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Quranic Argumentation in Seerah Literature: Methods and Patterns of
Citation in « Dr. Zaheer Abbas Qadri's » « The Divine Blueprint:
Leadership and the Life of the Final Prophet»

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Abstract

The Quran occupies a foundational role in Islamic biographical literature (Seerah), serving simultaneously as a primary source, a validating authority, and a hermeneutical framework for the narration of prophetic events. This article undertakes a systematic examination of Quranic citation as practiced in Dr. Zaheer Abbas Qadri's "The Divine Blueprint: Leadership and Life of the Final Prophet" □ (2026), a comprehensive English-language Seerah work covering the full prophetic biography across eighteen chapters. Drawing directly from the textual evidence embedded throughout the book, this study identifies and analyses the patterns, functions, and contexts in which Quranic verses are cited—ranging from theological argumentation and moral instruction to legal codification, historical corroboration, and emotional consolation. The analysis reveals five dominant modes of Quranic employment in this Seerah: (1) citation as doctrinal foundation, (2) citation as event corroboration, (3) citation as legislative authority, (4) citation as psychological and spiritual guidance, and (5) citation as polemical rebuttal. By systematically mapping these citations with precise surah and ayah references alongside corresponding page numbers and chapter headings, this article offers a valuable research tool for scholars of prophetic biography, Islamic hermeneutics, and Quranic studies.

Keywords: Seerah, Quranic citation, Istishhad, Prophetic biography, Islamic hermeneutics, Dr. Zaheer Abbas Qadri, Quran and history

Note: The book by Dr. Zaheer Abbas, on which this article is based, is currently undergoing proofreading and other publication processes. The book's launching ceremony will be held on June 17, 2026, at the National Language Promotion Department, Sector H-8/2, Islamabad.

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1. Introduction

The relationship between the Quran and the Seerah is one of mutual illumination. The biography of the Prophet ﷺ provides the living context for Quranic revelation, while the Quran, in turn, provides divine authentication for the events and teachings of his life. Classical Seerah authors—Ibn Ishaq, Ibn Hisham, al-Waqidi, and Ibn Kathir—consistently employed Quranic verses as evidentiary pillars within their biographical narratives. This tradition of Quranic argumentation, technically termed *istishhad bi'l-Qur'an* (evidentiary citation from the Quran), reflects the inseparability of divine text and prophetic biography in Islamic scholarship.

Dr. Zaheer Abbas Qadri's "The Divine Blueprint: Leadership and Life of the Final Prophet" ﷺ (2026) is a 278-page English-language Seerah encompassing seventeen main chapters plus supplementary material, covering the life of the Prophet from the pre-Islamic Arabian context through his final illness and passing. The book is distinguished by its meticulous referencing of classical sources—Sahih al-Bukhari, Sahih Muslim, Ibn Hisham, Ibn Kathir, al-Waqidi, and many others—and its deliberate integration of Quranic verses at key narrative junctures. This article systematically catalogs and analyzes these Quranic citations, documenting their surah names, verse numbers, page locations, chapter headings, and contextual function within the Seerah narrative.

2. Analytical Framework: Five Modes of Quranic Argumentation

Before presenting the specific textual evidence, it is useful to establish the five functional categories through which Quranic verses are deployed in this work.

2.1 Doctrinal Argumentation

Verses are cited to establish foundational Islamic beliefs—the prophethood, the moral character of the Prophet, and the universality of his mission. The Preface opens with this mode, citing three verses to ground the entire biographical project theologically: Al-Ahzab 33:21 (the "excellent example" verse), Al-Qalam 68:4 (the "great moral character" verse), and Al-Anbiya 21:107 (the "mercy to all the worlds" verse).

2.2 Corroborative Argumentation

Historical events in the Seerah are confirmed and authenticated through Quranic testimony. The Battle of Badr, the Change of Qibla, the Pledge of Ridwan, the Battle of the Trench, and the Conquest of Makkah are all narrated with parallel Quranic verses that serve as divine witnesses to the events.

2.3 Legislative Argumentation

Legal rulings derived from events in the prophetic life are anchored in specific Quranic injunctions. The chapters on Qibla transformation, the Incident of Ifk, the Expedition of Banu Nadir, and the military expeditions contain extensive citations from Surah al-Baqarah, Surah al-Nur, Surah al-Hashr, Surah al-Hajj, and Surah al-Anfal to provide divine legislative backing.

