

POWERS OF **BELOVED MUSTAFA**

08-OCTOBER-2022



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(FOR ISLAMIC BROTHERS)

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

Powers of beloved Mustafa ﷺ

وَعَلَى الْإِكِّ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحِيكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers, whenever you enter a masjid, upon remembering, make the intention of *i'tikaf*, because as long as you stay in the masjid, you will keep getting the reward of *i'tikaf*. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do dhikr of Allah Almighty for some time. Then, whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *salat* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَا مِنْ عَبْدَيْنِ مُتَحَابِّينِ فِي اللَّهِ يَسْتَقْبِلُ أَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا لَمْ يَفْتَرِقَا حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَمَا تَأَخَّرَتْ

Translation: “When two people who maintain love for one another for the sake of Allah meet, shake hands with each other and recite *salat* upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, their past and future sins are forgiven before they separate.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ الصَّادِقَةُ**, “A truthful intention is the best action.”² O devotees of the Prophet! Get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam.
- you will sit in a respectful manner.
- you will refrain from laziness during the *bayan*.
- you will listen to the *bayan* to reform yourself.
- whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Musnad Abi Ya'la, vol. 3, p. 95, hadith 2951

² Jami' al-Saghir, p. 81, hadith 1284

An esteemed night

Dear Islamic brothers, tonight is the 12th night of the month of *Rabī‘ al-Awwal*, 1444 Hijri. Countless thanks to Allah Almighty, Who has blessed us once again with a sacred night of grand virtues and blessings. It is this very night in which the master of Madinah, the paragon of mercy, the embodiment of light, the Mercy for all worlds, the Messenger of Allah ﷺ came into the world.

Shaykh ‘Abd al-Haq Muhaddith Dehlawi رَحِمَهُ اللهُ عَلَيْهِ said,

Undoubtedly, the night in which the Messenger of Allah ﷺ was born is superior to even *Laylat al-Qadr*. The 12th night of *Rabi al-awwal* has this unique rank, because it has the distinct quality of being the night in which the Prophet ﷺ came into the world, whereas *Laylat al-Qadr* is a night which was **bestowed** upon him.

Laylat al-Qadr is special, because it is the night in which angels descend on earth. The 12th night of *Rabī‘ al-Awwal*, however, is the night in which the Prophet ﷺ was born, and due to this direct attachment and connection this night has to the Prophet ﷺ, it is even greater than *Laylat al-Qadr*.¹

Disbelief, polytheism, terror, injustice and oppression were once rampant in the world. Darkness had spread far and wide. In Makkah, on the 12th of *Rabī‘ al-Awwal*, a light then began to shine in the home of Lady Aminah رَضِيَ اللهُ عَنْهَا. Not only did this light illuminate the city of Makkah, but it went on to brighten the entire world, ridding it of the darkness it was once engulfed in. The blessed individual for whom mankind awaited a long time, the Messenger of Allah ﷺ, was born, and he came as a mercy for the entire universe.

¹ *Ma thabata bi al-Sunnah*, p. 100

As soon as the Prophet ﷺ came into this world on the 12th of *Rabī‘ al-Awwal*, the black clouds of disbelief and ignorance were driven away. Kisra, an Iranian king, had an earthquake strike his palace, causing fourteen of its towers to crumble. A fire in Iran that had been worshipped for 1000 years was extinguished. The lake of Sawa ran dry, and the K’abah itself swayed in joy.

Dear Islamic brothers, in this esteemed, luminous night, we will partake in the honour of discussing the majesty and rank of the final Prophet ﷺ. By doing so, we hope to fill our otherwise empty book of deeds with the blessings and mercy of Allah. In tonight’s speech, we shall also discuss the authoritative faculties and unique capacity of governance Allah has bestowed upon the Prophet ﷺ. Listen as closely as you can, and *إِنْ شَاءَ اللَّهُ* you will find yourself immersed in the blessings of this sacred night.

Let us begin by chanting some slogans together, which were put together by the great devotee, Amir Ahl al-Sunnah, ‘Allamah Muhammad Ilyas Attar Qadiri *رَضِيَ اللهُ عَنْهُمُ الْعَالَمِينَ*. These slogans are a way of expressing our joy at the arrival of the Prophet ﷺ in this world. If possible, wave your Madani flags, and let us all say together...

سرکار کی آمد...مرحبا ! سردار کی آمد...مرحبا! پیارے کی آمد...مرحبا!
 اچھے کی آمد...مرحبا ! سچے کی آمد...مرحبا ! سوہنے کی آمد...مرحبا !
 موبنے کی آمد...مرحبا ! حضور کی آمد...مرحبا! پُر نور کی آمد...مرحبا!
 مُختار کی آمد...مرحبا ! آمنہ کے پھول کی آمد...مرحبا! رسولِ مقبول کی آمد...مرحبا!
 آقائے عطار کی آمد...مرحبا!

مرحبا یا مصطفیٰ مرحبا یا مصطفیٰ مرحبا یا مصطفیٰ مرحبا یا مصطفیٰ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Authority of the final Prophet ﷺ

The sacred individual whom Allah made master of both worlds, our intercessor on the Day of Judgement, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

On the Day of Judgement, people will gather and ask Adam عَلَيْهِ السَّلَامُ, 'Intercede for us in the court of Your Lord'. 'I am not here for this', he will reply, 'You should go to Ibrahim عَلَيْهِ السَّلَامُ, as he is the friend (*khalil*) of Allah.'

People will then gather by him, and he too shall say, 'I am not here for this. Go to Musa عَلَيْهِ السَّلَامُ, for he speaks with Allah (*kalim Allah*).'

