AL-BURHAN

(The Conclusive Proof)

The Holy miracles of the soul and spirit of the universe.

By:
The Jurist of the time
Hazrat Allama Al-Haj
Mufti Muhammad Ameen

Rendered into English By
Professor Khurshiduzzaman Hashmi

Publisher:
Maktaba Sultania
MUHAMMAD PURA
FAISALABAD Ph: 0092-41-2637239

AL-BURHAN

Comments of Scholars & Saints About Al-Burhan

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FAQIH-E-SIRYA

AL-SAYYAD MA'ZAN FATEH ULLAH AL-HUSSANI AL-RIFAHEE

The book "Al-Burhan" is written by the pen of an august lover of the Holy Prophet (Sallallaho alaihe wassallam). He who read it would reached the ultimate of the love for the Holy Prophet (Sallallaho alaihe wassallam). By reading this book one's soul and sight is so enlightened that he may experience a holy meeting with the Holy Prophet (Sallallaho alaihe wassallam).

There are virtues for the reader "Al-Burhan". This book is beneficial, provides peace to heart and soul, adornment and resplendence for the devotees and conclusive proof for the insolents. May God give them divine guidance to read this book, reading which they would definitely see the true path of Islam.

There are a lot of devotees of the resplendent being the Holy Prophet (Sallallaho alaihe wassallam), his sacred family and the companions.

The learned author is also one of these. I pay rich gratitude to him for this wonderful compilation. I also pray to God to grant him His extreme Beneficence and seekers of righteous may derive benefit a lot.

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SAHIBZADA DR. FAREED-UD-DIN QADRI (PH.D) PROF. GOVERNMENT COLLEGE OF COMMERCE, KARACHI

Allah Almighty is worthy of every praise and all utterances of Durood-e-Pak are subjected to the Holy Prophet (Sallallaho alaihe wassallam), whom Allah made him first in creations (in terms of light) and last to descent. Before him (Sallallaho alaihe wassallam) Allah Almighty descented several Prophets and granted them different miracles But firstly their miracles related to a limited era and also not countless. This is the utmost Beneficence of God that He descented His last apostle (Sallallaho alaihe wassallam) as a complete miracle. All miracles given to previous prophets are accumulated in him (Sallallaho alaihe wassallam). This verse also confirmed it:

Under discussion book's name is a proof of its importance and authenticity. Although there are many books on the miracles of the Holy Prophet (Sallallaho alaihe wassallam) but the style of "Al-Burhan" is easy and familiar. It is a compilation, derived from different books, almost all the miracles are described in it. By reading this book the faith of Ahl-e-Sunnah got strengthened and belief on the Holy Prophet (Sallallaho alaihe wassallam) being present at each and every place also proves. By way of Ahadith, knowledge of invisibles is confirmed, therefore, the miracles described in the book "Al-Burhan" also proves Ilm-e-Ghaib (knowledge of invisible), tawassol-e-Nabi (gratification through the Prophet). Rehmatullilalameen (beneficence for all creations), considering his whole body a miracle, and above all to come alive and embrace Islam by the holy parents of the Holy prophet (Sallallaho alaihe wassallam). The learned author had submitted the authentic saying of different scholars, in support of his version are exampleless.

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Concludingly, "Al-Burhan" is a marvelous book regarding the miracles and is a testimony for the Ahl-e-Sunnah against the insolent.

May God strengthen the pen of the learned author and enable him to serve the true faith for a long time.

Sahibzada Dr. Fareed-ud-Din Qadri
Qadri Masjid & Khankah Qadria Ilmia
Soldier Bazar Karachi
5.12.99

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HAZRAT MAULANA MUFTI MUHAMMAD JAN

Darul-Uloom Mujadadia Naeemia, Karachi

I had a bird-eye view of the gracious compilation, the book "Al-Burhan", written by Right reverent, priest of Ahl-e-Sunnah, a glittering devout, eminent by nature, learned Mufti Muhammad Ameen.

The author by accumulating the descriptions, like utmost decisiveness, the very origin of the faith, reason for the existence of whole the worlds i.e. the Holy Prophet (Sallallaho alaihe wassallam) in the form of book "Al-Burhan" bestowed a treasure to the devotees of the Holy Prophet (Sallallaho alaihe wassallam).

