

سُورَةُ الْمَائِدَةِ: مَعْرِيفَةُ حَقِّهِ وَوَجْهِهِ وَصَلَمِهِ

# Journey of Mi'raaj and Ghayb-Knowledge of Mustafa

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Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Journey of Mi'raaj and Ghayb-Knowledge of Mustafa ﷺ

وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَبِيبَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating and drinking will also become permissible for you in the Masjid.

## Excellence of Salat-'Alan-Nabi ﷺ

Sayyiduna Ubayy Bin Ka'b رَضِيَ اللَّهُ تَعَالَى عَنْهُ humbly said, 'Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I recite Salat-'Alan-'Nabi abundantly; how long shall I recite Salat upon you?' Our Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'As much as you want.' I humbly asked, '1/4?' It was replied, 'As much as you want, but if you recite more, it is better.' I humbly asked, 'Half?' It was replied, 'As much as you want, but if you recite more, it is better.' I humbly said, 'I will recite Salat-'Alan-'Nabi all the time upon you.' It was replied, 'Then this act of yours will suffice on your worries and will become the cause of your forgiveness.'

(Al-Mustadrak, vol. 3, pp. 198, Raqm 3631)

بو الہی میرا شِعار دُرود	بیٹھتے، اُٹھتے، جاگتے، سوتے
زُلفِ اطہر پہ مُشکبار دُرود	رُوئے انور پہ نور بار سلام
اُس چمک پہ فروغِ بار دُرود	اُس مہک پہ شمیم بیز سلام
اُن کے ہر لمحہ پر ہزار دُرود	اُن کے ہر جلوہ پر ہزار سلام
اور سراپا پہ بے شمار دُرود	سر سے پا تک کروڑ بار سلام

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

*(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)*

## Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

## Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit as I sit in Tashahhud as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.

5. When I hear **صَلُّوا عَلَى الْحَبِيبِ**, اَذْكُرُوا اللَّهَ، اَذْكُرُوا اللَّهَ، اَذْكُرُوا اللَّهَ، اَذْكُرُوا اللَّهَ، اَذْكُرُوا اللَّهَ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

**صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

Dear Islamic brothers! **اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, Rajab-ul-Murajjab, the seventh sacred month of Islamic calendar, is showering its blessings upon us. It is the sacred month in which the great (Prophetic) miracle of our Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was revealed. All the events of this blessed journey have been mentioned in detail in the books of blessed Ahadees and Seerat-e-Tayyibah. Let's listen to the faith-refreshing parable of blessed Mi'raaj and the glory of knowledge of Ghayb of the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and gain the benefits of the blessed Zikr of the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

But first of all, let's listen to some couplets of a beautiful Kalam (poem) full of the blessings of Mi'raaj Night written by Maulana Sufi Muhammad Jameel-ur-Rahman Khan Qadiri Razavi **بِرَحْمَةِ اللَّهِ تَعَالَى عَلَيْهِ**:

پردہ رُخِ انور سے جو اُٹھا شبِ معراج  
 جنّت کا ہوا رنگِ دو بالا شبِ معراج  
 اے رحمتِ عالم تری رحمت کے تصدق  
 ہر ایک نے پایا ترا صدقہ شبِ معراج  
 جس وقت چلی شاہِ مدینہ کی سواری  
 سجدے میں جھکا عرشِ مُعلیٰ شبِ معراج  
 یہ شانِ جلالت کہ نہایت ہی ادب سے  
 جبریل نے آقا کو جگایا شبِ معراج

دُولہا تھے محمد تو براتی تھے فرشتے  
 اس شان سے پہنچے مرے مولیٰ شبِ معراج  
 ممکن ہی نہیں عقلِ دو عالم کی رسائی  
 ایسا دیا اللہ نے رُتبہ شبِ معراج  
 اُس میں سے جمیلِ رضوی کو بھی عطا ہو  
 رحمت کا بٹا خاص جو حصہ شبِ معراج

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### Brief parable of Mi'raaj

On page 732 of the book 'Seerat-e-Mustafa' published by Maktaba-tul-Madinah Shaykh-ul-Hadees 'Allamah 'Abdul Mustafa A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'In the night of Mi'raaj, the roof of the blessed home of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ opened and suddenly Sayyiduna Jibra'eel عَلَيْهِ السَّلَام descended with some angels. They took the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to Haram-e-Ka'bah and split the blessed chest, took out the blessed heart and washed it with Zamzam water. They then poured a tray full of Iman and Hikmah [faith and Divine knowledge] into the blessed chest and stitched up the blessed abdomen.

Describing the scene of this faith-refreshing parable in one of his [Kalam] poetic works, Ameer-e-Ahl-e-Sunnat رَأْسُ بَرَكَاتِهِمُ الْعَالِيَةِ has mentioned:

قربان میں شان و عظمت پر سوئے ہیں چین سے بستپر  
 جبریلِ امین حاضر ہو کر معراج کا مُڑدہ سُناتے ہیں  
 جبریلِ امین بُراق لیے جنت سے زمیں پر آ پہنچے  
 بارات فرشتوں کی آئی معراج کو دُولہا جاتے ہیں

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The speed of the Buraaq was so amazing that it used to put its step on the farthest place where it could see. Having reached Bayt-ul-Muqaddas he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tethered the Buraaq in the Halqah (circle) [a specific place where riding-animals such as horses, etc. are tethered] in which blessed Ambiya عَلَيْهِمُ السَّلَام also used to tether their riding-animals. Then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ led 2 Rak'aat congregational Nafil Salah of all the Ambiya and Rusul who were present there. *(Seerat-e-Mustafa, pp. 732-733)*

