earthly creatures are included; nothing is out of the fold of his Ummah. Hadrat Nooh, in his times, was the Prophet of all the humans but this generality was subsequently cancelled. Hadrat Sulaiman (AS)

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was the ruler of all the human beings and jinns, but he was not the prophet of all these (men and jinns) (Rooh-ul-Bayan, this very Ayah). Prophethood and kingdom are not correlative. The Hadith which Mishkat has reproduced in the chapter entitled 'Fadâil-e-Sayyid-il-Mursaleen (part-I) narrated by Muslim, namely that the Holy Prophets says:

وَاُرْسِلْتُ اِلَى الْخَلْقِ كَافَّةً

and I have been sent to all the creation

Mulla Ali Qari explains this Hadith in the following words: i.e. I was sent as a 'Nabi' (Prophet) for all the existing things whether they are jinns, human beings, angels, animals or stones; further research on this topic can be seen in Muwahib Ladunniah مواهب اللدنيه by Imam Qastalani.

This Ayah tells us that the person who received a part of the divine lordship (ربوبيت الٰهى) he took shelter in the prophethood of the Chosen Prophet; Allah is the Creator of every creature and the Holy Prophet is the prophet of every creature. Tafseer Jalalain, Kabeer and Rooh-ul-Bayan's denial of prophethood of Holy Prophet for angels is with out proof and against this Hadith. And other elders of Ummah have also rejected their view. Fatherhood of Hadrat Adam and prophethood of Holy Prophet is for all rather the prophethood of Holy Prophet is more general then the fatherhood of Hadrat Adam because He is father of humans only and Holy Prophet is Prophet for all.

Interesting Point: Some people say that the prophets are sent to those who are bound to obey shariah commands and there is no compulsion on the animals, bricks and stones etc. similarly, the angels are not enjoined to offer 'Salât' (Prayer) or keep fast, so that the Holy Prophet may be their prophet. Moreover, 'Threat' is for 'Torment' (Azâb) and the angels and stones are not tormented.

The answer to this question is; the divine commandments are for all the creatures, but not one and the same for all, these are separate for every thing. According to a Hadith, on the Day of

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Judgment, the revenge of the hornless animal will be got taken from the horned animal; then they will be transformed into dust, it shows that it is unlawful to be cruel even among the animals, otherwise there would be no question of,' revenge'. However, the commands and punishments respecting them are of a different kind; 'Salât' (prayer) and fasting are not obligatory for them. Likewise, their legal case shall not be referred to the Qadi (judge). They will perform duty according to their capacity. In the same manner, the grass and the trees etc do the divine worship:

وَاِنْ مِّنْ شَیْءٍ اِلَّا یُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِیْحَهُمْ

And there is nothing, which might not speak of His Glory praising Him; yes you understand not their glorification. (44: Al-Isrâ 17)

It reveals that every grass and every tree glorify Allah and that's why with their blessing the torment of grave of the deceased person is alleviated. Similarly, the stones and the mountains have also sense/ feeling. The Holy Prophet says: 'Uhad' (mountain) loves us and we love 'Uhad'. Hanana Pillar wept in separation of the Holy Prophet. When along with Siddiq, Farooq and Usman (RA) the Holy Prophet ascended the mount 'Uhad', it began to shake. In short, all have feelings and recognize the Holy Prophet. Similarly, some of the stones will also go to hell, either to be shown to the stone worshippers or for punishment of their worshippers. In short, the Holy Prophet is the prophet for all, and every nation receives its divine commands from the Holy Prophet. The jinns swore allegiance to he Holy Prophet and humbly said," O God's beloved! forbid your Ummah to perform Istanja استنجاء(to purify after the natural evacuation) with a bone or dung, because it contains our provision (rizq) (Mishkat, chapter 'Aadab-ul-Khalâ').

Likewise the angels also received blessings from the Holy Prophet (we have already mentioned some of them in Ayah of (رَحْمَةً لِّلْعَالَمِیْنَ) (107: Ambiâ 21). It now stands amply proved that the Holy Prophet is the prophet of all and every creature has its commands and punishments according to its rank, nature or position in the

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universe.

Important Point: In this Ayah, only the word (نذیرا) (Nazeer) has been used i.e. Warner, threatener; the word (بشیرا) (Basheer) has not been used i.e. announcer of glad tidings because paradise is only for human beings; the pious jinns or angels or stones will not go to paradise; rather, the wicked jinns shall be punished and the pious believing jinns will be made extinct i.e. escape punishment (Rooh-ul-Bayan, same Ayah). So, as here was the word (عالمین all worlds), the word (بشیرا giver of glad tidings) was not used. The angels will be in paradise; they will be for the administration or service of the dwellers of paradise, not for 'sawab' (reward) as the angels in hell are stationed for administration and not to be tormented, like the policemen who live at prison house for the sake of its administration.

Ayah 55:

وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ الَّذِىْ يَرَاكَ حِيْنَ تَقُوْمُ وَتَقَلُّبَكَ فِى السّٰجِدِيْنَ

And rely upon Him Who is the Mighty, the Merciful. Who sees you when you stand. And your movements among those who offer prayer. (217-219: Shuarâ 26)

This Ayah is also a superb 'Na'at' of the Holy Prophet, embodying some of the magnificent traits of his character. First, he has been told to trust only in his Lord, for He watches his each and very action. Although Allah watches all, He says to His beloved: I watch your standing, offering prayer and going round (among the devotees)".

It indicates that each and every movement of the Holy Prophet is dear to Almighty Allah, He watches him with mercy. The words (حِيْنَ تَقُوْمُ) have been interpreted by different interpreters in a different way: (1) We see you (i.e. the Holy Prophet) when you get up and leave your bed for 'Tahajjud, prayer or (2) We see you when you rise in order to pray to Us, or (3) We see you when you stay at any place or for whatever work. Similarly, there are diverse interpretations of the words (وَتَقَلُّبَكَ فِى السّٰجِدِيْنَ): What does

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the word (تَقَلُّبُ) (Taqallub, going round) mean? And which people are meant by (ساجدين) prostrators? Some of the exegetes said, The Holy Prophet went round the streets of Madinah to find out welfare of his holy companions (sahabah) and how they are spending their nights; he heard the melodious voices of his sahabah who recited the holy Quran and remembered their Lord, at that time, (Rooh-ul-Bayan).

In short, Allah Almighty says to His beloved: O Beloved! We very well see your 'going round' to know the circumstances surrounding your holy companions; in other words; you see our rememberers and we see 'how' you see them!. Some other interpreters said: 'We see you standing to lead the salât and when you genuflect and prostrate; still some others said, "The Lord sees the movement of your eyes, as you see before you and behind you during the Salât". The Holy Prophet says; the circumstances of My followers are not hidden from Me", i.e. the Holy Prophet's sacred eyes see 'behind' as good as 'before'. Hadrat Ibn-e-Abbas (RA) said, 'Here (لسجدين) means the Believers' (Momineen) and (تَقَلُّبُ) implies the Holy Prophet's transferring from the backs of his forefathers to the wombs of his foremothers (Rooh-ul-Bayan) which shows that all the ancestors of the Holy Prophet right form Hadrat Adam (AS) to Hadrat Abdullah and Aminah Khatun were Momin, no one was 'Mushrik (full discussion passed under the Ayaha لقد جآءكم رسول 128: Tauba 9). The father of Hadrat Abrahim (AS) is Tarekh, not Aazar (see at the same place).

Ayah 56:

حَتّٰى اِذَا اَتَوْا عَلٰى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا اَيُّهَا النَّمْلُ ادْخُلُوْا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُوْدُهٗ وَهُمْ لَا يَشْعُرُوْنَ فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا

Until when they came to the valley of the ants, and the ant said, 'O ants, enter your houses; lest Sulaiman and his armies may crush you unknowingly. There upon he smilingly laughed at her words. (18-19: Namal 27)

This holy Ayah, with all the other previous and next Ayahs, is telling the event of a journey made by Hadrat Sulaiman

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(Solomon). First of all, I tell this event to the worthy readers briefly. Then I shall describe its points as well as the honour of the holy prophets. Afterwards the 'Na'at' of the Holy Prophet shall be presented, God willing!

The event is as follows: once Hadrat Sulaiman (AS) set off for Syria from Yamen. He always took all the jinns and men and the hosts of wild animals and birds with him during the journey. In this journey also, the host (army) of all kinds of divine creatures accompanied him. Hence, the Rooh-ul-Bayan wrote: this host (army) covered an area of 12½ thousand square miles; it consisted of men, jinns and wild animals etc. During the journey, the host happened to pass through a jungle infested with ants. These ants were spread out in the jungle. To see this host, the chief of the ants named Munzarah or Atakhiah said to all the ants, "O ants! Enter your holes, lest you should be trampled down unconsciously by the host of Sulaiman which was at a distance of three miles, Hadrat Sulaiman not only heard this feeble voice but also understood it. He similed at its wisdom and thanked God. The ant's wisdom was the cause of his smile and his expression of gratitude to God was due to the empire and his knowledge granted to him.

This Ayah makes the following points clear:

(1) Sulaiman ruled not only the human beings but also the other creatures.
(2) His knowledge far exceeded the scope of common human knowledge, since he had the ability of understanding even the animals' talks (the other living things).
(3) That he could hear the voice of the ant from a distance of three miles away, reflects his extraordinary power of hearing.
(4) He was innocent of sin/ cruelty; even the ant believed that Sulaiman by virtue of his innocence and his army because of its association with a prophet, would not trample them down knowingly (it is for this reason that the words were spoken (وَهُمْ لَا يَشْعُرُوْنَ).
(5) The ant recognized Sulaiman because obedience to Sulaiman was enjoined upon it; Sulaiman was its 'Sultan' (ruler).

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It was the description of the kingdom of Sulaiman. Now listen to something about the kingdom of my beloved, the king of kings, the ruler of the rulers, 'Imam-ul-Qiblatain', 'Nabi-ul-Haramian' Hadrat Muhammad Rasulullah (ﷺ): we have already told the fact that all the attributes of the prophets have combined in the Holy Prophet — rather in excess. The Quran categorically says:

فَبِهُدٰهُمُ اقْتَدِهْ

then follow you their path. (90: Anaam 6)

Indeed, the kingdom of Sulaiman is also a marvel. So, the Holy Prophet must necessarily be gifted with it. Furthermore, the marvels of all the illustrious prophets were granted to the Holy Prophet, but the marvel which became the speciality of a prophet found its expression in a different way by the Holy Prophet. The Holy Prophet was blessed with the Divine Light in the world of spirits without parents (اَنَا نُوْرٌ مِّنْ نُوْرِ اللّٰهِ I am the Noor from the Noor of Allah). Hadrat Musa (AS) talked with Almighty Allah at Toor Mountain Holy Prophet talked with Almighty on the eve of Maeraj; Hadrat Musa (AS) caused the water to flow from the stone; the Holy Prophet caused the fountain of water to flow from his fingers; Hadrat Eesa (AS) gave life to the dead the Holy Prophet gave life to the dead and made the lifeless pebbles, stones and piecs of wood to recite his 'Kalimah'. Likewise, if all the living (animals) things on earth were the subjects of Sulaiman, all the animated (living) or lifeless things of the whole earth, heaven, 'Farsh' and 'Arsh', in short, all the creatures of God became his subjects (Ummah). It has already been discussed in this Ayah:

لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا

that he may be a warner to all the worlds. (1: Al–Furqan 25)

The stark truth is that the kingdom of the Holy Prophet surrounds all of them but it was not made known. According to Mishkat, the Holy Prophet said: Tonight, the Satan called on us while we were offering prayer; We wanted to catch hold of him and bind him; if we had bound him, the children of Madinah would have played with him, but then the 'Dua' (Prayer) of Solomon flashed across

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our mind in which he requested God to give him such a country that might be worthy of none, and we let him go. It transpired that he has control over the satan, but he does not disclose this fact. The 'Miskhat' again says: 'Hadrat Abu Hurairah (RA) was the warden of the Zakat money. The satan came to steal it, he caught him (the satan); he could not escape, but after gaining his favour.

The set sun reappeared, the moon split up with the hint of his fingure; the trees obeyed him if he does not reign all the things, why are all these things obeying him?

سلام اس پر کہ جس نے بے کسوں کی دستگیری کی
سلام اس پر کہ جس نے بادشاہی میں فقیری کی

Sulaiman knew the language of the birds, but our Holy Prophet, not to speak of birds, knows even the language of the stones and wood. The deer complained to him, that he was imprisoned (see 'Dalail-ul-Khairât'), the camel complained against his master, that his master gives him inadequate food but overloads him with work" (see Mishakat and Abu Daud). The Holy Prophet said, "I recognize this stone which used to salâm me before prophethood" (See Mishkat). Wooden piller of Masjid-e-Nabvi cried in the separation of Holy Prophet when He embraced it spoke in following words.

مسندت من بودم از من تاختی بر سر منبر تو مسند ساختی

I was your seat you separated from me and you chose to sit on pulpit (Masnevi). Sulaiman heard the voice of the ant from a distance of three miles, but wonderfully enough the ears of the Holy Prophet heard the rustle of the pen on the 'Lauh-e-Mahfooz' from inside the abdomen of his mother! (see full discussion in our book Ja'al Haq. Hadrat Umar (RA) called Hadrat Saryah from the holy city of Madinah and in Nihawand Hadrat Saryah heard this voice, the ant considered Solomon free from the evil passion of cruelty or tyranny, but the Holy Prophet is reckoned as innocent by all the creatures and they approach his court with grouses against the merciless tyrants. As already said, the deer of the jungle, camels and even the lifeless wood complained to his holy court, because they knew that here justice is done, falsehood is

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separated from truth and that this is the place where no one is persecuted, he is rather saved from persecution. Many precedents of this nature have been quoted. The ant recognized Sulaiman; the moon, the sun and the stars recognized our Holy Prophet (A few events relating to it are described below):

According to Mishkat Shareef Kitab-ul-Hajj chapter 'Al-huda', on the eve of Hajjat-ul-Wida, a few camels were presented to him for the purpose of sacrifice'. Usually, the animals fear and feel worried, but here every camel wanted to be sacrificed before the other; they quarrelled among themselves and scrambled for a leading position.

همہ آہوان صحرا سر خود نہادہ بر کف بہ امید آنکہ روزے بہ شکار خواہی آمد

The animals recognize even the slaves of the Holy Prophet! According to this very Mishkat Kitab-ul-Karamât, Hadrat Safeenah (RA) was imprisoned in Rome; he was a 'freed slave' of the Holy Prophet. During the Farooqi Caliphate when the army of Islam arrived in the land of Rome, his prison-house reverberated with the news that the army of Islam had arrived in this country. Taking advantage of the situation, he ran away from the jail overnight, but he was not familiar with the way, nor did he know as to where the caravan was. While he was running through the jungle, suddenly a lion appeared before him. Hadrat Safeenah said to it, "O lion! do you know that I am a freed slave of the Messenger of Allah? I have lost the way." The lion wagged his tail and came before him. It eventually led him to the lease camp of the army of Islam. Two things emerge clearly from this Hadith; (1) The lion recognized Hadrat Safeenah, (2) The lion was feeling the Smell of the Faith of Islam from far away the smell with the help of which the lion found out the location of the army of Islam; as an outsider feels the smell of the food being cooked in some house. It is now abundantly proved that the animals recognize not only the Holy Prophet but also his slaves.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكَ وَسَلَّمْ

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Ayah 57:

وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتَابٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ

And you used not to recite any Book before it and nor you used to write anything with your hand, in that case the followers of falsehood would have doubted. (48: Ankaboot 29)

This sacred Ayah is also a obviously 'Na'at' of the Holy Prophet. It clearly says: "O Beloved! The Arab people are quite familiar with your upbringing and the circumstances preceding prophethood. They know full well that you never wrote anything or read any book before prophethood, so-much-so that you did not even move in the company of the scholars. Despite all these facts, your eloquent and unparalleled speech based on divine knowledge and unprecedented talks of wisdom through your sacred tongue, are enough to prove the fact that you are the true prophet of Almighty Allah, and that this Quran is Allah's word'. Had the Holy Prophet acquired literacy by any one in this world or got himself busy with the reading and writhing pursuits earlier, the people would have doubted in two ways: (1) The people of the Book would say that according to their books the Last Prophet should be 'Ummi' (illiterate, unlettered) and he reads and writes; how can he be the Last Prophet? (2) The idolaters of Arab would have said that since he (the Holy Prophet) right from childhood he had educational pursuits, read the scholars' books, studied histories and sought the company of scholars, and that's why he was describing the historical events, and talks of wisdom (which he had seen in their books or heard from them) and naming it 'Quran'. Now when he had no business at all with reading or writing, there is no room for any doubt whatsoever; in other words, the Holy Quran and conveying its message to the people, bears ample testimony to his prophethood and truthfulness; otherwise the incontrovertible truth is that the Holy Prophet is the knower of the Divine Books and familiar with their real and fabricated passages of these books: Almighty Allah says:

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يَا اَهْلَ الْكِتَابِ قَدْ جَآءَ كُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتَابِ وَيَعْفُوْا عَنْ كَثِيْرٍ

'O people of the Book! Undoubtedly, Our Messenger has come to you who makes clear to you much of that which you had hidden in the Book and pardons much.(15: Maidah 5)

Which shows that the Holy Prophet knows all the interpolated injunctions and Ayahs by the people of the Book, but he ignores some of them as it is the will of Almighty Allah.

Important Point: At this place, the Rooh-ul-Bayan has most beautifully described two things: first, the writing is man's excellence. The Quran says: (عَلَّمَ بِالْقَلَمِ) (Allah teaches by the pen). Then, why was this excellence not awarded to the Holy Prophet? Rather, his not writing was declared his marvel! it has given two replies to this question: first, writing is the excellence of man because man forgets and makes mistakes, by writing; he will be safe from forgetfulness and errors. There is a saying: 'Knowledge' is captivated by pen.' The Holy Prophet does not write but miraculously he does not forget knowledge; he is the most learned man of the divine creatures, preserving the knowledge secure in his heart. Hence, it was said (اِنَّ عَلَيْنَا جَمْعَهٗ وَ قُرْاٰنَهٗ) ..... 'O Beloved! Don't think you will forget the Ayahs descended upon you; it is Our responsibility to store them in your sacred heart and enable you to utter them correctly.

Besides, had he been practising reading and writing, some people would have objected that he learnt these lessons from the old books and then related them; second, the shade of the writer's pen falls on the letters. Holy Prophet did not write because he did not wish that the shade of his pen should fall over the words of the Lord, i.e. his pen should be above and the name of the Lord should be below. For this the Lord rewarded him in this way that he did not create his sacrade body's shade lest it should be trampled down by any one. As Lord did not want anybody else's voice to be louder than his beloved's voice; so, he declared it Harâm for any man, angel, jinn, in short, for everyone to raise his voice above the

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voice of the Holy Prophet.

Important Point: At this very place, the Rooh-ul-Bayan says that the Holy Prophet was 'Noor' in the physical form of human being and that's why he had no shade. Whenever, Hadrat Jibrael (AS) appeared in the appearance of man, his body cast no shade, because he too was 'man' in form with angelic attribute.

بشر صورت ملک سیرت میں ظل نور یزدانی

Analytically speaking, Almighty Allah taught the art of writing to the Holy Prophet with His own power and he knew how to write (narrations lend credence to it). Firstly this is written in Rooh-ul-Byan under the same Ayah. Secondly, Shrah Qaseedah Burdah Kharpoti had narrated from Hadrat Ameer Muawyah, Katib-e-Wahee (writer of revealed Quran) (RA) that the Holy Prophet taught me how to keep an inkpot, hold a pen and write letters. Thirdly, according to Bukhari Vol. I, Kitab-ul-Sulha, on the day of 'Sulha Hudaibiah' (صلح حدیبیہ), when the peace treaty was written, Hadrat Ali (RA) acted as the 'Katib' (Writer) on behalf of he Holy Prophet. When it was written that "This is the peace treaty between Muhammad Rasulallah and Quraish the dwellers of Makkah. The disbelievers objected is and said we do not recognize him as Rasulullah i.e. Prophet of Allah they insisted that instead of Muhammad Rasulullah (محمد رسول اللہ) Muhammad the sone of Abdullah (محمد ابن عبد اللہ) should be written. Holy Prophet commanded Hadrat Ali to draw line on the words Rasulullah (رسول اللہ). Hadrat Ali said I can't do this with my hands. Then Holy Prophet him self drew a line on these words. Besides in this very Bukhari in Hadith-e-Qirtas it is said that when the Holy Prophet fell seriously ill few days before his passing away he said:

اِیْتُوْنِیْ بِکِتٰبٍ اَکْتُبُ لَکُمْ بِکِتٰبٍ لَنْ تَضِلُّوْا بَعْدَهٗ اَبَدًا

i.e. bring a piece of paper to Me so that I may write something so you may never be astray after that

Now the Quran's denial about the Holy Prophet's ability to write something concerns the period falling before the announcement of his prophethood, that is, before the announcement of

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prophethood, he did not possess the writing skill; after prophethood, along with other sciences, he was also guided about the writing skill. Yes, of course, he did not write as a habit why should have he written? His eyes were always on 'Lauh-e-Mahfooz' he did not need to write for remembrance (Rooh-ul-Bayan, under this Ayah).

Important Instruction: The first of the writers is Hadrat Adam (AS), since he wrote on the earth the Arabic, Persian, Hebrew, Greek, Roman, Qubti, Barberi, Undlusi, Hindi and Chinese languages. Afterwards these languages were transmitted to his offspring. Hence, Hadrat Ismail (AS) wrote in Arabic alphabet, because the Arabs belonged to his race. And that what the tradition says:

اَوَّلُ مَنْ خَطَّ بِالْقَلَمِ اِدْرِيْسُ عَلَيْهِ السَّلَامُ

i.e. the first who wrote with pen is Hadrat Idrees (AS)

Means the prints of Ilm-e-Jafar (science of Jafar) not the writing of the languages (وَاللّٰهُ اَعْلَمُ) (Rooh-ul-Byan). In short, this Ayah is the 'Na'at' of the Holy Prophet, not the denigration of this skill of writing.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكْ وَسَلَّمْ

Ayah 58:

النَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗ اُمَّهَاتُهُمْ

This prophet is the owner of the Muslims even more than their own selves and his wives are their mothers. (6: Ahzâb 33)

This Ayah is also the obvious 'Na'at' of the Holy Prophet. The background of this Ayah is: the Holy Prophet ordered the illustrious Sahabah to leave for the Ghazwah Tabuk (غزوه تبوك); some of the holy companions said," Let us consult our parents in this regard." Allah Almighty did not like this attitude of the Sahabah (i.e. their basing obedience to the Holy Prophet on the advice of their parents); At this, this Ayah was sent down (Rooh-ul-Bayan). The message of this Ayah is: the Holy Prophet is closer to you than your own selves; so, in the face of his order, waiting for someone else's advice is not desirable. When the Holy Prophet

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has ordered, it is necessary to act upon it, whether or not, your mother and father favour it or your own heart accepts it. The word (اولی) has several connotations: (1) greater owner, master it means that the Holy prophet has more authority and ownership over you than your soul has over your bodies and parts of the bodies; **Note:** soul (جان) (life) is such a master of the parts of the body that no part of the body moves without the will of soul (جان). The hands, feet, eyes, nose, ears etc, are totally helpless and are in the possession of the soul, but the Holy Prophet's mastership (control, possession) ought to be still stronger i.e. every movement should be subject to the Holy Prophet's command. Hadrat Sahal said, "The person who does not believe in the fact that his life, his property, his children i.e. all his things, belong to the Holy Prophet, cannot enjoy the beauty or taste of the obedience to the Sunnah of the Holy Prophet (Rooh-ul-Bayan).

The second possible meaning of the word is "more deserving" i.e. the Holy Prophet deserves 'obedience' more than one's own life does. If it is winter, heart and soul command that the water be not touched, but if in the preceding night the bath has become necessary (wajib), according to the Holy Prophet's behest, the individual concerned should take a bath before the 'Fajr' Prayer. Now, do not act upon the dictates of heart and soul, but follow the sunnah of the Holy Prophet. Moreover, none has blessed us more than the Holy Prophet. After death, the hands and legs become useless; on the Day of Resurrection, these very hands and legs will testify against us, but the blessing of the Holy Prophet is always with us in life, death, grave, the Day of Judgement. Similarly, the loves of the parents and the other kith and kin are mortal; on the Day of Judgment these persons will not even recognize one another, but the Holy Prophet does not forget us at any place — the more one's blessings, the more one deserves it!

The third meaning is: comparatively near/ still closer, as is described in Madarij-un-Nubuwwat Vol. I chapter III. In Tahzeer-un-Nâs, Molvi Qasim Nanotvi has also assigned the same meaning to the word (اولی). Consequently, it means that the Holy Prophet is 'closer' to the Muslims than their lives — and it is known to everybody that life is the 'closest' thing to every one of us in the

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world, and that's why the least distress to human body, distresses the human soul. And Hadrat Muhammad Rasulullah is 'closer' than life itself. This also settles the issue of 'Hâdir-and-Nâzir' i.e. the soul (jan) is 'Hâdir-and-Nâzir (present) in each and every part of the body. So, the Holy Prophet is 'Hâdir-and-Nâzir with every Muslim and the Muslims live in every part of the world. Since the angels, the jinns and the human beings are all Muslims, the Holy Prophet is 'Hâdir-and-Nâzir' at every place.

A Subtle Point: The Lord said for Himself:

وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ

and We are nearer to him than even his jugular vein. (16: Qaf 50).

And about the Holy Prophet, Allah said:

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ

This prophet is the owner of the Muslims even more than their own selves (6: Ahzâb 33).

If the jugular vein is ruptured, death is sure; if soul leaves the body, death is certain. Consequently, if a person does not think himself 'nearer to Allah' his 'Eeman' (faith) is lost, and if he does not consider him 'nearer to the Holy Prophet', even then he turns out to be without faith. It is for this reason that Sheikh Abdul Haq Muhaddis Dehlvi wrote: there have emerged many sects and there are many of differences among them; however, on one point all are agreed i.e. the Holy Prophet is 'Hâdir-wa-Nâzir' everywhere, and that's why everyone says (اَلسَّلَامُ عَلَيْكَ اَيُّهَاالنَّبِيُّ) O Prophet! 'Salâm' to you. In the grave, the Holy Prophet is shown to every person, wherever he may die. When some one goes in an empty house, he should say:

اَلسَّلَامُ عَلَيْكَ اَيُّهَاالنَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَتُهٗ

Salâm to you O Prophet and Allah's blessing and Mercy be upon you.

In short many Quarnic Ayahs, Hadiths and the words of the

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Islamic scholars lend credence to the fact of the Holy Prophet's being 'Hâdir-wa-Nâzir' and a number of issues are based on it. (see detail, with Question-Answer, in our book entitled Ja-al Haq (جآءالحق) in which the issue has been elaborately discussed).

As regards the words (وَاَزْوَاجُهٗ اُمَّهَاتُهُمْ) (the wives of the Holy Prophet are the mothers of the Muslims), they fully apply to the word (اولی) because we were born with the blood of our father and on account of this blood relation, the father was declared our owner and the owner of our property/ wealth/ goods; obedience to father was made obligatory for us. Moreover, the woman whosoever she may be, the father marries, is unlawful for his son, and she is the latter's mother. We came into existence with the help of the 'Noor' (light) of the Holy Prophet and the Holy Prophet is the 'asal' (basis, origin) of all. So the woman our Holy Prophet weds and she remained in his wed-lock, she should be like mother to the Muslims to the higher degree (بدرجه اولی); however, this rule is followed in certain injunctions, not in all injunctions احکام — it is unlawful (harâm) to marry them and they deserve respect more than one's real mother, but to see them unveiled, to travel with them alone is disallowed. Likewise, after death, they will not receive any Muslim's heritance/ heritage. It is not lawful for any Muslim to meet them in private. Their relatives i.e. brothers and sisters will not be considered as uncles and aunts; rather, it will be lawful to marry them, for example, Hadrat Ayeshah Siddiqah (RA) is the respected mother of the Muslims, but her brother Abdur Rahman is not the Muslim women's uncle, and her sister Hadrat Asmaa (RA) is not their aunt: marriage with them is lawful in Islam. As respect for the prious wives of the Holy Prophet is necessary, respect for all the kith and kin of the Holy Prophet is also necessary; rather his offspring, forefathers and sayyid families are respectable; it is incumbent upon the Muslims. It is strictly unlawful to find fault with them or to injure their feelings in any way; it is likely to incur the Holy Prophet's wrath.

Note: It is Harâm for all the Sayyids to receive Zakat (زکوٰۃ); why? Because it is dirt, sediment of the people's wealth; how can it be Halâl to give them this 'dirt' of one's wealth? I have said in praise of Hardat Ali (RA).

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ہے صدقہ میل پھر اس پاک دستھرے کو روا کیوں ہو
کہ دنیا کھا رہی ہے جس کی آلِ پاک کا صدقہ
وہ ہے خاموش قرآن اور یہ قرآن ناطق ہے
نہ ہوں جس دل میں یہ اس میں نہیں قرآن کا رشتہ

Similarly, it is 'harâm' in the extreme to engage persons belonging to Sayyid families as ordinary servants, to make them do interior tasks and to call them by bad names; give them a place of respect; preach religion among them; you got the 'Kalimah' from their house, you received 'Eeman' (Faith), the holy Quran, Rahman, Islam; then it is also necessary for you to impart them the acquired knowledge; publicise arts and crafts among them by spending your hard- earned money.

Read the following Ayah penetratively:

لَّا اَسْئَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِى الْقُرْبٰى

"I ask not of you any wage for it but affection in respect of kinship" (23: Shoora 42)

Another meaning of this Ayah is: Love my relatives/ near kins. Almighty Allah may enable us to do so!

Interesting Point: Under this Ayah, Rooh-ul-Bayan says: the disciple (مرید) should not marry the divorced wife of Murshid (his religious leader). Similarly, it does not behove a student to marry the wife of his teacher whom he has divorced. Allthough it is 'Jaiz' (lawful) from 'Fatwa' point of view, it is repugnant to 'Taqwa' (تقویٰ) and 'Taqwa' is superior to 'Fatwa'. If the 'Mureed' or the 'pupil' marries the wife of his 'Murshid' or teacher, shall find no goodness in this world and the next world.

Ayah 59:

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا

Undoubtedly, you have the best in the following of the Messenger, for him who hopes for Allah and the Last Day and remembers Allah much. (21: Ahzâb 33)

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This worthy Ayah is also the Holy Prophet's 'Na'at', and in this Ayah, the Muslims have been advised to follow the pattern of the holy life of the Holy Prophet, if they hoped to receive some reward from Allah and aspire for a better Day of Resurrection. In this Ayah, the qualities of the Holy Prophet have been mentioned in two ways; first, making his sacred life as the beacon of light for oneself is the sure gateway to success, and these are meanings of 'waseelah' (وسیلہ); Allah's beloved is the 'waseela-Uzma' (greatest source of help) for the Muslims.

خلاف پیمبر کے رہ گزید کہ ہرگز نمنزل نخواہد رسید

Second, this command has been given to each and every Muslim, belonging to whatever country or existing at whatever time. It means that all the Muslims should subject their lives to the holy Prophet's command till the Last Day; obviously there may be some kings, ministers, rulers, the ruled (subjects), rich and poor house-owners and hermits among the Muslims. Now every person wants his life subject to the Holy Prophet's life. The question is, with such vast difference in the tenor of life, how can all the people follow the Holy Prophet as a model? So, this Ayah means that our Holy Prophet's holy life is so peerless and so wonderful that every one in the world can make him his paradigm to follow; none has led such a life in the whole universe. Hadrat Eesa (Jesus Christ) spent his life as a recluse; he did not make his own house; only a hermit can copy his life; a judge, a king cannot imitate him.

Similarly, Hadrat Sulaiman (AS) spent his life as an emperor; so only the emperors/ rulers can copy him, for a downtrodden poor he is not a model worth following and so on and so forth عَلٰی ھٰذَا الْقِیَاس. But the life of our beloved Holy Prophet is such that it can serve as a model for the kings, the subjects, the rich and the poor alike. The life of the Holy Prophet is a perpetual source of inspiration and a perfect model to follow in all aspects of human life; he is so resigned to the will of God that there is no arrangement of meal in his house even for two months on end; he barely lives on dates and water.

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اور کبھی تھوڑی کھجوریں کھانا، پانی پی کر پھر رہ جانا
دو دو مہینہ یوں ہی گذارا صلی اللہ علیہ وسلم
قبضہ میں جس کی ساری خدائی، اس کا بچھونا ایک چٹائی
نظروں میں کتنی ہیچ ہے دنیا صلی اللہ علیہ وسلم
کھانا جو دیکھو جو کی روٹی، بے چھنا آٹا روٹی موٹی
وہ بھی شکم بھر روز نہ کھانا صلی اللہ علیہ وسلم

The humble members of the Ummah should see these holy circumstances and observe patience. If one is to lead the life of the emperor of a vast empire, one should keep in mind the event of the conquest of Makkah; all those disbeliveers who had caused immense distress to the Holy Prophet were present; he could easily take his revenge on them, but he soon after the conquest, declared a general amnesty for all, saying that whoever entered the house of Abu Sufyan, he was safe; whoever shut his door, he was safe. The ten brothers of Hadrat Yusuf (AS) perpetrated cruelties on him for a few hours, and when they entered the kingdom of Hadarat Yusuf (AS) for the purpose of getting food grains, he said:

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللّٰهُ لَكُمْ

There is no reproach today upon you. May Allah forgive you. (92: Yusuf 12)

But the Holy Prophet bore the atrocities of the Makkans committed on him as well as his household, for 13 years. The illustrious Sahabah, the family of the Holy Prophet, his household and these people's life, property and honour were all at risk. At last, these persons left their homeland, but when their own turn came, all the opponents were forgiven, let the monarchs, till the Last Day, seek guidance from it. If someone aspires to lead a life of riches, he had better keep these facts in view; once, in a certain person's farm, a long cucumber grew; it was presented to the Holy Prophet as a gift; the Holy Prophet gave him a handful of gold in return.

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On another occasion, the Holy Prophet came by a jungle full of goats. Someone said to the Holy Prophet, "O Allah's beloved! Now Allah has made you fabulously rich". The Holy Prophet replied, what have you seen of My richness. He said so many goats come in your passion Holy Prophet said, "All is gifted to you!" When this person reached his people and said to them," O people! Embrace Islam; by God Mohammed, the messenger of God, doles out money generously without the dread of indigence.

Once Hadrat Abbas (RA) was given so much that he could not carry it all these events are recorded in the Hadiths. Kherpoti has described them at one place. The moneyed people must keep these sacred events in view while spending their lives. If a person is a family man and thinks that he has one or more two or even four wives and their children, but the Holy Prophet had nine wives, with children, children's children, sons-in-law, slaves, maids, dependants and crowds of guests; how, then, he behaved with them and along with it how he had time to worship his Lord!

If a hermit wants to spend his life, he should see to the worship of Ghar-e-Hira, spiritual exercise and unworldiness, besides studying the Hadiths of Kitab-ur-Riqaq كتاب الرقاق. In short, all the nations can live peacefully and tranquilly, with ease and guidance, making the Holy Prophet's life a model for them to copy. As regards the intrepidity and bravery of the Holy Prophet once in the war of Hunaian, he was left alone sitting on the back of the ass. The Muslims lost heart. The disbelievers encircled the ass. Hadrat Abbas and Abu Safeen (RA) were holding its rein. When the Holy Prophet saw that the disbelievers had gathered to attack him, he dismounted from the ass and said "I am not a false prophet; I am the grandson of Abdul Matlib". None dared make a stand against him.

Abu Rukanah was a well-known wrestler of Arab. None could so far defeat him. The Holy Prophet knocked him down three times; at this he became the staunch admirer of the Holy Prophet. With all this power and bravery, he had unbounded mercy and leniency towards others; he never used derogatory words for anyone, nor did he ever beat his servant or member of the household with his own

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hands. In sum, his life is a model of divine power. This is why there is a general call for all the people to follow this noble example.

This can also mean: The Holy Prophet's life is the sign Model of the Lords might or symbol; as an artisan puts in his best efforts to make the 'model' as best as possible, Almighty Allah displayed all His marvels in this being, and as the model of the shop is one and the crowds of people throng it, this holy being is the one and the only model of the factory of the Lord, whoever denies his excellences, in a way, he is the denier of the Lord's powers. At this place, the Rooh-ul-Bayan tells a new thing; this detail is linked with the meaning of the Ayah "the obedience to the Holy Prophet is better" i.e. in your future life, but it can also give another meaning: obedience to the Holy Prophet was better for you ie in the world of spirits; everywhere the Holy Prophet wielded power and all of you are his followers. First of all, the 'Noor' of the Holy Prophet was born, then you all were born; the soul of the Holy Prophet was the first soul to receive the divine blessing afterwards you.

In reply to (الست بربكم am I not your Lord), first of all, the soul of the Holy Prophet said بلى why not); the others followed him. First of all, the soul of the Holy Prophet came out to take 'undertaking' from the body of Hadrat Adam, the other souls followed it, etc. so it is incumbent upon you to follow him in your future life. (ﷺ)

Ayah 60:

'O wives of the prophet' you are not like other women (32: Ahzab 33)

يَانِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ الاية

Though in this Ayah as well as the previous and the following Ayahs, seemingly the pious wives of the Holy Prophet are being given the necessary instructions and there is a mention of their merits, yet in fact it is the 'Na'at' of the Holy Prophet. Almighty Allah has said in this Ayah: O wives of Our prophet! you are not like the other women; your ranks and commands about you are quite different. But the question why did these ranks and merits accrue to them? Only because; they are the Holy Prophet's wives.

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The point worth cousidering is if so much respect and honour is enjoyed by those who are related to the Holy Prophet, can anyone guess at the respect and veneration enjoyed by the Holy Prophet himself One derives many benefits from this Ayah;

(1) The wives of the Holy Prophet are better then women of the whole world, because here the word, (Nisâ) is not in any way restricted. Hadrat Maryam and Hadrat Asia, wife of Pharaoh, and Hadrat Musa (AS)'s mother (RA) were more honourable than the women of their respective ages, but the pious wives of the Holy Prophet are better and more venerable of every age, as it was said about Bani Israel:

and exalted you over the entire world in your time. (47: Baqarah 2)	اِنِّیْ فَضَّلْتُکُمْ عَلَی الْعٰلَمِیْنَ

No doubt, they were more distinguished than the people of that era and now the slaves of the Holy Propeht are greater than all the other peoples.

(2) It discusses the issue as to whether Hadrat Fatimah Zahra is more distinguished than Hadrat Ayeshah Siddiqah (RA). Some people opine that Ayeshah Siddiqah is comparatively distinguished. According to this Ayah, the pious wives (of Holy Prophet) are of a higher status than all his daughters, because this Ayah puts no restriction. Moreover, the daughters are offspring and the pious wives are 'mothers' (والدات) and mothers are to be respected (مخدومه).

3) In paradise, Hadrat Ayeshah Siddiqah and the other pious wives shall stay with the Holy Prophet. While Hadrat Zahra will stay with Sayyidna Ali (RA). These facts establish the reality that the pious wives are more distinguished than the daughters.

However, some people hold the opinion that Hadrat Fatimah Zahra (RA) is greater than the poius wives, for the following reasons:

First, the Holy Prophet's blood is running in her veins i.e. her

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cleanliness (purity) is personal, since she is a part of the Holy Prophet and that of the wives is external. Second, Hadrat Fatimah Zahra (RA) is the head of all women of paradise — and that's why her title is Sayyidah-tun-Nisâ and the mothers of the Believers are also included among the women of paradise. Third, Hadrat Fatimah Zahra resembles the beloved Holy Prophet. Fourth, Hadrat Fatimah Zahra is free from the impurity of menses (see Madarij-un-Nubuwwat) and that's why she is called by the names of either Zahra, Batool or Fatimah. 'Zahra' means 'the bud of paradise'; Fatimah and Batool mean 'unconcerned with the world, though living in it'.

بتول و فاطمہ زہرا لقب اس واسطے پایا

کہ دنیا میں رہیں اور دیں پتہ جنت کی نکہت کا

According to Mabsoot Sarkhasi Kitab-ul-Karahat (كتاب الكراهية) Chapter Al-lams باب اللمس , the Holy Prophet used to smell the body of the 'Khatoon-e-Jannat' Fatima Zahra and said that he smelt the sweet smell of paradise. (see our 'poetry book Deewan-e-Sâlik') which contains many Manaqib (virtues merits) with elaborate explanation in respect of the Holy Prophet's wives and children.

But the final decision is; we had better not argue about these matters (as stated in Shâmi Chapter Kufw باب الكفو); rather, both these personages are hounerable for us one is the sweet heart of the Beloved, the other is the beloved daughter of the Holy Prophet. If, luckily, we, the humble beggars, get hold of the shoes of any one of them, on the Day of Resurrection, it would be a unique achievement. If you want to know the final verdict, it is somewhat as follows; in some respects Hadrat Khatoon-e-Jannat Fatima Zahra and in some other respects Hadrat Ayeshah (RA) are distinguished.

Third, even in the application of the Shariah Laws, the Holy Prophet's wives are not like the other women, e.g. the others are allowed to marry after the death of their husbands or after being divorced, but these pious women are the mothers of all the Muslims; the other women are entitled to receive their share in the

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legacy left by their husbands but these venerable women are not. The other women may wet-dream, but the Mothers of the Believers are immune to it, because the 'wet- dream' is caused under the satanic influence and how can the satan reach the wives of the Beloved? See Mishkat chapter 'Ghusul', according to which Hadrat Umme Salmah (RA) wondered at the mention of a 'woman's' 'wet-dream'. The Mothers of the Believers had cut the hair of their heads after the death of the Holy Prophet. (See Muslim chapter, water for bath), for, then, they did not need any kind of ornamentation or adornment. However it is Harâm for the, other women to have their hair cut. The Holy Prophet was buried in one of his wives 'houses', the other women's husbands cannot be buried in their houses. In short, there is marked difference in many Shariah laws with respect to Holy Prophet's wives and the other Muslim women.

Useful/ Informative Points: All the wives of the Holy Prophet are preferable to the women of the whole world, but even then they have their own ranks; Hadrat Khadeeja-tul-Kubra and Ayeshah Siddiqah (RA) have higher rank position than the other wives. Ayeshah Sidiqah was virgin when she married the Holy Prophet. Hadrat Khadeeja-tul-Kubra married the Holy Prophet when he was a bachelor and the race of the Holy Prophet spread, through Hadrat Khadeejah. During the Life- time of Hadrat Khadeejah, the Holy Prophet did not marry any other woman; he always offered sacrifice on her behalf etc.; on the other hand, Hadrat Ayeshah Siddiqah was matchless in her erudite knowledge and learning, so much so that she settled the academic differences among the illustrious Sahbah. She got the title of Beloved of the God. The Holy Prophet received the Revelation (wahee) and 'salâm' from Hadrat Gibrael while he was lying on her bed. The Holy Prophet breathed his last in her sacred lap. Her 'Hujrah' (room) became the holy resort, till the Last Day, for the angels, human beings and jinns, because this very 'hujrah' turned out to be his last resting place she was herself 'Siddiqah', the daughter of 'Siddiq' and the 'Sayyid-ul-Ambiâ' (leader of the prophets)'s wife, in this world as well as the next world.

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جن کا پہلو ہو نبی کی آخری آرام گاہ
جن کے حجرے میں قیامت تک نبی ہوں جاگزیں

When some persons made a slanderous accusation against her, the Surah Noor declared her chastity and innocence. Now whoever, Muslim will read the holy Quran till the Day of Resurrection, shall witness to her chastity.

وہ جو ہے سورہ نور جن کی گواہی ان کی نورانی صورت پہ لاکھوں سلام

Millions of 'salam' to that (lighted face) whose chastity has been vindicated by the Surah 'Noor'.