My humble person is of the opinion that the book "Al-Burhan" is a priceless article. By reading it, one's heart surely pursuit for perfect belief. This elegant book certainly enlightens faith and purify the soul. Of course the hard work in its compilation is absolutely evident to everyone.

May God impart his extreme Beneficence to the author for his effortful work and make this book one of provisions for him in the next world and a source of forgiveness for the readers and patrons.

Muhammad Jan

Darul-Uloom Mujadadia Naeemia,

Malir, Karachi, 17.8.98

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HAZRAT MAULANA MUFTI ZAFAR ALI KHAN NOMANI

Jurist of time, helmsman of a number of scholars Abu Saeed Mufti Muhammad Ameen has written a book on the excellence and elegance of the Holy Prophet (Sallallaho alaihe wassallam).

Now-a-days when impudent elements are publishing books to damage the ideology of Islam, there is a dire need for the protection of the philosophy of Islam.

Alhammdolillah! the author has tried to do so.

The book "Al-Burhan" may be termed as treasure of miracles of the Holy Prophet (Sallallaho alaihe wassallam). It is so credential that nobody can urge objection on any of its points, so interesting that the reader is forced to read the occurrences instantly. Style of narrating the miracles is very familiar and easy which wins the heart of the reader to complete it in one sitting. There are a lot of books on the miracles of the Holy Prophet (Sallallaho alaihe wassallam) but due to heavy volume and expendedly narrated, the readers find it difficult to read them but the technique of the author is very simple and the miracles are quoted in small incidents which not only fascinate the general public but also guide the scholars as well.

No doubt the book "Al-Burhan" is a marvelous one and have the authenticity like a testimony.

I pray, may Allah give happiness and good health to the honourable author and enable him to serve the Muslims of the world a lot.

Mufti Zafar Ali Nomani
2 Jamadi-ul-Awal, 1419 Hijri
24 September, 1998

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HAZRAT ALLAMA SANA-UL-MUSTAFA AMJADI, BANGLADESH

It was a tradition of the Holy Prophet (Sallallaho alaihe wassallam) narrate the acts and actions of the Holy Prophet (Sallallaho alaihe wassallam) and to promulgate them. They had never thought of any doubt on these topics because to narrate from the Holy Prophet is their hall-mark). If anybody administer any objection, they showed extreme anger over him.

Subsequently, Muhaddatheen and Scholars in Sha'ria also walked on their foot-marks and by writing books on the excellence and auspiciousness of the Holy Prophet (Sallallaho alaihe wassallam) provide ample food for their life hereafter and accomplished the proximity of the Holy Prophet (Sallallaho alaihe wassallam)

The book "Khasais-Kubra" written by Allama Jalal-ud-Din Suyuti (Rahmatullah alaih) is famous in narrating the merits and excellence of the Holy Prophet (Sallallaho alaihe wassallam). Because it was written in Arabic and is in two heavy volumes, it was transformed into Urdu but still it is almost impossible for the inhabitants of Pakistan and India to go through from cover to cover.

Faqih-ul-Asar Hazrat Allama Al-Haj Mufti Muhammad Ameen, has put in a laborious work, acquisitioned and compose the miracles and auspiciousness of the Holy Prophet (Sallallaho alaihe wassallam) in the book "Al-Burhan" in a fabulous manner, also added his gracious remarks to cut the root of doubt, if any.

To write the excellence and elegance of the Holy Prophet (Sallallaho alaihe wassallam) is very virtuous but everyone cannot bestowed with it, only to whom, the Allah Almighty wants. The writer has compiled the book "Al-Burhan" so marvelously that no one can feel relax before finishing it.

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"Al-Burhan" is a source to strengthen the heart and creed and a path for the distracted. Who assemble the Master of the Humanity (Sallallaho alaihe wassallam) in between them must have to think, to whom the Allah Almighty made the status and soul of the faith, awarded him matchless miracles and descented him (Sallallaho alaihe d wassallam) for the guidance of the Humanity and seeing these miracles the infidels achieved the great status of Companions (Radhiyallaho anhum) and for those who rebut the excellence and elegance in our time might have the sense to think that Allah Almighty, Creator of each and every thing, can descent His beloved necessitated, to whom, after him no Prophet will be descented?