افصىٰ ميں سواری جب پہنچی جبریل نے بڑھ کے کہی تکبیر  
نبیوں کی امامت اب بڑھ کر سلطانِ جہاں فرماتے ہیں

## Meetings with blessed Ambiya

When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went out of Bayt-ul-Muqaddas, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام presented two bowls—one of wine and another of milk. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ picked up the bowl of milk. Having seen this Sayyiduna Jibra'eel عَلَيْهِ السَّلَام said: You have chosen nature. If you had picked up the bowl of wine, your Ummah would have gone astray. Then Sayyiduna Jibra'eel عَلَيْهِ السَّلَام took the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to the sky. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ met Sayyiduna Aadam عَلَيْهِ السَّلَام in the first sky, Sayyiduna Yahya and Sayyiduna 'Isa عَلَيْهِمَا الصَّلَاةُ وَالسَّلَام in the second sky and also had some conversation with them. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ met Sayyiduna Yusuf عَلَيْهِ السَّلَام in the third sky, Sayyiduna Idrees عَلَيْهِ السَّلَام in the fourth sky and Sayyiduna Haroon عَلَيْهِ السَّلَام in the fifth sky. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ met Sayyiduna Musa عَلَيْهِ السَّلَام in the sixth sky and as he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached the seventh sky he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ met Sayyiduna Ibraheem عَلَيْهِ السَّلَام who was sitting with his back against Bayt-ul-Ma'moor (Qiblah of angels) in which 70,000 angels enter every day. Every Nabi welcomed the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by saying 'Welcome! O righteous Rasool'. Then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was taken on the tour of Paradise. After this, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ reached Sidra-tul-Muntaha. When the Divine lights were showered on this tree, its shaped instantly changed and then such rays of colourful lights were seen which cannot be described in words. When Sayyiduna Jibra'eel عَلَيْهِ السَّلَام reached here he stopped by saying: Now I cannot move ahead further.

جبریل ٹھہر کر سدرہ پر بولے جو بڑھے ہم ایک قدم  
جل جائیں گے سارے بال و پر اب ہم تو یہیں رہ جاتے ہیں

Then Allah ﷺ blessed the Beloved Rasool ﷺ by calling him to 'Arsh, or rather above 'Arsh to the place where Allah ﷺ wanted him to reach. *(Seerat-e-Mustafa, pp. 732-734)*

It has been stated in the Holy Quran in these words: In Ayah 8 and 9 of Surah An-Najm, part 27 Allah ﷺ has stated:

ثُمَّ دَنَا فَتَدَلَّى ﴿٨﴾ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

**Translation from Kanz-ul-Iman:** Then the Spectacle became closer, and came down in full view. So the distance between the Spectacle and the beloved was only two arms' length, or even less.

Afterwards what happened is also beyond our intellect. When the Beloved Rasool ﷺ came back from the sky to the earth after being blessed with the Divine Sight of Allah ﷺ, visited every place, explored and observed the Divine signs of Allah ﷺ he ﷺ entered Bayt-ul-Muqaddas and mounted the Buraaq to set out for Makkah Mukarramah. The Beloved Rasool ﷺ saw all the Manazil [stations] and the caravans of traders of Quraysh on the way. After passing through all these stages when he ﷺ reached Masjid-ul-Haraam, he ﷺ slept because much part of the night was still left.

*(Seerat-e-Mustafa, pp. 735; summarized)*

خدا کی قدرت کہ چاند حق کے، کروڑوں منزل میں جلوہ کر کے  
ابھی نہ تاروں کی چھاؤں بدلی، کہ نُور کے تڑکے آ لیے تھے

**The explanation of couplet of Raza:** Just notice the glory of Allah ﷺ that the Beloved Rasool ﷺ came back in a very short period of time after visiting billions of places, the stars were still shining in the same way and even their shadows did not change. (*Sharh Kalam-e-Raza, pp. 696*)

معراج کی عظمت مرحبا	اللہ کی عنایت مرحبا
بُراق کی سُرعت مرحبا	بُراق کی قسمت مرحبا
نبیوں کی امامت مرحبا	آقُصی کی شوکت مرحبا
آسماں کی سیاحت مرحبا	آقا کی رفعت مرحبا

مکین لا مکان کی عظمت مرحبا  
چشمانِ نبوت مرحبا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! When the Beloved Rasool ﷺ related this parable to Quraysh, they were quite astonished and started asking questions in order to test him so that they could prove him a liar, مَعَاذَ اللَّهِ عَزَّوَجَلَّ.

Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: The questions were also useless. For instance, how many pillars does Bayt-ul-Muqaddas have? How many stairs are there? Where is the Mimber [pulpit] located? Obviously, these things cannot be remembered even if one sees them again and again so how can a person remember if he sees only once. Disbelievers said: We don't know about the things you are talking about 'Arsh and Kursi, but we have seen Bayt-ul-Muqaddas. Tell us the signs of Bayt-ul-Muqaddas. So (when the things related to Bayt-ul-Muqaddas were asked), the Beloved Rasool ﷺ became a little worried because he ﷺ did enter into the Bayt-ul-Muqaddas but did not observe very minutely regarding its status.

