

خطباتِ محدثِ کبیر



**DISCOURSES OF
HUZOOR
MUHADITH-E-KABEER
Part One**

**KHUTBAAT'E
MUHADITH-E-KABEER**

**DISCOURSES OF HUZOOR
MUHADITH-E-KABEER**

Hazrat Allama Zia ul Mustafa Qadri Amjadi
[Part One]

Compiled by
Mufti Shamshaad Ahmed Misbahi
(Darul Uloom Amjadia – Ghosi)

Translated through the Blessings of
Ghaus-ul-Waqt Huzoor
Mufti-e-Azam Hind ﷺ

By a humble servant of **ALLAH**
Muhammad Afthab Cassim Razvi Noori

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Knowledge is Power!

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Original Introduction

One very effective way of propagating and spreading the teachings of Islam is by means of lectures and discourses. Those in the community who are not able to purchase books or read them, attain great benefit from these lectures and within a few hours, they are able to listen to and attain vast amounts of knowledge and understanding regarding numerous Islamic rules, Articles of Faith and miraculous incidents in the blessed lives of the pious predecessors.

With this in mind, many of our Predecessors and learned scholars have travelled the length and breadth of the globe to propagate Islam by means of their orations and talks and even today, many Muslims, the world over attain great benefits through such discourses. I personally have no objection to the benefits derived from books. There is no doubt that the benefits derived from books are usually more longer lasting than that of lectures, but those who have little knowledge or those who are not well read at all, are not able to benefit completely from these books. It is for this reason that from the early days the practice of religious gatherings and congregating to listen to lectures have always been an important and well known practice. Even during this time, religious gatherings, seminars and conferences are held to propagate the teachings of Deen.

Huzoor Muhadith-e-Kabeer is one of those few Learned Ulama who is traveling the world to spread his rays of knowledge and the teachings of Deen. He is well known for his dynamic manner of oration all over the world and specifically in Asia, Africa, America and Europe etc. He is also one of the most masterful teachers in the field of teaching and he is also regarded as the King amongst orators in this era. As far as the knowledge of Hadith goes, he is regarded as the Imam of Hadith in this Era and at the very same token, he is

accepted by all as one of the most intelligent and most powerful Debaters of this time.

He is a true protector and guardian of Maslak-e-Aala Hazrat. His most unique quality in this field is that he presents all his discourses and evidence in the light of Quran, Hadith and the Statements of the Learned Fuqaha (Jurists). Once he has done this, none will find any room for objection and must humble themselves to that which he presents. The misled sects find no way to oppose any of the proofs that he has presented.

It is not a new practice amongst our Jamaat to gather the discourses of our Ulama and Masha'ikh and have them published in book format. Many books of our learned predecessors have already been published in written format. Both Allama Alaa-ul-Mustafa and Allama Jamaal Mustafa decided to have Huzoor Muhadith-e-Kabeer's lectures gathered and transcribed into written format so that it may benefit the Ulama, students and the general public at large. After contacting people from other countries, they were able to attain a few cassettes of Huzoor Muhadith-e-Kabeer's lectures. Hafiz Sami'ullah Saaheb Amjadi requested a few students of Jamia Amjadia to listen to the lectures and transcribe it into writing (Urdu). The students made much effort in this, but were also faced with certain difficulties as many of the cassettes were either very old or not so clear. In doing so, some errors were made when recording the original text of Ahadith and other statements of the scholars etc.

Finally, through the efforts of Hafiz Sami'ullah Saaheb, 14 lectures were put together and Hazrat Maulana Allama Alaa-ul-Mustafa Qaadri commanded me to go over the written format and to correct all the errors made by the students in transcribing these lectures. I also presented the references to all the verses of the Quran, Ahadith and statements of the learned scholars in this document. Based on his command, I commenced with this responsibility and after some time I managed to reference all these Ahadith etc. to the original books. This took a long time and great effort, but Alhumdulillah, after

working day and night, I managed to complete seven of the fourteen lectures to form the first part of this book.

It is always difficult to transcribe the lectures of Huzoor Muhadith-e-Kabeer, as every one of his lectures comprises numerous verses of the Quran, Ahadith, Statements of the Fuqaha and other important and relevant narrations, each describing important religious issues. In presenting these references, Huzoor Muhadith-e-Kabeer leaves no stone unturned in the topic which he intends to discuss. The excellence and the unique status he commands in this field is definitely a very special one and a blessed one.

With the assistance of Huzoor Muhadith-e-Kabeer, I was able to make sure that seven transcribed lectures were brought correctly into written format, which has been named “KHUTBAAT-E-MUHADITH-E-KABEER” This book is currently in your hands. This is the first part of the book (in original Urdu) and the second part is soon to be published.

I must finally appeal to the readers that if you do find any errors or shortcomings in these discourses, then you should inform me of this, so that they may be corrected in future editions. These errors of shortcomings (if any) should be regarded as errors of the transcribers and my carelessness. This should not be attributed to Huzoor Muhadith-e-Kabeer.

Shamshaad Ahmed Misbahi
Khadim Jamia Amjadia Razvia (Ghosi)

Translator's Note

All Praise is due to Almighty ALLAH, Durood and Salaams upon our Master Hazrat Ahmad-e-Mujtaba Muhammad Mustafa ﷺ and upon his Noble Family, Illustrious companions and upon all those who will follow his way until the last day.

Alhumdulillah, before you is our latest publication, titled ***DISCOURSES OF HUZOOR MUHADITH-E-KABEER***. This is the Urdu translation of ***KHUTBAAT-E-MUHADITH-E-KABEER*** which was initially compiled in Urdu by Mufti Shamshaad Ahmed Misbahi who is serving as a Mufti and Lecturer at Jamia Amjadia in Ghosi which is the Darul Uloom of Huzoor Muhadith-e-Kabeer.

The original book is a compilation of seven (7) lectures of Huzoor Muhadith-e-Kabeer. We have only included four of the seven lectures in this volume, as another volume is also being prepared in Ghosi. I took permission from Shahzaada-e-Huzoor Muhadith-e-Kabeer Allama Jamaal Mustafa Qibla to break this volume into two parts. This is thus part one and insha Allah part two will follow soon, as Allama Jamaal Mustafa has granted me his Blessings to continue with Part two and with other parts that will follow.

I sincerely make dua that Almighty Allah accepts this humble effort in His Divine Court. I thank all those who have assisted in the publication of this book and pray that Allah blesses them with the bounties of both worlds. Aameen

Sag-e-MUFTI-E-AZAM

Muhammad Afthab Cassim Razvi Noori

(Durban – South Africa)

Dedication

***I dedicate this humble effort to
A personality who was a sincere companion
And friend to Huzoor Muhadith-e-Kabeer
Qibla
And who was Blessed with great closeness to
Ghaus-ul-Waqt
Huzoor Mufti-e-Azam Hind ﷺ***

This translation is dedicated to

***Al Haaj Saleh
Mohammed
(alias) PEER JEE
(alaihiraahma)***

***May Allah bless us all with closeness to his chosen
servants. Aameen***

Brief Biography of Huzoor Muhadith-e-Kabeer

BIRTH: Hazrat Allama was born on the 2nd of Shawwal Al-Mukarram in the year 1354. He was born on a Sunday in a town called Ghosi, today known as Madinah Al-Ulema (The city of Scholars).

GENEALOGY: Allama Zia ul Mustafa the son of Huzoor Sadrush Shariah Allama Hakeem Mufti Abul Ula Muhammad Amjad Ali, the son of Maulana Hakeem Jamalud'deen, the son of Maulana Khuda Bakhsh, the son of Maulana Khayrud'deen.

HIS EXCELLENCE : Mumtazul Fuqaha, Sultaanul Asaatiza, Huzoor Muhadith-e-Kabeer Hazrat Allama Zia ul Mustafa Qaadri Amjadi Qibla is amongst those learned and great Ulama, who possesses great and wonderful qualities. He is also well recognized for his Teaching, Oration, Writing, Eloquent Presentations, and manner of invitation, debating and numerous other qualities. His intellect and knowledge is so vast that when he delivers any discourse or presents any discussion, one cannot realize whether he has explained it from his intellect or after such intense research, for which there is usually not much time. After his discussion on such topics, if one goes through the authentic books, one will find that whatever he has mentioned is in accordance with all the authentic and reliable sources of knowledge. As for the condition of his alert sense of mind, it can be found that after lengthy journeys and after not sleeping for days on end, if one queries any law of Shariat with him, he immediately presents an answer without showing any signs of being tired or troubled after days of not sleeping. He has been blessed with knowledge of more than 60 thousand Hadith of the Holy Prophet ﷺ.

COMMENCEMENT OF EDUCATION

He attained his basic knowledge under the watchful eye of his Beloved father, Huzoor Sadrush Shariah (alaihira rahma). Even during this tender age, the brightness of wisdom, intellect, and understanding, discussing and debating could be found in his Blessed personality. The reality of this, even Huzoor Muhadith-e-Kabeer himself acknowledges as a Blessing upon him.

He says, “Once whilst I was being taught Surah Feel in Am’ma Paara (Last Chapter of the Quran), I asked whether Abaabeel (swallows) referred to the same ones which we see and I asked about what “Sij’jeel” was.”

Huzoor Sadrush Shariah (alaihira rahma) explained this to Muhadith-e-Kabeer and then Muhadith-e-Kabeer asked, “Are these the same swallows which bombarded the elephants and destroyed them?” On hearing this Huzoor Sadrush Shariah was very pleased and said, **“Insha Allah, This son of mine will be a very great Aalim in the future.”**

This was the level of Hazrat’s understanding and knowledge, when he was just learning how to recite the Am’ma Paara. At this tender age, not only was he just trying to understand the alphabets and learn how to read the Quran, but his mind was focusing on the words and verses of the Quran and trying to understand the incidents in the Quran. The condition of his courage was that at this young age, he was respectfully asking such a question to a learned and great Giant of Islam like Huzoor Sadrush Shariah (alaihira rahma). He was querying from such a great teacher about whether the Abaabeel were not the same ones that we see flying and about the meaning of the word “Sij’jeel”, whereas usually children who are that young usually never think about what the word means of which incident it refers to. Actually they even find difficulty in paying attention to the proper tajweed of how to pronounce the alphabets, thus leave alone them trying to understand the meaning of words they read.

Subhaan Allah! Even after being given an answer by Huzoor Sadrush Shariah (alaihira rahma) the young Muhadith-e-Kabeers thirst to learn did not end. He still furthered queried about whether these were the same swallows that had bombarded and destroyed the elephants. I am assuming that possibly he had heard something about the destruction of Abraha’s army from his Beloved mother, when he was much younger, but the intellect and excellent memory he possessed immediately directed his mind to the incident of Abraha and the destruction of his elephant army, the moment he was being taught how to read Surah Feel. This alone shows his wisdom, powerful memory and intellect, even as a child.

Today, most people don’t even remember things that have to do with their daily lives. So many things people read in their prime and yet after a week

or so, it becomes difficult for them to remember whether they dreamt it or read it.

Here, the memory and intellect and more so the interest and zest for knowledge in the young Huzoor Muhadith-e-Kabeer can be seen. Also, the beautiful words of Huzoor Sadrush Shariah that, ***“Insha Allah, This son of mine will be a very great Aalim in the future.”***

This incident not only shows the power of his memory and his intellectual genius, but also proves that he had been Blessed with studying under the guidance of his Beloved father, Huzoor Sadrush Shariah (alaihira rahma).

Before leaving on his second Hajj, Huzoor Sadrush Shariah (alaihira rahma) sent him to Nagpur to study under the watchful eye of Faizul Aarifeen Allama Ghulaam Aasi (alaihira rahma). Here he studied the basic Arabic books under his care.

Then, in Shawwal 1369 Hijri, he enrolled at Jamia Ashrafia (Mubarakpur) under the special care of Muhadith-e-Muradabaadi Huzoor Haafiz-e-Millat Allama Shah Abdul Aziz Mubarakpuri (alaihira rahma). Huzoor Haafiz-e-Millat (alaihira rahma) chose him as one of his Blessed students and gave him very special attention, teaching him and instructing him with complete attention. He studied numerous books personally under the hand of Huzoor Haafiz-e-Millat (alaihira rahma).

After Graduating in 1377 Hijri, Huzoor Haafiz-e-Millat (alaihira rahma) did not stop teaching him. He taught him privately away from everyone else and placed his very special attention on him. Whilst studying at Jamia Ashrafia, his amazing intellect and wit was prominent even amongst his fellow classmates. He always attained the best position in class compared to all his classmates and this was because of his wit and intelligence and his desire to strive to attain knowledge. Even his teachers acknowledged his intellectual capacity.

Hazrat Allama Sayyid Shah Abdul Haq Saaheb (alaihira rahma) once asked Huzoor Haafiz-e-Millat (alaihira rahma), “What is our young man (referring to young Muhadith-e-Kabeer) studying?” Huzoor Haafiz-e-Millat (alaihira rahma) ecstatically proclaimed, ***“The amount of pleasure I get from***

teaching these special sciences of knowledge to him (Allama Zia ul Mustafa), I would not get in teaching a hundred other students.”

It must be also noted that the kind of teacher who has a special zest for teaching finds it difficult to teach in a crowd of too many students and he is never excited by huge crowds around him, but when he finds a student with such powerful mental and intellectual abilities, then he finds great pleasure in training and teaching such a student, even though it may be for a short space of time. Those who have true inner sight will better be able to understand the deep secret when Huzoor Haafiz-e-Millat said, *“The amount of pleasure I get from teaching these special sciences of knowledge to him (Allama Zia ul Mustafa), I would not get in teaching a hundred other students.”* In other words, the intelligence and effort that Muhadith-e-Kabeer showed in his studies was more than that which a hundred students put together would be able to show.

Huzoor Haafiz-e-Millat (alaihira rahma) would often be heard saying, *“Whatever I have attained from Huzoor Sadrush Shariah, I have given all of it to Zia ul Mustafa”*

This which Huzoor Haafiz-e-Millat (alaihira rahma) was saying, is actually that which is said in the Arabic language when “Maa” is used to show definitive meaning, and which is used to show an open clear point which means everything. Thus, this includes all the apparent and hidden branches of knowledge.

TITLES BESTOWED UPON HIM: He is so masterful in Fiqh that he was given the title "Mumtaaz Al Fuqaha" which means "The Unique one from all Jurists". The titles that Allama Sahib has been given were all gained by him and given to him by great scholars. After Allama Sahib graduated from Mubarakpur he took part in a competition, the competition was on the topic of Fiqh. The winner would be given the title, "Mumtaaz Al-Fuqaha". Allama Sahib was competing with many many scholars from all around India. He came first and was given the title.

Huzoor Muhadith-e-Kabeer has written thousands of Fatwas which are in the process of being compiled. Over 50 years of constantly writing Fatwas, Allah knows how many they are. Serving the Muslims as a Mufti is the best way of working for the Deen according to the Ulama. Allamah Zia ul

Mustafa, today is the head of the Shar'i council of India. He leads the Fiqh Seminars in Bareilly in India.

BOOKS AND TREATIES: Huzoor Muhadith-e-Kabeer is presently writing the Sharah (annotation) of Tirmizi Shareef which none of our Sunni Ulama have as yet done.

TEACHING: He has been engaged in tadrees (teaching the Deen) since the age of 22. He has taught Hadith for over 40 years. His students reside all over the world. Recently a list was compiled which reached over 30'000 students. This was all of those students whom the Madrasah has a record of. Every year Allamah Sahib is invited to over 30 institutes for Khatm-e-Bukhari, where they study the last few Ahadith from Allamah Sahib so that they can say to the world that I am a student of Huzoor Muhadith-e-Kabeer. Every year over a thousand new books and pamphlets are published in the Sunni world of India, according to the Islamic Literature Board in lucknow, 95% of the authors are students of Allamah Zia Al-Mustafa.

Allamah Sahib travels all around the world delivering speeches and attending conferences. They say, "Not a day of Allamah Sahib goes by until he does a speech for at least an hour in which he recites many Ahadith of the Prophet (peace be upon him) on one specific topic, even when he is travelling".

There is so much that can be said about this great personality, but in this brief document, we summarise this discussion of this point. We pray for his long life and good health and for him to be our guide in this world and in the Hereafter.

***THE LAWFUL
CONDITION
OF RELICS
IN THE
SHARIAH***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَكَفَى وَالصَّلَاةُ وَالسَّلَامُ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى خُصُوصاً عَلَى حَبِيبِهِ وَرَسُولِهِ سَيِّدِنَا وَ
مَوْلَانَا مُحَمَّدٍ ابْنِ الْمُصْطَفَى وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ قَامُوا بِالْصِدْقِ وَأَصَفَى

وَمَنْ يُعْظَمَ شَعْبِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

“Whosoever respects the signs of Allah, then verily, to respect this, is from the piety of the hearts (and the faith of the hearts)”
(Part 17 – Ruku 11 Surah Al Haj)

This, every Muslim knows and is aware of, that undoubtedly to respect Allah is the true essence of piety. But does this mean that to respect the signs of Allah is also a sign of piety of the hearts and the Imaan of the hearts?

Before settling this, one must first ascertain what is a Sign? Is this sign Allah or something that is other than Allah (Ghairullah). One must accept and admit that, that which is in every way foreign from Allah is definitely Ghairullah, but I say that this is not such a Ghairullah like you are thinking about, because if they were such things so foreign from Allah, then they would have no place in the closeness to Allah. All those whom you regard as Ghairullah are not just foreign, but there are even many who are Ahlul’laah (Those with closeness to Allah). I must thus say that both you and I should carefully ponder regarding those signs of Allah, which Allah has commanded us to show respect to. What are these signs and how and why are these signs respected and revered?

It is for this reason that today I wish to take some of your time, to discuss this topic and to explain to you regarding those things which have a special connection (Nisbat) with Allah are the things that are known as the Signs of Allah. The stronger its connection is to Allah,

the more revered a symbol of honour it becomes and the weaker its connection to Allah, the weaker the ability of being a sign of Allah.

Now come, allow me to explain to you in this regard, that Almighty Allah has explained the matters related to His Beloveds in showing these as being His signs. If you do not understand this, then listen to my discourse for a short while!

I want to explain that to attain Blessings from those things which are related to the Beloveds of Allah, to take benefit from them, to have ones needs fulfilled by seeking assistance through these as a means (wasila) are all ways of showing respect to them.

All these things which I am saying are merely my claims and may sound very amazing to you. It is for this reason I would like to support my claims with evidence as well.

Listen attentively! If Allah was not pleased with the fact that none but Him should be respected, then He would have removed the respect and honour for all things in this world. Think about a Muslim, who committed very many sins in his life, but he still possesses even a very little portion of Beloved ness, which even a sinful Muslim has due to the connection of his Imaan to Allah. Even though he maybe sinful and may not have attained a very special closeness of being a chosen Beloved in the Court of Allah, but he still has some sort of Mahboobiyat (due to his Imaan). He still has the gift and Blessing of Imaan. It is for this reason that Rab-e-Qadeer says,

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

“Respect is for Allah and for His Prophets and through His giving,
for the Muslims”

(Part 28 - Ruku 13 - Surah Munafiqun)

Why did the Muslims receive such respect and honour? And why were they Blessed with this means and way of attaining this respect? Only for this reason, that they have been Blessed with Imaan, the benefit of which is that which Almighty Allah mentions:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

“Respect is for Allah and for His Prophets and through His giving,
for the Muslims”

(Part 28 - Ruku 13 – Surah Munafiqun)

And then, when this same Muslim passes from this world and death falls upon him, then look at how much respect you show him. You carry him on your shoulders, and walk by carrying his janazah close to your heads and then with such great respect and dignity, you lay him his grave. Now, what is the status of that piece of ground in which you have laid His (Allah’s) servant to rest? Tell me! Regardless of whether the grave of a Muslim is new or old, is it permissible to walk on it? Is it permissible (Jaa’iz) to sit on it? Is it permissible to sleep on it, to build a shop on it, to build a house on it? Definitely not! How will all these be regarded as being permissible when it is not even allowed to build a Madrassa on it or even to build a Musjid (Mosque) on it? Now note, even though he has not attained a very exalted position of Belovedness or closeness, even though he is a sinful Beloved, he is a very ordinary type of Beloved, but yet Allah has granted him such respect and dignity that it has been made impermissible for every Muslim to tread on his grave or commit any such act that will interfere with its sanctity and respect. Can you tell me, Was he the Ghaus of his time or the Qutb of his Era? Was he the King of his Era? No! But only and only he possessed a very minor category of Belovedness and closeness that based on this he has been given this dignity and honour.

If Allah did not wish to keep established the places of honour of His Beloveds, then the command would have not been given to prepare a grave for that Muslim. The Muslims would have just been hanged on trees so that the birds may devour them until nothing is left, or they

would have been thrown into the sea or placed into the fire so that they may be burnt and the ashes dispersed, so that there maybe no sign left to remember them by, but to keep their memories alive and to keep their signs alive, and to allow them respect (after their demise) they have been made to rest in graves. No one knows the true condition of the body (corpse) of a person inside his grave, but once he is made to rest in his grave, the piece of land, becomes worthy of respect. Now when people present themselves there, they behave respectfully on that piece of land. It is for this reason that My Aqaa Sarwar-e-Kaa'inaat ﷺ says,

كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ إِلَّا فزُورُهَا فَإِنَّهَا تَذَكِّرُ الْآخِرَةَ

“Initially, I stopped you from visiting the graves, but now, you should visit the graves.” (Mishkaat – Section on visiting of the Graves – Page 154, Muslim Vol.1 Section on going to visit graves Page 314)

What need was there for them to visit the graves initially? Actually in the beginning, most graves were those of the Kaafirs (unbelievers) and the Mushriks (polytheist). People used to go to visit their graves and that is why he ﷺ stopped them from visiting the graves. Now there were many graves of Muslims. Now the Prophet ﷺ commanded Muslims to visit the graves, so that they may remember their Hereafter. It is for this reason that my Aqaa ﷺ then permitted the visiting of graves (as they were the graves of Muslims now and not just the graves of kaafirs and mushriks).

Now, as for those who have no real knowledge of the understanding of Hadith or issues relating to abrogating and abrogation in the science of Hadith, blurt out by saying that the Prophet ﷺ said,

لَعَنَ اللَّهُ زَوَّارَاتِ الْقُبُورِ

“The curse of Allah is upon those who visit the graves”

These people have quoted this Hadith, but they seem to have (conveniently) forgotten to quote that Hadith where the Prophet ﷺ says, “Initially, I stopped you from visiting the graves, but now, you should visit the graves.”

Why were they stopped? Why were they cursed? The reason for this was because the graves of the kaafirs were more and the graves of kaafirs will be visited by kaafirs and not by Believers (Mo'min). It is for this reason that the Prophet ﷺ forbade it initially. Now, after the graves of the believers, the Shuhada (martyrs of Islam), the Beloveds, the Sahaba (Holy Companions), Sahabiyaat (Female Companions) were now present, the Muslims were given permission to visit the graves.

However, let me mention to you, that if you wish that I should furnish evidence and authentic proofs regarding the issue of those things which are connected to the Beloveds to be regarded as the Signs (of Allah), then open Bukhari Shareef, Kitaabul Ambia. In it there is a narration on the authority of Hazrat Abdullah ibn Ab'baas ؓ that the Sarदार-e-Ambia (The Leader of the Prophet ﷺ says: Hazrat Isma'eel ؑ was born to Hazrat Ibraheem ؑ from the Blessed womb of Hazrat Hajrah. Hazrat Ibraheem ؑ took Hazrat Hajrah and his Beloved son Hazrat Isma'eel ؑ, who was only a few days old and journeyed from Syria. He continued on his long journey, passing through jungles, mountains, rivers, valleys, land locked terrain, and through the desert, until he reached a place that is today known as Makkah and where the Holy Kaaba is situated. Right in front of the Kaaba, was an Acacia (Babool) tree. Here, he left Hazrat Hajrah and Hazrat Isma'eel ؑ, with some dates wrapped in a cloth and some water in a mushk (water-skin). There was no sign of any other food or water anywhere near there and for distances, there was no sign of any human population, greenery or vegetation. There was no well, no sign of any living person. There was even no sign of any worms or insects (i.e. no sign of life for a distance). There were

only three people there; Hazrat Ibraheem, Hazrat Hajrah and the baby Hazrat Isma'eel (alaihimus salaam). He left both of them there and after doing this, Hazrat Ibraheem ﷺ, did not even wait for a minute. He immediately returned (towards syria). Hazrat Hajrah followed him and said,

يَا اِبْرَاهِيْمُ اَيْنَ تَذْهَبُ وَ تَتْرُكُنَا فِي هٰذَا الْوَلَدِ الَّذِي لَيْسَ فِيْهِ اَنْيْسٌ وَا لَا شَيْءُ

(In other words) “O Ibraheem! Where are you going, leaving us here all alone? There is no sign of any consoler or helper here and neither is there any sign of water anywhere near here. What will we do here? How will we live here?” (Bukhari Vol.1, Pg. 474)

Hazrat Ibraheem ﷺ did not respond or give any answer. What answer could he give, when he did not even turn around to look at her? Hazrat Hajrah again said, “O Ibraheem! In whose care are you leaving us here?” He still did not give any answer to her. Then Hazrat Hajrah said, “O Ibraheem! There is neither any shade nor any roof here. There is no consoler or any sympathetic friend here. Gusts of hot winds are blowing towards us, there are huge mountains surrounding us. Now, in whose might and protection are you leaving us here? Again Hazrat Ibraheem ﷺ remained silent and did not give any response. If it were any other woman of this world, she would have latched on to his collar or clung onto his clothes and asked where he was going. She would have said that if he was leaving, he should take them with him if not remain behind without leaving them. She would have forced him to remain behind and compelled him, but this was one of Allah’s pious servants. She was the honorable wife of Hazrat Ibraheem ﷺ. There is no doubt that her status was above ordinary women. She realised that after requesting many times, Hazrat Ibraheem ﷺ did not respond to her questions, so she realised then, that the fact that he was not answering bears some wisdom. Surely there must be a very important reason for this, so she changed her line of questioning and asked,

اللَّهُ أَمَرَكَ بِهَذَا

“(O Ibraheem!) Did Allah command you to do this?” (Bukhari Vol.1, Pg 474) Did he command that we both should be left here alone? Now, Hazrat Ibraheem عليه السلام stopped. He turned around and in one word answered her question. He said,

نَعَمْ

“Yes” It is the command of Almighty Allah

If it were any other women of the world, she would have flew out of control and she would have claimed that his word is not true, she would have said that Allah is not unjust or a tyrant that he would command such a harsh command, but look at the excellence of this servant of Allah, who has full faith and trust in her Creator. The moment she heard Hazrat Ibraheem عليه السلام say that it was the command of Allah; she was about to take a step forward, but stopped immediately. She immediately affirmed her patience and true faith in her Creator and says,

إِذْنٌ لَا يُضَيِّعُونَا

“O Ibraheem! If this is the command of Allah, then I have no concerns (any longer).” (In other words) Our Cherisher will not allow us to be destroyed

Hazrat Ibraheem عليه السلام now continued walking away without looking back. Hazrat Hajrah now turns around and walks back under the Acacia tree which was standing just in front of the broken down wall of the Holy Kaaba. When Hazrat Ibraheem عليه السلام reached a distance where he could not longer (physically) see his wife and child, he went into the cover of the mountains and then stood up facing the direction of the Kaaba. (There) he said:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
 الصَّلَاةَ فَاجْعَلْ أَفْعِدَةً مِّنَ النَّاسِ تَهْوَى إِلَيْهِمْ وَارزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ
 يَشْكُرُونَ ﴿١٧﴾

“O My Creator! I have left behind some of my children in a valley, wherein there grows no vegetation, which is near your sacred House, O My Creator! So that they may establish Namaaz (Prayer), so turn the hearts of some people towards them. And bestow upon them some fruits which they may eat, hence they may be grateful” (Part 13, Ruku 18, Surah Ibraheem)

He said this Dua and then returned to Syria. Now, my Aqaa ؑ says that that Hajrah continued to sustain herself from those dates and she would drink little water at a time, and in this way she lived her life. The strong powerful winds began to blow. How long would only a little amount of water really last? Very soon, nothing remained. The milk in the Blessed chest of Hazrat Hajrah also dried up and there was not even a single drop of milk left for Hazrat Isma’eel ؑ to drink.