They will go to him, and he shall also say, 'I am not here for this. Go to Isa عَلَيْهِ السَّلَامُ, as he is *Ruh Allah* (رُوحُ اللَّهِ) and *Kalimat Allah* (كَلِمَةُ اللَّهِ).'

Heading to him, he too shall say, 'I am not here for this. (He will then declare) However, go to Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

People shall then come to me, and I shall announce, 'I am but for this (I am here to intercede for you). I will then seek permission from my Lord, and I will be granted it. Allah will inspire me to praise Him with praises I do not have in my knowledge as of now. I shall praise Him with them and descend into prostration (*sajdah*) before Him.

It will be said, يَا مُحَمَّدُ اِرْقَعْ رَأْسَكَ، وَقُلْ يُسْمِعْ لَكَ، وَسَلِّ تَعْطُ، وَاشْفَعْ تَشْفَعُ - 'O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Upraise your head. Speak; you shall be heard. Ask; you shall be granted what you ask for. Intercede; your intercession shall be accepted.' I will say, يَا رَبِّ، أُمَّتِي أُمَّتِي - 'O Lord! My *ummah*, my *ummah*!' It shall then be said, 'Go and take

every member of your *ummah* out (of Hellfire), who has faith in their hearts equal to an atom or grain of barley.’ I will go and do so.

Upon returning, I will praise Allah with the same praises and prostrate to Him again. It will be said, **يَا مُحَمَّدُ اِرْفَعْ رَأْسَكَ، وَقُلْ يُسَبِّحُكَ، وَسَلِّ**

تُعْظُ، وَاشْفَعْ تُشْفَعُ - ‘O Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Upraise your head.

Speak; you shall be heard. Ask; you shall be granted what you ask for. Intercede; your intercession shall be accepted.’ I will say,

يَا رَبِّ، أُمَّتِي أُمَّتِي - ‘O Lord! My *ummah*, my *ummah*!’ It will be said, ‘Go

and take every member of your *ummah* out, who has faith equal to even a grain of mustard seed.’ I will go and do so.

Upon returning, I will praise Allah with the same praises and prostrate to Him again. It will be said, **يَا مُحَمَّدُ اِرْفَعْ رَأْسَكَ، وَقُلْ يُسَبِّحُكَ، وَسَلِّ**

تُعْظُ، وَاشْفَعْ تُشْفَعُ - ‘O Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Upraise your head.

Speak; you shall be heard. Ask; you shall be granted what you ask for. Intercede; your intercession shall be accepted.’ I will say,

يَا رَبِّ، أُمَّتِي أُمَّتِي - ‘O Lord! My *ummah*, my *ummah*!’ Allah will say, ‘Go

and take whoever has even less than a mustard seed’s worth of faith in their heart out of Hellfire.’ I will go and do so.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

In relation to this beautiful narration, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ explained:

Keep in mind that we ourselves cannot praise Allah until the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ teaches us how to. We praise Allah by the teaching of the Prophet, and the praises known by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were taught to him by Allah Himself. The way in

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 577, hadith 7510

which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ praised Allah cannot be done by anybody else in creation; not before, now, or ever. His name is Ahmad for this very reason ('He who glorifies and praises Allah abundantly').

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shall praise Allah in an unprecedented manner, when he performs said prostration (on the Day of Judgement).

When the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ comes to the *maqam mahmud*, he will then be praised by none other than Allah Himself in a manner completely unique and unmatched.

This is why the name of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is Muhammad, which means 'he who has been extensively praised.'

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will visit Hell to free all sinful members of his *ummah*. For sinners like us, he will visit a place which does not befit his majesty, just to save and help us. Today, it is not impossible for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to bless a gathering of Mawlid or dhikr with his presence. He can do so with the authority granted to him by Allah. This does not decrease his exemplary status in any way, but increases us, as well as our households, in dignity and blessings.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

مُسْتَحْنَ اللَّهُ! We have just had the honour of discussing the grandeur, high rank and magnificence Allah Almighty has bestowed upon our beloved master, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Also observe the incredible power of authority he has been granted.

On the Day of Judgement, the sun will be casting fire at only a mile and a quarter above, and mankind will be made to stand barefoot on

¹ *Mirāt al-Manājīh*, vol. 7, pp. 417- 419

scorching copper ground. A person will run from his family, be they brother, sister, mother, father, wife or child. The only concern a person will have on that day will be for himself and his own safety. The sinful will be drowning in their own sweat.

On a day of such severity and intensity, our merciful, generous master, the final Prophet of Allah ﷺ will be extremely worried about us. He shall be restless in seeking our well-being and shall seek permission to intercede for his *ummah* again and again. Allah will then grant His beloved the authority to intercede. With the bestowal of Allah, the Messenger of Allah ﷺ will intercede for his *ummah*, save them from Hellfire and enter them into Paradise.

سرکار کی آمد...مرحبا	دلدار کی آمد...مرحبا	اولیٰ کی آمد...مرحبا
اعلیٰ کی آمد...مرحبا	والا کی آمد...مرحبا	بالا کی آمد...مرحبا
یُسین کی آمد...مرحبا	طہ کی آمد...مرحبا	مُزمل کی آمد...مرحبا
مُدثر کی آمد...مرحبا	مُختار کی آمد...مرحبا	مُختار کی آمد...مرحبا
	مُختار کی آمد...مرحبا	
مرحبا یا مصطفیٰ	مرحبا یا مصطفیٰ	مرحبا یا مصطفیٰ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers, undoubtedly, the Owner and Creator of the entire universe is Allah, and everything is dependent upon Him. Nothing is out of His possession and dominion. By His blessings and grace, He has bestowed powers of authority to his distinguished servants, such as the noble Prophets ﷺ and saints رَحِمَهُمُ اللهُ.