Secondly, it was a very dark night. Allah ﷺ commanded Sayyiduna Jibra'eel عَلَيْهِ السَّلَام. He lifted Bayt-ul-Muqaddas on his wings and placed it in Makkah

Mukarramah near the house of Sayyiduna 'Aqeel رَضِيَ اللهُ تَعَالَى عَنْهُ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would answer to their questions after seeing it. (Remember that) Lifting Bayt-ul-Muqaddas and bringing it into the court of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the miracle of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, as the Takht [throne] of Bilqees (was brought to the court of Sayyiduna Sulayman عَلَيْهِ السَّلَام after lifting) was the miracle of Sayyiduna Sulayman عَلَيْهِ السَّلَام. (Seerat Sayyid-ul-Ambiya, pp. 131)

O devotees of Rasool! Have you heard how elevated and great is the glory of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that Allah عَزَّوَجَلَّ gave him the ride of Heavenly-Buraaq to show him His great signs in the shortest time of the 27<sup>th</sup> night of Rajab-ul-Murajjab; Allah عَزَّوَجَلَّ called His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to Masjid-e-Aqsa from Masjid-ul-Haraam and from there to all the skies and revealed the glory and excellence of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to different Ambiya عَلَيْهِمُ السَّلَام and the angels. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was given the gift of Salah and above all, Allah عَزَّوَجَلَّ blessed him with His own Divine sight and also blessed him with the privilege to converse directly with Him.

یہ شاہ نے پائی سعادت بے خالق نے عطا کی زیارت بے  
جب ایک تجلی پڑتی ہے موسیٰ تو غش کھا جاتے ہیں

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Let's listen to a blessed Hadees that tells us about the privilege of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of seeing Allah عَزَّوَجَلَّ and conversing with Him.

## I have recognized everything

Sayyiduna Mu'aaz Bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I saw my Rab عَزَّوَجَلَّ. He kept His Dast-e-Qudrat between my shoulders; I felt its coolness in my chest; at the same time everything was known to me and I recognized everything.

(Sunan-ut-Tirmizi, vol. 5, pp. 160, Hadees 3246)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I saw my Rab عَزَّوَجَلَّ in my best appearance. (i.e., that time my appearance was very good, as it is said that I met the ruler in a good dress, that is, I was wearing a good dress at the time of meeting him, otherwise, Allah عَزَّوَجَلَّ is free of Soorat [appearance]. Remember, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us in Bashari (human) form and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ met Allah عَزَّوَجَلَّ in Noori form. A person wears a different dress at home and a different dress in the court and it is perhaps the Zikr of Mi'raaj's event. Some have said that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw Allah عَزَّوَجَلَّ in his dream, but the first one is very much true. The factual truth is that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw Allah عَزَّوَجَلَّ with his own blessed eyes.)

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah عَزَّوَجَلَّ asked (me) over what thing do Muqarrab (high-ranking) angels quarrel? (i.e. what are the deeds angels quarrel over regarding taking and presenting them to Allah عَزَّوَجَلَّ - one says I will take it the other one says I will do so.) I humbly said: O Allah عَزَّوَجَلَّ! You only know it. Then Allah عَزَّوَجَلَّ placed His Dast-e-Qudrat between my both shoulders, the coolness of which I felt into my chest. (i.e. Allah عَزَّوَجَلَّ placed His Hand of Mercy on my back and its blessing reached my chest and heart) so whatever is in the skies and beneath/on the earth I have known all of them. (*Sunan Daarimi, vol. 2, pp. 170; Mirat-ul-Manajih, vol. 1, pp. 446*)

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: This Hadees is the clear evidence of the vast knowledge of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah عَزَّوَجَلَّ blessed the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with the knowledge of all seven skies, rather all the things within and above the skies and all seven earths and even each and every particle and drop beneath them.

Remember, Allah عَزَّوَجَلَّ blessed His beloved with the knowledge of everything—the past, present and future—things which will happen until the Judgement Day because deeds of people on the earth and quarrels of angels for these deeds in the sky will continue until the Judgement Day and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is watching them with his blessed eyes. This Hadees has been authenticated by many Quranic Ayahs.

(*Mirat-ul-Manajih, vol. 1, pp. 446*)

In *Fatawa Razawiyyah*, A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Allah عَزَّوَجَلَّ has bestowed the thorough knowledge of everything from the beginning of the Universe till the last day, it means whatever has happened, is happening and will happen, the detailed knowledge of each and every particle has been imparted by Allah عَزَّوَجَلَّ to His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses the knowledge of even the particle or grain of sand lying in extreme darkness. Not only does he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have knowledge, but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also watching the entire world and whatever will happen in it until the Judgement Day, (as crystal-clear) like watching his own palm. Not a single particle either in the skies or beneath the earths is concealed from his blessed eyes.

Rather, whatever has been discussed here is like a small canal out of his vast oceans of knowledge. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recognizes his entire Ummah much more than you know those who spend time with you. Not only does he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recognize his Ummah but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also watching their each and every deed and movement. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is also aware of the thoughts that cross our minds. Further, all the oceans of his knowledge and the knowledge of all creatures altogether, do not have the relation to the Divine knowledge of Allah عَزَّوَجَلَّ which a little drop of water has to billions of oceans. (*Fatawa Razawiyyah*, vol. 15, pp. 74)

سرِ عرش پر ہے تری گزر دلِ فرش پر ہے تری نظر  
ملکوت و ملک میں کوئی شے نہیں وہ جو تجھ پہ عیاں نہیں

**Brief summary:** O Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, you have the authority to go beyond 'Arsh and the earth is also within your blessed vision. There is absolutely nothing in the earths or skies which is hidden from your blessed eye sight.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! When our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ answered to the questions asked by the unbelievers of Makkah about Bayt-ul-Muqaddas, so instead of believing in this great miracle of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ they started testing it through their intellect, or rather they tried their best to prove this great miracle false due to their malice and enmity. Therefore despite being disgraced upon asking about the signs of Bayt-ul-Muqaddas they did not stop due to their stubbornness and started asking questions about the caravan which went to Syria for trade from Makkah Mukarramah in order to test the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The unbelievers of Quraysh said: You tell us about our caravans of traders if you have found them on the way. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: I passed by a caravan of the tribe in a place called Roha [روحاء]. They were looking for their camel which they lost. I came towards their luggage which was lying there, but found no one. A bowl of water was lying there which I drank and then covered it with a lid.

