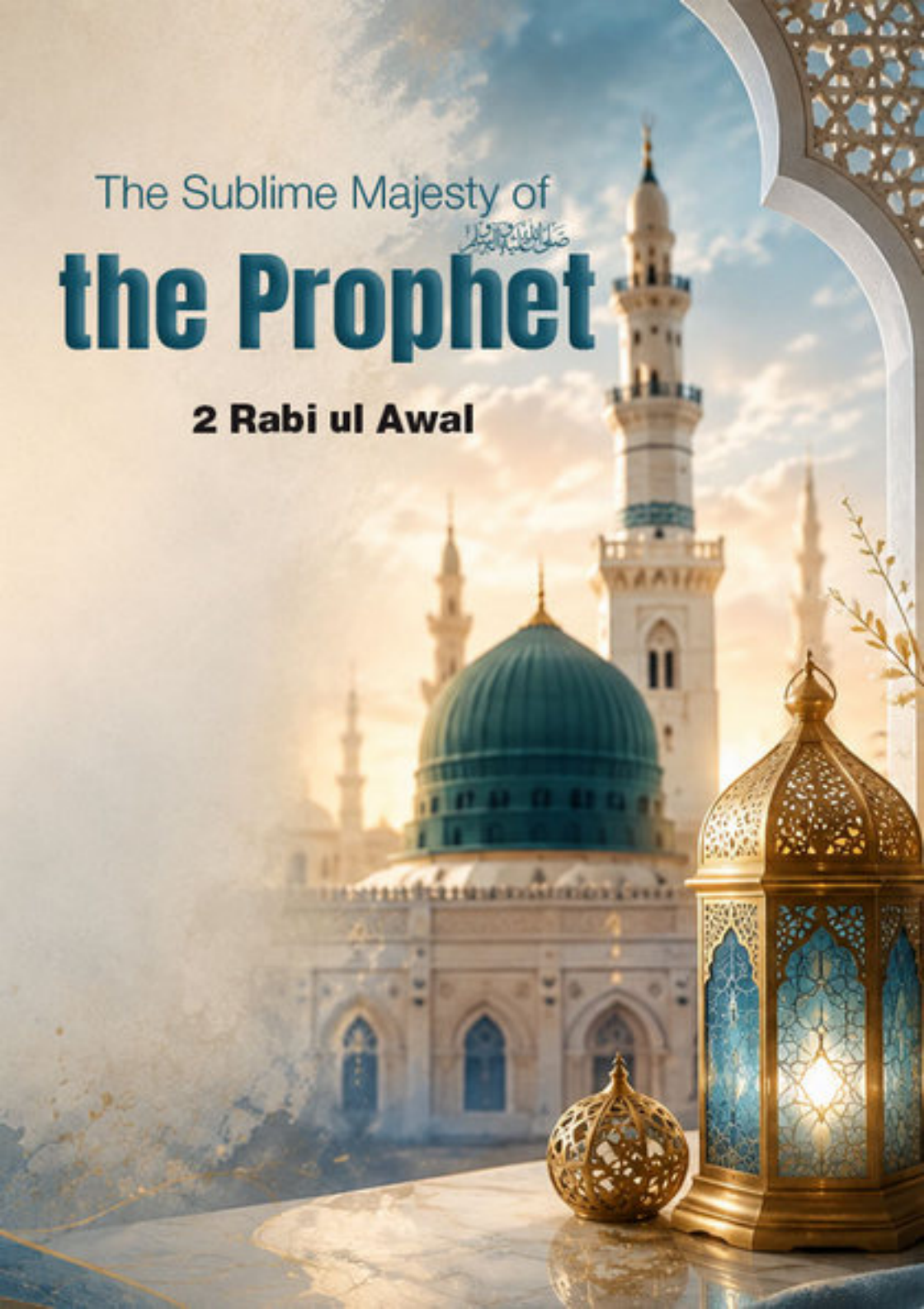

The Sublime Majesty of
the Prophet ﷺ
2 Rabi ul Awal

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

The Sublime Majesty of the Prophet ﷺ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever an Islamic brother enters a mosque, he should remember to make the intention for I'tikaf. In this way, he will keep receiving the reward of I'tikaf as long as he remains in the mosque. Remember! In a mosque, eating, drinking, sleeping, or having Suhoor and Iftar is not permitted by Shariah; even drinking Zamzam water or blessed water is not allowed. However, if he makes the intention for I'tikaf, all these things become permissible. The intention for I'tikaf should not be just for eating, drinking, or sleeping, but its purpose must be the pleasure of Allah the Almighty. It is mentioned in "Fatawa Shami": If someone wishes to eat, drink, or sleep in a mosque, he should make the intention for I'tikaf and perform the remembrance of Allah for a while; after that, he may do as he wishes (meaning he can now eat or sleep).

Excellence of Ṣalāt upon the Prophet ﷺ

The Final Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَامِنْ عَبْدَيْنِ مُتَحَابَّيْنِ فِي اللّٰهِ يَسْتَقْبِلُ اَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ اِلَّا لَمْ يَفْتَرِقَا حَتّٰى تُغْفَرَ ذُنُوْبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَمَا تَاَخَّرَت

When those who maintain mutual affection for the sake of Allah meet one

another, exchange the handshake, and sending *ṣalāt* upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the preceding and succeeding sins of both are forgiven prior to their parting.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Intentions for Listening to a Bayan

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ. A sincere intention is the best deed.[2] O lovers of the Holy Prophet! An Islamic brother should make it a habit to form good intentions before every task, as a good intention leads him into Paradise. He should make good intentions before listening to a bayan as well! For example, he may make the intention: "He will listen to the full bayan to gain knowledge, he will sit with manners, he will avoid laziness during the bayan, he will listen to the bayan for his own self-reform, and he will try to convey what he learns to others."

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers, the blessed month of Rabīʿ al-Awwal is among us, bestowing its profuse blessings. The topic of our speech today is "The Sublime Majesty of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم." In this speech, we shall explore how trees would traverse alongside the Final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. We shall examine the primary factors contributing to the Prophetic majesty, honour, and miraculous dignity. Furthermore, we shall discuss who holds the keys to Paradise and Hell, and what constitutes the most effective means of attaining intercession. In addition to these points, we shall be privileged to listen to several significant and beneficial insights imbued with the ardent love for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, اِنْ شَآءَ اللّٰه.

