

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Our Beloved Prophet ﷺ, is the Loftiest of all the Exalted

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَىٰ إِلَيْكَ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَىٰ إِلَيْكَ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever you enter a mosque, you should make the intention for I'tikaf if you remember, so that you continue to receive the reward of I'tikaf as long as you stay in the mosque. Remember! Eating, drinking, sleeping, or having Suhoor and Iftar in the mosque—even drinking Zamzam water or blessed water—is not allowed according to Shariah. However, if you have the intention for I'tikaf, all these things become permissible as part of it. The intention for I'tikaf should not be just for eating, drinking, or sleeping; instead, its purpose must be to please Allah Almighty. It is mentioned in "Fatāwā Shami" that if someone wishes to eat, drink, or sleep in the mosque, they should make the intention for I'tikaf and perform the remembrance of Allah Almighty for a while; after that, they may do as they wish (meaning they can now eat or sleep).

The Virtue of Sending Salutations (Du'ood) upon the Beloved Prophet ﷺ

The Beloved Prophet ﷺ, who will intercede for us sinners, has stated:

مَنْ صَلَّى عَلَى مَاءٍ كَتَبَ اللَّهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِّنَ النِّفَاقِ وَبَرَاءَةً مِّنَ النَّارِ وَأَسْكَنَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ الشُّهَدَاءِ

This means that whoever recites Durood upon me one hundred (100) times, Allah Almighty will write between their two eyes that this person is free from hypocrisy and the fire of Hell, and Allah Almighty will keep them with the martyrs on the Day of Judgment.¹

Intentions for Listening to the Speech

The Beloved Prophet ﷺ has said: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ**, meaning a sincere intention is the best deed.² O lovers of the Prophet! Make it a habit to form good intentions before every task, as a good intention leads a servant into Paradise. You should also make good intentions before listening to a speech! For example, make the intention: "I will listen to the entire speech to learn knowledge," "I will sit with respect," "I will avoid laziness during the speech," "I will listen to the speech for my own self-reform," and "I will try to convey whatever I learn to others."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Night of Great Mercy

Once, it was midnight. The disciples of Sayyidunā Īsā عَلَيْهِ السَّلَام, the fortunate ones who believed in him, offered their prayers and then gathered around Sayyidunā Īsā عَلَيْهِ السَّلَام. It was a unique and wonderful night. Which night was it? Listen to it in the words of Sayyidunā Īsā عَلَيْهِ السَّلَام himself!

He said to his disciples: "Today is the night that will be celebrated as an annual festival during the time of the Messiah Rasul (meaning the Beloved Prophet ﷺ)." (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

He continued, "I do not wish that we sleep today; instead, today we shall bow our heads 100 times before our Lord the Most Merciful and offer prayers and

¹ Mu'jam Awsat, vol. 5, p. 252, Hadith: 7235

² Jami Saghier, p. 81, Hadith: 1284

prostrate before our Lord. He further said: We should thank Allah Almighty because He has granted us a great blessing on this night."¹

سُبْحَنَ اللّٰه! Dear Islamic brothers! What a great status the Prophets of Allah Almighty have!! Sayyidunā Īsā عَلَيْهِ السَّلَام is a Prophet of such status whose miracle of knowledge of the unseen is mentioned separately in the Holy Quran. Look at the glory of his knowledge of the unseen! Thousands of years ago, by the bestowal of Allah Almighty and through the knowledge of the unseen, Sayyidunā Īsā عَلَيْهِ السَّلَام was observing the state of the Ummah of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He was witnessing the colours of their love. He knew that the night of the birth of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is such a great night that the Ummah of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will recognize its value and, out of their extreme love for their leader, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, will celebrate the night of his birth as an annual festival.

Dear Islamic brothers! Consider one more thing here! Sayyidunā Īsā عَلَيْهِ السَّلَام came to bring the glad tidings of the arrival of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. He knew that after him, no other Prophet would arrive; only Ahmad Nabi, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, would come. He also knew when the blessed birth of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم would take place and on which night he would arrive in the world. Even though the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم had not yet arrived in the world, thousands of years before that, on the very night of the birth of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, it was as if a gathering of Milad was already decorated. How great is this blessed occasion!

He ordered his disciples to thank Allah Almighty for this night and said: "Today, we will offer 100 rak'ahs of prayer in gratitude for the Milad of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, which will take place centuries from now."

¹ Anbiya-e-Sabiqīn aur Bisharat Sayyid-ul-Mursaleen, p. 45

The destiny of the people of the earth has been illuminated

اَلْحَمْدُ لِلّٰهِ! Today is the same night of celebration; tomorrow is the Eid of all Eids, today is the night of Eid. Today is that night when the stars bowed towards the earth, the Ka'bah was bowing in salutation, and angels were coming to the house of Sayyidah Aminah رَضِيَ اللّٰهُ عَنْهَا with greetings. Earthquakes struck the palaces of Caesar and Chosroes (the very powerful kings of that time). Yes! Yes! Tonight is the night through whose blessed grace the darkness vanished, light spread across the world, mercy prevailed, all was made right and fortunes shone. The great grace of the Lord was bestowed. The leader of both worlds, the King of Makkah and Madinah, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, arrived in the world as a mercy for all the worlds.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

The Prophet with the Highest Rank

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! Our leader and master, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, is the Prophet with the highest rank. He possesses the highest status, position, virtue, glory, honour, closeness, and degrees that the Most Merciful Lord has bestowed.