By way of example, consider every individual to have received authority according to their respective status. In this regard, the noble Prophets ﷺ possess the highest ranks in all of creation. The miracles,

perfections, excellences and authority they were granted are therefore higher than anybody else.

From amongst them, the status and rank granted to the leader of all Prophets, the master of all Messengers, *Sayyidunā* Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is openly clear for every Muslim. His prestige and eminence are not hidden by any means. As he is the best of all creation, the authority granted to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is greater than that granted to the other noble Prophets عَلَيْهِمُ السَّلَام.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

In various verses of the Quran, Allah has described the authority He granted to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Come, let us listen to some sacred verses which mention this.

In verse 65 of Al-Nisa, Allah says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكِمُونَكَ فِيمَا شَجَرَ

بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

So O dear Prophet, by oath of your Lord, they will not be Muslims until they appoint you a judge for the disputes between them - and then whatever you have decided, they should not find opposition to it within their hearts, and they must accept it wholeheartedly.¹

In verse 29 of Al-Tawbah:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ

¹ [Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, verse 65)

Fight against those who do not accept faith in Allah and the Last Day, and who do not regard as forbidden what is forbidden by Allah and by His Messenger¹

In verse 28 of Al-Hashr:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And accept whatever the Noble Rasul gives you; and refrain from whatever he forbids you.²

In verse 36 of Al-Ahzaab:

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

And no Muslim man or woman has any right in the affair, when Allah and His Noble Rasul have decreed a command regarding it.³

An expert in Islamic edicts, Sayyid Muhammad Na'im al-Din Muradabadi رحمه الله عليه draws the following conclusion from these verses:

We have thus come to know it is necessary (*wajib*) to obey the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in every matter. In comparison to the authority wielded by the Prophet عَلَيْهِ السَّلَام, none even harbour authority over themselves (he has more authority over us than ourselves).⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

شَيْخِنَا اللهُ! Dear Islamic brothers, observe the range of authority Allah has granted His beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was made chief and given

¹ [Kanz-ul-Iman (translation of Quran)] (Part 10, Surah Al-Tawbah, verse 29)

² [Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Hashr, verse 7)

³ [Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 36)

⁴ Khaza'in-ul-'Irfan, part 22, Ahzaab, verse 36

authority even in personal matters of the Muslims. Adding to this, obeying him was deemed a necessity. With the command of Allah, he is able to order or forbid whatever he wants, regarding whoever he wants, and whenever he wants.

The erudite scholar, Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ adds to this discussion by saying:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the vicegerent of Allah. The whole universe has been made subject to his authority; He does as he wills. He may give whatever to whomever he wills and take it back if he so desires. There is none in creation who can reject his order.

The entire universe is bound to follow his orders, and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ follows only the orders of his Lord.

He is the master of all mankind. Those who do not consider him their master are deprived of the sweetness that comes with his sunnah. The entire Earth is under his possession, the entire Paradise is his property, مَمْلُوكَاتِ السَّمَاوَاتِ وَالْأَرْضِ (the kingdoms of the heavens and earth) are under his command, and the keys to Paradise and Hellfire have been given in his blessed hands.

Sustenance (*rizq*), goodness and every form of bestowal is distributed solely from his court. This world and the Hereafter are but a portion of what the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has granted. The laws of Shari'ah were made subject to his control. He may declare whatever he wills to be *haram* or *halal* for whomever he wishes, to the extent he may excuse any obligatory act he deems fit.¹

¹ Bahar-e-Shari'at, part 1, pp. 79-85

Dear Islamic brothers, let us listen to a few narrations on this very topic, which describe the authority of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The obligation of hajj and the Prophet's authority

When Allah made hajj obligatory, and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced this in a sermon, أَيُّهَا النَّاسُ قَدْ رَضَ اللهُ عَلَيْكُمْ الْحَجَّ فَحُجُّوا - 'O people! Allah has certainly made hajj obligatory upon you, so perform it.' An honourable Companion, Aqra' bin Haabis رَضِيَ اللهُ عَنْهُ asked, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Is it obligatory to perform hajj every year?' He presented the same question three times, but the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent throughout. After remaining silent and letting the Companion finish asking, he replied by saying, لَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ - 'If I had said yes, performing hajj every year would have become obligatory.'¹

Remember, hajj is compulsory only once in a person's life, as mentioned in hadith. When the Companion, Aqra' bin Haabis رَضِيَ اللهُ عَنْهُ, asked if Hajj was mandatory every year, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: بَلْ مَرَّةً وَاحِدَةً فَمَنْ زَادَ فَتَطَوُّعٌ - 'Hajj is (obligatory) only once. It is voluntary (*nafl*) for whoever performs it more than this.'²

سُبْحَانَ اللهِ! Look at the powers of authority held by the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Look at the deep concern he has for his *ummah*! Despite having the ability to, he did not declare hajj obligatory for his *ummah* every year in order to save them from potentially finding this difficult. Having said this, the authority and mastery granted to him by Allah is clear from this narration. If he had said yes, hajj would have become obligatory every year.

¹ *Şaḥīḥ Muslim, p. 698, hadith 1337*

² *Al-Mustadrak, vol. 2, p. 11, hadith 3210*

This was not the first time the Prophet ﷺ made ease in regards to rulings and matters of sharia. Despite us being severe sinners, there are many occasions where he created ease for us in a wide host of matters. He does not want us to fall into hardship or difficulty.