[1] Masnad Abī Yaʿlāʾ vol. 3, p. 95, Hadith: 2951

[2] Jami Saghira, p. 81, Hadith: 1284

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The Phenomenon of Trees Moving Alongside the Prophet ﷺ

Sayyidunā Jābir b. ʻAbdullah رَضِیَ اللهُ عَنْهُ reports:

> We were travelling with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم until we halted in a vast valley. The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم proceeded to attend to a personal need, and I followed him carrying a vessel of water. He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم cast his blessed gaze around, yet no object was visible to serve as a screen or veil for privacy.
>
> Suddenly, two trees became visible at the edge of the valley. The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم approached one of them and, taking hold of one of its branches, commanded: “By the command of Allah, move along with me in obedience.” The tree moved alongside him with its head bowed, much like a camel led by a nose-ring follows its leader in submission. Subsequently, he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم approached the second tree and, grasping its branch, commanded: “By the command of Allah, obey me and walk behind me.”
>
> That tree likewise followed behind him in the same manner as the first, until both were in proximity. Standing between them, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: “By the command of Allah, join together to form a veil for me.” Consequently, the two trees merged.

Sayyidunā Jābir رَضِیَ اللهُ عَنْهُ continues:

> I hurriedly departed from that spot, lest the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, perceiving my proximity, should feel compelled to undergo the hardship of moving further away. I sat at a distance and became lost in a thought. Suddenly, I observed the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

approaching, while the two trees had separated and returned to their original positions.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The Sublime Majesty of the Prophet ﷺ

Dear Islamic brothers, the station and rank of our master, our sovereign, our guide, and the intercessor of the Day of Judgment صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is the most superior and sublime among all the Prophets. Words are insufficient to encapsulate his grandeur and majesty. He has existed since before the heavens, the earth, and the entire universe were brought into existence. He himself stated: "O Jābir! Verily, with absolute certainty, Allah Almighty created the light of your Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم from His own light before all of creation."[2]