The Creator of the Universe has granted His most beloved, the Sultan of Makkah and Madinah, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, such a rank, position, greatness, status, and closeness that no one had received before, nor will anyone receive in the future. Allah Almighty says in the Holy Quran:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ط

These are the Messengers; We have granted excellence to some over others; from among them Allah spoke to some, and He elevated one (above all) in rank.¹

¹ Al-Quran, Surah Al-Baqarah, verse 253; translation from Kanz al-‘Irfān

In this noble verse, it is clearly stated:

وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ^ط

This means there is one Prophet who has been granted degrees of height over all the other Prophets عَلَيْهِمُ السَّلَام. All the scholars of Tafsir agree on this; in fact, Imam Razi رَحْمَةُ اللَّهِ عَلَيْهِ states that the entire Ummah agrees that there is one Prophet who was given virtue over all others, and this refers to our leader, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

A Status Never Given to Anyone Else

Dear Islamic brothers! Think about this noble verse! Allah Almighty said:

وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ^ط

and He elevated one (above all) in rank.²

Look here! Allah Almighty has made it clear that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is superior to all Prophets, but He did not explicitly mention the blessed name of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. What is the wisdom behind this...? This is also a very faith-inspiring point. The scholars state that a name is needed only when there is someone else with the same status. If only one person possesses that unique status, there is no need to mention the name, as the meaning is understood automatically.

To explain this with a simple example: if I say, "My Creator is the One Who made this sky," you will understand who I am talking about. There is only One Being who created the sky, so there was no need to mention the name. Similarly, if I say, "The One Who provides me sustenance is the same One Who provides for the whole world," you will understand that the Provider, the Creator, and the Sustainer of all is only Allah Almighty. Since there is no one else, even if the name is not taken, the mind immediately goes towards Him.

¹ Tafseer Kabīr, Part: 3, Surah Al-Baqarah, under verse: 253, vol. 2, p. 521 (concept)

² Al-Quran, Surah Al-Baqarah, verse 253; translation from Kanz al-ʿIrfān

Do you see? When only one Being possesses such a status, mentioning the name is not necessary. Therefore, when Allah Almighty mentioned the status of Sayyidunā Ādam عَلَيْهِ السَّلَام, He mentioned the name; when He mentioned the status of Sayyidunā Nūh عَلَيْهِ السَّلَام, He mentioned the name; when He mentioned the status of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام, He mentioned the name; when He mentioned the status of Sayyidunā Mūsā عَلَيْهِ السَّلَام, He mentioned the name; and when He mentioned the status of Sayyidunā Īsā عَلَيْهِ السَّلَام, He mentioned the name. However, when it came to the turn of that illustrious Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, He did not mention the name but instead said:

وَرَفَعَ بَعْضَهُمْ دَرَجَتٍ^ط

and He elevated one (above all) in rank.¹

It is as if it is being explained that there is only one Prophet who is the most superior; therefore, even if the name is not mentioned, the mind goes in only one direction. Everyone understands that the Prophet with countless and magnificent ranks is Sayyidunā Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and he is the most superior of all.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What Virtue was Granted to the Beloved One?

Sayyidunā Salman al-Fārsi رَضِيَ اللَّهُ عَنْهُ is a famous Companion of the Messenger. He narrates that once someone came to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: "O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah Almighty spoke to Sayyidunā Mūsā عَلَيْهِ السَّلَام; Sayyidunā Īsā عَلَيْهِ السَّلَام was created via the Rūh-ul-Qudus (meaning by His complete power without a father); Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام was made His Khalil (Friend); and Sayyidunā Ādam عَلَيْهِ السَّلَام was granted greatness. What special virtue was granted to you?"

¹ Al-Quran, Surah Al-Baqarah, verse 253; translation from Kanz al-‘Irfān

² Fatāwā Razawiya, vol. 30, p. 151

Sayyidunā Salman al-Fārsī رَضِيَ اللهُ عَنْهُ narrates that before the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could reply, Sayyidunā Jibrīl عَلَيْهِ السَّلَام immediately arrived with a message from the Lord of the Universe. He said: "Allah Almighty says: O My beloved, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If I made Sayyidunā Ibrahīm عَلَيْهِ السَّلَام My Khalīl, I had made you My Habib (Beloved) long before that. If I spoke to Sayyidunā Mūsā عَلَيْهِ السَّلَام on earth, I granted you the honour of speaking to Me by calling you above the heavens. If I created Sayyidunā Īsā عَلَيْهِ السَّلَام through the Rūh-ul-Qudus (meaning by My special power without a father), I created your name two thousand years before the creation of all creatures. O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Your blessed feet reached the heavens where no one had reached before, nor will anyone reach after you, O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If I granted greatness to Sayyidunā Ādam عَلَيْهِ السَّلَام, I ended the chain of Prophethood with you, O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have not made anyone more honoured than you. I created this world so that people could witness your honour and greatness. وَلَوْلَاكَ لَمَا خَلَقْتُ الدُّنْيَا (O illustrious Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If you were not there, I would not have created the world)."¹