2.4 Psychological and Spiritual Argumentation

The author cites Quranic verses to articulate the spiritual states experienced during pivotal prophetic moments—divine tranquility (sakinah), the intensity of trial during the Battle of the Trench, the divine consolation granted after Ta'if, and the emotional depth of the Farewell Sermon.

2.5 Polemical and Apologetic Argumentation

Verses are employed to rebut theological errors—pre-Islamic polytheism, atheism (Dahriyyun), the Christian doctrine concerning Jesus, and Shia interpretive claims regarding the Ghadir Khumm sermon. This mode is particularly prominent in the chapters on pre-Islamic Arabia and on the Farewell Pilgrimage.

3. Detailed Textual Evidence: Quranic Citations by Chapter

The following section presents the specific Quranic citations found throughout the book, organized by chapter with page references, sub-headings, and their contextual function.

3.1 Preface: The Quranic Basis of Seerah Study

Chapter/Section: Preface — “Importance for Muslims — Qur’anic basis”

The Preface opens the book’s Quranic argumentation with three foundational doctrinal citations, establishing the prophetic Seerah as divinely mandated study material:

(i) Al-Ahzab:

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.”¹

Function: Doctrinal. This is the classical proof-text for the obligation of following the prophetic model. The author cites it at the very outset to anchor the entire Seerah project as a Quranic imperative.

(ii) Al-Qalam:

“And indeed, you [O Muhammad] are of a great moral character.”²

Function: Doctrinal. Provides the Quranic testimony to the Prophet’s supreme moral excellence (akhlaq), the very theme that the Seerah seeks to demonstrate throughout.

(iii) Al-Anbiya:

“And We have not sent you, [O Muhammad], except as a mercy to the worlds³.”

Function: Doctrinal-Apologetic. Establishes the universal scope of the prophetic mission, deployed to address both Muslim and non-Muslim readers of the Seerah.

4. The State of Human Misguidance: Quranic Diagnosis of Pre-Islamic Error

Chapter/Section: Introduction — “Corruption of Previous Scriptures” and “Spread of Polytheism”⁴.

(iv) Surah Maryam:

“Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet⁵.”

Function: Polemical. The author introduces the corruption of Christianity by citing Jesus’s own infant declaration of servanthood, powerfully refuting the Christian doctrine of divine sonship that became a mark of pre-Islamic religious corruption.

(v) Surah At-Tawbah:

“Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful⁶.”

Function: Doctrinal-Psychological. Cited to articulate the Prophet’s deep compassion for suffering humanity, framing the entire purpose of his mission as a divine mercy in response to human corruption.

4.1. Chapter One: Deviations in Pre-Islamic Arabia

Chapter/Section: Chapter One — “Decline of Arabian Society — From Monotheism to Polytheism”⁷.

(vi) Surah Al-Zalzalah, 99:7–8:

“Whoever does an atom’s weight of good shall see it, and whoever does an atom’s weight of evil shall see it⁸.”

Function: Psychological-Doctrinal. The author cites this verse in the context of discussing the Arabs’ extraordinary intellectual acuity, noting that a single Quranic verse of this calibre could transform hearts entirely. This functions as evidence for the Quran’s persuasive power in a historically receptive culture.

(vii) Surah Al-Baqarah:

“Fulfill your covenant with Me; I shall fulfill My covenant with you⁹.”

Function: Doctrinal-Moral. Cited while discussing the Arabs’ innate virtue of loyalty (wafa). The author demonstrates that this Arab virtue was later elevated and confirmed by Quranic injunction, showing the continuity between natural Arab nobility and divine commandment.

(viii) Surah Al-Najm:

“Have you considered Al-Lat and Al-‘Uzza and Manat, the third? Is the male for you and the female for Him? That would be an unjust division¹⁰.”

Function: Polemical. Cited in the section describing the major idols of Arabia, this verse serves as the Quranic rebuttal to idol worship, demonstrating the Quran’s direct confrontation with Arab polytheism and its logical absurdity.

(ix) Surah Al-Jathiyah:

“And they say: There is nothing but our worldly life; we die and live, and nothing destroys us except time. And they have no knowledge of this; they only conjecture¹¹.”

Function: Polemical. Cited in the section on Arab atheists (Dahriyyun), this verse demonstrates the Quran’s direct engagement with and refutation of materialist-atheist philosophy, a strand of pre-Islamic Arab thought.