It is an immovable reality that those people who were blessed with the proximity of the Holy Prophet (Sallallaho alaihe wassallam) ultimately got the proximity of the Allah Almighty and done exceptional deeds.

Loves labour of Hazrat Maulana Mufti Muhammad Ameen in writing the book "Al-Burhan" is commendable which is the source to strengthen the faith.

I pray that this book may got approval and the writer may got the attendance of the Holy Prophet (Sallallaho alaihe wassallam). By way of the writer the humble being of mine is also desirous of the proximity of the Holy Prophet. May this book serve as stairs for the well-being of author and got general approval.

Sana-ul-Mustafa Al-Amjadi
Sadar-ul-Mudarraseen
Darul-Uloom Zia-ul-Islam,
West Bangal, India,
Presently at Darul-Uloom Amjadia,
Karachi.

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PREACHER OF ISLAM SYED SA'ADAT ALI QADRI

A definite difference between the religious studies and studies belonging to worldly affairs is that one who indulges in worldly studies initially decides a particular subject and acquire specialization in it and make it a way to gain wealth and renewing. Success and failure depends upon his own ability. With the passage of time, his knowledge restrained to that subject only.

Contrary to that, seeker of religious studies only observes knowledge, upto its completion, neither there is a particular subject in his mind nor he is desirous of wealth and renewing. He only resigned to the Will of God. After he had enlightened his mind and soul with this knowledge, a turban, which is in fact a shining crown gifted by the Holy Prophet (Sallallaho alaihe wassallam), is placed on his head. Resultantly, yesterday's student is today's origin of knowledge.

Apparently, he is given the leadership of Muslim Ummah. Seeker of knowledge, without any particular subject is today's all time master. He is specialist in teachership, authorship and preachership. He has also an approach to worldly knowledge in addition to religious affairs. He has been made the heirs of pulpit which is the inheritance of the Holy Prophet (Sallallaho alaihe wassallam) and is undoubtedly the greatest ever heritage as compared to any of the worldly gains. After this attainment, he becomes the leader and beacon for the nation and to comply with his utterance is made compulsory for the Muslim Ummah, the Muslim Ummah kisses his hand in gratitude, bend their eyes before him considering him the heir of the Prophet.

The students of religious institutions attain this great dignity only because they resigned for the Will of God. Their

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sole aim is to procure religious knowledge and to publicize the religion of God. So the God is their surety and bestows His beneficence on them in this regard. One who is bestowed with His beneficence can only acquire the religious knowledge and is entitled to the bounty of God. He is duly rewarded by the God. Wisdom, wealth and renewing, patience and contentment are his destiny. He remains entangled in religious affairs calmly. Only intellectual ones can realize his merits. They also consider his utterance as a way to prosperity.

This fact is also evident from the life of our forefathers. Today's scholar of religion who are pedestrian on their foot marks too got the same respect in these days of commodity, rulers of this immortal worlds can't even think of it. The lovers of Deen (faith) also loves them and praise their religious deeds a lot.

The learned author is also one of those to whom the God has bestowed his beneficence. I had heard a lot about the author and had gone through his different books: Now I have received his book "Al-Burhan" both in Urdu and English versions. I am thrilled to see the book. The subject of the book is miracles of the Holy Prophet (Sallallaho alaihe wassallam), recital of which is a compulsory topic of our faith. Preachers must describe them in their books and preaching. But the author has compiled them extraordinarily. Its language is too familiar which is understandable by all.

To read the miracles of the Holy Prophet (Sallallaho alaihe wassallam) is also not a routine reading but from it, elegant personality of the Holy Prophet (Sallallaho alaihe wassallam) becomes more enlightened, firm belief is enhanced, love for the Holy Prophet (Sallallaho alaihe wassallam) is created, a move arise to obey the saying and act of his Sunnah which is definitely faith, way of success, soul of prayers and message of Qur'an. He who obeys the Holy Prophet (Sallallaho alaihe wassallam) definitely obeyed the God. The Holy Prophet (Sallallaho alaihe wassallam) is our sole authority, on whose directions we are bound down to obey.