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! سُبْحَانَ اللَّهِ! What a magnificent status our leader, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has...!!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Listen! I am the Habib of Allah Almighty

In the famous book of Hadīth, Tirmidhī Sharīf, there is a Hadīth narrated by the Companion of the Messenger, Sayyidunā ‘Abdullāh bin ‘Abbas رَضِيَ اللهُ عَنْهُمَا. He narrates that once the Companions رَضِيَ اللهُ عَنْهُمْ were gathered and were waiting for the arrival of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. During this time, they began an intellectual discussion. Meanwhile, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived. When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came near the Companions, he paused and began listening to their conversation.

¹ Tarīkh Madīna Dimashq, vol. 3, pp. 517, 518

What were they talking about? One Companion رَضِيَ اللَّهُ عَنْهُ said: "How wonderful it is that Allah Almighty made Sayyidunā Ibrahīm عَلَيْهِ السَّلَامُ His Khalil." Another said: "How amazing it is that Allah Almighty made Sayyidunā Mūsā عَلَيْهِ السَّلَامُ His Kalim (one who speaks with Him)." A third said: "How remarkable it is that Allah Almighty made Sayyidunā ʿĪsā عَلَيْهِ السَّلَامُ the Rūh-ul-Allah (Spirit of Allah) and Kalimat-ullah (Word of Allah)." A fourth Companion said: "How wonderful it is that Allah Almighty made Sayyidunā Ādam عَلَيْهِ السَّلَامُ the Safi-ullah (Chosen of Allah)."

After hearing these things, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived and said: "O my Companions! I have heard all your talk. You say that Sayyidunā Ibrahīm عَلَيْهِ السَّلَامُ is the Khalil of Allah Almighty; certainly, he possesses that status. You say that Sayyidunā Mūsā عَلَيْهِ السَّلَامُ is the Kalim of Allah Almighty; certainly, he possesses that status. You say that Sayyidunā ʿĪsā عَلَيْهِ السَّلَامُ is the Rūh-ul-Allah; yes, he possesses that status. You say that Sayyidunā Ādam عَلَيْهِ السَّلَامُ is the Safi-ullah; yes, that is his status. أَلَا وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ (Listen, O my Companions! I am the Habib (Beloved) of Allah Almighty, and I do not say this out of pride). I do not say this as a matter of pride that on the Day of Judgment, the banner of praise will be in my hand. I do not say this as a matter of pride that on the Day of Judgment, I will be the first to intercede and my intercession will be accepted first. I do not say this as a matter of pride, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ further stated: أَنَا أَكْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ وَلَا فَخْرَ (I am the most honoured of the first and the last, but I do not say this as a matter of pride)."¹

Dear Islamic brothers! Here, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained his superiority over all Prophets. From this, we learn that being Safi-ullah, being Khalil-ullah, being Kalim-ullah, and being Rūh-ul-Allah are all great honours. However, being Habib-ullah is the greatest honour of all.

سُبْحَانَ اللَّهِ! He explained this in such simplicity. The one who is "Habib" (Beloved) accompanies one even when no one else is around.

¹ Tirmidhī, Abwab al-Manaqib an Rasul Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 827, Hadith: 3625

To explain this (only for understanding), Allah Almighty spoke to Sayyidunā Ādam عَلَيْهِ السَّلَام from behind a veil; revelation came to Sayyidunā Nūh عَلَيْهِ السَّلَام through an angel; revelation came to Sayyidunā Ibrahīm عَلَيْهِ السَّلَام through an angel; Allah Almighty spoke to Sayyidunā Mūsā عَلَيْهِ السَّلَام from behind a veil; and revelation came to Sayyidunā Īsa عَلَيْهِ السَّلَام through an angel. But such is the Exalted Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, that on the Night of Mi'rāj, Allah Almighty called him into His exclusive presence, granted him the blessing of beholding Him, and honoured him with direct conversation without any veil.

He came only to tell your stories

Sayyidunā Īsa عَلَيْهِ السَّلَام, a Prophet of Allah Almighty, was a Prophet of very high status. Allah Almighty mentioned in the Holy Quran that he had such a status that if he touched a born-blind person, they would regain their sight; if he touched a leper, they would be blessed with beauty; if he blew into birds made of clay, they would become real birds; he used to give news of the unseen, and he used to bring the dead back to life. He was a Prophet of such high status. When Sayyidunā Īsa عَلَيْهِ السَّلَام declared his Prophethood and began showing such great miracles, someone asked him: أَنْتَ هُوَ الْآخِرُ أَمْ نَتَوَجَّعُ آخَرَ (meaning: you are showing such great miracles; are you the one for the end of times, or should we wait for someone else?).