On this topic, let us discuss 3 hadith of the Prophet ﷺ, which detail his great authority and deeply profound care for the *ummah*:

1. **لَوْلَا أَنِ اشْتَقُّ عَلَى أُمَّتِي لَفَرَضْتُ عَلَيْهِمُ السَّوَاكَ كَمَا فَرَضْتُ عَلَيْهِمُ الْوُضُوءَ** - "If I had not thought it difficult upon my *ummah*, I would have made miswak obligatory for them in the same manner as I did for wudu."¹
2. **لَوْلَا أَنِ اشْتَقُّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُؤَخَّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ** - "If I had not considered it difficult for my *ummah*, I surely would have ordered them to delay 'Isha salah until one-third or half the night (had passed)."²
3. **وَلَوْلَا ضَعْفُ الضَّعِيفِ وَسُقْمُ السَّقِيمِ لَأَخَّرْتُ هَذِهِ الصَّلَاةَ إِلَى شَطْرِ اللَّيْلِ** - "If not for the elderly's weakness and illness of the unwell, I certainly would have delayed this (Isha) salah until midnight."³

Dear Islamic brothers, as we have just learnt from these hadith, if the Messenger of Allah ﷺ had wanted, he could have changed the timing of 'Isha salah entirely. Had he wanted, he could have made it impermissible to offer 'Isha before one-third or half the night had passed. The very same applies to miswak; he could have made it so, that without using a miswak, salah remains invalid.⁴ However, our merciful master, the final Prophet of Allah ﷺ did not do this, as he always sought ease and comfort for his *ummah*.

¹ *Musnad Ahmad*, vol. 1, p. 459, hadith 1835

² *Jāmi' al-Tirmidhi*, vol. 1, p. 214, hadith 167

³ *Sunan Abī Dāwūd*, vol. 1, p. 185, hadith 422

⁴ *Mirāt al-Manājīh*, vol. 1, p. 280

Remember, using miswak is a very beautiful sunnah of our beloved Prophet ﷺ. *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

Umm al-Mu'mineen, Lady 'Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا has narrated, *السِّوَاكُ مَطَهْرَةٌ لِقَمِّ مَرْضَاءٍ لِلرَّبِّ* - "When the Prophet ﷺ would enter his home, he would first use miswak."¹

Whether he slept during the day or night, he would use miswak upon awakening, before performing wudu. ²

The Messenger of Allah ﷺ also said: *السِّوَاكُ مَطَهْرَةٌ لِقَمِّ مَرْضَاءٍ لِلرَّبِّ* - "Miswak is purity of the mouth and a means of pleasing Allah."³

Having heard of all of this, try your absolute best to act upon the sunnah of using miswak and every other sunnah. Alongside earning the great reward associated with this, your mouth shall become pure, and Allah will be pleased with you.

جَید کی آمد...مرحبا	سَید کی آمد...مرحبا	آقا کی آمد...مرحبا
ناظر کی آمد...مرحبا	حاضر کی آمد...مرحبا	ظاہر کی آمد...مرحبا
باطن کی آمد...مرحبا	ظاہر کی آمد...مرحبا	ناصر کی آمد...مرحبا
مُختار کی آمد...مرحبا	آقائے عطار کی آمد...مرحبا	حامی کی آمد...مرحبا
مُختار کی آمد...مرحبا مُختار کی آمد...مرحبا مُختار کی آمد...مرحبا		
مرحبا یا مصطفیٰ	مرحبا یا مصطفیٰ	مرحبا یا مصطفیٰ

Cutting of blessed Haram's grass was declared halal

¹ *Ṣaḥīḥ Muslim*, p. 124, *hadith 253*

² *Sunan Abī Dāwūd*, vol. 1, p. 54, *hadith 57*

³ *Ṣaḥīḥ al-Bukhārī*, *Kitāb al-sawm*, vol. 1, p. 637

When Makkah was conquered, the Messenger of Allah ﷺ initially forbade the cutting of any grass inside the Haram (حرم) boundaries. In a display of his total authority, and upon the request of ‘Abbas bin ‘Abd al-Mutallib رَضِيَ اللهُ عَنْهُمَا, he allowed *idhkkhir* grass to be cut as a need arose for the Companions in relation to this. In other words, the cutting of this grass was made *halal* and permissible due to the Prophet ﷺ making it so.

The Messenger of Allah ﷺ has said:

إِنَّ اللَّهَ حَرَّمَ مَكَّةَ - “Allah has indeed made Makkah a sanctified, sacred place. Its grass shall not be uprooted, nor the trees here cut (as all these acts are *haram* and prohibited in the Haram (حرم) of Makkah).”

Upon this, ‘Abbas bin ‘Abd al-Muttalib رَضِيَ اللهُ عَنْهُ then humbly asked, إِلَّا الْإِدْحَانَ لِصَاعَتِنَا وَلسُقُفِ بُيُوتِنَا - “Kindly make *idhkkhir* permissible for our goldsmiths and the roofs of our homes (as it comes in great use for us)!” In response, the final Prophet ﷺ consented, and said, إِلَّا الْإِدْحَانَ - “You are permitted to utilise *idhkkhir* grass.”¹

سُبْحَانَ اللَّهِ! Now, think over what we have just heard! Having clearly heard from the Prophet ﷺ himself that the grass etc. of the Haram is impermissible to cut, a renowned Companion like ‘Abbas رَضِيَ اللهُ عَنْهُ requested him to declare *idhkkhir* grass permissible instead. He is directly asking the Prophet ﷺ to turn something *haram* into *halal*, as they knew he was granted total authority to do so by Allah.

This also highlights the beliefs held by the honourable Companions رَضِيَ اللهُ عَنْهُمْ. They did not consider the Prophet ﷺ to be an ordinary human or a human like themselves; instead, their belief was

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 16, hadith 2090

that Allah Almighty had given absolute authority to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in regard to changing what is *halal* and *haram*.