The majesty of my master صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is such that Allah Almighty states: "Had it not been for you, I would not have created the universe." Such is the Prophetic majesty that the most virtuous and truthful of all Prophets—the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم —was the one whose name Prophet Ādam عَلَيْهِ السَّلَام employed as a means of mediation for himself.[3] It is his majesty that through a gesture of his blessed finger, he split the moon into two pieces.[4] It is his majesty that he caused a piece of wood to illuminate, enabling the honourable Companions to return home in its light.[5] It is his majesty that when he bestowed a wooden branch upon a Companion, it functioned as a sword to vanquish the disbelievers.[6] It is his majesty that he rendered gold permissible

[1] Al-Wafāʾ, p. 344

[2] Fatāwa Ridawiyyah, vol. 30, p. 658; Al-Juz al-Mafqūd: 18

[3] Rūḥ al-Bayān, p. 230

[4] Zurqānī ʿala al-Mawāhib, vol. 5, p. 124

[5] Mishkāt al-Maṣābīḥ vol. 2, p. 399, Hadith: 5944

[6] Sīrat Ibn Hishām, p. 263

for certain individuals[1] and declared the testimony of a certain individual equivalent to that of two witnesses.[2]

The Prophet ﷺ as the Sovereign and Empowered Authority

O devotees of the Prophet! How unique is the majesty of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم that his Lord has sent him as the sovereign and empowered authority over the injunctions of sharia. He may issue whatever command he wills for whomsoever he chooses, and he may declare matters permissible or impermissible at his discretion. In the 22nd juzz, Surah al-Aḥzāb, verse 36, it is ordained:

وَ مَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوْلُهٗۤ اَمْرًا اَنْ یَّكُوْنَ لَهُمُ الْخِیَرَةُ مِنْ اَمْرِهِمْ ؕ وَ مَنْ یَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِیْنًا ﴿۳۶﴾

It is not for a Muslim man nor a Muslim woman that when Allah and His Messenger decide a matter ⌜for them,⌝ that they have any right concerning their matter. And whosoever disobeys Allah and His Messenger, he has certainly strayed into clear misguidance.[3]

In *Tafsir Ṣirāṭ al-Jinān*, volume 8, it is noted:

> This verse establishes that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, through divine bestowal, possesses autonomy in religious injunctions. He may command whatever to whomever he wills, declare matters permissible or impermissible for whom he chooses, and exempt whomsoever he wishes from any specific command. [4]

[1] Musnad Aḥmad vol. 6, p. 427, Hadith: 18625

[2] Al-Muʿjam al-Kabīr vol. 4, p. 87, Hadith: 3730

[3] Al-Quran, Surah Al-Aḥzāb, verse 36; translation from Kanz al-ʿIrfān

[4] Tafsir Ṣirāṭ al-Jinān, vol. 8, p. 35

In the book revealed to Prophet Dāwūd عَلَيْهِ السَّلَام, the Torah, it is written: "Aḥmad (صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) has become the master of the entire earth and the necks of all nations."[1]

Āqa Ki Āmad Marhaba	*Data Ki Āmad Marhaba*
Maula Ki Āmad Marhaba	*Aula Ki Āmad Marhaba*
Aala Ki Āmad Marhaba	*Wala Ki Āmad Marhaba*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The Keys to Paradise and Hell Given in his Blessed Hands

Mufti Amjad ʿAlī Aʿẓamī رَحْمَةُ اللهِ عَلَيْه relates:

> Whosoever does not acknowledge the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as his master remains deprived of the sweetness of the Sunnah. The entire earth belongs to the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; all of Paradise is his estate; and the entire kingdom of the heavens and the earth is under his command. The keys to Paradise and the Fire have been placed in his blessed hands. Sustenance, goodness, and every form of bestowment are distributed solely from the Prophetic court. Both this world and the Hereafter are but a portion of his bestowals.[2]

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, through the bestowal of his Lord, is the master of Paradise; he is the bestower of Paradise, granting it to whomsoever he wills."[3] In *Ṣaḥīḥ al-Bukhārī,* hadith no. 71, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم declared:

اِنَّمَا اَنَا قَاسِمٌ وَّاللهُ يُعْطِيْ

[1] Fatāwa Ridawiyyah, vol. 30, p. 445

[2] Bahār-i Sharīʿat, vol. 1, pp. 81-83

[3] Fatāwa Ridawiyyah, vol. 14, p. 667

"Verily, I am the distributor, and Allah is the Provider."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

The Moon Inclined Following his Gesture

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, who is the sovereign and empowered authority by divine bestowal and cognisant of the Unseen by divine grace, once commanded the sun to halt, and it paused instantaneously.[2] The summary of the sublime discourse of the Imam of the devotees, the Imam of the Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْه, is as follows:

> This hadith is distinct from the one in which the sun was commanded to return for the sake of Mawlā ʿAlī رَضِیَ اللهُ عَنْهُ. اَلْحَمْدُ لِلّٰه; this is termed "divine vicegerency." All of Allah's creation is bound to obey and follow his commandment. He belongs to Allah, and whatever belongs to Allah is his. He is the greatest beloved. Even as an infant in the cradle, the moon performed his service (i.e., obeyed him); it would incline in whichever direction he gestured. If such was his formidable authority during infancy, then now—when his "great vicegerency" is manifest in its full glory ⌜after the announcement of Prophethood⌝—how could the sun dare to defy his command?[3]

Munawar Ki Āmad Marhaba *Muattar Ki Āmad Marhaba*

Shah-e-Bahr-o-Bar Ki Āmad Marhaba *Rasool-e-Anwar Ki Āmad Marhaba*

Rulings are Entrusted to the Prophet ﷺ

Mufti Amjad ʿAlī Aʿẓamī رَحْمَةُ اللهِ عَلَيْه exclaims:

[1] Bukhari, Kitab al-Ilm vol. 1, page 42, Hadith: 71

[2] Al-Muʿjam al-Awsaṭ vol. 3, p. 116, Hadith: 403

[3] Fatāwa Ridawiyyah, vol. 30, pp. 485-488

> Legislative injunctions (namely, the ordinances of halal and haram) have been placed under the jurisdiction of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, such that he may designate whatever he chooses as prohibited or permissible for whomsoever he wills, and he may remit any obligatory (*farḍ*) duty as he sees fit.[1]

ʿAllāmah Zarqānī رَحْمَةُ اللهِ عَلَيْه remarks:

> Allah Almighty has established the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم as the master of all lands within both this world and the Hereafter. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم may bestow whatever estates he chooses from the land of Paradise; the terrestrial lands of this world are of far lesser consequence.[2]

Two Narrations Regarding his Authority Over Rulings

I present two hadith concerning the authoritative powers of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. It is recorded in *Ṣaḥīḥ Muslim*:

> The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم delivered a sermon and declared: “O people! Hajj has been made obligatory (*farḍ*) upon you, therefore perform Hajj.” A person enquired: “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is it required every year?” The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم remained silent until the question was posed three times. The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم then stated: “Had I replied in the affirmative, it would have become *wājib* upon you, and you would not have been able to fulfil it.” (That is to say, had he said yes, Hajj would have become a yearly obligation which the people could not have sustained).[3]

[1] Bahār-i Sharīʿat, vol. 1, p. 84

[2] Sharḥ al-Zarqānī ʿala al-Mawāhib al-Ladunniyah, vol. 5, p. 49

[3] Ṣaḥīḥ Muslim: 3257

2. It is recorded in *Bukhārī* and *Muslim* that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: "Had I not considered it a burden upon my Ummah, I would have commanded them to use the *miswak* with or at the time of every prayer."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

The Prophet ﷺ Will Open the Door of Intercession

In one hadith, the following blessed attributes of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم are cited from the Torah: "My servant is Aḥmad the Chosen صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; his place of birth is Makkah, and his place of migration is Madina. His Ummah shall praise Allah abundantly in every state."[2]