The answer given by Sayyidunā Īsa عَلَيْهِ السَّلَام is very faith-inspiring. He said: "No...!! I am not that beloved Prophet; I have come only to bring the glad tidings of his arrival. However, by the bestowal of Allah Almighty, I heal the blind, give beauty to the lepers, and I restore the dead to life so that people believe in me and understand that if the one bringing the glad tidings has such a high status, how magnificent must be the status of the one who is actually coming...?"¹

سُبْحَنَ اللَّهِ! This is the difference between the Habib (Beloved) and the Khalil (Friend)...!! This is the difference between the Habib (Beloved) and the Kalim (one who speaks with Allah Almighty)...!! This is the difference between the

¹ Nazm ud-Durar, Part: 7, Surah Ma'idah, under verse: 111, vol. 6, pp. 343, 344 (concept)

Habib (Beloved) and the Rūh-ul-Allah (Spirit of Allah)...!! The Safi-ullah (Chosen of Allah Almighty) is that who kisses his blessed name and hold it to his eyes; the Khalil-ullah is that who prays for his arrival; the Kalim-ullah is that who pleads to become his followers; and the Rūh-ul-Allah is that who brings the glad tidings of his arrival. But the Habib-ullah (Beloved of Allah Almighty) is the one who elevates the status of everyone and arrives as the Imam of all the Prophets.

Manifestation of Divine Attributes

In Tirmidhī Sharif, there is a narration, and the scholars have explained it. I will share this narration with you based on that explanation. The Companion of the Messenger is Sayyidunā Abu Razeen رَضِيَ اللهُ عَنْهُ. He came to the Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked: **أَيَّنَ كَانَ اللَّهُ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ** (meaning: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Now this world exists, the whole universe exists, and in every single particle, the powers and attributes of Allah Almighty are visible. We see tall mountains and remember the power of Allah Almighty; we see animals from tiny ants to huge elephants and see that they are all being provided for, which shows the attribute of Allah Almighty as the Provider; we see the love of a mother and the kindness of a father, which shows the attribute of Allah Almighty's mercy.

In short, in all creatures, the attributes of Allah Almighty are visible to some extent. But the question is: when there was no earth, no sky, and no creatures, no humans, jinns, or angels, when nothing existed except the Allah Almighty, where were the attributes of Allah Almighty being manifested at that time?

This is a very unique, interesting, and informative question. Now listen to the answer! The illustrious Sultan of Makkah and Madinah, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, said: **كَانَ فِي عَمَاءٍ** (meaning: when there was no earth, no sky, and no creature, there was a cloud-like entity, and the attributes of Allah Almighty were being manifested in it).

What was that cloud-like entity? The scholars state that it was the Noor (light) of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in which all the attributes of the Most Merciful Lord were appearing.¹

¹ Majmoo Latif Unsi, pp. 19, 20

Dear Islamic brothers! This is the difference between the Habib and the Khalil...! This is the difference between the Habib and the Kalim...! This is the difference between the Habib and the Rūh-ul-Allah...! From Sayyidunā Ādam عَلَيْهِ السَّلَام to Sayyidunā Īsā عَلَيْهِ السَّلَام, all the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام are of high status and rank. But look at the status of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Even before the souls of those Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام were created, the blessed Noor of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had already become the manifestation of all the attributes of Allah Almighty.

The Prophet for All Worlds

Dear Islamic brothers! Allah Almighty has also mentioned one of the statuses of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, saying:

يَكُونُ لِلْعَالَمِينَ نَذِيرًا

that he becomes a warner for all the worlds.¹

From this noble verse, it is proven that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is the Prophet for all worlds. This also shows the status of being the "Beloved." Sayyidunā Ala Hazrat رَحْمَةُ اللَّهِ عَلَيْهِ writes that just as a bigger task is given to a more capable person, Allah Almighty made all other Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام the Prophets of a specific nation or a specific region, but he granted the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the status of being the Prophet for all creatures and all worlds. This shows that the difference between a small region and all the world is the same as the difference between the status of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the status of all other Prophets.²

The Fundamental Difference Between a Prophet and a Follower

Dear Islamic brothers! Imam Fakhruddin Razi رَحْمَةُ اللَّهِ عَلَيْهِ conducted a very beautiful research and wrote: (Although Prophethood is not earned through effort or deeds, as it is the special choice of Allah Almighty; however, it is

¹ Al-Quran, Surah Al-Furqan, verse 1; translation from Kanz al-ʿIrfān

² Fatāwā Razawiya, vol. 30, pp. 145, 146

necessary that those whom the Most Merciful Lord chooses for Prophethood are superior to their followers in both spiritual and physical capacities). Therefore, the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are granted a faster pace than their followers. They are given a greater capacity for sight than their followers, and the greatest capacity for hearing is granted to them.