My Aqaa ؑ says that Hazrat Isma’eel ؑ became so hungry and thirsty that he began to hit his hands and feet on the ground, causing Hazrat Hajrah severe discomfort to see him in this condition. The sight of this became very painful for her to bear. She knew not what to do any longer. She did not know where to go to find water or where to get any water. She became restless thinking about the need for water. There was a mountain close to her which was known as “Saffa” My Aqaa ؑ says that she climbed onto Mount Saffa and at the same time searched for water and also kept an eye on her son. She was standing on her the tips of her toes searching for any sight of water, hoping to find some water or to see someone who would direct her towards some water, but there was no sign of either. She

became sad and came down from the mountain. Then she thought for a moment and saw Mount Marwa in front of her. She raced towards Mount Marwa, but when she reached the slopes of the Mountain, she could not see Hazrat Isma'eel عليه السلام under the tree any longer as he was now hidden from her sight whilst she was on the slopes. She began to run towards Marwa, so as to reach it swiftly, so that she may be able once again to see her son from its height and at the same time she may be able to scan the area for water. Thus she reached there very swiftly, but was saddened even there as she found no sign of any water. Neither was there any water nor any sign of someone who could direct her towards some water.

Finally, disillusioned, she returned to the Acacia tree and under the tree, she found Hazrat Isma'eel عليه السلام in immense discomfort due to thirst. His condition had reached such a serious level that it seemed that he would breath his last breath and his soul would leave his body. Hazrat Hajrah was now completely restless and very troubled by this sight. Again she went towards Saffa and then from Saffa to Marwa and Marwa to Saffa. She continued to go from one end to the other in complete restlessness. She was still running back and forth when she heard some kind of a rustling sound. An Angel had come down whilst Hazrat Isma'eel عليه السلام was striking his foot on the ground (in thirst). From Marwa she saw a bright glow, so she ran towards him (Hazrat Isma'eel) from Marwa. What does she see on returning from there? She sees a spring of water squirting out from the ground under his feet.

My Aqaa عليها السلام says, O People! He who makes Hajj, he who makes Umrah, why do you run between Saffa and Marwa, let me tell you? He عليه السلام says, "It is because Hajrah ran there in search of water."

Now, I ask you, Did Hazrat Hajrah run between Saffa and Marwa with the intention (Niyah) of Hajj? Did she do this after wearing Ehraam? Did she do it for Umrah? Did she run as an Ibaadat? No! but she ran there in search of water. Her running there was so dear and so much loved by Allah that he ordained it as part of His Ibaadat.

Now if a person going for Hajj makes Hajj and if a person who goes for Umrah makes Umrah, his Hajj and Umrah will not be acceptable unless and until he does not fulfill this Blessed practice of Hazrat Hajrah.

The Holy Quran announces:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ^ط فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ
 أَنْ يَطُوفَ بِهِمَا ^ع

“Undoubtedly Saffa and Marwa are from the Signs of Allah, so whosoever makes Hajj of the Baitullah or makes Umrah, he should make Tawaaf of Saffa and Marwa” (Part 2, Ruku 3, Surah Baqarah)

Tell me! How did Saffa and Marwa become from amongst the signs of Allah? Did Allah send down any revelation or any of His Divine Kalaam on these mountains? What did Allah bestow upon them? Just this, that one of his pious servants conquered it by placing her Blessed feet on both these mountains when she ran between them. The mountains attained an excellence due to the Nisbat (special connection) to her Blessed feet, so now the very Saffa and Marwa became regarded as the Signs of Allah. No matter what Hazrat Hajrah ran for, but because of the connection to her Blessed feet, both these mountains have now become such signs and symbols that they have become a part of Ibaadat, at the same time making the remembrance and practice of Hazrat Hajrah a forever remembered symbol.

Tell me! Those things, which have connection to the Beloveds become signs of Allah and become a part of Ibaadat! The real fact is this, that Almighty Allah Wills that those things which are related to His Beloveds become established as their signs of remembrance, and so that people may continue to keep these signs established with respect and dignity.

When Hazrat Hajrah ran towards the water that was gushing out of the ground, she gathered sand and dust around it, forming a boundary (to hold the water in). My Aqaa ﷺ says,

لَوْ تَرَكْتُهُ لَكَانَ خَيْرًا لِّبَعِيدٍ

May the mercy of Allah be upon Hajrah. If she would have left the water to flow, then the water of Zam Zam would have bubbled up and spread so far that it would have spread out for great distances. When Hazrat Hajrah controlled it, it obeyed.

Even the water that gushed out was also connected to the Blessed feet of Hazrat Isma'eel (alaihi salaam). Thus, the Water of Zam Zam is the remembrance and Blessing of the feet of Hazrat Isma'eel عليه السلام. Now, look at the excellence of this sign of remembrance (monument), that no matter which water of the world you drink, you need to sit when drinking it, but when it comes to the water of Zam Zam, you need to stand up in respect to drink it.

You may say that we also stand whilst drinking the water of wudhu, but (in answer to this), you may ask any Mufti or search in any book of Fiqh and you will see that if one wishes to drink even one drop of left over wudhu water for Blessings, one must stand and drink it but if one wishes to drink it to quench ones thirst, then one must sit and drink it.

But Zam Zam is that water, that even if a person drinks it to fill his stomach, he must stand and drink it and if he drinks just for attaining Blessing, then too he must stand when drinking it, and this sign of remembrance has been in practice since thousands of years. Look at the Blessings and the sign of excellence of that Blessed foot (of Isma'eel alaihis salaam), that on such a land where for distances there is no sign of water, land which is rocky and hard, that needs to be bored and drilled with heavy equipment, yet no results are attained, whereas here a little baby, a Nabi, the son of a Nabi, A Rasool, the

son of a Rasool, has been Blessed with such excellence that his Holy feet just struck the ground and water began to gush out from underneath it. Every type of water in the world gushes out due to its strength and based on its source, but this water is such that continuously, 24 hours in a day it is being distributed through massive pipes. Never have you heard that it has dried up. How will such water ever become less?

Listen! I have just remembered one Hadith. My Aqaa ﷺ said, “The water of Zam Zam comes from Jannat upto Hajr-e-Aswad and from Hajr-e-Aswad into the fountain of Zam Zam.”

Now, when it is confirmed to be the water of Jannat, then tell me, how will that water ever dry up? Look for the water of Jannat anywhere on this earth and you shall not find it, except from there where the foot of a Nabi struck the ground causing it to gush out of that ground. Hazrat Isma'eel's ﷺ Blessed Feet rubbed against the ground in Makkah in the Holy Kaaba and water from Jannat gushed out of that ground and upto this day it is known as Zam Zam and is Blessing those from all over the world. From this we have derived that Jannat is connected to the Holy Feet of the Nabis (Salawaatul laahi alaihim Ajmaéen).

Now also take heed to this important point, that every type of water in this world becomes stale and fusty after a few days, one finds many types of unwanted foreign objects floating in it and web like effect is formed on its sides, sometimes even causing the water to give off a bad odour, but Zam Zam is such a Blessed water, that no matter what kind of a bottle you put it into or in whichever way you pack it, neither will you find any worms etc, in it. Neither will there be any foul odour in it and nor will it turn toxic. Why? The reason for this is because it is not water of this world, but it is water from Jannat. This is the reason that it does not only quench ones thirst, but it also takes away ones hunger.

In the era of Aala Hazrat Azeemul Barkat ﷺ there was a Blessed personality from Ilahabaad. He was a true Aashiq-e-Rasool ﷺ who was known as Muhajir-e-Makki (alaihiraahma) Shaikhud Dalaa'il. He has written a book called Al Akleel alaa Hashia Madaarikut Tanzeel. He migrated from here (India) and journeyed to Makkah Mu'azzamah, where he lived for ten years. During those ten years, he spent seven years in this manner that neither did he drink any milk nor eat any dates. He did not eat any roti or any grain or seeds. In other words for the entire seven years he only survived on Zam Zam. For seven years, with the exception of Zam Zam, he did not take any other sustenance. Now tell me! Does this not show that Zam Zam is both a liquid and a solid means of sustenance, i.e. it is food and water? And why should such water not have appeared, for at the time, Hazrat Isma'eel ؑ did not only require water but he also required more nourishing sustenance. It is for this reason that Almighty Allah caused such a water to flow that had both the liquidity of water and the nourishment of milk. Now, look at the Barkat of the foot of a Nabi, that if a person is hungry, he should drink Zam Zam and if he is thirsty, then he should drink Zam Zam, if he is ill he should drink Zam Zam, if he has weakness in knowledge, he should drink Zam Zam, if he has lack of intelligence he should drink Zam Zam and even if he wishes to be victorious over his enemy he should drink Zam Zam. Tell me! Is there so much of power in the water of this world? Why did Almighty Allah keep such water in existence? The reason is because it is the Tabaruk (Blessing attained) through the foot of a Nabi. To keep it in existence is the sign to allow its Blessings to become universal so that it may be respected and revered.

My Aqaa ؑ says that now after some days had passed and Hazrat Hajrah was there with her son Hazrat Isma'eel ؑ, when suddenly some people from the Bani Jarham tribe passed by there. They saw a bird flying high in the sky. The Chief of the tribed asked, why should a bird be flying in this place? It seems as if there is water some where nearby. They came to where she was and found that there was a woman with her child living near a well. The chief went up to her

and said, O Hajrah, you have an excellent source and treasure of water close to you. If you grant us permission, then we too will erect our shacks close to this well and we too will start to reside here.

Hazrat Hajrah said, that will be very nice if you people remained here. Here it is only my son and I. It is very quiet and sad here. You have an entire family. You wives and children are with you, so if you all reside here then it will be also a means of comfort to our hearts. However, there is a condition. You may use the water but you cannot make any claim over it. You should not say that we too have a share in the well. (Bukhari Vol.1, Page 457)

She further said, The well will belong to me and all of you will have free permission from me to utilise its water. All of them agreed to this condition. If these were the people of today, they would have disagreed and said that the one who has more might, will control the situation. You are a woman and yet you expect us to listen to what you say. Now we shall not even give you any water from the well, but that was an era of peace and justice and the place too was a place of peace and sacredness and the exalted house was the House of Allah. There not even a tyrant had the audacity to show his tyranny. Hence, those people also finally began to reside there. After some time, Hazrat Hajrah passed away. Hazrat Isma'eel عليه السلام grew up very swiftly.

My Aqaa عليها السلام says, from all those who resided there, the most handsome and the healthiest person was Hazrat Isma'eel عليه السلام. The people of Banu Jarham married one of their daughters to him. After some time had passed, Hazrat Ibraheem عليه السلام had a thought in his heart that he should go to Makkah and examine the condition of his son. He arrived there and found a woman in the house of Hazrat Isma'eel عليه السلام and Hazrat Isma'eel عليه السلام was not present at home. He had gone out for some work, i.e. he had gone out to hunt etc. He said, Well, How are the two of you living your life? What do you eat and drink? The women said, we live a very terrible life. We are in very difficult times and I am tired of eating meat that comes from the hunt. Hazrat

Ibraheem ﷺ said; Ok then, when Isma'eel ﷺ comes back, convey my salaams to him and tell him that he should change the door post. Hazrat Ibraheem ﷺ said this and left.

When Hazrat Isma'eel ﷺ returned home, the entire house was engulfed by a special fragrance. He began to raise his head and take the smell of the beautiful fragrance. He said, O my wife! Who came here in my absence? She said a tall old man came. He asked, did he say anything? His wife said, yes, he asked about our lives and I mentioned to him how tired I was of the hardships and of eating the same hunted meat day in and day out. He asked her, did he say anything else? She said, yes, he conveyed salaams to you and then said that you should change your door post, and then he left.

Hazrat Isma'eel ﷺ said,

الْحَقْنِي بِأَهْلِكَ

“Go and live at the house of your father” (family home) [Bukhari, Vol.1, Pg.474]

(I have given you Talaq, for I have been commanded not to keep you in my home).

The people of Banu Jarham now married him to another one of their daughters. Again after some time Hazrat Ibraheem ﷺ felt the need to visit him and examine his condition. When Hazrat Ibraheem ﷺ reached there, he found that there was a woman in his home and Hazrat Isma'eel ﷺ was not present there. Hazrat Ibraheem ﷺ asks, ‘who are you?’ she says, ‘I am the wife of Hazrat Isma'eel ﷺ.’ He asks; where is Isma'eel ﷺ? The wife replies that he has gone to hunt. He asked, how are your lives going? She replied, a very Blessed life that is worthy of being thankful for. Even the very fortunate do not get such Blessed lives. He asked; what do you eat? She replied, why do you ask about what we eat? There are people

who are in difficulties yet we eat meat attained from hunting daily. He replied, May Allah increase the Blessings in your lives.

My Aqaa ﷺ says, O People of Makkah! Nothing grows in the city of Makkah, but which sustenance is there that one cannot get in Makkah? After this, he ﷺ said,

هَذَا دُعَا أَبِيكُمْ إِبْرَاهِيمَ

“This is the Blessing of your father Ibraheem’s dua.”

Do you know why Hazrat Ibraheem ﷺ made dua? He made this dua because the wife of Hazrat Isma’eel ﷺ was grateful and showed that she was happy with her life and did not complain, rather she was grateful for the sustenance which they were getting, so Hazrat Ibraheem ﷺ became pleased with this attitude of hers and made dua for Barkat in sustenance. He made such a dua, that upto this day there is no shortage of sustenance in Makkah. Now look at the good fortune and the obedience of the wife of Hazrat Isma’eel ﷺ. She took a few steps forward and presented Hazrat Ibraheem ﷺ with some water and a piece of meat, and with great respect she said, “Dear Sir, Let me mention that this is all I have in the house, but if you partake of it, it will please me dearly. He then partook of it. He then said; I am leaving now. When Isma’eel ﷺ returns convey my salaams to him and tell him that he should take care of his door post. This is all he said and then returned to Syria.

When Hazrat Isma’eel ﷺ returned he found the entire house fragrant. He asked, O my wife! Which Blessed person came here in my absence? She replies, a very tall and absolutely handsome pious personality visited us. He asked, what happened? She says, He asked about you and asked where you had gone and how our lives were and I replied by saying that you had gone to hunt and that we were living a very Blessed and blissful life. He then made dua for us and I presented a piece of meat and some water to him, in which he partook. He then left but before leaving he asked me to convey his

salaams to you and to say that you should take care of, and protect your Door post. Hazrat Isma'eel عليه السلام says, "Do you know who that was?" She replies by saying that she did not know who he was. He عليه السلام says, "He was my respected father Hazrat Ibraheem عليه السلام. He commanded me that you are a pious and good woman and that I should not let you leave my house and that I should protect you." Then, after a very long time had passed, Hazrat Ibraheem عليه السلام visited him once again.

My Aqaa عليها السلام says that Hazrat Isma'eel عليه السلام was sitting close to the Kaaba straightening the point of his arrow, when suddenly Hazrat Ibraheem عليه السلام arrived. Father and son both embraced one another. He said, O my son! Allah has commanded me to do something. He replied, O my dear father! You must fulfill the command of Allah. He then said, my dear son, you must assist me in this endeavour. He replied in the positive. He عليه السلام then said, the walls of the Kaaba have collapsed. Allah has commanded me to rebuild (join) them and you will have to assist me in this.

Now my Aqaa عليها السلام says that Hazrat Isma'eel عليه السلام used to cut and bring huge bricks from the mountains and Hazrat Ibraheem عليه السلام used to plaster and lay it on the wall. Both father and son continued to construct the Kaaba. One was bringing over the bricks of rock whilst the other was constructing it. Now, the walls had become so high that it became difficult for Hazrat Ibraheem عليه السلام to reach it to further build the walls, so Hazrat Isma'eel عليه السلام brought a piece of rock which Hazrat Ibraheem عليه السلام placed under his foot. Now, he continued to construct the Kaaba. As the height increased, so did the height of that stone, and the very same stone took the imprint of the sacred foot of Hazrat Ibraheem عليه السلام into itself. That stone now had the impression of the sacred footprint of Hazrat Ibraheem عليه السلام. (Bukhari Vol.1, Kitaabul Ambia Pages 474/475)

Subhaan Allah! Now what is the excellence of this stone? After the construction of the Kaaba is completed, both make the following dua:

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“O Allah! We are constructing the Kaaba. You accept it. You are the All Hearing, All Knowing.” (Part 1, Ruku 15, Surah Baqarah)

They further make this dua:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ

“O Allah! We have completed the construction of the Kaaba. Send a Blessed Prophet here to keep the Kaaba always inhabited.” (Part 1, Ruku 15, Surah Baqarah)

At that time, dua is being made for my Aqaa ﷺ, Send down a most exalted and most unique Rasool who will recite your verses and who will adorn the hearts of the people with the light of faith and teach them the Deen.

Then my Aqaa ﷺ says, now do you know what that stone is? That stone is Maqaam-e-Ibraheem.

It is concerning the very same Maqaam-e-Ibraheem that the Holy Quran announces:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ

“Before the Holy kaaba (in it) are the clear signs of Allah” (in other words Maqaam-e-Ibraheem) (Part 1, Ruku 15, Surah Baqarah)

Concerning the Maqaam-e-Ibraheem it is not being said that it is one clear sign but it is being said that there are many clear signs. (In other words) there is one Maqaam-e-Ibraheem, but Allah is not referring to it as one clear sign, but He is referring to it as clear Signs (plural). What does this mean? It means that it is not known how many clear signs and proofs are present in the one Maqaam-e-Ibraheem. This stone was Blessed by the foot of Hazrat Isma'eel عليه السلام and when Hazrat Ibraheem عليه السلام stood on it, Allah spoke about it in the Holy Quran with such great respect and honour. Almighty Allah says in the Glorious Quran:

وَأَتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(Part 1, Ruku 15, Surah Baqarah)

In other words, O those of you who make Tawaaf of the Kaaba! If you wish to have your Tawaaf accepted, then make the Maqaam-e-Ibraheem the Qibla of your Namaaz. You have made the Tawaaf of the Kaaba, so why do you not make the impression of the foot of the one who built the Kaaba your Qibla? First make it your Qibla and then your Tawaaf will be accepted.

Now, just see how Almighty Allah has Blessed the signs of his Beloveds and made them from amongst His Signs and caused them to be respected and revered. So many thousands of years have passed, more than four thousand years have passed now, from where to where the world has gone? The palaces and forts of so many kings have eroded into the earth, but the Maqaam-e-Ibraheem is still preserved and protected up to this day. Hence, for as long as the Kaaba remains, the impression of the sacred foot of Hazrat Ibraheem عليه السلام, and the personality who constructed the Holy Kaaba shall also remain.

Let me also answer one question in this discourse. Is there no Ne'mat (great Blessing) of Allah in the House of Allah? Which Blessing is

not found in the Kaaba? Is there no Blessing of swiftness or Blessing of delay? Actually, Allah is giving. Whatever you ask, you shall attain. Is that not so? Now tell me, what was the need of Ghairullah (that which is other than Allah) in this exalted house of Allah? On one side of the Kaaba is the Foot impression of Hazrat Ibraheem عليه السلام whereas on the other side of the same Kaaba is the Well of Hazrat Isma'eel عليه السلام, In the same Baitullah is also the impression of the foot of Hazrat Hajrah, Saffah and Marwah is there. What is the need of Ghairullah in front of the Kaaba, that Allah has caused them to be kept there adorned with respect and honour?

So Listen! My Creator wants to show us this, you cannot attain the Blessings of the Door post of Allah's House unless you do not attain the Blessings of the sacred footprints of my Beloveds. Those who have not as yet attained the Blessings of this Court should first take the sadqa and Blessings of the sacred foot impressions of the Beloveds. Now, does this not clearly show that to give monumental status to the belongings of the Beloveds to respect them, to honour them and to take Blessings from them are all things which Allah is pleased with and this is the real aim (to attain the Blessings). It was on the basis of all this that I was saying:

وَمَنْ يُعْظِمَ شَعْنِيَّ اللَّهُ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

(Part 17, Ruku 11, Surah Haj)

In the same way if you go on perusing, you will find so many Ahadith which prove the excellence of giving monumental status to the signs of the pious. You will find proofs from the Holy Quran. You tell me, is it not in the Holy Quran that when Hazrat Ya'qoob alaihis salaam cried continuously in the sadness of the distance of Hazrat Yusuf عليه السلام causing him to lose his sight and when his brothers journeyed towards the Court of Hazrat Yusuf عليه السلام to seek assistance due to the severe drought and there difficult position, then on their second trip they recognised him as their brother Yusuf عليه السلام and they began to tremble in fear thinking that he would punish them as he was the very same person whom they had thrown into the well and

now he was the King of his time. They were afraid that he would command that they be executed, but Hazrat Yusuf عليه السلام said:

لَا تَثْرِبَ عَلَيْكُمْ أَيُّومَ يَغْفِرُ اللَّهُ لَكُمْ

“There shall be no accountability upon any one of you. May Allah forgive all of you.” (Part 13, Ruku 4, Surah Yusuf)

He then asked, “How is my Beloved father?” They mentioned that he had lost his sight crying in your loss.

وَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

(Part 14, Ruku 4, Surah Yusuf)

Hazrat Yusuf (alais salaam) then said:

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا

(Part 13, Ruku 4, Surah Yusuf)

He said, “Take this Kurta of mine” This Kurta was not a Nabi, but it was definitely the Kurta of a Nabi. This Kurta was not some special thing which Almighty Allah had specially sent down from the heights of the Arsh. It was a Kurta that Hazrat Yusuf عليه السلام had once worn. He said, “Take this Kurta of mine and place it over the face of my Beloved father, and his eyes will be able to see again” and the problem of his eyes will pass.

The Holy Quran mentions that on side the brother left with the Kurta and on the other side Hazrat Ya'qoob عليه السلام is saying to some of his sons:

إِنِّي لِأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تَفَنِّدُونِ

(Part 13, Ruku 5, Surah Yusuf)

I am able to get the fragrance of Yusuf from the direction of Egypt. Do not accuse me of losing my mind, thinking that I am just muttering this in an emotional and abnormal state of mind. Do not ever think this. That which I am saying is completely true. Then after a short while, the one carrying the Kurta arrived and the Quran says:

فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا

(Part 13, Ruku 5, Surah Yusuf)

When the one bearing glad tidings came to Ya'qoob عليه السلام and removed the kurta from the bag and placed it over the face of Hazrat Ya'qoob عليه السلام:

فَارْتَدَّ بَصِيرًا

“Then his eyes began to glitter (began to see)”

Now tell me, Almighty Allah has presented this incident in the Holy Quran. Now what was the need for presenting this incident in the Quran? It was to give us Barelviz proof (evidence) and it was to show that even if there is a connection to the clothes of the Beloveds, these clothes become a means of attaining immense Blessings.

Now take heed to the second point! Through the kurta of a Nabi, blindness went away. The sight that had gone away, now returned.

Where are those who claim to be equal to the Ambia. Each one of them should bring their kurtas and place it over the eyes of those who have lost their sights and bring back their sights. What I am trying to say is that when the Kurta of one Nabi was placed on the eyes of another Nabi, it brought back his sight was a means of Blessing for him, so if the Kurta of a Nabi can be a means of Blessing for another Nabi, then will it not be a means of Blessing for the Ummati as well? Yusuf ﷺ is Allah's Nabi and Ya'qoob ﷺ is also Allah's Nabi. The situation of one Nabi is being sorted out through the Blessing of another Nabi, so tell me, why then will the problems of the Ummati not be sorted out by the Blessings of the Nabi? When one Nabi has a need of deriving Blessing from another Nabi, then how unfortunate is that Ummati who has no need of reaping any Blessing from the Nabi.

Look carefully how Almighty Allah has Blessed us Barelvis with such strong proofs. Now listen further! Read the last Ruku of the second part of Surah Baqarah. Almighty Allah says that a Nabi came towards the Bani Isra'eel very very long after Hazrat Moosa ﷺ. He was called Nabi Shamwail ﷺ. He commanded the Bani Isra'eel to make Jihad in the way of Allah. They said that before they went into Jihad, he should appoint a King over them. He said:

إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

“Allah has appointed Taloot as King over you”

(Part 2, Ruku 16, Surah Baqarah)

Since the Bani Isra'eel were always not straight forward, they began to say that Taloot was a peasant and you have made him the King. Why did you not appoint one of the wealthy amongst us as the King? He replied that in knowledge, intelligence and physical abilities, Allah has made him better than all of you. Amongst you, Taloot is the most learned Aalim, the best strategist and he has the best physical ability and is the most handsome amongst all of you. If a

King is with absolutely no abilities, then how will he have any control and authority? This is what Hazrat Shamwail عليه السلام mentioned to them.

Hazrat Shamwail explained to them that he spoke less, he had great physical and mental agility, he was very handsome, he had immense knowledge and could strategise very well. He mentioned that in every way, he was best as King for them. He was the true King and Allah has made him King. These people then asked that he give them proof, why?

How crooked were the Bani Isra'eel! A Nabi is telling them that Allah has made him the King, but they are not prepared to accept the word of a Nabi as sufficient evidence. They still continued to ask for some other proof, so Hazrat Shamwail (alaihis sallam) said:

إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ
وَبَقِيَّةٌ مِّمَّا تَرَكَ آءَالُ مُوسَىٰ وَآءَالُ هَارُونَ حَمَلُهُ الْمَلَأْتِكُمْ

(Part 2, Ruku, Surah Baqarah)

In other words, he said, Listen! The proof that he is King is that that amongst you, in your gathering a wooden chest (trunk) will be brought forth and kept (between you). Then a trunk appeared between them. In it will be the treasures of Allah's Mercy; the relics (Tabarukaat) of Hazrat Moosa عليه السلام and Hazrat Haroon عليه السلام and this Chest is brought forth, carried by the Angels on their heads.

Hazrat Abdullah ibn Abbas رضي الله عنه, is the paternal cousin of the Holy Prophet ﷺ and also his Beloved Sahabi. The Prophet ﷺ once struck him with his hand on his chest and made the following dua:

اللَّهُمَّ عَلِّمَهُ الْكِتَابَ وَتَاوِيلَ الْقُرْآنِ

“O Allah! Bestow upon him the knowledge of the Quran and its secrets.” (Bukhari Vol.1, Section Manaqib ibn Abdullah ibn Abbas رضي الله عنه, Page 531)

He was such a great Aalim of the Quran and had such deep knowledge of the secrets of the Quran that amongst the Sahaba, Hazrat Abdullah ibn Abbas رضي الله عنه used to be known as “Raasul Mufas’sireen” in other words the leader and head of all those who have knowledge of the Holy Quran. He says that when the Taboot-e-Sakeena (The Sacred Chest) arrived, then with it came the treasures of Mercy and even the sacred relics of Hazrat Moosa عليه السلام and Hazrat Haroon عليه السلام were present inside it. In it was the Naalain (Sacred Footwear) of Hazrat Moosa عليه السلام and the Amaama (Sacred Turban) of Hazrat Haroon عليه السلام and also a tablett with the Taurait (in other words) Allah’s Kalaam, inscribed.

Now, I am thinking, Ya Allah! How was then your Kalaam and the Naalain of a Nabi kept together? After thinking, my heart gave a decision; It would have been kept in this manner, that first the Naalain of Hazrat Moosa عليه السلام would have been placed in it. On top of it, would have been the Amaama of Hazrat Haroon عليه السلام and on that would have been the inscribed tablett of Allah’s Kalaam, then this would have been the respect of keeping it, but listen, The Angels are bringing it forth by carrying it on their heads. The Taurait is on their heads, the Naalain of Moosa عليه السلام is on their heads, the Amaama of Hazrat Haroon عليه السلام is on their heads, and Almighty Allah is saying, that this Chest is the treasure of Mercy.

Hazrat Shamwail عليه السلام is now sitting with many people in a circle, when all of a sudden the Angels descend with the Sacred Chest. When it was opened, the relics were revealed. All of them accepted wholeheartedly, that Taloot is the King. Hazrat Shamwail عليه السلام then said, “O Taloot! Jaloot (Goliath) has caused much tyranny. First you must prepare for Jihad. Prepare an army and attack Jaloot. Hazrat Shamwail mentioned that he too would accompany them and the

Sacred Chest will also be taken with. On the command of Hazrat Shamwail عليه السلام, Hazrat Taloot prepared the army and many soldiers marched for battle. He then said, on the way to the battle we will come across a river. Allah will test you by means of that river. There will be a very hot wind blowing. You will all feel immense thirst. On seeing the river, you should not drink too much of the water. Whosoever drinks too much will become a traitor.

إِلَّا مَنْ أَغْتَرَفَ غُرْفَةً بِيَدِهِ

“Except for that person who drinks a handful, then this is that which is permitted” (Part 2, Ruku 16)

In other words they are only allowed that amount of water and nothing more. Even in that era, there were those who held the false Aqida (belief) that a Nabi is not aware of that which is happening behind a wall (hidden things). Such people thought, that even though it was the command of a Nabi, there was no harm in drinking a stomach full (as they felt the Nabi could not see them). Some of them drank a vessel full whilst others drank half a vessel. Whosoever drank more than a handful, fell down, slumped right there. When they were told to march towards the battlefield, they replied by saying that they had no strength to go any further, but there were those amongst them who had fear for Allah and Kaamil (true) Imaan. They were saying that our Nabi is looking at us (he is aware of our condition). It is his command that we should each not drink more than a handful, so we shall not drink more than that and they say that with only that amount of water, their thirst was quenched completely and their bodies gained such agility that they passed through the river very swiftly, whilst the rest were slumped over on the other side of the river.