This is proven through the following point: when the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked to make *idhkhir* grass permissible, he did not say 'I do not have the authority to do so.' He went ahead and made it *halal*, indicating the total control, mastery and authority Allah granted him. This also corroborated and confirmed the beliefs held by the honourable Companions رَضِيَ اللهُ عَنْهُمْ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, all the narrations we have discussed so far regarding the authority granted to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have all been instances in which he made collective ease for his *ummah* as a whole. We shall now go into individualized, specific scenarios in which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exercised his authority for one person or group in particular.

If a certain action is *fard* or *wajib*, a person will become sinful for not performing it under normal circumstances. This applies to the entire *ummah*. There are, however, special instances in which the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave permission for a person or group to miss out on a *fard* or *wajib* act.

Similarly, if someone from this *ummah* commits an action that is *haram*, he shall incur sin. However, displaying total authority, there are events in which the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared something that was previously *haram* to be *halal* and permissible for a particular person or group. Let us now move onto discussing some of these events, which highlight the mastery possessed by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Prophetic authority in exempting salah

Dear Islamic brothers, there is no doubt in five daily salah being obligatory upon every Muslim. To deny this obligation is an act of disbelief. Whoever misses one salah commits a major sin and is worthy of punishment in Hellfire. Highlighting the importance of salah, the Messenger of Allah ﷺ explained, *حُتِّسَ صَلَوَاتِي فِي الْيَوْمِ وَاللَّيْلَةِ* - “There are five (obligatory) salah across day and night.”¹

Now observe the level of authority Allah has given His beloved! Despite five daily salah being obligatory for the entire *ummah*, a person asked if he could miss three of them, and the final Prophet ﷺ gave him permission to do so. The rest of the *ummah* must offer five obligatory salah a day, whilst this one person is obliged to offer two. This is due to the complete authority held by the Messenger of Allah ﷺ.

Discussing this in detail, a person once came to the Prophet ﷺ and agreed to embrace Islam on the condition that he would offer two salah a day. This was accepted by the Prophet ﷺ. (The person accepted Islam and offered two daily salah, instead of five.)²

Note that this permission of missing salah was specific to only that person. For others, it is impermissible to miss even a single salah without a valid reason.

Dear Islamic brothers, you have heard of how five daily salahs are obligatory for all Muslims to offer. You have now also heard of how the Prophet ﷺ allowed one person to remain exempt from offering three of them and only offer two a day. There is a similar

¹ *Ṣaḥīḥ Muslim, p. 24, hadith 11*

² *Musnad Imam Ahmad, vol. 7, p. 283, hadith 20309*

narration found in regards to fasting and expiation (otherwise known as *kaffarah*).

Before going on to discuss this, let us briefly discuss a general ruling regarding fasts becoming invalid: if a sane, adult and resident (not travelling) Muslim fasts for Ramadan, but deliberately engages in sexual intercourse or consumes something to enjoy its taste, without anything compelling him to do so, his fast shall become invalid. Both expiation and making up the missed fast are mandatory for him.¹

To make up this missed fast, a person should keep another fast in a time other than Ramadan. In terms of expiation, a person must free a male or female slave if possible. If this is not found to be possible, he will have to fast 60 days consecutively. If this is not possible either, he will have to feed two meals to 60 poor people to their fill at two mealtimes.²

This law applies to every Muslim whose fasts become invalid in this way, but the lawgiver of Islam, the best of creation, the final Prophet of Allah ﷺ exempted a blessed Companion from this compensation in an extremely beautiful way.

When penalty became reward

As narrated by Abu Hurayrah رَضِيَ اللهُ عَنْهُ:

A person came and lamented, “O Messenger of Allah ﷺ! I have been destroyed!”

“What has brought about your destruction?”, the Messenger of Allah ﷺ enquired.

He replied: “I had intercourse with my wife during (the fast of) Ramadan.”

¹ *Radd al-Muhtār*, vol. 3, p. 388

² *Bahar-e-Shari'at*, vol. 1, p. 994

The Prophet ﷺ asked, “Can you free a slave?” “No”, he replied.

“Can you fast consecutively for two months?” The man said no again.

“Can you feed sixty poor people?” Yet again, he replied by saying no.

Dates were then brought into the presence of the Prophet ﷺ. He said to the person: “Give these (dates) in charity.” The man humbly asked, “Shall I give them in charity to someone in greater need than us? There is no family needier than mine in the whole of Madinah.”

فَصَحِكَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ تَوَاجِدُهُ وَقَالَ إِذْهَبْ فَأَطْعِمْنَاهُ أَهْلَكَ - Hearing this, the Prophet ﷺ smiled to the extent until his blessed molar teeth became visible, and said, “Feed these dates to your family (and consider your expiation to be fulfilled)”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

This hadith is also enclosed in *Fatawa Razawiyyah*, a work compiled by Imam Ahmad Raza Khan رَحِمَهُ اللَّهُ عَلَيْهِ. In discussing the grand status of the Prophet ﷺ, he writes:

O Muslims! Never before has a transgression been made up for in this manner; for someone to receive over 80 kilograms of dates, that too directly from the Prophet ﷺ, to then eat them and have expiation made up for by doing so. وَاللَّهِ! This is the mercy of Muhammad, the Messenger of Allah ﷺ. A Penalty was converted into abundant reward.