Ayah 61:

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ

And it is not befitting to a Muslim man or Muslim woman, when Allah and His Messenger have decreed something that they would have any choice in their matters. (36: Ahzab 33)

This August Ayah is also the obvious 'Na'at of the Holy Prophet; it describes the God-gifted powers or prerogatives of the Holy Prophet. The background of the descent of this Ayah is as follows: Hadrat Zaed ibn Haris, whom the Holy Prophet had freed, used to live with him. The Holy Prophet proposed him to Hadrat Zaenab -bint-Jahash (she was the daughter of the paternal aunt of the Holy Prophet i.e. the daughter of Umaima–bint–Abdul Muttalib). This proposal was not accepted by Hadrat Zaenab–bint–Jahash and her brother Abdullah–ibn–Jahash, because Hadrat Zaenab belonged to a high Quraish family and Hadrat Zaed did not come of such a family. At this, this Ayah was sent down and the Muslims were told that when a matter had been decided by Allah and His apostle, they had no other option than to accept it willingly.

Having heard this Ayah, Hadrat Zaenab and her brother agreed to the said proposal and the marriage was solemnized befittingly. The Holy Prophet paid ten dinars, sixty dirhams as 'Mehar' and

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gave one piece of bridal dress, fifty 'mud مُد ' meal and thirty sa'a (صاع) dates to Hadrat Zaeneb. This event makes certain things clear:

First, the commands of Allah and His apostle are equally necessary to be obeyed. The injunctions laid down in the holy Quran and the instructions found in Hadiths carry the same importance because here it has been said:

when Allah and His apostle decide/ settle a matter	إِذَا قَضَى اللّٰهُ وَرَسُولُهُ

And it should necessarily be so, for the Allah's commands reach us through the Holy Prophet. The only difference between the Quran and the Hadith is that the subject-matter and the words of Quran are 'revealed' and the Hadith only the message is revealed not the words that's why the Hadith is not recited during the salât. Yes, of course, if a Hadith is proved to be 'Saheeh', all the injunctions of the Quran shall apply to it and its denial will tantamount to disbelief (kufr) and with it the 'Naskh نسخ ' (cancellation of the Quran) will be lawful. However, if its authenticity as a Hadith is doubted, its denial, on this basis, shall not be regarded as 'disbelief' and nor will the cancellation of Quranic command be lawful on its basis. Salât, Fasting, Zakat, Hajj are all proved by the Quran. But the timings of Salât, their number (i.e. five), their Rak'ats, similarly, the 'Nisâb' of Zakat, the way of its payment, the 'Arkan' (essential parts) of Hajj; in short, all these things, stand proved by the Hadiths. Even the parts of the Quran, the number of Surahs, whether these are Makki or Madani Ayahs, etc. are all proved by the Hadith. Hence, it will have to be admitted that the Hadiths are an integral part of Our Religion.

Second, the Holy Prophet is the owner of the lives, properties, children of the Muslims. As a servant, they have no right to disobey their master, None of us can go against the commands of the Holy Prophet. It is customary for the parents to receive proposals for the young girls and to accept or reject some of them. But the message sent by Hadrat Zaed was such that neither Hadrat Abdullah and nor Hadrat Zaehab had the right to turn down; in

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fact, it was not merely a proposal, it was the 'command' of the 'Mustafa' (Chosen Messenger). Similarly at the time of 'Nikah' the girl is asked whether she accepts so and so man as her husband or not; the girl still enjoys the right to say 'yes' or 'not', but Hadrat Zaenab did not have even this right this is the empire of the Holy Prophet.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكْ وَسَلَّمْ

Useful Points: Nobody shall have the right to disobey the order of the Holy Prophet issued by him as a order or caommad; however, the order which is in the form of 'advice'/ 'counsel', can be disobeyed although one had better accept it and obey it also. It is for this very reason that the word (قَضٰى) has been used (i.e. when the matter has been decided). Hadrat Bareerah (RA) was freed; she had been married to Hadrat Mughees before getting freedom, at that time she got the right to terminate her marriage bond. She wanted to cancel the Marriage bond (Nikah). The Holy Prophet interceded for Mughees and advised her not to terminate the 'Nikah'. She humbly asked the Holy Prophet whether it was his order or 'advice'. Holy Prophet said that it was advice. She told that she was not happy with Mughees and lo! she terminated the 'Nikah'.

Thirdly, if a certain 'order' is found in harmony with your disposition, praise Allah, and if it is against your disposition, opinion or mind , it should be considered fault of your disposition and mind and force yourself to obey the order; God willing, you would find it better; taking exception to this order shows one's misfortune. In 'Nikah' (marriage) 'kufw' (كفو) (equality) is important; seemingly, Hadrat Zaed was not the 'kufw' of Hadrat Zaenab , when the Holy Prophet had given the command, all such things were ignored, because the Holy Prophet 's command is uppermost. Under this Ayah, Rooh-ul-Bayan says; 'the mureed should obey the command of his 'Murshid-e-Kamil' (spiritual chief) without demur or hesitation. Maulana Room says:

پیر را بگزیں کہ بے پیر ایں سفر ہست بس پر آفت و خوف خطر

چوں گرفتی پیر ھیں تسلیم شو ہمچو موسےٰ زیر حکم خضر رو

(that is, adopt a 'pir' for the journey of 'Tareeqat', otherwise it is

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fraught with danger; and when you have got hold of a 'pir' show complete submission. Hadrat Khidar (AS) told Musa (Moses) (AS) not to object to anything he said or did. Then he says

گرچہ کشتی بشکند تو دم مزن گرچہ طفلے را کشد تو مو مکن

(that is, if he breaks the boat , do not utter even a single word, keep silent, if he kills a child, do not question.

But these injunctions are for Murshid-e-Kâmil i.e. perfect righteous Murshid. An imperfect 'Murshid' causes devastation, it is an act of gross cruetly to agree to follow a strayed or an evil-doing 'Pir'. The Maulana says:

اے بسا ابلیس آدم روئے ہست پس بہر دستے نباید داد دست

i.e. many Satans are in the goose of Adam so the hand should not be given in every hand

Who is 'Murshid Kamil'? we shall discuss this topic under Ayah:

اِنَّ الَّذِیْنَ یُبَایِعُوْنَكَ اِنَّمَا یُبَایِعُوْنَ اللّٰهَ

Those who swear allegiance to you, swear allegiance to Allah. (10: Al-Fatah 48).

Ayah 62:

مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَ خَاتَمَ النَّبِیّٖنَ

Mohammed is not the father of any of your men; yes He is the Messenger of Allah and the last one among all the prophets. (40: Ahzâb 33)

This worthy Ayah is also, without doubt, the 'Na'at' of the Holy Prophet. Some points about this Ayah are worth considering:

(1) 'Shan-e-Nuzool' (background of its revelation)
(2) Its benefits, and
(3) The meaning of Khatim-un-Nabiyyeen (خَاتَمُ النَّبِیّٖنَ).

This Ayah has a close link with the previous Ayahs: when Hadrat Zaed was married with Hadrat Zaenab after their marriage, unfortunately, their conjugal life was not happy, and Hadrat Zaed

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divorced Hadrat Zaenab; after this, she was married with Holy Prophet (as mentioned in the preceding Ayahs).

Then when Zaid had accomplished his purpose with her, We gave her in your marriage. (37: Ahzâb 33)

فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا

Hadrat Zaenab took pride in the fact that all the other wives' marriages are arranged by their parents or relative, but her marriage was held in heavens by the Lord! Since the Holy Prophet called Hadrat Zaed ibn Haris a his 'son' and adopted him as such, some of the disbelievers objected to the Holy Prophet's marrying his 'son's' wife. Almighty Allah replied to this objection, saying: the commands of unlawfulness are for the real son; Our beloved prophet is father of none of you; then how can someone become his son? And when he has no son, how cam his wife become unlawful for the Holy Prophet?

This Ayah is proving to be 'Na'at' in several ways: first, the objection is levelled against the Holy Prophet and the reply to it is given by Almighty Allah. Moreover, the Holy Prophet has not been told to reply to the said objection, Allah Himself replies to the objection! It shows that the objection against the beloved Prophet is the objection against Almighty Allah. It is for this very reason that at first it was said (زَوَّجْنَاكَهَا) (We joined her in marriage to you). Now tell us how and who raises the objection? Second, throughout the Holy Quran, nowhere has the Holy Prophet been called by his name (i.e. Muhammad) except at four places one: here, two, in Surah Fatah Ayah 48 (مُحَمَّدٌ رَّسُوْلُ اللهِ) three in Surah Muhammad Ayah 2 (بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ) fourth: Surah Aal-e-Imran Ayah 144 (وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ). There are many expediencies in the Holy Prophet's name appearing in the Quran; his sacred name has appeared at four places; the letters in word (محمد) are also four. Allah alone knows the wisdom behind the figure of four. I have tried to explain this in two verses in my book Deewan-e-Sâlik.

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چار رسل، فرشتے چار، چار کتب ہیں، دین چار
سلسلے دونوں چار چار، لطف عجب ہے چار میں
آتش وآب وخاک وباد، سب کا انہی سے ہے ثبات
چار کا سارا ماجرا، ختم ہے چار یار میں

The 'Muhammad' is the personal name of the Holy Prophet, and the other sacred names are attributive (acquired) e.g. 'Allah' is the personal name of God, the rest of the names are attributive, but this word is closely related to the word 'Allah'. There are four letters in (مُحَمَّدٌ) Muhammad, in Allah الله are also four letters; there is one 'Tashdeed تشدید ' in Allah and there also one 'Tashdeed تشدید' in Muhammad (مُحَمَّدٌ) but there is 'الف ' (Alif) on the 'Tashdeed' in Allah, and it is not in Muhammad, which shows that Lord is 'sultan' (King), Muhammad Rasulullah is prime minister; besides, when we speak the word 'Allah' both the lips separate, and if we utter the word (محمد) Muhammad the lower lip will meet the upper lip which reveals that. Allah's Being is so exalted that it is beyond our humble slaves' reach but Muhammad Rasulullah is the person who helps us to reach this "Exalted Being".

تری ذات میں جو فنا ہوا، وہ فنا سے نو کا عدد بنا
جو اسے مٹائے وہ خود مٹے، وہ ہے باقی اس کو فنا نہیں

The word ' محمد ' Muhammad has 92 numbers and in 92 the (decimal place of figure in arithmetic) is of 9 and number 9 is a strange number; count 9 throughout the multiplication tables, but remains 9, 18, 27, 36, 45, 54, 63, 72, 81, 90 join their written numbers, the result will be 9. Similarly, take units from 1 to 9, when you add them together, the total will be 9, e.g. 1 and 8, 2 and 7, 3 and 6 and 4 and 5.

In (لَا اِلٰهَ اِلَّا اللّٰهُ) there are 12 letters; in (مُحَمَّدٌ رَّسُوْلُ اللّٰهِ) also there are 12 letters. Likewise, in ابوبکر صدیق Abu Bakar Siddiq, عمر بن خطاب Umar Ibn-ul-Khitab, عثمان ابن عفان Usman ibn Affan and علی ابن ابی طالب Ali bin Abi Talib also have 12 letters each. This word (Muhammad), has many great effects; if a woman always gives birth to girls, her husband should write these words

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(مَنْ كَانَ فِيْ هٰذَا الْبَطْنِ فَاسْمُهٗ مُحَمَّدٌ) on her abdomen with one of his fingers for 40 days (provided that this practice is performed in the start of pregnancy), she will, God willing, bear a son. The child named 'Muhammad' deserves respect; this name should not be called in a clumsy way. In short, there are many etiquettes governing the use of this word (Rooh-ul-Bayan). Some of the characteristics of the word محمد (Muhammad) have been described in book (Ja'al Haq-wa-zahaqal Batil). However, let it be made clear here that the word Muhammad means: praised one from every point of view, free from any possible defect or flaw/ imperfection. The person who calls him 'Muhammad' and along with it finds fault with him, is himself a liar. It was for this reason that the disbelievers called him 'Muzammam' and talked nonsense. The Holy Prophet said, The Lord has saved me from their abuses, since they abuse some one Muzammam I am Muhammad. Or it means 'admired by all', i.e. the Creator as well the creatures praise him; he has always been a 'praised one'; his praise had started before the birth of the world and his praise will continue till the Day of Resurrection, everywhere is found his praise. In Muhammad there are two (ميم) one (ح) and one (دال); two (ميم) mean 'Milk, dunya and Akhirat' (mastership, world and hereafter) (ح) mean (رحمت) (mercy) and (دال) means (دائمی) (everlasting) i.e. the Holy Prophet is the Mercy for both the worlds (see dalail-ul-Khairat Shareef).

In (اَبَا اَحَدٍ مِّنْ رِّجَالِكُمْ) it is said that 'you are not the father of any male human being' i.e. He is father of Hadrat Fatimah Zahra, Ruqayyah and Zaenab (RA), did not remian the father of any man. Hadrat Ibrahim, Tayyib, Tahir and Qasim (RA) died in childhood. They will not be called man. There is one more point: nobody has the right to call the Holy Prophet as 'father', it is unlawful in the extreme to call him brother. In (خَاتَمَ النَّبِيّٖنَ) Almighty Allah says that he is Allah's 'Rasul' (messenger) and the Last of all the prophets. The (خاتم) (Khâtim) is derivative of (ختم) (Khatm) and Khatm means (Stamp seal) as well as last. Rather, the stamp or seal is also called the 'Khâtim' because it is affixed at the end of a document or when a bag etc., has been sealed, nothing can be put into it and nothing can be taken out of it. Similarly, the Last seal has been affixed; the last flower of the Garden of Prophethood has

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blossomed. The Holy Prophet has himself described the meaning of the words (لا نَبِیَّ بَعْدِیْ) (Khâtim-un-Nabyyeen); (خَاتَمَ النَّبِیِّیْنَ) (No 'Nabi' (prophet, messenger, apostle) after me). Now, whoever believes in any kind of shadow, real, temporary, hysteric prophet after the Holy Prophet, is a renegade. Similarly who translates Khâtim-un-Nabiyyeen as real prophet and believes in the possibility of any other prophet after him is kafir. Agreed, that Jesus Christ will come but he will be one of the previous prophets, not 'the after prophets', now he will appear as an Ummati. The last son means that no son was born after him, and not that the previous ones had also died.

So, though Eesa (AS), Hadrat Khidr, Hadrat Idrees, Hadrat Ilyas (AS) remained alive during the times of the Holy Prophet and even today are alive, they had already got prophethood and with the arrival of the Holy Prophet, the commands of all of them had been cancelled. They did not get prophethood after Holy Prophet. As, with the rise of the sun, the star, as and where it is, disappears; similarly, Khidr and Ilyas are alive on the earth and Jesus Christ and Hadrat Idrees are alive in the heaven, but their commands ended wherever they were and in whatever position they were.

سب جگمگائے رات پھر چمکے جو تم کوئی نہیں

All twinkled all night; then you shone and all of them disappeared).

If a magistrate goes to the court of another magistrate in order to give evidence, though he is the judge of his area, here he has presented himself as a witness; likewise, Eesa (AS) is the prophet of his time, but now he will come during the empire of the Holy Prophet; his own prophethood will not be demonstrated.

Second, prophethood has one concern of exaltation is with Lord, the other concern of ranks and preaching of divine commands, is with the creatures. Consequently, the closeness with God they have got, shall never come to an end; yes, preaching to the creatures has ended; now they cannot preach their commands. When Hadrat Musa (AS) went to see Hadrat Khidr (AS), he said, "O Musā! You are the prophet of Bani Israel; do not

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object to any of my deeds i.e. I am not in your Ummah. He replied, "All right." Now whatever deeds were performed by Khidr were all against the shariah of Musa, e.g. he killed the child before he had committed a sin etc., but Hadrat Musa (AS) could not impose his injunctions upon him. Why? Was he no more a prophet? No doubt, he was a prophet but he could not preach him. Similar is the case with Eesa (AS) (Jesus Christ) and the times of the Holy Prophet. God willing, this brief lecture will be of immense benefit, provided that the readers care to ponder over it.

Ayah 63 :

يَا اَيُّهَا النَّبِيُّ اِنَّا اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا

'O prophet! The Communicator of unseen news, no doubt, We have sent you as a present beholder and bearer of glad tiding and a warner.And an inviter towards Allah by His command and a brightening sun. (45-46: Ahzâb 33)

This august Ayah is also a collection of the Holy Prophet's 'Na'ats' and it contains a host of peculiar characteristics of the Holy Prophet.

Eight points are worthy of consideration in this Ayah: (1) Argument about (ya يَا) (2) (النَّبِيُّ) (3) (اَرْسَلْنٰكَ) (4) (شَاهِدًا) (5) (مُبَشِّرًا) (6) (نَذِيْرًا) (7) (دَاعِيًا) (8) (سِرَاجًا مُّنِيْرًا). For detailed explanation of these eight points, eight registers are needed. We here discuss these points briefly:

(1) (Ya) is one of the words of exclamations and exclamation is made out of some reasons, e.g. to make the neglectful attentive, to express one's anger (O! evil-minded), to show someone's nobleness as (يَا اَيُّهَا الْمُزَّمِّلُ) for 'Takween' (تكوين) 'taaseer' (to make تاثير), for expression of love, i.e.'O Dear! etc. here the word يَا (ya) is for the manifestation of love, because the Holy Prophet is never neglectful of his Lord even for a moment, and that's why he is addressed with good titles.

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(2) There are two meanings of 'Nabi' the giver of tidings or a person of a high rank. Though here both the meanings are possible, the former meaning is more suitable, because the following word is (شَاهِدًا) witness etc. and these are nothing but tidings. The Holy Prophet is 'Nabi' as well as 'Rasul' 'Muzzammil' and 'Muddassir' but here the 'Nabi' has been addressed, for ahead the mention of 'Risalat' has been made in (اَرْسَلْنَا), So, now both 'Nubuwwat' and 'Risalat' have been mentioned. Basides, the 'Nabi' may mean; The messenger of God's 'tidings' and shahid (شاهد) may be taken to mean 'the giver of God's servants' news/ tidings — on the Day of Judgment or if we take 'Nabi' the giver of God's news and (shahid) the giver of the evidence of paradise and hell it will be a very interesting idea. In (اَرْسَلْنٰكَ) there is a hint to the fact that: since I (God) sent you, your respect and disrespect is My respect and disrespect and objection raised against you is the objection raised against Me and that's why the Lord gave replies on behalf of the Holy Prophet.

(3) Shahid has three meanings: witness, present and 'beloved', and, in reality, 'shahid' means (present). (عَالِمُ الْغَيْبِ وَالشَّهَادَةِ 22: Hashr 59) The witness and the beloved are also called shahid for the simple reason that the 'witness' was present at the place of incident and the 'beloved' is always present in the heart of the lover and here all these meanings can be taken.The Holy Prophet is 'witness' because he will give witness of all

وَجِئْنَا بِكَ عَلٰى هٰؤُلَاءِ شَهِيْدًا

We will bring you as a witness and a guardian against all those (41 Nisâ: 4).

Apart from this, all the prophets gave their witness about paradise and hell on the basis of hearing while the Holy Prophet gave his witness after seeing them on the eve of 'Maeraj' and that's why he is 'Shahid-e-Haqeeqi' (the Real Witness); hence, whoever's belief or disbelief is witnessed by the Holy Prophet cannot be otherwise. Now if someone doubts the Faith of Hadrat Siddiq and Farooq (RA), is himself Faithless for he doubts the truth of the witness of the Holy Prophet (as the Holy Prophet witnessed to their Faith). Then the Holy Prophet is the court's witness of the divine empire

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and the evidence of the court's witness is accepted without cross examination, rather whoever argues about it, is considered guilty. Whomever the surgeon declares a patient or the engineer declares a house 'weak', or whomever the university declares successful and witnesses to his/ her ability by issuing certificate, the government accepts it without any cross-examination.

Similarly, the Holy Prophet's witness to the Faith or Faithlessness of a person is accepted by the Lord without cross-examination. Besides, the fate of the case and the victory or defeat of the contending parties depend on the evidence (witness). If the witness is strong, the lawyer is also strong and the judge's decision shall also be quick otherwise not. The proof of one's belief 'Tauheed' (Oneness of God) in the world is dependent upon the Holy Prophet and in the Herafter the entire creatures' being 'Jannati' (dwellers of paradise) or 'Jahannami' (dwellers of hell) depends on the Holy Prophet; there all of them shall look to the Holy Prophet for help, because the Holy Prophet is the witness of the Creator and in the Herafter the witness of the creatures. The witness embodies many qualities, but the following three qualities are essential;

1) The witness should be present at the place of incident and observe it personally; he should present himself before the court while giving evidence, it is for this reason he is called 'shahid' or 'Shaheed' i.e. 'Hâdir' (present).

2) The petitioner makes his best efforts to make the witness successful so that the case is won; on the other hand, the defendant tries hard to fail the witness or make him unsuccessful; he himself cross-examines the witness; he objects to the knowledge of the witness, declaring him 'unknowing', 'unaware'.

3) Inwardly, the objection to the witness is the objection to the petitioner, and that's why the enemy of the witness is the enemy of the petitioner. The Holy Prophet, in this world, is a witness, before the creatures, to the Creator, paradise and hell and all the hidden things. Consequently, before he was born, when he was in special closeness of the creator, he observed all the things

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and then he arrived in this world and he will be witness to the creatures before the Creator in the Hereafter. Hence, he must be aware of the affairs of the creatures, otherwise the 'Witness' is rendered useless. Moreover, today the objections are being raised against the knowledge of the Holy Prophet; surely, the witness of the Holy Prophet is going to be against the objectors and these people are defendants, because only those will find fault with the knowledge of the witness against whom his witness is going to be. Besides, the opposition to the Holy Prophet is covertly opposition to the Lord, because the Holy Prophet is the Lord's witness.

Let it be remembered that the Holy Prophet's witness is of four kinds: the Creator's witness before the creatures, the creatures' witness before the Creator, the Creator's witness before the creator, the creatures' witness before the creatures. That person is certainly 'Jannati' (جنتی) whose being 'Jannati' is witnessed by the Holy Prophet; the person whom the Holy Prophet calls 'good' is undoubtedly 'Good'; if he calls a person 'bad', he is surely 'bad', because he is absolute witness. Whatever is uttered by this witness of the Lord of the worlds is truth. As one cannot obtain iron from the gold mine, no false word can be uttered by witness of the Lord.

This can also mean Hâdir the present; i.e. he is present and observant (Hâdir-wa-Nâzir) in each and every particle of the universe. We have fully discussed this issue in chapter II of the 'Tafseer-e-Naeemi' however, for a thorough research our book (Ja'al Haq) should be studied. In this book, the Holy Prophet's being Hâdir and Nâzir has been proved with the help of the Quranic Ayahs, Hadiths, the sayings of the Hadith experts and commentators and it is hoped that, God willing, the opponents will fail to counter them. Suffice it to say here, the medical experts say that the medicine should be more powerful than the disease so that it could suppress the disease otherwise the disease will overcome the medicine. The satan is our 'disease' and the Holy Prophet is our 'cure'. When the satan (devil) was given this power:

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ	He and his tribe see you whence you see them not. (27: Aaraf 7)

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And Satan keeps an eye on the whole world; whenever a mortal just thinks to do some good, satan comes and seduces him. Now if the Holy Prophet is kept unaware, Almighty Allah will be open to objection saying that He created the disease powerful and that the medicine as weak. Hence, it is necessary for the Holy Prophet to be aware of all and all the time in order to guide them.

A Subtle point: According to the Arabic grammar, the word (شَاهِدًا) is condition of subject; so, it means: We sent you in such a state that you are 'Hâdir-and-'Nâzir', i.e. he had become 'Hâdir' and 'Nâzir' before he was sent, as if someone says: Zaed came riding that is, he had 'ridden' before coming. Hence, it means that Holy Prophet was 'Hâdir' (present) in the universe even before he was born and even after leaving this world, he is 'Hâdir'. In Rooh-ul-Bayan chapter 26 Surah Fatah, Ayah 8: إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا it is said: the Holy Prophet used to observe the oneness (وحدانیت) and Lordship (ربوبیت) of the Lord before the birth of the whole universe, and was watching the birth of souls, bodies, animals, vegetaion, stones, jinns, devils, angels and human beings; similarly, every sort of the work done by all the creatures, their reward or punishment, first devil's being a God's worshipper and then his becoming astray, Adam's making an error and later on his error being forgiven, his living in paradise and then coming down on the earth, the birth of the prophets and their preaching and the nations' good or bad behaviour with them — in short, each and every event was in the sight of the Holy Prophet. That's why it was said:

عَلِمْتُ مَا كَانَ وَمَا سَيَكُوْنَ

'I have come to know whatever has happened and whatever will happen'

And would it not be so as the world owes its existence to his existence; the knowledge of every prophet, the scriptures of Hadrat Adam, the Book of Hadrat Musa (AS) the Knowledge of all the prophets, are a part of the knowledge of the Holy Prophet.

Then it is said that: Some knowledgeable (learned) persons say

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that every fortunate person perpetually enjoys the mercy of the Holy Prophet and the Holy Prophet is a protector and devotee. The person who is snubbed by the Holy Prophet becomes unfortunate, and he commits sins. Hadrat Adam erred because of the lax attention on the part of the Holy Prophet towards him; the same point has been made clear in this Hadith:

> Whoever commits adultery, Faith is extorted from him and when he stops committing this sin, faith is restored to him.

'Faith' (Eeman) is the other name of 'the attention of the Holy Prophet'. This explanation proves the meaning of the Holy Prophet's being 'Hâdir' and 'Nâzir', knowledge of the unseen and his help.

'Shahid' (شَاهِدًا) can also mean beloved and in reality he is the 'Beloved' of the universe. Men, jinns, angels, wood, stones, trees etc, all love the Holy Prophet, and the mount Uhad loves him , the wood weeps in his separation, the animals, make complaints to him, the deer cry out for assistance.

در ہر دلے سودائے تو عالم ہمہ شیدائے تو

Love for the honourable prophets is also their miracle. Almighty Allah said to Harat Musa (AS):

وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّىْ

and I cast on you the love from Me (39: Taha 20)

Whoever saw him, loved him. When Hadrat Asia saw him, she said:

قُرَّتُ عَيْنٍ لِّىْ وَلَكَ

'this child is the comfort to me and you, (9: Qasas 28)

Handsomeness of Hadrat Yusuf (AS) and sweet voice of Hadrat Daud (AS) all were granted to them for this lovablity. As all the marvels of the Holy Prophet are superb, lovablity of him is not

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restricted to time and space; today, one finds nowhere the lover of beauty of Yusuf (AS) not the devotee of sweet voice of Daud; there has never been an absentee lover of a beloved; however, the love for the Holy Prophet is such that crores of people are sacrificing their precious lives on the name of the Holy Prophet even without seeing him. The lovers of the Beauty of Yusuf spent money to have a glimpse of Yusuf, but the heads are being lost merely in the name of the Holy Prophet. After all, these meetings, processions sermons, schools (madarsas) all devotions and dedications are for the sake of the Holy Prophet. Besides, the lovers of the other persons have always been only the human beings, but the lovers of the Holy Prophet have not only been human beings but also the pieces of dry wood the pebbles and stones are his ardent lovers; in short, he is the beloved of God and God's creatures.

4) In (مُبَشِّرًا وَّنَذِيْرًا وَّ دَاعِيًا اِلَى اللهِ) we find the mention of three qualities: giver of glad tidings, warner and caller to Allah. Although the former prophets also performed these duties, there is difference of three kinds in their and the Holy Prophet's preaching; first, those persons performed this deed after 'hearing' and the Holy Prophet did so after seeing other Prophets were the giver of glad tiding and warner (Basheer and Nazeer) for their nations while the Holy Prophet is of the whole world, other prophets were for specific time period warner and giver of glad tidings but the Holy Prophet is as such till the Last Day. The preaching which is going on these days through the religious scholars, Mashaikh and the Quran is, in fact, the Holy Prophet's preaching. For these qualities, here he was endued with these three qualities. (Rooh-ul-Bayan Surah Fatah Ayah اِنَّا اَرْسَلْنٰكَ شَاهِدًا) says; there will be 40 rows/ ranks of the Ummahs of all the prophets on the Day of Judgment, but the Ummah of the Holy Prophet will have 80 ranks.

5) In this Ayah, the Holy Prophet has been called lamp spreading light. In the Quran, the word (سراج) has also been used for 'sun' (سِرَاجًا وَّقَمَرًا مُّنِيْرًا) (61: Al–Furqan 25). If here it means 'sun', he is also the 'sun' of the sky of guidance; the 'sun' brightens all the things but it does not borrow light from any other thing. Likewise all are lighted by the Holy Prophet, but the Holy

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Prophet is lighted by none. If this word is taken to mean 'lamp', even then it is absolutely correct. The lamp removes 'darkness', the Holy Prophet 'removed' the darkness of ignorance and disbelief. The lost things are traced out with the help of a lamp; the 'lost guidance' was restored to the world with the help of the Holy Prophet. The lamp is a blessing for the inmates of the house, but a curse for the thief. Similarly, the Holy Prophet is the protector of the Faith of the Faithful and the repeller of the devil/ thief. Light thousands of lamps with one lamp, but its own light does not decrease. Likewise, all are lighted with the light of the Holy Prophet but there is no decrease or decline in the light of the Holy Prophet. The lamp gives its light all around; the Holy Prophet also lighted all the directions the 'farsh' (earth) and 'arsh' (heaven), (throne). The fire of the lamp spirals towards the sky; the Holy Prophet also went upward on the eve of 'Maeraj' and so much 'upward' that even an angel could not reach. The lamp is shifted from one place to another; the Holy Prophet first 'lighted' the holy Makkah and then shifted to Madinah.

6) He was called 'Muneer' in the sense that there is always darkness below the lamp, but this 'lamp' gives light above and below alike i.e. all sides. All the other lamps light only the outside of something, but this lamp lights both the outside and the inside of every thing. Moreover, the other lamps are blown out by the winds, but those who try to blow out this Mohammadan lamp, are blown out themselves. The other lamps are useless in the day time, but this lamp is always the lighter. At night, the light is obtained in every street and thoroughfare through different lamps and electric power, but at the rise of the sun all the lamps are blown out, formerly there were prophets in every city and every tribe, but now there is the prophethood of the Holy Prophet alone all over the world. Thefts are committed at nights, not during the day time. Before the Holy Prophet, the divine scriptures were thieved, these were interpolated; the satans also overheard the angels; as soon as this sun of guidance rose, all the thefts came to an end; thieving or tampering with the Quran became impossible, and the satan-thief was forbidden to go to the sky, he began to be stoned, because 'the sun of guidance' had risen and the day had dawned.

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Interesting Point: Some of the holy men (Mashaikh) said that in the Quran the Holy Prophet has also been called 'siraj' (سراج) along with the sun, because the sun is related to the Holy Prophet in a number of respects: that is the 'sun' the lamp of the sky, the Holy Prophet is the 'siraj' (SUN) of the earth and the sky, that is the sun of the world, the Holy Prophet is the sun 'lamp' of Deen (religion), that is the sun of the Zodiac, he is the lamp of the holy meetings, it is the sun of the bodies, he is the 'lamp of Faith'; with the rise of that sun, the people get up, but because of this 'lamp' the people came into existence from the state of non-existence.

صلى الله عليه و آله و اصحابه و بارك وسلم

Ayah 64:

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّا اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نَاظِرِيْنَ اِنَاهُ

'O believers! Enter not the houses of the prophet unless you get permission, for instance you are invited to a meal, but not in this manner that you yourself wait for its preparation. (53: Ahzâb 33)

This holy Ayah is also a 'Na'at' of the Holy Prophet. In this Ayah, the Muslims have been taught how to respect and honour this house — the house in which the sun of prophethood was shining brightly!

This Ayah was revealed when the Holy Prophet married Hadrat Zaenab (RA) and held the 'waleemah' party. The people came in groups and after eating the meal dispersed. This time the people ate the meal and went back homes, but three men ate the meal and got busy talking with one another at the same place. Their conversation prolonged so much that their presence caused inconvenience to the Holy Prophet. The Holy Prophet stood up in order that these persons might also stand up and leave for their homes, but they did not take the hint. The house was small, the members of the family were also put to great discomfort. The Holy Prophet stood up and went to the apartments (hujrahs). After some time, he came back to the same place and saw that those three persons were still sitting over there. The Holy Prophet again left that place. At this, these persons became aware and left that place for their houses. With this

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background, this holy Ayah was revealed and in this Ayah the Muslims have been taught how to behave in certain matters:

First, do not enter the Holy Prophet's houses without seeking permission;

Second, if you are formally invited to a feast, do not come before the meal is prepared and sit and wait for it there.

Third, when you have finished eating the meal, do not sit aimlessly or idly, go back to your houses. Al praise be to Allah Who is teaching Himself the etiquette of this house and the head of this house! If in (الَّذِيْنَ اٰمَنُوْ) are also included the angels, there should be no cause for surprise because the angels also show the same respect i.e. they do not enter this house without seeking permission. The angel of death sought permission from the members of the Holy Prophet at the time of his death. Fatimah Zahra forbade him but he did not return, for he was sent by the Lord, but, however, first he sought permission.

بے اجازت ان کے گھر میں جبرئیل آتے نہیں
آنکھ والے جانتے ہیں قدر و شان اہل بیت

This Ayah reflects politeness, extreme modesty and dignity of Holy Prophet; others may cause him trouble, he himself does not mention it (Allah may do it). We also learn from this Ayah that one should not go to anybody's house until one is formally invited (to take meal) and one should not become some other person's guest unnecessarily so that one does not become burden to him (واللہ علم با لصواب).

Ayah 65:

Undoubtedly, Allah and His angels send blessings on the prophet the Communicator of unseen news, O you who believe! Send upon him blessings and salute him fully well in abundance. (56: Ahzâb 33)

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا

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This holy Ayah is also the Holy Prophet's 'Na'at'. In this Ayah, the Muslims have been enjoined to recite (Durud Shareef) on the Holy Prophet. The noteworthy point is: the holy Quran announced a number of commands e.g. salât, fasting, Hajj, Eeman etc. but nowhere did it say that 'We also do this work', Our angels also do it' and 'O Muslims! you are also enjoined to do it'. Only in respect of Durud Shareef such a command has been given. The reason is obvious; there is no such work that is done by the Lord and is also done by men. We cannot perform the deeds of the Lord, and the Lord is far above our deeds. The Lord creates, provides sustenance, gives death and gives life; the human beings cannot do these things. Their duty is to worship, to obey etc, the Lord is immune to it However, if there is any such work that God Himself does, the angels also do it and the Muslims have also been ordered it to send 'Durud' on the Holy Prophet! As the glances of all are fixed on Hilal new moon, the eyes of the Creator as well as those of the creatures are fixed on the moon of Madinah. The Holy Prophet is a consummate being.

آج چند دیوج ہے سب دیکھیں باکی اور
میری اور سجن کی نیناں پڑیں گی ایک ہی ٹھور

Although the Lord's 'Durud' is to send down His blessings (Rahmat), the angels' 'Durud' is praying for blessing, but the honour for the Holy Prophet is common in all.

A Subtle Point: Firstly, it was given out that: 'He showers his blessings on his beloved all the time.' Then we were ordered to send 'Durud' on him i.e. ask Lord's for mercy/ blessings for him. The point worth considering is: only that thing is demanded which one does not already possess; when the blessings are coming down without being asked for, why have we been commanded to beg for blessing the reason is that when a beggar goes to some ones door to beg; he says; May the owner's house always remain inhabited, may his children live long and may his property remain safe from all harm.

The owner believes that he is a 'civilized beggar' begging for alms, but he is praying for the well-being of his children. Here the

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Muslims have been commanded; O Muslims! When you come to us with some demand, remember 'We have no children but we have beloved Muhammad Rasulullah, come with prayer for his welfare , his family and his holy companions , in this way you will also receive drops of the rain of blessing which is being showered on him; you will be benefited. In fact, the recitation of Durud is a way of demanding something from the Lord.

وہ ہی رب ہے جس نے تجھ کو ہمہ تن کرم بنایا
ہمیں بھیک مانگنے کو ترا آستاں بتایا

Moreover, in this Ayah, the Muslims have been warned that the reciters of 'Durud' should not assume that Lord's blessings on Lord's beloved do not depend upon your demands and Lord's beloved needs your 'Durud' as a member of assembly needs votes; you may or may not recite the 'Durud', his blessings on him continue to be descended; your birth and your reciting 'Durud' is just a matter of yesterday, the rains of Lord's blessings have been falling on him since the time when there was no (time); he has been receiving blessings since there was no where and there. Asking you to pray is for your own benefit.

'The Lord of the worlds does not need our 'Hamd-and-Sana' (praise); He is 'Mahmood' (already praised) whether or not somebody praises Him. Similarly, the Holy Prophet does not stand in need of our reciting 'Na'at'; he is 'Muhammad' (already praised) whether or not someone recites his Na'at'; the Holy Prophet is enough for the praise of the Lord and the Lord is enough for the praise of the Holy Prophet. That's why it is necessary to recite the Durud Shareef in the beginning and at the end of every 'Dua (دعا), and if a person gives up all 'Dua' and recites only the holy 'Durud', God willing, he will need no other 'Dua' and all his needs shall be fulfilled all by themselves.

In Mishkat Shareef (chapter As Salât Alan-Nabi الصلوٰۃ علی النبی) a Hadith of Ubai ibn Ka'ab (RA) has been reproduced; he asked the Holy Prophet how many times he should recite 'Durud Shareef' for him. The Holy Prophet replied, 'as many times as you like'. He again said to the Holy Prophet, "Should I recite ¼th i.e. ¾rd

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other 'Wazifas' and prayers (دعا) and ¼ the Durud Shareef. The Holy Prophet replied,' As much as you like, but if you recite the Durud still more, it would be better for you." He again said," Well, if I recite half of my time Durud Shareef and half other prayer. Holy Prophet said as much you like, however if you recite the Durud still more, the better. He again said should I spend 3rd of my time in reciting 'Durud Shareef', the Holy Prophet replied, "As much as you like" however, if you recite the Durud still more, the better. He once again said, "Should I then recite the Durud Shareef only, i.e. instead of other prayers (دعا) and 'wazifas' I should recite only the 'Durud Shareef'. The Holy Prophet 'replied':

اِذًا يَّكْفِىْ هَمَّكَ وَيُكَفِّرُلَكَ ذَنْبَكَ

this Durud is enough to 'remove all your troubles and difficulties; it will wipe out you sins".

There are three things worth mentioning about 'Durud Shareef'; first, what are its 'Fadail' (benefits, virtues, merits). Second, which Durud Shareef is better or necessary to recite and whether the recitation of the Durud Shareef is 'Wajib', 'Fard,' or 'Sunnat'. Third, how is to recite the 'Durud Shareef' on somebody else i.e. other than the Holy Prophet?

1) There are countless virtues of 'Durud-e-Pak; they can hardly be described even in big registers. For some detail, the readers would be well advised to study Tafseer Rooh-ul-Bayan (this very Ayah) and Madarij-un-Nubuwwat and Naseem-ul-Riâd, Shrah Shifa Qadi Ayyad and Muwahib Laduniah; however, some detail is given below:

According to Mishkat, Chapter 'Assalat-alan-Nabi الصلوٰة على النبى (AS)' the Holy Prophet says: whoever sends Durud on me once, Allah Almighty sends ten blessings on him, besides forgiving ten sins and exalting him to ten degrees' i.e. if a person recites the Durud Shareef one thousand times daily, his ten thousand sins shall be forgiven every day, he will have ten thousand exaltion in his ranks and ten thousand blessings shall be sent down on him. If

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this practice is followed throughout one's life, can the individual imagine the benefits accruing to him? According to this very chapter of the Mishkat Holy Prophet said: 'The more one recites the Durud Shareef the nearer to me on the Day of Judgment'. The following lines also appear in this very Mishkat: 'Hadrat Umar (RA) says: your prayers hang between the earth and the heavens until you recite Durud Shareef. Hence, our prayers should be in the 'Center' and Durud Shareef should surround them, because the Durud is surely accepted and it does not behove the divine blessing to accept the Durud and turn down the prayers; with the help of Durud Shareef, the prayers shall also be accepted. This very Mishkat says; The angels of Allah roam about and search the Durud reciters; whoever recites the Durud Shareef, the angels present his Durud to me. Glory be to Allah! All praise to Durud Shareef with the help of which the names of sinners like us are mentioned in the court of the protector of the helpless; we are proud of our fate! This does not necessarily mean that the Holy Prophet does not hear the Durud from a far off place and angels have to present it. The angels present even the deeds (Aamâl) before the Allah's court.

Wisdom also demands the Durud to be essential, primarily for two reasons; first, if someone does us a good turn, we must return it; if we cannot do it, we must at least pray for him. If you are invited to a feast by someone, pray for the host. The favours of the Holy Prophet are beyond measure and countless; we are utterly unable to thank him for these favours adequately; the least we can do is to pray for him, like the beggars who pray for the provider.

Moreover, once Sultan Mahmood ordered his courtiers to loot whatever goods they find in his house. All the courtiers got busy looting the goods, but Ayaz (God may bless his soul) came to the Sultan and stood beside him. The Sultan said, "Why do you not loot something?' He replied, "All the courtiers held the goods important, I hold you important, who is the owner of the house". The Sultan said, "You hold me dear, I also hold you dear; I am yours and you are mine!" Likewise, all the prayers give us this world, but the recitation of the Durud Shareef gives us the owner of the universe i.e. Hadrat Muhammad; when we have got the

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Holy Prophet, what else do we need?

دنیا کو مبارک ہو دنیا اللہ کرے وہ مجھ کو ملیں
ہر سر میں جن کا سودا ہے ہر دل جن کا شیدائی ہے

The Durud Pak is the 'Registry' of prayers and acts of worship. As the goods with the label of insurance do not go to waste and reach their destination, with the help of Durud Shareef, the good deeds are accepted, and that's why the Durud Shareef is recited in every prayer (Dua).

میں مجرم ہوں آقا مجھے ساتھ لے لو
کہ رستے میں ہیں جا بجا تھانے والے

According to Masnavi Shareef, once the Holy Prophet asked the bee how it made honey. It respectfully replied, "O Beloved of Allah! We go to the garden and suck the essence of all kinds of flowers. Then we come back to our hives with the essence in our mouths and we vomit it out there and it is 'honey'. "The Holy Prophet said," The extract of the flowers is either tasteless or astringent and the honey is sweet; tell me wherefrom comes the sweetness to the honey".

گفت چوں خوانیم براحمد درود ۔۔۔ مے سود شریں و تلخی را ربود

The bee humbly said, "God has taught us Durud we recite Durud Shareef on you from the garden to our houses. This taste and sweetness of honey is due to the blessing of Durud Shareef.

Even our commonplace, ordinary prayers become acceptable with the blessings of Durud Shareef. Moreover, as the juices of all the flowers have become one and the same _____ and it earned the name of 'Honey', with the blessing of the Holy Prophet, the Hindi, the Sindi, the Arabs and non-Arabes became one (i.e. united in one bond) and they were all named 'Muslims'. Similarly, as the honey became a cure, every 'Dua' (prayer), with the blessing of the name of the Holy Prophet, is a 'cure' for the disease of sin.

It is 'fard' as well as 'wajib', 'sunnat'. Mustahab' and 'Makrooh even 'Harâm' to recite Durud Shareef'! How? According to Dur-e-Mukhtar (vol.I chapter Salât): It is 'fard' once in life to recite

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Durud Shareef. In the opinion of the author of Dur-e-Mukhtar, if in a meeting the Holy Prophet's name is mentioned time and again, it is 'wajib' for the hearer as well as the name user to recite Durud Shareef each time: however to the 'جمهور' (majority of the Schollars) it is 'wajib' to recite Durud Shareef once in one meeting, 'Mustahab' to recite it each time. According to Shâmi, on the night of Friday and on Friday, on Saturday, Sunday and Monday, daily in the morning and evening, while going to and coming back from the Masjid, during visit to the shrine of the Holy Prophet, near the Safâ and Merwa, druing the Friday sermon (the sermon hearers should recite the Durud Shareef silently), after the Azân (prayer-call), before and after every 'Dua' (prayer), while performing ablution, when someone hears a hidden voice, when someone forgets something, at the time of wa'az (speech), while learning or teaching the lesson, while writing 'Fatwa', on the eve of 'Nikah', Durud Shareef should be recited it is Mustahab.