On the Day of Judgement, the rank of the Great Intercession (*Shafāʿah al-Kubra*) is among the exclusive distinctions of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Until the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم opens the door of intercession, no one shall have the power to intercede; in fact, in reality, all those entitled to intercede shall bring their petitions to the Prophetic court. The Great Intercession is for the benefit of all—believers and disbelievers, the obedient and the sinful—because the excruciating wait for the commencement of the divine accountability will be so agonising that people will yearn to be cast into Hell rather than endure the wait of it. Relief from this tribulation even for the disbelievers shall be attained through the mediation of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Consequently, all—preceding and succeeding generations, allies and adversaries, believers and disbelievers—shall praise the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. This is precisely what the "Praiseworthy Station" (*Maqām al-Maḥmūd*) is.[3]

Makki Ki Āmad Marhaba *Madani Ki Āmad Marhaba*

Arabi Ki Āmad Marhaba *Qarashi Ki Āmad Marhaba*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Jāmiʿ al-Tirmidhī: 23

[2] Tārīkh ibn ʿAsākir, vol. 1, pp. 186-187

[3] Bahār-i Sharīʿat, vol. 1, p. 70

Different Types of Intercession

O devotees of Mawlid! There are other types of intercession as well. For instance, many shall be admitted into Paradise without accountability; of these, a figure of 4.9 billion is known, though there are far more known only to Allah and His Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. There are others for whom the accountability has concluded and who have been adjudged deserving of Hell; the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم shall protect them from Hell. Some he shall extract from Hell through his intercession, while for others, he shall elevate their ranks and mitigate punishments for others. Every form of intercession is proven for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Indeed, the station of intercession has already been conferred upon him, as the Intercessor of the Day of Judgement and Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم states, which is recorded in hadith no. 335 of *Ṣaḥīḥ al-Bukhārī*:

أُعْطِيْتُ الشَّفَاعَة

I have been granted intercession.[1]

Intercession for the Reciter of *Ṣalawāt*

It is recorded in a hadith: "Whoever recites

"اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ"[2]

my intercession became mandatory (*wājib*) for him."[3]

The Master who intercedes for us sinners and seeks absolution for us from his Lord صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated: "Whoever recites ṣalāt upon me ten times in the morning and ten times in the evening shall attain my intercession on the Day of Judgement."[4]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Ṣaḥīḥ al-Bukhārī: 335

[2] O Allah, send blessings upon Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and grant him the station of proximity to Your court on the Day of Judgement.

[3] Al-Muʿjam al-Kabīr: 4480

[4] Majmaʿ al-Zawāʾid: 17022

An Effective Way of Attaining Intercession

O devotees of the Prophet! The abundant recitation of *ṣalawāt* is also an excellent means of attaining the intercession of the Final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. اَلْحَمْدُ لِلّٰه The booklet "Pious Deeds," which outlines a method for spiritual refinement, also encourages the daily recitation of *ṣalawāt* at least 313 times. It would be highly commendable if we, while celebrating the birth of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, establish a habit of reciting *ṣalawāt* upon him at least 313 times every day.

While beseeching the alms of intercession from our Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, let us recite this "Ṣalawāt of Intercession"—may Allah not deprive us of the intercession of His Beloved صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Toy of Light

Sayyidunā ʿAbbās رَضِیَ اللهُ عَنْهُ reports:

> He submitted to the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! I was invited to embrace your religion by the signs of your Prophethood. I observed that during your infancy in the cradle, you would converse with the moon and gesture towards it with your finger; whichever way you gestured, the moon would incline in that direction." The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied: "I would converse with the moon and the moon would converse with me; it would comfort me from crying. When the moon prostrated beneath the divine Throne, I would listen to the sound of its *tasbīḥ*.[2]

Sultan Ki Āmad Marhaba *Zeeshan Ki Āmad Marhaba*

[1] O Allah, send blessings upon Muhammad صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and grant him the station of proximity to Your court on the Day of Judgement.