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Forbid from and take it, what is given by the Holy Prophet (Sallallaho alaihe wassallam).

To know the authority and personality of such an absolute ruler and to show complete obedience is compulsory. Reading of miracles suffices the above purpose.

By translating it into English, the author has expended its area of utility. Muslims who don't know Urdu can derive benefit and even present it to non-Muslims. They can also invite them to become a follower of the Holy Prophet (Sallallaho alaihe wassallam) as some so called Muslim has tinted the personality of the resplendent being the Holy Prophet (Sallallaho alaihe wassallam) so much that non-Muslim put a deaf ear on the preaching of Islam. This book will definitely clear all doubt. Preaching of Islam by the humble being of mine in European countries will also become more easier.

Marvelous appearance of the book, fine composing, beautiful paper, firm binding are its salient features which have enhanced its effectiveness. The author has also paid special attention to these features due to which the reader eagerly take and read it.

I am sure by reading it the reader's heart is filled with the love for the Holy Prophet (Sallallaho alaihe wassallam). I think, if before going to sleep, to read a part of this book (after ablution) may lead to a holy meeting with the Holy Prophet (Sallallaho alaihe wassallam). It is confirmed that reading such like books leads to this supreme achievement.

Immediately after receiving the book "Al-Burhan" I ordered my family to read it punctually. One of my children told me that I feel a strange kind of happiness and enjoy sound sleep after reading this book.

I congratulate the author on writing such a marvelous book "Al-Burhan" and pray, may Allah approve it and made it popular. I request the Muslims to read it and not put it in the book shelf. Read it again and again and try to deliver it to their friends.

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"Al-Burhan" and such hike books may be given as wedding and birthday gifts or presents because it is a unique way to preach Islam which is the responsibility of every Muslim.

May Allah give him divine guidance.

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MAULANA MUHAMMAD HANIF MISBAHEE, "FAZIL" JAMIA ASHRAFIYA, MUBARAKPUR INDIA

Debate and authorship are the only ways to proselytize. Debaters wins the hearts of the audience by their speaking power which has a magnetic attraction but this effort is temporary. The effectiveness and powers of pen are far beyond for whom scholars and reverent beings keep respect in their hearts. A writer's article may be comprehended as a historical manifest. In support to my claim I submit the saying of Hazrat Allama Shah Abdul Aziz Muhaddath Muradabadi, founder of the Al-Jamia Al-Ashrafiya, Arabic University, Mubarakpur India, which has been agreeably embraced by the scholars. He observed:

> I think, most important is authorship, secondly teachership and lastly is the preachership.

Interpreting the same the learned author's book "Al-Burhan" reached me through the courtesy of Syed Mehmood Hussain Shah. I had gone through its certain portions and found it excellent and marvelous. It is about the miracles of the Holy Prophet (Sallallaho alaihe wassallam). In my opinion, going though it will definitely eliminate the reader's heart and soul, and place him on the road to the love and ecstasy for the Holy (Sallallaho alaihe wassallam).

Its material is so 'authentic and comprehensive that a person with transparent mind can't rebut the miracles of the Holy Prophet (Sallallaho alaihe wassallam) mentioned in it.

Hazrat Faqih-ul-Asar is rightly deserves the appreciation for writing the book "Al-Burhan", written with great devotion for the Holy Prophet (Sallallaho alaihe wassallam), after reading which the reader's faith will be strengthened.

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I pray for the long life and good health of the author. May God give him divine guidance to lead us. Ameen.