This Hadith is mentioned in Bukhari Shareef: Hazrat Bara'ibn Aazib رضي الله عنه says:

كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَدْرٍ ثَلَاثُمِائَةٍ وَبِضْعَةَ عَشَرَ بَعْدَةَ
أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهْرَ

It is said that on this side of the river there came three hundred and thirteen (313) people with Taloot, in other words equivalent to the amount of the Sahaba of Badr. It is mentioned that when the armies of both sides faced each other, then it was seen that the three hundred and thirteen soldiers who were with Taloot did not even have the necessary weapons to do battle, whereas on the other side Jaloot was amongst thousands of his soldiers, all armed with bows and arrows and spears etc. Jaloot himself was like a huge metal pillar, fully covered in armour. When he walked, the ground would begin to tremble.

A thin, weak looking soldier came to face him. He said, O Jaloot, Traitor to Allah! Fear Allah! He laughed aloud at him and said, go away, I am able to squash small ones like you under my feet. You will be totally crushed by me. How will you ever be able to challenge me? He answered, "Such arrogance" He then said, "Here, let me attack! You protect yourself" The thin weak looking soldier picked up a stone from the ground. He took his sling and tied a knot in it and then placed the stone firmly inside. He then aimed and launched the stone at him, directly striking him on his forehead. The stone tore through his forehead, penetrating the brain and exiting on the other side. The Holy Quran says:

وَقَتَلَ دَاوُدُ جَالُوتَ

“And Dawood slew Jaloot”

Who was that thin, weak looking soldier? It was Hazrat Dawood عليه السلام. When he struck him with the stone, Jaloot fell to the ground like a tree, and went straight to the fire of hell. Then, through the Will of Allah, those few soldiers defeated the entire army of Jaloot.

(How it happened) was that, Hazrat Taloot noticed that the enemy had come in their thousands, so he became restless, thinking how they would be able to face the army of the enemy. He said to Nabi Shamwail عليه السلام, “O Nabi of Allah! How will my hungry, thirsty army fight against such a powerful army?” He said, “O Taloot! Do not fear; prepare for the battle and announce this, that whosoever kills Jaloot will receive half the power of Governance (of the Kingdom).” He said, “You attack the enemy and this Taboot-e-Sakeena will be of assistance to you in difficulty. This is the actual need. I will make dua through its wasila.”

After this, Hazrat Shamwail عليه السلام commanded an offensive against the enemy and he also placed the Taboot forward and he asked Almighty Allah, “O Allah! Through the Blessings of those relics which are in this Chest, Allow the Flag of truth to fly high” Here the dua is being made and on the battlefield, the stone of Hazrat Dawood عليه السلام strikes the forehead of Jaloot. Jaloot falls dead to the ground and those on the true path attain victory.

Now tell me, did you understand how much Blessings are kept in the Tabarukaat (sacred relics)? And concerning this, the Holy Quran said:

سَكِينَةٌ مِّن رَّبِّكُمْ

This was the condition and Blessings of the Tabarukaat of Hazrat Moosa and Hazrat Haroon (alaihimas salaam). In this era, from where will we be able to bring these Tabarukaat? But listen; Even if we are not able to attain the Tabarukaat of a Nabi, but we attain the

Tabarukaat of those who are true servants of the Prophets, then even through this our difficulties shall be alleviated.

Remember that time, when Mahmood Ghaznawi arrived to conquer Somnath Mandir. He had it under siege for four months, but did not attain any success. All the provisions which they had brought with them had run out. The commander of his army presented himself before him and mentioned that they should return and come back another time, with more strength and provisions. He replied by saying that the enemy too would then be stronger and would make more arrangements to strengthen them selves. The more you strengthen yourselves, the more they too will do the same. The commander in Chief of the army re-iterated the condition of his troops and he explained their plight, and confirming the fact that they were without food and water and would not be able to fulfill their duties whilst in such a weak state. Mahmood Ghaznawi said that he understood their predicament and that they should just be patient for one more day. The commander of the army said that even if it was for a few more days, they did not mind, but they would have to return. Mahmood Ghaznawi agreed to this.

He then commanded the different commanders of each battalion to ready their divisions for an offensive. He told them that the following day; they were to attack the fort. He further mentioned to them that they should wait in readiness and when he gives the command, they should attack the fort. The very next day the different army divisions were put into place, Mahmood placed his Musalla (prayer mat) on the ground and in front of him, he kept the Blessed kurta of his Blessed Peer, Roshan Zameer, Hazrat Sayyidina Sheikh Abul Hassan Khirqaaani (alaihiraahma) and then commanded his army to attack the fort and immediately he went into Sajdah and made a dua; “O Allah! Today we do not have with us the Taboot-e-Sakeena in which is the Naalain Mubaarak of Nabi Moosa ﷺ and the Turban of Hazrat Haroon ﷺ, but O my Sustainer and Cherisher! With me I have the Blessed Kurta belonging to one of your Beloved servants. O Allah! Do not look at our sins, I am sinful, my army is sinful. We beg for

victory of the righteous. O my Creator! Through the Blessings of the Kurta of my Sheikh, allow the flag of truth to fly with victory.”

Here, Hazrat Mahmood Ghaznawi is making dua and had not as yet completed his Dua and on the battle field, the massive gates of the Fort are broken down and the Muslims attain victory.

Since, in every era the Tabarukaat of the Ambia-e-Kiraam have been used to have duas accepted, so we too are the servants (Ghulams) of the Ambia-e-Kiraam.

عُلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ

“The Ulama of my Ummah are like the Prophets of Bani Isra’eel”

So, when we ask, we ask using the Blessings and the Blessings of the Blessed belongings. We ask using their special light. So always remember, that you shall attain these Blessings.

There are many such incidents which have been explained in the Holy Quran, but I will just stop at this incident and all I want to explain to you is how our Aqaa ﷺ Blessed us with bright and clear paths to follow by informing us of such Blessed incidents. It was the manner of the Sahaba-e-Kiraam that they used to attain Blessings from the belongings of the Holy Prophet ﷺ. Did you not read this Hadith in Bukhari Shareef? Hazrat Asma bint Abi Bakr had in her possession a Blessed Kurta of the Holy Prophet ﷺ. When anyone would become ill, he would go to her home. They would wash that Holy Kurta and then drink its water, and the person would immediately attain Shifa (cure). (Muslim Vol.3, Pg 90 – Bukhari Shareef, There are also similar narrations in Muslim Shareef and Mishkaat Shareef in Kitaabul Libaas on the authority of Hazrat Aisha and Hazrat Umme Salma)

نہ ہو آرام جس بیمار کو سارے زمانے سے
اٹھایجائے تھوڑی خاک انکے آستانے سے

Hazrat Umm-e-Am' maara رضى الله عنها had with her a few strands of the Holy Hair (Baal Mubaarak) of the Holy Prophet ﷺ, which she used to keep in a little bottle. When any sick person would come to her, she would pour some water into it and she would then very slowly drop out the water, making sure that the Holy Hair remained inside. She would then give the Blessed water to the sick person to drink. Now, if he was sick with a fever or a person with a stomach ailment or with pains in his bones or with a problem with his ears, he would attain the Blessings of the Holy Hair and he would become well and fully cured. The words of the Hadith are as follows:

كَانَتْ لِأُمِّ عَمَّارَةَ شَعْرَاتٌ مِّنْ شَعُورِهِ ﷺ كَانَتْ تَغْسِلُهَا وَ
تُشْرِبُ غُسَا لَتَهَا لِلْمَرَضِيِّ فَيَحْضِلُ لَهُمُ الشِّفَاءُ

(Noorul Irfaan)

Now tell me, who taught this (so-called) way of bid'at (innovation) to Asma bint Abi Bakr and to Umm-e-Am' maara? Will this now not be regarded as shirk and bid'at?

This was personally taught by the Holy Prophet ﷺ. Bring forth the Bukhari Shareef. This Hadith has been narrated in numerous places. Hazrat Abu Moosa Ash'ari رضى الله عنه says, "We were between Makkah and Madina in a placed called Ji' rana with the Holy Prophet ﷺ. Hazrat Bilal رضى الله عنه was also with the Holy Prophet ﷺ. Suddenly a villager appeared and said:

أَلَا تَنْجِزُ لِي مَا وَعَدْتَنِي فَقَالَ لَهُ أَبَشِرْ

‘Will you not fulfill your promise?’ So the Prophet ﷺ said, ‘Whenever I have the amount, then I shall give it to you. Accept the glad tidings.’ He said:

قَدْ أَكْثَرْتَ عَلَيَّ مِنْ أَبَشِرْ

In other words, I have been given many glad tidings. Now give me the amount. He was a very illiterate and arrogant kind of person. The Blessed face of the Prophet ﷺ became red.”

Both Hazrat Abu Moosa Ash’ari and Hazrat Bilal were present, so the Prophet ﷺ looked at them and said,

رَدَّ الْبُشْرَى فَاقْبَلَا أَنْتَمَا

“Both of you accept the glad tidings as he does not wish to accept it.”
(Bukhari Vol.2, Pg 620 – Muslim Vol.2, Pg 303)

So both of them said, “Ya Rasoolallah ﷺ we have accepted it” The Prophet ﷺ commanded them to go and bring some water. Abu Moosa Ash’ari ؓ says that Hazrat Bilal ؓ brought some water in a bowl. The Holy Prophet ﷺ placed his Blessed hands into the bowl and washed his Holy hands. Then he took some water and placed it in his mouth and then rinsed his mouth in the same bowl. Then again he ﷺ took some water and rubbed it over his eyes and over his face and allowed it to fall into the same bowl.

In that Blessed bowl is the water used by the Prophet ﷺ in washing his Holy hands, Holy face, rinsing his Holy mouth and other parts of his Blessed body. After washing his Blessed body parts with that water in the bowl, the Beloved Prophet ﷺ says;

اَشْرَبَا مِنْهُ وَ اَفْرَغَا عَلٰى وُجُوْهِكُمْ وَ نَحُوْرِكُمْ

“(O Bilal and Abu Moosa), Drink this water and rub some over your face and on your chests.” (Bukhari Vol.2, Pg 620)

Hazrat Ummul Mo'mineen Umm-e-Salma رضى الله عنها was inside the tent, observing this scenario. From inside she called out;

فَنَادَتْ اُمَّ سَلْمَةَ مِنْ وَّرَآءِ السِّتْرِ اَنْ اَفْضِلَا لِاُمَّكُمْ

“Take heed, O Bilal and Abu Moosa Ash'ari! Do not take the Blessings of the Tabaruk just for yourself. Keep some also for your mother Umm-e-Salma.” (Bukhari Vol.2, Pg 620)

A woman in this world, no matter how great a Peer her husband may be, she will not accept his excellence, be it a Moulanas' wife or a Muftis wife. No matter who he is, it is difficult for her to accept his status, but look at the wife of the Nabi. She is saying that they should not drink all the Tabaruk of the Beloved Rasool ﷺ, but they should leave some for her to partake in it. Look at the excellence of the wife of the Nabi ﷺ that she has seen so many Blessings of the Prophet ﷺ and is so sincere in her love for the Prophet ﷺ that she is asking for the water wherein the Prophet ﷺ washed his Holy hands and face. She is asking why she is not being given a share in that Blessing. Why did the Prophet ﷺ give this water to Abu Moosa Ash'ari ؓ to drink? Why did he give it to Hazrat Bilal ؓ to drink? He ﷺ did this to show:

فلک پر نہ بدر اچھا ہے نہ بلال اچھا ہے
چشم بینا ہو تو دونوں سے بلال اچھا ہے

This is why you will find this incident in many instances whilst reading the Bukhari Shareef, that when my Aqaa ﷺ used to make wudhu, then the Sahaba used to gather together and would rush to attain the Holy droplets of wudhu water. They would rub it on their faces and their chests. And if any of the Blessed saliva when he ﷺ cleared his Blessed throat or anything would come out of the Holy Nostrils of the Prophet ﷺ, they would dash forward to take it in their hands in such a manner:

كَادُوا يُقْتَلُونَ عَلَىٰ وُضُوئِهِ

“It seemed near that they would draw their swords against one another for this.” (Bukhari Vol.1, Pg 31)

Whosoever attained it would run it onto his face and his chest. And whosoever did not get anything, he would rub his hands over the hands of his friend. In other words, if they were not able to get that, they at least got to touch the hands of the companions whose hands were Blessed to touch something from the Blessed mouth or Blessed nose of the Prophet ﷺ.

Now tell me, if a person is making wudhu, will his wudhu water fall behind him or in front of him? All this is happening before the very sight of the Holy Prophet ﷺ. Not once did the Holy Prophet ﷺ say, that they have become unclean or impure by doing this, but my Aqaa ﷺ would become pleased with them, to show this, that, listen! The saliva of the ordinary people in the world causes the spread of germs and illnesses but my Lu'aab-e-Dahn (Holy Saliva) gives cure to illnesses. Now open Bukhari Shareef, Kitaabul Maghaazi, Baabul Ghazwatul Hudaibiyah and read this Hadith which is on the authority of Hazrat Bara' ibn Aazib and Hazrat Jaabir (radi Allahul Maula Anhuma), that when the Prophet ﷺ arrived in Hudaibiyah, there were approximately 1400 or 1500 people with him. This is based on difference of narration. These people disembarked with the Prophet ﷺ near a well which was called Hudaibiyah. There was very little

water in this well. Within a very short time, all the water was used and the well dried up. There was not a single drop of water remaining to perform wudhu or for any other reason. People became restless and in a very thirsty condition. Each was saying:

العطش العطش

Each one was in immense thirst. They rushed towards the Holy Prophet ﷺ and explained their condition to him, saying that there was no water left in the well and that people were in much discomfort due to immense thirst. The Prophet ﷺ mentioned to them that, definitely some one should have even a little water. He asked them to bring even a little bit of water to him. The Sahaba-e-Kiraam searched and found that one Sahabi has some water remaining with him. This water was brought to the Prophet ﷺ in a bowl. The Prophet ﷺ washed his Blessed hands and then took some the water and moved it around in his Holy Mouth. He then rinsed his mouth into the same bowl, allowing the water from his mouth to fall into the bowl. He then said, "Take this water and empty it into the well." After a short while that water began to gush out from inside the well. It gushed out to such an extent that the entire well was full of water. (Bukhari Vol.2 Kitaabul Maghazi, Vol.598 – Mishkaat Baabul Mu'jizaat, Pg 532)

The Prophet ﷺ is showing us how that which has a connection to the Beloveds becomes Blessed and Blessings are attained through it. The Blessings of this rains down like it is falling from the clouds. If I have to present such Blessed examples, then we shall have many such unique examples to present, but this is sufficient for you to understand.

Now pay careful attention! It is our greatest good fortune, when we get the Blessed opportunity of attaining Blessings from the Tabarukaat of the Holy Prophet ﷺ. Occasionally we get the opportunity of making Ziaarat of the Moo-e-Mubaarak (Holy Hair) of the Prophet ﷺ. To make Ziaarat of the Holy Hair (Baal Mubaarak)

of the Holy Prophet ﷺ is great good fortune. There is a Hadith in Bukhari Shareef, Kitaabul Wudhu on the authority of Hazrat Imam Muhammad ibn Sireen (radi Allahu anhum):

قُلْتُ لِعُبَيْدَةَ عِنْدَنَا مِنْ شَعْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَصْبَنَاهُ مِنْ قَبْلِ أَنَسٍ

Hazrat Muhammad ibn Sireen says, “I told Hazrat Ubaidah ؓ that I had in my possession a few Blessed strands of the Holy Hair of the Holy Prophet ﷺ which I had attained through Hazrat Anas ؓ.” (Bukhari Vol.1, Kitaabul Wudhu, Pg.29)

Who is making this statement? This is being said by Hazrat Muhammad bin Sireen ؓ who is the mureed and Khalifa of Hazrat Ali ؓ, One cannot ascertain how many Sahaba-e-Kiraam Hazrat ibn Sireen ؓ had been Blessed with the opportunity of meeting. It is he who says that he said to Ubaidah ؓ. Which Ubaidah ؓ? This is that Hazrat Ubaidah ؓ who had brought Imaan two years before the Prophet ﷺ had passed from this physical world. That Ubaidah ؓ says:

لَعَنَ تَكُونُ عِنْدِي شَعْرَةٌ مِنْهُ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا

“Listen! If I had to get just one piece of the Blessed Hair of the Prophet ﷺ, then, By Allah! I would sacrifice all the wealth of the world over it.” (Bukhari Vol.1, Kitaabul Wudhu, Pg.29)

From where did they bring this issue which is regarded as a Bareilly issue in that era which was regarded as the best era? Why were people saying such things in that era, that if they had to attain the Holy Hair of the Prophet ﷺ, then they would sacrifice everything for it? The reason they were saying this because (they knew) that the wealth of this world is something that is Faani (will come to an end)

and the Blessings of the Holy Hair of the Prophet ﷺ will continue to exist. The wealth of the world may be of some benefit to us in this world, otherwise there is also a possibility that it may be the means of our punishment in the Hereafter, but the Holy Hair of the Beloved Prophet ﷺ is a Guarantee for the Blessings of this world and a Guarantee for the Blessings of the Hereafter. It is for this reason that they had such great regard and honour for it.

وَمَنْ يُعْظَمَ شَعْبِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

(Part 17, Ruku 11, Surah Al Haj)

This which I was mentioning was regarding the Blessedness of the Holy Prophet ﷺ. By Allah! In my lifetime I have witnessed such incidents regarding our Mashaikh that showed great means of Blessings. One of our Blessed Elders of Marehrah Mutaahira once said a few words, and today we are still able to witness its Blessings and it has been used from that time on as an amal (spiritual means of benefit). This amal is used if a dog bites someone.

Once, a dog bit someone during the era of this pious and Blessed personality. That person came to the pious and Blessed personality asking for something to cure him. In a joking way, the pious person just said a sentence “Bandar Naache Reech Bajaawe Kut'te Ka Kaata Zahr Na Aawe, Duhaa'i Akhi Jamshed Ji Ki”.

Now, from that day on, this amal is being practiced, that whosoever is bitten by a dog, the soil from a potters wheel is taken and it is made into little round balls and is then turned (rubbed) over the area where the person was bitten by the dog and three times these words are said, “Bandar Naache Reech Bajaawe Kut'te Ka Kaata Zahr Na Aawe, Duhaa'i Akhi Jamshed Ji Ki”.

When the round balls are broken open and one looks inside, one will find the exact same colour of the hair of the dog which had bitten the person and the person who was bitten will receive shifa (cure). I have

tried this on so many people with the same illness and I say Subhaan Allah! If some words come out of the Blessed mouth of my Grandmasters even in a joking manner, it becomes Tabaruk and from where to where the Blessings of this Tabaruk has spread. I just remembered an incident about Hazrat Sharfud'deen Yahya Maneeri (rahmatullah alaih) who is resting in Bihar Shareef. One day whilst walking towards a village, it had become dark and was very late at night. He asked one of the villagers to assist him with accomodation for the night. The villager mentioned that his wife was in immense pain as she was in labour for the past three days and the baby was not being born. The villager said, "I can see that she is in great danger and there is even the possibility that she might die in this condition. How then can I allow a visitor to stay at my home in a time like this?" Hazrat Yahya Maneeri ﷺ then said to him, "Go! Your problem has been alleviated 'Sar Pe Chapni, Kamar Khara, Nikal Pari Ya Nikla Para'"

When the man got home he found his wife had already given birth to a baby, but was amazed because the manner in which Hazrat Yahya Maneeri (rahmatullah alaih) said it, it seemed just like a joke, but from that day on, right up to this day, this has been the manner used. If a women starts having labour pains (contractions) and it becomes a danger to her life, then in such a condition, the said words should be written on a clay pot and kept over her head. The moment the child is born, the clay pot should be removed, if not even her intestines and everything else will come out. This is the power of these words. Now, think for a while about how powerful and how exalted are those things which are the relics and Blessed things attributed to the pious servants. He who becomes the (Ghulaam) slave of the Prophet ﷺ, the entire universe becomes his servants. The world is clinched by him in his fist.

وَمَنْ يُعْظَمَ شَعْبِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

وَ اٰخِرُ دَعْوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِينَ

***THE AUTHORITY
AND SPECIAL
POWER OF
DISCRETION
BESTOWED UPON
THE PROPHET ﷺ IN
THE LIGHT OF THE
HADITH***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي أَبَدَعَ الْإِفْكَارَ وَالْأَفْئِدَةَ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَهُوَ الْحَقُّ الْمُبِينُ
الرِّزْقَ ذُو الْقُوَّةِ الْمَتِينِ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ الَّذِي أَرْسَلَهُ رَحْمَةً لِلْعَالَمِينَ الَّذِي أَفَاضَ عَلَيْنَا أَنْوَارَ
الْهُدَايَةِ وَالْحَقِّ وَالْبَيِّنِ وَصَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ وَعَلَيْنَا مَعَهُمْ إِلَى يَوْمِ الدِّينِ

أَمَّا بَعْدُ:

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَعْنَهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

صَدَقَ اللَّهُ الْعَظِيمُ وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَفْضَلُ الصَّلَاةِ وَأَكْمَلُ التَّسْلِيمِ

Note: The Verse of the Holy Quran recited in the Khutbah is from Surah Taubah, Ruku 16.

Let us send Durood and Salaams with complete dedication and Honour in the Holy, Blessed and Merciful Court Rasool-e-Akram, Noor-e-Mujas'sam Haadi-e-Subul, Rahmat-e-Kul Sayyiduna Muhammad Mustafa ﷺ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ صَلَاةً وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

My dear friends and respected members of the Muslim community! Today I have been given the opportunity of discussing the Authority and Special Powers of Discretion and Powers of change that have been awarded to the Beloved Prophet ﷺ.

The topic pertaining to the Authority and Power of the Prophet ﷺ is a topic that has been accepted by the entire Ummat-e-Muslima from the Blessed Era of the Holy Prophet ﷺ right up to this present day. However, today some people through the minds and ideology have presented and made clear their belief wherein they regard the Prophet

ﷺ merely as an ordinary human being. In doing so, they have announced and proclaimed that the Holy Prophet ﷺ is in no way different from all other human beings and he has the same powers and same discretion as ordinary human beings possess, whereas the true belief that the Holy Prophet ﷺ is the Most Exalted (Khalifa-e-Azam) and (Naaib-e-Mutlaq) Most Supreme Representative of Allah, has been clearly proven and well established with evidence from the Holy Quran, Ahadith-e-Nabawia and from the statements of the Pious Predecessors.

This exalted and supreme power of authority and representation can only be true when the divine attributes of Almighty Allah are truly manifested through the Blessed personality of the Holy Prophet ﷺ (and undoubtedly it is), so you should not think that this Aqida (belief) was just something that was started by the Barelvis, but I say that the Holy Quran has taught us this (belief) and the Holy Prophet ﷺ reminded us regarding this belief and this unbroken chain of firmly believing in this Aqida has come to us through the Sahaba-e-Kiraam and our Blessed and pious predecessors.

I wish to present a discussion on this topic today, in the light of the Ahadith of the Holy Prophet ﷺ, but before going deeper into this topic, I think to bring our minds and thoughts closer to this discussion and to better understand your present state, I should present a preliminary discourse, so that my actual discussion may be well understood by you in a very simple manner. Let us read Durood-e-Paak one more time, so that our discussion may proceed further:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ صَلَوةً وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Respected audience! Who is there amongst us, whom Almighty Allah has not blessed with some physical power and strength (energy)? And are the manifestation of these powers and strengths not visible directly through our actions?

For example; Allah has blessed us with a power in our hands, through which we can become the support of someone who is falling and with the very same hand strength, we are able to strangle someone. With the very same strength we are able to assist someone and on the other hand with the same strength we are able to cause oppression and transgressions.

In the very same way, Almighty Allah has blessed us with the power of speech, with which we can command what is right and prohibit what is wrong and with the same power, we even slander and are vulgar towards people. We are even able to give Dua with this.

Similarly Allah has blessed us with other powers, that are not directly associated to our physical being, but a great amount of such powerful things are all around us. If you think about this, then is it not true that there is an abundance of wealth all around us. These valuables and this wealth sometimes act as our strength and show of power. It also becomes a means of us attaining admiration and respect. In other words, if we have some money in our pockets, then we are able to be of assistance to a poor, needy and the orphans and if we have money in our pockets, then we are able to also gamble it away, we can go to the cinema, deal in interest (usury), and if we have this money in our pockets we may even be of assistance to the oppressed. So, this wealth and this money is also a power that has been given to man. Now tell me! Even though you possess all these powers, do you have any power or any authority in the issues of Deen (Religion)? With your powers, you are able to do many things regarding materialistic issues. Through these powers, you are able to assist people. On one hand you have the ability to burn down the home of someone whereas on the other hand you may put off the fire of someone's burning barn house. But I would like for you to tell me if you are able to make any changes in the Deen by this power which you possess or if you have any power in already decreed issues of Deen? Can you declare any Halaal to be Haraam? Can you declare any Mustahab (desirable action) to be Fard (obligatory)? Can you declare any Fard to be on the level of just being permissible? All

these are out of your power and your authority. No matter how authoritative and powerful a person may be in the worldly issues, but in these issues of Deen, he is helpless and powerless, I say, let us discuss the powers and authority of the Prophet ﷺ regarding worldly issues much later. He has such power and authority in the issues of Deen that the Holy Quran announces:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And whatever the Prophet gives, take it, and whatever he forbids, abstain from it.” (Part 28, Ruku 4, Surah Hashr)

The Power and the authority of the Prophet ﷺ is such that Almighty Allah did not say that there is no value to regarding that which the Prophet has commanded or forbidden, Allah is not saying that once I have given a command and it has come down to you it is the final word, but directly Almighty Allah says that, Whatever the Prophet gives, take it, and whatever he forbids, abstain from it. From this it has become truly evident that Almighty Allah has sent His Prophet ﷺ as His Most Supreme and Absolute Representative. Now, the Prophet ﷺ has been Blessed with the Authority that he declare Halaal whatever he wishes and he may declare Haraam whatever he wishes. It is for this reason that there is evidence in Bukhari Shareef and in the other Books of Ahadith that during the Victory at Makkah (Fateh Makkah), the Holy Prophet showed his power and authority by announcing that Allah has made Makkah a Haram (a place of sacredness).

لَا يُعْصَدُ شَوْكُهَا لَا يَنْفَرُ صَيْدُهَا وَلَا يَلْتَقِطُ لُقَطَتُهَا إِلَّا مَنْ عَرَفَهَا
وَلَا تُحَلَّتْ بِحِلِّهَا فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِدْحِرُّ
فَإِنَّهُ لَقَيْبُهُمْ وَيُؤْتِيهِمْ فَقَالَ إِلَّا الْإِدْحِرُّ

(Bukhari Vol.1, pg.216 – Muslim Vol.1, pg.438/439)

(In other words) Allah has made Makkah the Haram that even a single thorn here cannot be broken off, the trees here should not be cut down, and the grass here should not be pulled out, so Hazrat Sayyiduna Abbas bin Abdul Mutallib, the cousin of the Holy Prophet ﷺ stood up and said:

يَا رَسُولَ اللَّهِ إِلَّا الْأَذْخِرُ فَإِنَّهُ لَتَيْنِيهِمْ وَيَسْتُوْنِهِمْ فَقَالَ إِلَّا الْأَذْخِرُ

(Abu Dawood Pg.76 Baab Tahreem Makkah)

“Ya Rasoolallah ﷺ! Please permit us to cut Izkhir (a kind of lemon grass - Cymbopogon citratus) grass, since we use it for thatching our roofs and when we lay our deceased to rest in their graves, then we place it over the planks and it is also used by a goldsmith when he melts his gold. O Prophet of Allah ﷺ! Please permit the use of this.” My Beloved Master ﷺ said,

إِلَّا الْأَذْخِرُ إِلَّا الْأَذْخِرُ

(In other words) “Yes you have permission to cut Izkhir (a kind of lemon grass - Cymbopogon citratus). I grant you permission to cut Izkhir (a kind of lemon grass - Cymbopogon citratus).”