(Then the Ghayb knowing Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said) Now the caravan will reach here on Wednesday at sunset. You may then ask them whether they found their water-filled bowl empty or not when they came back after finding their lost camel. Also ask them: While you were searching for the camel, did anyone say by calling you out that your camel is at such and such place and upon which you were surprisingly saying: How have we heard the voice of Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) in Syria? But when you looked for the camel in that very place as per the voice, did you find your camel or not? Quraysh said: Yes! It is alright; it is a big sign.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: I also passed by a caravan of a tribe whose two men were sitting on a camel. Frightened due to the speed of Buraaq, their camel ran away causing both of them to fall from the camel due to which one of them broke his wrist. Now that caravan will reach here exactly at noon on Wednesday. You may ask both of them about it. The unbelievers of Quraysh said: Very good; it is also a good sign.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: I also passed by a caravan of a tribe through the place called Tan'eem [تَنْعِيم]. In this caravan, a khaki-coloured camel was in the front carrying two striped bags of grains and a dark-skinned man was also sitting on it. In the same caravan, a person was feeling cold and was asking for a blanket from his slave. This caravan has reached very near and will reach here at sunrise in the morning.

Prior to the sunrise, some people sat on a hill and started waiting for the caravan. Some people were assigned the task to wait for the sunrise so that they could pay special attention to it. Suddenly one of them shouted: Listen, look over there! The sun has risen. Meanwhile, some one said: Look over there, the caravan has also arrived. When people looked, they exactly saw a Khaki-coloured camel was in front of the caravan carrying two striped bags of grains. Afterwards, at noon, on Wednesday a group of Quraysh sat on the hill and started waiting for the arrival of the caravan about whose arrival the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said that it would reach at noon on Wednesday. Exactly at noon the second caravan also reached and the person whose news of falling from the camel was given had a broken wrist.

Thereafter, some people started waiting for the third caravan whose arrival was mentioned at sunset. The time of sunset came closer, but the caravan did not arrive. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a to Allah عَزَّوَجَلَّ; the Du'a was heard and the sun was stopped. As the caravan reached the sun also set. When the people of the caravan were asked about the things the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned, they testified about all the things. The way the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned, in the same way things happened. Due to the disclosure of the miracles of Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the unbelievers were ashamed, but they did not embrace Islam.<sup>1</sup>

From the above-mentioned parable of Mi'raaj, we have perceived many Madani pearls. One of them is that Allah عَزَّوَجَلَّ has blessed His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with the great treasure of knowledge of Ghayb [unseen]. On

<sup>1</sup> Tohfah Mi'raaj-un-Nabi, pp. 506; Maqalaat-e-Kaazimi, vol. 1, pp. 153; Khasaais-ul-Kubra, vol. 1, pp. 369-375; Seerat Sayyid-ul-Ambiya, pp. 131; Subul-ul-Huda, vol. 3, pp. 93; summarized

returning from the journey of Mi'raaj, the Beloved Rasool ﷺ was asked about Bayt-ul-Muqaddas and the caravans travelling for the purpose of trade by the unbelievers of Makkah to test him, so the Beloved Nabi ﷺ by the bestowal of Allah عَزَّوَجَلَّ splendidly gave correct answers to all their questions, even he ﷺ mentioned the correct arrival timings of the trading caravans of the unbelievers of Makkah, though the act of going to Bayt-ul-Muqaddas had nothing to do with the return of the caravans, that is, if the Beloved Rasool ﷺ had not mentioned the timings of the arrival of the caravans, even then due to this, objection could not have been raised to his act of going to Bayt-ul-Muqaddas. But may I become sacrifice for the Beloved Rasool ﷺ who tells Ghayb! The things which had even nothing to do with the doubts of unbelievers, he ﷺ also mentioned them very clearly. It is a very strong evidence for his knowledge of Ghayb. It is a fact that cannot be denied because the blessed position of a Nabi is to tell the news of Ghayb.

In *Bahar-e-Shari'at*, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Ambiya عَلَيْهِمُ السَّلَامُ come to tell the news of Ghayb. Paradise, Hell, Judgement Day, torment and reward are all Ghayb and nothing else. It is their blessed task to tell about the things where human intellect and senses cannot reach and it is called Ghayb. (*Bahar-e-Shari'at*, part 1, vol. 1, pp. 46)

On page 17 of his booklet '*Siyah Faam Ghulam*' [Dark-skinned Slave], Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razavi Ziyaae رَضِيَ اللهُ تَعَالَى عَنْهُمُ الْعَالِيَةِ has said: By the bestowal of Allah عَزَّوَجَلَّ, the Beloved Rasool ﷺ is also aware of the ages of his slaves as well as the things which are going to happen to them. There are many blessed Ayahs of the Holy Quran which give proof of the knowledge of Ghayb [unseen] of our Holy Nabi ﷺ. In Ayah 24 of Surah At-Takweer, part 30 Allah عَزَّوَجَلَّ has stated:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

**Translation from Kanz-ul-Iman:** And this Nabi is not miserly upon the hidden.

And in Ayah 26 and 27 of Surah Jinn, part 29 Allah عَزَّوَجَلَّ has stated:

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

**Translation from Kanz-ul-Iman:** The All-Knowing of all the hidden does not give anyone the control over His secrets. Except to His chosen Noble Rusul.