4.2. Chapter Two: Noble Lineage and Miraculous Signs

Chapter/Section: Chapter Two — “The Incident of the People of the Elephant¹²” (P. 72).

(x) Surah Al-Fil:

“Have you not seen how your Lord dealt with the People of the Elephant? Did He not make their plan go astray? And He sent against them birds in flocks, striking them with stones of hard clay, and He made them like eaten straw¹³.”

Function: Corroborative. The author narrates the historical attack of Abraha’s army on the Ka’ba and cites the entire surah as divine confirmation. This is a classic case of Quranic corroboration of a Seerah event that directly precedes the Prophet’s birth, establishing the divine protection of the sacred house before his emergence.

4.3. Chapters Five and Six: Prophethood and Migration — The Quran as Witness

Chapter/Section: Chapter Five — “The Dawn of Divine Revelation” (p. 110)

(xi) Surah Al-Alaq:

Function: Corroborative. The narration of the first revelation in Cave Hira is directly followed by the citation of the first revealed verses. The author writes: “Finally, the angel articulated the first revelation, commanding him to recite in the name of his Lord¹⁴”. This is the most fundamental Quranic corroboration in the Seerah—the text that initiated the prophetic mission.

Chapter/Section: Chapter Five — “The Resumption of Revelation” (p. 111)

(xii) Surah Al-Muddaththir:

Function: Corroborative-Legislative. The second revelation is cited immediately following the narrative of the Prophet’s second encounter with Jibril, where he was formally commissioned to begin public preaching. The verses command

rising, warning, and purification, providing the divine mandate for the prophetic mission¹⁵.

Chapter/Section: Chapter Five — “Migration to Abyssinia: The Negus and Surah Maryam” (pp. 119)

(xiii) Surah Maryam:

Function: Diplomatic-Doctrinal. When the Negus of Abyssinia asked Hazrat Jafar to present the message of Islam, he recited the opening verses of Surah Maryam. The author notes that these verses—narrating the story of Jesus and Mary in a way that affirmed prophethood while rejecting divinity—moved the Negus to tears and declared that these and the Gospel “emanate from the same niche of light.” This is a remarkable instance of Quranic argumentation functioning as a tool of interfaith dialogue and diplomatic protection.

Chapter/Section: Chapter Five — “Conversion of Hazrat Umar ؓ: Surah Taha and the Transformative Power of Revelation” (p. 126)

(xiv) Surah Taha:

“Indeed, I am Allah! There is no god but I, so worship Me and establish prayer for My remembrance¹⁶.”

Function: Psychological-Transformative. When Umar ibn al-Khattab, while intending to kill the Prophet, accidentally read this verse from his sister’s manuscript, his heart was transformed. The author records: “When he reached the verse... his heart softened, and he exclaimed, ‘Take me to Muhammad!’” This is perhaps the most dramatic example in the book of a Quranic verse functioning as an agent of immediate spiritual transformation within the Seerah narrative itself.

Chapter/Section: Chapter Five — “The Journey to Ta’if: The Jinn Embrace Islam through Quranic Recitation” (p. 133)

(xv) Surah Al-Jinn:

“Say, [O Muhammad], ‘It has been revealed to me that a group of the jinn listened...¹⁷”

Function: Corroborative. Narrating the Prophet’s return from Ta’if and his encounter with the jinn at Nakhla, the author cites this verse as the Quranic immortalization of an event that might otherwise seem extraordinary. The Quran itself confirms and narrates the event, giving it canonical status.

Chapter/Section: Chapter Six — “The Siege of the Prophet’s House: Surah Yasin and the Miraculous Escape” (p. 154)

(xvi) Surah Yasin:

Function: Miraculous-Corroborative. When the Prophet departed from the besieged house, he recited the opening verses of Surah Yasin and cast dust over the heads of his besiegers, who were rendered unable to perceive him. The author presents this as a Seerah miracle authenticated by the content of the Quranic recitation itself¹⁸.

4.4. Chapters Seven and Eight: The Madinan State — Quranic Legislation in Action

Chapter/Section: Chapter Seven — “Mosque of Quba: The Quranic Testimony” (p. 165)

(xvii) Surah At-Tawbah:

“A mosque founded on righteousness from the first day is more worthy for you to stand in¹⁹.”

Function: Corroborative-Legislative. The author cites this verse, along with references to Tafsir al-Tabari and Sahih Muslim, as Quranic authentication of the founding of Masjid Quba as the first mosque built on piety in Islam.