Take heed to this scenario. First my Beloved Prophet ﷺ commands that no thorn should be broken, no tree should be cut off, no grass should be pulled out, in other words it is Haraam to cut all wild growing trees, grass and thorns etc. there, but on the other hand when Hazrat Abbas ؓ presented his request and sought permission to cut Izkhir (a kind of lemon grass - Cymbopogon citratus). My Beloved Prophet ﷺ did not say, that in this situation my authority has been taken away, my power and authority does not work in such issues, this is the command of Allah, It is He who has made Makkah the Haram, It will only be permissible if He say it to be permissible otherwise not, but, my Beloved Master ﷺ said, Go! I am granting you the permission to cut Izkhir (a kind of grass - Cymbopogon citratus)

From this it has become evident that my Beloved Master ﷺ has been given this authority and power of discretion by Almighty in the issues of Halaal and Haraam; that he may declare what he wishes as Halaal and what he wishes as Haraam. Recite Durood-e-Paak!

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ صَلَوةً وَ سَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ

Now let us discuss this even further. Once, the Holy Prophet ﷺ announced that Hajj had become Fard (obligatory). Peruse Mishkaat Shareef Kitaabul Manaasik, Muslim Shareef Kitaabul Hajj and Nisa'i Shareef. There you will find this narration present where our Beloved Rasool ﷺ announced:

يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ

“O People! Allah has made Hajj Fard upon you.”

In other words that person who has the means to make Hajj, on him, Hajj has become Fard. When this announcement was made, a Sahabi of the Holy Prophet ﷺ Hazrat Iqra' bin Jaabis ؓ asks,

أَفِي كُلِّ عَامٍ

(Mishkaat Shareef Pg.221, Fasl Thaani, Kitaabul Manaasik – Muslim Shareef Vol.1, Pg.432)

(In other words) O Prophet of Allah ﷺ! Will we have to make Hajj every year?

(He was asking) whether it would be like other actions which are done annually such as giving Zakaat every year or making Qurbani every year etc. He wanted to know if we will have to make Hajj annually in the same manner. My Beloved Master ﷺ says,

لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ فِي كُلِّ سَنَةٍ وَ مَا اسْتَطَعْتُمْ

(Muslim Shareef Vol.1, Pg.432, Kitaabul Hajj)

“If I had to say yes, then it would have become obligatory upon you every year to perform Hajj and you would not have had the strength to perform Hajj every year.”

From this it is very clear and well understood that on one hand my Master ﷺ is announcing that O People! Allah has made Hajj Fard upon you, and on the other hand he is saying that you asked regarding Hajj being Fard annually, so if I had to say yes to that, it would become Fard annually. From this we may ascertain that definitely it is Almighty Allah Who has made Hajj Fard upon us, but the term regarding it being Fard, in other words whether it will be regarded as Fard annually or Fard just once in a lifetime is that power of decision and Supreme Discretion that has been granted to the Holy Prophet ﷺ.

It is for this very reason that my Beloved Master ﷺ says that, If I had to say ‘yes’ then it would have become Fard annually. He did not say that it will remain Fard like Allah has made it Fard, whether He has made it Fard for once in a lifetime or annually, thus it will remain as commanded, but he is directing the attention towards his words and showing us clearly that, Allah has Blessed me with power and authority in the matters of Deen in this issue.

Thus, if you wish to know more about these Special Powers and authority of the Prophet ﷺ, then you shall find a very long list regarding this issue.

I would like to briefly present few points at this juncture. From both the Ahadith that I have presented before you, I have proved very clearly that in the Hadith, the Prophet ﷺ has presented comfort and easiness for his Ummah from his behalf, but I would also like to inform you regarding the fact that, not only did Almighty Allah grant the Prophet ﷺ such special powers, that he may command something as Fard and it will be the same command for the entire Ummah, but he has also been Blessed with such Power of Discretion and Special Authority, that he may give one command for one Ummati and

another command for another Ummati. My Beloved Nabi ﷺ has been blessed with the excellence of this Special Uniqueness, and it is this way because Almighty Allah sent the Beloved Rasool ﷺ, granting him, full and complete power and control in the matters of Deen.

Let us continue! You shall find the following narration of Hazrat Bara'ibn Aazib ؓ in Bukhari, Muslim and the Siha Sitta (Six Authentic Books of Hadith). He says that the Holy Prophet ﷺ perform the Namaaz of Eid-ul-Adha and then delivered the Khutbah (sermon). In the Khutbah he said, “All those who performed their Namaaz according to our way and then after Namaaz made their Qurbani, then their Qurbani has been executed correctly.”

فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ

(Bukhari Vol.2, Pg. 832)

And he then said that whosoever made Qurbani first and then performed his Namaaz afterwards,

تِلْكَ شَأْنُ لَحْمٍ

(Muslim Vol.2, Pg.154)

“That meat is just like eat from an ordinary goat” (not regarded as Qurbani)

Hazrat Sayyiduna Abu Burdah ibn Niyaar ؓ immediately stood up and said, “O Prophet of Allah ﷺ! I thought that today was a day of feasting from Allah and this is a day of blessing for us servants from Allah. It is for this reason that I executed my Qurbani before (Namaaz) and I have already distributed its meat to my hungry neighbours, fed it to my family and my children and I too have eaten of it already. After doing all this, I came here to perform Namaaz. My Beloved Prophet ﷺ says,

تِلْكَ شَأْنُ لَحْمٍ

In other words Abu Burdah ibn Niyaar! Your Qurbani has not been discharged. That meat was equivalent to that of any other goat. He says, “Ya Rasoolallah ﷺ! I do not have any other goat that will qualify for Qurbani. It is a six month old baby goat and is very healthy, but it is only six months old?”

The Holy Prophet ﷺ says,

فَصَحَّ بِهَا وَلَا تُجْرِي جِدْعَةً عَنْ أَحَدٍ بَعْدَكَ

“Go and sacrifice it (make Qurbani of it). Your Qurbani of it will be accepted and if anyone else makes Qurbani of an animal of that age, it will not be accepted.” (Nisa’i Shareef Vol.2, Pg.204 – Muslim Shareef Vol.2 Pg.154)

Now take a glimpse at the mercy of my Prophet ﷺ, that when he intends to bless someone, how he blesses them. The one who is being Blessed is not amongst the elder Sahaba, but when he decided to bless him, he Blessed him with such uniqueness that if he wishes to make Qurbani of a six month old goat, he is being allowed to do so, but this uniqueness is only being granted to him, and this is not permissible for anyone else. From this it has become clearly evident that Almighty Allah Blessed the Holy Prophet ﷺ with such authority and Power of Discretion that if he wishes, then he may command one ruling for one particular Ummati and a separate ruling for the rest of the Ummah. If any person, no matter how great a personality he may be, wishes to make Qurbani of a six month old animal, it will not be permitted, but this uniqueness was Blessed to Hazrat Abu Burdah ؓ by the Holy Prophet ﷺ. Think that if this is the authority and power that has been bestowed upon the Holy Prophet ﷺ in the matters of Deen, what can be said regarding his power and authority in the matters of worldly issues? It is for this reason that we say that Almighty Allah has Blessed His Beloved ﷺ with such power and authority that the rest of the world is helpless and without any real authority in these issues. Allah is showing us that if we wish to realise the power and authority of the Prophet ﷺ, then we should

enter into the depths of his power and authority in matters of Deen and then only will we understand the excellence and authority he has been Blessed with in all other issues. Where you are helpless and have no say in these matters, the Power and Authority of the Prophet ﷺ is so powerful and great. What can be said about the excellence of his power and authority there, where you have been given certain powers and control?

Send Salutations upon him!

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ صَلَوَةٌ وَ سَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ

Dear Friends! Based on this which has been taught by Almighty Allah, if we examine the lives of the companions of the Prophet ﷺ, we will see that when they were in need, in difficulty, faced by calamity, in hardships, in illness, when fighting the enemy or in any of their other issues, they would immediately go to the Prophet ﷺ to have their needs fulfilled. Not once did the Prophet ﷺ object to what they were doing and say that in the past they had taken their requests before idols and now they come to him with their requests. He did not compare this in any way to himself, by saying that even now you are coming to Ghairullah for assistance. Never did my Master ﷺ say such words to his Beloved companions, but rather, the Holy Prophet ﷺ listened to them and fulfilled their needs and in doing so he helped them to strengthen their Aqida and to grant them steadfastness.

نعمتیں بانٹتا جس سمت وہ زیشان گیا
ساتھ ہی منشی رحمت کا قلم دان گیا

It is for this reason that my Master ﷺ announced amongst his companions:

إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي

“Verily I distribute the bounties of Allah and Allah is The Giver.”
(Bukhari Vol.1, Pg.16 - Muslim Shareef - Mishkaat Shareef)

This means that the Deen is given by Almighty Allah, but without my hands, you shall never be able to attain the Blessings of this Deen. It is for this reason that my Master ﷺ said, “I distribute (I am the distributor)”

إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي

It is from this that we understand:

آسماں خواں زمین خواں زمانہ مہماں
صاحب خانہ لقب کس کا ہے تیرا تیرا

It is for this reason that the Sahaba-e-Kiraam brought the requests for their needs in the Court of the Holy Prophet ﷺ. There is in Bukhari Shareef, Volume.1, Kitaabul Ilm, a narration on the authority of Hazrat Abu Hurairah ؓ and Imam Bukhari has also presented the same narration in Baabul Mu’jizaat in Bukhari Shareef as well. The Hadith is as follows: Hazrat Abu Hurairah ؓ says, “I used to listen to the Ahadith of the Holy Prophet ﷺ in abundance, but I used to forget all of what I heard.” My Aqaa ؓ did not say that you should use Khameera Abresham or Khameera Gau Zubaan, or go to any doctor for treatment. He did not ask him to see any specialist physician, but my Aqaa ؓ said,

أَبْسُطْ رِدَائِكَ

O Abu Hurairah! “Spread out shawl” (Bukhari Shareef Vol.1, Kitaabul Manaaqib, Baab Sawaalul Mushrikeen Pg.514/515 – Bukhari Shareef Vol.1, Kitaabul Ilm Pg.22)

Hazrat Abu Hurairah رضي الله عنه spread out his shawl. Why did Rasoolullah صلى الله عليه وسلم command him to spread out his shawl? The reason he صلى الله عليه وسلم asked Hazrat Abu Hurairah رضي الله عنه to spread out his shawl was because he was clearly informing him that today, I am going to give you so much that you will not be able to take it in your hands or in your clothes or in your little bag, thus you should spread out your shawl. Hence Hazrat Abu Hurairah رضي الله عنه spread out his shawl and my Beloved Master صلى الله عليه وسلم held both his Blessed hands together and then placed his (apparently) empty hands in the shawl of Abu Hurairah رضي الله عنه and then said,

ضُمَّهُ إِلَى صَدْرِكَ يَا أَبَا هُرَيْرَةَ

“O Abu Hurairah! Gather your shawl and clutch it to your chest.” (Bukhari Shareef Vol.1, Kitaabul Manaaqib, Pg.514/515 Hazrat)

Abu Hurairah رضي الله عنه says, “I clutched the Shawl to my chest and then a powerful transformation took place within my chest” that,

مَا نَسِيتُ بَعْدُ شَيْئًا سَمِعْتُهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

“From that day, right up to this very day, I have never forgotten anything that I have heard from the Prophet صلى الله عليه وسلم.” (Bukhari Shareef Vol.1, Kitaabul Manaaqib, Pg.514/515)

I will not translate this narration with the words, “I have never forgotten any Hadith from that day on” as that translation is not correct, but I will translate it to mean, “I have never forgotten **anything** that I have heard from the Prophet صلى الله عليه وسلم.”

The reason for this is because the words of the Hadith are:

In other words, not only did he remember the Hadith that he heard from the Prophet ﷺ, but he never forgot anything related to the Prophet ﷺ, he never forgot a single word, the eloquence, the manner in which it was said, the slightest details and everything else. This is the power and the excellence of the Holy Prophet ﷺ that not only is his bestowing upon him the treasures of knowledge, but at the same time granting him an amazing power of memory.

He ﷺ is displaying clearly his power of giving and his unique ability of being able to bless someone to the highest degree. Not only are we able to witness the Power that Almighty Allah has Blessed our Beloved Prophet ﷺ with, but also the beauty of his generosity and graciousness. There was visibly nothing in the hands of the Holy Prophet ﷺ and visibly, nothing was being put into the shawl of Abu Hurairah ؓ, but Subhaan Allah, his generous Blessings are such that Abu Hurairah ؓ is not saying, Ya Rasoolallah ﷺ there is nothing visible in your Blessed hands and neither is there anything in my shawl, so why should I clutch it to my chest? Why is he not saying this?

It is because Hazrat Abu Hurairah ؓ is aware of the fact that it is not necessary that one needs to see the Blessings of the Prophet ﷺ visibly, to be able to attain them. (He knows) that where the Prophet ﷺ is able to distribute visible Blessings, at the same time he is also able to distribute hidden Blessings. Today there is an argument amongst people whether the Prophet ﷺ possesses knowledge of the Unseen (Ilm-e-Ghaib) or not. I will discuss the issue of whether he ﷺ has knowledge of the unseen later. Here you should see whether he distributes Ghaib or not?

(Note: In other words leave alone him having knowledge of Ghaib, but he has the power of distributing Ghaib as well). Here, the Prophet

ﷺ is distributing Ghaib (unseen) Blessings and Abu Hurairah ؓ is receiving these Blessings. It is for this reason that we say,

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

These are the Blessings from the Blessed hands of my Aqaa ﷺ and you will be able to observe such seas of Blessings flowing through his Blessed hands, which will cause your Imaan to be refreshed and your Aqida to grow in strength. Let us try to study the Ahadith with deeper insight, then we will understand this, and at the same time we will learn the about the manner in which he ﷺ generously distributed Blessings.

There is a Hadith narrated by Hazrat Ali ؓ which Abu Dawood, Ibn Majah and Tirmizi etc. have recorded. He says that the Holy Prophet ﷺ sent him as the Qaazi and Justice to Yemen and he said that I should go there and resolve the issues of the people and make decisions regarding their cases.

Hazrat Ali ؓ says, “Ya Rasoolallah ﷺ! I am a very young man,

وَإِنِّي لَا أَعْلَمُ كَثِيرًا مِنَ الْقَضَاءِ

(Ibn Majah Pg.167 – Abu Dawood Kitaabul Qazaa, Pg.504)

I am not very well versed in the intricacies of the Qazaa and the issues relating to passing judgement.” (He further said; Ya Rasoolallah ﷺ! Why am I being given this position when I do not really possess the necessary qualification and experience for this responsibility?) In other words he is claiming that it is such a position that should be granted to someone who has sufficient experience to be able to fulfill its rights correctly.

On this occasion, the Holy Prophet ﷺ did not say, O Ali! Since you claim that you are not qualified for this position, it should be taken away from you and thus given to someone with more experience, but rather, my Beloved Master ﷺ struck Hazrat Ali ؑ with his Mubaarak hand on his chest and said,

اَللّٰهُمَّ اِهْدِ قَلْبَهُ

“O Allah, grant him guidance” (Abu Dawood Kitaabul Qazaa, Pg.504) (Note: in other words strengthen his heart with confidence).

Hazrat Ali ؑ says;

فَمَا شَكَّكْتُ بَعْدُ فِي قَضَاءِ بَيْنِ اٰلِنَبِيِّنَ

“As of that day, right up to this very day, I have never had any doubt or uncertainty in any issue that has been presented before me.” (Ibn Majah, Pg.167)

In reality when my Beloved Master ﷺ struck Hazrat Ali ؑ on his chest, the sea of knowledge began to rise in the depths of his heart. This is the manner and generosity of the giving of the Prophet ﷺ. Allahu Akbar! This is why we say;

کون دیتا ہے دینے کو منہ چاہیے
دینے والا ہے سچا ہمارا نبی

Here, I would like to make an important point to you. We too whilst teaching our students sometimes give them a smack or two and sometimes even strike them when they do not know their lessons. The result of this is that on many occasions you find they even tend to forget those things which they already know, but here, we are able to observe this amazing position of the Prophet ﷺ that with one strike to the chest, the Holy Prophet ﷺ taught Ali ؑ that which he had not known and that which he had already known, had become refreshed, just as Hazrat Ali ؑ himself says;

فَمَا شَكَّكَتُ بَعْدُ فِي قَضَائِهِ بَيْنَ اثْنَيْنِ

“As of that day, right up to this very day, I have never had any doubt or uncertainty in any issue that has been presented before me.” (Ibn Majah, Pg.167)

نشہ پلا کے گرانا تو سب کو آتا ہے
مزا تو جب ہے کہ گرتوں کو تھام لے ساقی

Hazrat Ali ؑ was Blessed with such a vast treasure of knowledge reading the Judiciary through the Blessed hands of the Prophet ﷺ that all the companions of the Prophet ﷺ had complete faith in his decisions, because the Prophet ﷺ had granted him a unique position in the issues of Judiciary.

Hence, when Ameerul Mo'mineen Hazrat Umar-e-Farouk ؓ would be faced with intricate judicial matters and Hazrat Ali ؑ would not be present, he would ask for refuge in Allah. (as mentioned in the Hadith below:

كَانَ عُمَرُ بْنُ الْخَطَّابِ يَتَعَوَّذُ بِاللَّهِ مِنْ مُعْضَلَةٍ لَيْسَ فِيهَا أَبُو حَسَنِ

(Tareekhul Khulafa Pg.171)

From this, it is evident that even Hazrat Umar-e-Farouk ؓ knew well, that the special uniqueness and position in Qazaa that had been bestowed to Hazrat Ali ؑ through the hands of the Holy Prophet ﷺ gave him a most unique position in this field amongst the Sahaba-e-Kiraam.

Think for a moment that this is being said by that Ameerul Mo'mineen Hazrat Umar-e-Farouk ؓ whose authority and wisdom is

even respected and honoured to this very day and not only is he respected by Muslims and not only are his vision and ideas regarded as genius by Muslims, but also by those who opposed him. Hazrat Umar-e-Farouk ؓ by saying what he said, is acknowledging this special excellence that the Prophet ﷺ has bestowed upon Hazrat Ali ؓ, He is acknowledging the excellence bestowed upon Hazrat Ali ؓ in matters of the judiciary.

Let us all once again recite Durood Shareef:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ صَلَوَةٌ وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Many companions of the Prophet ﷺ received such Blessed gifts and favours of knowledge from his exalted Court.

I would now like to present different narrations to you, to prove that how the Prophet ﷺ distributed different types of Blessings and bounties amongst his Beloved companions. For this, I would like to present to you an incident narrated in Bukhari Shareef, Kitaabul Maghazi. During the battle of Khanqad (Battle of the Trench), the Holy Prophet ﷺ announced to all his Sahaba-e-Kiraam that they should dig a trench around the City of Madina. The trenches began to be prepared around Madinah Shareef and all the Sahaba-e-Kiraam were totally engrossed in this duty. Hazrat Sayyiduna Jaabir ؓ says that a huge, broad, massive pillar of rock was found whilst digging the trench and thus became a hindrance in the digging of the trench.

The Sahaba-e-Kiraam all worked together attempting to break this huge pillar of rock, but with all their efforts, they were still not able to attain success. Finally, they all presented themselves before the Holy Prophet ﷺ and said, “Ya Rasoolallah ﷺ! A huge pillar of rock is hindering us from digging the trench. If we do not break it, the kufaar will use it as a bridge and enter into the city of Madinah. We have all tried to break this pillar but it has been in vain. We cannot seem to find any way to conquer this situation and break the pillar.”

Take heed! The Holy Prophet ﷺ did not say to them, I am a human just like you. If you could not break the pillar, how then do you expect me to do it, but my Master ﷺ stands up and says, “Come! Show me where that huge pillar of rock is?” My Aqaa ﷺ arrived at the trench and saw the pillar of rock. Hazrat Jaabir ؓ says that the Holy Prophet ﷺ came close to the rock pillar and then too a hatchet like object in his Blessed hand and struck the huge rock once. Now let us see how Hazrat Jaabir ؓ explains this incident; He says,

فَأَخَذَ الْمِعْوَلَ فَضْرَبَ فَعَاضَ كَتَيْبًا أَهْيَلًا أَوْ أَهَيْمًا
فَقُلْتُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي إِلَى الْبَيْتِ فَقُلْتُ لِأَمْرَاتِي رَأَيْتُ بِالنَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا ذَاكَ صَبْرًا

“Rasool ﷺ struck the rock once with hatchet like object and the entire pillar of rock turned to dust.”

From this it is clearly understood that the strength and the immense power in the shoulders (hands) of the Prophet ﷺ was unique in every way, because the strength of all the companions could not do any damage to the huge pillar. Where their power and strength reached its ultimate level, there the Holy Prophet ﷺ comes forward in his complete splendour and with his action announces that, my power and strength starts there, where the strength of everyone else reaches its peak and cannot go any further.

It must be noted that another important point to ponder on regarding this miraculous act performed by the Prophet ﷺ, is that even if we have to strike a rock or a brick with any tool, then you will only find the dust of that strike or the pieces in the area where you have struck the object, you will not find that its little pieces are scattered all over. These will be found wherever the point of impact was. However, here, the tool used by my Beloved Prophet ﷺ only struck one particular point, but the entire pillar turned to dust. From this it is proven that the striking of the Prophet ﷺ was not based on the point

of its impact, but it was based on his intention. His one strike destroyed whatever he had intended to destroy and not just destroying the area where the point of impact had been. In other words all his actions work based on whatever he intends to happen. Whosoever has been Blessed with such power, definitely becomes on with holding true power and authority. Hence, let us go further.

Hazrat Jaabir ؓ says, When the Prophet ﷺ raised the tool (to strike the rock), then with this, he raised his Blessed hands causing his shawl that was covering him to lift up as well. In other words, the moment he raised his Blessed hands, the Chaadar (shawl/sheet) immediately moved and the Blessed stomach of the Prophet ﷺ became visible. Hazrat Jaabir ؓ observes that due to hunger, the Holy Prophet ﷺ has a stone tied on his Blessed stomach. Hazrat Jaabir ؓ says, “When I saw this sight before me;

فَلَمْ أَصْبِرْ عَلَىٰ نَفْسِي

“I could not bear the thought of this in my heart” (Bukhari Vol.2 Kitaabul Maghazi, Ghazwatul Khandaq, Pg.588)

In other words he says that he could not bear that the Beloved Master ﷺ is without food and all of them had eaten a full stomach of food. He says that he became completely restless and rushed home and said to his wife and said,

هَلْ عِنْدَكَ مِنْ شَيْءٍ

(In other words) “Is there anything in the house to eat?”

His wife responded by saying that there really wasn't much to eat in the house with the exception of one ‘ser’ (measure of weight just less than a kilogram of wheat) of wheat and a six month old baby goat. She mentioned that with the exception of this, there was nothing else that could be prepared to invite people to a feast. He says to her,

رَأَيْتُ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا ذَلِكَ صَبْرٌ

“(By Allah!), Today I have seen the condition of the Prophet’s ﷺ, which I am not able to bear.” (Bukhari Vol.2 Kitaabul Maghazi, Ghazwatul Khandaq, Pg.588)

Today the Holy Prophet ﷺ has a stone tied on his Blessed stomach due to hunger. Today I desire that we should invite Rasool ﷺ for a meal (to our home). His wife reminded him that this was the only provisions she had at the house to prepare for a meal. Hazrat Jaabir ؓ said to her, ‘You grind the flour, whilst I make the goat zibah (slaughter it).’ She immediately began grinding the flour, whilst Hazrat Jaabir ؓ went out and sacrificed the animal. He then cut the meat into cubes and gave it to his wife. He then asked her to very swiftly prepare the meal. He said, ‘Let me go to the battlefield and bring the Prophet ﷺ over to our house.’

Just as Hazrat Jaabir ؓ was on his way out, his wife said, ‘You are going there and there are many Sahaba-e-Kiraam present there, both the Muhajireen and the Ansaar. If you present the invitation aloud, then all of them will attend and the Prophet ﷺ may also ask them to join him. You should thus be discreet with the invitation.’

She said,

فَقَالَتْ تَفْضَحُونِي بِرَسُولِ اللَّهِ وَيَمْنُ مَعَهُ

(Bukhari Vol.2 Kitaabul Maghazi,
Ghazwatul Khandaq, Pg.589)

In other words, “Do not cause me to be embarrassed and ashamed before the Prophet ﷺ and those with him” as they will think why we invited them whereas we did not have sufficient provisions to feed all of them.

It is for this reason that she advised him to present the invitation very discreetly. On one hand was the advise of his wife and on the other hand he knew that the food was definitely not sufficient to feed many

people. He thus very discreetly went to the Holy Prophet ﷺ and says, ‘I have arranged for very little food. Please come with me.’ When the Holy Prophet ﷺ heard this, he announced,

فَقَالَ يَا أَهْلَ الْخَنْدَقِ إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا فَحَيَّ هَلْ بِكُمْ

“O all of you on the plains of Khandaq! Come let us all go. There is an invitation (to eat) at the home of Jaabir.” (Bukhari Vol.2, Pg.589)

Subhaan Allah! Now Hazrat Jaabir ؓ was surprised. Hazrat Jaabir ؓ began to think that one hand, his wife would be really upset with him and on the hand, the food that had been prepared was really not sufficient to feed so many people. He began to feel anxious and restlessness within himself. This restlessness could not be hidden from the Blessed Sight of the Prophet ﷺ. **Subhaan Allah!** This is our Nabi ﷺ who says,

إِنِّي أَرَاكُمْ وَرَاءَ ظَهْرِي كَمَا أَرَاكُمْ أَمَامِي

“I see you behind me just as I am able to see you in front of me.” (Bukhari Vol.1, Pg 102)

This is our Beloved Nabi ﷺ who says,

أَمَا لَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَخُشُوعُكُمْ

“(Let it be known)! Your condition whilst you are in Ruku is not hidden from me. Let alone your Ruku, Even the sincerity of your hearts is not hidden from me.” (Muslim Vol.1, Pg.180)

That Nabi who is aware of the hidden thought of our hearts, will he not be aware of the restlessness in Jaabir’s heart? Most definitely he is aware! It is for this reason that my Master ﷺ says, ‘Rush towards your house. Do not put the roti (bread) onto the fire (to cook) until

such time that I reach your home and until that time, do not remove the pot of meat from the fire stove (fire).’

Hazrat Jaabir ؓ rushes home, but instead of passing the message of the Prophet ﷺ, he says to his wife that we are in a situation today,

لَقَدْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأُمَّهَاتِ الْمُهَاجِرِينَ وَالْأَنْصَارِ

“The Holy Prophet ﷺ is on his way here with all the Muhajireen and the Ansaar.” (Bukhari Vol.2 Kitaabul Maghazi, Ghazwatul Khandaq, Pg.589)

He asks about what should be done. His wife becomes very upset with him and reminds him about what she had advised him before he left. She says, ‘Did you present the invitation aloud?’ He replied in the negative, saying that he had very discreetly and silently invited only the Prophet ﷺ and that he had also mentioned that there was only very little food that had been prepared. He mentions that I did however say,

وَمَعَكَ رَجُلٌ أَوْ رَجُلَانِ

“And you may bring with you one or two people with you (if you wish)” (Bukhari Vol.2 Kitaabul Maghazi, Ghazwatul Khandaq, Pg.589)

In other words he had mentioned that there was not enough to provide for many people. His wife then asked, ‘If you had made this so clear, then how is it possible that so many people are still on their way?’

He replied by saying, ‘What could I have done? I mentioned to the Prophet ﷺ that he should come over with one or two persons and then the Holy Prophet ﷺ announced that all the people on khandaq are invited over for a meal to our home.’

The wife of Hazrat Jaabir ؓ on hearing this responded by saying that if Maalik-e-Daarain ؓ had invited all of them for a meal, then what is there to be concerned about. She says to Hazrat Jaabir ؓ, you invited the Holy Prophet ﷺ, so you should feed him. Rasool ﷺ invited all the Sahaba-e-Kiraam, so he will feed them. We thus have absolutely nothing to worry about.

Look at the Aqida of a Lady of Madinah regarding the Power and the Authority of the Holy Prophet ﷺ. Look at the Aqida of the wife of a Sahabi in this regard. Look at how much faith she has regarding the power, authority and Blessing of the Prophet ﷺ and on the other hand listen to the Aqida of a wahabi of Delhi; he says, 'The ones whose names are Muhammad and Ali have no power over anything' (Ma'zallah).

Just think! That was the Aqida of a Sahabi and this is the Aqida of a wahabi. I am not slandering anyone (without reason), but I will not stop myself from saying, It all has to do with Muqadar (destiny) and Naseeb (good or bad fortune) every individual. In other words, some walk on the path of the Sahabi whilst others are on the path of the wahabi.

So, I was initially saying that we should look carefully at the Power and Authority that has been bestowed upon the Holy Prophet ﷺ.