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DR. ABDUL NAEEM AZIZEE, BAREILY SHARIF, INDIA

Recital of Darood-e-Pak, promulgate the merits and excellences / elegance of the resplendent being, last apostle of the God the Holy Prophet (Sallallaho alaihe a wassallam) is done by the God and His angels and a way of prosperity for the Muslim not only in this world but also in the hereafter. But I am sorry to say that some so-called Muslims of our time try to damage the image of the Holy Prophet (Sallallaho alaihe wassallam). They are continuously trying to disregard the basic ideology of Islam concerning the Holy Prophet (Sallallaho alaihe wassallam) i.e. Ilm-e-Ghaib (knowledge of invisible), Hazer-o-Nazar (present at everywhere), Hayat (immortal life), Tassarat and Ikhtiarat (Powers & authority) of the Holy Prophet (Sallallaho alaihe wassallam). Also trying to doubt the basic philosophy being inherited to us since 1400 years and wants to remove the love for the Holy Prophet (Sallallaho alaihe wassallam) from our hearts which is in fact faith.

Alhammdolillah! to rebut the arguments of the insolvents, scholars from the devotees of the Holy Prophet (Sallallaho alaihe wassallam) are also active.

One of these is the learned author, who has a status of his own in writing authentic books on the basic philosophy of Islam, carrying sufficient material written in rebuttal of insolvents.

In the under discussion book "Al-Burhan" the author has compiled the miracles of the crown of the creations, master of the humanity the Holy Prophet (Sallallaho alaihe wassallam) and proved it through authentic Ahadith.

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He also supported his version not only through the authentic books in Ahadith but also from the Qur'an, Torah and Zabur.

One of this book's distinctions is that after describing every miracle the author writes down a specific Darood-e-Pak. In this way numerous kinds of Durood-e-Pak can be seen. The hearts of faithful got strengthened by reading the miracles and it further eliminated by reciting Durood-e-Pak on the Holy Prophet (Sallallaho alaihe wassallam).

Language is also very familiar. During reading one cannot feel boring. May God bestow his beneficence by approving it.

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HAZRAT ALLAMA SHAMS-UL-HUDA AL-MISBAHEE, MUBARAKPUR INDIA

I got some books written by an unmatched scholar the one and only Hazrat Allama Mufti Muhammad Ameen through the courtesy of Syed Mehmood Hussain Shah.

Prominent one of these is "Al-Burhan". Its style of writing is very elegant, familiar and summarized in a handsome manner. After going through it, it comes to light that the name of the book "Al-Burhan" is absolutely commensurate with the contents described therein. It is not only a proof to the Prophethood of the Holy Prophet (Sallallaho alaihe wassallam) but also is evidence on the trueness of Islam. Due to these miracles countless hearts got eliminated, put on the enlightened ways of success and prosperity.

Being a pupil of the Muhaddith-e-Azam Pakistan Hazrat Allama Sardar Ahmad is sufficient for the author's authenticity in Shariah. May God enable us to derive benefit from his kind soul. Ameen.

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Name of the book: **AL-BURHAN**

Author: **Hazrat Allama Maulana MUFTI MUHAMMAD AMEEN**

English Rendering: **PROF. KHURSHIDUZZAMAN HASHEMI**

Edition: First, 1415 Hijra

Price: Rs. 175/-

Available at:

Maktaba Sultania,
Muhammad Pura, Faisalabad.
Phone: 632866

Jamia Amenia Rizvia,
Sheikh Colony, Faisalabad.
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LIST OF CONTENTS.

S.No.	Particulars.	Page
1.	The reason for compilation.	9
2.	Foreword.	11
Chapter: 1		
3.	The excellences and marvels of the holy body.	17
4.	The fragrance of the holy body.	18
5.	The fragrance of the holy perspiration.	19
6.	The fragrance of the sacred hand.	21
7.	The philosophy in the perfume of Hazrat Utba (May Allah be pleased with him)	23
8.	The witness of the venerable mother.	24
9.	The fragrance at the time of death.	26
10.	Bait-ul-Mutayyaibain.	27
11.	The fragrance of the holy name.	28
12.	The fragrance from the sacred grave of Shaikh J'azooli (May Allah bless him).	29
13.	The sleeping wife woke up due to fragrance.	30
14.	Excellence of the holy body.	31
15.	The supplication for immunity from hell for Umm-e-Aiman (May Allah be pleased with her).	35