To recite Durud Shareef on seven occasions is 'Makrooh': (1) during sexual intercourse, (2) while urinating or defecating, (3) to popularize business goods, (4) while slipping, (5) wonder, (6) while sneezing, (7) at the time of slaughter.

It is 'Haram' to recite Durud Shareef on three occasions; first, when a trader shows his certain goods to the buyer and recites Durud Shareef in order to emphasize its good quality; second, when , in some meeting, a great man comes (and Durud Shasreef is recited to welcome him) (Shâmi). (3) similarly, in Attahyat (اَلتَّحِيَّات) of 'fard' salât (when the holy Prophet's name comes).

Useful Points: When, during the recitation of the holy Quran, the name of the Holy Prophet appears in the Quran, 'Durud' Shareef should not be recited so that the flow of the recitation is not interrupted (Shâmi).

It is 'sunnat' to recite Durud Shareef in 'salât' after 'Attahyat' (اَلتَّحِيَّات). In 'fard salât', 'wajib salât', it is sunnat to recite Durud in the second, and it is forbidden in the first Attahyat. It is 'sunnat' to recite Durud Sharef in 'Nawafil in both Attahyats, i.e. stand after Durud Shareef also in the first 'Qa'adah.

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Which Durud-e- Pak should be recited? In Mishkat Kitab-us-Salât Chaper Salât Alan Nabi Alaihissalam صلوٰۃ علی النبی علیہ السلام, there is a narration from Hadrat Abu Humaid Sâidi (RA) that 'we asked the Holy Prophet as to how we should recite Durud-e-Pak, on him; he replied, "The Durud which is recited in salât after Attahyat (اَلتَّحِيَّات) i.e. Durud-e-Ibraheemi.

On the basis of this Hadith, some people say that the recitation of any other Durud than this Durud is forbidden, but this opinion is not correct, because otherwise the Hadith experts' saying only (ﷺ Sallalah-o-Alaihe-Wasallam), whenever they utter the Holy Prophet's name, would be unlawful (ناجائز). If the Duruds other than the above mentioned are forbidden to be recited, only those items of food and medicines should be used which are traditionally narrated. The fact is that as it is 'jaiz' to eat every kind of food which is not 'Harâm' in Shariah; it is 'jaiz' to recite the Durud which is not forbidden in Shariah, because in (كُلُوْا وَاشْرَبُوْا) eating and drinking is 'Mutlaq' (Unrestricted) and in (صَلُّوْا عَلَيْهِ) the word Salât is unrestricted, whatever Durud Shareef is recited, one will get the 'sawab'.

Many 'Duruds' have been reproduced in 'Dalâil-ul-Khaerat Shareef'. Rooh-ul-Bayan has highly praised this Durud Shareef and termed it as most beneficial and excellent.

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يا حَبِيْبَ اللهِ اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يا خَلِيْلَ اللهِ

It is a very long Durud Shareef. I tell the reader from my personal experience that the following durud is highly useful: under mentioned should be recited 100 times after the Friday prayer with one's face to the holy city of Madinah:

صَلَّى اللهُ عَلَى النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةً وَّ سَلٰمًا عَلَيْكَ يَا رَسُوْلَ اللهِ

but with folded hands and while standing towards the holy city of Madinah (in Hidustan the direction of Madinah is between the west and the north).

WARNING: It is the usual custom in the Punjab to recite the Durud Shreef loudly after offering the Ishâ and Fajr prayers.

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صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّمَ يَا رَسُوْلَ اللّٰهِ وَ عَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ اللّٰهِ

Some people call it 'shirk' and 'kufr', but it is absolutely wrong to call it so. One may recite any Durud in any way one likes. In (صَلُّوْا عَلَيْهِ), there is no restriction on (صَلٰوة), it may be recited alone or in a low voice, and any Durud can be recited. Without clear Shariah restriction, not to speak of calling a thing unlawful, 'we cannot call it even 'Makrooh'. According to Mishkat Shareef, the Holy Prophet, after offering prayer, recited Zikrullah so loudly that the residents of the locality came to know that the salât had ended. (we have already discussed in detail the issue of 'Zikr with loud voice ذكر بالجهر ' in our book Ja'al Haq–wa–Zahaqal Batil جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ).

(3) On whom should the Durud be recited? According to Shâmi and Alamgeeri kitab-ul-Karahiat كتاب الراهية, it is forbidden to recite Durud permanently on any other person than the Holy Prophet. e.g. it can't be said Imam Hasain Alaihisalam امام حسين عليه السلام or Imam Husain Sallalaho-Alaihe-Wasallam امام حسين صلى الله عليه وسلم, although we can recite Durud on others than the Holy Prophet when their names appear below after the name of the Holy Prophet, that is, the real intention is to recite Durud on the Holy Prophet, but certain other names also appear along with the Holy Prophet's name, for example:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اَصْحٰبِهٖ وَاَزْوَاجِهٖ وَ
اَوْلِيَآءِ اُمَّتِهٖ وَعُلَمَآءِ مِلَّتِهٖ اَجْمَعِيْنَ خُصُوْصًا عَلٰى غَوْثِ الصَّمَدَانِيْ

etc; no doubt, in this Durud, the family of the Holy Prophet, illustrious Sahabah, Aulia, scholars and the whole Ummah, have been mentioned, but through the Holy Prophet.

Ayah 66:

وَمَا اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ

And O beloved! We sent not you but with Messenger ship encircling entire mankind, as a bearer of glad tidings and a warner, but most of the people do not know. (28: Sabâ 34)

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This holy Ayah is also the Holy Prophet's 'Na'at'. It mentions three qualities of the Holy Prophet: he is the prophet of all the people, 'Basheer ', and 'Nazeer' (bringer of glad tidings and warner) for all. We have already discussed these three things in the first Ayah of Surah Furqan and in Surah Ahzâb. Suffice to say here, the prophethood of the Holy Prophet is (Risalat-e-Aammah رسالت عامه) (common to all), embracing all the apostles, Aulia, human beings and other etc.

The Holy Prophet said , "I have been blessed with such five things that had never been given to any other man before: I have been gifted by Almighty with the Awe till the distance of one month, the whole earth has been made Masjid for me, and sanctified it too, so that when the time of 'salât' comes, we may offer prayer (salât) and if water is not available, we may perform 'tayammum' (تیمم): the war-spoils were made Halal (حلال) before then, the war-spoils were not declared lawful for any one): I was granted 'shifa'at-e-kubra' (the greatest intercession), and the prophets were sent to some selected communities, but I have been sent to all the human beings; this Ayah proves the fact that his prophethood is common to all. (ﷺ)

Ayah 67:

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَّنَذِيرًا وَّإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

'O beloved! undoubtedly, We have sent you with truth as a bearer of glad tidings and as a warner. And whoever was a group of people in each of them a warner has already passed away. (24: Fatir 35)

This holy Ayah contains three qualities of the Holy Prophet: prophethood for all, being the bearer of glad tidings and a warner. At the end of the Ayah, it is mentioned that in all the past Ummahs, the guides were sent and that to all the Ummahs the warners were sent, but the point worth pondering is: what relation has it got with the Holy Prophet's prophethood. The idea is 'O Beloved! You have been sent for all the Ummahs and your prophethood is common to all, but before you, the 'warners' were sent separately

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for each group of people; in view of these facts, this Ayah is clearly the 'Nat'at of the Holy Prophet. Some people have been deluded by this Ayah: they think that no religious leader should be belittled i.e. we should equally respect Krishan, Ram Chander, Gotam etc.; because all these persons were Messengers (of God) the people vitiated their teachings and started worshipping idols, as the Christians and the Jews defaced the teachings of Jesus and Moses and made the cross-worship a part of their religion. Some others also misunderstood this Ayah: they believed that besides men the prophets were also sent among the other creatures, that is jinn prophet among the jinns, and some opine "God forbid" mean fellow Prophets among degraded and mean fellows, and as regards the other nations, the prophet was sent each from amongst them, but both these views are absurd.

There is no evidence to prove that there have ever been Krishan, Ram Chander, Gotam etc, in the world. Have we got any argument on the basis of which one could say with surety whether these persons were human beings or not or whether they had any existence. In this connection, only the stories cooked up by the polytheists are put forth. The four legs and six hands of Ram Chander, the tail on the back of Hanu Man and something like the trunk of the elephant on the mouth of Ganesh, are all against the divine sunnah of creation; it is repugnant to reason as well as the Quran. Almighty Allah says:

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْ اَحْسَنِ تَقْوِیْم — We have created man in the best form

And then they are believed to be God's Messengers as well, with faces of monkeys and other animals i.e. deprived of even good faces it is well nigh impossible; these are all artificial forms; they are without any reality whatsoever. They may have been some animals whom the polytheist started worshipping, as even today the cows and monkeys are worshipped. To say that they were human beings and pious too, but the idolaters have mutilated their faces, such favour or support to the views of the idolaters is pointless or against the dictates of wisdom. When even their worshippers do not call them 'Human beings' they rather relate

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the monkeys to Hanuman and also relate the other animals to them then have you been inspired by God that they were men, possessing such and such characteristics? Otherwise, it would be unjust on our part to speak evilly about the idols which the idolaters of arab used to worship, although the holy Quran and the Holy Prophet both decried Lat, Uzza and Manât; as there were Lat and Uzza, here they have Dave and Bhawanee. It is also wrong to say that the prophets rose from every nation from among themselves; the holy Prophets always came of noble families (paternally as well as maternally); their manners are pure and there is divine shine on their faces. Similarly, their forefathers are also invariably virtuously noble and respectable.

In the first part of the Bukhari, the event faced by Herqul King of Rome has been described. It is said that he summoned Abu Sufyan and Makkans to his court and asked them to tell him all about the Holy Prophet. One of the questions put by him was: How were his anesters. All the Makkans replied: 'He comes of a noble family of the Arabs. Herqul said, "The Prophets always belong to noble families". Got forbid, can there rise prophets from among the shoe-makers and sweepers?

Where has it been mentioned in this Ayah that the prophets belonged to those very communities to which they were sent? The guides reached every community but they all came of highly respectable families, as the Holy Prophet today is the prophet of all the nations of the world — but He is Arabi, Qureshi, Hashimi, Muttalabi (ﷺ).

These two things must be kept in view: the view that the prophets were sent to even the non-human beings and that too from the same species is utterly false, because the holy Quran says:

وَمَا اَرْسَلْنَا مِن قَبْلِكَ اِلَّا رِجَالاً نُّوحِىْ اِلَيْهِمْ

And all those who were sent as messengers before you were men, whom We revealed. (109: Yusuf 12)

It transpires that the prophets rise from amongst the human beings

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and that they have always been men (i.e. male, not female) (For detail see our book Ja'al Haq). The correct meaning of this Ayah of Surah Fatir is that in every community there have been sent the warners, whether they were prophets, scholars or pious religious personages.

The Rooh-ul-Bayan says, "Here, the Ummahs' (peoples) mean those Ummahs who were agonized in the world. So, it boils down to the fact that the first prophets were sent to those groups of people who were hit by the wrath of Allah so that they might warn the latter. When they did not come round, God's wrath fell upon them. The following Ayah lends support to this interpretation

And We are not to torment until We have sent a messenger. (15: Al Asrâ 17)	وَمَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلاً

Almighty Allah says:

nor any warner came to them before you. (44: Saba 34)	وَمَا اَرْسَلْنَا اِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ

Everybody knows that there is a gap of 600 years between the Holy Prophet and Eesa (AS) (Bukhari, end of Volume-I). In those times, no apostle came into the world: hence, these very two situations, as described above, look better.

Ayah 68:

Yaseen. By the wise Quran. No doubt, you are from among the Messengers (1,2,3: Ya-Seen 36)	يٰسٓ ۝ وَالْقُرْآنِ الْحَكِيْمِ ۝ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۝

This holy Ayah is also a 'Na'at' in honour of the Holy Prophet. The disbelievers of Makkah used to say that he was not 'Rasool of Allah' (God's Messenger). Almighty Allah replied to this assertion of the disbelievers: 'O Beloved! By the Quran, you are Our Rasool: this Ayah consists of three 'Kalimahs";

One (يٰسٓ) (Yaseen), two وَالْقُرْآنِ الْحَكِيْمِ by the Quran full of wisdom

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three إِنَّكَ لَمِنَ الْمُرْسَلِيْنَ indeed you are one of the Messengers. All the three 'kalimahs; have their own beauty separately. The kalimah 'Yaseen' is from the 'Mutashabehat' its real meaning is known only to Almighty Allah or His Holy Prophet: however, the commentators have offered some interpretations; first, 'Yaseen' is the Holy Prophet's name and letter of 'Nida' is hidden i.e. (يٰسٓ) ('O' Yaseen); second, (يَا) (ya) is the letter of 'Nida' and letter (س) stand for (سيد العالمين sayyjid-ul-Aalameen) i.e. 'O, chief of the people of the world, and third, it is the name of the Surah. The words (والقرآن الحكيم) 'by Quran' show the greatness of the holy Quran, because the thing by which the Lord swears is purposely to express its magnitude. We swear in order to lend strength to our assertions. The holy Quran swears the oath on the Quran to confirm the prophethood of the Holy Prophet in general, and before it, no oath was taken about any other prophet. In short, this Ayah is, irrefutably, the Holy Prophet's 'Na'at.

Ayah 69:

قُلْ يَا عِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا

Say you, 'O My bondmen who have committed excesses against their own souls 'despair not of the mercy of Allah' Undoubtedly, Allah forgives all sins, (53: Al-Zumar 39)

To all appearances, this holy Ayah is also 'Na'at' in praise of the Holy Prophet. This Ayah was revealed when a group of people said to the Holy Prophet, "O Beloved of Allah! we are ready to embrace Islam, but we are big sinners. Shall we be forgiven?" At this, this Ayah was sent down and it was said to the Holy Prophet, "O Beloved! say to the people who have committed errors not to be disappointed of the mercy of Allah; come to the fold of Islam; dive into this sea of mercy and you shall be free from all sorts of impurities". The words (يَا عِبَادِىَ) used in this Ayah either mean 'the servants of Allah (in such case restrictions shall have to be imposed) one is of (يَقُوْلُ اللّٰهُ) i.e. Allah says,' O My servants!; then the next sentence shall at be relevant to the word قل (say).

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Secondly, in (اَسْرَفُوْا عَلٰی اَنْفُسِهِمْ) restriction shall have to be imposed to the effect that the idolaters and the disbelievers are excluded from it and that only the believers (the Faithful) are included in it, because though all are the servants of Allah, yet the sin of 'shirk' (polytheism) of the idolaters cannot be forgiven.

Allah forgives not that anyone be associated with Him as partner (116: Nisâ 4)	اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ

Or (يَا عِبَادِیْ) means; the servants of the Holy Prophet' i.e. (عبد) are also used for (عابد) worshiper as well as (خادم servant). So, this Ayah means: O Beloved! say; O my servants! Now the disbelievers automatically stand excluded, since the Holy Prophet's servants are none but Muslims. Thus no passage would need to be separated from the Ayah. This logic has also been adopted by Molvi Ashraf Ali Thanvi, i.e. (عِبَادِیْ) means 'the Holy Prophet's servants'. This interpretation is also seen in the Masnavi Shareef.

بندۂ خود خواند احمد در رشاد　　جملہ عالم رابخواں قل یا عباد
یا عبادی کہہ کہ ہم کو شاہ نے　　اپنا بندہ کر لیا پھر تجھ کو کیا

Rule: It is perfectly lawful to name the Muslims 'عبد النبی Abdun Nabi', 'عبدالرسول- Abdur Rasul' etc. as is proved by the Quran. Almighty Allah says:

your suitable servants (Ibâd) and hand maids (Imaa) (32: Al- Noor 24)	مِنْ عِبَادِكُمْ وَاِمَائِكُمْ

In Arab countries, it is commonly said (عَبْدِیْ) i.e. my slave. The name of the teacher of the author of Dur-e-Mukhtar's teacher is Abdun Nabi Khaleeli (Vide preface of Dur-e-Mukhtar in which he has described his educational background).

The Hadith which forbids saying (عَبْدِیْ) and (اَمَتِیْ), that forbiddance is 'Istehbabi' (استحبابی), as we have been forbidden to call grapes 'Karam' because 'Karam' is Muslim (Bukhari etc.). The illustrious Sahabah also time and again said that:

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كُنْتُ اَنَا عَبْدَهٗ وَخَادِمُهٗ وَخَادِمُهٗ

I was the Holy Prophet's عبد (Abd) and 'Khadim خادم'.

See detailed comments in our book Ja'al Haq, in which convincing arguments have been given.

The words (لَاتَقْنَطُوْا) show that it does not behove a servant of God to be disappointed of the mercy of Allah; rather he ought to fear his Lord keeping in view his sins and remain hopeful of the divine mercy.

گنہ رضا کا حساب کیا، وہ اگر چہ لاکھوں سے ہیں سوا

اے عفو کہ تیرے عفو کا تو حساب ہے نہ شمار ہے

Almighty Allah will forgive all the sins; however, as regards the Rights of People, he will get the sins committed forgiven by the concerned person (as is mentioned in the books of beliefs etc.)

Ayah 70:

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَاَخَّرَ

Undoubtedly, We have granted you a clear victory. That Allah may forgive the sins of your farmers and of your latters (1: Al-Fath 48)

This Ayah is also a collection of the Holy Prophet's Na'ats'. This Ayah was revealed when once the Holy Prophet dreamed that he entered with peace the holy city of Makkah, accompanied by his companions. He took the key of the 'Kaabah', performed Tawâf and 'Umrah'. Then he told this dream to his companion who felt immensely elated. Afterwards, the Holy Prophet decided to perform 'Umrah'. He left for Makkah along with 1400 holy companions on first Zeeqa'ad, 6 (H). He put on the 'Ehram' at Zulhulaifah on his way to Makkah. When he reached Usfan, he was told that the disbelievers of Makkah were ready for a war with elaborate fighting equipment. When the Muslims reached Hudaibia, several persons from among the Muslims were sent towards the disbelievers of Makkah with the message that the Holy Prophet had come to perform Umrah, with no intention of war.

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But the disbelievers of Makkah did not believe in it. At last, they sent Urwah bin Masuood Saqfi to the Holy Prophet to know the real state of affairs. Urwah was utterly flabbergasted to see the respect shown to the Holy Prophet by the illustrious Sahabah and the scene of the sacred assembly of the Holy Prophet. He saw that when the Holy Prophet washed his hands, the illustrious Sahabah, scrambled for the dripped water; if, sometimes, the Holy Prophet spits, the honourable Sahabah tried to get it and whoever gots it, rubbed it on his face & other parts of the body for the sake of 'blessing'. No hair of the Holy Prophet fell, but if ever it fell, the venerable Sahabah picked it up and loved to protect it more than their own lives. When the Holy Prophet spoke, all of them would become quiet. None in this angust assemble lifted his eyes above; in a word, 'the assembly is the assembly of knowledge, wisdom, respect and grace', or in other words, the 'angels' have descended on the earth. Urwah related all these things to the disbelievers of Makkah, and particularly told them that though he had seen magnificent courts of great kings, yet the court of the Holy Prophet was unique in all respects and that they would not be able to defeat them.

The Quraish said, "Do not say that we shall return them this year: they may come next year". The people who were sent by the Holy Prophet to discuss the matter with the people of Makkah, Hadrat Usman (RA) was one of them, who went towards the people of Makkah with ten illustrious Sahabah, and he told them not to forbid the Holy Prophet to perform Umrah, but they stuck to their guns and rejected the suggestion outright. Hadrat Usman (RA) stayed there for 3 days and the disbelievers of Makkah were prepared to allow him to perform the Tawâf of the Kaabah. Hadrat Usman said, "It is not possible for me to go round the Kaabah before the Holy Prophet has done it". On the other hand, the news of Hadrat Usman (RA) being martyred by the disbelievers of Makkah spread among the Muslims. At this news, the Holy Prophet sought allegiance (بیعت) from the Muslims that in the case of war, they would not turn back. This 'Bai'at' (بیعت) is called Bai'at-e-Ridwan which was taken under a acacia tree. (this is mentioned occurs in the last Ayahs of this Surah). At last, at this, a

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compromise was signed on the condition that the Holy Prophet would go back this year and perform Umrah the following year. When the treaty had been written, this holy Ayah was revealed, saying, 'O Beloved! We gave you victory" because this treaty led to the conquest of Makkah (فتح مکه) and many other victories ensued. This was the background of the revelation of this Ayah. Now, in this Ayah, two points are worth considering: first, what does 'Fatah' (فتح) (victory) mean? Second, what do the words لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ stand for?

Rooh-ul-Bayan has made some interpretations of 'Fatah' (فتح): one, here 'Fatah' (فتح) (Victory) means the conquest of Makkah but seeminggly this interpretation appears to be against the event, because till now the people of Makkah had not allowed the Holy Prophet to perform Umrah, and the Muslims had to go back and the tense in (فَتَحْنَا) is past which means 'We gave victory'. So, either it should be said that the Sulah Hudaibiya (صلح حدیبیه) (treaty of Hudaibiya) is the 'victory' (فتح) as the disbelievers of Makkah were dead against any compromise treaty or truce whereas the Holy Prophet was in favour of sort of compromise the Holy Prophet's desire found its fulfilment while the disbelievers' desire remained unfulfilled and it was (فتح victory), or it may be said that this treaty became the means of 'Fatah' and, therefore, metaphorically it was called as 'Fatah' (فتح) or since now 'Fatah' (victory) of Makkah was certain (for sure things, the Arabs use past tense); hence, here the past tense has been used) or because of this treaty, the disbelievers began to associate with the Muslims and resultantly, a large number of people embraced Islam, or that 'Fatah' means' to open'. Here 'Fatah' means: O Beloved! We have opened the doors for you — which doors? The doors of knowledge, wisdom, guidance, — the doors which so far remained 'closed' on others, 'O Beloved, these doors have been opened for you" the door of high degree intercession,' (Shafât-e-Kubra) (شفاعت کبریٰ), the door of the sight of Allah, the door of the Maqam-e-Mahmood (مقام محمود), the door of the Haud-e-Kausar (حوض کوثر) i.e. all the doors of the Divine Blessings have been opened for you'. This meaning is also possible: earlier it said:

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And with Him is the key of unseen, He only knows them (59: Anaam 6).

عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا اِلَّا هُوَ

Now the question arises: were the treasures of the unseen ever opened for any one? Here it was said (اِنَّا فَتَحْنَا لَكَ) (We opened for you). As regards the second point regarding (ذنبك) (your sins), all the followers of Islam hold the unanimous belief that the prophets are innocent of sins. In Tafseer-e-Ahmedya, under the Ayah لَايَنَالُ عَهْدِى الظّٰلِمِيْنَ(124: Baqarah 2) has been interpreted as follows: "Our Holy Prophet never intended to sin, before or after prophethood even for a moment"; then, what does the Ayah mean? It is for this reason that our Hadith experts and exegetes have offered a number of interpretations of this Ayah.

According to Madarij-un-Nubuwwat, the words (مَا تَقَدَّمَ) in this Ayah imply 'Hadrat Adam's sin' and مَاتَاَخَّرَ mean that the sins of the Ummah were forgiven. So, under this very Ayah, Rooh-ul-Bayan says: Hadrat Adam (AS) prayed with the help of the Holy Prophet and it was accepted. Some others said that here it means 'Khata-e-Ijtehadi' (error in Ijtehad). Some others said that (يغفر) means (يَعْصِمُ) i.e. Almighty, Allah has kept you safe from sins in the past and He will keep you safe from sins in future; in other words, 'You are safe from sins', i.e. he is innocent of sins. Some opined that the sins of the Ummah have been 'attributed to the intercession of the Holy Prophet, and the sins of the Ummahs are always 'attributed' to the Prophets i.e. sometimes the sins and crimes are attributed to the sinner and sometimes they are attributed to those who are responsible their forgiveness as the guilty says 'My case', the lawyer says 'My case' and the judge also says 'My case', but the meanings vary from person to person. The guilty's case is in the sense that he is facing his case; the lawyer calls it 'my case' because he is responsible for legal proceedings it, similar is the case with the judge. Hence, the sins of the sinners in which they are involved are attributed to the mercy of the Holy Prophet, in the sense that he is responsible for their intercession. Or the words (ذنبك) mean those sins which the Holy Prophet made them as such, because had not the Holy Prophet been born, no work would have been termed as 'sin'. i.e.

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'the sins made by him (Rooh-ul-Bayan) as is said that theft, adultery etc. are sins of God i.e. the deeds which God has declared 'Harâm.

کر کے تمہارے گناہ مانگتیں تمہاری پناہ تم کہو دامن میں آ تم پہ کروڑوں درود

It is for this reason that some people say that Hadrat Adam (AS) did not sin, rather the addressees were those wicked people whoes souls were in his back; God did not want these wicked people to be born in paradise, so it was said, "O Adam! Go to the earth and leave them, then you may come to paradise" (Rooh-ul-Bayan and Mirqat Shrah Mishkat).

See our complete research about the chastety of the prophets, in our tract 'Qehr-e-Kibriâ bar Munkireen Ismet-e-Ambia' قہر کبریا بر منکرین عصمت انبیاء , in which all the arguments and the questions of godless persons have been dealt with in a very interesting way.

A Subtle Point: The author of Rooh-ul-Bayan in interpretation of this Ayah writes: the Holy Prophet was awarded with three 'Victories' Fatah-e-Qareeb', (the opening the door of the heart and revealing the secrets to it. (2) 'Fatah-e-Mubeen' (it is opening the door of the Holy Prophet's soul) and (3) 'Fatah-e-Mutlaq' (it is God's opening the doors of His own attributes on the Holy Prophet as is alluded in (اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ) (1: Nasr 110).

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكْ وَسَلَّمْ

Ayah 71:

اِنَّا اَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا

Surely, We have sent you as a witness (present and seeing) and a bearer of glad tiding and a warner. So that O People you may believe in Allah and His Messenger and pay respect to him and honour him, and that you may glorify Him morning and evening. (8,9: Fatah 48)

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This Ayah is also undeniably the 'Na'at' of the Holy Prophet, describing his number of the attributes, and the Muslims have been enjoined to honour and revere him. We have already explained in Surah Ahzab the meaning of (شَاهِدًا) (shahid); can also mean 'present' and 'observer'. Either he is the observer of the whole universe the seer of the Lord, the paradise and hell on the eve of Maeraj or the viewer of Lauh-e-mahfooz: he keeps an eye on all the creatures; shahid can also mean 'witness or 'beloved'.

The Holy Prophet said (اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ). There is negation of the evidence of the divinity of other than Allah and his evidence is complete and 'seen', not 'heard'. Moreover, it is easy to witness to the 'positive' while it is very, very hard to witness 'negative'. If someone says that so and so verse is found in the Book Gulistan, he can prove his assertion by showing that verse but it is highly difficulty to say that so and so verse is not in the Gulistan;, only that person can claim who has the entire Gulistan in view. Similarly, that person alone can become an eye-witness to (لَا اِلٰهَ اِلَّا اللّٰهُ) who is in the know of things from first to last; assesses each and every particle and then says: I have assessed all, there is no deity except the Lord; Detailed interpretation of 'shahid' (شاهد) can been seen in this very book under Ayah (اِنَّا اَرْسَلْنٰكَ شَاهِدًا) of Surah Ahzâb, in which the Muslims have been ordered to respect and honour His beloved; there is no restriction whatsoever of any kind or form of respect, with the exception of those forms of respect which the Shriah has categorically declared 'Harâm' e.g. 'Taazeemi sajdah' (prostrate in respect) and 'Taazeemi Rukoo' (genuflect in respect), all forms of respect are allowed to show respect while talking with him, uttering his name, do not call him Allah or 'the son of Allah' use all available words of respect, respect everything belonging to him to kiss his sacred hair, clothes, shoes, his written name and his holy city; in short to honour each and everything which relates or belongs to him. Likewise, show him respect with your hands and feet etc; with each and every movement of yours, so much so that the Islamic Law experts say that when one visits the holy shrine of the Holy Prophet, one should stand with folded hands (as we do in salât) (see Alamgeeri chapter Ziarat-e-Qabr-in-Nabi Kitab-ul Hajj

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زیارۃ قبر النبی کتاب الحج). Similarly, it is 'Mustahab' to stand up to see him out of respect or kiss his hands and feet (as it was customary with the illustrious Sahabahs) (see Mishkat Kitab–ul–Adab Chapter Qiyam قیام and Chapter Musafeha-wal-Muaniqah مصافحہ المعانقہ). The Hadiths which forbid standing in respect forbid standing of the other people, with folded hands, out of respect, while a 'great man' is sitting. It is for this reason it is said:

لَا تَقُوْمُ كَمَا تَقُوْمُ الْاَعَاجِمُ do not stand as the Non-Arabs stand

See its research in our book 'Ja'al Haq. one should stand to drink the water of ablution and Zam Zam. Hadrat Sa'ad ibn Maaz (RA) came to the holy assembly of the Holy Prophet. The Holy Prophet told the Ansârs to stand up in respect of their chief. In sum, Qiyam–e–Taazeemi' is lawful and an act of Sunnah. In like manner, to hold Mehfil-e-Meelad and to stand up (rise) at the mention of events of the birth of the Holy Prophet is also a sign of respect for the Holy Prophet. All other forms of respect are 'Jaiz', requiring no proof. Hadrat Imam Mâlik (RA) never rode on the horse in the holy city of Madinah; some persons did not sit to defacate in the surroundings of the holy city of Madinah. Such respect has no authority behind it — neither from Sahabah and nor from Tabaeen, but it is Imam Mâlik's ardent desire and nobody forbids it. Since in this Ayah 'respect' is 'Mutlaq' (unconditional), it is wrong to impose restriction upon it.

The Rooh-ul-Bayan, under the Ayah (مَا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ) writes: The name of Ayaz's son was Muhammad; 'Sultan' always called him with respect. Once he said: "Son of Ayaz! come here". Ayaz submissively said," O my lord! What mistake has he made today that you have not called him by his name?". He said I was without 'vudoo' (ablution) at that time, and I do not pronounce this sacred name without" vudoo.

ہزار بار بشویم دہن بہ مشک و گلاب ہنوز نام تو گفتن کمال بے ادبی است

Tell me where is the proof of this respect?

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Similarly, holding Meelad meetings also shows respect for the Holy Prophet. (For elaborate discussion about 'Meelad' with proof from the Quranic Ayahs, Hadiths, Ijmaa' and the prophets' practices can be seen in our book Ja'al Haq).

Rule: Respect for the Holy Prophet is included in 'Eeman' (Faith) and it is 'Kufr' (disbelief) to show disrespect or irreverence even to the footwear of the Holy Prophet.

Ayah 72:

Those who swear allegiance to you, swear allegiance to Allah. The hand of Allah is over their hands; (10: Al-Fatah 48)

اِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ
يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ

This Ayah is the best 'Na'at' of the Holy Prophet; it alludes to the event of Bai'at-e-Ridwan (which we have already mentioned in two Ayahs before). When the rumour of Hadrat Usman (RA)'s martyrdom spread among the Muslims, the Holy Prophet took 'Bai'at' (بیعت) (fealty, allegiance) on 'Jihad' by the people and all of them swore allegiance to the Holy Prophet about 'jihad' by joining their hands with his hands. Then the Holy Prophet hinted at his left hand and said, "It is Usman's hand" and about his right hand, he said, "It is the hand of Allah's Messenger (Rasoolullah) and I myself plight my fealty on behalf of Usman on my own hand".

خودکوزہ وخودکوزہ گروخودگل کوزہ

What a dignified position Hadrat Usman holds!

دست حبیب خدا جو کہ ید اللہ تھا ہاتھ بنا آپ کا آپ وہ ذی شان ہیں

A subtle point: The Holy Messenger's hand is Usman's hand, the Holy Prophet's hand is God's hand it means that Usman Ghani's hand is Allah's hand and the Quran is Allah's word; Allah's hand i.e. Usman Ghani published Allah's word, and that's why He is called: 'Jame-ul-Quran' جامع القرآن .

This Ayah makes mention of this very 'Bai'at' (بیعت) and shows the greatness of swearer of this allegiance, as those who swear

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allegiance to him, do so to Allah and over their hands is Allah's Hand. This Ayah proves three Islamic laws: first, the Holy Prophet is so favourite with Almighty Allah that the obedience to the Holy Prophet is obedience to Allah, the Holy Prophet's hand is Allah's Hand. (we have discussed this issue in detail under Ayah 17 of Surah Anfâl (وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى). At this place, Rooh-ul-Bayan writes: Almighty Allah has blessed the Holy Prophet with such dignity or position that none else can claim to possess it. The Holy Prophet left every one for the sake of the Lord; now the Lord is the Holy Prophet's and the Holy Prophet is Allah's. It is for this reason that on the Day of Judgment, the other prophets will say 'Nafsi Nafsi نفسی نفسی', but the Holy Prophet will say 'ummati ummati امتی امتی' because the 'Nafs' cease to exist in isolation and the Holy Prophet is the reflection of the Divine Power: body is his, and it reflects the power of the Lord. If someone desires to see all the attributes of the Provider of the universe, the Lord of the universe, see the Holy Prophet; that's why he is reported to have said:

مَنْ رَاٰنِیْ فَقَدْ رَاَ الْحَقَّ one who saw me, saw the Haq (Lord).

But he was so patient and humble that he displayed his servitude in all the fields of his activities.

Some Aulias succeed in finding a little glitter of this 'Noor' and lost their selves in it and in this state of selflessness. Mansoor says: (اَنَا الْحَقُّ) and Bayazeed says: (سُبْحَانِیْ مَا اَعْظَمَ شَانِیْ) and Abu Saeed Khidar says (مَافِیْ جُبَّتِیْ اِلَّا اللّٰهُ).

موسیٰ زہوش رفت بیک پرتو صفات — تو عین ذات مے نگری در تبسمے
رفعت طور میں لا مکانی کہاں — لن ترانی کہاں من رانی کہاں
جس کا سایہ نہ ہو اس کا ثانی کہاں — اس کا اظہار ہی آج کی رات ہے

When the Holy Prophet's hand became the hand of Allah, the Holy Prophet's tongue and, of course, all the other parts of his body, assumed the divine power it is the stage of 'Fana fil Allah' (فنا فی اللّٰہ) (completely lost in Allah). When a man reaches this stage, divine qualities develop in him, one of them being that the

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divine works start to be done by him; for example, Hadrat Asif brought the throne of Bilqees in the twinkling of an eye, Hadrat Yaqoob smelt the shirt of Yusuf from Egypt, Hadrat Ibrahim built the holy Ka'abah and invited the people of the whole world to perform Hajj and all those to be born till the Last Day heard that call. The sun re-appeared (having once set) on finding hint from the Holy Prophet, the moon split, the cloud burst all these are divine works which are being performed by the beloveds of Allah. Secondly, when man reaches this stage, he has the temerity to say about the divine deeds: I can do it or he says: The whole universe is my kingdom. Hadrat Jibrael said to Hadrat Maryam (Mary), I shall give you son. "Eesa (AS) said, I can give life to the dead and cure the lepers". These things happen or become possible because of his taking pride in the Lord's benevolence or graciousness, as the son says about his father's goods. These are my goods". Namrood, claiming equality with God, said:

'I give life and cause death'. (258: Baqarah 2) — اَنَا اُحْيِيْ وَاُمِيْتُ

He became an outcast. Jesus Christ said:

I make the dead alive (49: Al-Imran 3) — اُحْيِ الْمَوْتٰى

He endeared himself to God, for there is striking difference between the two, as a robber says: "I can kill you" he is guilty, but if the prime minister says: 'I can hang you', he is true.

Secondly, it reveals that 'Bai'at' (بیعت) (swearing allegiance) is not only necessary, but also 'sunnat'. Firstly, all the people performed 'Bai'at' on the Day of Meesâq, since the Lord said (الست بربکم قالوا بلیٰ). Then the illustrious Sahabah swore allegiance to the Holy Prophet; whoever came to embrace Islam, swore allegiance to the Holy Prophet, but that 'Bait' was the 'Bai'at-e-Islam' whereas the 'Bai'at' taken in Hudaibia was 'Bai'at-e-Jihad'. Sometimes, the Holy Prophet took 'Bai'at' from certain persons on a specific undertaking or promise, e.g. some persons swore allegiance to the Holy Prophet that they would never

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demand anything from anybody.

In fact, the 'Bai'at' is to give an undertaking to the viceregent of Allah that we would remain faithful, loyal servants of Allah, making the servant of Allah (i.e. his Sheikh) the (ضامن) the warden, on it. Moreover, there were 'Bai'ats' at the hands of the Khulafa-e- Rashideen, but this 'Bai'at' was Bai'at of the government as well as the 'Bait-e-Iradat بیعت ارادة i.e. the 'Bai'at' of Shaikh and that's why in those days the custom of 'Bae'at of Mashâikh مشائخ' did not prevail, (because Siddiq, Farooq and other Khulafa-e-Rashideen (RA) were also Sheikhs and because it was also the 'Bai'at-e-Khilafat', 'Bai'at had to be performed separately at the hands of each Khaleefah. Then, when the period of Khilafat-e-Rashidah had elapsed, the kingdom went into the hands of the kings, the Bai'at of government was performed with the kings and the 'Bai'at-e-Tareeqat' was performed with the Mashâikh. 'Mureed' (مرید) means 'one who seeks'; since he seeks the will of Allah , he is called 'Mureed'(مرید). This has been taken from the Quranic Ayah:

يُرِيْدُوْنَ وَجْهَ اللهِ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

who seek the pleasure of Allah and it is they who became prosperous. (38: Rome 30)

Rule: It is necessary to swear allegiance (Bai'at) to one or the other Murshid (pastor). The following verse appears in Masnavi Shareef:

پیر را بگزیں کہ بے پیرایں سفر ہست بس پر آفت وخوف وخطر

choose some 'Pir', because this journey without pir, is extremely hazardous

Kharpoti Shareef writes: 'One who does not have a 'pir', the devil is his 'pir". The Quran says:

يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍ بِاِمَامِهِمْ

We shall call every man with his Imam'

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i.e. the people will be called as O Chishtees, O Qadirees, O Suharwardees, O Naqshbandees, or they will be called as 'O Hanfees, O Shafaees, Mâlikees, O Humblees' come along! And those who have no Imam or Sheikh, will be called as (O the followers of satan) because, as we have already said, the individual who has no 'Pir', the satan is his 'pir'. The Rooh-ul-Bayan, under the Ayah (يَوْمَ نَدْعُوْا) Muslim Shareef says: The person who does not have the string of someone's 'Bae'at' round his neck and he dies, his death is the death of ignorance. The human 'Nafs' (self) is a dog, get someone's strap fastened round his neck, so that he may not be killed. The chain of the Mashaikh شجره مشائخ is like the chain of this trap, whose first ring is in the neck of the Mureed and the last ring is in the hands of the Holy Prophet. Besides this, when you are away from the light of prophethood, keep in touch with those glasses through which this light is coming. The Holy Prophet is the Rain of Mercy and the ulama and Mashaikh are ponds: one who does not get rain, may water the fields of one's Faith with these ponds. This Ayah reveals that at the time of performing 'Bai'at', it is 'sunnat' to give one's hand into the hands of the Murshid, because the hand-shake is for the firmness of the undertaking. Moreover, in the world, the hands are used for taking something; and that's why hands are lifted while 'Dua' is said, as if we were taking something from the Lord. In the same manner the Holy Prophet gave a handful to Abu Hurairah (RA), but it is not 'jaiz' (allowed, lawful) to shake hands with the women, since it is against "Hijab" (حجاب); however, if a 'Mehram' a close relative is to be made 'Mureed', hands can be hold. Besides, a woman cannot act as a 'pir', because 'piree' is a kind of 'Imamat' and a woman cannot become the 'imam' of the men, nor is the 'Imamat' of the women lawful.

Rule: 'Bai'at' is of four kinds: the 'Bai'at' as practised in modern times' is 'Bai'at-e-Iradat بیعت ارادة' (see 'Fatawa Africa' for thorough study).

Important Note: One must see three or four things in one's Murshid first, he must be firm in Faith, second, he should not be utterly ignorant; third, he should not be 'Fasiq' (sinner wicked), he should rather be God-fearing (abstains from evil); fourth, his

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chain o Mashâikh reaches the Holy Prophet's; if he lacks in any one of these qualities, do not give your hand into his hand (i.e. do not show allegiance (Bai'at) (بیعت) to such a man).

اے بسا ابلیس آدم روئے ہست پس بہر دستے نہ باید داد دست

Third, this Ayah shows that the correct way of performing 'Bai'at' is that the 'Mureed' should give his hand into the hand of the 'Murshid', because it has been said:

يَدُ اللّٰهِ فَوْقَ اَيْدِيهِمْ

The hand of Allah is over their hands. (10: Al Fatah 48)

If reveals that the Holy Prophet accepted 'Bai'at' by taking the individual's hand into his own hand, but when 'Bai'at' is taken from the women, it should be taken only verbally (i.e. only spoken), their hands should at no cost be touched. Hadrat Siddiqah (RA) says: "The Holy Prophet never took 'Bait' from a woman by taking her hand into his hand; the women should observe 'حجاب' (veil themselves from the 'pir' when they are strangers.

The holding of the hand of the Mureed is like the electric current: if one person receives the electric current (i.e. receives electric shock) and thousands of other persons touch him, holding hands of one another, also receive the 'current'. Similarly, the Sahabi received the 'current' of the 'Noor of Prophethood' now, this 'current' shall remain in the Mashaikh till the Last Day and their 'Mureeds' will continue to receive that 'electric current' through the hands of their respective Mashaikh. If the ritual of 'Bai'at' cannot be performed by touching the hand of the woman Mureed, Shaikh should hold one end of the 'châdar' (sheet of cloth) in his own hand and let the other end of the cloth be held by the woman, so that the 'Noori current, reaches the woman through this way.

A Great Advantage: After the death of 'Murshid' or 'Sheikh', some times there is a dispute over the issue of his 'Sajjadah Nasheeni' succession. According to Shariah law, the 'Sajjadah Nasheen' (successor) should possess the few specific qualities which have been described for the 'Murshid'. Now, there are three options for succession: either the Sheikh should himself

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nominate his successor, like Siddiq Akbar who nominated Frooq-e-Azam, or it be that common Mureeds chose one of them as their Sheikh as the Khilafat of Hadrat Abu Bakar Siddiq that common Muslims choose him as Khaleefah. Holy Prophet himself did not nominate anyone or it may be with the consultation of the distinguished ones from among the Mureeds as the Khilafats of Hadrat Usman (RA) and Hadrat Ali. Those Khilafats are an arguments for present day Khilafats. The idea that there must be a 'pir' irrespective of the fact whether or not the Murshid has awarded him the Khilafat or whether or not he is eligible for it and whether or not other Mureeds agree to it, is utterly absurd; this view-point has been rejected quite forcefully by Shrah Qaseedah Burdah. He writes Nowadays 'Sajjadah Nasheeni' has become a child's play: the pir's minor and ineligible sons are made 'pir disregarding the conditions. Almighty Allah may guide us to the right path. Aameen! the sons of 'pir' think that 'piree' is their family heritage. If 'Khilafat' were a matter of inheritance, only the sons of the Khulafa-e-Rashideen would be the Khaleefas.

Ayah 73:

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا

Surely, Allah was pleased with the believers when they were swearing allegiance to you under the tree, and Allah knew what were in their hearts, so He sent down on them tranquillity and rewarded them with a near victory. (18: Al Fatah 48)

This holy Ayah is also providing an eloquent evidence to the greatness of the Holy Prophet and mentions the ranks of those lucky persons who showed allegiance (i.e. Bai'at), to him — 'Bai'at- e-Ridwan' which we have already mentioned repeatedly. The persons who participated in this 'Bai'at', received three or four divine rewards: satisfaction about divine pleasure, glad tidings about an early victory and a lot of war-spoils. Those who showed allegiance (Bai'at) got these rewards; can any mortal imagine the greatness or honour of the person with whose help these blessings or rewards were granted? Here, a few things merit especial

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consideration. Fourteen hundred showed allegiance (Bai'at) in Bai'at-e-Ridwan, and since these persons were informed that Almighty Allah was happy (Râdi) with them, it is called 'Bai'at-e-Ridwan' (Ridwan is from 'Râdi' i.e. happy, pleased).