On one hand, the strength of his Blessed arms are such that all the Sahaba-e-Kiraam are not able to break the huge rock pillar with all their strength put together and my Master ﷺ completely broke the pillar, and on the other hand is the Blessing and power of the Prophet ﷺ where through his Blessing a small amount of flour and some meat is being used to feed a massive amount of people. Hazrat Jaabir ؓ says that the Holy Prophet ﷺ brought all the Sahaba-e-Kiraam with him to my home. He did not sit down, but my Master ﷺ said, 'Show me where already the dough has been kept and where the pot of meat is?' I brought the Holy Prophet ﷺ into the house. The Prophet ﷺ

came close to the dough and took some of his Luáab-e-Dahan (Holy Saliva) and put it into the dough. He then said, ‘O Jaabir! Let it be kneaded thoroughly once again.’

Why did the Prophet ﷺ command for the dough to be kneaded again? It was so that the Barkat (Blessings) of the Holy Saliva of the Prophet ﷺ could be thoroughly mixed with the dough. The Prophet ﷺ then asked where the pot of meat was kept. He went there and then took his Luáab-e-Dahn and placed it in the pot of meat. He commanded Jaabir ؓ to cover both and keep it hidden. He said, ‘Whenever there is a need to dish out the food, it should be dished out, but no one should look inside the pots to see how much is left and how much has been used. It should be distributed without looking inside the pot.’”

Hazrat Jaabir ؓ says that he did as the Prophet ﷺ had commanded. He also mentions that the Prophet ﷺ had commanded that he should summon all the women of the street to come over to help with preparing the rotis.

It has very obvious that the Barkat of the Holy Saliva of the Prophet ﷺ was so great that the flour that was in the home of Hazrat Jaabir ؓ was only so much that without the Holy Saliva of the Prophet ﷺ, his wife would have been able to prepare it in a few minutes, but after the Holy Saliva of the Prophet ﷺ was mixed into it, all the women of the locality where being summoned to assist to cook it. The Barkat was so great that all of them would have to work together to prepare the rotis. I say that the reality of the Barkat of the Saliva of the Prophet ﷺ is that even if all the women of Madinah had to get together, they would never be able to finish all that dough, for the Barkat of the Holy Saliva of the Prophet ﷺ can not come to an end.

Now, the Sahaba-e-Kiraam sat down in large numbers, one group at a time. The hot rotis are being served to all of them and each one of them is eating his stomachs full. Finally all the Ansaar and Muhajir Sahaba-e-Kiraam had completed eating,

حَتَّىٰ شَبِعُوا وَبَقِيَ بَقِيَّةٌ

Hazrat Jaabir رضي الله عنه says that all the Sahaba-e-Kiraam had eaten from that food and food was also distributed in the locality. The following day everyone partook in it again and once again food was distributed in the locality. The third day again every one ate from this food and the food was distributed amongst those in the locality. He says, ‘The food was still not coming to an end. We too ate and the Sahaba also ate.’

At this juncture, let us deliberate for a moment. If we prepare dough in our homes to make roti, then the same dough cannot be kept out until the next day. It becomes sour in taste and it changes occur in it, causing even a bad odour to arise from it, and in the same way, that food which is left out becomes stale and is not suitable for consumption. But, what can be said about the Barkat of the Lu’aab-e-Dahn of the Prophet ﷺ, that the same food is kept out, but is not becoming stale.

It remains absolutely fresh like it was just prepared. Every morsel seems to have a more delicious taste than the last. This shows that Almighty Allah has granted the Holy Prophet ﷺ such Blessings and power that if he places his Lu’aab-e-Dahn into anything, then through its Blessing, it remains fresh and just as its Blessings remains, that product or food etc. remains fresh. Is this not evidence of the power of the Blessings of the Holy Prophet ﷺ?

Now, after this, Hazrat Jaabir رضي الله عنه says, ‘Three days passed and our feeding sessions had not come to an end.

On the third day a thought passed my heart about how much food could be still remaining, maybe I should just take a quick look and see what is left?’ Hazrat Jaabir’s curiosity made him restless, so he quickly opened the lid of pot in which the meat was kept. When he

opened it, he saw it that was still as full as it had been before they had started feeding it to everyone (three days ago), and when he opened the dish with the dough, he found the exact same amount there as it was when they had commenced (making the rotis). Hazrat Jaabir ؓ says that by that very night all the meat was finished and all the dough had been used. (When this happened), Hazrat Jaabir ؓ presented himself in the Blessed Court of the Beloved Rasool ﷺ and said, 'For three days we were eating from it and feeding it to everyone else, but there was no sign of it ever finishing, but yesterday I took a look inside and by night all the food was finished.'

My Beloved Master ﷺ says, 'Jaabir! If you had not opened the pot and looked inside'

لَا كَلْتُمْ مَدَى الدَّهْرِ

(In other words) 'You would have eaten from it for the rest of your life'

Subhaan Allah! On seeing the stone on the Blessed stomach of Rasoolullah ﷺ, Hazrat Jaabir ؓ thought that he would invite the Prophet ﷺ to his home and feed him so that he may not be hungry any longer, but Rasool-e-Paak ﷺ thought Hazrat Jaabir ؓ a very valuable lesson, that;

کون دیتا ہے دینے کو منہ چاہئے
دینے والا ہے سچا ہمارا نبی

You were thinking that you would feed the Prophet ﷺ, but listen! You invited me just once to your home and I had arranged for you for the rest of your life.

By this, the Beloved Rasool ﷺ is really saying, O Jaabir ؓ! You saw the stone on my stomach, but did you not see the strength of my arms

that all of you who had eaten full stomachs could not break the rock pillar, and when I struck it just once, it turned completely turned to dust.

Even then you did not understand, that your Nabi is hungry, but this is the strength he displays in hunger, then what strength will he display when he has eaten?

I would however like to inform you of the reality regarding this issue. The truth of the matter is that whether the Nabi has eaten or not, it makes no difference to his power, his strength or his energy. The reason for this is that the Prophet ﷺ does not depend on food to attain his strength and his power, but it is the food that has been blessed and granted with excellence before it has been eaten by the Holy Prophet ﷺ. The Prophet ﷺ never used to eat because he needed to gain energy or strength, because my Beloved Master ﷺ says,

إِنَّمَا يُطْعِمُنِي رَبِّي وَيَسْقِيَنِي

(Bukhari Vol.1, Kitaabus Saum, Baabul Wisaal, Pg.263 – Muslim Vol.1, Kitaabus Siyaam, Pg.352 – Tirmizi Shareef Vol.1, Pg.163)

In other words, O People! You attain energy (strength) by eating and drinking, but my Creator blesses me with energy and strength without me having the need to eat or drink, which people usually attain by eating and drinking. If my Master ﷺ does not eat anything, it still does not impact in anyway on his power and strength. The Prophet ﷺ tied a stone on his stomach to show his patience and humility. It is for this reason that Aala Hazrat ﷺ says,

کل جہاں ملک اور جو کی روٹی غذا
اس شکم کی قناعت پہ لاکھوں سلام

Thus, it must be noted that our Beloved Rasool ﷺ is enriching (fulfilling the needs) of everyone and none (amongst the creation)

enriches the Prophet ﷺ. If the Prophet ﷺ accepted an invitation as the house of anyone, then it was to bless that person's home with honour and respect and to grant respect to that food and so that the particular person's home may be Blessed and it was only for this reason that the Prophet ﷺ accepted the invitations of the people. The Prophet ﷺ did not accept invitations, because he was in need of this or that he depended on these invitations.

Note that even in the instance of Hazrat Jaabir ؓ, by the Prophet ﷺ placing his Holy Saliva in the food, he declared that O Jaabir! What need does that Rasool have to be fed, when he causes your food to become full of Blessings by making a little amount of food sufficient for large amounts (of people) to eat and even though huge battalions have eaten from it, it has not become less in any way. Neither is there in difference in its taste nor any difference in its freshness, even though time is passing (one day into the next). Jaabir! You would have eaten from it for your entire life if you had not opened it and looked inside.

By saying this, the Prophet ﷺ is making mention that, O Jaabir! You would have been able to eat from it during any portion of your life and there would have been no change in its taste or freshness.

You would have never felt that the meat had become stale or the bread was not suitable for consumption. The Prophet ﷺ is also pointing out that, O Jaabir! When I decide to distribute something from my treasures of the Unseen (Ghaib), then people are not able to see it, whereas I continue to distribute it.

It is for this reason that I had cautioned you that you should not look inside the pot, because 'Ghaib' The Unseen, is not there so that you may inspect (or scrutinise) it, and you became too engrossed in inspecting it, thus the Ghaib became hidden from you. In other words the Unseen became hidden from your sight.

Hence, what I really want to show is that Almighty Allah has Blessed our Beloved Masters ﷺ with such greatness that he is able to turn that which is very little into that which becomes abundant. It is for this reason that Aala Hazrat ﷺ says,

ہاتھ جس سمت اٹھا غنی کر دیا
موج بحر سخاوت پہ لاکھوں سلام

Now, whilst at this juncture, let me present another Hadith to you. This Hadith is recorded in Bukhari Shareef, Kitaabur Riqaaq, Baab Aishun Nabi ﷺ wa Ashabihi.

Hazrat Abu Hurairah ﷺ states, ‘For many days, I had not had anything to eat. My condition became very feeble and I could even feel obscurity in my vision. I could not even go to someone and beg for any assistance as the Holy Prophet ﷺ had forbade us from begging.

Finally, one idea (justification) came to my mind. I decided to stand on the corner of the street, with this thought that if someone passes by and sees my sad face and the weakness on my face, then he will enquire about my condition. I will thus inform him that I had not eaten for many days, so he will immediately take me by the hand and direct me to his home, where he will feed me. In this way, I will not be begging and my necessity will also be fulfilled.’

He further says, ‘I walked out and stood on the corner of the street. The very first person to pass by my sight was Hazrat Abu Bakr Siddique ﷺ. I took a step forward and greeted him by saying As salaamu Alaikum wa Rahmatulaahi wa Barkatuhu. He kept his gaze lowered and said Wa Alaikum Salaam. I then went a bit more forward and asked regarding a verse of the Quran’

Abu Hurairah ؓ said, ‘I knew that verse very well, but I asked so that whilst answering my query he would have looked up at my sad face and he would have felt my difficulty and in this way, the arrangement for my meal would be fulfilled and I would be protected from begging, but he passed by as if in deep meditation. He kept his gaze lowered, explained the meaning of the verse and then walked away. I immediately felt a sense of worry.

(I thought) O Allah! The intention with which I have come here at the corner of the street has not been successful. Just then I saw Hazrat Umar-e-Farouk ؓ walking by. I stepped forward and said As salaamu alaikum. He too kept his gaze lowered and said wa alaikumus salaam. I thought that I should also ask him about the same verse, so that he may be able to see my face. When I queried from him about the said verse, he too explained it to me with his gaze lowered, and then left, so I became even more aggrieved, thinking that even here my intention has not been successful.

Just then, I noticed Rahmatulil Aalameen, Shafi ul Muznibeen Aneesul Mushtaqeen ؓ coming in my direction. On seeing the Holy Prophet ﷺ I became hopeful. I respectfully said As Salaamu Alaikum Ya Rasoolallah ﷺ! Rasool-e-Paak ؓ raised his Blessed eyes and said, wa alaikumus salaam, O Abu Hurairah, Why is your face so pale?’

In the manner that Hazrat Abu Hurairah ؓ explains his plight, with the same compassion the Holy Prophet ﷺ holds his Blessed hands and takes him to his Blessed Residence. The Prophet ﷺ went into the house of Hazrat Aisha Ummul Mo’mineen رضي الله عنها and says, ‘Do you have anything to eat in the house?’ Hazrat Aisha رضي الله عنها replies, ‘We have not burnt the stove for more than a month or two at home, how then will there be anything to eat, But Ya Rasoolallah ﷺ just a little while ago an Ansari sent a bowl of milk.’

My Master ﷺ says, ‘That is sufficient’ The Prophet ﷺ took the milk in his Blessed hand and walked with it towards Hazrat Abu Hurairah ؓ. The moment he saw this, he became to glow with happiness, but

then my Beloved Master ﷺ said, ‘Go and summon all the Ashaab-e-Suffa, so that they may also partake in this invitation.’ Hazrat Abu Hurairah ؓ says that when he heard this he became worried, that now what will happen?

He did not know how many people were present there and how his need would be fulfilled if all of them came over. He says that he had could not do otherwise and thus fulfilled the command of Rasoolullah ﷺ by summoning the Ashaab-e-Suffa. He mentions that after summoning them, he became even more concerned that what would happen if he was asked to feed those who arrived? The reason he thought of this was because the Prophet ﷺ has said,

سَاقِيَ الْقَوْمِ اِحْرَهُمْ شُرْبًا

“The one, who has the duty of feeding the people, should be the last one to drink.” (Tirmizi Vol.2, Pg.11)

Hazrat Abu Hurairah ؓ mentions that because of this, he tried very hard to hide himself from the Blessed sight of the Holy Prophet ﷺ, but then, the Holy Prophet ﷺ called out his name and asked him to allow all those who arrived to be seated in a row.

He then commanded Hazrat Abu Hurairah to pass the milk over to each one of the Ashaab-e-Suffa. Hazrat Abu Hurairah ؓ says that he passed the milk to each one of them until every single one of them had drank a full stomach from the very same bowl of milk.

Once all of them were finished, Hazrat Abu Hurairah ؓ held the bowl in his hand and wished to pass it over to the Holy Prophet ﷺ. He says that on one hand he wished to pass it over to the Prophet ﷺ and on the other hand his thirst and hunger was overcoming him. There was a war inside him. His hunger was saying that he should drink it first and his Imaan (and love) was saying that he should give it to the Prophet ﷺ.

In this battle within him, his Imaan overpowered his hunger and he handed the bowl of milk to the Prophet ﷺ, which was now still as full as it was when he initially took it in his hands. He says, ‘Then Prophet ﷺ smiled at me and passed the bowl back to me and said,

فقال اشرب فشربت

(Bukhari Vol.2, Kitaabur Riqaaq, Pg.955)

‘O Abu Hurairah! You drink first. I drank already’ He drank and then passed it over to the Prophet ﷺ. The Prophet ﷺ commanded him to drink more. Again he drank and then passed it to the Prophet ﷺ and the Prophet ﷺ commanded him to drink even more.

He said, Drink more! You have been waiting for a long time. You have been hungry for many days.’ Again he passed it towards the Prophet ﷺ and the Prophet ﷺ asked him to drink more and he did so and then passed it on again and the Prophet ﷺ yet again asked him to drink more. He says, ‘The Prophet ﷺ did not take the bowl from my hand, so I said that now I cannot drink anymore. I do not even have the space for one single drop.’ Now, after this, then only did the Prophet ﷺ drink.

Aala Hazrat ﷺ translates this entire Hadith into one poetic stanza, by saying,

کیوں جناب بوہریرہ کیسا تھا وہ جام شیر
جس سے ستر صاحبوں کا دودھ سے منہ پھر گیا

Today, the reality has become clear, that vast oceans of evidence are present in Sahih Ahadith regarding the power of giving and the authority of the Holy Prophet ﷺ.

If someone tries their level best to confine this Blessing, they shall not be able to do so.

Hence, Almighty Allah sent the Holy Prophet ﷺ by Blessing him with all the powers and authority of the entire universe, so that announcing that if anyone wishes to try and understand something about His Divine Power and Divine Authority, then he should observe the Supreme Power and Authority of His Beloved Prophet ﷺ.

By observing the Prophet's ﷺ power of Blessings, we will truly realise the Divine Power and Divine Authority of Almighty Allah.

میرے کریم سے قطرہ کسی نے مانگا
دریا بھادیئے ہیں دُر بے بھادیئے ہے

وَ اٰخِرُ دَعْوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِينَ

***THE CRITICAL
UNDERSTANDING
REGARDING THE
CREATION
OF HUMANS
AND OUR
RESPONSIBILITIES
TO ONE ANOTHER***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ ، الْحَمْدُ لِلَّهِ وَكَفَى وَالصَّلَاةُ وَالسَّلَامُ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى خُصُوصًا عَلَى
حَبِيبِهِ وَرَسُولِهِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدَ نِ الْمُصْطَفَى وَ عَلَى إِلِهِ وَأَصْحَابِهِ الَّذِينَ قَامُوا
بِالصِّدْقِ وَالصَّفَى

أَمَّا بَعْدُ:

فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى
صَدَقَ اللَّهُ الْعَظِيمَ وَ صَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ عَلَيْهِ وَ عَلَى إِلِهِ وَأَصْحَابِهِ أَفْضَلُ الصَّلَاةِ وَ أَكْمَلُ التَّسْلِيمِ

Let us gather together the energies of true love and affection and whilst directing our sincere attention towards the The Holy Green dome of the Holy Prophet ﷺ, with utmost sincerity, respect and reverence, present our offerings of Durood and Salaams in the Blessed Court of our Beloved Master Sayyid-e-Kaa'inaat ﷺ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَ بَارِكْ وَسَلِّمْ صَلَاةً وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

My dear and respected friends! I am present here before you after a very lengthy illness, but even during my illness, I have not been idle. I had journeyed to South Africa during this journey when I disembarked at the Johannesburg International airport on the 23rd of September; I was welcomed by cold winds and freezing weather. I thus became a victim of the icy weather. There, everyone assumed that I had influenza and thus treated me accordingly, but there was no real benefit or change in my condition. I took medicines all day and

went out at night to do lecture programs, and this was another reason why the medication wasn't working too well. After journeying to many other countries, when I finally reached home, the doctors here suggested that I have my blood tested. After having my blood tested, I was informed that I had typhoid. Thus, the treatment that I was taking was not causing any benefit.

Even with the typhoid, I continued to present myself at programs. I have one big dilemma, which is the fact that once I give somebody my word I make sure I fulfill it to the best of my ability, no matter how difficult it may be for me.

As for those who come over to invite me to their programs, they too may sometimes think that I do not entertain them too much or sometimes do not offer them tea etc. The sole reason for which I do not entertain people who come to invite me, is so that by some way they may stop coming and not invite (during such illnesses etc), but Allah's servants seem to still come towards me and they have the very same interest and insist in having me at their gatherings. On one hand is this complaint and on the other hand this story.

Anyway, I arrived here a bit later than I should have, but I definitely did not come in the wrong time. I stopped for a while to have a cup of tea and then I immediately left on my way to be here with all of you.

Now, Let us strengthen even more, our devotion towards true love and towards the Exalted Court of the Beloved Master ﷺ and convey our humble Durood and Salaams:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ صَلَوَةٌ وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Respected audience (friends)! Almighty Allah has Blessed humans (mankind) with a very special nobility and great virtue over the rest of the creation, and this, can not be denied by anyone. Almighty Allah announces in the Holy Quran:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

And this, is accepted by all, in such a general manner, that even the unbelievers do not have the audacity to reject it, but did you ever stop to think just for one moment, that something which has been Blessed with such excellence and nobility, can never be unscrupulous and carefree. Based on its restrictions, one thing is comparatively given a difference over another.

Just think for a while. Oxen and goats may walk where they wish, pass by whichever street they want in which ever way they want. You have no right whatsoever to file any case or suit against them in any court of law, before any judiciary, yet you do have the right to bring an application against the owner (of the said animal) for causing his bull to be lewd freely and causing grief to those around it. Here, the fault is that of the bull, but the one being interrogated and scrutinized is the owner.

The reason for this is because the owner is liable and responsible and the animal has no real sense of responsibility. He (the owner) is held in esteem and respected, whereas the animal commands no real respect.

If one has to be vulgar or swear at another person, that person may answer him by bearing his fists (in other words he will threaten the person who was vulgar towards him). He may even pick up a stick. However, if you take the very same stick and beat the ox even ten times on its back, it will not even make an attempt to turn around and look at you or complain to you in any way. This is the difference between a person with responsibility and something which has not been given a sense of responsibility.

In the very same manner, amongst humans, those who are more reserved are the ones who command a greater sense of respect. They

are the ones who ultimately command greater authority. The greater the responsibility of a person, the more reserved he is. Did you not notice that the general public can be seen walking about eating on streets or whilst standing in the market place, whereas on the other hand you will find that the D.M. (District Magistrate) does not stand outside any tea-room, sipping a cup of tea. You will not even find a D.M. going out to do his normal shopping for clothing etc. (in India) but rather you will find his wife going out to do all his necessary purchases including purchases for the home, whilst the D.M. is engrossed in protecting his stature and his position. Why is this so? It is because when one is given a greater responsibility, he needs to be more reserved. If we have been granted greater status and honour, then it is upon us to protect this position and status that as been conferred unto us. We should distance ourselves from an irresponsible and reckless way of life, staying away and abstaining from immoral ways.

Almighty Allah has created humans with a sense of responsibility. Allah says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“I have created (both) man and Jinn, solely so that they may worship Me” Man has thus been created solely to worship and to be completely obedient to Almighty Allah and by a person neglecting his responsibilities, he will become distant from the true reason and essence of his creation and hence, his humanity actually becomes his means of punishment for him. Such a person is not regarded as honourable by Allah in this world and even in the Hereafter, he shall not attain an honour or his final goal.

You may ask, that if such people have not been given any honour and respect, then why is it that Almighty Allah grant the unbelievers wealth in such abundance? Why did he give such immense power in the hands of the kufaar?

(In answer to this), let me tell you; No wealth and honour in this materialistic world is really and truly honour and neither is it a means of attaining true honour. Allah’s Beloved Prophet ﷺ says, “If this world had any worth even equivalent to the wing of a mosquito, then Almighty Allah would never have given it to the kufaar.”

In another instance, whilst explaining this materialistic world and all its pleasures, he ﷺ said, ‘In comparison to the Hereafter, this materialistic world does not even have worth equivalent to the moisture (wetness) on the finger of a person, when he dips it into the largest ocean and then removes his finger.’

Now, tell me! Will slight moisture which appears on the finger when it is dipped into the sea; cause any shortage in a single drop of the oceans water? Will it lessen the oceans weight or volume in any way? Did doing this lessen the rising and falling of the tides in any way? No! It made absolutely no difference.

Now! This world has no comparison and stature compared to the Hereafter. Almighty Allah has pointed this out to us in the Holy Quran, making it clear to us that even though He has given wealth to the kufaar in this world, he has given them very much less, because of the Muslims.

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِيُوتِيَهُمْ سُقْفًا
 مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿١٢٤﴾ وَلِيُوتِيَهُمُ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ
 ﴿١٢٥﴾ وَزُخْرَفًا ﴿١٢٦﴾ وَإِن كُنتُمْ تَعْلَمُونَ لَمَّا مَتَّعُوا الْحَيَاةَ الدُّنْيَا ۗ وَالْآخِرَةُ عِنْدَ رَبِّكَ
 لِلْمُتَّقِينَ ﴿١٢٧﴾

(In other words) If it were not a threat that people would have become unbelievers after seeing the wealth and belongings of the unbelievers, then We would have given wealth to the unbelievers in such abundance, that the walls and roofs of their homes would have been laden with silver and their staircases of gold.

Now, by looking such huge amounts of wealth, how many people would have become restless (in greed)? How many people would have lost their Imaan (in greed)? How many people would have gone completely astray?

This is why Almighty Allah tells us that He gave them less, even though He can give them much more. Why was this so? Why did he give them a lot of wealth? The reason for this is because they are to receive nothing in the Hereafter. Whatever is meant for them will be given to them whilst they are on this earth. (And Almighty Allah is informing us) that He has kept the best for us (the believers) in there Hereafter. He told us that we are to receive immense blessings and pleasures there (in the Hereafter), hence we have been given much less in this world.

Now, after listening to the verses of Quran and the numerous Ahadith, those who have become budmazhab (joined the corrupt sects) due to the greed of wealth, need to examine their Imaan. These people have become weak in Faith and Sunniyat due to the greed of wealth. These people need to take a lesson from this. I am astonished and amazed why people haven't really and truly realised the true value of their Imaan? And if they have understood and recognised how valuable their Imaan is, then why have they become so corrupt?

Now, let us take a step forward! Our Master Sarwar-e-Kaa'inaat ﷺ said,

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

‘O People! Each one from amongst you is duty bound (responsible). Each one of you is a guardian and protector. You are your own guardians and the Guardians of your actions (deeds).’

‘Each from amongst you is responsible and each one of you shall be held accountable for his responsibilities.’

Almighty Allah has not given us responsibilities that are outside our capabilities and power to fulfill them. This is why Almighty Allah says,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

‘Almighty Allah has not given you any responsibility that is beyond your ability.’ The sense of responsibility granted to you is that which is within your capacity and ability to fulfill. This is why it has been mentioned in the Books of Aqaaid,

“Capability is the condition to accomplishment’, In other words, a persons capability is a condition for him accomplishing his duties.

It is an obligation (Fard) upon us to stand whilst performing our Fard Salaah. If we do not do this, then our Fard will not be fulfilled. The condition however, is that the person must be able to stand.

Will a disabled (cripple) person also be given the same command? Is he also asked to comply with the command?

قَوْمُوا لِلَّهِ قَنِينَ

(Will he also be told that), Allah has commanded that you should stand for Namaaz, so whether you are disabled or not, you should stand for Namaaz. Definitely not! The command will be given to a person who cannot stand by supporting himself with a stick or by

leaning against a wall, that he should sit and perform his Namaaz, and if he is not able to sit and perform his Namaaz, then he will be commanded to lie down and read his Namaaz. Why is this? It is because Allah has given us responsibilities based on our ability to fulfill them and based on our strength. But, this does not in anyway mean that even though we may possess sufficient strength, we remain miserly in using this energy and strength to fulfill our duties. In other words, we are able and fit, but make invalid excuses of being ill because we wish to sit and perform our Namaaz (out of sheer laziness). This is definitely not what is meant. Almighty Allah says;

وَأِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

In other words, whether anything is said or not, there is nothing that can be hidden from Him. He is even aware of the condition and thoughts of your heart and He is even aware of things more discreet and hidden than that.

Allah has placed certain responsibilities upon us and the Prophet ﷺ has also placed certain responsibilities upon us, and all these responsibilities are based on our capability (to fulfilling them), and it has been mentioned in the Holy Quran:

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

In other words, Almighty Allah makes things easy upon the servants, but the servant creates the problem for himself, so that he may fall into a problem.

Now let us examine the command that the Holy Prophet ﷺ gave to those who are the propagators, ambassadors and preachers of the Deen. He says,

بَشِّرُوا وَلَا تُنْفِرُوا يَسِّرُوا وَلَا تُعَسِّرُوا

“Give glad tidings to the people and do not discuss with them such things what created hatred, causing them to be distant from Deen.” In other words, give them good news and bring forth easiness, which is within the legal limitations. It should not be so that we forcefully create easiness in a way whereby the laws already commanded are transgressed.

An example of this is that if we claim we are bringing forth easiness, so we say that we should give one sixtieth of our wealth as Zakaat rather than giving one fortieth of our wealth, because we think that the times have now changed. Then, after some time we decide to give one percent in a hundred or we bring it to a level where we used to give 25 rupees on every 1000 rupees, but we decide to give 10 rupees for every 1000. This can never happen and is totally wrong.

Why is this so? It is because it is very effortless to give one from forty. Can a man who is the owner of 10 000 rupees, not give 250 rupees in zakaat? This is a very simple and easy responsibility that has been given to him.

However, if the son of the same person makes a request for 250 rupees, so that he may purchase a sandal, his father will without any hesitation purchase for him the said sandal, but yet he finds it difficult to fulfill his right of zakaat and his duty to Almighty Allah. From this, one is able to see his weakness in Deen.

Almighty Allah has made the Deen very simple. However, within these simplicities, there are certain hidden responsibilities. Now, examine these responsibilities, and after doing so, explain to me what is difficult and what is simple. Almighty Allah has set out our responsibilities based on the different levels of our strengths and all these responsibilities are within us in different levels. Allah has Blessed us with the power of thought (rationalization) which is regarded as one of our inner strengths. It is on the basis of the ability and power, our fundamental action is our Imaan.

الْإِيمَانُ هُوَ التَّصَدِيقُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ تَعَالَى وَالْإِقْرَارُ بِهِ أَيْ تَصَدِيقُ النَّبِيِّ بِالْقَلْبِ فِي
 جَمِيعِ مَا عَلِمَ بِإِضْرُورَةٍ مَحِيْطَةٌ بِهِ مِنْ عِنْدِ اللَّهِ تَعَالَى إِحْمَالًا

This (to bring Imaan) is our basic and fundamental responsibility and our second duty is to acknowledge it and to practice. Thereafter, the branches of Imaan and Islam are numerous amongst which is to love the people for Allah and to make enemies for Allah. It should also be remembered that whatever duty one performs for Allah should be done with utmost sincerity, and whenever you notice that you are becoming engrossed or trapped in that causes you to become a victim of your desire (nafs), then you should abstain from such thoughts. All other things related to the faculty of thought, fall within the same category.