Similarly, they have a greater capacity for tasting, smelling, and touching, and possess superior intellect, understanding, and insight compared to their entire Ummah. Along with this, their souls are cleaner, purer, and more delicate than all other people.¹

Dear Islamic brothers! Understand this point: the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet for all worlds. He is the Prophet of the angels, the Prophet of the Prophets, the Prophet of the Messengers, and the Prophet of all creatures. All of them are his followers.

We have heard that a Prophet's capacity for sight is greater than that of his followers, and his capacity for hearing is also greater. The capacity for tasting, smelling, and touching, as well as intellect, understanding, and insight, is superior to that of the followers. Furthermore, the soul of a Prophet is far more pure and delicate than the soul of a follower.

From this, we learn that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was given an eye the likes of which no other creature possesses. He was granted ears the likes of which no one else has. He was given a capacity for smelling that was not granted even to other Prophets or angels. He was granted a capacity for touch that was not given to any other Prophet or angel. He was given an intellect and a holy soul the likes of which have never been given to anyone else.

Let us now hear a bit about these special statuses of the Beloved Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Blessed Speed of the Beloved Prophet ﷺ

First, look at the blessed speed of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We know

¹ Tafseer Kabīr, Part: 3, Surah Al-Imran, under verse: 33, vol. 3, pp. 199, 200 (concept)

that the Beloved Prophet ﷺ travelled to Miraj in a very short part of the night and returned. How much time had passed? His blessed bed was still warm, the latch of the door was still shaking, and the water of his ablution (Wudu) was still flowing.

How fast is this speed? Let us take a quick look. Sayyidunā Imam-e-Ahle Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, states that the distance from Earth to Sidrat-ul-Muntaha is a journey of 50,000 years. Beyond that is Mustawa, and beyond that is where only Allah Almighty knows. Then there are 70 veils of the Arsh (Throne), and the distance from one veil to the next is 500 years.¹ Adding this all together, the distance to the veils is 35,000 years, and the distance to Sidrat-ul-Muntaha is 50,000 years. So, the total distance is 85,000 years. Then, no one knows the exact distance from Sidrat-ul-Muntaha to the veils of the Arsh.

Let us estimate this using the slowest speed of travel from the old days, which was by camels etc. According to modern estimates, a comfortable journey in the old days covered 92 kilometres in 3 days. If we apply this estimate to the journey of 85,000 years, it amounts to approximately 951 million 434 thousand kilometres (951,434,000). This is the distance calculated based on the slowest speed.

Now look! In today's scientific age, light is considered the fastest thing. Light travels 300,000 kilometres in one second. Now, how long would it take for light to travel 951.434 million kilometres? If we calculate this, it would take light approximately 53 minutes to complete that journey. If it had to return, it would take 106 minutes. اللهُ اكبر! This is just a rough estimate. If the fastest thing in the world travelled continuously, it would take about 2 hours to complete the journey. However, the Beloved Prophet ﷺ not only completed that journey but did so with ease. He paused along the way, offered prayers, led the Prophets in prayer, and led the angels in prayer. He travelled so comfortably and then returned. But look at the miracle of his speed! His blessed bed was still warm, and the latch of the door was still shaking. This means the journey that takes the fastest thing in the world, 2 hours to complete, was finished by the son of Sayyedah Aminah رَضِيَ اللهُ عَنْهَا in just a few seconds!

¹ Malfuzat-e-Ala Hazrat, p. 439

(1) The Delicacy of the Pure Body

Now, think about the delicacy of the pure body! We have heard many times in narrations that on the night of Miraj, when the Beloved Prophet ﷺ reached Sidrat-ul-Muntaha, Sayyidunā Jibril عَلَيْهِ السَّلَام stopped. He said: **لَوْ دَخَلْتُ أَهْبَلَةً لَأَحْتَرَقْتُ** (meaning: O Messenger of Allah ﷺ! If I move forward even by a tiny bit, I will be burnt),¹ therefore I will stay here, and you please go forward!

سُبْحَانَ اللَّهِ! Think about this. Sayyidunā Jibril عَلَيْهِ السَّلَام is made entirely of light, and his creation is from light. The place he was going to was also full of light. But those lights were so intense that Sayyidunā Jibril عَلَيْهِ السَّلَام, the leader of the angels, would be burnt if he moved forward even a little bit. But look at the glory of the Beloved Prophet ﷺ! He did not move forward only spiritually, but with his pure physical body. Those intense lights did not harm his pure body; in fact, they did not even harm a single thread of the clothes he was wearing. Do you see? Sayyidunā Jibril عَلَيْهِ السَّلَام, who is the Rūh-ul-Qudus and made of light, did not have the same level of delicacy in his light that was present in the pure physical body of the Beloved Prophet ﷺ. When this is the state of the body, imagine how delicate and pure the blessed soul must be...!