‘Allamah Isma’eel Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Blessed exegetists said: Allah عَزَّوَجَلَّ blesses His specific Rusul with specific knowledge of Ghayb. Pious saints رَحْمَةُ اللهِ تَعَالَى also get the knowledge of Ghayb by the Wasilah [source] and blessings of blessed Ambiya عَلَيْهِمُ السَّلَام. (*Ruh-ul-Bayan, vol. 10, pp. 201*)

Similarly, in Ayah 179 of Surah Aal-e-‘Imran, part 4, Allah عَزَّوَجَلَّ has stated:

وَمَا كَانَ اللهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللهُ يُجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

**Translation from Kanz-ul-Iman:** And it does not befit the glory of Allah to give the knowledge of Ghayb to you – i.e. the common people; but Allah does choose from His Rusul whomever He wills.

Regarding this blessed Ayah ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Allah عَزَّوَجَلَّ blesses His highly respectable Rusul عَلَيْهِمُ السَّلَام with knowledge of Ghayb and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is superior and the greatest Nabi amongst all Rusul. It has been proved by this blessed Ayah and many Ayahs and Ahadees that Allah عَزَّوَجَلَّ bestowed the knowledge of Ghayb upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the knowledge of Ghayb is his miracle.

Dear Islamic brothers! Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the news of Ghayb to his blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ many times by the knowledge Allah عَزَّوَجَلَّ bestowed upon him.

## Sound of footsteps of Sayyiduna Bilal

While touring Paradise, the Beloved Rasool ﷺ heard the sound of someone's footsteps, regarding which, the Beloved Rasool ﷺ was informed that he was Sayyiduna Bilal رضى الله تعالى عنه.

*(Mishkat-ul-Masabih, vol. 2, pp. 418, Hadees 6037)*

May I be sacrificed on him! See the highly exalted and greatest glory of Sayyiduna Bilal رضى الله تعالى عنه that the Beloved Rasool ﷺ heard the sound of his footsteps. How did Sayyiduna Bilal رضى الله تعالى عنه obtain this great status? Let's listen to it.

Sayyiduna Abu Hurayrah رضى الله تعالى عنه has narrated that (once) the Beloved Rasool ﷺ said to Sayyiduna Bilal رضى الله تعالى عنه at Fajr: O Bilal! Tell me which act you did in Islam for which you hope to receive the greatest reward, because I heard the sound of your footsteps in front of me in Paradise. Sayyiduna Bilal رضى الله تعالى عنه humbly replied: What I remember is this that I have not performed any such great act. However, when I performed Wudu or Ghusl [ritual bath] anytime during the day or night I offered Salah as much as Allah عزَّوجلَّ wanted me to do so. *(Sahih Muslim, pp. 957, Hadees 2458)*

## Explanation of Hadees

A great thinker of Ummah, 'Allamah Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has also mentioned another meaning of the above-mentioned blessed Hadees, that all these things the Beloved Rasool ﷺ saw in Mi'raaj physically, but he ﷺ asked this question some other day after Fajr Salah.

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further said: Sayyiduna Bilal's entry into Paradise before the Beloved Rasool ﷺ is like the entry of the servant who walks in front of his king.

Remember! During the night of Mi'raaj, neither did Sayyiduna Bilal رضى الله تعالى عنه accompany the Beloved Rasool ﷺ to Paradise nor did he رضى الله تعالى عنه ascend for the Mi'raaj, but rather the Beloved and Blessed Rasool ﷺ saw the event which will happen after the Judgement Day.

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will enter Paradise before all the creatures in a way that Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ will be in front of him as a servant.

We have learnt some rulings from it. Firstly, Allah عَزَّوَجَلَّ made the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ aware of the consequences of people such as who is a Paradise dweller and who is a Hell dweller, what will be the level of a Paradise dweller in Paradise and Hell dweller in Hell.

Secondly, the blessed ears of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard and the blessed eyes saw the events which will happen after hundreds of thousands of years. This event will happen after many hundreds of thousands of years after that date. But may I be sacrificed on the blessed ears which are listening to them today.

Thirdly, the way a person lives his life in this world, in the same way he will be in the Hereafter, as Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ spent his life serving the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the world so he رَضِيَ اللهُ تَعَالَى عَنْهُ will also be raised as a servant in the Hereafter. *(Mirat-ul-Manajih, vol. 2, pp. 300)*

Dear Islamic brothers! Have you noticed! By his great knowledge of Ghayb our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard the sound produced by the feet of Sayyiduna Bilal رَضِيَ اللهُ تَعَالَى عَنْهُ hundreds of thousands of years before. Likewise, there are many other events which tell us about the glory of the knowledge of Ghayb of Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let's listen to a few blessed Ahadees about it.

1. إِنَّ اللَّهَ رَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا: i.e. Allah عَزَّوَجَلَّ folded the earth for me, therefore I have seen all the eastern and western parts of the earth.

*(Sahih Muslim, pp. 1182, Hadees 2889)*

2. It was said: Allah عَزَّوَجَلَّ lifted the purdah from the entire world for me, therefore I am looking at the world and at whatever is about to happen in it until the Judgement Day as I am looking at my palm.

*(Majma'-uz-Zawaid, vol. 8, pp. 510)*

3. It was said: The whole Ummah of mine was presented to me in earthly shapes as all the things were presented to Sayyiduna Adam عَلَيْهِ السَّلَام and I was also informed who will believe in me and who will commit Kufr [unbelief].