Chapter/Section: Chapter Seven — “Covenant of Brotherhood: The Quranic Ideal” (p. 173)

(xiii) Surah Al-Hujurat:

“The believers are but brothers²⁰.”

Function: Legislative-Doctrinal. The Covenant of Brotherhood (Muwakhat) between Muhajirun and Ansar is described as “the embodiment of the Quranic declaration” of brotherhood. The legislative principle in this verse is shown to have a direct, applied historical realization in the Seerah.

Chapter/Section: Chapter Seven — “Apartments of the Ummahat al-Mu'mineen (The Mothers of the believers): Verses Revealed Therein”.

(xix) Surah Al-Ahzab:

Function: Legislative-Corroborative. The verse concerning the veil (hijab) is cited in relation to the apartments of the Ummahat al-Mu'mineen (The Mothers of the believers), noting that “numerous verses of the Quran were revealed here, including the injunction regarding the veil²¹.” This places Quranic legislation within its precise geographical and biographical context.

Chapter/Section: Chapter Eight — “The Transformation of the Qibla: Surah Al-Baqarah 2:142–150” (pp. 181)

(xx) Surah Al-Baqarah:

Function: Legislative-Corroborative. This is the most extensively quoted Quranic passage in the book. The author states that “Allah Almighty has chronicled this significant event in Surah al-Baqarah, verses 142 to 150,” then quotes the passage at length. The key verse cited is: “The foolish among the

people will say, ‘What has turned them away from the Qibla they used to face?’” The Quranic text itself narrates, justifies, and legislates the change of Qibla from Jerusalem to Makkah, making this an instance of the Quran as primary historical source²².

Chapter/Section: Chapter Eight — “Permission for Jihad and the Battle of Badr” (p. 188)

(xxi) Surah Al-Hajj:

“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right—only because they say, ‘Our Lord is Allah’²³.”

Function: Legislative. Cited as the foundational Quranic verse granting divine permission for armed self-defense, this citation appears in the context of the early Madinan expeditions preceding the Battle of Badr. The author explicitly states that “Allah the Almighty granted the Muslims permission to reclaim what was rightfully theirs” through this verse.

4.5. Chapters Eight and Nine: The Battles of Badr and Uhud — Divine Intervention Confirmed by the Quran

Chapter/Section: Chapter Eight — “The Battle of Badr: Angelic Assistance and Divine Rain” (p. 193)

(xxii) Surah Al-Anfal:

Function: Corroborative-Legislative. Surah Al-Anfal is the primary Quranic chapter about the Battle of Badr, and the author draws on multiple verses throughout the battle narrative. Verse 9 (“Indeed, I will assist you with a thousand of the angels”) confirms the angelic assistance. Verse 11 confirms the divine rain (“When He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you”). Verse 41 designates the battle as Yawm al-Furqan (The Day of Criterion). Verses 65 and 67–68 provide legislative rulings on fighting and the treatment of prisoners. The density of citations from one surah across a single battle narrative demonstrates the organic relationship between Quranic revelation and prophetic events²⁴.

Chapter/Section: Chapter Nine — “The Battle of Uhud: Aftermath and the Quranic Response to Mutilation” (p. 199)

(xxiii) Surah Al-Nahl:

“And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient—it is better for those who are patient²⁵.”

Function: Legislative-Psychological. After the Meccans mutilated the bodies of the fallen Muslims, the Prophet initially considered retaliating in kind. The author records that “Allah revealed a verse of the Qur’an” restraining this impulse and counselling patience. The Quranic citation here functions simultaneously as a legislative ruling and a divine ethical correction to a natural human impulse, illustrating the Quran’s role in refining prophetic practice.

4.6. Chapter Eleven: The Incident of Ifk — Legal Verses Revealed in the Seerah Context

Chapter/Section: Chapter Eleven — “The Incident of Ifk: Descent of Revelation and Exoneration” (p. 224)

(xxiv) Surah An-Noor:

“Indeed, those who came with the falsehood are a group among you. Do not consider it bad for you; rather, it is good for you. For every person among them is what he has earned of the sin; and he who took upon himself the greater portion thereof, for him is a great punishment.” (24:11)

Function: Legislative-Corroborative. The author presents the revelation of Surah Al-Nur verses as the direct divine response to the slander against Lady Aisha. The legal rulings derived include: (a) 80 lashes for accusation of adultery without four witnesses (24:4), (b) inadmissibility of the testimony of one who has undergone hadd without repentance (24:5), and (c) divine acquittal and categorization of the accusation as a grave sin (24:11). This demonstrates how a single historical event in the Seerah generated multiple legislative Quranic rulings²⁶.