The great imam also says:

¹ *Ṣaḥīḥ Muslim*, p. 560, *hadith 1111*

One glance of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turns severe sins into virtuous deeds. This is why Allah has informed sinners and wrongdoers to present themselves in the Prophetic court; (and He says in the Quran) **وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ** - 'and if, when they do injustice to their own souls, they should then present themselves in your august court.'²

سرکار کی آمد...مرحبا	دلدار کی آمد...مرحبا	آولی کی آمد...مرحبا
اعلیٰ کی آمد...مرحبا	والا کی آمد...مرحبا	بلا کی آمد...مرحبا
یسین کی آمد...مرحبا	طہ کی آمد...مرحبا	مزمّل کی آمد...مرحبا
مُدتّر کی آمد...مرحبا	مختار کی آمد...مرحبا	مختار کی آمد...مرحبا
	مختار کی آمد...مرحبا	

مرحبا یا مصطفیٰ مرحبا یا مصطفیٰ مرحبا یا مصطفیٰ مرحبا یا مصطفیٰ

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَیْ مُحَمَّدٍ

Prophetic authority in regards to testimony

In verse 282 of **سُورَةُ الْبَقَرَةِ**, Allah has ordained for 2 men to be made witnesses in regard to transactions that occur between Muslims.

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَائِكُمْ³

And appoint two witnesses from amongst your men.³

The testimony of a single man alone is not enough, as per sharia, and this command is universally binding upon every Muslim. But with the will of Allah, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exempted Khuzaymah

¹ Part 4, Surah Al-Nisa, verse 64

² Fatāwā Razawiyah, vol. 30, p. 531

³ [Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, verse 282)

رَضِيَ اللَّهُ عَنْهُ from this general law. He went on to make the testimony of this one Companion equivalent to two people by beautifully declaring, مَنْ شَهِدَ لَهُ خُزَيْمَةُ أَوْ شَهِدَ عَلَيْهِ فَهُوَ حَسْبُهُ - “Whoever Khuzaymah testifies for or against, his testimony alone is sufficient.”¹

(After Khuzaymah testifies, there is no need to bring another person to be a second witness.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Prophetic authority regarding ‘iddah

If a woman’s husband has died and she is not pregnant, her ‘iddah (waiting period) amounts to 4 months and 10 days. This is explained by Allah in verse 234 of (Arabic):

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا²

And those among you who die leaving wives behind them, then such widows shall restrain themselves for four months and ten days.²

The expert in Islamic law, Sayyid Muhammad Na’im al-Dīn Muradabadi رَحِمَهُ اللَّهُ عَلَيْهِ elaborates on the meaning of this verse, by saying:

A pregnant woman’s ‘iddah ends with the delivery of her child, as mentioned in Surah Talāq. This verse refers to non-pregnant women whose husband dies. Her respective ‘iddah is 4 months and 10 days. In this time, she **cannot** marry, leave her house (husband’s house), apply oil without valid reason, apply

¹ Sunan Kubra, vol. 10, p. 246, hadith 20516

² [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 234)

fragrance, adorn herself, wear colourful or silk clothes, apply henna, nor discuss anything openly about a new a marriage.

Dear Islamic brothers, in light of this verse and its commentary, if the husband of a non-pregnant woman dies, her 'iddah is 4 months and 10 days. Now, let us observe yet another great display of the authority wielded by the Messenger of Allah ﷺ. He reduced the 'iddah of Lady Asma bint 'Umayyā رضي الله عنها to only 3 days.

She herself explained:

When (her first husband) Ja'far Tayyār رضي الله عنه passed away, the Messenger of Allah ﷺ said to me: **تَسْلِيْ تَلْثَاثُمْ اِضْعَيْنِ مَا شِئْتِ** - 'Refrain from adorning yourself for three days, then do as you please.'¹

After narrating this hadith, Imam Ahmad Raza Khan رحمته اللو عليه added:

Normally, a woman must mourn her husband for 4 months and 10 days. In this scenario, the Messenger of Allah ﷺ exempted her from the general ruling of this matter.²

صَلُّوْا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Prophetic authority regarding an animal unsuitable for *qurbani*

As narrated by Barā bin 'Āzib رضي الله عنه:

Abu Burdah رضي الله عنه once sacrificed an animal (performed *qurbani*) before Eid salah. The Messenger of Allah ﷺ mentioned to him, 'Perform another *qurbani* in place of this (as performing *qurbani* before Eid salah is not considered valid).'

¹ Sunan Kubra, vol. 7, p. 720, hadith 15523

² Fatāwā Razawiyyah, vol. 30, p. 529

Abu Burdah رَضِيَ اللهُ عَنْهُ then said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have but a six month old goat in my possession, but it is better than one a year old.' The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered in reply, اِجْعَلْهَا مَكَانَهَا، وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ - 'Sacrifice it where it is. This is not allowed to be done by anyone after you.'¹

Dear Islamic brothers, for those who live in cities, they are bound to perform *qurbani* after offering Eid salah. In *Bahar-i-Shari'at*, a book of Hanafi jurisprudence, we find further explanation on this topic: 'If *qurbani* is to be performed in a city, it must be done **after** (Eid) salah. *Qurbani* is not valid if done beforehand.'²

Bahar-i-Shari'at also discusses the age an animal should be in order for *qurbani* to be valid. A camel must be at least five years old, and a goat one year. If they are aged less than this, they cannot be used for *qurbani*. If they are older, it is permissible and preferred. If a ram or sheep is six months old, but physically appears to be a year old, it is permissible to sacrifice.

In terms of the hadith we just discussed, Abu Burdah رَضِيَ اللهُ عَنْهُ initially performed *qurbani* **before** Eid salah, which is why the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered for him to sacrifice another animal, as *qurbani* is to be done afterwards. The great Companion only had a six-month old goat left to do this with, and as you have just heard, a goat must be at least a year old. In a display of the great authority granted to him by Allah, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ allowed him to sacrifice the six-month old goat for *qurbani*. He also went on to explain that nobody after Abu Burdah رَضِيَ اللهُ عَنْهُ will be allowed to do this.