When the hypocrites learnt this excellent attribute of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ they felt jealous and started raising objections by saying: It is his belief that he knows about the faith and unbelief of even those who are not born yet and knows who are believers and unbelievers amongst them, though we [hypocrites and unbelievers] live with him, he does not know about our unbelief and hypocrisy.

When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard the taunt and objection of the hypocrites, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said from the pulpit [Mimber]: What are the conditions of those who objected to my knowledge. (He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said): Whatever you want to ask about the present and from the present to the Judgement Day, you may ask. I will tell you.

*(Tafseer Khaazin, vol. 179, pp. 328)*

4. Sayyiduna 'Abdullah Bin 'Amr رَضِيَ اللهُ تَعَالَى عَنْهُ has said that one day the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us with books in both hands. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Do you know what these books are? We humbly said: How can we know without being informed by you. Pointing towards the book in the right hand the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: This is the book sent by Rab of all creatures containing the names of Paradise dwellers, their forefathers, and their tribes and at the end their total number has also been given. Neither will [anything] be added to them nor be reduced. Pointing towards the book in the other hand he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: This is the book sent by Rab of all creatures containing the names of all Hell-dwellers, their forefathers, and their tribes and at the end their total number has also been given. Neither will [anything] be added to them nor be reduced.

*(Mishkat-ul-Masabih, vol. 1, pp. 39)*

Dear Islamic brothers! From this blessed Hadees it has become obvious that our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows all Paradise dwellers and Hell dwellers, or rather he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses the knowledge of their forefathers, their lineage, their tribes, etc. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even knows which fortunate person will embrace Islam and which unfortunate one will remain deprived of it.

Surely it is a great blessing of Allah عَزَّوَجَلَّ that He created us in the Ummah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and also blessed us with the treasure of Iman [faith]. Therefore we all should make Du'a to Allah عَزَّوَجَلَّ for steadfastness and death with Iman [faith].

Pondering over the protection of Iman [faith] we should keep ourselves away from all sins, especially from those evil acts which may destroy the faith.

دَر لگتا ہے ایمان کہیں ہو جائے نہ برباد سرکار بُرے خاتمے سے مجھ کو بچانا  
جب دم ہو لبوں پر اے شہنشاہِ مدینہ تم جلوہ دکھانا مجھے کلمہ بھی پڑھانا  
آقا مرا جس وقت کہ دم ٹوٹ رہا ہو اُس وقت مجھے چہرہ پُر نور دکھانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

It is stated in *Sharh-us-Sudoor*: Some Islamic scholars رَحْمَةُ اللهِ تَعَالَى have said: There are four reasons for a bad end [death]. (1) Laziness in Salah (2) Drinking wine (3) Disobedience to parents (4) Causing inconvenience to Muslims.

(*Sharh-us-Sudoor*, pp. 27)

Remember! There are not only these four reasons of losing faith at the time of death, but rather many other reasons of having bad end have been mentioned at different places. In order to know about them it is highly effective to study a 40-page booklet named '*Buray Khatimay kay Asbab*' [Causes of Bad End] written by Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qaadiri Razavi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

## Booklet 'Causes of Bad End'

Dear Islamic brothers! This booklet contains Ahadees about bad end, sayings of pious predecessors, parables, definitions of tell-tale and envy and the painful end of those who committed these evil acts along with the disaster of developing close relationship with young beardless lads. All the Islamic brothers should study this booklet today after buying it from Maktaba-tul-Madinah.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, this booklet has been translated into 13 languages including English, Hindi, Sindhi, Tamil and Chinese. It can be read, downloaded and printed from the website of Dawat-e-Islami [www.dawateislami.net](http://www.dawateislami.net).

## Weekly Sunnah-inspiring Ijtima'

Dear Islamic brothers! Associate yourself with the Madani environment of Dawat-e-Islami for pondering over the protection of faith, refraining from evils, and for attaining steadfastness in virtuous deeds. Try to get the blessings of the world and the Hereafter both by taking part in 12 Madani activities practically. One of the 12 Madani activities is to attend the weekly Sunnah-inspiring Ijtima'. In the weekly Sunnah-inspiring Ijtima', one gets the opportunity to do Zikr of Allah عَزَّوَجَلَّ collectively and repent of his sins during the tear-jerking Du'a along with good company.

In a blessed Hadees, we have been persuaded to have good company, whereas good news of forgiveness and changing bad deeds into good deeds is also given to those who do Zikr of Allah عَزَّوَجَلَّ collectively.

Let's listen to a faith-refreshing Madani parable of attending Sunnah-inspiring Ijtima' for persuasion.

## Madani parable

An Islamic brother from Chichawatni (Sahiwal district, Pakistan) has stated: I was spending my life in utter heedlessness. By virtue of the blessed companionship of a devotee of Rasool affiliated with the Madani environment of Dawat-e-Islami, a breeze of true guidance came up in the ruined garden of my life. The individual effort made by him brought me closer to Dawat-e-Islami, inspiring me to join the Madani environment. When I attended the

weekly Sunnah-inspiring Ijtima for the first time in my life, I got the privilege of listening to the speech from beginning to end. I liked all this but I spontaneously burst into laughter when the attendees of the Ijtima started making Zikr of Allah, all together in an emotional way. It looked as if they were shouting like mad people, (مَعَاذَ اللَّهِ عَزَّوَجَلَّ).

I was engulfed by similar foolish and satanic whispers when a sudden gust of spiritual wind came, overwhelming me and causing me to start making Zikr of Allah involuntarily and so enthusiastically that I was lost to the world. I had amazing and pleasant feelings in my heart.