(2-3) The Blessed Power of Hearing and Seeing

There is a narration in the famous books of Hadīth: Tirmidhī, Ibn Majah, and Musnad Imam Ahmad. One day, the leader of all leaders, the Beloved Prophet ﷺ, said: "Indeed, I see what you do not see, and I hear what you do not hear. Indeed, the heavens are creaking, and it is their right to creak because there is not even a space the size of four fingers in the heavens where an angel is not prostrating before the Most Merciful Lord."²

سُبْحَانَ اللَّهِ! Dear Islamic brothers! First, look at the perfection of the sight of the Beloved Prophet ﷺ. The heavens are many times larger than the

¹ Sharh al-Shifa lil Mulla Ali Qari, vol. 1, p. 440

² Tirmidhī, p. 554, Hadīth: 2312

earth, and the Beloved Prophet ﷺ, while remaining on earth, was observing the heavens. Look at how deep his observation was! Not even a space the size of four fingers in the heavens was hidden from his sight. While sitting on earth, the Messenger of Mercy, the intercessor of the Ummah, the Beloved Prophet ﷺ, could see that there is no empty space in the heavens where an angel is not prostrating before the Most Merciful Lord. Then look at the perfection of his hearing! The heavens are thousands of kilometres away from here. Ordinary humans cannot even hear people in the next room. But the blessed ears of the Leader of the Universe, the embodiment of light, the Beloved Prophet ﷺ, are such that while sitting on earth, he could hear the creaking of the heavens thousands of kilometres away.

(4) The Blessed Power of Tasting

There is a Hadīth in Abu Dawūd Sharif. Once, a female Companion رَضِيَ اللَّهُ عَنْهَا invited the Beloved Prophet ﷺ to her home. The Beloved Prophet ﷺ took the Companions رَضِيَ اللَّهُ عَنْهُمْ with him and reached her house. Food was served. The Beloved Prophet ﷺ recited "بِسْمِ اللَّهِ" and took a morsel. Seeing this, the Companions رَضِيَ اللَّهُ عَنْهُمْ also started eating and put morsels in their mouths. But suddenly, it was noticed that the Beloved Prophet ﷺ was moving that one morsel around in his mouth and not swallowing it. After a while, he said: أَجِدُ لَحْمَ شَاةٍ أَخَذْتُ بِغَيْرِ إِذْنِ أَهْلِهَا (meaning: I taste the meat of a goat that was slaughtered without the permission of its owner). Hearing this, the Companions رَضِيَ اللَّهُ عَنْهُمْ also stopped eating. The female Companion رَضِيَ اللَّهُ عَنْهَا who had invited them was called and asked where the goat had come from. She replied: "O Messenger of Allah ﷺ! I had sent someone to buy a goat, but no goat was available. Since I had already invited you, I sent a message to my neighbour to buy her goat at the price. As luck would have it, the neighbour was not at home, so his wife gave me the goat without his permission. I obtained the goat through a legal way, but permission was not taken from the actual owner (the neighbour's husband)."¹

¹ Abu Dawūd, p. 536, Hadīth: 3332

الله اكبر! Look at the blessed power of tasting! When we put a morsel in our mouth, we only find out whether it is hot or cold, tasty or not, or whether the salt is more or less. An expert cook might even figure out which ingredients were used. But it is amazing that when the Beloved Prophet ﷺ put a morsel in his mouth and tasted it with his blessed tongue, he did not just feel the taste or the temperature; he also found out that this goat had been slaughtered and made into a curry, and whether it was slaughtered with or without the owner's permission. سُبْحَنَ الله! This is the blessed power of tasting of the Beloved Prophet ﷺ...!!

(5) The Blessed Power of Touching

Now, consider the power of touching! Sayyidunā Saad bin Abi Waqqas رَضِيَ اللهُ عَنْهُ is a famous Companion of the Messenger and one of the "Ashara Mubashshara" (the ten Companions promised Paradise). He narrates that once he fell ill, and the Beloved Prophet ﷺ, came to visit him.

The Companions رَضِيَ اللهُ عَنْهُمْ were so fortunate that whenever they fell ill, the King of both worlds would come to visit them!! Sayyidunā Saad رَضِيَ اللهُ عَنْهُ narrates: "The Beloved Prophet ﷺ placed his hand on my chest. It was such a wonderful hand...!! Wow! I felt its coolness in my heart. I wish this happiness could be granted to us servants as well...!!"

Then, after placing his hand on the chest of Sayyidunā Saad رَضِيَ اللهُ عَنْهُ, the Beloved Prophet ﷺ said: "You have a heart disease. Go to Harith Thaqafi; he is a doctor. Tell him to grind Ajwa dates, including their seeds, into a paste and give it to you to drink. You will get relief from this."¹

Dear Islamic brothers! Consider this! Today is the scientific age, and modern technologies are available. Despite this, when someone has heart disease, what do they do? First, an ECG is done to see if the heart is healthy. If the report shows a problem, an Echo or an Angiography is performed to determine the cause. Only after that does the treatment process begin. Look at the unique status of the Doctor of both worlds, the Beloved Prophet ﷺ!