Important Note: This does not mean that Almighty Allah is not pleased with others than these illustrious Sahabah: Almighty Allah is pleased with all the Sahabah and paradise has been promised for all of them.

Allah says:

كُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى

And Allah has promised good to all (95: Nisâ 4)

At another place Allah says:

رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ

Allah is well pleased with them and they are pleased with Allah, This is for him who fears his Lord. (8: Bayyina 98)

It is for this reason that it is lawful to suffix the words (رحمة الله عليه) and (رضى الله عنه) to the names of all the illustrious Sahabah, Ahl-e-Bai'at, all the ulama Scholars and Aulia (Shâmi Kitab Al-Karahat كتاب الكراهية).

Advice: The person who, God forbid, speaks ill of the participants of Bai'at-e-Ridwan or calls them 'Munafiq' (hypocrite), says that Abu Bakar Siddiq or Farooq-e-Azam or Usman Ghani (RA) afterwards turned away from Islam, is a disbeliever and renegade, because, otherwise, it would mean that even Almighty Allah did not know the end of these persons and rewarded them with the gift of His approval! The Lord is All – Knowing, All Aware: the persons with whom Allah is pleased or happy are certainly 'Jannati' and are the chiefs of the companions of paradise. The tree beneath which the 'Bai'at' was taken, was the tree of acacia (in Arabic called 'samrah') or it was of 'berry') in short, it was a thorny tree, but Rooh-ul-Bayan narrates it to be the

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acacia tree. As God wished it, this tree vanished, and the people used to visit some other tree out of respect, considering it the same acacia tree. Even they offered prayers (salât) under it, to seek blessings. First of all, Farooq-e-Azam forbade them to do so, telling them that tree was not the tree under which 'Bai'at-e-Ridwan' took place. But when he came to know that the people suffered from delusions about this tree, he got this tree hewed down in order to save the people from this mistake (see Muslim, Volume II, Kitab-al-Amarat Chapter Bai'at-e-Ridwan and Bukhari Kitab-ul-Maghazi and Rooh-ul-Bayan, the very Ayah). Some people regard this event of Farooqi period as 'Sanad' (authority); they favour felling the graves of Aulia Allah and thus degrading them, saying that Hadrat Farooq-e-Azam got that holy tree cut down, we get these things felled down. The author of Rooh-ul-Bayan, under this very Ayah, says: These people are highly irreligious and this action of theirs is 'Kufr' (disbelief). The same thing was said by Pharaoh:

ذَرُوْنِیْٓ اَقْتُلْ مُوْسٰی وَلْیَدْعُ رَبَّهٗ

leave me that I may kill Musa and let him call his Lord. (26: Al-Momin 40)

If Farooq-e-Azam (RA) were against the relics, he would not leave behind the relics of the Holy Prophet, e.g. his hair, clothes etc. which the illustrious Sahabah so often visited, illustrious & kissed and, above all, why Farooq-e-Azam himself got the Holy Prophet's mausoleum built. All the Muslim scholars continued to visit the holy city of Madinah, but none of them ever opposed the building of the holy shrine. Elaborate discussion on the subject of constructing shrines or mausoleums on the graves of Aulia Allah, proof from the Quran, Hadiths and Fuqaha writings, opponents objections and replies thereto can be seen in our book Ja'al-Haq. One Hadith has been reproduced in Rooh-ul-Bayan: the Holy Prophet said to those Sahabah: You are greater than all those who live on the earth: then it is said that Hadrat Khidr (AS) also took part in this 'Bai'at', for he is 'Nabi' (apostle, prophet) of his time and the illustrious Sahabah cannot be greater than the prophet, hence, it will have to be admitted that he was also a participant in this 'Bai'at', because he is on the earth and alive.

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Ayah 74:

هُوَ الَّذِیْ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰی وَدِیْنِ الْحَقِّ ؕ الآیة۔ مُّحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَالَّذِیْنَ مَعَهٗ اَشِدَّآءُ عَلَی الْكُفَّارِ رُحَمَآءُ بَیْنَهُمْ تَرٰهُمْ رُكَّعًا سُجَّدًا یَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا

· It is He Who has sent His Messenger with guidance and the religion of truth ... Muhammad is the Messenger of Allah and those with him are hard against the infidels and tender among themselves you will see them bowing and prostrating themselves in prayer seeking grace of Allah and His pleasure. (28, 29: Al Fatah 48)

This holy Ayah is also an excellent 'Na'at of the Holy Prophet and verses of praise of the illustrious Sahabah. A few important points call for a careful consideration (1) هُوَ الَّذِیْ (2) مُّحَمَّدٌ رَّسُوْلُ اللّٰهِ (3) وَالَّذِیْنَ مَعَهٗ , Either say in هُوَ الَّذِیْ the Lord got Himself recognized; in مُّحَمَّدٌ رَّسُوْلُ اللّٰهِ got his beloved recognized and in (وَالَّذِیْنَ مَعَهٗ) got the illustrious Sahabah recognized or say that Almighty Allah got Himself recognized through the beloved Holy Prophet or got the Holy Prophet recognized through the honourable Sahabah. The Quran says:

هُوَ الَّذِیْ اَرْسَلَ رَسُوْلَهٗ

The Lord is the one Who sent his messenger (like the Holy Prophet)

It means that Allah want to say that 'O' People if you want to recognize Me. Recognize Me as Lord of Prophet Muhammad (ﷺ) or try to understand with the help of following examples:

A highly skilled mason says 'I am the person who has made so and so building or an eminent teacher says: 'I am the person who has taught so and so student; if you want to see my educational merits, see my so and so student, as he is the model of my learning and training.

The Lord is proud of such a unique servant of His: that He says if you desire to observe My power, My knowledge, My generosity, My blessings in short, if you want to see all My attributes, see My

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Beloved, he is reflection of the Lord. Its detail is quite lengthy, or, in another example, no human eye can see the sun, but if the sun's reflection is taken in coloured glasses, and if one sees through them, the beauty of the sun is seen. This holy soul is a coloured glass; through which on sees the qualities of the Lord.

There are two possibilities in (بِالْهُدٰى الآية) one, the Almighty Lord sent the Holy Prophet as the Guided Prophet i.e. the other children get different kinds of instruction or guidance from their parents, teachers, Mashaikh and colleagues, but the Holy Prophet did not receive guidance from anybody the Lord sent him with the guidance of all sorts, and that's why the Holy Prophet soon after his birth, made a prostration (Rooh-ul-Bayan, at this very place). He always sucked one breast of Hadrat Haleemah, leaving the other for his brother. Before the dawn of prophethood, he offered salât. Secondly, the guidance of all the people has given to the Holy Prophet i.e. now whatever guidance one gets, one will get from the Holy Prophet; the Holy Prophet was sent as the fountainhead of guidance'. Deen-e-Haq (دين الحق) means either 'the true Religion' or Strong Religion i.e. although the former prophets' religions were true, they were not strong hence, they were cancelled. The Holy Prophet's religion is both 'true' and 'strong' and shall never be cancelled. Then, it was said "Muhammad is Rasool of Allah"; the other 'Ambia' were also 'Rasools', but here the Holy Prophet had especially been addressed. According to Rooh-ul-Bayan, it is so for certain reasons: first, the other venerable 'Prophets' became 'Rasool' after coming into the world, while the Holy Prophet was 'Rasool of Allah' even in the world of spirits (عالم ارواح); the dawn of 'Rabubiat' (Lordship) synchronized with the declaration of the prophethood of the Holy Prophet. The prophethood of the other Prophets lasted for a temporary period, but the prophethood of the Holy Prophet shall last till the Last Day, rather in paradise as on every leaf in paradise is written (لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ). Third, the prophethood of others was for a specific people, while the prophethood of the Holy Prophet is for all the creatures. Fourth, all the prophets came with some, particular marvels (معجزات) while the Holy Prophet came with all the marvels. We have

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already described the salient points regarding the word Muhammad in (مَّا كَانَ مُحَمَّدٌ اَبَا اَحَدٍ 40: Ahzâb 33). The whole universe has been made from the 'Noor' (Light) of the Holy Prophet.

The two names of the Holy Prophet are 'ذاتی' (Personal); Ahmed, i.e. the admirer of the Lord as much as He deserves; Muhammad, the Lord praised him and got him praised by all the creatures. Under this Ayah, the Rooh-ul-Bayan says: the Majlis (gathering) of 'Mahfil-e-Meelad' is the highest respect for the Holy Prophet, and it is customary with the whole Ummah.

Although the attributes of the Holy Prophet are good many, here the Lord remembered the Holy Prophet (ﷺ) by the quality of 'Risalat' (Prophethood) and, for two reasons, retained this quality also in 'kalimah tayyibah': first, the Holy Prophet has relation with both the Lord and the creatures. In 'Rasool' both these relations are mentioned i.e. sent by God and sent towards the creatures. Though the 'Nabi' has also got this quality, the 'Nabi' is assigned only to bring the 'news' whereas the 'Rasool' brings all news, guidance, and rewards. Second, to interlink the people there is courier service department, if there were no such department, the countries and the cities would be disconnected. Similarly, these are the 'Rasools' who create relation between the Creator and the creatures; if we remove this intermediary, there would remain no relation between the Creator and the creatures. The Holy Prophet (ﷺ) is Allah's 'Rasool', since he brings His blessings; this is the 'Rasool' who presents our petitions in the court of the Lord, and gets our sins pardoned. If someone says that he will himself reach the Lord, inwardly he denies the prophethood of the Holy Prophet. If we were able to reach there all by ourselves, there would be no need for a Rasool. The Lord, despite being Independent, does not keep relation with us without means; then how can we indigent and weak keep relation with Almighty Lord without mean? This is the reason why the Quran says:

وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْا اَنْفُسَهُمْ جَآءُوْكَ

And if when they do injustice unto their souls, they should come to you (64: Nisâ 4)

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In [وَالَّذِيْنَ مَعَهٗ] (and those who are with him) four qualities have been described: accompanying the Holy Prophet (ﷺ), being hard on the disbelievers, being kind and lenient among themselves, performing 'Rukoo' and 'Sajdah' more and more, i.e. being 'Aabid' (worshipper, prayerer). By the grace of God, all the Sahabah possessed these four qualities, but four Guided Khaleefahs were endowed with one outstanding quality in them: Siddiq accompanied the Holy Prophet, Umar Farooq was hard on the disbelievers, Usman Ghani was merciful and Maula Ali reverenced and worshipped Almighty Allah much more than others (RA), in other words, there are four glasses of different colours of the lantern of prophethood. If someone wants to see the Light (Noor) of Prophethood, see it through these multi-coloured glasses. One who is away from these glasses, one is far off from the Light of the Holy Chosen Prophet (Noor-e-Mustafa). It was unbecoming of the Lord of the worlds to choose such companions for His Prophet who, God forbid, might be lacking in Faith. Besides, even the clump of earth, for being in touch with the flower, becomes fragrant; the dirtiest earth becomes 'pure' when the sun of the sky throws its light on it. Then, how it can be possible that those who accompany the Holy Prophet (ﷺ) fail to be 'fragrant', and those who keep the company of the Holy Prophet (ﷺ) the real sun of both the worlds remain 'dirty'. If, God forbid, these personages were not pious, virtuous (devoted followers of the religion) these are the persons who conveyed the message of the Quran to the people, who told them the Hadiths and who preached the religion; in short, these are the guardians of the garden of the Holy Prophet (ﷺ) now, does it mean that Islam progressed, God forbid, at the hands of the wicked persons? The eye which once saw the light of the Holy Prophet, with faith, his status rose higher than that of the 'Ghaus' (غوث) and 'Qutabs' (قطب) of the whole world. Can one imagine the dignity or stateliness of those who invariably accompanied the Holy Prophet like shadow?

خوشا وہ وقت کہ دیدار عام تھا اس کا　　خوشا وہ وقت کہ طیبہ مقام تھا اس کا

Siddiq Akbar (RA) 'lived' with the Holy Prophet: before the Holy Prophet's birth in 'Aalam Arwah' (the world of Souls), in childhood, in youth, in journey, in homeland; in short, everywhere

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with the Holy Prophet (ﷺ). All others migrated before or after, but Siddiq migrated along with the Holy Prophet (ﷺ), he accompanied him in (cave) during the journey of hijrah, about which the Quran is saying:

ثَانِیَ اثْنَیْنِ اِذْ هُمَا فِی الْغَارِ اِذْ یَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ

He was to go out with only two souls, when they both were in the cave and when he said to his companion grieve not (40: Taubah 9)

The Quran has described Siddiq Akbar's 'Sahabiat' (being Sahabi) and his companionship in 'Ghar'. Even today, we say in Urdu: 'So-and-so is my Yar-e-Ghar' (یار غار). In fact, in Urdu this word or phrase has been derived from this event i.e. Siddiq Akbar did justice to friendship in the Ghar (غار). He accompanied the Holy Prophet in death in this way that when the Holy Prophet passed away, he was 63 years old, Siddiq Akbar was younger than the Holy Prophet (ﷺ) by two years and a few months. When he reached the same age i.e. 63 years, he also passed away. He followed the Holy Prophet (ﷺ) in the way of his death: the Holy Prophet (ﷺ) died of poison (a Jewish woman gave him at Khyber), Siddiq Akbar also died of being poisoned (a snake had bitten him inside the Ghar), at the time of his death the same poison become effective. According to a Saheeh (صحیح) tradition, on the night of the death of the Holy Prophet, the lamp of his house was empty of oil, when Siddiq Akbar died, there was no coffin for him in the house, nor was there enough money to buy the coffin; hence the routine clothes were washed and used as coffin (see Asmaa-ur-Rijal اسماء الرجال). Then after death, till the Last Day, was laid to rest in the vicinity of his Beloved (ﷺ).

اَللّٰهُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّ عَلٰی اٰلِ سَیِّدِنَا مُحَمَّدٍ وَّاَصْحٰبِهٖ وَبَارِكْ وَسَلِّمْ

آں امن الناس بر مولائے ما آں کلیم اول سینائے ما

The hardness of Hadrat Farooq on the disbelievers: According to the Hadith: the satan leaves the way on which he sees Umar treading. In Ghazwah Badr, Hadrat Umar (RA) opined that all the disbelieving prisoners should be put to death; the Holy Quran

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agreed with his opinion. About the funeral of Abdullah ibn Ubai (a hypocrite), Hadrat Umar held that nobody should visit his grave and that his funeral – prayer should not also be offered; the Ayah supported this view. Even today, whoever writes 'Ya Umar يا عمر' with a finger on his chest, remains safe from satanic visions and wet – dreams.

Hadrat Usman Ghani, by assembling the Quran, did a great favour to all the Muslims. There was acute shortage of water in the holy city of Madinah. There was only one well of sweet water. Its owner used to sell its water at an exorbitant price. Hadrat Usman bought this well and gave it to a trust so that the Hajees (Pilgrims) might drink its water till the Day of Judgment, as if he were the 'Saqi-e-Hajjaj ساقیء حجاج '. The name of this well is 'Baer Roomah'. He was so merciful and compassionate that he was martyred in the holy city of Madinah but he killed nobody with his own hands, nor did he allow anyone of his slaves to go to war. During his time, he enriched the Muslims beyond measure. Hadrat Ali (RA) peerlessly pious and virtuous, he is an epitome of Shariah and 'Tareeqat' (طریقت) and he is distributer of 'wilayat' among the Aulia Allah. He is the origin of the Holy Prophet's family. The Holy Prophet (ﷺ) was brought up in his house and Hadrat Ali was brought up in the Holy Prophet's house. All the Aulia Allah are his beneficiaries (receiver of his blessings), and that's why the Aulia Allah are Hadrat Ali's ardent lovers and admirers, because they have got the 'wilayat' through him. Everything loves its benefactor.

ہو چشتی قادری یا نقشبندی سہروردی ہو ولایت کا انہی کے ہاتھ سے سب کو ملا ٹکڑا

All the Chishti, Qadri, Naqshbandi and Suharwardi orders got the piece of 'wilayat' through him.

In short, each and every flower has a different colour and fragrance.

The Almighty Lord has likened the illustrious Sahabah to a field, not to a garden, for three reasons: (1) The life of the creatures depends upon the field (agricultural land), not upon the garden, because the fruits are eaten for their taste, but the grain is used to

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sustain the life. Hence, the whole world stands in need of the illustrious Sahabah for their faithful life. (2) The owner does not constantly watch his garden; he looks after it only during the fruit season. But the field is all the time looked after. The illustrious Sahabah is a group of people on whom Almighty Allah showers, His blessings all the time and (3) the field usually undergoes cutting and it continues to grow, likewise, the honourable Sahabah went on being martyred, but they went on increasing in number. Yazeed 'cut down' this field in its entirety, leaving only one ailing Aabid, just see the number of Sayyids living with us today!

Ayah 75:

'O believers! Exceed not over Allah and his Messenger and fear Allah. Undoubtedly Allah Hears, Knows. 'O believers! Raise not your voices above the voice of the (the Prophet) and speak not aloud in presence of him as you shout to one another, lest your works become vain while you are unaware. (1,2: Hujurât 49)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

These holy Ayahs are also sacred 'Na'ats' of the Holy Prophet (ﷺ), in which the Muslims have been taught the etiquette of presenting themselves in the court — of the Holy Prophet (ﷺ). Although now the Muslims are not lucky enough to attend this court of the Holy Prophet (ﷺ), these Ayahs were kept in Quran, for two reasons: first, the Muslims should hold the belief that this is the etiquette of this court; second, even after his death, these very etiquettes remain alive i.e. whenever one visits the grave of the Holy Prophet (ﷺ), one should keep in mind this etiquette, and should not prefer one's own opinion to the high command both in worldly and religious matters.

In this Ayah, the Muslims have been forbidden to do three things:

(1) Do not go ahead of Allah and His Prophet (ﷺ).

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(2) Do not raise your voice above the voice of the Holy Prophet (ﷺ)

(3) Do not make your laud while you talk with the Holy Prophet (ﷺ).

These divine commands have different backgrounds in which these were sent down: There are a few words about the revelation of the first Ayah i.e. (لَا تُقَدِّمُوْا بَيْنَ يَدَى اللهِ وَرَسُوْلِهٖ); Mujahid and Hasan say that some people, on the day of Eid-ul-Adha, slaughtered the animal earlier than the Holy Prophet (ﷺ); the people were forbidden to do so, i.e. they should not precede the Holy Prophet. Hadrat Ayeshah Siddiqah (RA) says: Some people fasted one day before Ramadan because of doubt they were forbidden to do so. If the moon does not rise on 29th of Sha'abân or it is invisible because of dust etc., and one is doubtful about the rising or not rising of the moon, the common Muslims are prohibited from fasting for the next (day). Hadrat Qatadah says: Some people used to say that: would that such-and-such Ayah and such-and-such command had been sent down! This Ayah was revealed to prohibit such a wish. Hadrat Hasan narrates that: 'Some foreigners put a lot of questions to the Holy Prophet (ﷺ); at this, this prohibitive Ayah was sent down (Roo-ul-Bayan and Tafseer Khazâin-ul-Irfan).

Whatever the background may be, this order is common to all, that is, in no field of activity, the Holy Prophet (ﷺ) should be bypassed. Suppose, a person happens to be walking along with the Holy Prophet (ﷺ), he is forbidden to walk ahead of the Holy Prophet (ﷺ), until he gets permission or he is his attendant. If meal is being taken in the company of the Holy Prophet (ﷺ), it is unlawful (ناجائز) to start eating before the Holy Prophet has started eating. Likewise, it is 'harâm' (حرام) to prefer one's own opinion or reasoning to the Holy Prophet's (ﷺ). According to Mishkat chapter Ma Alal Mamoon ماعلى المامون, when the Holy Prophet had fallen mortally ill, he ordered Siddiq Akbar (RA) to lead the prayers (Salât). One day, while Siddiq Akbar (RA) was leading the prayer, the Holy Prophet (ﷺ) appeared. Siddiq-e-Akbar the same moment he stopped leading prayer and became 'Muqtadi' and the Holy Prophet became 'Imam'. This fact also shows that in

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the presence of the Holy Prophet (ﷺ), nobody has got the authority to lead the prayer, and if the Holy Prophet appears during the prayer, the 'Imamat' of the former Imam ends because it is also like preceding the Holy Prophet (ﷺ). However, if the Holy Prophet (ﷺ) allows somebody to act as 'Imam', it is 'jaiz' (lawful) for him to act as 'Imam' as we see in the case of Abdur Rahman ibn Auf. Second, it also transpires that even during the 'Salât', to think of the Holy Prophet (ﷺ) does not harm the 'Salât', it rather makes the 'Salât' all the more 'complete' and 'perfect'.

Interestingly, in this Ayah, there is mention of Allah and 'Rasool' (messenger) and the people have been forbidden to precede them, though it is impossible to 'precede the Almighty Lord', because He is not confined to time, nor to any space, and nor one puts one can only precede in time or space. It, therefore, reveals that the Ayah means to say that: do not put yourself forward before the Messenger of Allah, because disrespect to him is disrespect to Almighty Lord.

جو ہو مردود اس در کا وہ مردود خدا ٹھہرے

Important Note: With this explanation, Rooh-ul-Bayan has proved the fact that to walk ahead of Ulama, Mashâikh and Murshid, to precede them in conversation, causes deprivation. Hadrat Abu Dardaa (RA) says: Once I was walking ahead of Abu Bakar Siddiq (RA): the Holy Prophet (ﷺ) saw me, he said, "O Abu Dardaa! Do you walk ahead of him who has precedence over you, rather the whole world? (Rooh-ul-Bayan).

The second command was:

لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ ﷺ

Do not raise your voice over the voice of the Holy Prophet.

This order was sent down when, once, Hadrat Siddiq (RA) humbly said to the Holy Prophet (ﷺ): O Allah's beloved! You had better appoint Aqra ibn Habis as the Governor of his people". Hadrat Farooq (RA) suggested that Qa'qaa ibn Maabid be appointed as Governor. During this conversation, the voices of these personages became loud. Then this Ayah was sent down. After this, both these persons lowered their voices so much so that

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the Holy Prophet (ﷺ) was many a time obliged to ask what they were saying (Rooh-ul-Bayan).

According to Tafseer Khazâin-ul-Irfan, this Ayah was sent down about Hadrat Sabit ibn Qais ibn Shamâs who was hard of hearing, hence his voice used to become a bit louder. Briefly, the Quran has advised that in the presence of the Holy Prophet (ﷺ), the voice should not be raised, as a sign of respect to him. Even now the Hajees are ordered to subdue their voice while saying salâm at his holy shrine and that they should stand at some distance from it. Some of the Fuqaha (Islamic Law Experts) have decreed that when the 'Dars' of Hadiths is in progress, the listeners should not speak aloud; although the giver of 'Dars' is somebody else, the words are of the Holy Prophet (ﷺ). The third command is:

nor call him as you may I call to one another.	لَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ الآية

It reveals that it is 'harâm' to call the Holy Prophet (ﷺ) by his sacred name or by saying 'Bashar' (بشر) or brother or uncle. Hadrat Abbas is the Holy Prophet's (ﷺ) uncle and Hadrat Ayeshah is his wife, Siddiq and Farooq are his fathers-in-law, but whenever these persons narrate some Hadith, they do not say: 'My nephew, my son-in-law or my husband has said so-and-so, but they say 'the Holy Prophet (ﷺ) has said' ..... (we have already critically appraised it under Ayah (اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ 110: Kahaf 18). In sum, this holy Ayah is the 'Na'at' of the Holy Prophet (ﷺ), in all respects.

Ayah 76:

By the lovely shining star Muhammad, when he descended from the Ascension (Maerâj). Your companion neither went astray nor misled. And he speaks not of his own desire. That is not but the revelation that is revealed to him. (1-4: Najm 53)	وَالنَّجْمِ اِذَا هَوٰى ۝ مَاضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ۝ وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى

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This sacred Ayah is also an attractively beautiful 'Na'at' of the Holy Prophet (ﷺ). In this Ayah a few words are worth considering: first, (وَالنَّجْمِ), second (مَاضَلَّ صَاحِبُكُمْ), third (وَمَا يَنطِقُ عَنِ الْهَوٰى). The exegetes differ about the meanings of (وَالنَّجْمِ) and (هوٰى). In the Arabic language, (نجم Najm) means 'star' as well as 'creeper' i.e. the plants which lie on the ground, e.g. the tree of pumpkin. To some commentators, 'Najm means 'the star of the sky' (Pleiades) etc. and (هوٰى) means its about to set'. As Almighty Allah has sworn by the other things of the world e.g the fig, Toor-Seena mountain similarly it is also a kind of oath. Some other interpreters opine that 'Najm' means the Holy Prophet (ﷺ), because 'Najm' (star) guides the travellers, both in the jungle and the sea. (In ancient times, there were no magnetic compasses and the stars were used for this purpose (guidance was sought from the stars). This holy being is also a guide to creatures. (هوٰى) means 'to returning back from Maeraj' and one returns after one has 'gone'; hence 'physical Maeraj to heaven' is proved by the Quran. Some people said that 'Najm' means the 'illustrious Sahabah' or 'ulama of ummah' or honourable Mashaikh, because for them it has been said in hadith (اصحابی کا لنجوم) 'My illustrious Sahabah are like stars' and (هوٰى) means 'to be buried in graves after death' (Rooh-ul-Bayan). Hence, the oath of the graves of the honourable Sahabah and the religious scholars has been taken. It shows that these graves are highly respectable, as some persons have taken the Ayah (فَلَآ اُقْسِمُ بِمَوَاقِعِ النُّجُوْمِ 75: Al-Waqia 56) to mean 'the graves of honourable Sahabah, religious scholars and Aulia.

The words (مَاضَلَّ صَاحِبُكُمْ وَمَا غَوٰى) describe the chastity and innocence of sins and perverted beliefs of the Holy Prophet. We have fully discussed this issue in our tract entitled (قہر کبریا بر منکرین عصمت انبیاء) (Qehar-e-Kibriya Bar Munkireen-e-Ismat-e-Ambiâ). All the prophets, after receiving prophethood, are innocent of sin but our Holy Prophet (ﷺ) never intended to commit a sin, before or after ascending to prophethood. This Ayah bears witness to this fact; In (وَوَجَدَكَ ضَآلًّا فَهَدٰى) the word (ضَآلًّا) does not mean going astray or deviation, as we have critically discussed in the tract 'Qehar Kibriya', and in this book too, we shall discuss this issue

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under (وَالضُّحٰی).

It must be remembered that (مَاضَلَّ) is past indefinite ماضی مطلق; there is no restriction of 'far' or 'near' in it, which shows that neither before and nor after prophethood, he never committed such abomination. In (وَمَا يَنْطِقُ عَنِ الْهَوٰى) it is said that 'Our Prophet does not ever talk (utter word) of his own free will; whatever, he says, is God's revelation/ inspiration: it has two meanings: (1) The Holy Prophet (ﷺ) lost himself in the sea of Tauheed (oneness of God) in such a way that whatever he speaks though the tongue is the Holy Prophet's (ﷺ) while the Word is of God. (We have elaborated this point under Ayah (وَمَا رَمَيْتَ اِذْ رَمَيْتَ 17: Anfâl 8). Or it means 'whatever he speaks, it is either Quran or Hadith and both are 'Wahee' (Revelation/ Inspiration); the Quran is 'Wahee Jali' (وحی جلی) (apparent revelation) the recitation of which is 'jaiz' during the 'salât', and Hadith is 'Wahee Khafi' (secret/ concealed revelation) on which all the divine commands depend except recitation (this point has also been explained above). However, here two questions may arise: (1) On some occasions, the Holy Prophet (ﷺ) gave a certain decision, but subsequently, the divine command was against it, as happened in the case of the prisoners of Badr. (2) The Holy Prophet says: (كَلَامِيْ لَا يَنْسِخُ كَلَامَ اللّٰهِ) i.e. My words cannot cancel the words of the Lord. (Mishkat Kitab-ul-Ilm كتاب العلم). In this regard, the Hadith experts say that (كَلَامِيْ) means such words that express his personal opinion. Now the question arises: when every utterance of the Holy Prophet (ﷺ) is divine revelation, why this command for it? We have given detailed replies to both these questions in Qehar Kibriya.

Ayah 77:

مَا كَذَبَ الْفُؤَادُ مَا رَاٰى ○ اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى ○ وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى ○ عِنْدَ سِدْرَةِ الْمُنْتَهٰى

The heart lied not in what he 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. (11-14: Najm 53)

This blessed Ayah is also the 'Na'at' of the Holy Prophet (ﷺ); it mentions the Holy Prophet's 'seeing something'. In the previous

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Ayahs, it was said that 'His tongue speaks Our word'. In this Ayah, the event of Maeraj is being mentioned. The exegetes have widely differed as to the purpose of this Ayah in (وَلَقَدْ رَآهُ) i.e. 'the beloved saw Him' who is meant by him. Some of them said: He saw Gabriel (جبریل), i.e. none of the prophets even saw Hadrat Jibrael (AS) in his real form, only our Holy Prophet (ﷺ) saw him for the second time in his real form. With this exception, he used to appear in the form of a human being, as has been mentioned here. Some other commentators said: 'he saw his Lord'. These commentators belonged to two groups: some say: He saw him with heart some others say 'nay, he saw the beauty of the Lord with eyes of head the third opinion appears to be comparatively correct. Hadrat Ibn Abbas believes in 'seeing with heart' (Muslim) and Hadrat Anas, Ibn Mâlik, Hasan and Ekramah believe in 'seeing with the eyes of the head' (Tafseer Khazain-ul-Irfan).

According to Rooh-ul-Bayan, the Holy Prophet (ﷺ) says: The Lord Almighty blessed Musa (AS) with His word, Me with His Sight. In accordance with the doctrine of Ahl-e-Sunnat, in Maeraj, the Holy Prophet (ﷺ) saw the Lord with the eyes of his head. Hasan Basri swears an oath and said that in Maeraj the Holy Prophet (ﷺ) saw the Lord. Imam Ahmed bin Humble says that the Holy Prophet (ﷺ) saw the Lord, saw the Lord, saw the Lord he repeated these words so many times that he almost stopped breathing (Rooh-ul-Bayan, this very Ayah).

The following words occur in Mishkat Chapter Masajid: The Holy Prophet (ﷺ) said:

رَءَيْتُ رَبِّيْ فِي اَحْسَنِ صُوْرَةٍ — I saw my Lord in good looks.

The Shrah Mirqat interprets it as follows: 'To all appearances, the Holy Prophet (ﷺ) saw the Lord, on the night of Maeraj, with the eyes of his head while he was awake; it is comparatively correct; there is no argument to show that here 'see' means 'to see in dream'. Hadrat Wakee narrates from Ka'ab Ahbâr (RA) that the Holy Prophet (ﷺ) saw the Lord twice (Rooh-ul-Bayan under Ayah (عِنْدَ سِدْرَةِ الْمُنْتَهٰى). In short, the word that the Holy Prophet

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(ﷺ) saw the Lord is preferable. Full detail should be seen in Shifa Shareef and Mawahib-ul-Ladunnia.

Hadrat Ayeshah Siddiqah (RA) vehemently denies this 'sight'. She says: 'The Lord says that (لَا تُدْرِكُهُ الْأَبْصَارُ 103: Anaam 6) 'No vision can grasp Him'. Then how is the 'sight' possible? But Hadrat Ibn-Abbas and other personages' opinions have already been stated above. This word of Hadrat Siddiqah is based on her 'personal Ijtehad' (interpretation). She produces no narration; as against this, Hadrat Ibn-e-Abbas puts forth narration and in the presence of 'narration', 'Ijtehad' cannot be adopted. The meaning of this Ayah is clear, i.e. in this world nobody can see the Lord with these eyes, but in Maeraj there was a different world. After all, on the Day of Awakening and in paradise, all the Muslims shall 'see' their Lord.

Hadrat Siddiqah denies (physical Maeraj) towards the heaven, but none has ever agreed to this interpretation, because this is her 'personal interpretation'. She says, "On the night of Maeraj, the Holy Prophet (ﷺ) was staying in my house; I did not find the body of the Holy Prophet (ﷺ) missing, how then the 'physical Maeraj' was possible? But this 'Physical Maeraj' took place when she had not married the Holy-Prophet (ﷺ); the- 'physical Maeraj' occurred when the Holy Prophet (ﷺ) was at the residence of Umm-e-Hâni ,Bint-e-Abi Talib. Rooh-ul-Bayan writes (under the Ayah عِنْدَ سِدْرَةِ الْمُنْتَهٰى) that: the Holy Prophet (ﷺ) had Maeraj for 34 times in total, one of them was 'physical' (while he was awake) and the remaining were 'spiritual'.

Ayah 78:

The Hour came near and the moon was split. (1: Qamar 54)

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

This august Ayah is also the 'Na'at' of the Holy Prophet (ﷺ), describing two of his attributes (1) the occurrence of the Day of Judgment and (2) cleaving asunder of the moon. 'The Day of Judgment is nigh (near)' means that: 'during the times of other prophets, one or the other prophet was expected, now, since the Last Prophet of Almighty Allah has arrived, only the Day of

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Judgment is expected', because the rule of the Holy Prophet (ﷺ) will last till the Day of Judgment, his 'Deen' and his 'Quran' will never be cancelled, or nullified. The Holy Prophet (ﷺ) says: (انا والساعة كهاتين) I and the Last Day are like these two joined fingers, i.e. 'there is no new prophet between me and the Day of Judgment' (Bukhari Kitab-ul-Riqaq Chapter Qaul-un-Nabi Ba'esat); the times of the Holy Prophet (ﷺ) will prevail till the Last Day. As regards the event of the split of the moon, (as reproduced in Shrah Qaseedah Burdah by Kharpoti). Abu Jahal wrote to Habeeb Ibn Mâlik, the ruler of Yamen, that his religion was being obliterated and that he should reach there soon. On receipt of the message, Habeeb lost no time and reached the holy city of Makkah. Abu Jahal related to him many false things about the Holy Prophet (ﷺ). In fact, Abu Jahal knew that Habeeb had a great influence with the people of Makkah and that he could persuade them not to accept Islam. Habeeb said that a decision is taken only after both the parties have been heard, and that first of all he wanted to hear the word of the Holy Prophet (ﷺ). He, therefore, sent a message to the Holy Prophet (ﷺ) that he had come from Yamen and desired to see him.

The Holy Prophet (ﷺ) set off to attend the meeting arranged in this connection. When the Holy Prophet (ﷺ) reached the meeting, it was filled with awe and nobody dared ask him any question. At last, the Holy Prophet (ﷺ) himself asked the people what they wanted to ask him. Habeeb made bold and humbly said to the Holy Prophet (ﷺ), "You claim prophethood and for prophethood some miracle (معجزه) is necessary. The Holy Prophet (ﷺ) retorted that he would show the miracle according to his wish. Habeeb said that he wanted to see 'the miracle of the sky' and, secondly, 'what desire lay hidden in his heart'. The Holy Prophet (ﷺ) replied, "Come along". The Holy Prophet (ﷺ) went to the Koh-e-Safa (Hill of Safa); he hinted to the full moon, the moon split into two, so much so that whole mount Safa was being seen in between the two pieces of the split moon.

سورج الٹے پاؤں پلٹے، چاند اشارے سے ہو چاک
اندھے نجدی دیکھ لے قدرت رسول اللہ کی

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Then he said, "O Habeeb! As regards your second question, you have a girl, she is perpetually ill; she is disabled with hands and feet. You want health for her lo! She has recovered health". As soon as Habeeb heard these words, he burst out لا اله الا الله محمد رسول الله (There is no God but Allah and Muhammad is his messenger) When he reached home, it was night, he knocked at the door, the disabled girl who was previously unable to rise from the earth, rose and came to open the door. When she saw her father, she started reciting kalimah (لا اله الا الله محمد رسول الله). Habeeb asked her from where she had heard that 'Kalimah'. She replied:

اک ماہ بدن، گورا سارا بدن، نیچی نظریں، کل کی خبریں

دکھلا کے پھبن، وہ سنا کے سخن، مورا پھونک گئے سب تن من دھن

وہ دکھا کے شکل جو چل دیئے تو دل ان کے ساتھ رواں ہوا

نہ وہ دل رہا، نہ وہ دل ربا، رہی زندگی، سو وبال

That she had seen a very handsome man in dream, who told her that her father had embraced Islam in Makkah and that she should recite the 'Kalimah' here so that she might recover health instantly. When she woke up early in the morning, there was 'Kalimah' on her lips and her hands and feet had become normal. Almost all the illustrious Sahabah and the commentators, in general, agree that the event of the moon – split had taken place during the life of the Holy Prophet (ﷺ). Now if a person says that the moon will split on the Day of Judgment is godless. For Musa, the river Nile was split, and with the sign of the finger of the Holy Prophet (ﷺ) the moon split, which shows that the Holy Prophet (ﷺ) was blessed with more marvels than all the other prophets.

Ayah 79:

الرَّحْمٰنُ ۝ عَلَّمَ الْقُرْاٰنَ ۝ خَلَقَ الْاِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝

The Most Affectionate. Taught the Quran to His beloved. He created Mohammad, the soul of humanity. He taught him Bayan (speech) regarding whatever had already happened and whatever will happen. (1-4: Ar-Rahman 55)

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This holy Ayah is also an obvious 'Na'at' of the Holy Prophet (ﷺ). There are two opinions about the revelation نزول of this Ayah. (1) When this Ayah (اُسْجُدُوْا لِلرَّحْمٰنِ) (60: Al-Furqan 25) was revealed (i.e. Prostrate yourself before Rahman), the disbelievers of Makkah said, "Who is Rahman? We do not know". At this, this Ayah was sent down, saying: 'Do you not know who 'Rahman' is? 'Rahman' is One Who taught His beloved the Quran'. (2) The disbelievers of Makkah used to say that some human being teaches the Quran to Mohammad (ﷺ). Then this Ayah was sent down, telling the disbelievers that 'Man does not teach, the Creator of Man, 'Rahman' teaches the Quran (Khazin). Two things are clear here: first, 'Rahman taught', second, 'the Quran was taught', but it is not clear as to whom the Quran was taught. The interpreters say that: 'it means that the person on whom the Quran was sent down, was taught'.

Useful Points:

(1) This also solves the question of the knowledge of the Holy Prophet (ﷺ). If a student is educationally deficient, there can be three possible causes of it: either the teacher is incompetent or stingy or the book taught was faulty, or the student who learn it, was inefficient there can be no fourth cause. Here the teacher is Almighty Lord, His beloved is the learner and the book is the Holy Quran consisting of all the sciences. Can, in these circumstances, the knowledge of the Holy Prophet (ﷺ) be deficient or lacking; tell us who is 'faulty' among these three? When the Lord is a 'Perfect Teacher', the beloved (ﷺ) is a 'perfect pupil' and the book is 'perfect' then how can 'knowledge' be 'faulty'.

(2) It transpires that the Holy Prophet (ﷺ) has got precedence over all the other prophets and all the creatures, because the Quran informed that Hadrat Adam (AS) was told the names of all the things; Daud (AS) (David) was taught how to make a suit of armour; Eesa (AS) was taught medicine (medical science) The Quran says: (وَيُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ) and Khider (AS) was 'taught

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Ilm-e-Ladunni علم لدنی'

We gave mercy from Ourselves and bestowed him, Our inspired knowledge.(65: Kahaf 18) — وَعَلَّمْنَاهُ مِنْ لَّدُنَّا عِلْمًا

Hadrat Yusuf was taught to interpret the vision (dream).

and teach you to draw conclusion of the discourses. (6: Yusuf 12) — وَيُعَلِّمُكَ مِنْ تَاْوِيْلِ الاَحَادِيْثِ

But the Holy Prophet (ﷺ) was taught the Quran which is decidedly the best of all these; besides, he was also informed of all the past events, as is told by the Quran:

and has taught to you what you did not know (113: Nisâ 4) — وَعَلَّمَكَ مَالَمْ تَكُنْ تَعْلَمُ

(3) It shows that the Holy Prophet (ﷺ) is directly the pupil of Almighty Lord, and not of Hadrat Jibrail (AS). Hadrat Jibrail (AS) is a messenger between the Lover and the Beloved; he himself brings the Holy Quran, but he is unaware of the mysteries. According to Rooh-ul-Bayan, (in exegesis of كٓهٰيٰعٓصٓ) Hadrat Jibrail said ' ك ' (kaf), the Holy Prophet (ﷺ) said, "I have understood". Then again Hadrat Jibrail said, 'ه' Ha. The Holy Prophet (ﷺ) said, "I have understood". Hadrat Jibrail said, ' يا ' (Ya). The Holy Prophet (ﷺ) said, "I have understood". Hadrat Jibrail again said, ' ع ' (Aen). The Holy Prophet (ﷺ) said, "I have understood". Hadrat Jibrail then said, 'ص ' Suâd. The Holy Prophet (ﷺ) said, "I have understood". Jibrail Ameen was utterly surprised and said 'I have understood nothing, but what have you understood?'

میان عاشق و معشوق رمزیست کرما کاتبیں راھم خبر نیست

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(4) It transpires that it is not known as to whom it was taught. It appears that it was taught in 'Azal' (eternity); eternity was the proper time of its teaching, but now was the time of its appearance (Rooh-ul-Bayan). In 'خلق الانسان' (We created man) 'Insan' (انسان) means the person of the Holy Prophet (ﷺ), because the Mutlaq (مطلق) indefinite phrase is to mean complete self (فرد کامل) and in (عَلَّمَهُ الْبَيَانَ) he has taught him Bayan the word 'Bayan' means 'all (ماکان و مایکون) whatever has and will happen i.e. He knows all the present, past and future events. So, the Ayah would mean that: We created Mohammad (ﷺ) and We taught him all the Sciences (Khazin-and-Khazain-ul-Irfan). Hence, each and every word of this Ayah is the Holy Prophet's 'Na'at' (ﷺ).

Ayah 80:

يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوْا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ

'O believer! Fear Allah and believe in His Messenger He will give you a two-fold portion of His mercy (28: Al-Hadeed 57)

This sacred Ayah is also the Holy Prophet's (ﷺ) 'Na'at'. In this Ayah, 'the believers' mean the 'Ahl-e-Kitab' (men of book) i.e. the Jews and the Christians who believed in the past apostles. They are being ordered to believe in this beloved prophet of Almighty Allah and are being promised that they will be rewarded two times more than others one for believing in their prophets and secondly for this Last Prophet (AS). The Hadith says: 'There are three persons who receive the double reward (1) who has a slave-girl, he gives her good education; then he set her free her and marries her. (2) the slave who serves his master and obeys the Lord, and (3) the People of the Book (Ahl-e-Kitab) who first believed in their own prophets and then believed in the Holy Prophet (ﷺ) — they receive double the reward.

A Subtle Point: One may not think that if a Christian or a Jew embraces Islam, he would have precedence over the illustrious Sahabah or Ahl-e-Bait (Holy Prophet's family) i.e. he will be doubly rewarded as against the latter; one reward (Sawab, ثواب) of

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the Sahabah is more valuable than millions of rewards of the non-Sahabas. According to a Hadith, the Sahabah who dole out a little alms as compared with the other Muslims who distribute even a mountain of gold as charity or alms, can't be parallel. Besides, increase in reward is quite different from the exaltation of rank, status or position. If the king is pleased with one of his soldiers and gives him a big reward and he gives no reward to the prime minister, the soldier, no doubt, has got some money, the status which the prime minister holds can not be of that soldier.