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ By the blessing of Zikr and Du'a, seriousness became a part of my character. Repenting of my past sins, I started treading the path of Salah and Sunnah, adorning my face a beard and my head with a green turban.

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ I was also privileged to gain the blessing of the congregational I'tikaf held in the holy month of Ramadan. Now my respected father has also grown a beard and all of my family members joined the Qadiriyyah Razawiyyah Order.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We were listening to the glory of knowledge of Ghayb [unseen] of our Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let's listen to it further. In the night of Mi'raaj, when Sayyiduna Jibra'eel عَلَيْهِ السَّلَام was present in the court of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard a voice from the sky, so he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his head towards the sky and said: This door of the sky is opened today and has never been opened before. Then an angel came down from the door, the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: This angel came down today and has never come down before.

(Sahih Muslim, pp. 314, Hadees 806)

Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has said: The sky has billions of doors through which different things come and go. One of the doors is that which

was opened only in the night of Mi'raaj for the Beloved Rasool ﷺ. *(Mirat-ul-Manajih, vol. 8, pp. 138)*

Dear Islamic brothers! May I be sacrificed on the great sense of hearing of the Beloved Rasool ﷺ! From the earth he ﷺ not only heard the sound of the sky, but he ﷺ also saw the door of the sky and the angel that came down from the door. Further, by means of his great knowledge of Ghayb (unseen), he ﷺ also stated that the door had neither been opened before nor the angel had ever come down to the earth before.

A'la Hadrat رحمۃ اللہ تعالیٰ علیہ wrote about the sense of hearing of Beloved Mustafa ﷺ in one couplet like this:

دُور و نزدیک کے سُننے والے وہ کان  
کانِ لعلِ کرامت پہ لاکھوں سلام

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

شُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How glorious our Beloved and Blessed Rasool ﷺ is! From the earth he ﷺ was telling us about the sky and when he ﷺ was in the sky he was telling us about the earth.

Sayyidatuna 'Aishah رضي الله تعالى عنها said that the Beloved Rasool ﷺ said: When I entered Paradise I heard Qira`at. I asked: Who is he? So the angels humbly replied: He is Sayyiduna Haarisah Bin Nu'man رضي الله تعالى عنه.

*Kitab Ma'rifat-us-Sahabah, vol. 4, pp. 216, Hadees 4982)*

Similarly, the Beloved Rasool ﷺ heard the coughing sound of Sayyiduna Nu'aym Bin 'Abdullah Nuhhaam رضي الله تعالى عنه in Paradise.

*(Kitab Ma'rifat-us-Sahabah, vol. 4, pp. 289, Hadees 5177)*

It has been learnt that staying on the earth the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can see the sky, Paradise, 'Arsh and all the angels and if he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is in Paradise, so he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is aware of whatever is happening on the earth.

عرش پر بھی سلطنت ہے فرش پر بھی سلطنت

دونوں عالم پر تمہاری ہے حکومت یا رسول

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Associate yourself with the Madani environment of Dawat-e-Islami in order to learn these beautiful pearls, to develop the love and devotion to Rasool and to live your life as per the Sunnahs of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Not only are common Islamic brothers getting the Madani blessings of Dawat-e-Islami, but this Masjid-filling Madani movement is also busy promoting Madani activities amongst personalities, motivating them to act upon Shari'ah and conveying the message of Dawat-e-Islami through presenting the call towards righteousness to them.

## Majlis of Lawyers and Judges

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Currently, Dawat-e-Islami is carrying out its Madani activities approximately in 103 departments. One of them is 'Majlis of Lawyers and Judges'. Advocacy is one of the most important fields in our society with which a large number of people are associated. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, for the reformation of the lawyers Islamic brothers a Majlis named 'Majlis of Lawyers and Judges' has been established under the supervision of Dawat-e-Islami. The main purpose of this Majlis is to associate judges and lawyers to the Madani environment of Dawat-e-Islami and to help them live their lives as per the Madani mission 'I must strive to reform myself and people of the entire world, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ' and to make up their mind to ponder over the Hereafter.

The Tarbiyyati [training] Ijtima'at of lawyers and judges are held from time to time. Madani Halqahs, Ijtima' of Zikr and Na'at, etc. are also held in the residences of many lawyers and judges who are devotees of Rasool. May 'Majlis of Lawyers and Judges' prosper further!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

اللہ کرم ایسا کرے تجھ پہ جہاں میں  
اے دعوتِ اسلامی تیری دُھوم مچی ہو!

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

## Introduction to Shaheedan-e-Dawat-e-Islami

Dear Islamic brothers! The great event of the journey of Mi'raaj occurred in Rajab-ul-Murajjab, therefore from this perspective, this month brings about blessings and pleasure for us. The memories of two martyrs of Dawat-e-Islami are also associated with the month of Rajab-ul-Murajjab. Let's listen to the incidences of these martyrs.

On Monday night, 25<sup>th</sup> Rajab-ul-Murajjab 1416 AH, almost at 12 o'clock midnight, in Markaz-ul-Awliya (Lahore) some enemies who were confused and nervous due to the great popularity of Dawat-e-Islami, a non-political global movement of preaching Quran and Sunnah, made an unsuccessful attempt to kill Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَه, but the plan of the enemy badly went wrong and Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَه did not suffer a single bruise. However, as a result of this firing two preachers of Dawat-e-Islami who were very close to Ameer-e-Ahl-e-Sunnat, Al-Haaj Uhud Raza Attari Qaadiri Razavi and Muhammad Sajjad Attari Qaadiri Razavi were martyred.