¹ Abu Dawūd, p. 610, Hadīth: 3875

He did not even remove the cloth from the chest; he simply placed his blessed hand on it. The ECG was done, the Echo was done, the Angiography was done, and the treatment was prescribed—all at once!

(6): The Blessed Power of Smelling

There is a Hadīth in the Muslim Sharif. Sayyidunā Abu Huraira رَضِيَ اللهُ عَنْهُ narrates: One day, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained how the souls of Muslims and non-Muslims are taken. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "When the soul of a believer is taken, the angels in the heavens say: Today, a very beautiful fragrance is coming from the earth. But when the soul of a non-Muslim is taken, a bad smell spreads. The people of the heavens say: What a terrible smell is coming from the earth!"

Sayyidunā Abu Huraira رَضِيَ اللهُ عَنْهُ narrates that when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said this, he placed the edge of his blessed cloak over his nose, as if the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was actually smelling that bad odour.¹

Allah! Allah! This is the power of smelling. We know that whether it is a good scent or a bad smell, just thinking about it has no effect. For example, if you use a perfume, but you do not hold the bottle in your hand or put it on your clothes, and you just sit and call out the name of that perfume, will the scent come to you? Will your clothes become fragrant? Will your nose and smelling organs feel satisfied? No!! That does not happen. You have to put on the perfume first, then the scent will come. In fact, our condition is such that even if we apply perfume, we stop smelling it after a short while. But look at the blessed power of smelling of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!! No non-Muslim had died at that moment, no soul was being taken, and no bad smell had spread. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was simply telling the Companions رَضِيَ اللهُ عَنْهُمْ that when a non-Muslim's soul leaves, a bad smell spreads. Just by saying this with his blessed tongue, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to feel that bad smell, and he placed a cloth over his blessed nose.

¹ Muslim, p. 1100, Hadīth: 2872

This is the power of smelling of the Beloved Prophet ﷺ!! It is mentioned in the Holy Quran that the blessed shirt of Sayyidunā Yusuf عَلَيْهِ السَّلَام travelled from Egypt, and Sayyidunā Yaqub عَلَيْهِ السَّلَام, while sitting in Canaan miles away, could smell its fragrance. This is also a great miracle!! But think about this: in that case, although there was a distance of miles, the fragrance was actually present. Here, neither the fragrance nor the bad smell was physically present; only the name was mentioned, and yet the Beloved Prophet ﷺ began to feel it!!

Summary of the Speech

سُبْحَانَ اللَّهِ! These are the glories of the Beloved Prophet ﷺ!! In short, Allah Almighty has granted the Beloved Prophet ﷺ the highest statuses in every respect over all creatures. He has granted him the highest ranks. He made the Beloved Prophet ﷺ the Prophet of all Prophets and sent him to give the glad tidings to all Prophets. Every lofty rank that Allah Almighty granted to the Prophets was granted for the sake of the Beloved Prophet ﷺ. He made him His own "Habib" (Beloved).

If we look at the physical aspects, the power of sight granted to the Beloved Prophet ﷺ was not given to anyone else. The blessed speed granted to him was not given to anyone else. The delicacy and light granted to him were not given to anyone else. The powers of hearing, tasting, smelling, and touching granted to the Beloved Prophet ﷺ are such perfect and matchless powers that have not been granted to anyone else.

سُبْحَانَ اللَّهِ! O lovers of the Prophet! This was a brief account of some glories of the King of Makkah and Madinah, the Beloved Prophet ﷺ.

Allah Almighty praises him in the Holy Quran. How can humble servants like us ever fully praise him?? We should only wish that Allah Almighty grants us the success to become true servants, practicing and grateful followers of the illustrious, matchless, and perfect Beloved Prophet ﷺ. I wish that the

lamps of love for the Beloved Prophet ﷺ light up in our hearts, so that not only this world but even our graves are illuminated by this lamp.

Madani pearl regarding the celebration of birth and the Milad procession

O lovers of the Prophet! Tomorrow is the 12th of Rabi-ul-Awwal. It is the celebration of the birth of the Beloved Prophet ﷺ. **اَلْحَمْدُ لِلّٰهِ**. The Companions رَضِيَ اللهُ عَنْهُمْ also expressed their joy at the birth of the Beloved Prophet ﷺ according to the requirements of their time. They thanked Allah Almighty for this blessing. In fact, the Beloved Prophet ﷺ, used to celebrate his own birth. He did not do it annually; rather, he would celebrate his birth every week, specifically by fasting every Monday.