[2] Kanz al-ʿUmmāl: 31825

Ghayb Dan Ki Āmad Marhaba *Aaqa-e-Attar Ki Āmad Marhaba*

Dear Islamic brothers! It is beyond human capacity to enumerate the exclusive attributes and perfections of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; Scholars of both sciences internal and external find themselves humbled in this regard. Accordingly, Sayyidunā Khwāja Ṣāliḥ b. Mubārak Bukhārī—the authorised deputy of the Master of Masters, Sayyid Bahā al-Dīn Naqshbandī رَحْمَةُ اللّٰهِ عَلَيْه — records in *Anīs al-Ṭālibīn* (p. 9):

> The honourable Sufis are in consensus that the station nearest to Prophethood is that of *Ṣiddiqiyah* (the rank of the Truthful). Explaining the hierarchy of human ranks in the court of Allah, the King of ʿĀrifīn, Abū Yazīd al-Bisṭāmī رَحْمَةُ اللّٰهِ عَلَيْه, exclaims: "In the hierarchy of ranks, it is considered that where the rank of one concludes, the rank of another begins." He further remarks: "At the base is the rank of the general believers; above them are the *awliyāʾ* (Saints), followed by the *shuhadāʾ* (Martyrs), then the *Ṣiddiqīn* (the Truthful), then the Prophets, and above them the Messengers of Allah. Above the Messengers are those of firm resolve (*Ulū al-ʿAẓm*), and at the culmination of their station begins the station of the Beloved of Allah, Muhammad al-Muṣṭafā صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The station of Muhammad al-Muṣṭafā صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم has no limit, and none except Allah knows its extent. In the Realm of Souls (*ʿĀlam al-Arwāḥ*), when Allah took the covenant from all souls, they occupied the very aforementioned ranks, and they shall remain in the same ranks on the Day of Judgement too. Meaning, the status of our Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was the most exalted in the Realm of Souls and shall remain the most exalted on the Day of Judgement too.[1]

The Miraculous Quality of the Blessed Saliva

O devotees of the Prophet! The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was sent as a mercy for all the worlds. Such was the nature of this mercy that Allah placed

[1] Sīrat Rasūl ʿArabī, p. 550; Anīs al-Ṭālibīn, p. 34

such blessing in his venerated saliva that it served as a cure for the wounded and the ill, and an antidote to poison.

It is narrated:

> On the night of the Migration, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم left from his house accompanied by Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ. Upon reaching the Cave of Thawr, Sayyidunā Abū Bakr رَضِیَ اللّٰهُ عَنْهُ entered first to clean it thoroughly, tearing his own garments to plug all the holes. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم then entered the cave and rested his blessed head in the lap of Sayyidunā Abū Bakr رَضِیَ اللّٰهُ عَنْهُ, and fell asleep.
>
> Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ had plugged one remaining hole with his heel, through which a snake repeatedly bit his foot. However, the ardent devotee did not move his foot, lest he disturb the restful sleep of the Mercy to the Universe صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Due to the intensity of the pain, a few tears from the eyes of the Companion of the Cave fell upon the cheek of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, causing him to wake. Seeing his ardent devotee in tears, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم became restless and enquired: “Abū Bakr, what happened?” Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللّٰهُ عَنْهُ replied: “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! A snake has bitten me.” Listening to this, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم applied his blessed saliva to the wound, whereupon the pain vanished instantly and the wound also healed.[1]

Dear Islamic brothers! Not only did Ṣiddīq al-Akbar رَضِیَ اللّٰهُ عَنْهُ gain blessings of the blessed saliva of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, but other Companions رَضِیَ اللّٰهُ عَنْهُم also received blessings from the Prophet’s صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم saliva. For Sayyidunā ʿAlī al-Murtaḍā رَضِیَ اللّٰهُ عَنْهُ, this saliva became cure for his eyes. On the day of the Battle of Badr, an arrow struck the eye of Sayyidunā Rifāʿah b. Rāfiʿ, causing it to burst; yet through the application of the Prophet’s صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم saliva, it was so completely healed that the pain ceased and his vision was preserved. Similarly, when an arrow struck the face of Sayyidunā Abū Qatādah رَضِیَ اللّٰهُ عَنْهُ, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم applied his blessed saliva to it; the bleeding stopped

[1] Rūḥ al-Bayān, vol. 40, p. 453

immediately, and he never suffered a wound from an arrow or sword for the remainder of his life.