On this occasion, Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَه wrote poetic work consisting of 19 couplets. Let's listen to a few couplets from it.

اچانک دُشمنوں نے کی چڑھائی یا رَسُوْلَ اللّٰہ  
 بوئے دو جاں بحقِ اسلامی بھائی یا رَسُوْلَ اللّٰہ  
 مِرا دشمن تو مجھ کو ختم کرنے آ ہی پہنچا تھا  
 میں قرباں تم نے میری جاں بچائی یا رَسُوْلَ اللّٰہ  
 شہیدِ دعوتِ اسلامی سَجّاد و اُحدِ آقا  
 رہیں جنّت میں یکجا دونوں بھائی یا رَسُوْلَ اللّٰہ  
 نہیں سرکار! ذاتی دشمنی میری کسی سے بھی  
 مری بے نفس و شیطان سے لڑائی یا رَسُوْلَ اللّٰہ  
 مقابل دشمنِ اسلام کے ایسا بنا گویا  
 کوئی دیوار ہو سیسہ پلائی یا رَسُوْلَ اللّٰہ  
 یہی بے جرم میرا سنّتوں کا ادنیٰ خادم ہوں  
 بے میں نے سنّتوں سے لو لگائی یا رَسُوْلَ اللّٰہ  
 اگرچہ جان جائے خدمتِ سنّت نہ چھوڑوں گا  
 شہا! کرتے رہیں مشکل گُشائی یا رَسُوْلَ اللّٰہ

صَلُّوْا عَلَی الْحَبِیْبِ      صَلَّی اللّٰہُ تَعَالٰی عَلٰی مُحَمَّدٍ

Dear Islamic brothers! In today's Bayan, we have tried to get Madani pearls about the journey of Mi'raaj and knowledge of Ghayb [unseen] of Mustafa صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم. We have heard:

- Allah عَزَّوَجَلَّ bestowed a great miracle of Mi'raaj upon His Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم.
- The blessed heart of the Beloved Rasool صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم was further filled with Noor and Hikmat [luminosity and Divine knowledge] prior to his visit of Mi'raaj.

- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lead the Salah of blessed Ambiya عَلَيْهِمُ السَّلَام in Masjid-e-Aqsa.
- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited the skies.
- The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted a great blessing in the night of Mi'raaj; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was privileged to have the Sacred vision of Allah عَزَّوَجَلَّ and also have conversation with Him.
- On returning from the Mi'raaj, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned the signs of Bayt-ul-Muqaddas to the unbelievers of Quraysh who denied the event of Mi'raaj.
- He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned the conditions and states of the caravans of the unbelievers of Quraysh.
- He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even mentioned the time of the arrivals of these caravans.
- Undoubtedly, Allah عَزَّوَجَلَّ blessed our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with the knowledge of Ghayb about which the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself said: Allah عَزَّوَجَلَّ lifted the purdah (veil) from the entire world for me, therefore I am looking at the world and at whatever is about to happen in it until the Judgement Day as I am looking at my palm.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (*Ibn 'Asakir, vol. 9, pp. 343*)

سینہ تری سُنَّت کا مدینہ بنے آقا  
جَنَّت میں پڑوسی مجھے تم اپنا بنانا

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ  
صَلُّوْا عَلٰى الْحَبِيْبِ

## Madani pearls of clipping the nails

1. It is Mustahab [preferable] to clip the nails on a Friday. However, one should not wait for Friday if the nails have grown long.

*(Durr-e-Mukhtar, vol. 9, pp. 668)*

The great scholar of Fiqh, Shaykh Mufti Amjad 'Ali A'zami رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has said, 'It is narrated that whosoever clips his/her nails on a Friday, Allah عَزَّوَجَلَّ will protect him from calamities till the next Friday and for three days thereafter, that is, for 10 days in total. In one narration, it is said that whosoever clips their nails on a Friday, [for that person] mercy will come and his sins will go [i.e., be forgiven].'

*(Durr-e-Mukhtar, Rad-dul-Muhtar, pp.9, vol. 668, Bahar-e-Shari'at, vol. 16, pp. 225-226)*

2. The following is a summary of the prescribed method of cutting the fingernails as narrated in authentic books: begin with the index finger of the right hand and work your way right towards the pinkie (smallest finger). Now, beginning with the pinkie (small finger) of the left hand, work your way towards the left thumb. In the end, clip the nail of the right thumb. *(Durr-e-Mukhtar, vol. 9, pp. 670; Ihya-ul-'Uloom, vol. 1, pp. 193)*
3. There is no prescribed order of clipping the toe nails. It would be better to start from the smallest toe on the right foot working your way left to the big toe, then cut the big toenail of the left foot working your way left to your little toe. *(Durr-e-Mukhtar, vol. 1, pp. 193)*
4. It is Makruh [disliked] to clip the nails whilst in the state of Janabat, that is, when Ghusl has become obligatory on one.

*(Fatawa 'Aalamgiri, vol. 5, pp. 308)*

5. It is Makruh [disliked] to bite the nails with one's teeth; there is a fear of being inflicted with leprosy in doing so. (*Fatawa 'Aalamgiri, vol. 5, pp. 308*)
6. Bury the nails after clipping them; they can also be thrown away.  
(*Fatawa 'Aalamgiri, vol. 5, pp. 308*)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول  
دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



## 1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ  
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

### 4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عليه رحمة الله الهادي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

### 5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

## 6. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib for him.

*(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)*

### 1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

*(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)*

### 2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

**Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.