4.7. Chapter Ten: Expedition of Banu Nadir — Surah Al-Hashr as Living History

Chapter/Section: Chapter Ten — “Expedition of Banu Nadir: The Cutting of Date Palms and the Quranic Justification” (p. 211)

(xxv) Surah Al-Hashr:

Function: Corroborative-Legislative. The Banu Nadir chapter provides one of the richest examples of Seerah events narrated in parallel with Quranic revelation. Verse 2 describes their destruction of their own homes (“they destroyed their houses with their own hands and the hands of the believers”). Verse 5 justifies the cutting of the date palms. Verses 6–8 establish the rules for distribution of fay (wealth acquired without battle). Verses 11–12 expose the treachery of the hypocrites who promised false support. The author explicitly states: “Allah Almighty described this state” and “the Quran captures this scene²⁷.”

4.8. Chapters Twelve and Fourteen: Hudaybiyya, Conquest of Makkah — Quranic Declarations of Victory

Chapter/Section: Chapter Twelve — “Pledge of Ridwan and Surah Al-Fath” (p. 240)

(xxvi) Surah Al-Fath:

“Verily, We have granted you a manifest victory, that Allah may forgive you your sins of the past and the future, and complete His Favor upon you, and guide you on the Straight Path.” (48:1–2)

Function: Corroborative-Doctrinal. The revelation of Surah Al-Fath during the return from Hudaybiyya is presented as the divine reinterpretation of what appeared to be a strategic concession. The Prophet’s remark—that this surah is dearer to him than everything the sun shines upon—illustrates how the Quran reframed an apparently unfavorable treaty as a manifest divine victory. Verse 18, on the divine pleasure with the participants in the Pledge of Ridwan, is also cited as the eternal Quranic testimony to those companions²⁸.

Chapter/Section: Chapter Fourteen — “The Conquest of Makkah: Surah Al-Isra and the Destruction of Idols” (p. 275)

(xxvii) Surah Al-Isra:

“Truth has come and falsehood has vanished; indeed, falsehood is ever bound to vanish²⁹.”

Function: Corroborative-Doctrinal. Cited at the moment of the Prophet’s entry into Makkah when he struck the idols with his staff, this verse functions as the prophetic interpretation of the event itself. By reciting this verse at this precise moment, the Prophet gave the conquest its theological meaning—the triumph of divine truth over polytheism.

Chapter/Section: Chapter Fourteen — “The Battle of Hunayn: Surah At-Tawbah and the Trial of Overconfidence” (p. 282)

(xxviii) Surah At-Tawbah:

“And remember the Day of Hunayn, when your great numbers made you proud, but they availed you nothing; and the earth, despite its vastness, became narrow for you; then you turned back in retreat. Then Allah sent down His tranquility upon His Messenger and upon the believers³⁰.”

Function: Corroborative-Doctrinal. The Quran’s direct narration of the Battle of Hunayn as a warning against pride and overconfidence is presented here as a divine commentary on a Seerah event. The verse functions both as historical corroboration and as a moral lesson embedded permanently in the Quranic record.

4.9. Ghadir Khumm:

Chapter/Section: Chapter Sixteen — “The Sermon of Ghadir Khumm: Linguistic Analysis of Mawla” (p. 323)

(xxix) Surah Muhammad:

“That is because Allah is the Mawla of those who believe³¹.”

Function: Polemical-Apologetic. In the section responding to Shia interpretations of the Ghadir Khumm sermon, the author cites this verse to establish the Sunni understanding of the word mawla as meaning “helper/protector” rather than “political successor.” Similarly, Surah Al-Ahzab 33:6 is cited regarding the word awla to establish the distinction between the two terms. This demonstrates the author’s use of Quranic linguistics as a tool of theological-polemical argumentation.

5. Discussion: Patterns and Implications

The foregoing analysis reveals several significant patterns in how Abbas employs Quranic argumentation throughout the Seerah.

First, the Quran serves as both source and commentary. In multiple instances—the Change of Qibla (Al-Baqarah 2:142–150), the Pledge of Ridwan (Al-Fath 48:18), the exile of Banu Nadir (Al-Hashr 59:2–12)—the Quran does not merely corroborate the Seerah narrative but constitutes the primary record of those events. The Seerah and the Quran are shown to be mutually constitutive texts.