دو جہاں کے تاجدار، آہلًا وَسَهْلًا مرحبا

سرورِ باِ اِخْتِيارِ آہلًا وَسَهْلًا مرحبا

¹ *Ṣaḥīḥ Muslim, p. 1084, Hadith 1961*

² *Bahar-e-Shari'at, part 3, vol. 15, p. 337*

مالک و مُخْتَارٍ مَا أَهْلًا وَسَهْلًا مَرْحَبًا
حَامِي بِرَبِّ نَوَا أَهْلًا وَسَهْلًا مَرْحَبًا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

In another narration, a person once came to the Messenger of Allah ﷺ and said,

I want to become Muslim, but I am a habitual alcoholic, adulterer, thief and liar. People say you consider these things *haram*. I cannot leave these sins (all at once). If you were to settle for me to abandon just one of these evils, I shall be ready to accept Islam.

The mercy for all worlds, the Messenger of Allah ﷺ then said, 'Let go of lying.' The man accepted this and became Muslim. When he left, he was offered alcohol elsewhere. He began to consider,

If I drink alcohol, and the Prophet ﷺ asks me about this but I lie in response, the promise I made to him will be broken. If I drink this and tell him the truth, I will be punished (according to sharia).

He rejected the alcohol that was offered to him. Later, he came across the opportunity to perform adultery but once again had the same thoughts and rejected that too. The same occurred when he had the chance to steal something. Each time, he thought of the final Prophet ﷺ and what answer he would have to give in front of him.

He presented himself to the Messenger of Allah ﷺ and began explaining what he experienced. 'O Messenger of Allah ﷺ!', he exclaimed, 'You have been gracious upon me by forbidding me from lying.'

This has closed all doors that lead to sin for me.' After this, he repented from each and every sin he was previously involved in.¹

Dear Islamic brothers, from all the narrations we have just heard concerning the absolute authority of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the unmatched rank and unimaginably high status given to him by Allah shines distinctly clear! Complete authority over all rulings, laws and legislations of sharia was given to the leader of all Prophets, the master of all Messengers, the mercy for all worlds, *Sayyidunā* Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The hadith scholar, 'Abd al-Haq Dehlawi رَحِمَهُ اللهُ عَلَيْهِ once wonderfully said:

The most correct and widely adopted opinion is that Islamic laws are all under the control of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He ordains as he wills upon whomever he wills. He may declare something *haram* for one person, and *halal* for another.

After establishing the laws of sharia, Allah gave control over all of them to His beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (who is able change or add to it as he wills).²

Alongside wholeheartedly believing in all faultless excellences and miraculous qualities of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should also fully believe him to have been vested with total authority by Allah.

Some people think that something is *halal* only if the Quran declares it to be *halal*, and something is *haram* only if the Quran declares it to be *haram*. Do not fall prey to this misunderstanding. Our belief should be the Quran **and** the sacred hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are **both** proof and evidence of what is *halal* or *haram*.

¹ *Al-Tafsīr al-Kabīr, Para 1, Surah Al-Tawbah, verse 6, vol. 119, pp. 167 - 168*

² *Madarij al-Nubuwwah, vol. 2, p. 183*

Some deplorable individuals objected to the authority of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Reprimanding them for this, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went on to say:

It is possible for someone to sit leaning against his chair, and to say after narrating one of my hadith, ‘The book of Allah is present between you and us. We will only consider whatever it says to be *halal* as permissible, and we will only consider what it says to be *haram* as impermissible.’

‘أَلَا وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِثْلَ مَا حَرَّمَ اللَّهُ - Verily, whatever is declared *haram* by the Messenger of Allah is like that declared *haram* by Allah.’¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Remember, Allah sent approximately 124,000 noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ into this world. He blessed them with various miracles and powers of authority. For example, Prophet Isa عَلَيْهِ السَّلَامُ was able revive the dead, as well as cure leprosy and vitiligo. Prophet Sulayman عَلَيْهِ السَّلَامُ was granted kingdom over jinn and the wind. He was blessed with amazing faculties of hearing; he could hear the voice of an ant from 3 miles away.

But when Allah sent the leader of all Prophets, *Sayyidunā* Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, He granted him more excellences, virtues, miracles, powers of authority and status than all previous Prophets and Messengers عَلَيْهِمُ السَّلَامُ, as he is the leader of all those who came before and all those to come until the Day of Judgement. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was even granted authority over the sun and moon.

Plaything of light

¹ *Sunan Ibn Mājah, vol. 1, p. 16, hadith 12*

As narrated by ‘Abbas رَضِيَ اللهُ عَنْهُ, he once said,

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Signs of your Prophethood are what drew me towards accepting your faith. (In your childhood) I saw you speaking to the moon in your cradle and pointing your finger towards it. Wherever you pointed, the moon would follow.

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “I would speak to the moon, and it would speak with me. It would divert my attention that I may not cry, and when it prostrated under the ‘Arsh, I could hear the sound of its *tasbīh*.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

When the sun set, and rose again

At a place named Sahba (صهبا) located near Khaybar, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed ‘Asr salah and began to sleep with his blessed head in the lap of ‘Ali رَضِيَ اللهُ عَنْهُ. During this time, he began to receive revelation.

‘Ali رَضِيَ اللهُ عَنْهُ kept sitting with the blessed head of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his lap. This continued until sunset. Upon awakening, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ found ‘Ali رَضِيَ اللهُ عَنْهُ had missed ‘Asr salah.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to make *du‘a*: “O Allah! Undoubtedly, ‘Ali was obeying You and Your Messenger. Turn back the sun so that he may offer his ‘Asr salah.”