Marfat.com

16. Exemption from hell for him who drank the holy blood. 38

17. Verdict about the sacred excrements. 41

18. Rational argument for the sanctity of the sacred excrements. 51

19. Spirituality of the holy body. 56

20. The holy body of the Compassion of the Universe had no shadow. 56

21. Force and virility of the holy body. 64

22. Weight against the Umma. 65

23. Wrestling with the wrestler Rakana. 66

24. Wrestling with Aswad Jami'. 68

25. The debt of the companion Hazrat Jabir was cleared through a modest quantity of dates. 70

26. Feast at the residence of Hazrat Jabir (May Allah be pleased with him). 75

27. By performing ablution under a dried up tree, it bore fruit. 77

28. The piller Hanana. 78

29. Health sought through the holy shirt. 81

30. The animal, the Holy Prophet (Peace be upon him) rode upon never grew old. 82

31. The Holy Prophet (Peace be upon him) rode a horse and it became the fastest. 83

Marfat.com

32. The goat respects the Compassion of the Universe (Peace be upon him). 84

33. Pigeons offer shadow. 84

34. The blind man gets rid of his blindness through the blessing of the beloved of Allah (Peace be upon him). 85

35. Blessings for Makkans during childhood. 88

36. Abu Jihl's mischief, and protection from the Almighty. 91

37. Abu Jihl was confused. 92

38. Abu Lahb's wife could not see the Holy Prophet (Peace be upon him). 95

39. The cloud provides shadow. 96

40. The enmity of jews. The jews owe allegiance after briefing from the monk Bohaira. 99

41. The tiger arrives on the mischief of Nazar bin Harith. 99

Chapter: 2

42. The blessings and excellences of the holy hair. 101

43. The significance of the holy hair for Hazrat Khalid bin Walid (May Allah be pleased with him). 102

44. The request of Hazrat Anas (May Allah be pleased with him). 105

Marfat.com

45. The report from Hazrat Urwa bin Masood. 105

46. Three holy hair and the lucky son. 106

47. Leader of the Aulia Hazrat Data Gunj Bakhsh Hajveri's auspicious dictum. 108

48. Solicitations are fulfilled on the mausoleum of Mehdi Sayyari (May Allah bless him). 109

49. Seeking help from those who are in graves. 110

50. The lord of the two worlds (Peace be upon him) is alive and will remain so far all times, and he grants the holy hair even now. 111