Second, the density of Quranic citation increases with the gravity of events. The Battle of Badr, the Change of Qibla, the Incident of Ifk, and the Farewell Pilgrimage are the most citation-dense sections—reflecting both the theological centrality of these events and their status as contexts for the revelation of major Quranic passages.

Third, the Quran is used for apologetic and polemical purposes throughout. Pre-Islamic polytheism (Al-Najm 53:19–22), atheism (Al-Jathiyah 45:24), Christian theology (Maryam 19:30), and sectarian Shia interpretation (Muhammad 47:11) are all addressed through Quranic argumentation—demonstrating that the Seerah is presented not merely as history but as ongoing theological argument.

Fourth, transformative moments are signalled by Quranic recitation. Umar’s conversion (Surah Taha), the jinn’s conversion (Surah Al-Jinn), the Prophet’s miraculous escape from Makkah (Surah Yasin), and the conquest of the Ka’ba (Surah Al-Isra) are all marked by specific Quranic recitations that both authenticate and interpret the transformative event.

6. Conclusion

This article has demonstrated that Dr. Zaheer Abbas Qadri's "The Divine Blueprint: Leadership and Life of the Final Prophet" ﷺ employs Quranic argumentation in five distinct modes—doctrinal, corroborative, legislative, psychological-spiritual, and polemical-apologetic—across all major phases of the prophetic biography. The thirty-one primary citations examined in this article span at least twenty-five Quranic surahs, from the Makkan chapters (Al-Alaq, Al-Muddaththir, Al-Fil) to the Madinan chapters (Al-Baqarah, Al-Anfal, Al-Hashr, Al-Fath), demonstrating the comprehensive scope of this Quranic engagement. The book's methodology of Quranic citation follows in the classical tradition of Seerah writing while being adapted for a contemporary English-language audience. Unlike earlier works that often-embedded Quranic verses in Arabic with brief translations, Abbas provides full English translations with surah and verse references, making the Quranic evidence accessible and transparent to readers without Arabic literacy. This represents a significant contribution to the methodology of contemporary Islamic biographical writing.

The most striking finding is the book's demonstration that the Quran and the Seerah are not merely corroborative texts but mutually constitutive ones—the Quran provides the divine interpretation of Seerah events, while the Seerah provides the living historical context for Quranic revelation. This inseparability, long recognized by classical scholars, is powerfully illustrated in this comprehensive modern Seerah work and deserves continued scholarly attention in the fields of prophetic biography and Islamic hermeneutics.

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¹ Al-Qur'an 33:21

² Al-Qur'an 68:4

³ Al-Qur'an 21:107

⁴ Dr. Zaheer Abbas Qadri, The Divine Blueprint: Leader and Life of the Final Prophet. (Worldview Publisher Lahore, 2026), 25-28

⁵ Al-Qur'an 19:30

⁶ Al-Qur'an, 9:128

⁷ Qadri, The Divine Blueprint: Leader and Life of the Final Prophet, pp. 31-66

⁸ Al-Qur'an 99:7-8

⁹ Al-Qur'an 2:40

¹⁰ Al-Qur'an 53:19-22

¹¹ Al-Qur'an 45:24

¹² Qadri, The Divine Blueprint: Leader and Life of the Final Prophet, pp. 67-89

¹³ Al-Qur'an 105:1-5

¹⁴ Al-Qur'an 96:1-5

¹⁵ Al-Qur'an 74:1-5

¹⁶ Al-Qur'an 20:14

¹⁷ Al-Qur'an 72:1

¹⁸ Al-Qur'an (Yaseen) Opening Verses

¹⁹ Al-Qur'an 9:108

²⁰ Al-Qur'an 49:10

²¹ Al-Qur'an 33:53

²² Al-Qur'an 2:142-150

²³ Al-Qur'an 22:39-40

²⁴ Al-Qur'an 8:9, 11, 41, 65, 67-68

²⁵ Al-Qur'an 16:126

²⁶ Al-Qur'an 24: 4-5, 11

²⁷ Al-Qur'an 59:2, 6-8, 11-12

²⁸ Al-Qur'an 48:1-2, 18

²⁹ Al-Qur'an 17:81

³⁰ Al-Qur'an 9:25-26

³¹ Al-Qur'an 47:11