Allah has blessed us with the ability to talk, or rather the ‘Power of Speech’, and the very first duty that we have in this sense, is to acknowledge our Imaan audibly (by means of speech). After this, there are numerous other secondary practical tennets to which we are duty bound. From this is Amr bil Ma’roof (To command that which is righteous) and Nahi anil Munkar (To forbid what is evil). In this category is also the responsibility of pleasing the hearts of the people and by means of this, one may do many other good things. These are all branches of the same category.

Almighty Allah has given us energy (strength) in our bodies. Based on this power of strength in our bodies (Physical ability), our basic and fundamental duty is to perform our Namaaz. Now, even this is divided into different categories, whereby you may be able to assist someone by means of your hands; in other words, if he is falling, you are able to support him and protect him from falling, helping him to stand again. If he had already fallen down, you may carry him to his destination. There is a blind person whom you helped to cross over a drain.

Allah has also given you a power based on your wealth. Based on this power and strength, Allah has made the payment of Zakaat our fundamental duty. Another strength or power that Almighty Allah has given us, is the power of defense, in other words we are able to fight back. With this strength and power, we are able to confront one another on certain issues. An example of this is if someone gives you a bad look, then you confront him by looking at him in the same way and letting him know that you have no fear to confront him. This is also one of the powers of defense and confrontation that we have been given. In the same way, there are many desires and passions that are born within us. In order to fight these passions and desires, Almighty Allah has commanded us to keep fast and made fasting (in Ramadaan) fard upon us. In order to suppress these desires and passions, Almighty Allah has made fasting fard upon you.

He has also given you a power which combines the power of your physical ability and your wealth. In some instances we only use our physical ability to fulfill our duties, in certain instances we use only our wealth, but in some instances we have to use both to fulfill our duties. Based on this, Almighty Allah has made Hajj ones fundamental responsibility in this sense. In order to fulfill your Hajj, there will be a need to spend wealth, such as for travelling expenses, purchasing travel goods, preparation for Ehraam, money to remove your hair, money for Qurbani. To fulfill these, one will need both money and energy (strength). However, it is not so that you can use your money to make Tawaaf, or your notes will make wuqoof at Arafat or your cheque book will do Rami at the Jamaraat. All these are the actions that will be fulfilled by means of your physical strength.

This is why Allah has distributed to us the responsibilities of Hajj. Now, you may better understand the in-depth details of these issues in the privacy of your homes. I am not standing before you to give you a detailed explanation.

Almighty Allah has created a special atmosphere around us. Allah is All Powerful, and it is He who has Blessed us with life and the ability to exist and it is He who has Blessed us with the means to continue our lives. It is He who has Blessed us with the Power of Intellect, Power of physical strength and the Power of Wealth. With all this, He has also Blessed us with family and children as well. So Great is His Grace upon us humans. Thus, our duties towards Him are the most important and the foremost.

But Listen! The Creator of the Universe has not created his servants like grass and dust, but Allah has Blessed this special creation of His (human) with tongues to speak, he has given you power and strength. No atmosphere can be created alone. A King cannot run his Kingdom by himself. If this were possible, then the people of India would have not been able to remove the English from India. The English would have sat here alone commanding authority, but for how long could just a few people fight against the entire general public. Thus, there is a need always that you make your surroundings (society) favourable. It is for this reason that Almighty Allah has called us ‘Insaan’(Human beings). The true meaning of Insaan is ‘Those who show affection and love to one another’, ‘Those who have a connection with one another’ ‘Those who have communication with one another’. It is for this reason that we are really known as ‘Insaan’and ‘Naas’.

Now think about your own condition and all the things which Almighty Allah has placed around you. Allah has created you as a human being, so think about how you will keep this humanity of yours in proper order and how you will be able to fulfill your responsibility as a true human being. It is for this reason that Almighty Allah has Blessed us with three important rights (duties):

1. Haqq-ul-laah - Duty towards Allah
2. Haqq-un-Nafs - Duty towards yourself
3. Haqq-ul-Abd - Duty towards (Allah’s) servants

One should not think that because our Duties to Allah are our fundamental and most important duties, we should take the other two duties lightly and leave them out, thinking that there is no harm in doing so, or that there is only very little harm in leaving them out. This is definitely not so.

I remember now one Hadith and I am sure that you have heard this Hadith on numerous occasions, that on Shabb-e-Baraat (Eve of 15th Shabaan) Almighty Allah grants salvation to many people from the torment of Jahanum (Hell), many are forgiven on this night and many are not forgiven, Amongst them are those two people who had a problem (fight) with each other and they did not resolve it (make peace). When their case is presented by the Angels, Almighty Allah says, Let the situation of both of them remain unattended. Let them be until such time that they come forth after making peace with one another, and then only will they be forgiven, then only shall they be pardoned and then only will their status be exalted.

Now, look at this scenario. They must have read so many Salaahs, kept so many fasts, but still they are not being pardoned. It is being said that they shall only be pardoned and forgiven once they make peace with one another and only after they make peace with one another will they be given glad tidings of salvation. Did you see how important are one's duties towards Allah's servants (Haqq-ul-Abd)? Did you see how important it is to make peace and how important peace making really is?

My Aqaa Sarwar-e-Kaa'inaat ﷺ said that on the plains of Arafat the sins of all are forgiven and the condition of a Haji becomes like his mother had just given birth to him. This is for all except that person who abstained from fulfilling his rights to the servants (of Allah) Haqq-ul-Abd. In other words such a person shall not be forgiven. People have great desire to make Hajj, but nowadays, more than ever, I notice that the Hajjis behave as if they are going on some tour (Holiday, sightseeing). It is for this reason that today most people have to make Hajj via tour groups.

(Think)! How many people really go there to gather the Blessings of those Holy Places and how many people go there just to do shopping?

How many people go there so that their sins are forgiven and how many people really go there to please the Holy Prophet ﷺ? It is for this reason that the Prophet ﷺ said,

حَجٌّ مَبْرُورٌ

Hajj Mabroor is a very Blessed deed. There is a Hadith in Bukhari Shareef on the authority of Sayyiduna Abu Hurairah رضي الله عنه that someone one asked;

أَيُّ الْأَعْمَالِ أَفْضَلُ

“From all good deeds, which is the best?”

The Prophet ﷺ said,

إِيمَانٌ بِاللَّهِ وَرَسُولِهِ

“To bring Imaan in Allah and His Rasool ﷺ” There is no deed greater and more noble than this. He ﷺ was then asked, “Then what’s after this?”

He ﷺ said;

جِهَادٌ فِي سَبِيلِ اللَّهِ

“To make Jihad (Fight) in the way of Allah”

He ﷺ was then asked about what followed that and he ﷺ replied by saying, “Hajj Mabroor”

Now, what is Hajj Mabroor? In trying to explain this, you will find people running from here to there looking for the explanation of what Hajj Mabroor really is, but the Ulama, after much thinking and deliberation have said that Hajj Mabroor is this, that when a man returns from Hajj, then he should return a better person than he was before he left. This is regarded as Hajj Mabroor and is the sign of Hajj Mabroor, meaning that he should come back better (more pious) than when he left.

Now I will not say to anyone that he returned being the same as when he left or he returned worse than what he was when he went or better than what he was before he went, but I would request every individual to do some soul searching and look within himself to see what his own condition is, for one cannot hide from ones own condition. Each person should try to take note if he has come back a better or worse person. At least I think this about myself, and on many occasions I ponder regarding my own condition and I think that I saw the Sacred Court of Allah, I saw the Sacred Court of the Prophet ﷺ, but what have I brought back from there. This, I am not able to decipher. I am not able to see it in my outer appearance or in my inner appearance. May Almighty Allah bless us with the Blessings of those sanctified places and allow its Blessings to become apparent upon us.

(Translator's Note): This is the humility and the greatness of a Blessed personality like Huzoor Muhadith-e-Kabeer Hazrat Allama Zia ul Mustafa Qibla. He humbles himself to the level where he says that he cannot see any signs in himself that he is accepted or not. Allahu Akbar! There is no doubt in my mind regarding the acceptance and the excellence of this Blessed personality. Today we do a few simple things for Deen and think that there is none greater than us and we become boastful and arrogant, thinking that we are now not ordinary but special servants of our Masters. Learn from the life of this great Muhadith! Learn the importance of humility and

simplicity from the life of this great Scholar and Giant of this Era. May Allah grant him long life and good health. Aameen)

Consequently, what I intend to say that by not fulfilling any one of the three duties and responsibilities one is in no way fulfilling his duty towards Allah. Almighty Allah Blessed those who fulfill their duties towards him with Honour and respect, but He only blesses a servant with this, when the servant also fulfills the rights of the ordinary people. It is for this reason that it has been mentioned in one Hadith of Bukhari Shareef:

The wife of Sahabi-e-Rasool ﷺ Hazrat Abdullah ibn Amr ibn Aás presented herself in the Holy Court of the Prophet ﷺ and said, ‘O Prophet of Allah ﷺ! Your companion Abdullah ibn Amr ibn Aás has no communication with me. He keeps fast the entire day and makes Namaaz the entire night. He has no contact with me whatsoever.’

The Holy Prophet ﷺ sends a notice to Hazrat Abdullah ibn Amr ibn Aás ﷺ so that he may be summoned into the Holy Court. He presented himself in the Court of the Holy Prophet ﷺ. The Beloved Prophet ﷺ said, ‘I have heard the following information regarding you that you spend the entire night in Namaaz and the entire day fasting.’ He acknowledged this by saying, “Yes O Prophet of Allah ﷺ, I am young and very strong so that is why I keep fast every day and as long as I do not complete the entire Quran in my Namaaz, I do not complete the Namaaz and the entire night passes in this.” The Prophet ﷺ said, “Do not do this. If you continue to do this, then your eyesight will become weak. You will become very feeble (thin) and dehydrated.”

إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا وَإِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا فَاعْطِ كُلَّ ذِي حَقِّ حَقَّهُ

You have a duty (right) upon yourself, you have a duty towards your eyes as well, you have a duty towards your body as well and you

have a duty towards your Creator as well and upon you is also your duty towards your wife. Fulfill the rights of all whose rights are upon you.”

What will you gain by not fulfilling the rights of all the others and only fulfilling the duties towards Allah? Fulfill the rights of all whose rights are upon you. Did the Prophet ﷺ not direct our attention towards our duties towards our own bodies by telling us about our rights towards our bodies and our eyes? And by telling us about our rights towards our wives, did he ﷺ not remind us of our rights towards Allah’s servants? And he ﷺ also reminded us about our rights and duties towards our Creator. He ﷺ also reminded us that by reading Namaaz the entire night and fasting every day, we will become very weak and feeble and instead of Allah being pleased with you, He may send down His Wrath upon you for not fulfilling your rights towards yourself and towards your wife.

The Prophet ﷺ said, ‘O Abdullah ﷺ! Read so much of the Quran that you are able to complete it within a month and keep only three fasts in a month.’ He said, Ya Rasoolallah ﷺ:

إِنِّي لَأَطِيقُ أَفْضَلَ مِنْ ذَلِكَ

“I am very young and have the strength to do more than that”
The Prophet ﷺ said, “Fine then. Keep four fasts in a month and complete the recitation of the Quran in one week.” He ﷺ said, “Ya Rasoolallah ﷺ! I am very strong (full of energy) and I am able to do much more than that.” The Prophet ﷺ said, “Well then, complete the recitation of the Quran in three days and keep fast on one day and feast on the next (do not fast on one day).” This is the best way of reading Namaaz at night and this is the best way to continuously keep fast that you should fast one day and not fast on the next. This is a very good way for those who enjoy keeping lots of fast. Now, (Hazrat Abdullah ibn Amr ibn Aás ﷺ) says, “I have the energy to do more than this.” The Holy Prophet ﷺ replies, “Now there is no permission more for more than this.”

It has been mentioned in Bukhari Shareef that when Hazrat Abdullah ibn Amr ibn Aás ؓ became very old, then for him to complete the Quran in three days at that time was becoming difficult and to keep fast on one day and not to fast on the next was also becoming difficult, so he said,

يَا لَيْتَنِي قَبِلْتُ رُخْصَةً لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(I could not understand the wisdom behind everything in the passion of youth) “O How I wish that I would have accepted that gentleness that the Prophet ﷺ had advised me, then it would have been really beneficial for this (old) age.” (But I left the advice of gentleness and went towards that which was intense but I shall never stop fulfilling it. In other words, even though he became old and weak, but he never left that which he had agreed to with the Prophet ﷺ and continued in the very manner until his last breath)

I am sure that by now you would already realised the importance of our duties towards one another. I just remembered one narration that has been quoted in Bukhari Shareef. When Hazrat Salman Farsi ؓ newly accepted Islam and was freed, the Holy Prophet ﷺ formed a brotherhood between him and Hazrat Abu Darda Ansari ؓ, so both became brothers. Hazrat Abu Darda ؓ took Hazrat Salman Farsi ؓ by his hand and asked him to come live at his home.

فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً فَقَالَ لَهَا مَا شَأْنُكِ قَالَتْ أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا

He saw that the wife of Abu Darda ؓ who was dressed in very untidy clothing, her hair was not properly combed and her condition was very odd. It must be noted that this was taking place in a time where the law of pardah had not been revealed as yet. Thus, no one should think how a Blessed elder like Hazrat Salman Farsi ؓ came in front of a woman in this manner and how he managed to see her (in this condition)? The laws relating to pardah were not revealed by

then. The law of pardah was revealed in 6 Hijri and this incident took place in 1 Hijri.

Hazrat Sayyiduna Salman Farsi ؓ said to her, ‘you are a married woman. Why are you in such a condition (not neat)? Your clothes are all torn and so untidy. Your hair is uncombed. You should bring forth some courteousness within yourself. A married woman should dress herself and make herself look neat, so that this may be a mean of attraction for her husband. She should attract the attention of her husband.’

So his wife responded by saying, ‘O Salman! For whom should I dress up and adorn myself? Your brother does not keep any closeness with me.’

قَالَتْ أُمَّ الدَّرْدَاءِ كَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا

In other words he has no need for any worldly things. On hearing this, Hazrat Salman Farsi ؓ heard her out. Hazrat Salman Farsi ؓ had just newly accepted Islam. He left his country in search of the true Deen more than a decade ago. He left Iran in search of Deen more than 145 years ago, but now he was blessed with the gift of Imaan. That night, Hazrat Salman Farsi ؓ requested for Hazrat Abu Darda ؓ to arrange for the both of them to sleep in the same room. Both of their bedding was laid in the same room. Salman Farsi ؓ said to Hazrat Abu Darda ؓ that he was going to bed and that he too should do the same. Both then went to bed. Hazrat Salman Farsi ؓ closed his eyes, so Hazrat Abu Darda ؓ assumed that he had fallen asleep, so very discreetly, he got up from his bed. Hazrat Salman Farsi ؓ immediately opened his eyes and asked Hazrat Abu Darda ؓ where he was going? He replied by saying that he was preparing to read Namaaz. Hazrat Salman Farsi ؓ says, ‘Go back to sleep. It is still not time.’ Did you see how strong their brotherhood was? He came into his house as his brother and as his guest, but he is showing his dominance. Hazrat Salman Farsi ؓ asked him to go back to bed and Hazrat Abu Darda ؓ did as requested. Now, when one portion of

the night passed, Hazrat Abu Darda ؓ who was not really asleep again very discreetly got up from his bed and began to walk away. Again Hazrat Salman Farsi ؓ asked where he was going and he replied that he was going to read his Namaaz. Again Salman Farsi ؓ said the same, in other words he should go back to bed as there was still time. Again, he went back to bed. It is not known for how long this must have gone on. Then, when the last portion of the night finally arrived, where only one third of night remained, (this time) Salman Farsi ؓ sat up, rubbed his eyes and said, ‘O Abu Darda ؓ! Wake up and arrange for wudhu. We should read Namaaz.’ Now the both of them performed Namaaz. After Namaaz, Salman Farsi ؓ said,

إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا وَ لِنَفْسِكَ عَلَيْكَ حَقًّا وَ لِأَهْلِكَ عَلَيْكَ حَقًّا فَاعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ

In other words, ‘Upon you is the duty towards your Creator, the duty towards yourself, the duty towards your wife and the duty towards every such person towards whom you have a right.’

After this, Hazrat Abu Darda ؓ presented himself in the Court of the Holy Prophet ﷺ and mentioned that Hazrat Salman Farsi ؓ did not allow him to perform his Namaaz (Optional Namaaz which he did at night). He mentioned that the Prophet ﷺ had made such a person his brother who does not allow him to perform his Namaaz at night. The Holy Prophet ﷺ summoned Hazrat Salman Farsi ؓ. Salman Farsi ؓ presented himself in the Court of the Prophet ﷺ and said mentioned to the Prophet ﷺ about the situation of his wife and his condition and the fact that he did not have any closeness with his wife and that he performs Namaaz the entire night, so when will he spend some time to talk to his wife and when will he fulfill his duties towards her?

Rasool-e-Paak Sayyid-e-Aalam ﷺ said, ‘Salman has spoken the truth. Upon you are the rights of your wife and the rights of your body and upon you are the Rights of Allah. To read Namaaz in one third of the night is sufficient.’

Now, take some time to examine the facts and take note of how much importance has been given to the rights regarding one another and the rights regarding Allah's servants by Allah and His Rasool ﷺ, whereas the servants are so negligent of their rights upon one another that they do not fulfill their duties appropriately, whereas the Holy Quran announces;

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخْوَيْكُمْ

“Muslims are brothers to one another. They should have brotherly love with one another” In other words there should be peace and harmony between them. It is for this very reason that the Holy Prophet ﷺ says;

لَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَنَاجَشُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا
وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

“Do not spy against each others hidden actions, do not disclose the hidden issues of one another, do not backbite against one another, and do not find faults in one another. Allah's servants should be brothers to one another.”

In another Hadith, the Holy Prophet ﷺ says that a person who seeks out the mistakes of another Muslim and discloses it amongst the people, then Almighty Allah will disclose his secret actions as well, even if he hid in his most private cubicle and committed such an action.

Did you understand this! If I have seen one of your weaknesses with my eyes and then I disclose this. It is not a good habit, because that weakness of mine, which even I am not able to see, is being seen by my Creator and He will disclose that as well. We should thus be very cautious that if we decide to find the faults of other Muslims so that

we may use it against them and to cause them to be disgraced and discredited etc. then you should fear that Almighty Allah will disclose your faults and He will disclose it in such a manner and at a such a moment, when it would be impossible for you to help yourself and it is for this very reason that the Prophet ﷺ says;

مَنْ نَفَّسَ عَنْ مُسْلِمٍ كَرْبَةً مِنْ كَرْبِ الدُّنْيَا نَفَّسَ اللَّهُ تَعَالَى عَنْهُ كَرْبَةً مِنْ كَرْبِ الْآخِرَةِ

“If any person helps in eradicating a difficulty of a Muslim from his difficulties of this world, then Almighty Allah shall remove for him the difficulties of the Hereafter and Allah will take away his hardships in there Hereafter.”

Now tell me! Did you see what exaltedness Almighty Allah has Blessed to the rights of His servants? Thus, the Holy Quran mentions;

وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَتُحِبُّ أَحَدُكُمْ
أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

(In other words) O Believers! Do not backbite against one another. Does it please you that you may eat the flesh of your brother with your own mouth?

To backbite against your brother is to eat his flesh. This has been mentioned in the Holy Quran, and my Aqaa ﷺ says that you should never backbite. One companion asks the Prophet ﷺ, O Prophet of Allah ﷺ! If my brother has the said fault in him, should I not speak about it? The Prophet ﷺ said, ‘If he does have the said shortcoming and you discussed it, then you have made Gheebat (backbiting) and if he does not have the said fault and you discussed it, then you have falsely accused him’

So, if you discuss that fault, it is backbiting, that is if it is true and if it is not true and you discussed it, then it is falsely accusing someone of something malicious, and to falsely accuse a Muslim of a malicious action is not an easy thing. However, I do not wish to allow you to be neglectful of one other point. It is definitely forbidden to backbite, but on the other hand, to disclose those clear faults of those whose actions harm the Deen is necessary and is not regarded as backbiting. Do you understand this?

It is for this very reason, that some people themselves go to the cinema, but they will not desire the Imam of their Musjid to go to the cinema. If they do see him, then they will make a huge issue of it in the entire Musjid, shouting that the Imam Saab goes to the cinema, I saw him yesterday outside the cinema buying a ticket. The reason for that it is like this, is because the Imam fulfills their religious needs and through him many of the religious actions are accomplished. These are thus regarded as faults in Deen and to speak about this is not backbiting. Almighty Allah says in the Holy Quran;

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنِ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

‘O Believers! If a Faasiq (Open Transgressor) brings to you any news, then investigate it’ In other words make a thorough investigation if he is an open transgressor. Do not rely on the information of an open transgressor. The Quran is telling us that we should not rely on the news of a faasiq, but today, forcefully those who wish to bring Eid, turn faasiq into a pious person, because they wish to bring Eid by force. Almighty Allah says;

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنِ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

In other words, we should listen to his information, investigate it, but you have such a madness of celebrating Eid overpowering you, that all you want is to have Eid. By some way or the other the

announcement should be made. It is for this very reason that in the chain of narrations, it is very important to look into every narrator. One has to see whether the one from whom he heard the Hadith is an honest person or a liar, whether he sits on the streets (marketplace) or not or if he walks around eating in the market place. All this needs to be established. We need to check whether the narrator had a good memory or a weak memory.

Hence, I read that Imam Muslim went on a lengthy journey, travelling for almost twenty days and reached a remote village. He heard that in that village, there was a pious personality who knew a few Hadith. Hazrat Imam Muslim wished to record those Hadith. When he reached there, he found the person's baby was crying, so the person began to pat his child. Be quiet now, I will give you some dates, I will bring you a certain and a certain thing. Be quiet now! The baby became quiet. Now after a little while, he put on his turban etc. and sat down to relate Hadith. Imam Muslim sat before him as a student would sit and he sat where the teacher sits. Imam Muslim said to him, 'I have something I would like to ask' he asked Imam Muslim to ask what he wanted. Imam Muslim asked, 'You promised your child that if he became quiet you will give him dates. Did you bring him some dates or not?' He answered, 'That was just done to give the child some contentment.' Now, Imam Muslim ﷺ stood up saying, 'Hazrat! If you can deceive your own child, can you not deceive me regarding the Hadith of Rasoolullah ﷺ? Thus, I am not able to here from you this Hadith.'

Did you see? They used to pay attention and look at every little thing. This is the amount of caution they took when taking Hadith from someone.

Whatever I mentioned just now was only in passing. It is for this reason the Prophet ﷺ commanded the Hadith to be gathered and then said,

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

‘For a person to be regarded as a liar, this alone is sufficient that he discusses everything that he hears.’

(In other words he does not think. Just discusses it). Whatever hadith he hears, he discusses it, someone mentioned it to him, he heard it, another person mentioned it to him, and he heard it and told it to someone else. That person also heard it and narrated it, but we did not check whether the person was worthy of narrating the Hadith or not. Thus, you should always remember! A fault and weakness is regarded as a fault in its own place and to dig this up in worldly issues is also a weakness, but if there is a necessity for something to be clarified in religious issues, then on a religious basis some things will be checked. The reason, for which I have said all this, is because today some people have become very liberal minded. Leave alone the issue of faasiqs, they have become very soft in issues with confirmed hardliner wahabis. They have become very supportive of brotherhood with them. These are not proper ways. For the protection of our Deen, we shall continue to say what we have to say to them. We will say to them that your molvis whom you praised where such and such, the molvi whom you honour is a Gustaakh-e-Rasool (blasphemer), or we shall say to them that they should leave following such jahanamis, so that they may become from amongst the Jan’natis and (after we have told you), you still continue to walk on the path of hell, then do so. It is that which is meant best for you.

Our Beloved Prophet ﷺ also mentioned regarding the rights of the people. He said that the Namaaz of three categories of people does not pass above their ears. What does this mean? It means that when a person commences Namaaz, he raises his hands upto his ears. His Namaaz will only remain upto that level. The Angels will not carry it any further. From amongst these categories, one is that of those two people who had disunity (enmity) amongst themselves in this world and never made peace with each other and this enmity was based on worldly issues. For example; yesterday you didn’t call me to tea, so from today I will stop talking to you; I came over to your house to

visit you but you did not present me with a chair to sit on, so from today all our ties are cut; Why didn't you think? Whatever the issue was, why didn't you invite me to your sons wedding? Now, no matter what it maybe, the relationship, be it in issues of wedding or death are brought to an abrupt end; (We end up saying). Do not come to our weddings or funeral; neither you come to my home nor will I come to your home; (we say things like) even if my father or son dies, you should not come to my door, otherwise I will forcefully have you removed etc. etc.

The Holy ﷺ has mentioned that the Namaaz-e-Janaaza of a Muslim is Fard-e-Kifaaya and yet you say that I will forcefully push you out of the saff of Janaaza Salaah if I have to. Now, which type of rights and duties are these?

Now listen! Why didn't you think that possibly in all the excitement and the anxiety of the wedding he could have forgotten my name on the list and thus didn't invite me? I personally remember such an incident. A certain person who lives in my locality did not invite one single person from my home to his sons wedding. His sons Nikah was on a Thursday and by 12 noon I was off from Mubarakpur. Immediately after that, I took a very fast means of transport and got to his house by 2pm. I did not go to my house. I first presented myself at his home. I conveyed salaams and he replied. He then began to say, By Allah! I completely forgot to invite you and I didn't send an invite to your home and I am very embarrassed for this' He continued to apologise over and over and some people who were there thought that I had gone there because of the greed of being part of the invitation (to partake in meals etc.). But by Allah! That was never my reason. It was just that I had remembered a Hadith of the Prophet ﷺ where he ﷺ said,

مَنْ وَصَلَهُ وَصَلَهُ اللَّهُ

‘Whosoever joins what is separated, then Allah will join it’

I went with the same intention, that if today he did not invite me intentionally or un-intentionally, and caused the relationship to be cut, I will join it. It was on this basis that I went. I remained there with great respect and honour and it was he who had to face the embarrassment and he even said, ‘You should not leave without eating. If Sadrush Shariah were here today, he would have done exactly what you did.’ I said, ‘Hazrat! It is not an issue. The actual issue was that I felt that you must have forgotten whilst fulfilling all your responsibilities, but it was my responsibility to present myself here during the occasion of the wedding and congratulate you and to make dua for strength and firmness of the couple’s future life, which should be filled with Blessings. I came for this reason. I did not come to partake in the meal. My respected mother will be awaiting my presence, so that I may eat with her.’

It is thus very clear (from the Hadith) that those two people who have broken all ties with one another shall not have their Namaaz raised above their ears; until such time that they make peace with one another. It is thus necessary upon both of them to realise their rights upon one another and thus make peace with each other. Today people think that if they go up to the person to make peace first then it will lower their dignity. Whereas the Prophet ﷺ say that Almighty Allah says,

أَنَا اللَّهُ وَأَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِنْ إِسْمِي

‘I am Allah. I am Rahman (Compassionate) and I have connected the closeness of relatives to my Name.’

How is this so? In other words Allah is Rahman and he has called the relatives of the people Ulul Arhaam. These are all people of mercy. Almighty Allah says;

فَمَنْ وَصَلَهَا وَصَلْتَهُ وَمَنْ قَطَعَهَا بَتَّئِرُهُ

‘Whosoever kept his blood relationship bonded, I will keep it bonded’ (for he has kept his connection to Me) ‘and whosoever breaks his blood relations, then I will cut his relation.’ In other words, he has broken all ties with Me. Now pay attention to the fact. This is not some small issue. Almighty Allah has commanded the rights of our society to be regarded as His Rights. These relations are not only our relations, but Almighty Allah calls it His. Thus He says that it is not easy to cut His bond (with anyone). One will have to pay a very high price for this.

Now, you can see how we are being reminded about our Rights regarding the servants of Allah. Now at this juncture, listen to another Hadith; The Holy Prophet ﷺ is seated between his Beloved companions. There is a crowd of Sahaba all around him. Just then a very old Sahabi-e-Rasool arrives in the Holy Court of the Prophet ﷺ. When he arrives, none of the younger companions make some place for him to sit down. If they each had to move a little, he would have got some place to sit. When the Prophet ﷺ saw that no one was making any space for the elderly companion to sit, he ﷺ said, O my Companions Listen!

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَمَنْ لَمْ يُوقِرْ كَبِيرَنَا

‘That person who does not show compassion to the younger ones and that person who does not show honour to the elders is not from amongst us (our society).’