O devotees of the Prophet! We are currently listening to the accounts regarding the characteristics, miracles, and the blessings of the blessed saliva of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

While Allah has bestowed grandeur and dignity upon every Prophet عَلَيْهِ السَّلَام and granted them various miracles relative to their respective eras, no individual has yet been able to provide a definitive count of the miracles bestowed by Allah Almighty upon His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The ninth-century Hijri scholar, Al-Imam Jalāl al-Dīn al-Suyūṭī رَحْمَةُ اللّٰهِ عَلَيْه —the author of over 500 works—compiled two books regarding the unique characteristics of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم after twenty years of rigorous research. These works detail over 1,000 miracles of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم; however, even this is not exhaustive, representing only a fraction of the Prophetic miracles.

Dear Islamic brothers! The station of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is exceedingly sublime.

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for Allah created him before all other Prophets and sent him into the world as the final Messenger.[1]

- **How magnificent are the heights of al-Muṣṭafa's grandeur,** for in the realm of souls, he was graced with Prophethood, and in that same realm, the souls of other Prophets derived spiritual benefit from his luminous soul.[2]

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for Allah took a covenant from the souls of other Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام in the

[1] Al-Mawāhib al-Ladunniyyah with the Commentary of al-Zurqānī, vol. 1, p. 76

[2] Al-Mawāhib al-Ladunniyyah with the Commentary of al-Zurqānī, vol. 1, p. 63

realm of souls that if they were to encounter the era of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, they must believe in him and help him.[1]

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for his blessed name is inscribed upon the pillars of the divine Throne (*ʿArsh*), on every heaven, upon the trees and palaces of Paradise, on the chests of the heavenly maidens (*ḥūrs*), and between the eyes of the angels.[2]

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for his blessed name, Muhammad صَلَّى اللّٰه عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is derived from Allah's Name, Maḥmūd.[3]

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for among his blessed names, approximately seventy are identical to the Names of Allah Almighty.

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for one of his blessed names is Aḥmad. From the inception of the world until his arrival, no person held this name; this ensured there remained no room for doubt that the "Aḥmad" mentioned in the heavenly scriptures prior to the Holy Quran refers solely to him.[4]

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for he could see behind him just as clearly as he saw in front of him. He could see in the darkness of the night just as he could see in the light of the day.[5]

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for the saliva from his blessed mouth would turn salty water sweet and serve as milk for suckling infants.[6]

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for his power of listening was unsurpassed. To the extent that he could even hear the sounds produced in the heavens caused by the immense

[1] Al-Mawāhib al-Ladunniyyah with the Commentary of al-Zurqānī, vol. 1, p. 77

[2] Al-Khaṣāʾiṣ al-Kubrāʾ, vol. 1, pp. 12-13

[3] Al-Khaṣāʾiṣ al-Kubrāʾ, vol. 1, p. 134

[4] Sharḥ al-Zurqānī ʿala al-Mawāhib, vol. 4, pp. 232–234

[5] Al-Khaṣāʾiṣ al-Kubrāʾ, vol. 1, p. 104

[6] Al-Khaṣāʾiṣ al-Kubrāʾ, vol. 1, p. 105

gathering of angels. Sayyidunā Jibrīl عَلَيْهِ السَّلَام would still at the *Sidrat al-Muntahā* (The Lote Tree of the Utmost Boundary), and the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم could hear the sound of his wings. When Sayyidunā Jibrīl عَلَيْهِ السَّلَام would descend with revelation (*waḥī*), the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would perceive his fragrance. He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would even hear the sound of the doors of Paradise opening.

- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for he is a human being that he possessed no shadow. This is because he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is pure light, and light does not cast a shadow.[1]
- **How magnificent are the heights of al-Muṣṭafā's grandeur,** for Allah has appointed him as the absolute authority over His sharia; he may declare halal or haram whatever he wills for whomever he wills.

Welcome to the arrival of the Wise; welcome to the arrival of the Magnificent. Welcome to the arrival of the Virtuous; welcome to the arrival of the Beloved.

Hakeem Ki Āmad Marhaba *Azeem Ki Āmad Marhaba*

Achy Ki Āmad Marhaba *Piyare Ki Āmad Marhaba*

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Al-Khaṣā'iṣ al-Kubrā', vol. 1, p. 116