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّ اٰلِهٖ وَاَصْحٰبِهٖ اَجْمَعِيْنَ
بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

Ayah 81:

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا
اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ

You will not find a people who believe in Allah and the last Day taking as their friends those who opposed Allah and His Messenger, even though they be their fathers or their sons or their brotheren or their kinsmen. (22: Mujadilah 58)

This holy Ayah is also the Holy Prophet's 'Na'at' (ﷺ), telling us that the Muslims can be recognized by the fact that they never love the enemies of Allah and His apostle, even though they are their kindred. It transpires that though the parents have great rights, yet all these rights pale besides the Holy Prophet's (ﷺ) rights. The Holy Prophet (ﷺ) has commanded the men to grow beard; now if the parents or the friends tell somebody to shave off his beard, he should not do so at any cost. The Lord commands us to offer prayer (Salât) and observe fast. Now if a mother asks her child not to offer prayer or keep fast, he should refuse to accept this advice of his mother, because the rights of Allah and the apostle are the upper most or the most obligatory of all. Likewise, if somebody's son or brother or father are nonbelievers, his friendship of love or intimacy with them would be termed 'Harâm'. The exegesis of this Ayah is the life of the illustrious Sahabah. In the battle of Uhad, Hadrat Abu Ubaidah Ibn Jarâh murdered his father Jarâh; Hadrat Abu Bakar Siddiq challenged his son Abdur Rahman who

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was a nonbeliever at that time to a fight, saying: 'come on Abdul Rahman! Today father and son will face each others', but the Holy Prophet (ﷺ) forbade him to do so. Hadrat Mas'ab ibn Umair murdered his brother named Abdullah Ibn Umair, a nonbeliever.

Hadrat Umar (RA) killed his uncle Aas ibn Hashâm who was a nonbeliever. Hadrat Ali and Hadrat Hamzah (RA) murdered Rabeea's boys Utbah and Shaibah (their kindred) in the battle of Badr. Those who believe in Allah and His apostle have no regard for such relationships (Rooh-ul-Bayan and Tafseer Khazain-ul-Irfan).

Rule: This Ayah tells us that it is 'harâm' and a sign of Faithlessness to love or associate with those who show disrespect to Almighty Allah and His apostle. An obedient son does not love the enemies of his father; if a person abuses someone's mother, he does not like to even talk with such a person. In such circumstances, how can love for and association be tolerated with those who speak ill to the Holy Prophet (ﷺ) for whom, in both the worlds, even one's father and mother can be sacrificed. There is a lesson in it for those who unthinkingly participate in the public and private meetings of every religion. Almighty may help to right path!

تا توانی دور شو از یار بد　　یار بد بدتر بود از مار بد
مار بد تنہا ہمیں بر جاں زند　　یار بد بر دین و بر ایماں زند

The snake kills a man, but a bad friend kills one's Faith; if a rich person has friendship with a robber, he will some day lose his wealth and if a faithful person loves or admires astray people he will lose his faith on day. We often witness such cases that show that a good, religious – minded person turned irreligious because of moving in a bad company

Ayah 82:

وَمَا اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from that. (7: Hashr 59)

This Ayah is also the 'Na'at' of the Holy Prophet (ﷺ). It tells us that the Holy Prophet (ﷺ) is the master of all the Muslims

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and all the Muslims are his slaves. It reveals that 'believer' is the person who accepts each and every command of the Holy Prophet (ﷺ) irrespective of the fact whether it appeals to his intellect or not; and whether or not it involves the worldly gains; The Holy Prophet has forbidden usury; usury from worldly point of view, appears to be beneficial, but, Faith demands that we should leave it as soon as we hear the command. All benefits lies in his obedience. Let it be remembered that the work the Holy Prophet (ﷺ) himself did or the things he ordered us to do or the work he saw somebody doing but he did not forbid it, are included in (مَا اٰتٰكُمُ) the first is called Sunnat-e-Moalla (سنت معلے), the second and the third are called (سنت قولی) (Sunnat-e-Qauli) and (سنت سکوتی) (Sunnat-e-Sukooti) respectively. It should also be remembered that it is the sole greatness of the Holy Prophet (ﷺ) that his each and every action or command is worth obeying (and none else has got this greatness), because every action or command of the Holy Prophet (ﷺ) is from the Almighty Lord, our deeds can be devilish, based on lustfulness or carnal desires. Neither the devil nor concupiscence can have access to the Holy Prophet (ﷺ). As gold comes out from the mine of gold and one gets only mangoes from the mango-tree, only 'truth' comes on the tongue of the Holy Prophet (ﷺ); hence obey him completely in words and actions and test the other people's words and deeds on the touchstone of Shariah.

Ayah 83:

هُوَ الَّذِیْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰی وَدِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَی الدِّیْنِ كُلِّهٖ ؕ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ

It is He Who has sent His Messenger with the guidance and the Religion of Truth that he may cause it to prevail over all religions, though the Mushriks may take it bad. (9: Saff 61)

This blessed Ayah is also a 'Na'at' of the Holy Prophet (ﷺ) in which the news of Islam's domination has been given. We have already explained the subtleties of (هُوَالَّذِیْ) in the concluding lines of Surah Fath; however, here it is necessary to tell that the Lord promised that He would make Islam dominate all other

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religions, and He fulfilled this promise, as we are observing today with our own eyes.

Firstly, when the sun of Islam shone over the holy city of Makkah, many clouds of dust appeared, so much so that the founder of Islam as well as the Muslims had to leave the Holy city of Makkah, but, in the end, it was Islam which prevailed in the whole Arab and then those people of Arab who were considered inferior to the entire world, with the 23-year education of the Holy Prophet (ﷺ), became 'superior' to the whole world; the 'illiterate' became the 'teacher' of the world; the 'thieves' became the 'guardian' of the world; the 'uncivilized' became the teachers advisers, guides, instructors of civilization; the hardened drinkers gave up drinking and got soaked in God's love and the idolaters became the worshippers of God and many changed themselves altogether.

The founder of Islam reformed his people, nay the world, within a short period of time, despite resourcelessness, no other leader of the world can present such a precedent. Then he made these very people the master of the crown and throne (i.e. rulers) who ruled the world awesomely for centuries. Even today, by the grace of God, in a miserable state, the slaves of the Holy Prophet (ﷺ) are the 'owners of the crown'. The Muslims at the moment, may appear to be lagging behind the other nations; from worldly point of view, and the other nations have comparatively advanced in science, honour and rule, but if viewed closely, it would appear that even today religiously the Muslims are the dominant. I present some examples of it. If we make a comparison between Masjid, church and temple, the Masjid hum with the prayerers five times a day and, against this, the church is visited by the Christians once a week i.e. on Sunday and the temple shows some activity daily after sunset; one or two persons come and ring or sound the bell etc. Every letter and word of the Quran, with their vowel signs, is secure but the Injeel, Torah and Waed have disappeared from the world, the Injeel (Bible) which is sold for one paisa is not the real Injeel, these are its translations, the real Injeel has vanished.

No other book has as many exegeses and Qir'ats as the Holy Quran does; One will find 'hâfiz' (word-perfect) of the Quran in every

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city. If a person pronounces even one single vowel sign of the Quran wrongly in a public meeting, the people interrupt and accost him, but there is no 'hâfiz' of any other book all over the world. Today, the other nations are in power, but since the Quran is in the Arabic language, the Arabic knowers are found everywhere, though the governments do not patronize this language. The biography of the Holy Prophet (ﷺ), as it is preserved in Islam and in which every state of his holy life his domestic as well as outdoor life, the detail of the way of his sitting, standing, walking, laughing, weeping and speaking, his facial features, the number of white hair in his beard has no parallel in the living history of any religious leader! What is Hadith? It is the biography of the Holy Prophet (ﷺ); such life-history has never been written of any emperor, beloved, brave man, in short, of the marvelously great man of the world.

The Muslims eat cow and goat and the pig is eaten by the Hindus, Christians and all other nations, but the auspiciousness or blessing which the cows and goats enjoy is not possible for the pigs. Tell me how many markets of cows and goats' meat (beef and mutton) and those of pig-meat are being run in India. Besides, all the nations are gradually accepting the laws of Islam. Until now the other people used to object to Islam's allowing the men to marry four women at a time, that when they saw increase in female population and the men being killed in wars etc., they realized the goodness of this Islamic law.

If I had no fear of the article becoming lengthy, I would have proved the efficacy of the Islamic law in each and every issue of human life. In sum, the Muslims still enjoy supremacy in the field of religion. This is a different matter that for their evil deeds the Muslims today are debased and downtrodden (oppressed) or economically backward, we are at fault, not Islam. May Almighty Allah help us hold on to the rope of Islam firmly.

Ayah 84:

وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ

whereas the honour is for Allah, and His Messenger and Muslims, but the hypocrites know not. (8: Munafiqoon 63)

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This blessed Ayah is also the 'Na'at' of the Holy Prophet (ﷺ), carrying the sermon for the respect of the Holy Prophet (ﷺ) and in deference to it, the honour of the Muslim. This Ayah was sent down when the Holy Prophet (ﷺ) stayed near a well, after being free from the Ghazwah Marisee مریسیع . At that time a quarrel ensued among the slave of Hadrat Umar (RA) named Jahjâh Ghaffari and Abdullah Ibn Ubai (a hypocrite)'s friend Sanan ibn Dubar Jahni. Abdullah ibn Ubai (hypocrite) favoured Sanan and used rude language in respect of the Holy Prophet (ﷺ), saying that on reaching Madinah the honourable i.e. he and his party would expel the ignoble persons the Muhâjireen. He said to his people, "If you don't give the left overs or your leavings to the people of Makkah, they would not ride your necks, (i.e. force you to do what they like or wish); now don't give anything to these people in order that they may flee from Madinah. When Hadrat Zaed ibn Arqam heard this, he lost temper and said to the hypocrite," It is you who are debased; the Holy Prophet (ﷺ) has the crown of 'Maeraj' on his head; 'Rahman' has blessed him with power and respect". Ibn Ubai said "Be Quiet. I was saying these things in joke". Zaed ibn Arqam told this fact to the Holy Prophet (ﷺ). The Holy Prophet (ﷺ) asked Abdullah ibn Ubai (hypocrite), if he had said so. He swore not to have said such a thing. The people of his community humbly said, "Abdullah ibn Ubai is an old man; he cannot tell a lie, Zaed Ibn Arqam (RA) may have misunderstood it". Then this blessed Ayah was sent down so as to prove Ibn Ubai a liar and Zaed ibn Arqam (RA) true.

The Rooh-ul-Bayan, while commenting on this Ayah, says: Abdullah Ibn Ubai's son was a most honourable Sahabi; his name was also Abdullah. When he came to know that his father had uttered such blasphemous words, he caught hold of his father at the door of the holy city of Madinah, drew his sword and prevented him from going into the holy city of Madinah, saying, "O my father! Admit that Allah is respectable and Mohammad, His messenger, is respectable, otherwise I shall strike off your neck". Consequently, fearingly he had to admit these facts. When the Holy Prophet (ﷺ) heard this story, he prayed for the above-said son. It reveals that it was almost customary with the

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honourable Sahabah to sacrifice their parent and children's honour on the altar of the Holy Prophet's (ﷺ) honour, and, obviously, the rights of the Holy Prophet (ﷺ) are the greatest of all others' rights. In this Ayah respect for Almighty Allah, His apostle and through him respect of Muslims has been established (عزت Izzat) (respect, honour, power) means: supremacy, domination and power, and this is what is in reality, the real supremacy is possessed by Almighty Allah, His apostle and the Muslims and it will continue as such till the Last Day.

The 'Izzat' (honour) of Allah lies in the fact that no work in the world can be done without His will or intention; He is Venerable, His is the absolute sovereignty; He is the Helper and Protector of all; no one can grace a person whom He disgraces and no one can disgrace a person whom He graces. His greatness is eternal and everlasting; everything is mortal, He is immortal. All are indigent and He is rich. The honour of the Holy Prophet (ﷺ) lies in the fact that he has no fear of a 'bad end'; Allah has graced him with honour and granted him the right of intercession. He dominated his religion on all other religions (as mentioned in the previous Ayah). The Lord is Sufficient for him. He does not stand in need of anyone or anything of the creatures, rather all are needy of him. His respect is the Lord's respect, and his disrespect is the Lord's dis-respect. His obedience is the Lord's obedience; opposition to him is opposition to the Lord. His person is the reflection of the divine Being. All the sinners are commanded to present themselves before his sacred door; he rules everything of the world; the animals, the stones and the trees etc. Salute him; the jinns and the angels pray for him; the emperors of the whole world are his beggars; Jibrael Ameen is the warden of his sacred door. He appears in Arsh-e-Aazam (the Highest Throne); the earth is the place of his rule on the Day of Judgment all will look to his hands with wistful eyes.

In short, I am utterly unable to describe even one thousand million part of his grace; the grace which he has received is known either to the Giver (i.e. Lord) or the Receiver (AS); We had better keep quiet after saying so much.

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بعداز خدا بزرگ توئی قصہ مختصر

The long and short of the matter is that after God thou art the greatest

Mawahib Ladunniah مواهب لدنیه says: Whatever good deed the Muslims perform, one reward (sawab ثواب) is given to the performer and two rewards are granted to his 'Murshid' (مرشد) and four rewards are given to the Murshid of his 'Murshid' and eight rewards are received by the Murshid of 'Murshid'; similarly, the higher we go, the more the number of the rewards increases. When this reward reaches the court of the Holy Prophet (ﷺ), it reaches in countless numbers. This is one good work of an Ummati (امتی) it is beyond human knowledge as to how many Ummatees do good deeds and how much the reward (ﷺ) is sent to the Holy Prophet (ثواب). According to a Hadith:

مَنْ دَلَّ عَلٰى خَيْرٍ فَلَهٗ مِثْلُ اَجْرِ فَاعِلِهٖ

i.e. the one who guides the other to goodness, is rewarded like him (Mishkat Kitab-ul-Ilm)

And the greatest guide of the whole world is the Holy Prophet (ﷺ). Anyone who does good deeds or will do till the Last Day, will get the Holy Prophet's (ﷺ) guidance. Can the Holy Prophet's (ﷺ) reward be imagined?

An Interesting Event: The inventor of chess took the chessboard to his king. The king told him to demand some prize or reward. He said, "Fill the square of my chessboard with rice in such a way that every next square gets the double of the previous square", i.e. if one (grain of) rice in the first square, two in the second, four in the third, eight in the fourth, sixteen in the fifth. The king failed to follow the demand of the chess – inventor. The king said to him, who has time to estimate count it? Go and take two bags of rice. He said, "Your Majesty! Give me rice in accordance with this calculation". When an estimate was made, it revealed that rice does not grow on the entire earth as much as he has demanded, for the reason that there are 64 squares of the chess, and eight grains of rice weigh one 'Ratti' (رتی) and eight

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'Rattis' are equal to one 'Mashah' and 12 'Mashahs' weigh one 'Tolah' and eighty Tolas are equal to one 'Sair' (Kg). On calculation, it was found that the 26th square will have one maund of rice. Now when every square is doubled, in the end the rice weighed so much that if gold is paid for it –if rice is priced at 4 sairs (kg) a rupee and gold is priced at Rs. 25/- a tola – it weighs 19 crore maund, there is no count of rice!

It was the price of 64 squares which the king could not pay, but when the deed of the Ummati reaches the court of my Master, through the process of double, treble four times, eight times, it accumulates so much that even the numbers do not help us – but if dues are enormously high, there is Lord to pay it; His treasure is never lacking; it is always full. It is also a part of the Holy Prophet's (ﷺ) respect. It is said:

وَاِنَّ لَكَ لَاَجْراً غَيْرَ مَمْنُوْنٍ

And certainly, for you there is an endless reward. (3: Al-Qalam 68)

The Muslims' respect lies in the fact that they are secure from the everlasting agony of hells; they are the true slaves of their Lord, and are faithful subjects; from religions point of view, all the nations are comparatively humbled, as explained in the previous Ayah) and if they remained true Muslims, the crown and the throne would be theirs:

وَاَنتُمُ الْاَعْلَوْنَ اِن كُنتُم مُّؤْمِنِيْنَ

you are the very same who shall overcome if you have faith. (139: Aal-e-Imran 3)

Till the Last Day, their religion is living; their Brook is secure; their Aulia, scholars, Ghaus and Qutab are present everywhere; on the Day of Judgment their hands, faces and feet shall be like the moon of the 14th; on account of wudoo (Ablution وضو), they will enter the paradise before all other Ummahs; half of paradise will belong to them, the remaining part of paradise will go to all the other Ummahs.

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In the preceding Ayah, we have explained in various ways the fact of the respect of Muslims, the supremacy of their religion. Note one thing more: Bait-ul-Muqaddas is the 'Qiblah' (قبلہ) of the Christians, the Jews and the other People of the Book, while Ka'abah Moazzamah is the 'Qiblah' exclusively of the Muslims, but 'Hajj' is performed only at 'Ka'abah, not at Bait-ul-Muqaddas it has no comparison with the Ka'abah as regards its honour and dignity all over the world. The builders of Bait-ul-Muqaddas were the jinns and Sulaiman (AS) got it built whereas the constructor of Ka'abah was Khalilullah, the helper in the construction was Zabeehullah (AS) and populated by the Holy Prophet (ﷺ). Thousands of prophets are resting in the Bait-ul-Muqaddas, but in the Holy city of Madinnah only the Chief of the Prophets (ﷺ) is laid to rest. The visitors to Bait-ul-Muqaddas do not number even one tenth of the visitors to Madinah. In short, it is the Muslims whom Almighty Allah has blessed with worldly and religious honour and dignity. Real honour or respect does not lie in the wealth or kingdom; it is evanescent.

Instruction: In this Ayah, 'respect' has been proved for three souls for Allah, the Holy Prophet (ﷺ) and all the Muslims, but in the second Ayah, it was said (اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا) All respect is for Allah. Its answer is: The Real, Personal, Eternal and Everlasting respect is for Allah alone, but 'Ataee' (عطائی) 'gifted', 'hâdis' (حادث) (created) respect given by Almighty Allah is also enjoyed by the prophets, Aulia and all the Muslims or in other words respect fro all these is infect Allah's respect.

صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ سَيِّدِنَا مُحَمَّدٍ وَّ اٰلِهٖ وَاَصْحٰبِهٖ اَجْمَعِيْنَ

Ayah 85:

نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ○ مَا اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ○ وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ

By the pen and by that which they (angels) write. You are not. by the grace of your Lord, mad. And certainly, for you there is an endless reward. (1-3: Al-Qalam 68)

These sixteen Ayahs are a treasure of the Chosen Prophet's (ﷺ) 'Na'at' and a reservoir of the dignity of the beloved Holy Prophet

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(ﷺ). In each and every letter of these Ayahs, the flowers of the holy 'Na'at' are blooming. In these Ayahs, certain points are worth considering: (1) why were these Ayahs sent down? (2) What do the words (نٓ وَالْقَلَمِ) (Noon and Qalam) stand for, and (3) How many kinds of 'Na'at' can be construed to mean these Ayahs are:

(1) The pagans/ idolaters of Makkah, especially Waleed ibn Mugheerah used to call the Holy Prophet (ﷺ) 'Majnoon' i.e. mad or a man possessed. This evil word hurt the feelings of Holy Prophet (ﷺ). The Almighty Lord swore and described the great qualities of the Holy Prophet (ﷺ) and told the shortcomings of the evil – tongued, so as to console the sacred heart of the Holy Prophet (ﷺ). Allah Almighty said: 'By 'Noon' (نٓ), by the pen, by that which they write, O beloved! You are not mad; your detractors are innately evil-minded, faithless, ill-natured, backbiter, illegitimate children etc'.

(2) The word ' نٓ ' (Noon) has certain implications: (i) it is the name of the Surah, (ii) it is Almighty Allah's name.

(3) It is the first letter of 'نور ' (Noor) and 'ناصر ' (Nâsir) and ' نور ' (Noor) is Almighty Lord's name.

(4) (الرحم): with 'نون' it becomes (الرحمٰن); hence, it is a part of the divine names, in that case the Lord swore by Himself.

(5) or ' نون ' (Noon) is the name of Holy Prophet (ﷺ).

(6) or it is the first letter of the word (نور) (Noor) and (نور) is the name of the Holy Prophet (ﷺ). (قَدْ جَاءَكُمْ مِّنَ اللّٰهِ نُوْرٌ) (15: Mâidah 5) in that case it is the oath of the Holy Prophet (ﷺ).

(7) or (نون) means 'fish' (in Arabic (نون Noon) means 'fish') or it means the fish in whose stomach Hadrat Yunus lived or the fish which is the first food of the dwellers of paradise or the fish on which the earth is dependent (Rooh-ul-Bayan and Tafseer Azeezi).

(وَالْقَلَمِ) (1) (Qalam) either means the ordinary 'pen', because

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knowledge is written with it, and that is why it has been respected so and its oath has been taken, (2) or it means that 'pen' which wrote all the events on the Lauh-e-Mahfooz (Guarded Tablet), (3) or that pen with which the angel writes the destiny, fate of the baby in the abdomen of the mother or that pen with which the angels write the deeds of men, but in all cases, there appears to be no relationship between ' نون ' (Noon) and (قلم) (Qalam); so, some exegetists say: 'Qalam' is also the name of the Holy Prophet (ﷺ), because in a Hadith the words:

The first thing Allah created is My Noor	اَوَّلُ مَا خَلَقَ اللّٰهُ نُوْرِیْ

In another Hadith the words:

The first thing Allah created is the Pen	اَوَّلُ مَا خَلَقَ اللّٰهُ الْقَلَمَ

Both these Hadiths have been joined in such a way that both 'Qalam' and 'Noor' mean the reality of Mohammad (Haqeeqat-e-Mohammedia). The Holy Prophet (ﷺ) is called 'Qalam' (Pen) because as the pen precedes the writing, the Holy Prophet (ﷺ) came into existence before the birth of the universe, and as no one can alter the writing of the divine pen, nobody can reject, turn down the sayings of the Holy Prophet (ﷺ); in other words, the Holy Prophet (ﷺ) is a 'divine pen'. Some interpreters said that ' نون ' (Noon) means the sacred lips of the Holy Prophet (ﷺ), and (قلم) (Pen) means his sacred tongue. As pen can write with the help of inkpot, the Holy Prophet's (ﷺ) tongue speaks with the help of his sacred lips, since some letters are pronounced by tongue and some others by lips but every letter of his is divine revelation; this tongue is the key to the mouth:

And he speaks not of his own desire. That is not but the revelation that is revealed to him. (3-4: Najm 53)	وَمَا يَنْطِقُ عَنِ الْهَوٰى اِنْ هُوَ اِلَّا وَحْیٌ يُّوْحٰى

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Let it be made clear here that 'Noon' (نون) and the human lips and inkpot are all the three have resemblance with one another, in that case, the mouth and the tongue of the Holy Prophet (ﷺ) is inkpot and pen of Almighty Lord of the Univers. (Rooh-ul-Bayan)روح البيان

وَمَا يَسْطُرُوْنَ (By those who write). Who write? There are a few opinions about it either it means the common people who write religious teachings i.e. 'O beloved! By your tongue, by your mouth and by that lovely words of yours which the Muslims will continue to read and write till the Day of Judgment, nothing is precious as this word! The kings got their names inscribed in silver and gold coins, but they were obliterated. How honourable is that emperor who recited some sweet words in the desert of Arab, but neither the wind could fly away his words and neither could the Time ravage it and nor worldly power whatsoever could change it. His sacred name is found on the tongues of the people and it is so inscribed in the hearts, brains, scriptures and in stones that it has not been obliterated and shall never be obliterated. Or (وَمَا يَسْطُرُوْنَ) means the writing of the angels in which they write the rewards and the sacred deeds of the Holy Prophet (ﷺ). In short, all these three words are the 'Na'at' of the Holy Prophet (ﷺ).

In the following lines, Allah says: 'O beloved! By the grace of your Lord, You are not 'mad' (Majnoon: either it means mad, crazy, deranged) or 'hidden'. The first meaning is quite clear; 'madness' can never offlict him, because the intellect of the prophets are the sharpest of all in the whole universe and the sacred intellect of the Holy Prophet (ﷺ) is the best of all the Prophets. If the minister of a king goes mad, the administration of the country will be disturbed; if Allah's prophet is affected by it, how can this universe run satisfactorily? Even the Lord has a dialogue with the Holy Prophet (ﷺ); His angels as well as jinns and human beings also supplicate him for help; even animals and stones do so, he hears the entreaties of the angels; the hope of the dwellers of Arsh (عرش); the creatures have their expectations of him; the Creator looks after him; he conveys the blessings of the Lord to the universe; he tells the demands of the world to the Creator can a person laden with so many gigantic responsibilities

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be 'mad'? Or if 'Majnoon' means 'hidden', it would mean, no unseen, no past, present or future events, no iota of the universe is hidden from him (Rooh) or that Almighty Allah is not hidden from him or that he is not hidden from the universe; the believers, the disbelievers, nay, the moon, the sun, the trees, the stones the dwellers of the earth and the heaven believe in him.

(وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ) Here, there are certain possibilities in 'Ajr' (اجر) and 'Mamnoon' (ممنون): Either 'Ajr' means 'Shafa'at' (شفاعت) (intercession) and 'Mamnoon' means discontinued (منقطع) (Rooh-ul-Bayan) i.e. Your intercession is endless; From the Beginning to the End (till eternity) the troubles of all were removed through you, and will also be removed in future in the same way. The repentance (Taubah توبه) of Hadrat Adam (AS) was accepted through you; with your help the Ark of Noha reached the bank through you the fire of Khaleel cooled down with your blessings, the lives of Hadrat Ismael (AS) and Hadrat Abdullah were saved; even today it is because of you that the world is receiving blessings and evils are being averted".

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ

And Allah is not one to chastise them, till ('O beloved Prophet) you are in their midst. (33: Anfal 8)

At the time of gasping in the agonies of death, you alone help us Muslims; in the grave, the dead body's success depends upon its recognizing you; on the Day of Judgment, the crown of intercession will be on your head/ you will be the Chief intercessor; the paradise is humming with your presence; the sinful Muslims' agony decreases or is checked because of your benevolence — in short, you are the bridegroom and the whole universe is the processionists".

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ اٰلِهٖ وَاَصْحٰبِهٖ وَبَارِكْ وَسَلِّمْ

Or (اجر Ajr) means 'Sawab' (reward) and 'Mamnoon' (ممنون) means stopped discontinued, ... i.e. 'O Beloved! Your 'sawab' shall never be stopped or discontinued, because your Ummah will continue to exist till the Last Day; their good deeds will remain,

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and the 'sawab' (reward) thereof will reach you with hundred times increase. Or ' اجر Ajr' means 'sawab' and 'mamnoon' (ممنون) means: to boast of the favours conferred' i.e. O beloved! Your 'sawab' does not include anybody's boasting of his favours conferred upon you, in other words: O beloved! in your 'sawab' are not included anybody's favours, because all others get knowledge, Faith, provision, honour offspring etc. though someone and they are certainly under obligation to one or the other person, but O dear! You are the only person through whom all receive the wealth of God; all are your dependants, you are dependant of non but the Lord; Your favours are conferred upon all, but none can claim to have conferred any favour upon you.

The people say that Haleemah Dai brought him up, but by the Lord of the Holy Prophet (ﷺ), the Holy Prophet (ﷺ) brought Haleemah up; his going to her brought about a complete change in her life in terms of worldly wealth and honour.

بنی سعد کا دشت رشک چمن ہے گل ہاشمی چن کے لائی حلیمہ

The garden is envious of the of Bani Sa'ad;
Haleemah has chosen the Hashimi flower

Some of the Sufees say that Almighty Allah Himself is the Holy Prophet's (ﷺ) ' اجر ' (reward).

We shall interpret (اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْم) in detail in the following pages. Up to here, the Holy Prophet (ﷺ) has been made happy by telling him his attributes.

Now the attention is diverted to those hapless persons who had rabidly called the Holy Prophet (ﷺ) 'mad'. After describing their a large number of faults, ten faults of their leader Waleed ibn Mugheerah are being narrated: (وَلَا تُطِعْ الخ) i.e. O Beloved! Do not listen to him who inheres weaknesses in his character one who takes false oaths is a mean fellow; he taunts others, he is a backbiter; he prevents the performance of good deeds; he is a transgressor; he is a gross sinner; he is evil-minded, and to cap all this, he is an illegitimate child; we shall brand his ('Khartoom خرطوم' means the mouth of the pig). When Waleed heard this

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Ayah, he went to his mother with a sword in his hands and said, "Mohammad has told 10 defects in me; I know nine of them, I inhere them; however, one is not known to me; it is known to you. Tell me I am a legitimate or an illegitimate child? Speak the truth, otherwise I shall chop off your neck, because Muhammad never tells a lie". His mother replied, "You are an illegitimate child; your father Mugheerah, otherwise a rich man, was impotent. I feared that the other people would take away his wealth. So I offered myself for fornication to a shepherd, you are his sperm (Rooh-ul-Bayan etc). It appears that to use blasphemous language against Holy Prophet is works of bastards.

Ayah 86:

And undoubtedly, you possess excellent manners. (4: Al-Qalam 68) — اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْم

This sacred Ayah obviously is also the Holy Prophet's (ﷺ) 'Na'at'. In this Ayah, the character of the Holy Prophet (ﷺ) has been described as 'Azeem' (exalted, superb, great, dignified). 'Khulq' (خلق) in the Arabic language, means habit under the force of which good deeds are performed naturally, not forced, or spontaneously). Hence, the Ayah means: 'All the great tasks you elaborately perform is the result of your sacred habit, it is something natural with you. This very fact is described by the Quran in the words:

I don't have any ceremoniousness in my character. (86: Sâd 38) — وَمَا اَنَا مِنَ الْمُتَكَلِّفِيْنَ

By saying 'Azeem' (عظيم) it has been said that nobody can count the merits or traits of character of the Holy Prophet (ﷺ), since the things of the world are very few (قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ 77: Nisâ 4), but no one can count even these 'few' ones. So, who can count the 'blessings' of one whom Allah has called 'Azeem' (عظيم Great)? The author of Rooh-ul-Bayan writes, while interpreting this very Ayah: 'Almighty Allah blessed the Holy Prophet (ﷺ) with the thankfulness of Nooh, the friendship of Ibrahim, sincerity of Musa, the truth of Ismael, the patience of Yaqoob and Ayyub, the excuse of Hadrat Daud (AS) and the hospitality of Sulayman and

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Eesa (AS) and taught him the morals of all the prophets, and that's why it was said (فَبِهُدٰهُمُ اقْتَدِهْ) follow the path of all these i.e. you may become the epitome of all virtues of all the prophets.

Someone asked Hadrat Ayeshah Siddiqah (RA) what was the 'Khulq' (manner, moral, conduct, behaviour) of the Holy Prophet (ﷺ). She replied, "The Quran". It suggests two meanings: (1) His holy life was devoted to the teachings of the Quran/ the Quran was the way of his life, and it is for this reason that some people say that whosoever desires to see the Holy Prophet (ﷺ), he should see the holy Quran, because the Quran is a mute picture of the chaste life of the Holy Prophet (ﷺ). Or in other words, it is word ' قال ' and that was practical ' حال '; (2) Another meaning of Siddiqah's word can be: a Quran is a river knowing no bank or like a shoreless sea, there is no limit to the morals of the Holy Prophet (ﷺ). According to Rooh-ul-Bayan, some people say that the Holy Prophet's (ﷺ) morals are: adopt the Lord and remain aloof from the creatures. Similarly, Rooh-ul-Bayan further says: on the eve of Maeraj Shareef, the Lord of the worlds offered the keys of the treasures of the univers to the Holy Prophet (ﷺ), but he did not accept the offer, he was shown all the angels, paradise and its blessings, but he did not pay any attention to them; he accepted the Lord, and that's why the Lord said:

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى

The eye deviated not, nor crossed the limit. (17: Najm 53)
(صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمْ)

According to the Hadith, the Muslims should adopt good manners, for it is the sign of the people of paradise, and abstain from ill-manners because they lead one to hell. Now how should our morals be? I tell it in two words: kind to the Muslims and hard on the disbelievers:

اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

hard against the infidels and tender among themselves (29: Al-Fatah 48)

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If someone causes you personal damage, forgive him, but if somebody harms your religion, pursue him relentlessly. The Holy Prophet (ﷺ) went to Taif on a preaching mission, the inhabitants showed great rudeness so-much-so that they wounded him. Hadrat Jibrael came and said, "If you wish so, all these persons can be put to death instantly". The Holy Prophet (ﷺ) replied, "May Allah shower the flowers of His blessings on the flinger, of the stones". Hadrat Jibrael humbly said, "O beloved of Allah! Now they will not put their faith in God/ believe in Islam". The Holy Prophet (ﷺ) replied, "It is hoped that their descendants may embrace Islam". It is the display of mercy and compassion in personal matters. Once a woman committed theft, the Holy Prophet (ﷺ) ordered to hew down her hand. The people interceded with him for her. He said, "It is the punishment prescribed by Almighty Allah; it cannot be condoned". These are the morals of the Holy Prophet (ﷺ)! The Muslims of today think it 'a good manner' to be lenient towards the disbelievers and severe with the Muslims. If showing leniency towards the irreligious man is an act of Islamic morality, against whom has 'Jihad' been enjoined? It is always better to kill the snake and mow the grass from the field.

Ayah 87:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖ اَحَدًا
اِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ

The Knower of Unseen reveals not His secret to anyone. Except to His chosen Messengers,(26-27: Al-Jinn 72)

This holy Ayah is also the 'Na'at' of the Holy Prophet (ﷺ), and is indicative of the fact that he knows the unseen. The Ayah says that Allah is the knower of the unseen and that He lets nobody know it except His chosen prophet.

In this Ayah, two things are worth pondering: (1) God's exclusive knowledge of 'unseen' and its revelation. The 'unseen' is the thing which cannot be known through human eye, ear, nose etc, and nor can the human intellect grasp it, e.g. paradise, hell etc. Now, the knowledge of Lahore and Karachi or some faroff place etc is not 'unseen' for us, because today we can go and see them, and thousands of persons have informed us that these two cities really

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exist in the world; hence they do not fall under the category of 'unseen'. The 'unseen' is of two kinds: first, that 'unseen' which can be known by way of argument etc as God's attributes and His existence. Second, which cannot be known as such. The knowledge of the first kind of the 'unseen' can be granted to others than the prophets, as the Quran says (يُؤْمِنُوْنَ بِالْغَيْبِ They believe in unseen). And the second kind of 'unseen' is God's 'unseen' about which He said (غَيْبِهٖ), this 'unseen' shall be granted to none else but the prophet; yes, of course, the knowledge of this 'unseen' can be obtained through the favour of the Holy Prophet (ﷺ). This is what this Ayah means i.e. Allah Almighty does not reveal His secrets to anybody except a chosen prophet. This Ayah shows that Almighty Allah granted special knowledge of the 'unseen' (Tafseer Kabeer and Tafseer Baidavi and Rooh-ul-Bayan).

As regards the Ayahs in which it has been mentioned that no one knows the 'unseen' except God, means that the 'real' and 'personal' knowledge is exclusively with Almighty Allah, the denial is of personal knowledge and the proof is of 'gifted knowledge' as the Holy Quran says:

No doubt, all honour belongs to Allah. (65: Yunus 10)	اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا

Again, the holy Quran says:

whereas the honour is for Allah, and His Messenger and Muslims, (8: Munafiqoon 63)	لِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ

At one place, it was said:

There is no Judgement but of Allah. (40: Yusuf 12)	اِنِ الْحُكْمُ اِلَّا لِلّٰهِ

At another place, the Quran said:

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فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ اَهْلِهَا

then appoint an arbiter from the side of the family of man and an arbiter from the side of the family of woman, (35: Nisâ 4)

Although these Ayahs mean that the real honour and real sovereignty belong to Allah alone, yet the Muslims got honour as well as sovereignty through God. Similarly, no doubt, only the Giving Lord and the Receiving beloved know how much knowledge of the unseen was given to the Holy Prophet (ﷺ); the 'Lauh-e-Mahfooz' (لوح محفوظ) contains the entire knowledge of (ماكان و مايكون whatever has and will happen), but the 'Lauh-e -Mahfooz' is only a 'drop' of the river of the knowledge of the Holy Prophet (ﷺ). In Qaseedah Burdah, the following words appear:

وَمِنْ عُلُوْمِكَ عِلْمَ اللَّوْحِ وَالْقَلَمِ

However, what the traditions tell us is that the Holy Prophet (ﷺ) has been given the knowledge of each and every particle of sand and each and every drop (of water) from the Beginning to the Day of Judgment; he was shown from the 'Arsh' to 'Farsh' (heaven and earth); if a bird even flaps its wing or feather, the Holy Prophet (ﷺ) knows it. (For a thorough study of this issue, see our book 'Ja'al Haq'.)

The second thing which is clear enough from this Ayah is that God's knowledge of the unseen has been given in the possession of the Holy Prophet (ﷺ); if he pays attention to somebody, he also gets light. Hazur Ghaus Pak says:

نَظَرْتُ اِلٰى بِلَادِ اللّٰهِ جَمْعًا كَخَرْدَلَةٍ عَلٰى حُكْمِ التِّصَالِ

I saw all the cities of Allah joined together being like a grain of mustard seed. In short, every quality of the Holy Prophet (ﷺ) is great.

Ayah 88:

يَا اَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ اِلَّا قَلِيْلًا

'O the enwrapped one! Stand praying at night except a small portion thereof. (1-2: Muzzammil 73)

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This holy Ayah is also the Holy Prophet's (ﷺ) 'Na'at', in which the Holy Prophet (ﷺ) and through him the whole Ummah are being commanded to offer the Tahajjud (تہجد) Salât and recite the holy Quran with proper accent, but this address is highly interesting. The Holy Prophet (ﷺ) is being addressed as 'beloved folded in garment ' which shows that every act of the beloved (ﷺ) is endearingly lovely.

The interpreters have interpreted this Ayah in various ways: first, in the beginning of the revelation of the holy Quran, the Holy Prophet (ﷺ), overawed by the God's word, wrapped himself in some extra clothes in this condition, he was addressed as such. Second, one day the Holy Prophet (ﷺ) was resting 'wrapped' in mantle, in this state he was given this call. Some exegetes have also said that this Ayah means 'wrapped in the mantle of prophethood. In the interpretation of this Ayah, Rooh-ul-Bayan says: the Holy Prophet (ﷺ) was resting 'wrapped in mantle' at night. The Lord of the worlds wished His beloved to have a dialogue with Him ask his blessings; so, He awakened him with a call: 'O Our resting beloved! Talk with Us at this time'. In short, whatever the interpretation may be, the dignity of the 'Beloved' is quite obvious to all.

Shariah Rule: In the beginning, the 'Tahajjud Salât' was 'wajib' in Islam, and, according to some people, it was 'Fard' (فرض) (obligatory). Later on, its 'wujoob' (being wajib) was cancelled and it was cancelled by the Ayah mentioned in this very Surah ahead (Tafseer Khazain-ul-Irfan and Tafseer Ahmadi).

فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

Now recite from Quran as much as is easy for you (20: Muzzammil 73)

Now 'Salât-e-Tahajjud' is 'Sunnat Maukadah Alal Kifayah (سنت موکدہ علی الکفایہ) i.e. even if one person in the whole locality has offered it, all the inhabitants are absolved of this responsibility, and if none of them has offered it, all are 'Tarik-e-Sunnat' (abandoners of Sunnah).

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The time of the 'Tahajjud Salât' begins from the time a Muslim wakes up from sleep, after offering the Ishâ prayer. Hence, if a person in winter went to bed at 8 pm after offering the Isha prayer and woke up at 9 pm, it is the Tahajjud time for him, and if a person did not sleep all the night, there is no 'Tahajjud Salât for him' it is necessary for a person to rise from sleep. The 'Mustahab' (desirable) time of the 'Tahajjud Salât' is the last sixth part of the night and its 'Rakaat' are two and maximum twelve. If a person recites (قل هو الله Surah Ikhlas) three times in each 'Rak'at' he will get the reward (ثواب) of one hole Quran in each 'Rak'at.

Ayah 89:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولاً شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولاً

Undoubtedly, We sent towards you a Messenger who is a witness over you, as We sent to Firaun a Messenger. (15: Muzzammil 73)

This honourable Ayah is also the 'Na'at' of the Holy Prophet (ﷺ), in which the disbelievers and the Muslims are being addressed: O people! This messenger who has been sent to you, is not unaware of you and your circumstances; rather he knows you, your Faith and disbelief; not only this, he is also aware of every condition of all the people till the Day of Judgment, and that's why he will serve as a witness over you in the court of the Lord, i.e. he will reveal the faith of the believers and the disbelief of the disbelievers. This fact shows that the Holy Prophet (ﷺ) had the knowledge of the unseen and that he was 'Hâdir-and-Nâzir' (Present and seeing) with every person, because the evidence should be 'seen' and it is for this reason that when on the Last Day the Ummah of the Holy Prophet shall give evidence in favour of the illustrious prophets, the Holy Prophet (ﷺ) will give witness over the witness of this very Ummah. We have recorded our research findings about this issue at several places in this very book. The readers can see full discussion about the issue of 'Hâdir-and-Nâzir' in our book 'Ja'al Haq'.

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Ayah 90:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

Undoubtedly, your Lord knows that you stand up for prayer sometime for nearby two third of the night, sometime half of the night, sometime a third of the night, and also a party of those who are with you. And Allah estimates the night and the day. He knows that you Muslims can not count the night, then He turned towards you with His mercy, now recite from Quran as much as is easy for you (20: Muzzammil 73)

This venerable Ayah speaks volumes for the honour and dignity of the Holy Prophet (ﷺ). This Ayah was revealed when the Tahajjud Prayer was 'Fard' and the Holy Prophet (ﷺ) as well as the honourable Sahabah used to keep standing for too long, so much so that their feet would swell to bleed, in order to ensure that this prayer might not be offered less than 'Wajib' (might it be more than it). As in those days, there were no watches, the Muslims were unable to be certain about the time at night. So, sometimes, they kept standing till the crack of dawn. This command (about Tahajjud being 'fard') remained in force for one year; after the lapse of one year, this Holy Ayah was sent down and it cancelled the obligation (Fardiat) of the Tahajjud prayer. What was the reason of the cancellation of this Tahajjud? The cause was the trouble and the exertion of the Holy Prophet (ﷺ) and the illustrious Sahabah! It shows that Almighty Allah so much feels for the Holy Prophet's (ﷺ) ease and comfort even in His commands. The real Tahajjud prayer always remained 'fard' for the Holy Prophet (ﷺ), but there was no restriction on his 'Qiyam' (Standing in prayer), he was allowed to stand for the half or one third of night, as he liked; however, this prayer no more remained 'Wajib' for the whole Ummah.

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Shariah Rule: It is 'Jaiz' (allowed in Shariah) to recite 'Shabeenah' i.e. either in Tahajjud or in Taraveeh, to recite the whole Quran in one night, provided that the reciter does not feel burdened. According to Rooh-ul-Bayan under Ayah:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

and recite Quran slowly and thoughtfully. (4: Muzzammil 73)

Four persons have recited the whole Quran in one 'Rak'at'. Hadrat Usman bin Affan, Tameem Dari and Saeed ibn Jubair and Imam-e-Azam Abu Haneefah (RA) and Hamsah ibn Minhâl used to recite ninety Qurans in one month. Abul Hasan Ali ibn Abdullah recited four Qurans in one day. Tahavi Shareef (Vol-1, Chapter 'Jama-al-suvar-fee-Rak'at جمع السورفي ركعة says that Hadrat Tameem Dari, Abdullah ibn Zubair Saeed ibn Jubair (R.A) recited the whole Quran in one 'Rak'at'. Probably it is mentioned in the preface of Raddul Muhtar ردالمحتار that Imam Abu Haneefah (R.A) recited sixty-one Qurans during the month of Ramadan. Imam Nuvavi says in his book 'Al-Azkâr kitab Tilawat-ul-Quran that a countless number of persons recited the Quran in one 'Rak'at'; including Usman ibn Affan, Tameem Dari and Saeed ibn Jubair. All these arguments lend credence to 'Shabeenah'; however, in 'Shabeenah', two things must needs be kept in view: (1) the reciter should recite the Quran correctly and clearly, pronouncing the letters accurately; he should not be the reciter of only (يَعْلَمُوْنَ تَعْلَمُوْنَ), (2) the listeners should listen to the recitation with fondness, the people may not tend to doze and when it is the time of 'Rukoo' they hurriedly say Takbeer and participate in the Salât – both these actions are forbidden (this is what is meant by the Hadith which forbids to recite the Quran hastily). The persons who have recited the whole Quran in one 'Rak'at' have recited it in a way that it could be understood.