51. Three excellences of the holy hair. 116

52. Torture revoked through the holy hair and everything related to the Holy Prophet (Peace be upon him). 118

53. Famine finished by a thread of the shirt of Bibi Saira (May Allah bless her). 119

54. Accountability of the grave revoked by the blessing of the holy robe. 121

Chapter: 3

55. Marvels and excellences of the holy tongue. 122

56. The insolent person failed to take his hand to his mouth. 122

Marfat.com

57. The face of the insolent man got twisted. 123

58. He who mimicked had his face twisted. 123

59. The earth did not accommodate the one insolent to the Holy Prophet (Peace be upon him). 124

60. The dead goat became alive. 126

61. The dead daughter was restored to life. 128

62. The auspicious parents of the Compassion of the Universe were restored to life. 129

63. Detailed account of the auspicious parents of the Holy Prophet (Peace be upon him) being dwellers of Jannah. 130

64. Holy hadith about the sacond life of the holy parents of the Holy Prophet (Peace be upon him). 131

65. Impressions of the auspicious experts of hadith about this particular hadith. 132

66. This hadith is not weak but authentic. 133

67. Impressions of eight gracious exprets of *hadith*. 133

68. The incident of *ahle-jamood* and the insight of the friend of Allah (Wali Allah). 140

Marfat.com

69. A question from the non-believers. 144

70. The opinion of Qazi Abu Bakr Maliki. 146

71. The holy dictum of reformer of the time Imam Raazi (May Allah bless him). 148

72. The holy dictum of Allama Aloosi the commentator of the Holy Quran. 150

73. The suspicious dictum of Hazrat Sayyed Ibn-e-Abideen Allama Shami. 154

74. Benefit. Invitation to thought — interesting and faith-inspiring points. 155

75. A misconception and its clarification. 162

76. Faith-enhancing statement of reverend Allama Maliki Makki. 167

77. The tree came on the double when summoned by the Great Intercessor (Peace be upon him). 170

78. Prayer restored the health of the lunatic child (four incidents). 171

79. The burnt hand became normal by applying saliva. 177

80. The amputated arm was fixed to the body by the application of the saliva. 178

81. Biter wells become sweet. 178

82. One on death-bed regained health immediately. 179

83. The water became sweet with just change of name. 180

Marfat.com

84. The weak camel became swift with the blessing of a mouth-wash. 180

85. The prayer absolutely changed the weather. 181

86. Hazrat Ali (May Allah be pleased with him) became immune to heat and cold. 182

87. By renaming Safeena the companion was enabled to lift the load of seven camels. 183

88. A morsel changed the talkative woman into a modest one. 184

89. Due to prayer not a single hair turned white even at the age of 93. 184

90. By showing respect and regard, an old jew became young (two incidents). 185

91. The sucker of the saliva of the holy mouth could make water ooze from anywhere. 186

92. Peace and patience was restored to the mother of the companion Haritha Shaheed by drinking a mouth-wash. 187

93. The branch of a tree broke away from the tree and came to the Holy Prophet (Peace be upon him). 190

94. The leg and head of Hazrat Harith (May Allah be pleased with him) were revived by saliva. 191

Marfat.com

95. The sun returns after having set. 192

96. The dictum of 31 auspicious ulema and renowned Muhaddithin (experts of *hadith*). 193

97. Due to invocation of wrath, Utaiba was torn to pieces by a tiger. 196

98. Something was read on the food and it did not finish. 197

99. Saraqa's horse was stuck in the earth 200

100. By putting a mouth-wash in the well, its water never finished. 202

101. Prayer exalted the mother of Hazrat Abu Huraira (May Allahb be pleased with him) to the status of companion. 203

102. The magician was rendered helpless by the prayer of the Holy Prophet (Peace be upon him). 205

103. During the battle of Tabook the quantity of food increased due to prayer. 207

104. Through the blessing of the prayer Hazrat Sa'ad (May Allah be pleased with him) became one whose prayer was always granted. 210

105. Three supplications for Hazrat Anas (May Allah be pleased with him). 215

106. Prayer for auspiciousness is the property of Hazrat Ibn-e-'Auf (May Allah be pleased with him). 216

Marfat.com

107. Due to prayer, the companion did not lose a single tooth even at the age of 100. 217

108. Children spoke out in witness. 218

109. Mouth-wash was put in a bitter well and its water became the sweetest of all the wells. 219

110. The well started emitting fragrance of musk. 220

111. Tree comes and recites الصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَارَسُوْلَ اللّٰه 221

112. Blessing in a bottle of butter-oil. 222

113. Interesting incident of Hazrat Salman Farsi's embracing Islam. 225

114. The restoration to health of Hazrat Ali's eye and his using the door of the castle as a shield during the battle of Khyber. 234

115. Meal meant for two sufficed for one hundered and eighty. 240

116. A lizard as a witness. 241

117. Even Animals obey. 243

118. Prayer made the ailing uncle Abu Talib sit up immediately. 244

119. One cup of milk and one leg of goat sufficed for forty. 245

120. Hazrat Farooq Azam's embracing Islam. 247

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Chapter: 4

121. Marvel and excellence of the holy eye. 253

122. The spirit of the two worlds (Peace be upon him) surveyed East and West. 260

123. The Compassion of the Universe (Peace be upon him) is seening all that is going to happen in the world till the day of judgement. 260

124. Revealed every-thing. 265

125. The places where the enemy soldiers were going to be killed during the battle of Badr were pointed out before-hand. 267

126. One who was regular in his prayers and fasting was declared a hell-dweller, and he turned out to be so. 270

127. The Custodian of the Ummah (Peace be upon him) is observing what is happening in the graves. 278

128. Predicted before-hand that Egypt will be conquered. 281

129. While in Madina, he is hearing the conversation going on between Umair and Safwan in Makkah. 282

130. Predicted before the battle of Hunain that everything will come in the possession of the Muslims. 286

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131. Told the companion that after the Holy Prophet (Peace be upon him) he will lose his eye-sight. 287