Lady Asma bint ‘Umays رَضِيَ اللهُ عَنْهَا describes this miraculous incident: “With my own eyes, I saw the sun rise back into sky. Its sunshine spread onto hills, mountaintops and across the Earth.”¹

¹ Seerat-e-Mustafa, p. 722

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers, let us now discuss the beautiful moments in which the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came into this world. What date was it? Which day was it? How and where did it all happen? Let us talk about this amazing, one of a kind event.

It was the 12th of Rabi' *al-Awwal*, and the day was Monday, and the place was Makkah. 'Abd al- Muttalib رَضِيَ اللهُ عَنْهُ, the grandfather of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had gone to Masjid al-Harām. Lady Āminah رَضِيَ اللهُ عَنْهَا was alone at home, as her mother-in-law and husband had already passed away and her father-in-law was performing *tawaf* of the K'abah.

She wished some women from the household of 'Abd Manaf were with her, when all of a sudden, she saw her home filled with very beautiful women. She asked them, 'O respectable women, who are you? From where have you come, and why?' One began to say, 'I am Hawwa, the mother of all mankind and wife of Adam'. Another said, 'I am Āsiyah, wife of Pharaoh'. The third then added:

I am Maryam, mother of Isa, and all remaining women here are *hur* (maidens) from Paradise. Today, Muhammad, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is about to arrive. We have come to welcome him and serve you. O Āminah! Look outside your door! Angels are gathered as far as the eye can see! This home is filled with angels and *hur*, and they are queued in lines which extend to the skies.

Eventually the momentous moment arrived, and the beloved Prophet, the truthful Prophet, the Prophet born from Lady Āminah, the Prophet loved by Lady Sa'diyyah, the Prophet who will intercede for his *ummah*, the Prophet whose words are lights of guidance, the Prophet who gives hope to the hopeless, the Prophet who cares for the uncared, the

Prophet who gives to the needy, the final Prophet of Allah, *Sayyidunā* Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into this world.

He was born already circumcised, his umbilical cord already cut, and eyes lined with kohl (*surmah*).

He came into this world free from all forms of impurity and imperfection. He was born pure, perfect and immaculate. In fact, his purity is of such degree, he was sent to purify others from sin and disbelief. A voice from the unseen then said, “By the Lord of the Ka’bah! The Ka’bah has attained its honour! Remain aware, as the Ka’bah has been made the *qibla* and abode of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”

As soon as the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into this world, he went into prostration (*sajdah*). His blessed fingers were raised towards the sky. His blessed lips – more beautiful than heavenly flowers – were uttering ‘رَبِّ هَبْ لِي أُمَّتِي، رَبِّ هَبْ لِي أُمَّتِي، رَبِّ هَبْ لِي أُمَّتِي’.

On the occasion of this unique birth, 3 flags were planted; one in the East, one in the West and one upon the Ka’bah.

Lady Āminah رَضِيَ اللهُ عَنْهَا also explained, “The East and West became illuminated with a light that shone at the time of his birth. With this light, I could clearly see the palaces of Syria from Makkah.”

صَلُّوا عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers, as the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into the world, he performed *sajdah*. May Allah, for the sake of that blessed *sajdah*, enable us to be from those who perform *sajdah* and offer salah regularly! May He allow us to offer salah in congregation, and that too in the first row of the masjid!

Remember, it is obligatory for every Muslim man and woman to offer five daily salah. If someone denies salah being obligatory, he becomes a

disbeliever, no matter if his name and other actions are like that of Muslims. The name of the unfortunate person who deliberately misses even one salah is written on a door of Hell. Tonight is the night to make sincere intentions once and for all. From now, make a firm intention to not miss any salah deliberately, ever again! If you truly intend to do so, say **إِنْ شَاءَ اللَّهُ!**

In celebration of the final Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** being born, angel Jibrīl **عَلَيْهِ السَّلَام** planted a flag on the roof of the Ka'bah.

إِنْ شَاءَ اللَّهُ! We will also attend Mawlid processions, holding Madani flags in our hands and displaying them on our vehicles. Say aloud with me; '**إِنْ شَاءَ اللَّهُ**'

Along with this, we will keep a fast on the 12th of Rabi *al-Awwal* **إِنْ شَاءَ اللَّهُ**.

Our beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would fast every Monday. When he was asked about this, he replied, "This is the day I was born and the day in which the first revelation descended upon me." Therefore, **إِنْ شَاءَ اللَّهُ** we will also fast today, on the 12th of Rabi *al-Awwal*. Raise your hands and say aloud with me; '**إِنْ شَاءَ اللَّهُ**'.

The twelfth night

Dear Islamic brothers, the number 12 holds special connection with the 12th of Rabi' *ul-Awwal*. Keeping this in mind and seeking to draw blessings from this attachment, make the intention to attend 12 weekly ijtimas of Dawat-e-Islami from beginning to end to listen to the recitation of the Quran, *n'at* and speech; perform dhikr; make *du'a*; partake in i'tikaf and the Madani study circles after *fajr* salah; and offer *salat al-duha* after sunrise. Strive to come yourself, and also make intention to bring two Islamic brothers with you. If you intend to do this, raise your hands and say with me; '**إِنْ شَاءَ اللَّهُ**'.

Dear Islamic brothers, in celebration of the blessed birth of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, try to travel in a three-day Madani qafilah in this month of Rabi' *al-Awwal*. If possible, you can even begin doing so right now if you wish.

In closing, associate yourselves with the beautiful Islamic environment of Dawat-e-Islami. As of now, you are in the company of those who love the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In these priceless moments of this sacred night, make heartfelt intentions to begin performing righteous deeds. Make intention to gain knowledge, fill in the Pious Deeds booklet daily, and travel with Madani qafilahs.

Finally, heartfelt congratulations to you all upon the birth of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