Ayah 91:

يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنْذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝

'O the mantled (a coverlet) one; Stand up, then warn; and magnify your Lord alone; and keep clean your clothes; (1-4: Muddassir 74)

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This illustrious Ayah is also 'Na'at' of the Holy Prophet (ﷺ); it was revealed when the Holy Prophet said: Once I was on the Mount Hira that I heard a heavenly voice i.e. يَا مُحَمَّدُ اِنَّكَ رَسُوْلُ اللهِ 'O Muhammad! (ﷺ) You are the 'Rasool' (Messenger) of Allah'. I saw all around, but I discerned no caller. When I saw above, I found the same angel (i.e. Hadrat Jibrael) that had brought him the revelation اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ (1: Alaq 96) in Mount Hira, sitting on the chair and echoing. Overawed by it, I went to Hadrat Khadeejah's house and told her to wrap me in a mantle (Châdar). When I had put on the mantle, this Ayah was revealed: O beloved wrapped in mantle! Rise and get busy with the assigned duties; preach the religion; recite Takbeer and keep the clothes clean". As almighty Allah expressed His love and kindness in Surah Muzzammil, He displayed the same love and affection in the address enshrined in Surah Mudassir.

This Ayah proves the fact that in prayer (Salât), 'Takbeer Tahreemah' is 'Fard' (obligatory) and 'to keep your clothes clean' means that if, ever, the clothes becomes filthy, they should be washed, because, without dire necessity, it is forbidden to wear a filthy cloth. Not only for the sake of Salât, one ought to remain clean and 'Pak' (Pure) all the time. Or it means that 'Tehband' (Azâr), shirt or pajama should not be worn so long that they may become dirty or filthy; according to Sunnah, the 'Tehbund' or pajama should reach half of the shin (or even ankle, if so desired), but these very clothes of a woman should cover her ankle. (وَاللهُ اَعْلَمُ بِالصَّوَاب)

Ayah 92:

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ اِنَّ عَلَيْنَا جَمْعَهٗ وَقُرْاٰنَهٗ فَاِذَا قَرَاْنَاهُ فَاتَّبِعْ قُرْاٰنَهٗ ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ

Move not your tongue with Quran that you may hasten to learn it. Undoubtedly, it is upon Us to preserve it and to recite. So, when We have already recited it follow then its recital. Then it is upon Us, to make clear its minute details. (16,17,18,19: Al-Qiamat 75)

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This venerable Ayah is also the Holy Prophet (ﷺ)'s 'Na'at'. It was sent down for the reason that when Hadrat Jibrael brought the Quran to the Holy Prophet (ﷺ) he not only heard it but also recited it himself in order to commit these words to his memory securely. He felt some difficulty in hearing and reciting together; the Lord minded it and said: O beloved! Don't take the trouble of reciting the Quran side by side with hearing it; We promise you to help you commit the Quran to your memory after hearing it even once. This Ayah proves to be a 'Na'at' of the Holy Prophet (ﷺ) on two accounts: (i) Even the slightest exertion/ labour/ on the part of the Holy Prophet (ﷺ) is not acceptable to Almighty Allah. (ii) Today, three kinds of people work very hard at learning the Holy Quran, devoting themselves wholly to this pursuit – (1) the word-perfect (Hâfiz) work extremely hard over memorizing the Holy Quran, (2) the Qaris toil over learning the 'Qirat', and (3) the Ulama (Islamic Scholars) spend their whole life in learning the Quranic subtleties and religious issues, and above all this, they seek knowledge from different scholars, but the Lord promised with the Holy Prophet (ﷺ) that اِنَّ عَلَيْنَا جَمْعَهٗ 'it is Our duty to put it into your mind (i.e. to make you its (hâfiz), وَقُرْاٰنَهٗ it is also our responsibility to teach you its 'Qirat', ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ then it is also Our duty to explain or elucidate the Quranic mysteries. In sum, all these three kinds of skills in the pursuit of which the people spend their lives, would be taught to him without his putting in any effort; moreover, the others learn all these things from different teachers, 'We alone shall teach you all these things'. What a dignified position of the Holy Prophet (ﷺ).

Shariah Rule: Reciting the Holy Quran loudly by a few persons together is forbidden (Shâmi); either all the people should recite the Holy Quran in a low voice or one of them should recite the Quran and all others should listen to it intently.

Ayah 93:

عَبَسَ وَتَوَلّٰى ۝ اَنْ جَآءَهُ الْاَعْمٰى ۝
وَمَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰى ۝

He frowned and turned his face. Because the blind man came to him. And what you know, haply he might be cleansed (1-3: Abasa 80)

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It is that Ayah about which the people usually say that it has been sent down as a warning, but if viewed with the eyes of Faith, one would see the great dignity of the Holy Prophet (ﷺ) hidden in it. First of all, let us find out in which circumstances this Ayah was revealed, then we shall ponder over the purpose of this Ayah.

The above-mentioned Ayah was revealed when the Quraish chiefs, Abu Jahal, Utbah, Shaibah etc. had expressed their desire that the Holy Prophet should arrange a separate sermon meeting for them, barring the participation of any poor Sahabi. The Holy Prophet (ﷺ) agreed to this suggestion, hoping that if these persons were guided, they would help in disseminating Islam. He, therefore, arranged a sermon meeting in which all the chiefs of the Quraish tribe were present. The Holy Prophet (ﷺ) was delivering the sermon. By chance, a blind Sahabi, named Abdullah ibn Umm-e-Maktoom called on him. As he was blind, he could not see what was happening and he said aloud, "O beloved of Allah! Teach me what the Lord has taught you". The Holy Prophet (ﷺ) did not like his coming at that moment, interrupting the sermon and thus crying aloud. The Quraish chiefs left the place; the Holy Prophet also went back home, without giving any reply to him. As soon as he reached his house, this Ayah was revealed, complaining against his acrimony. However, one should see the way the Quran speaks – it does not say: 'you showed acrimony', it rather says: 'He showed acrimony' i.e. Our one beloved took offence at the remarks of one of His devotees; O beloved why do you get so much absorbed in the task of preaching that if one of your slaves visits you, it annoys you'. This was what the people usually think, God forbid, an indignation or anger of the Lord against His beloved. But the point worth considering is: indignation is always against some guilt, error or misdeed. Tell us God forbid what error was committed by the Holy Prophet (ﷺ) that might have angered the Lord, because he was performing his assigned duty of preaching the religion. Is anger or indignation justified against the act of preaching? No, never; it was rather Hadrat Abdullah Ibn Umm-e-Maktoon who committed three errors: to speak during the conversation, to address cryingly and to interrupt the sermon of the Holy Prophet (ﷺ). If this Ayah

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was an act of resentment, it should be against Hadrat Abdullah and not against the Holy Prophet (ﷺ) Sheikh Abdul Haq in Mudarij-un-Nubuwwat and Masnavi Shareef says: in fact, it is bestowing favour on one of His beloved's helpless slaves Sahabi: 'O beloved! Since he is your devoti, We also forgive his sin. This is why here it has been said, i.e. 'One who is unfamiliar with the manners of loving you and is unacquainted with the worldly etiquette, We recommend you to forgive such lovers' errors or failings – it is an intercession in favours of a lover and not an indignation over the Holy Prophet (ﷺ), otherwise, the objection may be raised that the Holy Quran's reproof or indignation is something inappropriate or ill-timed.

Now it is abundantly clear that this sacred Ayah is adding to the dignity of the Holy Prophet (ﷺ); the errors of his slaves are forgiven because of him and the Holy Prophet (ﷺ) was made to feel pleased with them. This is about the slave, about the enemies, the Quran says:

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ

And Allah is not one to chastise them, till ('O beloved Prophet) you are in their midst. (33: Anfal 8)-

When this Ayah had been sent down, the Holy Prophet (ﷺ) started respecting Abdullah ibn-e-Umm-e-Maktoon and since this Ayah appears to be slightly an Ayah of عتاب (anger, reproof), whenever the Holy Prophet (ﷺ) saw Abdullah, he remarked, 'This is the person about whom my Lord subjected me to disapproval.

Let it be remembered that 'Atâb عتاب '/ Azâb عذاب / and 'Iqâb عقاب ' are not similar in meanings: 'Atâb' is on the beloved or a faithful, loyal slave, 'Azâb' (Torment) is on the disobedient slave and 'Iqâb' is on the enemy. Complaint by the beloved can also be termed as 'Atâb' which means Complaint, grievance.

Necessary Instruction: In interpreting (عَبَسَ وَتَوَلّٰى) the Tafseer Rooh-ul-Bayan says: In times of Hadrat Umar Farooq (R.A), an

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Imam used to recite this very Surah in every prayer (Salât). When Hadrat Umar Farooq (RA) come to know of it, he called the Imam to him and got him killed, because his reciting this very Surah which appears to be Atâb in every prayer (Salât) showed that he was a hypocrite and harboured rancour. Now two things are quite clear from it: (i) It is 'Kufr' to recite the Quran with an evil intention. Some people are often heard reciting this Ayah:

قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ

Say you, I am Bashar like you (110: Kahaf 18)

Though these people, no doubt, recite the Ayah of the Quran, they actually aim at degrading the Holy Prophet (ﷺ). The question arises: why do they not frequently recite those Quranic Ayahs, which describe the high rank of the Holy Prophet (ﷺ)? The Hadith about the Kharjees says: One such nation shall be born that it will recite the Quran but it will not go down in their throat; the Quran will curse them and they deserve it.

Secondly, it transpires that some Ayahs are more exalted than others in rank or grade. A Sahabi used to recite (قل هو الله Surah Iklas 112) in every prayer (salât). The Holy Prophet (ﷺ) asked him why he did so. He humbly replied, "It contains the attaints/ qualities of my Lord, hence he liked this Surah. The Holy Prophet said, "Tell him that Almighty Lord loves him". (Mishkat Kitab Fadâil-ul-Quran فضائل القرآن). About the Ayah in chapter V, the Rooh-ul-Bayan says in chapter 5 under the Ayah: وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اِخْتِلَافًا كَثِيْرًا The Ayahs which describe the attributes of Allah have precedence over all other Ayahs, which do not do so. Therefore, (قُلْ هُوَ اللّٰهُ) is better than (تَبَّتْ يَدَا) because (قُلْ هُوَ اللّٰهُ) carries a good mention and the one who has been mentioned is also the Greatest, but in (تَبَّتْ يَدَا) the 'mention' is 'better', but the person who has been mentioned (i.e. Abu Lahab) is not 'better'. Consequently (قُلْ هُوَ اللّٰهُ) is better for two reasons, and (تَبَّتْ) for one reason. Our deep study does reveal the fact that the Ayahs which are the 'Na'ats' of the Holy Prophet (ﷺ) are decidedly better than those Ayahs which are, by some people, considered the Ayahs of indignation or displeasure.

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صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ سَيِّدِنَا مُحَمَّدٍ وَّ اٰلِهٖ وَاَصْحٰبِهٖ اَجْمَعِيْنَ

Ayah 94

لَا اُقْسِمُ بِهٰذَا الْبَلَدِ ۝ وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ۝ وَوَالِدٍ وَّمَا وَلَدَ ۝

I swear by this City. And O beloved! you are dwelling in this city. And by your father Ibrahim and his progeny that you are. (1-3: Balad 90)

This sacred Ayah is also a glorious 'Na'at' of the Holy Prophet (ﷺ). It says that anything that has connection with the Holy Prophet (ﷺ) assumes dignity or greatness. This Ayah was sent down before the Migration (Hijrat). It says: 'O beloved! By this holy city of Makkah'! But what is the reason of swearing? Because you are there! It shows that the holy city of Makkah enjoyed such a high degree of respect or honour because of Holy Prophet'.

There are certain attractive qualities of the holy city of Makkah: first, Hadrat Khalil founded this city and profoundly prayed for it. Second, Hadrat Ismael was brought up there. Third, there is 'Allah's House' over there, which is the 'Qiblah' of the world and opposite to the 'Bait-ul-Maamoor بیت المعمور'. Fourth, it is the staying place of the Holy Prophet (ﷺ); rather, the three things continued to exist in Makkah even after Migration (Hijrat), but the fourth thing did not remain there. So, the Ayah said: 'I swear by this city'; 'the swearing' is not for these three reasons, but for the reason of you'.

Rule: The Islamic law experts (Fuqaha) generally agree that the part of the Holy Prophet (ﷺ) grave, which is attached to his sacred body has precedence over the Ka'abah and Arsh-e-Azam (See Shâmi's Kitab-ul-Hajj and Madarij etc.). There is also consensus of opinion about the fact that the 'Ka'abah' is greater in dignity than the settlement of the holy city of Madinah; however, the difference of opinion lies in the fact as to which holy city i.e. Madinah or Makkah is comparatively dignified. The three Imams say that it is the holy city of Makkah, because the Hajj is performed there; one good deed done in this city is equal to the reward (Swab) of one lac good deeds, while in the Holy city of

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Madinah, every good deed done is equal to the reward of fifty thousand good deeds; Hadrat Khaleel founded it and offered prayers for it, but Hadrat Imam Mâlik (R.A) says that the Holy city of Madinah is greater than the holy city of Makkah. (See full discussion on the issue in Naseem-ur-Riâd Shrah Shifa Qadi Iyad).

Some of the arguments advanced by Hadrat Imam Mâlik (RA) are as follows:

(i) The Ayah (لَا أُقْسِمُ) in question itself shows that the place where the Holy Prophet (ﷺ) lives is distinguished so, before the Migration, the holy city of Makhah was distinguished but after the Migration, the Holy city of Madinah got this distinction.

(ii) In the holy city of Makkah, the people of the 'farsh' (i.e. earth) perform Hajj whereas in the holy city of Madinah the angels of the 'Arsh' (heaven) perform hajj – seventy thousand angels in the evening present themselves at the holy Shrine, surround it and recite Salât-wa-Salâm (Mishkat chapter Al-Karamât). Besides this, in the holy city of Makkah, the Hajj is performed only once a year, but in Madinah, the Hajj, which the angels perform, is every day, from morning to evening and from evening to morning. If in the holy city of Makkah, one lac is the reward of every good deed the sin of every bad deed is also one hundred thousand i.e. this place is the place of generosity and grandeur but in the holy city of Madinah, the reward of a good deed of is equal to fifty thousand, and the sin of a bad deed is equal to one bad deed – and that too if it remains, otherwise it is hoped even this sin will be, forgiven through the intercession of the Holy Prophet (ﷺ). How beautifully Aala Hadrat Berelvi has said:

عاصی بھی ہیں چہیتے یہ طیبہ ہے زاہدو　　مکہ نہیں کہ جانچ جہاں خیر و شر کی ہے
شان جمال طیبہ جاناں ہے نفع محض　　وسعت جلال مکہ میں سود و ضرر کی ہے

The fact, as mentioned above that, in the holy city of Makkah, the reward of every good deed is equal to one lac and in the holy city of Madinah, one rak'at is equal to fifty thousand Rakaat it is the reward or sawab but if we look upon likelyhood of acceptance in the court of Allah one Rakat of salât in Madinah is like fifty

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thousand Rakaats offered in Makkah. The holy city of Makkah was founded by Khaleel of Allah, but the holy city of Madinah was founded by 'Habeeb of Allah' (Allah's Beloved). For the holy city of Makkah, it was Khaleel of Allah who prayed and for the holy city of Madinah it was the Habeeb of Allah who prayed; 'O Allah! Send blessings and mercies to Madinah two times more than to the holy city of Makkah'. No doubt, there are 'Ka'abah', Maqam-e-Ibrahim, water of Zam Zam. Arafat and Mina etc. but in the holy city of Madinah is found the 'Bridegroom' whose blessings have brought this whole 'splendour of procession' into being.

ہوتے کہاں خلیل و بنا کعبہ و منیٰ لولاک والے صاحبی سب تیرے گھر کی ہے

If there were no 'bridegroom of Madinah', there would neither be Khaleelullah nor Kaabah, nor Arafat and nor Mina. This was the difference of opinion among the Imams; now how is it to be ironed out? The most blessed decision is that of Aala Hadrat Ahmen Raza; he says:

طیبہ نہ سہی افضل مکہ ہی سہی بڑا زاہد
ہم عشق کے بندے ہیں کیوں بات بڑھائی ہے

'Taibah' (i.e. Madinah) may not be great and Makkah may be great, we are the slaves of love, why have you prolonged the issue?

At another place, he says:

کعبہ دولہن ہے روضہ اطہر نئی دولہن یہ رشک آفتاب وہ غیرت قمر کی ہے
دونوں بنیں انیلی سجیلی دولہن مگر جو پی کے پاس ہے وہ سہاگن کنور کی ہے
سرسبز وصل یہ ہے سیہ پوش ہجر وہ ظاہر دوپٹوں سے ہے جو حالت جگر کی ہے

The 'Ka'abah' is a bride, the holy dome is a new bride. They both are most beautiful brides but one is in green clothing of happiness of being the company of beloved. The other is in black the sign of separation from desired one. The condition of heart is becoming slevious from clothing . The one who is with her husband is the princess of the prince.

In the holy Ka'abah, everything is of black colour, including the stone of the holy Ka'abah, the 'ghilaf' of Ka'abah', 'Hajr-e

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-Aswad'; in short, everything is of black colour, and as against this, everything of Madinah is of green colour; there is greenery all over the earth of Madinah, the colour of the holy Raudah is green, the 'ghilaf of grave' is green – and the black colour is found in 'separation' while it is green in 'meeting'. The holy city of Madinah enjoys the 'Wisal (company)' of the bridegroom whereas the holy Ka'abah suffers from the 'Firaq' (separation) of the bridegroom.

In Masnavi Shareef, the following verses appear:

گفت معشوقے بعاشق اے فتیٰ تو بغربت دیدہ بس شہر ہا
پس کدامی شہر زانہا خوشتر است گفت آں شہرے کہ دوری دلبر است

That is, a beloved asked his lover he had visited the sea and the earth (many cities). Tell me which cities of these do you like most. He replied the city in which my beloved lives.

Doctor Iqbal has beautifully said:

خاک طیبہ از دو عالم خوشتر است اے خنک شہرے کہ دورے دلبر است

The sacred dust of the holy Madinah is more distinguished than both the worlds, because here our beloved lives or it is graced by our beloved. Although Kashmir and Paris are beautiful regions, the city chosen by Almighty Allah is the holy city of Madinah; lacs of such Kashmirs can be sacrificed to it.

<u>An Interesting Point:</u> Aala Hadrat Ahmed Raza Khan has written a verse:

غور سے سن تو رضا کعبہ سے آتی ہے صدا
میری آنکھوں سے مرے پیارے کا روضہ دیکھو

'O Raza! Listen carefully, a voice is coming from Ka'abah; see the Raudah of my beloved with my eyes.

It means that the Drainpipe of kaabah's roof (called' Meezab-e-Rahmat) is in a position that it is hinting towards Madinah Tayyibah. If someone has a shop in the street, he fixes a hand – long pieces of wood somewhere on the roadside and writes on it: the so-and-so shop is in that way, follow the direction'. Meezab of the Ka'abah is the hand of guidance i.e. O Hajjees! You have

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performed Hajj, but go to the court of the 'Shafi-ul-Muznibeen' (Intercessor of the Sinners) to get this Hajj accepted by Almighty Allah; just see, he is resting in the green dome of Madinah. (ﷺ)

While interpreting the words (وَوَالِدٍ وَّمَا وَلَدَ) Tafseer Rooh-ul-Bayan says: 'Wâlid' (والد father) means Hadrat Ibraheem (AS), and 'Walad' (ولد offspring) means the Holy Prophet (ﷺ); that is 'by that father and his son'. It can also be construed to mean: 'Wâlid' means the Holy Prophet (ﷺ) and 'Walad' means the Ummah of the Holy Prophet (ﷺ), as a Hadith says: 'O Muslims! I am like a father to you' and that's why his wives are 'the mothers of the Muslims'. It can also be possible that 'Wâlid' means the Holy Prophet (ﷺ) and 'Walad' means the members of his family (Ahl-e-Bait) (i.e. his holy children); hence, it proves the dignity of the family of the Holy Prophet (ﷺ). According to a Hadith, 'on the Day of Judgment, no other (Sabab سبب) than our 'Nasab نسب' and 'Sabab' shall awail ('Sabab' means the relatives by marriage, i.e. inlaws) see Shâmi vol-1 topic Ghusl-e-Mayyat). It is for this reason that Farooq-e-Azam (RA) married Umm-e-Kalsoom, the daughter of Hadrat Fatimah Zahra (RA), so that he might establish in-law's relation on two accounts; one, he is the father-in-law of the Holy Prophet (ﷺ), and two, he was now the son-in-law of Hadrat Fatimah Zahra (RA). As regards the question as to who is the "Aal آل" of the Holy Prophet (ﷺ), and of how many kinds they are and which "Aal آل" is meant while reciting Durood Shareef, see our book 'Fatawa'.

Ayah 95:

وَالضُّحٰى وَالَّيْلِ اِذَا سَجٰى مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى

By the growing brightness of the morning. And by the night when it covers. Your Lord has not forsaken you, nor He was disgust. And undoubtedly, the following one is better for you than the preceding one. And undoubtedly, soon your Lord shall give you so much that you shall be satisfied. (1-5: Duha 93)

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This whole Surah is nothing but a treasure of the Holy Prophet's Naat's; no doubt, for its detailed explanation registers are needed. I pen a few lines in the hope that these will be accepted by the Holy Prophet (ﷺ) Aameen!

The background of the descent of this Ayah is: Once, for a few days, the revelation stopped coming down. The disbelievers mockingly said, "The Lord has forsaken and is angry with him". In reply to such remarks made by these irreligious persons, this holy Ayah was sent down in which the Lord swore and said; I have nor forsaken my beloved, Nor Am I angry with him'. However, interestingly, the sayers were the disbelievers but the reply was given to the Holy Prophet (ﷺ): O beloved! I swear by so-and-so things, your Lord has not forsaken you, nor did I feel offended'. Undeniably, even it is an excellent Na'at; now what do noon ضحیٰ and night mean? The interpreters have different opinions about it: (i) noon means that noon at which Hadrat Musa (AS) overcame the magicians in showing "Mojezah" (Miracle), and they fell to prostrate, as described by the Holy Quran:

وَاَنْ يُّحْشَرَ النَّاسُ ضُحًى — that the people be assembled late after sunrise' (59: Taha 20)

And night means the night of Maeraj; so the "Noon" implies the holy face of the Chosen Prophet and "Night means his sacred hair i.e. by your shining face (which is like a sunny day), and by that hair of yours which at times spread (fall) on this "Sun" like the cloud of mercy, i.e. your hair spreads on your holy face (Rooh-ul-Bayan and Tafseer Khazain-ul-Irfan). Neither the Lord forsook him and nor did He get angry with him.

Rule: The 'salât' of "Chasht" is Sunnah; its time starts when the sun rises high and it becomes hot, and it ends with the decline of the sun. It has either two Rakaat or four with one "salâm".

That coming time is better than the former" has been explained in many ways; first, the life after death is better for you, because here (i.e. in the world) there are certain evil-tongued enemies, but "There" (i.e. in the world Hereafter), there would be no evil

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-tongued person; your honour would dawn on everybody; haud-e-kausar, Shafaat (intercession), Maqam-e-Mahmood; in short, all the marvels shall be displayed on that very day. It can also mean that every past hour is better than the next hour for you, i.e. your progress is continuing every moment and your honour and dignity shall go on increasing, and your Lord will give you so much that you will feel happy and pleased. This Ayah is included in those blessings which have been granted in religion and the world, or will be granted - gaining victory over the countries during his lifetime, winning victories during the times of the illustrious Sahabah, the spread of Islam in the East and the West, your Ummah's enjoying precedence over all the other Ummahs and the display of your marvels; similarly, the existence of "Shafaat" in the Hereafter and "Haud-e-Kausar" etc, are all included in it.

According to Muslim Shareef, once the Holy Prophet (ﷺ) wept profusely and prayed for the Ummah. Hadrat Jibrael was ordered to ask the beloved the cause of his weeping. Jibrael Ameen went over to him and questioned about it. He replied, "The plight of the Ummah makes me weep". The Lord said: 'O Jibrael! Tell the beloved that We shall make you happy about your Ummah, i.e. We shall bestow so much blessings (on the Ummah) that you will feel happy and satisfied'.

Another Hadith says: When the Holy Prophet (ﷺ) heard this Ayah, he said, "As long as even one Ummati of mine stays in hell, I shall not be contented, (Tafseer Khazâin-ul-Irfan)

<u>An Interesting Point:</u> All the people make their best efforts to please the Almighty Lord, but the Holy Prophet (ﷺ) is such a beloved of Almighty Allah that even Almighty Allah tries to pleases him with His bestowals. (ﷺ) The Eeman of the Holy Prophet's (ﷺ) honorable parents is also included in this bestowal; it is not possible that the son be in Paradise, and his parents be in hell! (We have elaborately discussed this issue in لَقَدْ جَآءَكُمْ رَسُوْلٌ).

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Ayah 96:

And He found you drown in His Love, therefore gave way unto Him. (7: Al-Dhuha 93)

وَوَجَدَكَ ضَالًّا فَهَدٰى

In the previous Ayah, the words have appeared:

Did he not find thee an orphan, and give thee shelter and care?

اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى

One of the meanings of it is: Hadrat Abdullah (RA) father of the Holy Prophet (ﷺ), had died before his birth and the responsibility of his upbringing fell on the shoulders of his uncle Abu Talib. The second possible meaning is Allah found him as "Dur-e-Yateem: i.e. precious pearl, He gave him place (shelter) near Him because a precious pearl is always kept with care by the owner with him.

Then Almighty Allah said; 'the found you Daal ضال'. It has several interpretations (ضال): can never mean misled, deviated (See our book Qehr Kibriya-bar-Munkireen-e-Ismat-e-Ambiâ قہر کبریا بر منکرین عصمت انبیاء). It has been construed to mean: (i) You were so much lost in Our love that you became unaware of your rank and your own self, so We promoted you from this rank and gave you 'Salook سلوک'; it shows that 'Salook' is better than 'Jazb جذب'.

When Hadrat Yaqoob (AS) said to Hadrat Yusuf's brothers, "I am sensing the fragrant sweet smell of Yusuf (AS)", they humbly said:

The sons said, 'By Allah, you are infatuated with the same old love. (95: Yusuf 12)

قَالُوْا تَاللّٰهِ اِنَّكَ لَفِيْ ضَلٰلِكَ الْقَدِيْمِ

Here it cannot be taken to mean (Deviation, being misled); it can only imply (lost, engrossed, absorbed in love). The same meaning applies there, or it means; at one time you were not equipped with so many mental excellencies. We gave you the knowledge of ma kana wa Ma yakun مَا كَانَ وَمَا يَكُوْنَ and told you the entire unknown

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things (hidden realities) and revealed to you all the mysteries of the unseen (Tafseer Rooh-ul-Bayan and Khazain-ul-Irfan).

Thirdly, the water, which mixes with milk is called 'ضال'; so, it means that you were surrounded by; the disbelievers We gave you victory over them. Fourthly, in the Arabic language, 'ضال'; means the tree which stands alone and high in the jungle and the people see it from a far off distance and trace out their ways. Hence, it means that; We found you unequalled in these qualities in Arab; we made you the sign of guidance . The object of (هدیٰ) is (people, nation) (Madarij-un-Nubuwwat vol-1 chapter 3); fifthly, once, in childhood, Holy Prophet got lost when he was in the custody of Haleemah Dai. After a great hectic struggle, Abu Jahl traced him out and took him to Abdul Mutalib. So, it means that; We found you lost in boyhood, We guided the people to reach you; sixthly, it means: We found you among the deviated from the right path, i.e. the people among whom you were brought up, had not by them received/ seen the light (noor) of Prophethood; We kept you guided among such people, otherwise how can a guided be among an ignorant people? That is, if you had not been born innocent, you would have not remained constant in guidance. (Rooh-ul-Bayan and Madarij). The seventh possible meaning is: On the night of Maeraj, We found you unfamiliar with our qualities, We made you aware of these qualities, in order that you might praise Us with these qualities, in Our presence, (Madarij). It can have many other meanings too.

Shariah Rule: The illustrious Prophets are always innocent of deviation and disbelief; anyone who believes that they were misled or disbelievers either before or after Prophethood, is himself godless. Hadrat Adam (AS), soon after his birth, read Kalimah Tayyibah inscribed on the 'Arsh'. Hadrat Eesa (Jesus Christ) (AS), immediately after his birth, said, "I am Allah's slave; I am an apostle, blessed with the divine scripture; I am obedient to my pious mother and upholder of the institution of salât". Hadrat Ibrahim, soon after he could speak, taught the lesson of 'Tauheed' (Oneness of God) to his mother, his uncle and his people. Since these personages were innately pious, is there any possibility of their being divinely guided?

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Similarly, the Holy Prophet (ﷺ) soon after his birth prostrated himself, prayed for his Ummah, and announced that he was a prophet even, before his birth; as such, there is no question of 'deviation' or going astray or being in error. The Almighty Lord said:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى

Your companion neither went astray nor misled. (2: Najm 53)

Hence, here we shall have to infer these meanings from word Dâl ضال (which we have stated). In fine, Surah Dhuha is wholly the sacred 'Naat' of the Holy Prophet (ﷺ).

Ayah 97:

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِىْٓ اَنْقَضَ ظَهْرَكَ ۝

Have We not expanded your breast? And removed from you, your burden, Which had broken your back (1-3: Alam Nashrah 94)

This whole Surah is a bouquet of "Na'at" of the Holy Prophet (ﷺ). In the first Ayah, Allah Almighty says that 'We expanded thy breast'. The exegetes have given different meanings to the 'expansion of the breast'.

(I) to dissect the holy breast; Hadrat Jibrael split the Holy Prophet's (ﷺ) breast three times; he took it out and washed it with the water of Zam Zam, he was five years old at that time and he was being brought up by Haleemah Saadia (see full story in history books) and, secondly, when Allah started inspiring the Holy Prophet (ﷺ) thirdly, on the night of Maeraj, Jibrael split the part of the Holy Prophet's (ﷺ) body from the breast to the navel; Michael brought a large basin full of Zam Zam water and Jibrael washed the sacred heart with it. The second basin was full of the Noor of 'Maarifat', wisdom and Faith (Eeman). It was poured into the heart of the Holy Prophet (ﷺ) but this (split of breast) caused no pain to the Holy Prophet (ﷺ).

(ii) To expand the breast so that it may hold the Noor of

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Nubuwwat, divine mysteries and knowledge of the unseen, because every heart is not capable of bearing all this (the unseen world as well as the seen world have found place in it).

(iii) Allah Almighty made his breast so vast that his relation with the world does not make him unmindful of God, and his ties with God does not let him become unaware of the world, i.e. he is fully linked with God and at the same time he does not lose touch with the world, otherwise, worldly mindedness makes the individual forgetful of his religion and the religious-minded people forget all about the world. It is the breast of the Holy Prophet (ﷺ), which is attentive to all sides.

ادھر اللہ سے واصل ادھر دنیا میں ہیں شاغل
خواص اس بزرخ کبریٰ میں ہے حرف مشدد کا

Today, even the grave of the Holy Prophet (ﷺ) is a place worth-seeing; every day, cores of 'Durud Pak' (Salâts) reach him, he attends to them, the angels send 'salât-and-salâm', he pays attention to these; the good and bad deeds of the whole Ummah are presented to him, he intercedes for them; then he also has a dialogue with the Lord; besides this, he distributes the bounties of the Lord throughout the universe (اَللّٰهُ الْمُعْطِیْ وَاَنَا قَاسِمٌ). In short, this one soul is thoughtful about the whole world.

'We removed from thee thy burden' means that: 'in the past, the heart was always laden with the grief of the sinful Ummah; then the Almighty Lord consoled the Holy Prophet with the promise of forgiving his Ummah. Some interpreters say: Manifestations of idol worship and polytheism tormented his heart, and seemingly he was unable to check these irreligious practices. Later, he was given the necessary power and he eliminated idolatry from the whole Arab, apart from purging the Khana Ka'abah of the filth of idols and turning the idol – worshippers into God - worshippers.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ وَبَارَكَ وَسَلَّمْ

Ayah 98:

وَرَفَعْنَا لَكَ ذِكْرَكَ

And We have exalted for you your remembrance. (4: Alam Nashrah 94)

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Outwardly, it is a pretty small Ayah, but its each and every word is such a "Naat" of the beloved that it is well-nigh impossible to describe in words. I try to elucidate the point in four ways:

The meaning of 'Rif'at' رفعت ? Why the Almighty Lord ascribed this raising high to him (i.e. We raised high your esteem)? And (لَكَ) i.e. for you, why did He add this word? And what does the Zikr ذکر of the Holy Prophet (ﷺ) mean?

(1) 'Rif'atرفعت' means Height, 'Rafaana رفعنا' means 'We raised high/ lifted up your remembrance. In fact, there is much room for meanings of 'We raised high'.

First, all the other great personages are remembered on the earth whereas the Holy Prophet (ﷺ) is remembered both on the earth and in the heaven and paradise.

فرش والے تری شوکت کا علو کیا جانیں خسروا عرش پہ اڑتا ہے پھریرا تیرا

Those who live on the earth are utterly unable to assess the height of your dignity; O honourable king! Your flag flies on the 'arsh' (heaven).

The imagination of the poet flies the highest but the height of the dignity of the Holy Prophet (ﷺ) is beyond the reach of the poet's imagination.

Hadrat Hassân says:

مَا اِنْ مَدَحْتُ مُحَمَّدًا بِمَقَالَتِیْ لٰکِنْ مَدَحْتُ مَقَالَتِیْ بِمُحَمَّدٍ

I did not praise the Holy Prophet (ﷺ) with my poetry, I rather made my poetry admirable with his holy remembrance.

Secondly, see everywhere, one will find that the sacred name of the Holy Prophet (ﷺ) is inextricably associated with the name of the Lord, be it 'kalimah', prayer-call, 'salât', 'Attahyat', Khutbah, (sermon) etc. Thirdly, in the Quran, the other prophets are remembered by their holy names but the chief of the prophets (ﷺ) is remembered and called by his good qualities. Fourthly,

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many powerful and illustrating personages left the world in such a way that even their names have been obliterated, but his 'remembrance' has not been obliterated, the people tried their level best to stop his remembrance; they called it 'Bid'at' (heresy), verdicts of "shirk" were issued, but they themselves have been effaced.

Masnavi Shareef Says:

رونقت را روز روز افزوں کنم　　نام تو بر نقرہ و بر زر زنم
منبر و محراب سازم بہر تو　　از محبت قہر من در قہر تو
چاکرانت ملک ہا گیرند و جاہ　　دین تو باقی زماہی تا بماہ
تا قیامت باقیش داریم ما　　تو مترس از نسخ دیں اے مصطفےٰ
من ترا در ہر دو عالم حافظم　　طاعناں را از حدیثت دافعم

Fifthly, all the angels and the apostles were made to recite Durud-and-Salâm on the Holy Prophet (ﷺ); sixthly, on the day of Meesaq ميثاق ; all the apostles recited his 'Kalimah' etc.

'Height' (بلندی) and it was ascribed to Him. Why? Some persons are honoured for their families; some others are respected for their riches or some particular day on which they were born, so on and so forth, but our beloved got respect from none, he rather gave respect to all, he got respect from his Lord and that is why he was not born on Friday, Saturday, Sunday or Tuesday, because Friday was going to be a great day of Islam and Saturday, Sunday and Tuesday were the special days of the Jews, the Christians and the idolaters respectively – so he was born on Monday, so that this day might earn respect from the Holy Prophet. Similarly, he was not born during any famous month (e.g. the holy month of Ramadan); his birth took place in the month of Rabee-ul-Awwal, in order that this month receives honour from the Holy Prophet (ﷺ). Moreover, he was not born in Bait-ul-Muqaddas, so that one may not say that the Holy Prophet (ﷺ) got respect from here, as it was the city of prophets. Nor was he born in a flourishing country so that one many go there for recreation and visit it. As against this, a dry country (holy city of Makkah) was chosen for his birth. Besides, he

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was not kept in the holy city of Makkah so that one may not visit his grave as a part of his pilgrimage (Hajj), he was kept in the city of Madinah in order that one may have to travel separately to visit his last abode. We turn our faces towards the Ka'abah in Salât, because the beloved made it the Qiblah (we have interpreted it in volume II of Tafseer Naeemi). It is for this reason that firstly Baitul Muqaddas was made the Qiblah, afterwards the Ka'abah', because if the holy Ka'abah had been the Qiblah since inception, this dignity of the Holy Prophet (ﷺ) would not have become apparent.

The stark truth is that the world, the Hereafter, paradise and hell, believers and disbelievers, and even the satans, all have been created for his exalted remembrance, so that the believers may sing his songs, the disbelievers may impede his remembrance and it may result in still all the more dissemination of his remembrance, his obedient followers may go to paradise and his adversaries may be hurled into hell. Just see: the Lord gave knowledge, guidance to worship, nearness, authority to the satan but outcast him for his denial of one prostration; He lifted him high and then felled him, in order, till the dooms day, the scholars, saints Mashâikh, worshippers and other God-fearing persons might take lesson from it, that disrespect to this Court makes all good deeds go to waste. Adam's prostration was, in fact, a prostration to the Noor-e-Muhammadi. A man can himself deface the thing he has made, but the thing made by the Lord cannot be defaced by anyone. Man can extinguish the gas and the gas lamp, because it is lighted by man, but the moon and the sun cannot be extinguished or blown out by any man, because these are lighted by the Lord. By ascribing the 'Rif'at' (height) of the Holy Prophet (ﷺ) to Himself, it was told that: Your height is not from the creatures, it is God-gifted; hence, nobody can lower you anyone trying to 'lower' you, will himself be lowered and anyone who remembers you will be remembered in the world. By using (رفعنا) the past tense, it was told that: your height is not new, it is very very old and by turning the tense into "Mutlaq" (indefinite), it was told that: you height is free from the shackles of 'far and near'; every tongue upheld your dignity, which has always remained exalted; Truly speaking, this 'present and past' is just to make others understand, otherwise his height, belonged to the period

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when there was no concept of 'past' or 'future'; he got the height before the birth of the time.

(3) (لَكَ) has been added to show that height and rank have been vested in him, he is authorized to raise anyone he likes in honour and respect, and if the Holy Prophet (ﷺ) casts away someone, find shelter nowhere in the world. Here are a few examples to prove it:

First, all the people travel everywhere, but they have no respect, but when the journey is undertaken to perform Hajj, they become 'Hajjees" and this thing lends them respect; second, it is our own experience that the ship which leaves for Arab, carrying Hajjees is so much flanked by the lovers that one is simply flabbergasted to see the phenomenon, and this ship is honoured far more than the thoes going to London and Paris. The parents of Abu Jahal, Abu Lahab and similarly Hadrat Abu Hurairah (RA) had given them different names, but the Holy Prophet (ﷺ) gave them these names or titles; the names given by the parents vanished and the names given by the Holy Prophet (ﷺ) became popular and permanent. There have been countless parents in the world, but the fame and popularity which the names of Aminah Khatoon and Hadrat Abdullah, rather their whole family, enjoyed, was never enjoyed by any mother, father in the world. The world saw thousands of prophets and hundreds of scriptures, but only those prophets and books earned fame that were mentioned by the Holy Prophet (ﷺ).

The Jews slandered Hadrat Maryam, but the Holy Prophet (ﷺ) absolved her from this slander. The whole world heartily believes in her chastity. In a nut shell, the person who became his devoti earned honour and respect. Anyone who tries to stop his remembrance, he, in fact, 'quarrels' with the Lord.

عقل ہوتی تو خدا سے نہ لڑائی لیتے یہ گھٹائیں اسے منظور بڑھانا تیرا

Ayah 99:

وَالْعَصْرِ ۝ اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ ۝

By the time (of the beloved Prophet). Undoubtedly, man is necessarily in loss. (1-2: Al-Asr 103)

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This venerable Ayah undeniably is also the Holy Prophet's (ﷺ) Na'at. In this Ayah, Almighty Allah has sworn by 'Asr' (عصر) and the interpreters of the Quran have ascribed more than one meaning to the word 'Asr": (i) the time of 'Asr' i.e. Almighty Allah swore by the 'Asr salât' or the time of 'Asr', which shows that the Asr salât is the most important of all prayers (it is also called the 'Salât-e-wusta'). (ii) Allah has sworn purely of time. (iii) Almighty Allah swore by the sacred times of the Holy Prophet (ﷺ) (Period of his life time), which shows that Almighty Allah has sworn of the place, the age and times of the Holy Prophet (ﷺ); Let it be remembered that the times of the Holy Prophet (ﷺ) means either the time of his visible life or the time (period) of his prophethood; the time (period) of prophethood is till the Day of Judgment, because his religion (deen) is outside the bounds of cancellation. That's why the Holy Prophet (ﷺ) has said, "I and the Day of Judgment are like two fingers joined together". (Mishkat).

A Molvi Sahib was offering 'Fateha' in the Jamia Masjid of Delhi. Someone said to him that it was "Bid'at" (heresy) to offer 'Fateha" on sweets. The Molvi Sahib asked the definition of "Bid'at". The objector said, "The work which was not done in the time of the Holy Prophet (ﷺ)". The Molve Sahib said, "Is it the time of your father? It is also the time of the Holy Prophet (ﷺ). The fact of the matter is that from the Beginning to the End (eternity) the Age is the Holy Prophet's Age. (ﷺ)

Ayah 100:

'O beloved! Undoubtedly, We have bestowed you abundance of good. (1: Kausar 108)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

This august Ayah is irrefutably also a "Naat" of the Holy Prophet (ﷺ). It was sent down when Hadrat Ibrahim or Hadrat Qasim (The Holy Prophet (ﷺ)'s son) died, Aas-ibn-wâil said to his people, "At the moment I am coming back from the 'Abter ابتر '. (In Arab, the person whose race has ended, is called 'Abter'). When the Holy Prophet (ﷺ) came to know of these words of this accursed man, he was deeply grieved; to assuage this grief, the above-said Ayah was revealed in which it was said: "O

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beloved! Why do you grieve at an enemy's rabid remarks; We have granted you 'Kausar' (Fountain of Abundance)"; all this shows that the Holy Prophet (ﷺ) is honored so much in the court of the Lord that if anyone tries to trouble him, He removes it. The word 'Kausar' has certain implications: 'Kausar' means 'many qualities' and 'immense remembrance'; hence it means that the disbelievers thought that since all the sons of the Holy Prophet (ﷺ) had died, his name would not last long in the world. This view of the disbelievers was utterly absurd; that only that remembrance lasts, which Lord desire to last; Lord caused his remembrance to last till the Day of Judgment. Let it not be forgotten that the Lord declared the worldly possessions as 'Qaleel' (too little, too few)

قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ

Say you 'the blessings (use) of the world are little (77: Nisaa 4)

But the things granted to the Holy Prophet (ﷺ) are not 'Kaseer كثير', 'Aksar اكثر' or 'Kasaar كثار', rather it is Kausar كوثر implying 'abundance', extremely much or many, large in quantity or amount. Almighty Allah said about Himself

وَهُوَ الْعَلِيُّ الْعَظِيْمُ

He is the only Exalted, the Supreme. (255: Baqarah 2)

For the Holy Prophet, He said:

وَكَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيْمًا

and great is the grace of Allah upon you. (113: Nisaa 4)

اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ

And undoubtedly, you possess excellent manners. (4: Al-Qalam 68)

It transpires that the greatness of the Lord and the Holy Prophet (ﷺ) is beyond human imagination. Likewise, whatever the Lord has given to the Holy Prophet (ﷺ) is inestimable. Thirteen hundred years have rolled by and during this period, all manner of people, including the men of children, the men of crown and

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throne, the rich and the poor the king and the beggar came into the world and passed by, but none of them had a lasting name; only one name assumed perpetuity i.e. the name of the Holy Prophet (ﷺ) or the name which the Holy Prophet (ﷺ) brightened.