Think for a moment. If Rasoolullah ﷺ says that someone is out of his society, tell me, where else will he get any place? He will only get place in the society of shaitaan. In this Hadith, the Prophet ﷺ mentioned two important things. One, regarding being compassionate to those who are younger. By mentioning this he explained their rights and by commanding the respect for the elders, he explained their rights as well. Today, the youngsters regard the elders as insane and are often heard saying that their elders have gone mad, whereas on the other hand, the elders regard the youth as

the most foolish amongst people. Both regard each other as stupid and look at each other with dissent, and in doing so, both of them are at fault. Youth definitely makes a person go mad (meaning his passions and desires) and in old age, a person goes back towards his childlike ways. The Holy Quran says,

وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا

In another instance the Quran says,

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

Thus, the elderly are definitely weak, but the youth should realise the benefits in respecting the aged. By respecting the elderly, one receives their Blessings and to show respect and honour to them brings one close to the Mercy of Allah.

It is mentioned in the Hadith that the Prophet ﷺ said, ‘Whosoever respected an elderly person due to his old age and whosoever respects and honors an elderly person due to his old age, then in his old age, Allah will appoint such people who shall respect and honour him.’

You said Subhaan Allah, but did you understand the wisdom behind this? In reality there are two glad tidings in this one Blessed statement. Listen to the first benefit; we all know that a person has no guarantee in his life. Anything can happen and life can come to an end. People collapse whilst walking the streets, People leave home to buy groceries and their corpse comes back home, someone is travelling on a plane and it catches fire, some times we hear that the train went of the tracks (killing so many) or someone (was fine) and then suddenly had a heart attack. All these things happen on a daily basis, but listen to what my Beloved Master ﷺ is saying. By the Prophet ﷺ saying that if a person respects an elderly person due to

his old age, Allah will appoint for him people to be respectful to him in his old age is a glad tiding. In this the Prophet is giving you a guarantee of your life. In other words you shall not die before you become old and the second glad tiding is that when you do become old, people will not swear at you but they will respect and honour you.

Subhaan Allah! Subhaan Allah! We are so blessed that we are being given two glad tidings at once, but sadly today, the times have changed. Neither do we have any compassion for the younger ones, nor any respect for our elders. Where ever we go, we get to see the ideology of the West being stamped into us. However, it is still the Grace of Allah that in India, the situation is still better than in other places.

Otherwise, if we really go to see, then the situation of the world has changed drastically, because the mission that the west has put into place to harm Islam is such that the signs of their ways can be seen all corners of the world. I personally witness such an incident that will surprise you once you hear about it.

There was a person who left India to live in U.K. (Europe). He had already attained his nationality and was living there. He had a daughter who had by then already chosen a boyfriend, whom she regarded as her partner. Both of them would see each other very often. Once the parents noticed that her boyfriend had even spent the night at their home, so they immediately put a stop to this and shunned their daughter, but she did not take heed to what they asked of her. They tried to explain to her on numerous occasions and then even reprimanded her for being defiant. Once this happened, the daughter took her case before a judge and in her application she mentioned that she had a boyfriend who comes over to stay at home and her parents have an objection to this. They say that if I wish to live in their home, then I cannot have him live with me and if I still want him to live with me, then I should leave their home. This has put me in a predicament and I thus ask for the courts help in this

case. A summons was issued to the parents to appear before the judge. The hearing took place and both the parents said that they lived according to an Eastern way of life and for them it is very important for a female to be dressed appropriately and behave accordingly. They mentioned that if she is not able to live in pardah, then at least she should protect her chastity and the honour of her home. They mentioned that they could not bear such immodesty in their home. Once they had presented their statements, the judge presented his verdict in the said matter by decreeing that what ever the girl has written in her application is one hundred percent correct, because the defendants have acknowledged this. Her parents are interfering in her fundamental human rights and this is a crime. Both of them have become old and they have no real need for a house. Thus, the order is being given for both of them to be sent to a hostel (old age home) and the house should be given to the daughter and she may live therein as she wishes with her boyfriend.

Now tell me, by behaving in such a manner, what will be the outcome of a society? This will give rise to many detrimental effects in the society. These are the so-called marvels of those born into the European society. Now when these bad ways are strengthened in Europe, then they cross over the seas and enter into Asia, thereby damaging the society and culture of those there. I have heard and witnessed numerous other astonishing events in these places.

The situation in America is also a lot like this. People go there in a very pleasant manner, but the situation there is such that (I seek Protection in Allah from such ways). Once I delivered a talk on the Rights regarding parents via the Dialect Radio Station in America. Now after listening to my lecture, some elders and middle aged people visited me and showed their happiness and commended me on delivering a lecture on the said topic.

They mentioned to me that I have placed my finger on the throbbing pulse of the youth and the rest of the younger generation. They all mentioned that there was a dire need for lectures of this type. They

said that people try to explain to their children giving examples to situations that have risen in their communities, but in my lecture I had challenged the condition of their Imaan giving examples from Quran and Hadith and those elders felt that this was the best way forward.

What I am trying to say is that today our society is falling apart. Understand and recognise your rights regarding one another. Almighty Allah has given us eyes which we have to protect, He has Blessed us with a tongue to speak, but we have to protect it, He has Blessed us with physical ability in our hands and feet, but we have to protect these as well, he has given us ears, which we have to protect. Do not use any of that which Allah has given you, against Haqqul laah and Haqqul Ibaad and when discussing the issue of our parents, it is sufficient for us to understand that which has been mentioned in the Holy Quran. Almighty Allah has commanded us:

وَبِالْوَالِدَيْنِ إِحْسَانًا

“And show kindness towards your parents”

Almighty Allah says in another verse of the Holy Quran:

لَا تُشْرِكُوا بِهِ شَيْئًا^ط وَبِالْوَالِدَيْنِ إِحْسَانًا

“Do not associate partners with Allah and be kind towards your parents.”

Look! Almighty Allah has commanded the importance of being kind to ones parents with commanding the Importance of Imaan. Allah has gathered the importance of the rights to our parents, with the importance of Imaan in such an exalted manner. **Subhaan Allah!** This is why the Holy Prophet ﷺ said,

أَلَا أَنْبِئُكُمْ بِكَبْرِ الْكِبَائِرِ

‘In other words, there are many major sins. Should I not inform you of the sin that is the biggest sin?’

The Sahaba-e-Kiraam said Ya Rasoolallah ﷺ please definitely inform us of this. The Prophet ﷺ said,

الإِشْرَاقُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَشَهَادَةُ الدُّوْرِ وَشَهَادَةُ الدُّوْرِ

‘The biggest sin is to associate partners to Allah and to rebel against your parents, to give false testimony, to give false testimony.’

Subhaan Allah!

Take note of how much importance has been given to the rights regarding our parents. My Aqaa ﷺ mentions in the Hadith Shareef as follows:

أَلْوَالِدَاؤُ سَطُّ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَاحْفَظْ عَلَى الْبَابِ أَوْ ضَيِّعْ

‘The father is the most exalted Door of all the Doors of Jannat. If you wish, then you may protect (preserve) this and if you wish, then you may destroy it.’

What is meant by this? In other words, if you wish to attain entrance through the most Exalted Door of Jannat, then you should please your father. You should attain his pleasure and be obedient to him and if you wish for this door to be closed upon you, then you may disobey and go against your father. In other words, it means that you can do as you please with your father, but the outcome will be that which has been mentioned.

Hazrat Mu’awiyah bin Jaahima ؓ mentions that his father Hazrat Jaahima ibn Abbas ؓ presented himself in the Court of the Prophet ﷺ and said, ‘O Prophet of Allah ﷺ! I have made an intention to partake in Jihad and have thus come to take your Blessed advice’

The Prophet ﷺ asked if his mother was still alive and replied that she was.

The Prophet ﷺ said,

قَالَ فَالزَّمُّهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا

In other words, he asked him to remain in the service of his mother and that Jannat was beneath her feet.

Once someone asked Hazrat Bayazeed-e-Bustaami ؒ about how he had attained Qutbiyat and such an exalted status. The excellence of Hazrat Bayazeed Bustaami ؒ was such, that whosoever saw him immediately accepted Deen-e-Islam. He was blessed with an amazing position. During his time in the city of Bustaam a prostitute came to live in the city of Bustaam. She was very shameless and would charge five hundred dirhams for her services. When night would fall, queues of men would be seen waiting outside her door. The entire city had become lost in her beauty and her schemes. Hazrat Bayazeed ؒ asked the reason why he felt a sense of immorality and lack in Blessings in the city and people mentioned to him regarding the lady who was spreading immorality within the society. They also mentioned that she charged five hundred dirhams for her services. He listened to what they said and the very next morning Hazrat Bayazeed ؒ got ready took his musal'la and tasbeeh etc. and at the same time took five hundred dirhams with him. On reaching her house, Hazrat Bayazeed Bustami ؒ placed his musalla on the pathway which was directly outside her door. Now, who ever came to her place would see Hazrat Bayazeed Bustami ؒ and then turn back on his heels.

When a part of night passed, the prostitute sent her female servant to investigate why there was not much activity taking place. The servant went out and found an elderly person with a white beard sitting outside. She asked his reason for coming there. Hazrat

mentioned that he had come to meet the lady of the house, just as others come to meet her. The servant went into the house and mentioned to her mistress that there is an elderly person sitting outside and whosoever sees him turns back on their heels. She gave a large amount of money to her servant and said that she should present it as a gift to him and mention to him that this was not a good place for him to be. Rather he should find place in the sanctity of a Mosque etc. When the servant tried to hand the gift of money over to Hazrat Bayazeed Bustami ؒ, he said, ‘Today, I have not come here to take any gift. I have actually come here to give a gift, and now she will have to accept what I want to give her.’ The servant mentioned that her mistress charged a very high fee. Hazrat Bayazeed ؒ asked how much the fee was. She mentioned the normal five hundred dirhams. Hazrat Bayazeed Bustaami ؒ removed the five hundred dirhams from his pocket and handed it over to the servant. He said, ‘Take this advance payment and give it to her as a gift’ When the servant mentioned what had happened to the mistress. She said, that since he had paid the fee, he should be allowed into the house. The moment Hazrat Bayazeed Bustaami ؒ reached inside the house, he asked what his rights were over her for paying the set fee and she mentioned that she would do whatever he commanded for the set time. He said, ‘If this is the case then it is well. It is exactly what I wish for. Now do one thing.’ On saying this, he removed two clean sheets from his bag and handed it over to her.

He said, ‘Go and perform proper Ghusl and take both these sheets of material which are from halaal earned efforts and use it to cover your body properly.’ She performed proper ghushl, put on the proper clothing, covering herself properly and then came before him. Hazrat Bayazeed Bustaami ؒ had already placed the musalla on the ground for her. He then commanded her to make intention for two Rakaats of Namaaz. The moment she tied her Niyat and said Allah Akbar, Hazrat Bayazeed Bustaami ؒ goes into Sajdah and says,

‘Rab’bul Aalameen! I have brought your rebellious and disobedient servant to you Door (of Mercy). Now all is up to Your

Will. Either you accept that which Bayazeed has presented or you reject it. O Rab'bul Aalameen! I have presented her before you.'

Bayazeed-e-Bustaami ﷺ had not as yet raised his Blessed head from Sajdah and a complete transformation had already taken place in the heart of the once sinful lady and Almighty Allah purified her (through Bayazeeds dua) and made her from amongst his pious servants. This was the excellence of Hazrat Bayazeed-e-Bustaami ﷺ, that he took a prostitute and turned her into a pure female.

Where ever Bayazeed-e-Bustaami ﷺ raised his Blessed sight, their waves of pure practices began to rise. He was Blessed with great excellence. So, people asked him regarding how he had received this excellent status. He said that he attained it by serving his mother. People asked about the level of duty in the court of his mother.

He explains, 'It was in the prime of my youth and a very icy cold night. My mother had awakened from her sleep and called out to me, saying that she was very thirsty and that I should bring her some water. I immediately got up and went out to get her some water. When I brought the water to her bedside, I noticed that she had already fallen asleep again. I was now in a predicament regarding what I should do. What if she woke up again later and found that I was not there with the water and I did not intend to wake her from her sleep as it is very difficult for the elders to fall asleep again once their sleep has been disturbed. My condition was such that sleep was overpowering me as well, but I decided that I would stand at her bedside and wait till she woke up again and that I would complete my sleep later. I did not want her to awaken and find me not there and what if she said something that would be a means of my destruction in the future.'

He stood there with the water in his hand. Due to the immense cold and the fact that he did not have his hand covered with anything, his hand seemed to freeze up. The entire night passed and dawn broke. When his mother opened her eyes, she found him still standing at her

bedside, water in hand. On seeing this she asked, ‘O Bayazeed! You are still standing here with the water?’ He explained to her that when he came to her with the water and found her asleep, he did not wish for her to awaken thirsty again as this would cause her discomfort. It was for this reason he remained there waiting until she awoke. When his mother took the cup of water from the hands of her son, his skinned peeled off from certain areas on his palm. The cup had become fixed to his hand due to the intense cold. When his mother saw this condition of her son’s hands, her eyes became wet with tears and in a very emotional manner she said the following dua; ‘O Allah! Like he has served me and like he withstood such discomfort on my account, O Rab’bul Aalameen! Make him the most unique personality in his era and make him a beacon of guidance for many.’

Hazrat Bayazeed ﷺ says that it was the Blessings of this dua of his mother that he had reached such an exalted status today. Today is a very sad state of affairs. Neither are children nor the youth making any efforts to take the duas of their parents and elders. As for those elders with the good fortune of having wealth, then they too are lost in trying to live their own lives and no one realises that parents are the best Blessing.

(I pray) that Almighty Allah makes us all true human beings, in every way and in the real context of it, in fulfilling our duties to Allah, in fulfilling our duties to one another and in fulfilling our duties to ourselves. Aameen

وَ اٰخِرُ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

***THE MER'AJ
SHAREEF***

***"A MIRACULOUS
INCIDENT"***

الحمد لله نحمده و نصلى على حبيبه الكريم - اما بعد

فاعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا

حَوْلَهُ لِنُرِيَهُ مِنَ السَّمَاءِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

صَدَقَ اللَّهُ الْعَظِيمُ وَ صَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَفْضَلُ الصَّلَاةِ وَأَكْمَلُ التَّسْلِيمِ

Let us send Durood and Salaams with complete love, respect and reverence in the Court of the Holy Prophet ﷺ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَ بَارِكْ وَ سَلِّمْ صَلَاةً وَ سَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ

My dear friends! I have been given a topic to discuss, The Me'raj Shareef 'A Miraculous Incident' However; I am facing a dilemma, as I have been continuously on journey and lecturing for the past twenty to twenty five days without a rest. I have not managed to find sufficient time to further study more information regarding the Me'raj Shareef, or rather I should say that I have not had sufficient time to ponder deeper into this in-depth discussion. Thus, I will only be able to deliver a lecture based on that which I already know.

Dear friends! Almighty Allah has Blessed all the Ambia-e-Kiraam who have come down to this earth, with different miracles. A Mu'jiza (Miracle of a Nabi) is such a miracle or such a condition that can not be performed by anyone other than a Nabi. In other words this is foreign and not within the ability of the ordinary human beings. That condition, which is evident through a Nabi, is known as a Mu'jiza, but the condition is that it should also be an act that authenticates his Nabuiwat. In other words, the truth about the reality of his Propethood is evident through his Mu'jiza (Miracle). All the Ambia-e-Kiraam came with numerous miracles and many people tried to the best of their abilities to challenge these miraculous

powers, but were always unsuccessful in doing so. How can anyone ever challenge the miraculous Power of a Prophet!

There is a great manifestation of the Miracles of the Prophets and this is known as the Karaamat (miraculous act) performed by the Awliyah-e-Kiraam. Many powerful forces have tried to even challenge the power of karaamat, but have failed miserably in the useless efforts. The reason for this is;

كرامة الولي معجزة لنبيه

“The Karaamat of a Wali is the Mu’jiza of his Nabi”

If you direct this karamat towards any Wali, then it is regarded as his Karaamat, and if you see who’s Ummah he is and direct it towards the Nabi, then this is the Mu’jiza of the Nabi, because if that Wali were not a humble servant at the Door of the Nabi, he would have never received this ability. In this manner, this also is evidence to the authenticity of that Nabi, in other words, that particular Nabi is truthful in his claim (of being a Nabi). This which I have mentioned here is just incidental.

What I really wish to say is that every Nabi brought came with the power of Mu’jiza (Miracle). No Nabi was without a Mu’jiza, but because our Nabi ﷺ is the leader of all the Ambia and the Imam of all the Ambia, and the embodiment of all excellence, he has been blessed with every kind of Mu’jiza and he ﷺ has been blessed with Uniqueness in every such miracle. Hazrat Moosa (alaihis salaam) performed a great miracle when he turned his Aasa (Staff/Stick) into a serpent (huge snake), Hazrat Esa (alaihis salaam) brought the dead back to life. These were not small or ordinary miracles. An ordinary person can not perform any one of these actions. Hazrat Esa (alaihis salaam) brought the dead back to life, but my Nabi ﷺ brought that to life, which did not even have the slightest element or sign of life within it. He brought the completely dried up trunk of a tree to life and he also blessed the trunk of the tree with Ishq-e-Nabi ﷺ, and he

also blessed it with the vigour of feeling and devotion (See Bukhari Vol.1)

Thus, my Nabi ﷺ is Unique in his power of miracle. Every miracle is an individual miracle, but BY ALLAH! Me'raj is not just one single miracle, but it is the comprehensiveness of numerous miracles. This is such a Blessed miracle that we cannot decipher how many other miracles are gathered within it.

Think for a moment! When we go to Mubarakpur and return, then even with our cars, it takes us at least one and quarter hour, even though we may travel by means of a very fast car, but our Nabi ﷺ journeyed from the earth into skies, then from sky of the earth, pass all the skies, then to Sidratul Muntaha, The Arsh, The Kursi and it is unknown where else he went to and this where ever is even free from the real place and thus can not be regarded as where ever, and yet he travelled this entire journey in a short space of time and then returned.

زنجیر بھی ہلتی رہی بستر بھی رہا گرم
اک دم میں سرعش گئے آئے محمد صلی اللہ علیہ وسلم

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا

(Part 15, Ruku 1)

In this verse, the word 'Lail' points to the short space of time. The philosophers have refuted it by saying that, 'Time is based on the quantity of motion'. They say that if the motion (movement) of the Prophet ﷺ was so vast and great then there should have been a measure (quantity) for that motion.

You must however know that the quantity of every motion is not regarded as time. From where to where did the Prophet ﷺ go in a

really short space of time and then still returned and all this really took place in a very short space of time. To do such a great thing in such a short space of time is regarded as a Mu'jiza.

This is why so many people who have no real intelligence and so many who are the slaves of their intellect rejected this great miracle and believed that it was merely a dream. They have said that the The Me'raj is just one of the dreams of the Prophet ﷺ and it is not the name of a Special Journey of the Prophet ﷺ, but I can not understand why they have said such a thing?

They should have at least read the Quran and taken notice of the fact that Almighty Allah says regarding this journey; بِعَبْدِهِ By using the above word it is clear that the Prophet ﷺ went with body and soul and not just in a dream if not it would have been said 'Bi Roohi Abdihi' and here, Abd (servant) proves that it was with body and soul as Abd is the combination of both. Almighty Allah also used the words أُسْرَى and the Asra is regarded as a physical journey and the other difference that Asra is regarded usually as a night journey and not as a day journey. This difference is another issue by itself. So, here it must be clarified that as long as the أُسْرَى is not regarded as a physical journey (meaning with body), it can never be regarded as being correct. Based on this, certain people have posed a question in which they have mentioned that it would have been impossible for this to have been a physical journey as the ancient philosophers who are rather known as the Ancient Greek Philosophers have mentioned that going up from the surface of the earth, there is such a surface in the atmosphere where there is a surface known as Kura'-e-Zamhareerya (Intensely Cold Atmospheric Region) and adjoining to the surface of the sky, there is a surface that is known as Kura'-e-Naar (Intensely Hot Atmospheric Region also known as the Emyrean Region by the Greek Philosophers). The philosophers believe that if something has to pass through Kur'a-e- Zamhareerya

then due to its intense cold atmospheric conditions, it will immediately freeze on entering this atmospheric region, just as something is frozen into ice, and if something has to pass to Kura'-e-Naar, then it will completely combust (burn), thus making it impossible to travel beyond both these atmospheric regions. This has been the theory of the ancient philosophers. As for the modern day philosophers and scientists, they have actually negated the true existence of the skies. Even though the sky is something that is clearly visible to us and we are able to see it with our eyes, they say that this is merely imaginary. In other words it is just a figment of our imagination (like a hallucination). In reality they say that the sky does not exist. They just accept that it is such an atmospheric region that if we pass beyond that surface, then the atmospheric pressure is totally inexistent. They mention that beyond this, the atmospheric pressure totally ends and that even the most powerful body will disintegrate there. We are existing (here on earth) whereby are bodies are pressurised by a certain amount of atmospheric pressure and this allows us to remain within a range of stability. However, if this pressure becomes more than normal, then the human body would not be able to bear it and would disintegrate. It is for this reason that those who travel in rockets are fitted with pressure suits. There is no oxygen there, so they are fitted with oxygen tanks on their backs and tubes that are inserted into their nostrils, whereby they receive the oxygen from these tanks. Now, it is their claim that if the Prophet ﷺ went on a physical Me'raj (with body), then the physical body would have disintegrated due to the immense atmospheric pressure and or due to the shortage of oxygen, the hands would have gone completely paralysed. They thus ask, how then could this be regarded as a physical Me'raj? My great grand Ustaad (Teacher's, teacher's teacher) Hazrat Maulana Hidaayatullah Khan Saaheb Rampuri (alaihira rahma) used to host two Meelad-un-Nabi gatherings annually. He hosted one gathering on the 12th of Rabi-ul-Awwal and the other on the 27th of Rajab, on the occasion of Me'raj. These were two Meelad Shareef gatherings which he hosted without fail. He had heard the name of Molana Shibli and was told that he delivered very good lectures. He thus invited him to one of the said gatherings.

There was not much distance between Jaunpur and Azamgarh and in those days, Jaunpur was within the Azamgarh magisterial district. Molana Shibli accepted the invitation and arrived at the gathering. Once the program commenced, Hazrat Allama Hidaayatullah Saaheb Rampuri (alaihiraahma) stood at one corner near the stage. It was his habit that he used to stand with both his hands folded respectfully from the beginning right up to the end of a Meelad Shareef gathering. He would do so completely engrossed in listening to the Meelad Shareef.

It was whilst delivering his discourse Molana Shibli raised the objection regarding the Kura'-e-Zamhareerya and Kura'-e-Naar, the intensely cold and intensely hot atmospheric regions). The moment he heard this, Hazrat Allama Hidaayatullah Saaheb Rampuri immediately said, 'Just a moment Molana Shibli! I had heard that you were a very great Aalim and a profoundly intelligent scholar, but today I feel a deep sadness at your (weak) sense of understanding.'

He then pulled out a thread (strand of cotton) from his shawl and then pointing it out to Molana Shibli, he passed it through the flame of burning candle and then brought the thread out again. He asked him to witness what he was doing, showing him that the thread which should have burnt, had not burnt, but was still completely intact. He then said, 'This is just an ordinary thread from my shawl and the intense heat from the flame has not effected it in any way, whereas my Prophet ﷺ is so exalted that a shawl touched by his Blessed hand does not burn once it is thrown into a raging fire, so how then will the Kura'-e-Naar be able to burn his Blessed body? Molana Shibli! Listen! It is a theory and intellectual principle that fire causes things to combust (burn) but remember that it is also a known theory that for anything to be effected, it requires time. I passed the thread from my shawl with such speed through the flame that the flame and its heat did not have sufficient time to effect the thread and cause it to combust.'

Did the Prophet ﷺ journey for Me'raj on a crippled horse? (No), but on the night of Me'raj, the Holy Prophet ﷺ travelled on that Buraaq whose speed was many times faster than the speed of light. When it leapt, its one foot reached the distance up to where the eye could see. Now, when Rasoolullah ﷺ journeyed on such a fast mode of transport, how was it possible for the kura'-e-naar and the kura'-e-zamhareerya to have any effect on his Blessed body? Where was there any time for this to ever happen?

This, my respected audience is a miracle of the Prophet ﷺ, whereby he passed through such regions where ordinary people can never pass through. If any ordinary person had to go into these regions, then the body would either freeze or completely combust or even disintegrate, due to the immense heat and pressure, but my Aqaa ﷺ went safe and sound and returned safe and sound.

Why should the going and coming of the Prophet ﷺ be any reason for objections being raised? Almighty had already set this as practice even long before. Hazrat Adam (alaihi salaam) came from there and Hazrat Esa (alaihi salaam) went from here to there and yet there was no affect on their Blessed bodies, so what effect would this have had on my Master ﷺ. Subhaan Allah! The Prophet ﷺ has been blessed with such grandeur. Our Prophet ﷺ showed us that he (Adam alaihis salaam) came and he (Hazrat Esa alaihis salaam) went, but I go there (where none has gone) and I come back as well.

So, there are numerous miracles in this journey of my Aqaa ﷺ. One miracle is the reality of him passing through many regions, which itself has numerous marvels within it. Another miracle of the Prophet ﷺ during this journey is that he travelled by such a fast mode of transport that if an ordinary person has to travel to and fro in such a fast mode of transport, his heart will never be able to remain in a stable condition. Generally, if a person is thrown down from a toddy palm tree (very tall), then he will die even before he reaches the ground, but my Aqaa ﷺ went to such heights in such a fast mode of transport and returned on it that no other body would have been able

to bear this, but it did not affect the Blessed body of the Prophet ﷺ in any way and none could say that there were any such signs on him that would show that it made him ill etc. in any way, but the Prophet ﷺ returned better and ever in a condition better than better. In other words he returned in a much better condition than when he left.

Another miracle during this journey was when Hazrat Moosa (alaihis salaam) made dua by saying,

رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ

(Part 9, Ruku 7)

In other words, O My Creator! Bless me with your Divine Vision. (I wish to see you). This was the Dua of a Nabi, and the Dua of a Nabi is never rejected, but this (Divine Vision) can only be attained when one is beyond place and to reach there (where there is no there) is unique for the Beloved Rasool ﷺ. Now the question arises regarding how the answer to his request may be given, so Almighty Allah says,

لَن تَرَنِي

(Part 9, Ruku 7)

Almighty Allah told him that whilst remaining here (on earth) he will not be able to attain the Divine Vision, but he was commanded to look towards the Mount Toor.

فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَنِي

(Part 9, Ruku 7)

In other words, If the Mount Toor is able to bear the one Ray of my manifestation, then you shall be able to have my Divine Vision.

The Holy Quran says,

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا

(Part 9, Ruku 7)

When Almighty Allah manifested his Divine Ray on the Mount Toor, the mountain turned to dust and by this one moment of seeing just one Divine Ray, Hazrat Moosa (alaihis salaam) went into such a faint condition. He became unconscious (not like ordinary people).