We will also, **اِنْ شَاءَ اللّٰهُ**, celebrate the birth of the Beloved Prophet ﷺ with great joy. Out of happiness, we will wear clean and nice clothes and participate in the Milad procession. We will raise slogans of "The Leader has arrived!" and we will tell the world, **اِنْ شَاءَ اللّٰهُ**, that it is the birth celebration of our matchless leader. **اَلْحَمْدُ لِلّٰهِ**! We are very happy with all our heart and soul and are grateful to the Most Merciful Lord.

Keep a fast in the happiness of the birth celebration!

Dear Islamic brothers! In the happiness of the birth of our Kind Leader, the Merciful Leader, the resident of Madinah, the Beloved Prophet ﷺ, we will also keep a fast.

Remember! This is a Nafil (optional) fast. Those who can and whose health allows should keep it. It is mentioned in the Hadith: "Whoever keeps one Nafil fast with the hope of reward, Allah Almighty will keep him away from the fire of Hell by a distance of 40 years."¹ In a narration from Mu'jam Kabīr, it is said:

¹ Jam' al-Jawami, vol. 7, p. 190, Hadith: 22251

"Whoever keeps one Nafil fast, a tree will be planted for them in Paradise. Its fruit will be smaller than a pomegranate and larger than an apple, and it will be as sweet and delicious as honey. On the Day of Judgment, Allah Almighty will feed the fasting person from the fruit of that tree."¹

Participate in the Milad procession!

Dear Islamic brothers! We will, **إِنْ شَاءَ اللَّهُ**, participate in the Milad procession with great joy. People may participate by car, motorcycle, or on foot, in any way, but with full preparation. Please show complete discipline during the Milad procession! On the 12th of Rabi-ul-Awwal, from after Zuhr until Asr, all officials and department members should participate from start to finish while chanting "Marhaba ya Mustafa!"

Two Islamic brothers from each department should walk in front holding the banner of their department. The remaining Islamic brothers of that department should follow them with their heads bowed, carrying the Madani flags, and reciting Naats with their lips. Please participate in a very dignified and graceful manner.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The benefits of offering prayer and the losses of not offering it

Dear Islamic brothers! **الْحَمْدُ لِلَّهِ**! We are those who celebrate the birth of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and we are also those who offer prayers. Prayer is the coolness of the eyes of our leader, the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Therefore, be very punctual in your prayers! Especially during Milad Sharif and the Milad procession tomorrow, be very mindful of the prayer timings. May Allah protect us **مَعَآذَ اللَّهِ** from missing our prayers. Prayer is the first obligatory duty. Prayer is the lamp of the dark grave. Prayer protects from the punishment of the grave. Prayer is a shade from the heat of the Day of

¹ Mu'jam Kabīr, vol. 8, p. 71, Hadīth: 15323

Judgment. Prayer makes the crossing of the Bridge of Sirat easy. Prayer protects from the punishment of Hell. Mercy descends through prayer. Sins are forgiven through prayer. Prayer is the reason for the acceptance of supplications. Prayer protects from diseases. Prayer provides relief to the body. Prayer brings blessings in sustenance. Prayer protects from immodesty and bad deeds.¹ And اَلْحَمْدُ لِلّٰهِ! Prayer brings one closer to Allah Almighty and closer to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. May Allah Almighty grant us all the success to become firm and true Salah-offering persons, true lovers of the Messenger, and dedicated celebrants of Milad.

اُمَمَيْنِ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Recite the Noble Qur'an...!!!

O lovers of the Messenger! Today, we celebrate the blessed birth of the One upon whom the Noble Qur'an was revealed. Our beloved Master, the Makki and Madani Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, would recite the Noble Qur'an abundantly. It is narrated: "The greatest act of worship of my Ummah is the recitation of the Qur'an."²

Therefore, we should develop the habit of reciting the Noble Qur'an regularly. We should not only recite it, but also learn to do so correctly.

Unfortunately, many people today are unable to recite the Noble Qur'an with proper Tajwid and correct pronunciation (Makharij). اَلْحَمْدُ لِلّٰهِ, Dawat-e-Islami is a religious movement dedicated to spreading the teachings of the Qur'an. To learn the correct recitation of the Noble Qur'an, benefit from Madrasah-tul-Madinah for Adults run by Dawat-e-Islami.

In Madrasah-tul-Madinah for Adults, elderly and adult Islamic brothers are taught to recite the Noble Qur'an with Tajwid. Alongside this, they also learn the essential rulings and fundamental teachings of Islam, as well as Sunnahs and Islamic etiquette. You too should join Madrasah-tul-Madinah for Adults

¹ Fizan-e-Namaz, p. 10 (selected)

² Shu'ab al-Iman vol. 2, p. 347, Hadith: 2004

and learn to recite the Noble Qur'an with proper Tajwid. In short, we should strive to make every aspect of our lives, our sleeping and waking, sitting and standing, eating and drinking, and every other action, conform to the Sunnah of Mustafa ﷺ.

إِنْ شَاءَ اللَّهُ, through its blessings, our beloved Master ﷺ will be pleased with us, every permissible action of ours will become an act of worship, and Allah Almighty will grant us the reward for it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