نہ زیاد کا وہ ستم رہا نہ یزید کی وہ رہی جفا
جو رہا تو نام حسین کا جسے زندہ رکھتی ہے کربلا

Neither the cruelty of Ziâd and nor the disloyalty of Yazeed exists today; however, the name of Husain does exist even today, (i.e. his martyrdom)

Or 'Kausar' means: a large number of offsprings, that is although none of your sons lived, your race would go on increasing through daughter Fatimah Zahrah, and last till the Last Day. Even today, one can find 'Sayyids' everywhere, and they will continue to exist till the Day of Judgment. The third possible meaning of Kausar is: Haud-e-Kausar; this meaning has been stated in the Hadith, i.e. We gave you Haud-e-Kausar whose water is sweeter than honey and whiter than milk; whoever once drinks it, he will never feel thirsty. According to Mirqat, all the prophets were given a 'Haud (pond)' to enable them to provide water to their followers but the name of the 'Haud' granted to the Holy Prophet (ﷺ) is 'Kausar' which is larger than all other ponds and its water is most fine or Kausar meaning: 'Abundance of world' i.e. except-Allah, the whole world has been given to you i.e. Holy Prophet; the thing whose 'Lord' is Allah belongs to the Holy Prophet (ﷺ).

خالق کل نے آپ کو مالک کل بنا دیا
دونوں جہاں ہیں آپ کے قبضہ واختیار میں

The Creator of all things made you the owner of all things. Both the worlds are under your command.

For this, see our book entitled: 'Saltanat-e-Mustafa' سلطنت مصطفیٰ.

Or 'Kausar' means vastness of Ummah. So, it means: 'although your physical sons' have passed away, your spiritual offspring i.e.

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the Ummah, will be bestowed so much that it will have no precedence in the past. Hence, half of paradise will be filled with the Ummah of the Holy Prophet (ﷺ) and the remaining half will be filled with the Ummahs of the other prophets (ﷺ).

Subtle Point: The question may arise; if 'Kausar' means 'Haud-e-Kausar', how can this Ayah be termed as a rejecter of that disbeliever, as he was saying that he (the Holy Prophet's (ﷺ) children did not remain alive and the reply given was: We gave you 'Haud-e-Kausar'. The answer to this question is: it means that this and similar other disbelievers may, today, criticize you or pass sarcastic remarks about you, a day is sure to come when you will appear at the Haud-e-Kausar and then all these people would become your admirers and 'Naat' reciters, but this 'admiration' of theirs will not avail them aught, i.e. these very people who are today speaking ill of you, will admire you profusely.

Warning: At the end of this Surah, it has been said, (إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ) 'your enemy is 'Abter' i.e. his race has ended. The question arises: Aas-ibn-Wâel (who had uttered those derogatory words) was a family man (i.e. he had own children) how can he be justifiably called 'Abter'? The reply is: either 'Abter' means 'deprived of all merits or virtues' or it means: His children will be granted the blessing of faith due to which between him (father) and his children religious differences will occur, and religious difference, is like death, as the inheritances, funeral rites etc of a Muslim cannot be paid and performed by his disbelieveing father or children and exactly it happened as such; his son Hadrat Amar ibn Aas became an illustrious Sahabi. In sum, this Ayah is also a 'Naat' of the Holy Prophet (ﷺ).

Note: About (تَبَّتْ يَدَا) and (قُلْ هُوَ اللّٰهُ) we have written in the 'preface' of this book.

Ayah 101:

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ

Say you, 'I take refuge with the Lord of Daybreak. (1: Falaq 113)

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قُلْ اَعُوْذُ بِرَبِّ النَّاسِ

Say you, I came in the refuge of the Lord of all mankind. (1: Annas 114)

Both the above Surahs are also the 'Naat' of the Holy Prophet (ﷺ). These Surahs were revealed when a person named Labeed ibn Aasim (a Jew) and his girls cast a severe spell on the Holy Prophet (ﷺ), but it affected only his sacred body and the outward parts; by the grace of Allah, his heart, intellect and faith, belief remained unaffected. After a few days, Hadrat Jibrael Ameen came and said, "A Jew has played magic on you and the magic goods have been kept under a stone in the well". The Holy Prophet (ﷺ) sent Hadrat Ali (RA) to that well. He drew water out of it and lifted the stone. He found a small bag made of word pulp of date tree under the stone; this bag contained the sacred hair of the Holy Prophet (ﷺ), which had come out of the comb, a few teeth of the Holy Prophet's (ﷺ) comb, one string, the sinew of the arch with eleven knots, wax effigy with eleven pins driven into it. All things were presented to the Holy Prophet (ﷺ). At that time Almighty Allah sent down both these Surahs (with total 11 Ayahs) five Ayahs in Surah Falaq and six Ayahs in Surah Naas). Every knot became loose with the recitation of every Ayah, so much so that all the knots were untied, when all the Ayahs had been recited, and the Holy Prophet (ﷺ) fully recovered health. (Tafseer Khazâin-ul-Irfan).

The following rules can be inferred from the above discussion:

1. The dignity of the Holy Prophet (ﷺ) is so great or exalted in the sight of Almighty Allah that he need not go to any doctor or Hakeem for medical treatment (or some other need); the Almighty Lord Himself is the Provider or Fulfiller of all his needs; He is the Physician of the whole world. Who could be his Hakeem? All are needy of him, he is needy of none but the Almighty Lord.

2. The Lord of the worlds bestowed on the Holy Prophet (ﷺ), the knowledge of religions as well as the knowledge of human

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body i.e. medical treatment of the diseases, and that's why nowhere is it proved that the Holy Prophet (ﷺ) ever went to any physician for consultation or got the knowledge of medicine from anybody, but in the books of Hadith, the chapters on 'Prayers' are found cheek by jowl in the chapters on medicine, containing all those medicines which the Holy Prophet (ﷺ) is reported to have narrated, e.g. so-and-so medicine should be used in so-and-so disease; this is another thing that some of the prescribed medicines may not agree with the people of our country because of temperamental difference. The Holy Prophet (ﷺ) did not go to anybody to learn medicine, even then he told the names of the medicines and suggested their usage that even Bu Ali Seena and Aflatoon have no comparison with him.

3. It also transpires that magic does not affect the heart and intellect of the honourable prophets; however, it does affect their sacred physical bodies, and it does not detract from the dignity of prophethood, because, after all, the sword, poison and the venomous animals affect their sacred bodies, similarly, food, medicine and water etc. benefit them; likewise, it is also a natural effect and its appearance does not go against the greatness of prophethood.

Some people say that 'magic' was defeated by the Club/ Stick of Hadrat Musa (AS); Why did magic succeed in affecting the Holy Prophet (ﷺ)? He has precedence over Hadrat Musa. Its reply is: 'there' it was a contest between 'magic' and 'miracle' i.e. 'staff of Musa' had the upper hand, 'here' the contest was not with some miracle; moreover, this magic influenced Musa (AS)'s thought.

يُخَيَّلُ اِلَيْهِ مِن سِحْرِهِمْ اَنَّهَا تَسْعٰى

looked to him as though they were running by the strength of their magic. (66: Taha 20)

4. It shows that it is correct to pray and recite the Ayahs of the Holy Quran to ward off diseases, magic and evil-eyes etc; similarly, amulets or charms are also justified (jaiz)

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(See Shâmi Vol-V). No doubt, the incantation containing idolatrous words or if they are couched in some other languages, the meaning of which are obscure to us and we do not know whether or not their contents are idolatrous, are 'Harâm' (unlawful)/ for treatment. Likewise, it is 'Harâm' to write the Quranic Ayahs in the amulet with blood or to write these against their Quranic order or to tie amulets to feet or shoes or to beat them with shoes, because it shows disrespect to the letters.

Rule: It is 'jaiz' (allowed in Shariah) to receive wages or charge for or take remuneration for Taaweez and, similarly, for 'blowing' (دم), irrespective of the fact whether one writes the Ayah of the Holy Quran or 'blows' after reciting the Quranic Surah, because it is a kind of 'treatment' (see Mishkat and Shâmi Vol-I etc.) Both these Surahs are the 'Naat' of the Chosen Prophet (ﷺ).

Ayah 102:

All praise unto Allah Lord of all worlds. (1: Fateha 1)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

This Surah is a hymn (حمد) and an instruction to the people how to pray, but it is also an excellent 'Naat' of the Holy Prophet (ﷺ), because, if in, اَلْحَمْدُ لِلّٰهِ 'Alif' and 'Lâm' (الف و لام) are taken as 'Istaghraqi' (استغراقی) it would mean; all praise belongs to Allah, i.e. in the world whoever praises anyone or anything, at any time, thanking for some favour, in fact, would be 'praise' (hymn حمد) of God. Whatever goodness one has in oneself is god gifted, a blessing of Allah; in reality, the praise of a thing is the praise of its maker. The other possible meaning is: that specific praise is for Allah. If 'Alif', 'Lâm' were 'Ahdi' (عهدی), which praise is for to Allah the one uttered by the Holy Prophet (ﷺ) or if someone praises Allah as He taught it, it would mean: whoever may praise Allah, but only that praise would be acceptable which is said by the beloved or somebody else does it as taught by the beloved Prophet (Rooh-ul-Bayan). It is for this reason that if today the disbelievers begin to praise God for all their lives, it would not be accepted because they do not accept the 'Hamd' as told by the Holy Prophet (ﷺ) and 'that's why on the Day of Decision, flage of praise

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(لَوَاءُ الْحَمْدُ) I shall be given only to the Holy Prophet (ﷺ).

The 'Hadith-e-Shafa'at' (Hadith about intercession) says: the Almighty Lord will inform me of his especial 'Hamds' (Hymns) with which I shall praise Almighty Allah; In short, only his 'Hamds' shall be accepted in this world as well as the world Hereafter; it is for this reason that the Holy Prophet (ﷺ)'s sacred name is "Ahmed" i.e. one who praises his Lord in the extreme, and the Lord's name is 'Mahmood' praised one the beloved's praised one.

Or this Ayah may mean: 'Hamd-e-Kâmil حمد کامل ' (perfect praise) is only Allah's 'Hamd' i.e. all the creatures may praise our beloved, but they cannot do justice with it (i.e. praise). The Holy Prophet's perfect praise is that which was made by Allah, and that's why the sacred name of the Holy Prophet (ﷺ) is 'Muhammad' — praised, admired, eulogized. By whom? By Allah. And Allah's sacred name is 'Hâmid' – the Admirer. Whose? His own 'Muhammad'. In conclusion, it can safely be said that not only this Ayah, but also every Ayah of this Surah is, obviously, the 'Naat' of the Holy Prophet (ﷺ).

Ayah 103:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

Guide us in the straight path. The path of those whom You have favoured. (1: Fateha 1)

Apparently, this honourable Ayah is also the 'Naat' of the Holy Prophet (ﷺ). In this 'Naat', the Muslims have been taught to make this prayer: 'O God'! show us the right path, the path of those on whom Thou hast bestowed Thy grace.

The 'Right Path' or 'Straight Way' is the religion of Islam, and the obedience to the religion of Islam is another name of the obedience to the Holy Prophet (ﷺ). Moreover, afterwards, the 'path' or 'way' has been pinpointed i.e. the 'straight way' is the way trodden by God's blessed men and on whom Allah has bestowed His greatest blessings — and it is the Holy Prophet (ﷺ)! So, the Lord has instructed the Muslims to pray in the following manner:

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'O God'! Enable us to follow in the footsteps of the Holy Prophet (ﷺ) and keep us its adherents and help us to stick to it till we breathe our last. Aameen! O Lord of the worlds. An other thing has been proved by The Holy Ayah that Taqleed of Imams i.e. following Imams in matter of Shariah is incumbent open us ordinary Muslims because these are included انعمت علیهم in i.e favoured ones similarly all scholars, Auliâ, Muhaddiseen, Mufassireen and Fuqahâ have observed Taqleed of Imams. Now today taqleed is to choose the way other than the way of favoured ones انعمت علیهم. See it research in our book Ja'al Haq. May Allah enable is to meet happy ending

In the end, this sinful servant of God, hopeful of divine blessings, Ahmed Yar most humbly says that others may present their writings and books to some king, lord and moneyed persons in order to get rewards; however, this resource - less suppliant presents his humble words before the court of the True Emperor of both the worlds, the refuge of the friendless, the beloved of the Lord of the worlds, the intercessor of the sinners, Ahmed-e-Mujtaba Muhammad Mustafa, with full hope of acceptance. This humble petitioner also says that:

تمہارے سینکڑوں ہم سے گدا ہیں ہمارے آپ ہی اک آسرا ہیں
اگر میرانیم از در بمن بنما درِ دیگر کجانالم کراخوانم اَغِثْنِیْ یارسول اللہ

Like us, there are hundreds of beggars around you; you alone are our supporter.

The worthy readers may not think that these are the only Ayahs of 'Naat' in the Holy Quran; as I have written in the preface of this book, each and every Ayah of the Holy Quran is the Holy Prophet's (ﷺ) 'Naat'. Besides this, there are many other Ayahs, which clearly demonstrate the Naat of Holy Prophet for example:

اٰمَنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ

The Messenger believed in that which was sent down to him from his Lord and the beleivers (285: Baqarah 2)

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Listen carefully! No doubt, there is no fear nor any grief upon the friends of Allah (62: Yunus 10)

اَلَا اِنَّ اَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

Verily, only Islam is the Deen (Religion) before Allah (19: Aal-e-Imran 3)

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ

Just for brevity sake, I content myself with these few holy Ayahs.

I started writing this book in mid-Jamadi-ul-Awwal 1361 (H) and completed it on Shaabân 3, Monday, 1361 (H).

I pray from the core of my heart that Allah may make this book a gift for me for the world hereafter and also for the most devout, honourable Haji, an epitome of 'Shariah' and Tariqah, Hadrat Al-Hâjj Muhammad Ali Sahib. Almighty Allah may enable the Haji Sahib to render still more service to the cause of Islam. Aameen!

يَا رَبَّ الْعٰلَمِيْنَ بِجَاهِ حَبِيْبِكَ الْكَرِيْمِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحٰبِهٖ اَجْمَعِيْنَ بِرَحْمَتِكَ يَا اَرْحَمَ الرّٰحِمِيْنَ ط

Ahmed Yar Khan Ojhanvi Badayuni,
Organizer, Madarsah Ghousia Naeemia,
GUJARAT.

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Appendix
'Shan-e-Habib-ur-Rahman'

I had a mind to finish this book with the goodly remembrance of the devout servants of the Holy Prophet, for, I believe, that the praise of the servants is, in fact, the praise of the master. To describe the merits of scholars and Aulia, indirectly, is the recitation of 'Naat' of the Holy Prophet, because the high ranks or grades achieved by these pious personages is the logical result of their slavery of the Holy Prophet. The merits of Madinah, the praise of its particles of its dust, admirations of its bazârs and streets, rather the praises of the dogs of the street of the Holy Prophet, are all, in reality, the 'Naat' of the chief of both the worlds through whom they achieved this greatness. Owing to the paucity of paper, I could not fulfil this ambition, in the first edition; now in the second edition, I add the following pages to it. May Almighty Allah accept my humble contribution and it may prove a penance for my sins. Aameen!

اَلَآ اِنَّ اَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۚ اَلَّذِيْنَ آمَنُوْا وَكَانُوْا يَتَّقُوْنَ ۙ لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ ۚ لَا تَبْدِيْلَ لِكَلِمَاتِ اللّٰهِ ۚ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ

Listen carefully! No doubt, there is no fear nor any grief upon the friends of Allah. Those who believed and keep up their duty. For them are glad tidings in the life of the world and in the Hereafter. The words of Allah are not changed. That indeed is the supreme triumphs. (62–64: Yunus 10)

Before interpreting this Ayah, a few things are said as 'preface':

Does the world need Aulia Allah?

As in this world of bodies, some bodies are indigent (needy) and some are bestowers, some are the receivers of blessing and some are the givers of blessings, the sun and the rain are the blessing-

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givers and the earth and its green fields and gardens are the blessing receivers; in the world of spirit, the holy prophets, and through them, the scholars, Mashâikh and Aulia Allah are the blessing givers and the whole world is needy of them. Maulana Rumi has said:

چونکہ ذاتش ہست محتاج الیہ زاں سبب فرمود حق صلوا علیہ

(1) As the world perpetually stands in need of rain and sun, it also always needs scholars and Aulia Allah. The Holy Prophet (ﷺ) has termed the Islamic Scholars the pond of the rain water of prophethood (Mishkat, Kitab-ul-Ilm كتاب العلم).

(2) The Giver of blessings is the Lord, the distributor is God's beloved and the Islamic scholars and Aulia Allah are the sources of this very distribution. The Hadith about 40 Abdal says that through these persons, with their kind help, the rain will fall, victory will be got over the enemies and through them the torment of the people of Syria shall be removed. (Mishkat).

About the Islamic scholars (Ulama), it is said that the fish of rivers pray for them (Mishkat Kitab-ul-Ilm). Its interpretation appears in Mirqat: they know that the rain and the flow of the rivers are with the blessings of the 'ulama' (Islamic scholars).

(3) Approach to the Almighty Lord is through the Holy Prophet (ﷺ) and approach to the Holy Prophet (ﷺ) is through 'ulama' and Aulia Allah. The illustrious Sahabah received the light of Prophethood directly from the Chosen Prophet's breast and those following them from the Sahabah's breast. For us, the Aulia Allah's breasts are such glasses through which that this 'Noor' (light) is brightening the whole world.

That's why 'Bai'at بیعت' is performed so that we may come before some 'mirror' and thus, succeed in not remaining 'unlighted'.

(4) The honourable prophets come into the world in order to reform the creatures physically and spiritually/ externally and internally. After the end of the series of Prophethood, this task (of reformation) was assigned to two groups – the Islamic scholars

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(ulama) were held responsible for the outward reformation, while the duty of inward or spiritual reformation fell to the Aulia Allah, because the holy prophet's prophethood will last till the Last Day; consequently, it is necessary that all his deeds may continue to be performed, and naturally it is possible only when both these groups continue to exist in the world. To get the bodies with faces towards the "Kaabah' for salât and to get the other formalities and conditions fulfilled, is the duty or responsibility of the ulama, but sincerity in 'Salât', presence of mind, freedom from all show off, (hypocrisy/ dissimilation) are obtained through the Aulia Allah; in other words, the conditions of performance are got fulfilled by the ulama and the conditions of acceptance are got fulfilled by the Aulia Allah.

The one who sees the Quran and 'Ka'abah' is not 'Sahabee' but the one who looks at the Holy Prophet with sincerity is a 'Sahabee' which means that love weilds more influence than deeds.

Story: A king said to the Chinese and the Roman artists to show their respective arts. One of the rooms was allotted to them, with the curtain hanging in the middle. They were asked to show their arts separately on one of the walls. The Chinese artists painted their wall to look like a garden. The Romans made their wall a mirror. When they had finished their task, they asked the king to examine their works. The king came and said, "The curtain is the main hurdle. First Remove it and then compete with each other". When the curtain had been removed and both the walls farced each other, the paintings of the Chinese began to appear on the wall of the Romans, because it was reflector!

فرق پردے کا ہی تھا بس سر بسر　　پردہ جو اٹھا تو کیا آیا نظر

تھا مرقع چینیوں کا ہو بہو　　فرق دونوں میں نہ تھا مقدار مو

Similarly, man is 'room'; it has two walls 'Body' and 'Heart'. The Shariah scholars (Ulama) make beautiful Shariah drawings on the body; the Murshid of Tareeqah by means of 'Maraqbahs' and 'Chillas' polish and purge the 'قلب' (Heart), but the curtain of breath lies in between – when this period of life comes to an end and the veil of the apparent life tears, by the grace of God all the

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engravings will appear on the polished and pure heart. This is what is tested inside the grave; without being seen, the 'beloved' is got recognized – if the heart is pure or clean, the individual will recognize him.

روح نہ کیوں ہو مضطرب موت کے انتظار میں
سنتا ہوں مجھ کو دیکھنے آئیں گے وہ مزار میں

Why should my soul not be awaiting death; While I have heard that the (beloved) will visit in my grave to see me.

(5) We get Faith (Eeman) from the religious scholars, but the safety or security of Faith is ensured by the blessings of Aulia Allah, and that's why the Aulia Allah are the pupils of the scholars and the ulama swear allegiance (Bai'at) to the Aulia Allah, In a way, both these groups are two 'arms of Faith' (Eeman) and deeds (Aamâl); as a bird cannot fly without both the arms, our deeds cannot reach the court of Almighty Allah without the support of these two groups; in fact, both these groups are the two wheels of the life's vehicle.

(6) As diseases often attack human bodies and iron usually gets rusted, the human-heart is also prone to the 'rust of ignorance'. For the treatment of physical ailments, the physicians were born, and for the heart diseases, the physicians of Faith were born. The Maulana says:

چند خوانی حکمت یونانیاں حکمت ایمانیاں راہم بخواں

For how long will you be slave to the Greek philosophies; you should also ponder over the philosophy of Faithfulls.

The rusted iron needs furnace and the 'rusted heart' requires the company of Aulia, prayers and exercises; however, the company of the Aulia is relatively more effective. The recitation of the holy Quran gradually removes the blackness of the heart (Mishkat), but the blessed glance of the Man of Allah (i.e. Aulia Allah) brings about an instant change. Maulana says:

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یک زمانہ صحبتے با اولیاء بہتر از صد سالہ طاعت بے ریا

A moment's company with the Aulia is far better than one hundred year's true obedience

نگاہ مرد مومن سے پلٹ جاتی ہیں تقدیریں

A 'momin's' glance brings about change in one's lot

Story: A thief entered the house of Huzûr Ghaus Pak (RA) with the intention of committing theft, but he found nothing. Huzûr said to his servant. "The thief is going empty handed from our house; this thing is not deserving our door". The servant replied, "What should be given to him"? Huzûr said, "Such a thing should be given to him that might serve him in both the worlds; he will thus remember us. The Qutab of so-and-so place has died; send him there in the capacity of Qutab". God be praised, he came as a thief and returned as a Qutab! (O Sayyid of Baghdad! We, thieves, also beseech your kindly favours).

Once Huzûr Ghaus-us-Saqalain غوث الثقلین (RA) was passing through the forest all alone. He was wearing an expensive 'Qabâ' (cloak). A robber, grasped the corner of his 'Qabâ' to rale it and asked him to take if off. Huzûr said, "O God! He has caught hold of Abdul Qadir's cloak; let him continue to hold it firmly till the Day of Judgment".

Once Huzûr Khuaja-e-Khuajgan Bahauddeen Naqshbandi (RA) passed by the furnace of a potter in which the pots were being burnt. Huzûr glanced at the furnace – the fire turned into 'Noor' (light) and on all the pots the words 'Allah الله' were inscribed.

When potter saw this heeried out:

اے شاہ نقشبند تو نقشے مرا بند نقشے چناں بند کہ گویند نقشبند

O Shah-e-Naqsband! Kindly do 'Naqshbandi' of my personality in such a way that whoever sees me thinks than I am your follower.

(7) As in the world the traveller needs a guide; in a foreign land one cannot do without a guide, for the 'traveller of hereafter' a 'Guide of Tareeqat' is needed.

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پیر را بگزیں کہ بے پیرایں سفر ہست بس پر آفت وخوف وخطر
چوں گرفتی پیر ہیں تسلیم شو ہمچو موسیٰ زیر حکم خضر رو
گرچہ کشتی بشکند تو دم مزن گرچہ طفلے راکشد تو مومکن

Almighty Allah says:

وَابْتَغُوْا اِلَيْهِ الْوَسِيْلَةَ seek the means of approach to Him (35: Mâida 5)

(8) Man has come into the world to earn; 'Eeman' (faith) and 'Aâmal' (deeds) are his 'earning' which is to be sent to the hereafter; man's 'self' (Nafs) and Satan rob it during its onward journey. Necessarily, these 'costly goods' should be sent under protection. The name of the 'protectors' is 'Aulia Allah'; the goods become safe because of the responsibility by the Insurance Company. God willing, 'Eeman' (Faith) shall remain safe with the blessings of the 'Mashâikh-e-Tareeqat'. How beautifully the Aala Hadrat has said in praise of Huzûr Ghaus-e-Pak:

دل پہ کندہ ہو تیرا نام کہ وہ دزد رجیم الٹے ہی پاؤں پھرے دیکھ کے طغرا تیرا
تو جو للکارا دے آتا ہوا الٹا پھر جائے تو جو چمکار لے ہر پھر کے ہو تیرا تیرا

I desire your name to be inscribed on my heart so that the 'accursed thief' (i.e. Satan) may flee away to see the inscription of your name.

(9) 'Nafs' (نفس) is a dog; put the collar of some Sheikh round his neck in order to save him from being killed; obedience to Walee is the collar of 'Nafs'; the Shajrah شجرہ is his chain, the first link of which is in the neck of this 'Nafs' and the last link is in the sacred hand of the Holy Prophet (ﷺ); so long as this 'collar' and this 'link chain' exist, 'Nafs' cannot be deluded or misled. Aala Hadrat again says:

تجھ سے در در سے سگ اور سگ سے ہے مجھ کو نسبت
میری گردن میں بھی ہے دور کا ڈورا تیرا
اس نشانی کے جو سگ ہیں نہیں مارے جاتے
حشر تک میرے گلے میں رہے پٹہ تیرا

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The dogs bearing this mark are not killed; I want you 'collar' to remain round my neck till the Day of Awakening

(10) The railway engine does not look whether it is a third class or a second class or inter class or a goods carriage behind it, it carries all of them according to its power, provided that the carriage is firmly linked up with it. In a sense, Islam is a railway line; different Muslims are, its different carriages; the Aulia Allah are its strong links; the Holy Prophet (ﷺ) is the 'guide' of all. If the 'link' firmly is connected with the Holy Prophet (ﷺ), we shall certainly achieve our goal of prosperity, otherwise not.

The Grades of 'Wilayat'
(Walee's status/ ranks)

'Wilayat' has different grades (درجات) and innumerable ranks (مراتب). Some persons, intoxicated by love, lose senses; these persons are called 'Majzoobمجذوب'. To such persons' words or deeds, the Shariah laws do not apply, because they have lost their power of reasoning. Mansoor said (انا الحق I am God) he remained Momin for he had lost his self (انانیت). Pharoah said; (انا ربکم الاعلے I am your great Lord i.e. God) he was declared 'Kâfir' because he egoistically claimed this. These Aulia who uttered such words become the reflection of the Divine attributes – no doubt, the tongue is theirs, but the words are of the Lord.

گفتہ او گفتہ اللہ بود گرچہ از حلقوم عبد اللہ بود
چوں روا باشد انا اللہ از درخت کے روا نبود کہ گوید نیک بخت

His uttering is uttering of Allah although it is from the through of Allah's servant when it is right from a tree "I am God" then why should it not be right if servant of Allah utters these words

An Interesting Point: The illustrious Aulia when they have lost their self in divine lustre i.e. in state of Jazb (جذب) can utter the words (انا اللہ) i.e I am God but no one can say "I am Muhammad"

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in state فنا فی الرسول (when one his lost his self in plendour of prophethood) because that was occasion of pride and this is occasion of submission.

با خدا دیوانہ و با مصطفٰے ہوشیار باش

Dr. Iqbal has beautifully said:

ادب گاہے ست زیر آسماں از عرش نازک تر
نفس گم کردہ مے آید جنید و بایزید ایں جا

The sacred grave of the Holy Prophet (ﷺ) is a place which is more respectable than the, 'Arsh (عرش)'. Here even Junaid and Ba Yazeed Bustami come most humbly and submissively.

The coal went into fire; it was so lost in it that it began to show the properties of fire itself. This is the underlying idea of these two verses.

بدن از بندگی خدا گوید نہ تواند کہ مصطفٰے گوید
قطرہ در آب رفت آب شود نہ تواند کہ درناب شود

Some of the Aulia are such as they on one side, are close to Allah and, on the other side, are also busy with worldly pursuits. Even after reaching the most exalted rank of 'wilayat', do not lose consciousness; they are called 'sâlik'. Let it be remembered that the prophets are the reflection of the divine attributes and the Aulia Allah are the manifesters of the merits of Prophets. Since the divine attributes are different, the circumstances of the holy Prophets are also different. It is for this reason that the branches of the illustrious Aulia are different. Those who possess 'Wilayat-e-Eeswi' are recluse. Those who belong to 'Wilayat-e-Sulaimani', are rulers and kings; those who are related to 'Wilayat-e-Noohi' are the reflection of 'Jalâl' grandure and those who possess 'Wilayat-e-Ibraheemi' are the image of 'Jamâl' (mercy) and those who have 'Wilayat-e-Mustafawi' are the epitome of attributes; this is why it is said that the 'Majzoobs' following in the footsteps of Musa (AS) lose senses in catching the glimpse of divine splendour; the 'Sâliks' follow in the footsteps of the Chosen Prophet Muhammad Mustafa (ﷺ).

موسیٰ زہوش رفت بیک پرتو صفات تو عین ذات مے نگری در تبسمی

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It is the very meaning of this verse of Huzûr Ghaus Pak.

وَكُلُّ وَلِي لَهُ قَدَمٌ وَإِنِّي عَلَى قَدَمِ النَّبِي بَدْرِ الْكَمَالِي

For every walee there is footsteps of some Prophets I am on the footstep of Last Prophet.

On the occasion of the Battle of Badr, the Holy Prophet (ﷺ) said to Siddiq Akbar, You are like Ibraheem (AS); he said to Farooq-e-Azam, "You are like Hadrat Nooh (AS); this Hadith is the root of this division of 'Wilayat'.

How to recognize a 'Walee'

The fact of the matter is that it is very difficult to recognize a 'Walee Allah'.

Bayazeed Bustami (RA) says that the Aulia Allah are the bride of divine blessing who is accessible only to 'Mehram'; this is why it is said: (Walee is recognized only by Walee). Sheikh Abul Abbas says that it is easy to recognize God but it is difficult to recognize a Walee, because the Lord has precedence over His creatures in His Being and Attributes and every creature bears witness to it, but the Walee is quite like us as regards face and deeds (Rooh-ul-Bayan, this very Ayah). In Shariah, there is declaration and in Tareeqat there is concealment. The adornment of the house is displayed on the door and pearl is kept concealed safe. Maulana says:

برد ہانش قفل در دل راز ہا لب خموش و دل پر از آواز ہا

There is a lock on his tongue; and his heart is full of secrets. His lips are quiet, and his heart is the house of numberless voices).

Whatever, some Aulia Allah happen to describe their grades or ranks, it is the unintentional voice of their zeal or enthusiasm (اِنَّمَا اَنَا بَشَرٌ مِثْلُكُمْ) was the voice of this condition and in (اَيُّكُمْ مِثْلِي) Shariah is reflected.

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لباس آدمی پہنا جہاں نے آدمی جانا
مزمل بن کے آئے تھے تجلی بن کے نکلیں گے
نہ حلیمہ بھید کھلا ہے یہ نہ مقام چون و چرا ہے یہ
تو خدا سے پوچھ وہ کون تھے تری بکریاں جو چرا گئے

According to chapter Fadal-ul-Fuqarâ فضل الفقراء of Mishkat Holy Prophet said 'there are many persons in my Ummah and who have scattered hair and are in a distressed condition whom the people may like to turn away, if they take oath on God, their oath is sure to meet with acceptance.

خاکساران جہاں را بحقارت منگر تو چہ دانی کہ دریں گرد سوارے باشد

Do not look down upon the humblest persons of the world; maybe there appears a rider out of the dust.

The people have themselves assigned certain signs to the 'Walee'. Some of them say that the Walee is that person who shows miracles, but it is wrong, because the wonders are of four kinds: 'Moajizah', 'Irhâs'. 'Karamat' and 'Istidraj' 'Moajizah' is that wonderful piece of work which is performed by the claimant of prophethood to prove his claim, for example staff of Musa (AS) and breath of Eesa (AS). 'Irhâs' are those wonders which are seen in Prophet before the claim of prophethood, e.g. the blessings of the Holy Prophet (ﷺ) at Hazrat Haleemah's house. 'Karamat' are those wonders which are performed by the 'Ummatees' (followers) of the prophet e.g. The 'Karamât' of Huzûr Ghaus Pak or Hadrat Sultan-ul-Hind Khuaja Ajmairi, Hadrat Khuaja Naqshbandi (RA). 'Istidraj' are those wonders which are performed by a disbeliever, many wonders are performed by the Satan (devil); the Hindu Jogees and conjurers work hundreds of wonders. 'Dajjal دجال ' will take precedence over all these by raising up the dead and causing the rain to fall. If 'wilayat' was to depend upon wonders or marvels, the Satan and 'Dajjal' should also be 'Walee'! The illustrtious Sufees say that if to fly in the air is 'Wilayat', the Satan should be a 'great walee'!

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Some people said that 'Walee' is the person who deserts the world (recluse) and has no house and family. The people usually say that a moneyed person cannot be a 'Walee' but it is also a misconception. Hadrat Sulaiman (AS), Hadrat Usman Ghani (RA), Ghaus-e-Azam Jeelani, Imam Abu Haneefah, Maulana Rum (RA) were quite well-to-do persons. Were they not 'Walees"? They were the 'Walee Makers', and many disbelieving mendicants are recluses, are they then 'Walee'? No, never. Some other persons thought that the 'Walee' should be devoid of reason (i.e. insane, mad); nowadays the people consider every mad person a 'Walee' – it is also a fallacy. We have already told that the 'Sâlik' is superior to the 'Majzoob' for the 'Majzoob' is unable to transmit the fâidفیض to other whereas the 'Sâlik' is the distributer of divine bounties; the 'Majzoob' is 'weak' since he could not withstand even a single glance and the 'Sâlik' is 'strong'. The illustrious Sufees say:

تو سنسار میں ایسا ہو رہ جوں مرغابی ساگر میں
راہ پہ اپنے ایسی جانا جوں چتاری گاگر میں

Live in the world as a duck lives in the river; tread your path as the water carrying woman .

Note: The 'duck' (a waterfowl) swims in the river and flies in the air. When the women bring water, they put one pitcher on their heads, have two pitchers under their armpsits, and even then they talk with their girl-friends, look to the way and walk fearlessly without spilling water. The Perfect Walee is the person who has 'shariah' on his head, 'Tariqat' under his armpits, worldly relations before him – shouldering all these things, he follows the way of Allah. When in the Masjid, he is a 'Namazi'; when in the battlefield, he is a 'Ghâzi' (warrior); when in the court, he is a 'Qâdi' (judge) and when in the house, he is an inveterate worldly man. In short, when he comes in the Masjid he becomes the model of the angels nearest to Almighty Allah and when he goes to the market, he acts like the Mudabbirat-e-Amar مدبرات امر angels. Some persons make tall claims about 'wilayat', but they neither offer prayer (Salât) and nor do they fast and despite these facts they boastfully claim that they offer prayer in the Kaabah'! God be

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praised, they offer prayer in the 'Kaabah' and get their bread and offerings at the houses of their disciples; these persons are 'devil' from head to foot. As long as one is in one's senses, the Shariah law cannot be forgiven. About such person it has been said:

کار شیطاں می کند نامش ولی گر ولی ایں است لعنت بر ولی

They are called 'Walee' but their deeds are devilish; if such people are 'Walees' curse be on them

HOW TO RECOGNIZE A WALEE

As we have already explained, the grades of Aulia Allah are different and these holy persons are a reflection of different prophets, and this is why their branches vary; it would be wrong to try to find uniform marks of identification among them.

A government has different departments, every department has a different uniform and turban; the police, the army and the railway have different uniforms. You should not try to find one and the same kind of uniform in them. In the holy Quran and the Hadith, different signs of these holy persons have been described.

(1) Sayyidena Abdullah ibn Abbas says: 'the 'Walee' is he whom when you see, you are reminded of God'. (Tafseer Khazin). Some Aulia are such persons that where they sit, the animals, rather every thing of that place, become 'Zâkir' (rememberers of God).

(2) Hadrat Ali (RA) says: The 'Walee' is he whose face is pale, the eyes are tearful and stomach is hungry (Rooh-ul-Bayan). Mualana has said in Masnavi:

عاشقاں کا راشش نشاست اے پسر آہ سرد و رنگ زرد و چشم تر
گر ترا پرسند سہ دیگر کدام کم خور و کم گفتن و خفتن حرام

O Son! There are six signs of the lovers: cold sigh, pale colour and tearful eyes. If you are asked to tell the three other signs, tell them: who eats less, talks less and to whom sound sleep is forbidden.

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(3) According to some Aulia, a 'Walee' is recognized by his indifference shown to the world and his obsession with the thought of the 'Lord'. Some others said that the Walee is he who performs 'Farâid' (Shariah Obligations); obeys his Lord all the time, his heart is immersed in the 'Maarifat' (Knowledge, recognition) of the divine light; whenever he sees, he sees the evidences of divine power in nature; whenever he hears, he hears all about Allah; whenever he speaks, he speaks in praise of the Lord and whatever deed he performs are subject to the divine will, he does not get tired of remembering Allah (Khazâin-ul-Irfan).

(4) The 'Mutakallimeen' (متکلمین) say that the 'Walee' is the person who has true beliefs, acts in consonance with Shariah laws. According to the Hadith, a 'Walee's' love and hatred are for Allah. The holy Quran has described different signs 'Walees'. As the end of Surah Fatah, the Holy Quran says:

وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ الاية

and those with him are hard against the infidels and tender among themselves (29: Fatah 48)

That is, the companions of our prophet are hard on the disbelievers, compassionate towards their Muslim brethren, always bowing and prostrating themselves, seeking grace from Allah, having marks on their foreheads because of Prostations. This Ayah says that the 'Walees' take Faith and fear God i.e. lead chaste lives. At some other places, the Quran says that a true 'Walee' offers prayers (Salât) and pays the 'Zakat'. If we ponder over all these facts, we shall inevitably come to the conclusion that these writings are different, but their subject-matters mostly, is the same, because in every passage each and every merit of the 'WALEE' has been narrated; one who enjoys nearness to Allah, possesses all these characteristics in him. These signs categorically show that Faith and abstinence (from sin تقویٰ) are highly essential; hence, however much worship the irreligious Hindus, Christians, Qadyanees, Rafzees, Deobandees, Wahabees may do, they cannot become 'Walees' because they do not possess Faith. The point is quite worth – considering: except Ahl-e-Sunnat-wa-Jama'at, in no other sect have there been Aulia Allah

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Ajmer, Dehli, Pak Pattan Shareef, Baghdad Shareef, at all places, there is reflection of only Ahl-e-Sunnat. The Deobandees, Rafizees etc have no spiritual centers, Chishti, Qadri, Naqshbandi and Suharwardi are all 'Sunnees'. Is 'Urs' of anyone held in Deoband, Iran, Qadyan and Najad? Do spiritual graces emanate from here? No, never. Besides, the evildoers, hypocrites, the sinners may fly in the air, they are not 'Walees'. So long as one lives, the obedience to Shariah is 'wajib' (necessary) i.e. the Shariah is the criterion of 'Tareeqat' or 'Tareeqat' is a sea and the 'Shariah' is its boat.

مپندار سعدی کہ راہ صفا تواں رفت جز بر پئے مصطفےٰ

O Sa'adee! Never think that the way of piety can be adopted without following the Holy Prophet (ﷺ).

Grades of Aulia Allah

The grades/ ranks of Aulia Allah are countless, some of which are ' acquired', e.g. 'Eeman' (Faith), Taqwa (abstinence) etc., and some are merely the grace of the Lord, for example 'Irfan' (Knowledge of God) 'Qurb-e-Khâs' (especial nearness to God) acceptance and 'Fana' (Mortality). The Hadith says: My Sahabi's giving a cupful of barley is better than the mountainful of gold by somebody else (Mishkat chapter 'Fadâil-e-Sahabah). The stark truth is that 'acceptance' (مقبولیت) is an especial grace of the Lord. No 'Ghaus' or 'Qutab' can reach the status of a 'Sahabi'. There are three kinds of 'Wilayat': 'Fitry' (inborn), 'Wahbi وہبی ' (Gifted), Kasabi کسبی , (Acquired); those who are inborn or innately 'Walee', are on 'Fitry Wilayat ولایت فطری ', like Huzûr Ghaus Pak Jeelani and Hadrat Mujaddid Alif Sâni (RA); hence Huzûr Ghaus-us-Saqalain never suckle his mother's breast on the day after the appearance of the Ramadan moon; his such suckling or not suckling was the indication of the appearance or non appearance of the moon.

Soon after his birth, Eesa (AS) witnessed to his prophethood and the chastity of his mother. It transpires that he is an in born 'Walee', because every prophet in necessarily a 'Walee' – it is

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'Fitri Wilayat' (ولایت فطری); 'Wahbi Wilayat' is the 'Wilayat' which is got through the goodwill or favour of some godly person. We have already told that Huzûr Ghaus Pak turned thieves into 'Qutabs' – it is 'Wilayat-e-Wahbi'.

The magicians who came to confront Musa (AS) were a victim of disbelief, sin and wickedness, but in the twinkling of an eye, they became 'Momin', Sahabi 'Sabir', 'Shaheed' (Believers, patient, martyrs). The alchemy transmutes coppers into gold, but the graciousness of Musa (AS) turned these humble persons into alchemy (کیمیا) — this 'wilayat' is 'wahbi' (gifted); rather the prophethood of Haroon (AS) is also 'wahbi', because he got it through the prayer of Musa (AS). 'Wilayat Kasabi' means the 'Wilayat' got by way of one's own exertion and worship (Ibadat) etc, but the 'Wilayat-e-Wahbi' or 'Fitry Wilayat' enjoy precedence over the Wilayat-e-Kasabi' as the sun and the moon are more estimable than the lamp and the gas, for their creation is not the result of any human effort whereas the lamps etc came into being through human efforts.

According to chapter 'Zikr-ul-Yaman-Wa-shhâm ذکر الیمن والشام' of 'Mishkat Shareef', the Holy Prophet (ﷺ) said, "Forty 'Abdâls' will always live in Shâm (Syria) and through their blessings, the inhabitants of the earth will get rains. In accordance with its interpretation in Mirqat, the Holy Prophet (ﷺ) said, "In my Ummah, three hundred Aulia will perpetually be on the footsteps of Hadrat Adam and forty will tread the path of Musa (AS) and seven will be on the steps Hadrat Ibraheem (AS) and five will remain with heart like the heart of Hadrat Jibrael, and three will have heart like that of Hadrat Michael and one heart will be like the heart of Hadrat Israfeel. When he dies, anyone of these three will take his place, and the deficiency of these three, will be made up from the five and of five from seven and of seven from forty and of forty from three hundred and of three hundred from common Muslims.

Abu Usman Maghrabi says that there are forty 'Abdâls', seven 'autâd', three Khulafâ; none else but these three caliphs recognize the 'Qutab'. Hadrat Sheikh Mohyyudin ibn Arabi (R.A) said,

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"The center of the world is stable because of the 'Qutab', he has two ministers, on the right and on the left; the ministers on the right protects the world of spirits and the minister of left protects the material world; four 'Autâds' work under them, who are the protectors of the east and the west, the north and the south, and seven Abdâls are the defenders of seven regions of the world (Rooh-ul-Bayan Surah Mâidah Ayah) (وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا 12: Maida 5) (6) (At this place, the author of Rooh-ul-Bayan said, that after the death of 'Qutab', his left – side minister becomes his successor, and the right side minister becomes the left – side minister; someone promoted from the lower ranks is made the right – side minister – and in this order, the right – side minister enjoys precedence over the left – side minister. It is the Mystical point to which an allusion has been made in this Ayah:

فَاَصْحَابُ الْمَيْمَنَةِ مَا اَصْحَابُ الْمَيْمَنَةِ وَاَصْحَابُ الْمَشْاَمَةِ	Then those on the right side how are those on the right side? And those on the left side (8-9: Waqia 56)

To the honourable Sufees, both these ما (Mâ) are نافیہ negative; the left-side minister is 'Jalali' (worthful) and is one of the mortals (اهل فنا) while the right – side minister is 'Jamali' (mercyful) and belongs to those who are eternal (immortal اهل بقا) (Rooh-ul-Bayan).