Now just look at this incident. On one hand is the dua of Hazrat Moosa (alaihis salaam) who is from amongst the Ulul Azm (Most exalted) Prophets of Allah. There are five Ambia that are regarded as Ulul Azm Prophets and Moosa (alaihis salaam) is one of them. He has been Blessed with great excellence. Once whilst discussing him, the Holy Prophet ﷺ mentions, ‘When people will rise on Maidaan-e-Mahshar from their graves, after the Soor will be blown, and people gain consciousness, and I will be the very first of the people to rise, then I will see Hazrat Moosa (alaihis salaam) sitting down, holding the base of the Arsh, so I will not really be able to differentiate whether, Moosa (alaihis salaam) became conscious before me or whether he never lost consciousness, in the sense that the unconsciousness of Mount Toor was kept in exchange for today.’ (Bukhari Shareef, Vol.1, Page 448)

The status of Hazrat Moosa (alaihis salaam) is very great, but the excellence and status of the Prophet ﷺ is most unique. Leave alone a verse of the Quran, let someone showing me even one verse, no one will even be able to bring forth even a single Da’eef Hadith, where the Prophet ﷺ made such a dua to Almighty Allah whereby he said, O Allah! I wish to be Blessed with your Divine Vision. Permit me to see You, and only then did Almighty Allah invite him and only then did he present himself before Allah. It was not so, but in reality our Aqaa ﷺ was invited from the Court of Allah, that he may present himself there. He was blessed with such closeness that Subhaan

Allah, none has ever been Blessed with such closeness. Now I am sure that you have understood, that in one instance there is a Dua (in the sense of a request) and on the other hand there is one who is being invited (without asking). It is for this reason that a poet has mentioned

طور اور معراج کے قصے سے ہوتا ہے عیاں
اپنا جانا اور ہے اس کا بلانا اور ہے

Portraying the very same scenario, Aala Hazrat Faazil-e-Bareilvi ؒ says,

تبارک اللہ شان تیری تجھی کو زیبا ہے بے نیاز
کہیں تو وہ جوش لن ترانی کہیں تقاضے وصال کے تھے

So, the status of my Beloved Prophet ﷺ is so exalted, that none can ever reach his excellence. On the other hand let us look at the affect on Hazrat Moosa (alaihis salaam) when Almighty Allah blessed him with one moment of viewing his Divine Manifestation. The power of his sight became so intense that no one could look at him directly and if anyone looked at him directly, he lost his eyesight, just as the entire Toor turned to dust when the Manifestation fell upon it. Now the Manifestation of a Manifestation fell upon the eyes of Hazrat Moosa (alaihis salaam) and none could look into his eyes. Whosoever looked at him directly lost his eyes. It is for this reason that Hazrat Moosa (alaihis salaam) always either wore a veil over his face or walked with is eyes lowered. His wife once desired to look into his eyes. She asked to see those eyes which he always hid from her. Moosa (alaihis salaam) said to her that she would not be able to look at him as she would lose her eyesight if she did. He said, 'This is because the manifestation of my Rubb is within my eyes' It is not within the capacity of everyone to bear looking at it. She said, 'I too wish to experience the delight of that manifestation of My Creator. I

also want a share in attaining some radiance from the Blessed manifestation. I will only see with one eye.’ She thus looked into his eyes with just one eye and she kept the other eye covered. The moment she placed her sight on the eyes of Hazrat Moosa (alaihis salaam), immediately that eye of hers became blind, but she received such spiritual delight that she became restless to attain even more of this Blessed vision. In this restlessness to attain more delight in seeing this manifestation, she opened her other eye and that too went blind, but through the Grace of Allah, she attained her sight in the other eye again. She then opened this eye again and blocked the eye that had lost its vision and then that eye went blind and the other eye gained vision again. Hazrat Safura used to see with one eye and the other would go blind, then she would close that one and see with the next which would regain its power of sight. This continued until such time that both the eyes were blessed with ability to see.

What I am trying to explain here is that Hazrat Moosa (alaihis salaam) saw the manifestation of a manifestation and his eyes were Blessed with such power that he could see an ant in the darkness of night from miles away, so what can be said about the excellence of the Direct Divine Vision that was Blessed to our Beloved Prophet ﷺ?

It is for this reason that people in this world noticed that the Prophet ﷺ used to observe whether a person was in punishment or receiving any reward whilst in the grave. My Prophet ﷺ was given information regarding things which happened in the darkness of night. O Abu Hurairah! Where has your prisoner gone? My master ﷺ whilst living in Madinah, was giving information regarding the condition of those in Makkah, and whilst residing in Madinah, he was informing the people of the condition of those in Rome. Not only did the Prophet ﷺ inform us of the condition of people in his era, but he has given information regarding those who would come centuries afterwards. He gave information regarding everything until Qiyaamat and regarding the Day of Qiyaamat. He gave information regarding Jannat, who will enter Jannat and in what condition he will enter Jannat and he gave information regarding those who will enter

Jahanum and in what condition they shall enter Jahanum. My Aqaa ﷺ is going on informing and all this is within the sight of my Master ﷺ. It is for this very reason that my Master ﷺ says, ‘Allah has placed the world and what is in the world before my sight, so I am able to see everything.’

إِنَّ اللَّهَ رَفَعَ لِي الدُّنْيَا فَأَنَا أَنْظُرُ إِلَيْهَا وَ إِلَى مَا هُوَ كَائِنٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ
كَأَنَّمَا أَنْظُرُ إِلَى كَفِّي هَذِهِ

(Sharah Mawahibul Laduniya of Zirkaani)

‘For as long as the Universe is in existence, all that until such time is before my sight and I am seeing everything, like I am seeing this palm of my hand.’

Now, what does this mean? It means that Almighty Allah has Blessed my (The Prophet’s) sight with the power of his Manifestation and the power of this manifestation is that I am now able to see all that which is existing and that which is non-existing. I am seeing all the apparent things and the hidden things as well. I am able to see every thing.

Thus, the Me’raj of my Beloved Master ﷺ is not just one or two miracles, but it is the assembly of many miracles. Now let us go further! We were discussing the dua of Hazrat Moosa (alaihis salaam). A Nabi made dua, and that too, a Nabi who is from amongst the Ulul Azm Prophets and the one answer to his request was:

لَنْ تَرَنِي

And the second arrange from the acceptance of his dua was this; When the Prophet ﷺ was going for Me’raj, he met with Hazrat Moosa (alaihis salaam). The Prophet ﷺ himself says, ‘I saw Moosa (alaihis salaam) on the sixth sky. I met with him and he said to me;

مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ

(Bukhari Vol.1, Page 549)

In the above words, he welcomed me. From there I went to seventh sky where I met Sayyidina Ibraheem Khaleelullah (alaihi salaam) and from there I went to Sidratul Muntaha, Baitul Ma'moor and to where ever Allah Willed. Then fifty Namaaz was made Fard upon me. When I accepted the gift of Namaaz and was returning, I met with Hazrat Moosa (alaihi salaam).'

When Hazrat Moosa (alaihi salaam) saw the Prophet ﷺ, he came forward and asked, 'What has Allah gifted you for your Ummah? What has he commanded?' My Aqaa ﷺ says,

أَمَرْتُ بِخَمْسِينَ صَلَاةً كُلَّ يَوْمٍ

(Bukhari Shareef Vol.1, Page 549)

He has commanded fifty Namaaz in a day. Hazrat Moosa (alaihi salaam) asked him to go back and make it less as he had already experienced with his nation, the Bani Isra'eel, whereby they could not even read a few Namaaz in a day. He thus mentioned how then will the Prophet's ﷺ weak Ummah be able to read fifty Namaaz in a day. In other words he asked how they would be able to fulfil this command?

Think for a moment! What would have been our condition if we would have had to read fifty Namaaz in a day? A person would have gone into the Musjid, read his Namaaz, turned salaam and the Iqaamat for the next Namaaz would commence. He would complete that and the Iqaamat for the next would be announced. He would complete the salaam of that Namaaz and then the third Namaaz would commence. This chain would continue. He would go into the Musjid just once, and then only his Janaaza would be able to leave.

This would have been our condition, but Subhaan Allah! Hazrat Moosa (alaihis salaam) did such a great favour for the Ummah of Nabi-e-Paak ﷺ.

Now the question that arises here is that Moosa's (alaihis salaam) sight had gone so far, but what did the Prophet ﷺ think about, when he accepted these fifty Namaaz without any objection, that he had no real concern about it? Did the Prophet not see the weight on the Ummah? The reason for this can possibly be that when the Prophet ﷺ made Deedar of Allah (received the Divine Vision), then on seeing Almighty Allah, he already saw (through this power in his eyes) that Moosa (alaihis salaam) was standing, waiting to see the manifestation of Allah in the eyes of the Prophet ﷺ. The Prophet ﷺ was aware of the wish of Hazrat Moosa (alaihis salaam). He ﷺ knew that Moosa (alaihis salaam) wanted him to come back with the Allah's manifestation in his sight, so that he may be the one to see it. He (Hazrat Moosa) was there waiting and knowing that even though he did not get to see the Divine Vision whilst on Toor, but here he would be able to see it in the Blessed eyes of Hazrat Muhammad Mustafa ﷺ. I was not able to withstand the power of the Divine Manifestation on the Mount Toor, but here I can look into those eyes which had withstood the power of Divine Vision and be able to see it first and in a most Blessed manner.

So, our Prophet ﷺ knew before hand the reason why Hazrat Moosa (alaihis salaam) was awaiting his presence. It is for this reason that when our Master ﷺ passed by Hazrat Ibraheem (alaihis salaam), he did not ask what he had brought for the Ummah, but Moosa (alaihis salaam) is asking. Why is this so? It is just so with this reason, he would be able to over and over again see the in the eyes of the Prophet ﷺ the Manifestation of Allah's Divine Vision. On the request of Hazrat Moosa (alaihis salaam), Our Master ﷺ presented himself in the Court of his Creator and requested that the Namaaz be reduced.

فَوَضَعَ شَطْرَهَا

(Mishkaat Baabul Me'raj Page 529, Muslim Vol.1 Page 910, Bukhari Vol.1 Page 50)

So Almighty Allah reduced some Namaaz. Then My Master ﷺ came towards him and informed him of what happened. Again he asked how many had been reduced. In certain narrations it has been mentioned that it was reduced by ten at a time and in other narrations it has been mentioned by five at a time and this is regarded as more authentic. In this manner, my Beloved Master ﷺ definitely went towards Hazrat Moosa (alaihis salaam) at least ten times. When he finally came to Hazrat Moosa (alaihis salaam) with just five Namaaz, then Almighty Allah said,

فَقَالَ فَهِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يَبْدُلُ الْقَوْلُ لَدَيَّ

(Mishkaat Page 529, Muslim Vol.1 Page 51, Bukhari Vol.1 Page 50)

O Beloved Muhammad ﷺ, these are five that need to be performed, but I by Me, it is really regarded as fifty. I have said fifty, so it shall remain fifty.

In other words based on the request of the Prophet ﷺ it has been written as five Namaaz, but Almighty Allah will grant the reward of fifty Namaaz. Moosa (alaihis salaam) still says that five is also too much (for the Ummah). He again asks the Prophet ﷺ to go back and have it reduced. My Master ﷺ says,

سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ

(Bukhari Vol.1, Muslim Vol.1 Page 51)

'I have asked a lot of my Creator and now I am ashamed to go before Him.' (To ask for a further reduction)

The Prophet knew, that the manner in which he had gone and with every trip five being reduced, meant that if he went once more, it would cause all to be reduced to none. It is for this reason that he said,

سَأَلْتُ رَبِّي حَتَّى اسْتَحْيَيْتُ

‘I have asked a lot of my Creator and now I am ashamed to go back before him.’ (To ask for a further reduction)

He is not really ashamed to go before Allah, but he is actually saying that he is feeling ashamed to ask for a further reduction, whereas Hazrat Moosa (alaihis salaam) went on sending the Prophet ﷺ over and over again. Why then did he not think of this which the Prophet ﷺ felt in going back to reduce the Namaaz? It was because Moosa (alaihis salaam) was being Blessed with a new chance to made Deedar every time the Prophet ﷺ went and came back. He was lost in the thought and the pleasure of seeing the Manifestation of the Creator in the eyes of the Holy Prophet ﷺ. He wanted to continue taking the delight of having this Blessed and amazing experience where every time he looked into the eyes of the Prophet ﷺ he saw a different manifestation. On one hand was the thirst of Hazrat Moosa (alaihis salaam) to see as much as he could and on the other hand the Prophet ﷺ was aware of the condition and did not wish for it to be such that his Ummah becomes totally carefree without any responsibility in the Court of the Creator.

He ﷺ knew that Almighty Allah had Blessed the Ummah with a great gift and a special way of worshipping Him and the Prophet ﷺ did not wish to continue going to have it reduced until nothing was left, as this would be the ill fortune of the Ummah. He thus left it as five Namaaz, so that the Ummah may attain the pleasure and the delight of Ibaadat, and so that their status may be exalted and they may live in the world and still prepare for there Hereafter.

Dear friends! Respected members of the Muslim Society! Not only did the Beloved Prophet ﷺ bring Namaaz as an Ibaadat, but he also brought with him a remembrance of Me'raj. This Namaaz, is a remembrance of Me'raj. This is why my Beloved Master ﷺ says,

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ

‘Namaaz is the Me’raj of a Believer’

This Namaaz is a remembrance of the Me’raj. Thus, whosoever celebrates this remembrance on this earth, then in this earth he will receive the Blessings of it. In other words

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ

Our Prophet ﷺ made one physical Me’raj and here we are being Blessed with attaining the Blessings of Me’raj five times in a day. In every Namaaz, you are being Blessed with the opportunity of having the Blessings of many Me’raj. Actually in every Raka’at, you are being Blessed with this twice. The Holy Prophet ﷺ has mentioned in the Hadith;

أَكْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ عَزَّ وَجَلَّ وَهُوَ سَاجِدٌ فَأَكْثِرُ الدُّعَاءَ

(Nisaí Shareef Vol.1 Page 170/171)

‘A Servant is the closest to his Creator, when he goes into Sajdah (Prostration), so increase your Dua.’

So Me’raj in reality refers to come as close as possible. (In other words in Sajdah we are the closest to our Creator and this is our Me’raj).

Now, I am sure that you may be wondering regarding the excellence and the Special Marvel in seeing the Manifestation of Allah, for which Moosa (alaihis salaam) was so restless and the stature of the Prophet ﷺ was so exalted that Almighty Allah had blessed him with this Divine Vision over and over again. In actuality what is this?

Then listen! The companions asked the Prophet ﷺ, Ya Rasoolallah ﷺ!

هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ

‘Will we see our Creator on the Last Day’
(Muslim Vol.1 Page 190)

The Prophet ﷺ said, ‘Why don’t you tell me, that this sun that shines bright at noon and there is no cloud cover over it nor any dust present, will you then have any doubt in seeing it?’ They said, ‘No’ so the Prophet ﷺ said, ‘If there is nothing blocking the full moon and there is no dust or cloud blocking it, will you have any difficulty in seeing it?’ In other words, will you have to make an effort to see it like when you look for the new moon, by using a binocular etc. Will you have any difficulty to look for it even when there is nothing covering it? The Sahaba again said, ‘No’ then the Holy Prophet ﷺ said, ‘You will see your Creator in the same manner. (in other words) absolutely clearly and you shall have no doubts and you will see your Creator.’

Then the Prophet ﷺ says that the Jannatis will be Blessed with all the bounties (Ne’mats) of Jannat and then Almighty Allah will ask them, O Jannatis, O my servants! Do you have any other desires? All the Jannatis will call out and say that O our Creator! We have received more than what we desired. Now we do not desire anything else. Then again the same will be asked and again the answer will be the same. Then Almighty Allah will raise the Divine Veils and the people will be Blessed with seeing the Creator. They shall then forget about all the bounties of Jannat. They will not see anything else. Then, when the Divine Veils are placed again, they will wish

that they had not been given any other bounties, for they will be totally lost in the Vision of their Creator. They would not wish for anything. Just for the continuous Vision of the Creator. This Jannat is nothing compared to the Deedar of our Rub. (Muslim Vol.1 Page 190)

It is this, which Almighty Allah has mentioned in the Holy Quran;

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

In other words, For those who have done good deeds, for them is Jannat and something even more greater than that.

And here, that greater Blessing that is being explained is the Deedar of Almighty Allah. Definitely, here the word: حُسْنَىٰ refers to jannah. And in the verse:

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

What is meant by وَزِيَادَةٌ? What is implied here? Let it be known, that it refers to the Blessed opportunity of seeing Almighty Allah. It is for this reason my respected audience that this Blessed opportunity of Seeing Allah is very great. My Master ﷺ saw Almighty Allah and this is such great miracle that from amongst the creation, no creation could get such a Mu'jiza. This was not granted to anyone else. As far as conversing with Allah, then this miracle was given to Hazrat Moosa (alaihi salaam), but when the issue of seeing came up, then this was not given (directly).

مَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ

(Part 25, Ruku 6)

In other words he only got to converse with Allah from behind a Divine Veil which is called a Hijaab. And Almighty Allah says in the Holy Quran:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

(Part 6, Ruku 3)

In other words, Allah Blessed Moosa (alaihi salaam) with the gift of conversing with Him. Almighty Allah spoke to the Prophet ﷺ as well, absolutely directly. In other words whilst conversing with him, Almighty Allah allowed him to see Him. This is a different issue, where there is a difference of the Sahaba regarding whether he ﷺ saw Allah or did not see, but Hazrat Sayyidina Abdullah ibn Abbas (رضي الله عنه) is of the view that he ﷺ saw Almighty Allah, and he used to say that which has been mentioned in the verse;

وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

(Part 15, Ruku 6)

And We did not make observable to them that which We showed you, but as a test for the people. Based on this he (Hazrat Abdullah ibn Abbas (رضي الله عنه) says,

هِيَ رُؤْيَا عَيْنٍ أَرَاهَا رَسُولُ اللَّهِ ﷺ لَيْلَةً أُسْرِيَ بِهِ إِلَى بَيْتِ الْمُقَدَّسِ

(Bukhari Vol.1 Page 550)

In other words he mentions that the Divine Vision that Almighty Allah granted the Prophet ﷺ is not the Vision in a Dream, but it is the Vision through seeing with the eyes. هِيَ رُؤْيَا عَيْنٍ

What does it mean here when saying that it is by seeing with the eyes? It means that the Divine vision that was given to the Prophet ﷺ was the one that where he saw his Creator with his eyes. This was the

type of Deedar that he was Blessed with on the Night of Asra. Hazrat Ibn Abbas ؓ used to say that the Prophet ﷺ saw Allah with his eyes.

There is a narration in Muslim Shareef on the authority of Hazrat Abu Zir Ghifari ؓ. He says, I asked the Holy Prophet ﷺ,

هَلْ رَأَيْتَ رَبَّكَ

‘Did you see your Creator?’

(Nawawi Sharah Muslim Vol.1 Page99)

The Prophet ﷺ said, ‘Yes’

نُورَانِي أَرَاهُ

‘I did see. He is Light’

(Nawawi Sharah Muslim Vol.1 Page99)

I must mention that this is the authentic statement and the A’ima-e-Ahl-e-Sunnat regards this as authentic. Hazrat Imam Ahmed bin Hambal ؓ was asked if the Prophet ﷺ saw his Creator on Lailatul Asra. He was sitting leaning at the time the question was asked. He began to say, ‘He saw. He saw.’ Then he sat up straight and again said, ‘Yes, He did see. He saw with the eyes of his head. He saw. He saw. He saw with the eyes of his head. He saw, he saw, he saw.’ He went on saying this until his breath did not break. From this, it is evident that this is the most authentic and most accepted view. In other words, the Prophet ﷺ definitely saw Allah and the fact that Moosa (alaihi salaam) was waiting to see the manifestation in his eyes is clear evidence and justification of this reality.

Dear friends! Let us now go further. The Holy Prophet ﷺ spoke to Almighty Allah on the night of Asra. None knows about what was spoken and what was discussed and none really knows what was bestowed upon the Prophet ﷺ. Neither can anyone weigh it or measure it. However, we do know this much that the Prophet ﷺ

mentioned that when I presented myself before my Creator on the Night of Asra, Almighty Allah Blessed me with the Station of Intercession (Maqaam-e-Shafa'ath) that I should intercede for the sinners of my Ummah. I have been blessed with this station.

My Master ﷺ has definitely been blessed with this Station of Intercession, but do not think that this intercession is only for the day of Qiyaamat. Even the Shifa'at that he will make on the day of Qiyaamat is also unique to him. There will be none equal to him in this position, and if anyone else is given the opportunity to intercede on that day, then he will be blessed with this through the Blessing of the Prophet ﷺ and after being deputised to do so by the Prophet ﷺ. The excellence of my Aqaa ﷺ is that he already interceded for so many on this earth and by interceding for them; he blessed them with exalted positions in Jannat. Do you not remember what happened when Hazrat Rabee'a bin Ka'ab Aslami ؓ said:

أَسْأَلُكَ مُرَافَتَكَ فِي الْجَنَّةِ

(Muslim Vol.1 Page 193)

‘Ya Rasoolallah ﷺ! I want you to bless me with closeness in that part of Jannat where you shall be.’

The Prophet ﷺ did not reject his request but said, ‘Ask something else as well’. He replied, ‘That is sufficient’

In other words, what else would I want if I receive your companionship in Jannat. So the Prophet ﷺ said,

فَاعْنِي عَلَيَّ نَفْسِكَ بِكَسْرَةِ السُّجُودِ

(Muslim Vol.1 Page 193)

‘Support me in this by making as many Sajdah as possible and performing Namaaz’

This does not mean that if you read lots of Namaaz you will be with me in my Jannat, because if this was the case then everyone would be able to read lots of Namaaz and enter therein, but he ﷺ is saying that it is a good thing to have the desire to enter into my Jannat, but you should bring yourself to such a level of excellence that when I take you there with me, you shall not be ashamed. It is for this reason that my Master ﷺ said,

فَاعِنِّي عَلَى نَفْسِكَ بِكَسْرَةِ السُّجُودِ

Is this not intercession? It is for this reason that when the Prophet ﷺ said, ‘There shall be seventy (70) thousand people of my Ummah who will enter Jannat without any reckoning,

وَجُوهُهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

Those, whose faces will be glowing like the full moon on the Plains of Mahshar and all of them, will enter into Paradise at once.’ (Muslim Vol.1 Page 116)

لَا يَدْخُلُ أَوْ لَهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ

In other words, All of them will enter Jannat together in one line (saff). All seventy thousand will enter in one line. Each will enter into Paradise by putting their foot in all at once.’ (Muslim Vol.1 Page 116)

Hazrat Ukaasha ibn Muhsin Asadi ؓ stood up on hearing this and says Ya Rasoolallah ﷺ!

أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ

‘Make dua for me that I too may be from amongst them (the seventy thousand)’ (Muslim Vol.1 Page 116)

Now tell me, by this request being presented in the Court of the Prophet ﷺ, does it not prove that our Master ﷺ will intercede? Now, not only does the Prophet ﷺ intercede, but as it has been mentioned in Bukhari and Muslim, the Prophet ﷺ says;

أَنْتَ مِنْهُمْ

‘You too are from amongst them’ (Muslim Vol.1 Page 116)

This is why Aala Hazrat Imam-e-Ishq-o-Muhabbat announces:

کیا ہی ذوق افزا شفاعت ہے تمہاری واہ واہ
قرض لیتی ہے گنہ پرہیزگاری واہ واہ

My Aqaa ﷺ has been blessed with Maqaam-e-Shifa’at. The condition of the Station of Intercession in the Hereafter is such that all the creation from the first right up to the very last will gather on the Plains of Mahshar and all will Praise the Prophet ﷺ. There, if anyone will be given any hearing, it will be the Prophet ﷺ. In this world, all have said something that has to be said. All the Prophets have mentioned something or the other and all have made requests on behalf of the Ummats, but my Master ﷺ did not only make one request but many such requests and through this, the situations of many were resolved. Now look at Tirmizi Shareef ‘Abwaabut Da’waat’ A blind Sahabi comes to my Beloved Master ﷺ and says Ya Rasoolallah ﷺ! I have no eyes (meaning I am blind). Please make dua for me to regain my sight. The Prophet ﷺ asked him to be patient as there was greater reward in this, but he mentioned in his love that once he had received the Blessed connection to the Prophet ﷺ now what need was there for him to attain any more reward. He mentions that all he wants is to be able to see. He says that he wishes to gain some Blessings in this world as well. The Prophet ﷺ commands him to make fresh wudhu. He then asks him to go into one corner of the Musjid and perform two Rakaats of Namaaz and then the Prophet

said to him after Namaaz, ask dua through my wasila (mediation) and through my intercession and do so with these words;

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتَقْضِي لِي اللَّهُمَّ فَشَفِّعْهُ فِيَّ

(Tirmizi Vol.2 Page 198)

He did as commanded and made dua as the Prophet ﷺ asked him to. In other words he should make dua by saying, ‘O Allah! I ask in your Court through the Blessings of you Nabi-e-Rahmat, Nabi Muhammad ﷺ making him my wasila. O Muhammad ﷺ! I have made you my wasila in the Court of Allah so that my difficulty may be alleviated (so that my eyes may be able to see again). O Allah! Accept his intercession’

There, the dua is being made with wasila and intercession being requested and both the eyes of that Beloved Sahabi became bright and full of vision. The benefit of asking through the wasila of the Prophet ﷺ is that by doing so, he immediately intercedes on your behalf and this is why the intercession takes place and the intercession is accepted. That Sahabi went blind, but when he returned he was able to see. Uthman bin Hunaif says that not one of us had woken up from the presence of the Prophet ﷺ when we saw him returning. Both his eyes were glowing and he was able to see everything. From this we may ascertain that the Prophet ﷺ has been blessed with the station of intercession even in this world, but that Special Station of Intercession that has been granted to him in the Hereafter is the Station of Shifa’at-e-Uzma. That too on the day of Qiyaamah is Unique for the Prophet ﷺ. The Holy Quran announces:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

(Part 15, Ruku 9)

Now, the Prophet ﷺ also mentioned that on the eve of Me'raj he had been blessed with the Maqaam-e-Shifa'at. Yet, there are some stupid and dim-witted people who say that the Prophet ﷺ has not been given the authority of Intercession in this world. They say he will only be given this authority to intercede in the Hereafter. They say that he will not be given any such power in this world. It is for this reason that I briefly discussed and addressed the issue of intercession here.

Now let us look at more Ahadith. The Prophet ﷺ mentioned that Almighty Allah had blessed his Ummah with one other Blessing that had not been given to any other Ummah. The Prophet ﷺ said, that on Me'raj Almighty Allah said to me that If any one intends to do any good deed in your Ummah, I have commanded the Angels that one good deed should be written upon his intention and if he does the good deed, then ten rewards should be return for him, and if he intends to do a bad deed, then nothing should be written (upon his intention) and if he does a bad deed, then only one bad deed should be recorded, and if Allah wills, then He may forgive even that and nothing should be written.

إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهُ

(Muslim and Sharah Muslim Vol.1 Page.78)

That which has been mentioned is the words of Muslim Shareef. Now, note that when it came to the Ummah, just ordinary things were not given. With the exception of the heavy responsibility of Namaaz, Allah also gave the means of having our sins reduced. Because we are the Ummati of the Prophet ﷺ, we have been blessed with this uniqueness, that when we make one good intention we get one reward and when we perform it, we get ten Blessings.

In another narration, the Holy Prophet ﷺ says that Almighty Allah says that I have commanded the Angels that;

فَاكْتُبُوهَا عَشْرَةَ إِلَى سَبْعِ مِائَةٍ

(Muslim and Sharah Muslim Nawawi Page 78)

وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ

(Part 3, Ruku 4)

In other words, Almighty Allah commands the Angels to record ten and from ten to seven hundred times more and Allah increases it more for whosoever He Wills.

In other words just as your intention is, like is your reward. In other words if you make a simple intention you attain ten Blessings, if the intention is stronger, you receive one hundred, sometimes two hundred, a stronger niyyah allows you five hundred Blessings and then seven hundred Blessings and if you make a real pure intention, then it is countless. Then, only Allah knows how much you will receive. Now, even this is such a great Blessing upon the Ummah.

When my Aqaa ﷺ arrived in this physical world, his first Me'raj was when he immediately went into Sajdah as he was born. He presented himself in the Court of his Creator and then immediately made dua for his Ummah:

رَبِّ هَبْ لِي أُمَّتِي

And on Maidaan-e-Mahshar, when My Aqaa ﷺ will be commanded to raise his head from Sajdah, and when he will be authorised to ask what ever he wishes and it will be given, then at that moment on the Holy lips of my Master ﷺ will be,

رَبِّ سَلِّمْ أُمَّتِي

In this manner, my Master ﷺ will be blessed as well with the Station of Intercession and he will be blessed with such Honour and reverence that has never been given to anyone before.

I want you to however remember one important point. When a person intends to do something wrong, then a wrong is not written. This means that he only intends this (just thinking about it). The same does not apply when he has a firm determination to carry through what he intends. If he has a firm determination to carry out the said act, then it shall be regarded as a sin, since firm determination to sin is itself a sin and the determination to do wrong is to do wrong.

A firm determination means when a person makes a solid intention, that no matter at whatever cost it maybe, he will perform that sinful act and will not listen and change his mind under any circumstances. In such a case, this is regarded as a sin. I will just present one Hadith to verify this from Bukhari Shareef. It is the saying of the Prophet ﷺ and this Hadith is present in Bukhari Shareef. Hazrat Abu Bukrah ؓ reports;

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا تَتَقَى الْمُسْلِمَانِ
بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

I heard the Prophet ﷺ saying that if two Muslims draw their swords against each other, then the one who kills and the one who has been killed are both in the fire of hell. (Bukhari Vol.1, Page 9)

قُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَلُ الْمَقْتُولِ

I asked; Ya Rasoolallah ﷺ! I understand the fact that the Killer will go into hell, but what about the one who has been killed (for he has not killed anyone).

So the Prophet ﷺ said,

إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ

The one killed will also go into hell, because he too had intended to kill the person in front of him. (In other words) He was determined to kill, but it happened such that instead of him killing the other person, he was killed. Because he was eager to kill the other person, he too will go to hell. In other words he had made a firm intention to kill, so he too will enter hell.

Hence, it can be concluded that to have a firm determination to sin is also a sin and to firmly intend to do wrong is also wrong. So, O Muslims! Stay away from sinning and stay away from the intention of sinning as well. I am ending my discourse (today) with these words.

Allah bless me and you with the taufeeq to act righteously. Aameen