This number refers to those 'Aulia Allah' who are duty bound اهل خدمت ' and are called 'Takweeni Walee تکوینی '; they are responsible for running the worldly affairs; the number of the other Aulia Allah is uncountable. Sayyidena Abdullah ibn Abbas says that where 40 pious Muslims assemble, necessarily there is one 'Walee' among them; this is the reason why effort is made to ensure 40-Muslim participation in the funeral prayer; these are called 'Tashre'ee Walee تشریعی'. Some of these 'Walees' are themselves unaware of their own 'wilayat'.

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The Fadâil (Merits) of Aulia Allah

The 'Fadâil' (merits, qualities) of 'Aulia Allah' are innumerable; only a few of them are described below:-

(1) The establishment of the sky is due to the moon and the stars, and the survival of the earth depends upon the 'Aulia'.
(2) The apparent Light is due to the moon and the sun and spiritual 'Noor is due to Aulia Allah.
(3) The holy Quran has set forth a large number of their merits (Fadâil). Sometimes, the holy Quran says, "Do not call the martyrs who have lost their lives in seeking will of Almighty 'dead'; "at times, it says, "Do not consider them dead; they are 'Alive' with their Lord; they regularly receive provision"; occasionally, it says, "They have no fear; they have no grief; there are glad tidings for them".
(4) As a boat cannot sail without its sailor, it is difficult for the boat of life to reach its destination without 'Aulia Allah'.
(5) As the parts of the human body are joined together through veins; now if these veins do not operate, well, all the parts of the body would be unrelated; similarly, through the 'Aulia Allah', the prophet and the Ummah are joined together; without these personages, the Ummah would lose all relations with its prophet.
(6) The Aulia Allah are the 'living miracle' of the Holy Prophet (ﷺ); their marvels reflect the marvels of the, Holy Prophet (ﷺ) i.e. when the slaves of this 'emperor' are the men of such marvels and power, can one imagine the marvels and the power of the Sultan of both the worlds?

مصطفےٰ تیری شوکت پہ لاکھوں سلام

O Mustafa the chosen Prophet ! Millions of Salutations (Salâm) to you!).

(7) Electricity is produced in the power house, but through the wires and the poles it reaches the cities, towns and villages, then with the help of different bulbs, different lights are obtained. With this very electricity, the machines run and it

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serves many purposes; likewise, the holy city of Mâdinah is the 'Power House of Faith' where the 'Electricity of Faith' is produced and all the four orders – Chishti, Qadri, Naqshbandi, Soharwardi etc. are the wires of this electricity; the 'Mashâikh' of every order are the poles of this wire, and the 'Aulia Allah' are its different bulbs; there is one and the same 'current' (Rau) passing through the Chishtees, Qadrees, Naqshbandees and Suharwardees, but their difference of manner is due to the different bulbs. Moreover, some are high – powered, some are light – powered; some of them are 'Jalali' (worthful) and some are 'Jamali' (Mercyful). As the destroyer of the electric pole or the wire is a criminal in the sight of the government, the opponents of Aulia Allah are the rebels of the divine government.

(8) The air causes a light leaf lying in the jungle to fly here and there, but if it comes under a heavy stone, it remains safe from the winds. Similarly, the world is a desolate jungle and the human heart is a light leaf; the hardships and pains of the world and bad companies are different kinds of wind. Our hearts are unreliable; they can any moment be removed from its correct place and wave of water may flood it away; hence, it is necessary to keep it under the custody of some 'Walee'. In other words, the Aulia Allah are a 'protective stone' for the human hearts Aala Hadrat has most aptly said:

دل عبث خوف سے پتا سا اڑا جاتا ہے پلہ ہلکا سہی بھاری ہے بھروسہ تیرا

The heart is flying out of fear like a leaf for nothing; may be I am 'light', the reliance on you is 'heavy'.

(9) The earth is unshaken due to the mountains; if there were no nails of mountains on it, it would shake; similarly the world owes its continued existence to Aulia Allah; these pious persons are the nails of the world and that is why a group of these Auila Allah is called 'Autâd اوتاد ' i.e. 'the nails of the world'.

(10) All the things of the world leave us as soon as we pass away, but our relation with the Aulia Allah avails us here in the grave and on the Day of Assemblage. The 'Rooh-ul-Bayan' says: 'the people shall be called according to the order of their 'Mashâikh'. The Lord says:

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We shall summon every man on that Day with the name of his Imam' يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍ بِاِمَامِهِمْ

e.g. it will be said: O Qadrees, O Chishtees, O Naqshbandees, O Suharwardees! Come along O Hanafees, O Sha'faees etc. The Satan is the 'Pir' of that person who has no 'Pir" in the world, they will be called 'O Satanees' (Rooh-ul-Bayan and Shrah Qaseedah Burdah Kharpoti). Similarly, on the Day of Judgment, different flags will be in different Imams' hands and every group will be under the flag of its Imam. The flag of (patience) will be in the hands of Imam Husain (RA) and the Sabireen صابرین will be under this flag; the flag of munificence (generosity) will be in the hands of Hadrat Usman Ghani (RA) and the 'thanks givers' (Shakireen شاکرین) will gather under it and the flag of bravery will be in the hands of Hadrat Ali (RA) and the brave 'Ghazees' will gather with him) under it, etc. In short, the Day of Judgment will be a Great day. May our life end with Faith (Eeman)? Aameen!

فقط اتنا سبب ہے انعقاد بزم محشر کا
کہ ان کی شان محبوبی دکھائی جانے والی ہے

The Day of Assemblage is being held just to show the dignity and lovability of Holy Prophet.

The Aulia Allah are a living miracle of the Holy Prophet (ﷺ), besides being the evidence of the truthfulness of Islam. There are 73 sects in Islam; except Ahl-e-Sunnat, there is no 'Walee' in any other sect; no Qadyani, Deobandi, Wahabi or Sheea is 'Walee', because all these sects are false. Notably, until the cancellation of the religion of Musa (AS) many 'Walees' continued to rise among them – Ashâb Kahaf, Asif ibn Barkhia and Hadrat Maryam are the 'Aulia' of this very religion, but when it was cancelled, there has been no Jewish, Israily 'Walee'. The presence of the Ulama (religious scholars) in a sect is no proof of its truthfulness, but the presence of the Aulia Allah is the evidence of its truthfulness, because the scholar speaks when he has heard something and the 'Walee' speaks when he has seen it with his own eyes.

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Interpretation of this Ayah

All this has been said as an introduction. Now, read the exegesis of the Ayah and refresh your Faith (Eemân). (اَلَآ اِنَّ اَوْلِيَاءَ اللّٰهِ) When there is possibility of the repudiation of some subject, in the Arabic language, the admonitory words (اَلَا) or (اِنَّ or ھَا) etc. are used. As the Lord knew that a lot of the deniers of the merits, miracles, ranks, power and authorities and eulogies were going to be born, He began this subject with two 'words' of stress (اَلَا اِنَّ) beware, 'Indeed', 'in truth'.

'Aulia' is the plural of 'Walee'. The 'Walee' has a few meanings: near; friend, helper, benefactor, high (اولی). Here the word 'Walee' has been used in the sense of Near or helper, friend i.e. those who are near to Allah, the Lord's friend or helper of the religion of Allah; the friends of Allah are called the 'Aulia Allah' whom the Lord has chosen, and the friends of satan whom the devils or our Nafs نفس has, chosen are called. The 'Aulia-e-Shiateen اولیاء شیاطین' or 'Aulia-Min-Doon-Allah اولیاء من دون اللہ' or 'Hizb-ush-shaetan حزب الشیطان'. The Quran has severely condemned the 'Aulia Min Doon Allah' and termed their followers 'Kâfir' . The Quran described the merits of the 'Aulia Allah'. This Ayah is the eulogy of the 'Aulia Allah'. It is for this reason that the Quran said 'Aulia Allah' so that the 'Aulia-of-Shiateen' might be excluded.

The fear of the danger of the future loss and the grief of the past. Those persons are far away from both these distresses. Some people object how can the Aulia Allah be fearless; the 'fear' is included in 'Eeman' 'Faith' depends 'fear' and 'hope'; the fear of the Lord, the fear of the Day of Judgment, the fear of an agonizing end, is common to all.

Mulla Ali Qari said in 'Shrah Fiqha Akbar' that an oil-woman used to ask Hadrat Bayazeed Bustami (RA) whether his beard was better or the tail of her ox. He used to reply: 'O Mamma! If, luckily, I had a good end, my beard would be far better that your ox's tail, and if, at the time of death, I lost my Faith (Eeman), the

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tail of your ox would be far better than my beard; then hell is for me, not for your ox. Just note: Hadrat Bayazeed is the 'Sultan-ul-Aarifeen' but he is still fearful! Then what else does the Ayah mean?

Reply: This objection can be replied in a variety of ways: first, the 'fear' is of two kinds – beneficial and harmful; here, there is negation of the 'harmful fear', not of the 'beneficial fear', and that's why word (عَلَيْهِمْ) has been used and not (لهم) the word Ala علٰى is used for harmful fear. Moreover, often the fear of God is called 'Khaskhiat خشيت'.

لَرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ

you would certainly have seen it humbled and split asunder for fear of Allah. (21: Al-Hashr 59)

اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا

Only those of His bondmen who possess knowledge fear Allah (28: Fatir 35)

The 'harmful fear' is the fear which makes you forgetful of the Lord. If a person does not offer prayer (Salât) because of the fear of cold or for some worldly loss he does not go to the Masjid or keeps away from fasting, Zakat, Hajj etc. or he does not grow beard lest he should lose the job – it is 'harmful fear' here this 'fear' has been negated, i.e. the Aulia Allah are not affected by such fears. Whom should they fear? The things of the whole world fear them. The illustrious Aulia may ride the lions; the jinns and the satans flee when their names are mentioned to them. Hadrat Safeenah, a slave of the Holy Prophet (ﷺ) was guided by a lion that walked ahead of him, wagging his tail like a faithful dog. When all the things of the world fear them and tremble, whom will they fear? These persons cannot fear anyone in regard to the expression of the word of truth. Hadrat Mujaddid Alif Sâni (RA) vehemently exposed the man-made 'Deen-e-Ilahee' of Akbar. He did not fear even the then king; at last all of them swore allegiance to him. Besides this, these persons do not indulge in such acts that could discredit them, because for most of the time they are engrossed in God's remembrance; they find no time to get involved in fatuous pursuits or any unlawful activities; so, the question of feeling grieved or

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distressed does not arise. Secondly, this august Ayah is about the Day of Judgment; i.e. on that Day, all the human beings will fear accountability, 'Pul Sirat', hell and wrath of God, feeling ashamed of their past evil-doings but the Aulia Allah will be immune to both these facts. The illustrious sufees say, "Here, the 'Aulia Allah' and not (Prophets of Allah) have been mentioned, because, on that day, all except the Aulia Allah will be fearing, the common Muslims as well as the illustrious prophets. All will be worried about their own lives and the pious prophets will be anxious about their Ummahs. They will grieve about the 'Ummatees' who have entered the hell and will fear about the rest of the Ummatees, and for this reason these persons will say (رب سلم سلم O God Mercy Mercy), but the Aulia Allah will neither fear and nor grieve about themselves or the others, for these persons are not responsible for intercession (Tafseer Rooh-ul-Bayan; this very Ayah). According to the Hadith: "On the Day of Judgment, the illustrious prophets will envy the Aulia of my Ummah. It also means the same thing i.e. as a king, in his disciplined and responsible life, May envy a free, poor person, exulting in his free, independent and easy life; such will be the envy of the prophets. Moreover, these persons will have no fear whatsoever about their own Accountability, because on the Day of Decision, we shall go to face Accountability while these persons will go to settle with the Lord. When a trustee has spent (the money) more than the actual value of the owner's trust, on his savings, he (the trustee) from the owner demands the detail of the accounts and if he himself has spent equally or less, he provides the detail of accounts to the owner. Those who were to pay the 40th part of their income as 'Zakat' and were to offer 5-time prayers etc., but they did not pay the whole Zakat or paid less or did not offer the prayers as prescribed, will be accountable to the Almighty Lord, but persons like Siddiq and Farooq and their followers (Muttabaeen) who had spent all their belongings in the way of Allah, devoting each and every department of their lives to His service, will demand record of their deeds from the Lord. To them, the Day of Accountability will be a day of great rejoicing and that's why Almighty Allah said: (لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ) They will neither fear and nor grieve. These pious personages will be slumbering so comfortably or deeply (or peacefully) beside the Holy Prophet ﷺ that they would be completely unaware of the happenings of the Day of Decision.

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ڈھونڈا ہی کریں صدر قیامت کے سپاہی
وہ کس کو ملے جو ترے دامن میں چھپا ہو

But he Holy Prophet (ﷺ) will be worried about the fate of the whole world. Once Hadrat Siddiqat-ul-Kubra (RA) asked the Holy Prophet (ﷺ) as to where one should search him on the Day of Judgment. The Holy Prophet (ﷺ) replied, "On the Meezan (Scale), on the 'Sirat' or on the 'Kausar'" – sometimes he is weeping during prostration and interceding; sometimes, he is giving support to those who are falling off the 'Sirat'; at times he is giving succour to the sinners; somebody is sticking to his dress; someone is crying in a state of extreme helplessness for help; somebody is wistfully looking towards him; some persons are being driven towards hell and they are looking behind repeatedly for his help. In short, the soul is one, but the worries are myriad.

اَللّٰھُمَّ صَلِّ عَلٰی سَیِّدِنَا مُحَمَّدٍ وَّ عَلٰی اٰلِ سَیِّدِنَا مُحَمَّدٍ وَّاَصْحٰبِہٖ
وَبَارِکْ وَسَلِّمْ

Maulana Hasan Raza Khan has sketched our judgement day in the following words:

کوئی قریب ترازو کوئی لب کوثر
کوئی صراط پہ ان کو پکارتا ہوگا
کسی کے پلہ پہ ہوئیں گے وقت وزن عمل
کوئی امید سے منہ ان کا تک رہا ہوگا
کسی طرف سے صدا آئے گی حضور آؤ
نہیں تو دم میں غریبوں کا فیصلہ ہوگا
کسی کو لے کے جہنم میں جاتے ہوں گے ملک
وہ ان کا راستہ پھر پھر کے دیکھتا ہوگا
عزیز بچہ کو ماں جس طرح تلاش کرے
خدا گواہ ہے یہ ہی حال آپ کا ہوگا
کہیں گے سارے نبی اِذْھَبُوْا اِلٰی غَیْرِیْ
میرے حبیب کے لب پر اَنَا لَھَا ہوگا

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(Someone may be calling him near the Scale, beside the 'Kausar' or on the 'Sirat'. The Holy Prophet (ﷺ) may be present beside his followers when their deeds will be weighed; somebody may be looking at him hopefully. From some direction, the voice may come: 'O Holy Prophet come otherwise our poor person's fate might be decided in a moment'. The angels may be taking some persons towards the hell and they may be wistfully waiting for his help. By God, the Holy Prophet's action on that day will be similar to that mother's who searches her beloved child. All the other prophets will say (اِذْهَبُوْا اِلٰى غَيْرِىْ go to some one else) while on my beloved prophet's lips the words will be (اَنَا لَهَا I am of this).

This is what will happen on the Day of Resurrection; in the world he is so merciful that when all the sinners sleep for the whole night, he weeps for the sinners all night. He keeps reciting in every Rak'at till morning:

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الرَّحِيْم

O God! If You torment the sinners of the Ummah, these are your slaves, and if You forgive them, Thou art mighty and forgiving.

On the Last Day, our parents and our relatives will worry about their own selves, but our 'Walee' (i.e. the Holy Prophet ﷺ), the protector of the Ummah for whom the fathers and mothers of the whole world can be sacrificed, will be worried about the Ummah. While the Aulia Allah after reaching the court of Almighty will be without any anxiety or thoughtfulness. This is why it was said:

اَلَا اِنَّ اَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝ الَّذِيْنَ آمَنُوْا وَكَانُوْا يَتَّقُوْنَ

Listen carefully! No doubt, there is no fear nor any grief upon the friends of Allah. Those who believed and keep up their duty. (62,63: Yunus 10)

In this sentence, two marks of the 'Walee's' identification have been told: first, they are true believers; second, they are also God-fearing (abstinent). These are three grades of 'Eeman' (Faith) and

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'Taqwa' (Abstinence). 'Eeman' and 'Taqwa' have three stages, and for this very reason, 'Wilayat' has three grades: 'Wilayat-e-Awam ولایت عوام, 'Wilayat-e-Khawas ولایت خواص' and 'Wilayat-e-Akhass-ul-Khawas ولایت اخص الخواص'.

What is the reality of 'Eeman' (Faith)? It is putting proper and complete faith in the prophethood of the Holy Prophet (ﷺ). This belief is all-embracing. One who has properly put faith in the Holy Prophet (ﷺ), has belief in the Lord, the Quran, the Last Day, the hell, the paradise.

'Yaqeen' (Belief) has three grades: 'Ilm-ul-yaqeen علم الیقین', Aen-ul-yaqeen عین الیقین' and self-annihilation/ losing oneself in it is Haqq-ul-yaqeen حق الیقین'.

Someone believed by hearing that the fire is hot, he had never seen it, his belief is 'Ilm-ul-yaqeen'; the second person believes by seeing fire burning, his belief is 'Aen-ul-yaqeen'; and the third person believes by throwing himself into the fire and completely loses himself in the fire, his belief is 'Haqq-ul-yaqeen'. The 'first belief' is held by every Muslim, for 'faith' is based on this belief and it is the first grade of Faith (Eeman); the 'second belief' is held by the chosen few; to seek this very belief, Hadrat Khaleel humbly said to Almighty Allah:

رَبِّ اَرِنِیْ کَیْفَ تُحْیِ الْمَوْتٰی

'O my Lord, show me how You shall give life to the dead'. (260: Baqarah 2)

The acquirement of the third kind of 'Yaqeen' is possible only for 'Fana-fillah فنا فی اللہ' or 'Fina-fir-Rasul فنا فی الرسول' (losing oneself entirely in a mystic union with God and apostle). When the 'Walee' reaches this stage, He eats and drinks with the will of Lord and he speaks when He causes him to speak, otherwise he keeps quiet. According to a Hadith in Mishkat (Chapter 'Zikr ذکر): the Lord says, "I become the hand of My 'Walee' with which he touches and I become his eyes and tongue with which he sees and speaks". When some person reached this stage, they

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uncontrollably cried they out"

I am God — اَنَا الْحَقُ

and a few of them said"

Subhân I am and what a great is my glory — سُبْحَانِیْ مَااَعْظَمَ شَانِی

It was for this reason that when in the battle of Badr, the Holy Prophet (ﷺ) threw a handful of dust on the disbelievers, the Almighty Lord said:

And O beloved Prophet! The dust that you did throw, you did not throw, but Allah threw (17: Anfâl 8) — وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى

'Taqwa' means: to fear, to avoid, to abstain; it has also three grades: 'Taqwa-e-Awam تقویٰ عوام', 'Taqwa-e-Khawas تقویٰ خواص' and 'Taqwa Akhas-ul-khawas تقویٰ الخص الخواص '. To abstain from unlawful things is 'Taqwa Awam' and to avoid doubtful things is 'Taqwa-Khawas', but to separate oneself from all except-Allah is 'Taqwa Akhas-ul-Khawas'. To keep away from and repel the things which cause man to forget the Lord is the work of men of grit.

I) Hadrat Ibraheem ibn Adham left the kingdom of Bukhara and reached the holy city of Makkah. He met his son; moved by parental love, he embraced his son. He heard a call: 'O Adham! Is there room for anybody else's love in the heart which has Our love'? He humbly replied, "My Lord! Give death to my son; now there is not thought of being him a son or guiltless at the moment there is only feeling that he is a barrier between lover and beloved split it and remove it' (Fawaid-ul-Fawad, P.60).

II) Sultan-ul-Aulia Hadrat Mahboob-e-Ilahi Nizam-ud-Deen Badayuni Dehlvi (God may bless his soul) said, "A Sheikh used to live on the bank of a river. He asked his wife to go and feed a

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'dervaish' sitting across the river Jamna. The woman humbly said that she was ready to do what was being asked to do, but the fact should not be lost sight of that the night was pitch – dark, the river was in – between and there was no chance of getting a boat; so, how she could cross it. He said, 'Say to river that I have been sent by that man who never went on his wife for 30 years. The woman was greatly surprised, because He was husband and they had children. Since she was a respectful woman, she kept mum, and walked towards the river. She uttered the above – mentioned words to the river. In a natural way, the dry path appeared on the surface of the water of the river. She crossed the river and fed the elderly man. On her return, the elderly man said to her, "Tell the river that I am coming back after serving such a person that has never eaten any thing". Now her surprise knew no bounds, because she had seen him eating, but she kept quiet; the path again appeared on the surface of the river water. One day, the woman humbly asked her husband what was the secret in his and that elderly man's words. He replied, "We people do nothing for our own selves (Nafs); whatever we do we do for the sake of our Lord; our actions in our reference are non existent". It is the real position of this 'Taqwa'. It was for this reason that the Quran said:

Those who believe and observe Taqwa	اَلَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ

'Wilayat' is inextricably linked with the quality of 'Eeman' and 'Taqwa'

There is Bushra (Happy News) for them in this world and in here after	لَهُمُ الْبُشْرٰى فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ

'Bushra' can be taken either (as participle passive مبشربه i.e.) – the things of happiness – i.e. in both the worlds only the Aulia Allah enjoy the real bliss, because their hearts are not influenced by the worldly worries; to these persons the worries of this world are like the water of the river and their hearts are like the floating boat, i.e. if the boats remains on the river, it is safe and if the river overcomes the boat, the boat drowns. The world dominates us and

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these pious people dominate the world. The Maulana Says:

آب در کشتی ہلاک کشتی است آب اندر زیر کشتی پشتی است

If the water enters the boat, the boat perishes; if the water is under the boat, it is a support.

In fact, their love for God and His prophet leaves no room in their hearts for any grief or worry. The house in which its owner does not live, is inhabited by the calamities, but the house which is open and inhabited by its owner, there is no room for any other inhabitants. In truth, they have such a splendour constantly before their eyes that their eyes do not wander or stray.

III) According to Tafseer Rooh-ul-Bayan, a person saw the Holy Prophet (ﷺ) in his dream. He humbly said to the Holy Prophet (ﷺ), "O Allah's Messenger! I have heard one of your Hadiths telling that the life of a believer is taken out of his body like the hair pulled out from the fermented flour. Is this Hadith true?" The Holy Prophet (ﷺ) replied in the affirmative. The person said, "The Holy Quran says that the agony of death is very severe and tormenting:

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ وَقِيلَ مَنْ رَاقٍ
وَظَنَّ أَنَّهُ الْفِرَاقُ وَالْتَفَّتِ السَّاقُ بِالسَّاقِ
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

Yes, when it will reach to the throat. And it will be said, Is there any one who may exercise? And he (the dying man) will think that it is the hour of parting. And shank will intertwined with shank. The drive that day is towards your Lord. (26-30: Al-Qiyamah 75)

How can harmony be obtained between this Hadith and the Ayah? The Holy Prophet (ﷺ) replied, "Read Surah Yusuf. You will find the reply to your question in it". When he woke up, he repeatedly read the Surah Yusuf, but he failed to find the reply to his question. He was then forced to contact the most erudite scholar of his time and told him the whole story. The scholar said, "This Ayah of Surah Yusuf contains the reply to your question:

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فَلَمَّا رَاَيْنَهٗٓ اَكْبَرْنَهٗ وَقَطَّعْنَ اَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا اِنْ هٰذَآ اِلَّا مَلَكٌ كَرِيْمٌ

And when the women saw Yusuf, they began to speak of his greatness, and cut their, hands and said 'Holy is Allah,' he is not a mankind, he is not but a noble angel. (31: Yusuf 12)

That is, Zulekha invited the women of Egypt to a meal; when they had eaten the meal, lemons and knives were given to them. After this, they were allowed to have a glimpse of Hadrat Yusuf's God – gifted handsomeness, and were asked to cut the lemons. The ladies, intoxicated with wonder and awe, cut their fingers instead of lemons! They cried out: 'Praise is to Allah! This is not a human but an angel'.

The noteworthy point is: the knives pierced through the fingers of these ladies; the hands were injured; they started bleeding; the pain was also there – but they were so much lost in the handsomeness of Yusuf that they uttered no shriek, made no complaint, felt no pain; rather on one side they were cutting their fingers and on the other side they were admiring Yusuf for his angelic handsomeness. Similarly, a pious dying man sees the Holy Prophet during the agony of death; the soul is fleeing him and the beauty of the Chosen Prophet is before his eyes; he is lost in the beauty of the Holy Prophet and angel of death takes out his soul in short, the dying person continues to love him endearingly and he breathes his last without any dire feeling. Hence, the Quran mentioned this real pain, and the Hadith has negated the 'feeling'; there is no disharmony between the two.

This is all about life and death. As regards 'grave', it is the place where the Holy Prophet (ﷺ) can be seen, they loved it too. On the Day of Accountability, these persons will enjoy the comforting patronage of the Holy Prophet (ﷺ).

Now the meaning of بشرىٰ فى الحيوٰة الدنيا و فى الآخره i.e. there is Basharat (glad tidings) in this world and world hear after. The past pieces of news were the worldly glad tidings for them and these 'glad tidings' about the Hereafter.

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Or glad tidings about the present world mean 'good dreams' or divine inspiration and intuition. The Hadith says: 'Good dreams are the 40th part of prophethood, for prophethood lasted for a span of 23 years, and before this, the Holy Prophet saw true dreams for six months. Basharat of next world means to give glad tidings, offer salutation (Salâm) by the angels or Basharat of this world implies earning a good name in the world and Basharat of hereafter means the glad tidings which will be giving Hereafter. You will have certainly noted that the Aulia Allah rule after their death.

Hadrat Qatadah says: 'The angels' giving glad tidings at the time of death is called Basharat of this world and the news told to them after death is called Basharat of hereafter.

A Rule of Figha: This Ayah shows that the person who is considered 'Walee' by the Muslims, is also 'Walee' in the sight of Allah, because here the worldly Basharat has been described as the sign of 'Wilayat' and the Muslims calling someone a 'Walee' is nothing but a worldly Basharat.

An Interesting Event: Once in the holy city of Makkah, the Whabi Imam of Haram Shareef said to me: 'May be the person whom you call 'Walee' has not met a good end; then why do you respect a certain grave? It cannot be said with surety whether or not the dying 'Walee' stuck to his 'Faith' or not. What proofs have you got of his being a 'Walee'? I, in reply, said, 'The Muslims' considering someone 'Walee' signifies that he is 'Walee'. The Holy Prophet (ﷺ) said:

you are a witness of the Almighty Lord on the earth.	اَنْتُمْ شُهَدَآءُ اللّٰهِ فِى الْاَرْضِ

While interpreting this Hadith, Mulla Ali Qari said, "The creatures tongue is the Creator's pen". He said, "It was only for the illustrious, Sahabah and the one for whom they might witness trious surely 'Jannati', because in the Hadith, the word (انتم you) "has been used". We said, "If it means so, we are not obliged to offer (Salât), observe fast, perform Hajj, pay 'Zakat', because all

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these commands are couched in imperative sentences and, obviously, only the illustrious Sahabah were present and we were not there at that time". On this he kept quiet. In short, in the world, the Muslims' calling someone 'Walee' is 'Bisharat' of this world and, in the Hereafter, the roll of deeds (Aamâl-Namah) being in the right hand and the facial brightness etc. is the Basharat of hereafter.

Shaheed and Merits of 'Shahadat'

'Shaheed" (Martyr) is also a kind of 'Walee'. The virtues of 'Shaheed' in a way are the virtues of Aulia Allah – and the admiration of the Aulia Allah is the 'Na'at' of the Holy Prophet (ﷺ). Hence, we briefly present below some search of the subject:

The Meaning of 'Shaheed'

Literally, 'Shaheed' means witness, or Present or existing, but in Shariah parlance, mostly that person is called 'Shaheed' who is killed cruelly; there are a number of reasons as to why a cruelly – killed person is called 'Shaheed'; firstly, on the Day of Accountability, the whole Ummah of the Holy Prophet (ﷺ) will give evidence in favour of the past prophets, while their own Ummas will humbly say, "O God! Your commands did not reach us. How could we, then, have Faith?". The illustrious prophets will say, "O God! We had preached Your message; these ill-omened persons did not yield; the Ummah of the Holy Prophet (ﷺ) will witness to this fact. The 'witnesses' are of two kinds:

(i) One who is proposed by the plaintiff,
(ii) Court's witness?

In other words, the common Muslims will be of the prophets' own witnesses,and the venerable martyrs will be the court's witnesses; this is why they are called 'Shaheed' (i.e. court's witnesses).

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Besides, all the Muslims testify to 'Tauheed' (Oneness of God), either by word or by deed. Recitation of the 'Kalimah' also evidences 'Tauheed' and salât, fasting, Hajj and 'Zakat' are evidence given by deed, but a 'Shaheed' provides evidence for 'Tauheed' with his blood; hence, his evidence is superior to all the other witnesses, and, therefore, he is a perfect witness and that's why he is buried along with the blood so that the evidence may go with the evidence – giver (witness).

Secondly, no person can go to paradise for reward before the Day of Resurrection; Hadrat Adam's living there or the Holy Prophet (ﷺ)'s going there on the night of 'Maeraj' was not to get 'reward for deeds'. In the graves of the pious dead persons, a window from paradise is opened through which they receive the air of paradise, and the deceased person sees it but he cannot enter the paradise. Only the martyrs go there in the form of the green bodies of birds and eat provision there (Hadith & Quran) and this is why they are called 'Shaheed', i.e. the one who is present in paradise before the Resurrection.

Thirdly, the 'Shaheed' is produced before the court of Allah and he is asked to tell if any desire he had. He humbly says, "I want to be sent back to the world for martyrdom, so that I may again relish in the burning sand, the wounds and murder. He is replied: 'In Our court, the people are not re-examined'; this is why he is called 'Shaheed' i.e. present in the court of Allah.

Kinds of 'Shahadat' (Martyrdom)

'Shahadat' (Martyrdom) is of two kinds: 'Haqeeqi' and 'Hukmi'. The 'Haqeeqi Shahadat' has been explained above; the 'Hukmi Shahadat' means that a person has not been killed cruelly, but Almighty Allah will raise him up among the (Shaheeds) on the Day of Resurrection. According to certain traditions, the woman who dies in childbirth is 'Shaheed'; the person on whom the roof of a house etc. falls and he dies, who is burnt or who drowns to death, is 'Shaheed'; the person who dies of plague or is patient

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(Persevering), student, etc. is also 'Shaheed' all these are 'Hukmi Shaheeds', they are of many kinds. If anyone of the worthy readers wants to see all these kinds, he should read our Tafseer-e-Naeemi, second part.

The 'Shahadat-e-Haqeeqi' is also of two kinds: 'Shahadat-e-Fiqhi' and 'Ghaer Fiqhi'. The 'Shahadat-e-Fiqhi' means that a major, sane Muslim is killed cruelly in such a way that he does not reap some worldly benefit, neither he receives any medical treatment and nor does he find anything to eat and drink, gets shade, till the time of next 'salât' does not live in his full senses, about such a person the Sharia law is: he will not be given a bath, a coffin, and he will be buried in his very blood – stained clothes. Though the second kind of 'Shahadats' is also 'Shahadat', yet the Fiqhi rules shall not apply to them. The martyrs of Karbalah are all 'Shaheed', but the 'Shahadats' of Hadrat Ali Asghar and Ali Akbar, Hadrat Imam Husain (RA) are different.

Virtues of Shaheed

The virtues of a 'Shaheed' are innumerable, we, however, enumerate some of them as below:

(i) The other people spend their time or money or the other material things in the service of religion, but the 'Shaheed' serves the religion with his life, and, since life is dearer, its sacrifice is supreme, and on this account the 'Shaheed' is the greatest server of the religion.

(ii) Even today, the governments lavishly entertain the armed forces and fulfil their demands. The governments know that he has offered his precious life for their sake. Likewise, in an Islamic government, the 'Shaheed' enjoys an exalted status, because he scarifies his life and serves the religion whit his life.

(iii) The 'Shaheed' and 'the Prophet', the 'Shahadat' and 'Prophethood' are closely related to one another.

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Shariah Rule: Sleep undoes the ablution (wudoo) and death invalidates the bath; one cannot, according to Shariah, offer prayer (Salât), without 'wudoo' after one has slept and we cannot bury a dead body without giving it a bath, but the sleep of the prophet does not harm the ablution (wudoo) and, similarly, the death of a shaheed does not invalidate the bath; the prophets can offer Salât after sleeping, without 'Wudoo' and the 'Shaheed' will be buried, without bath and coffin, with blood stained clothes and body.

(iv) The prophet's body wastes etc. are 'Pak' (Clean, pure) for the Ummah (Shâmi) and the blood of the 'Shaheed' is 'Pak'; if the blood-stained cloth of the 'Shaheed' falls into the well, the water of the well does not get polluted, because the Shaheed's blood, contrary to Qiyas قیاس, is clean 'Pak'. The Holy Prophet (ﷺ) has regarded the blood stained clothes of the 'Shaheed' as 'Pak'. Otherwise even if one drop of blood falls into the well, the well will become polluted (Na-Pak). The Hadith bears witness to the life of the prophet (Mishkat Chapter Juma)

Allah's Prophet is living and get provision — فَنَبِيُّ اللهِ حَيٌّ يُرْزَقُ

and the life of the martyrs is witnessed by the holy Quran.

They are alive but you are unware (154: Baqarah 2) — بَلْ اَحْيَاءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ

(v) After death, no deceased human being even wishes to go back into the world and witness its pains and agonies, except the 'Shaheed'; they humbly say to Almighty Allah: 'we ardently aspire after the same battle-field, the same burning sand and the same wounds and murder!' (Miskhat chapter 'Fadâil-e-Jihad').

(vi) According to a Hadith, 'Shahadat' (martyrdom) obliterates all the sins, except the loan taken from some one.

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(vii) Another Hadith says: Three person will go to paradise sooner than others: 'Shaheed', one who avoids begging alms although he has a large family to feed and a faithful, obedient slave (Ghulam). (Tirmizi and Mishkat Fâdail-e-Jihad).

(viii) The Holy Prophet (ﷺ) said: The 'Shaheed' has six characteristics – he is forgiven in the first turn; he is shown his place in paradise; he does not face the torment of the grave; he will be free from anxiety whatsoever on the Day of Resurrection; a 'crown of honours' will be put on his head, one ruby of which will be better than the whole world; he will be married to 72 houris and he will intercede for his 70 close relatives. (Tirmizi, Ibn-e-Maja, Miskhat Kitab-ul-Jihad).

(ix) The Holy Prophet (ﷺ) said: God very much likes two drops and two steps – first a tear-drop shed from fear of God and, secondly, the drop of the Shaheed's blood and the first step is that which is taken in the performance of a duty enjoined by God, and second taken in the pursuit of the knowledge of Deen (religion).

(x) The Holy Prophet (ﷺ) said: the sword erases/ blots out the lapses of the 'Shaheed' and on the Day of Judgment, he will be allowed to enter the paradise through whichever door he likes; (Dârmee and Miskhat).

(xi) The Holy Prophet (ﷺ) said: Death causes only as much pain to the 'Shaheed' as the sting of an ant.

Who is 'Sayyid-ush-shohdâ'

(Chief of the Martyrs)

The colour and fragrance of each flower in the garden of the Holy Prophet (ﷺ) vary. The guided caliphs (Khulafâ-e-Rashideen), Imam Husain, Ameer Hamzah (RA) are all 'Sayyid-ush-shohadâ' by different meanings. Siddiq Akbar is eligible for this title, because his death resembles the death of the Holy Prophet. The

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Holy Prophet (ﷺ)'s death was caused by the poison of Khyber while Siddiq-e-Akbar's death was caused by the poison of the snake of the cave (as the poison of the snake had returned) The Holy Prophet (ﷺ) died on Monday whereas Siddiq-e-Akbar passed away on the night of Monday. There was no oil to light a lamp in the Holy Prophet (ﷺ)'s house at the time of his death while there was no cloth for the coffin in Siddiq-e-Akbar's house. In short, by all means, he is the true companion of Holy Prophet ثانی اثنین . Hadrat Umar Farooq is the 'Sayyid-ush-Shohadâ' on account of his martyrdom on the sacred soil of the holy city of Madinah, in Masjid Nabwi, on the prayer mate of the Holy Prophet (ﷺ) and during his offering the Fajr prayer. Furthermore, he was buried in the Raudah-e-Rasool; none other than he was the epitome of so many qualities. Hadrat Usman Ghani (RA) is 'Sayyid-ush-Shohadâ' in the sense that his martyrdom occurred on the soil of the holy city of Madinah, during the recitation of the holy Quran, especially when he reached the Ayah:

فَسَيَكْفِيكَهُمُ اللهُ الآيَةَ

Soon Allah will suffice you on behalf of them. (137: Baqarah 2)

Moreover, he was so patient at the time of his Martyrdom he forbid his soldier to attack, These. insurgents who were surrounding his house lest there should be blood-shed on the holy soil of Madinah. he even did not try to kill his attacker.

Hadrat Imam Husain is 'Sayyid-ush-Shohadâ' because he bore troubles without a precedent in human history; in the field of Karbala he was a 'Ghazi' as well as a foreign traveller مسافر and Migrant مهاجر ; he was observing fast for three days; he sacrificed his children and household in the way of Allah; he was such an observant of prayer (Salât) that he fell martyr just when he started offering Salât. As the Holy Prophet has said that Hasan and Husain were the chiefs of the youths of paradise; the chief most necessarily possesses more qualities than all the subordinates. Before then, overtly, Imam Hussain was not a refugee, neither a 'Mujahid', nor a 'Ghazi'; if, in those very circumstances the turban of chiefhood had beer tied to his head, maybe some dweller of paradise would have thought that their chief lacked so-and-so

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marvels; God willed that all these stages, should be covered in a Karbala. His every quality is wonderfully unprecedented; the entire Muslim history is unable to present such a prayer offerer, such a fast observer, such a 'Ghazi'.

All the people need to perform wudoo before offering salât, but his last Salât was performed without wudoo or even 'Tayamum'. Obviously, when he had no water to drink, how he could perform wudoo. As regards Tayammum', it is performed with hands, the face and the wrists are rubbed and all this is done with the help of dry earth; but neither his face and nor his wrists were safe from wounds – when he struck the sand with his hands, it turned into mud with blood, now how he could have preformed 'Tayammum'.

نہ مسجد میں نہ بیت اللہ کی دیواروں کے سایہ میں

نماز عشق ادا ہوتی ہے تلواروں کے سایہ میں

Neither in masjid, nor-in the shade of the walls of 'BaitUllah', the 'Namaz-e-Ishq' (the Salât of love) is offered in the shade of swords.

In sum, this strange Salât did not require ablution and 'Tayammum'; the fast was unparalleled in the whole world – all others observe fast during the day, his fast lasted for 2 and a half days! All the Muslims break their fast at sunset; his 'Aftar Time' is noon! All of us break the fast with food or water, but Hadrat Husain broke his fast with his blood! Furthermore, the widows of all others confine themselves to their houses for 4 months and ten days, but Imam Husain's wife, the mother of Ali Asghar, the daughter-in-law of Ali Murtada, rather the 'light' of the household of the Holy Prophet (ﷺ) and the honour of all the Muslims, when rendered widow, is arrested and driven in the form of a procession from Karbalah to Kufa and from Kufa to Damuscus! Hadrat Husain's procession taken out after his martyrdom, had no parallel in human history and the heaven and the earth will never have witnessed such a scene that the brother's head held high on the spear was ahead and the arrested sisters were riding on the camels behind:

کہ سر بھائی کا ہو نیزہ پہ اور اونٹوں پہ ہوں بہنیں

جہاں میں مبتلا زیقدر کمتر ایسے ہوتے ہیں

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The dying persons leave will for their children but Hadrat Husain was leaving the world in a strange way – having received 72 wounds, he dismounted from the horse; he demanded time from his heartless killer Shimer to offer 2 – Rakaat Salât Qasr! Our millions of 'Salâts' pale into insignificance as compared with this one prostration of Hadrat Husain!

اس دوگانہ پہ فدا ساری نمازیں جس میں دھار حلقوم پہ سرخم ہو عبادت کے لیے

It was natural because he was the gardener of the Holy Prophet's garden, he was the 'Walee' (Supporter) of the Ummah; he resorted to religion both in comfort and discomfort!

پھنسی جو دام میں بلبل تو یوں لگی کہنے کرے گا قتل کیا تو نے جب اسیر مجھے
کباب شمع کے شعلہ پہ کیجیو صیاد کہ شکل گل نظر آئے دم اخیر مجھے

Hadrat Ismael (AS) willed to his father, when he was being sacrificed, to tie his hands and feet so that he might not writhe with pain at the time of sacrifice, because in the agony of death, everybody writhes with pain, but even the death of Hadrat Husain was so strange that he neither writhed, nor did he move a bit!

تہہ خنجر بھی نہ تڑپا پسر شیر خدا
یہ تکلف تو فقط فاطمہ کے شیر میں ہے

The son of 'Sher-e-Khuda'. (Hadrat Ali) did not writhe even when the dagger was piercing through his neck; it behoves only the 'lion' (i.e. son) of Fatimah).

After martyrdom when his head was put on the spear, his eyes were open, turned towards the earth. Someone has strangely elaborated this subtle point.

با آنکہ سر ہے نیزہ پہ سوئے زمین ہے رو یعنی ہے ان کو سجدہ ثانی کی آرزو

His head is on the point of spear; his face is towards the earth; it means that he desires to have a second prostration.

He had hardly made one prostration of the first 'Rak'at' when he was martyred by the killer – these are the reasons why Hadrat Husain (RA) is reckoned as the 'Sayyid-ud-Shohadâ' (Chief of the Martyrs). If you ask me, the martyrdoms of the martyrs reach the court of Allah through him. Briefly, the entire family of the Holy

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Prophet (ﷺ) is pure and holy. I frankly confess that I am utterly unable to write down their charismatic merits; I have just written these few pages. Almighty Allah may accept my humble efforts in this regard and forgive me my sins, making this contribution a source of continued goodness in future. Aameen!

يَلُوْحُ الْخَطُّ فِي الْقِرْطَاسِ دَهْرًا مُصَنِّفُهٗ رَمِيْمٌ فِي التُّرَابِ

Whoever benefits from it, I implore him to pray for forgiveness of this humble, poor mortal, as this is the avowed objective of this whole effort.

اے کہ برمائے روی دامن کشاں از سر اخلاص الحمدے بخواں

وَ صَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ وَنُوْرِ عَرْشِهٖ سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِهٖ
وَاَصْحٰبِهٖ اَجْمَعِيْنَ ط بِرَحْمَتِهٖ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ

Ahmed Yar Khan Naeemi Ashrafi
14 Muharram ul Harâm 1365 (H)

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Translator's Note

This is the third book written by late lamented Sheikh-ut-Tafseer Hakeem-ul-Ummat Mufti Ahmed Yar Khan Naeemi (God may bless his soul) which I have translated into English. The other two books already translated by me are: Jaa'ul Haq-wa-Zahaqal - Baatil and Ilm-ul-Quran).

I have tried my level best to reproduce the views and feelings of the late Mufti Sahib on the subject, in English as faithfully as possible. I fervently pray that Almighty Allah accepts this humble work of mine as an expiation for my sins and as a reward in the Hereafter.

Mufti Ahmed Yar Khan Sahib has worked really very hard to prove the fact that almost every Surah of the holy Quran contains one or more verses solely in praise of the Holy Prophet (ﷺ). This book, no doubt, will reinforce the Faith of the worthy readers and augment still more their love for the Holy Prophet (SAW).

Mazhar Ali Adeeb
October 31, 2010
Lahore, Pakistan

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Naeemi kutub khana

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