132. The beloved of Allah (Peace be upon him) is aware of everything even during sleep. 288

133. Predicted during his life-time about the furture martyrs. 292

134. The Holy Prophet (Peace be upon him) knows the names of those persons, and the names of their fathers, who will detect *Dajjal* prior to the day of judgement. 293

135. Prediction about Rafzis' and Kharjis'. 294

136. The key to Ka'aba will come in my possession and I will allot it to whomsoever I would like. 304

137. Comprehended before-hand the questions the two companions wanted to ask. 308

138. Even happenings during the darkness of night were not hidden from the Holy Prophet (Peace be upon him). 309

139. Everything came to the lime-light and was rcognised. 311

140. An interesting dialogue. 314

141. The glance of compassion can illumine a deformed face. 316

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142. Such and such is the place and such and such persons busy doing such and such things. 322

143. Even predicted about his (Peace be upon him) successor. 326

144. Through the knowledge granted by Allah knows the number of stars in the sky. 328

145. Through the knowledge granted by Allah knows even this that such and such person had such and such dream at such and such place. 329

Chapter: 5

146. Excellences of the resplendent face. 331

147. The darkened house is illumined by the resplendent face and even a needle can be seen. 337

148. Any *momin* blessed with the sight of the resplendent face will not go to hell. 339

149. Feasting one's eyes once with the sight of faith on the resplendent face gives one a status highter than that of Walayat, Qutbiat, Ghausiat. 339

Chapter: 6

150. Marvel and excellence of the holy ear. 343

151. Invitation to a companion. 347

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152. Can hear and understand even the language of the animals. 357

153. Can hear even trees and rocks. 360

154. Can hear from the skies. 361

155. Can hear from millions of miles. 365

Chapter: 7

156. Marvel and excellence of the holy hand. 368

157. The holy hand was passed on the face of one possessed by the evil spirits, and he immediately recovered. 368

158. A touch of the holy hand healed the injured eye of Hazrat Qatada (May Allah be pleased with him) 370

159. A touch of the holy hand healed the fractured leg of Hazrat Abdullah bin Ateek. 372

160. A touch of the holy hand illumined the injured chest. 373

161. Pox-marks on the face were removed with a touch of the holy hand. 374

162. Passed his Sacred hand over the chest of a mad child and he became normal 375

163. A touch of the holy hand transformed the branch of a tree into a sword. 376

164. A famished camel became speedy with the blessing of the sacred hand. 378

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165. A weak horse became so speedy with the touch of the sacred stick that it became difficult to control it. 379

166. A companion's head was touched by the sacred hand. After that whenever that companion touched any sick, he became healthy. 379

167. With a touch of the sacred hand Hazrat Khuzaima's face became illumined. 380

168. Sour water of the well became sweet when a mouthful of water was dropped into it. 380

169. Put something in the spread sheet of cloth with the sacred hand. The companion pressed it against his chest. Consequently, his forgetfulness was cured. 381

170. A child's head was touched by the holy hand. His hair were black even in old age. 382

171. Passed sacred hand over the body. A pleasent fragrance kept emanating throughout life. 383

172. Pinched a child's forehead where hair grew up which got removed on siding with the Kharjis. 384

173. The mad child regained health when his nose was gripped. 388

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174. Passage of hand over the chest cured forgetfullness. 392

175. Put hand on the head of a youngman bent on adultery. He forgot females. 393

176. Caught the mad camel who immediately recovered. 395

177. Passed stick along the body of a lapor who was immediately cured. 396

178. Cleaned sacred hands with a table-cloth. After that fire could not burn it. 397

179. Put holy hand in a cup of water and it sufficed for 1500 men and horses and camels. 398

180. Water in the well finished. By putting a mouthful of water into it, the water swelled. 399

181. Put holy hand on the opening of the water-bag, served it to forty men, there was no reduction in the quantity of water. 400

182. Threw a handful of sand and the enemy was vanquished. 404

183. Put holy hand on the meal; recitd something; the meal did not finish. 405

184. Raised holy hands in supplication. There was so much rain that the famine ended. 407

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185. Passed holy hand over the head of a dwarfish person whereafter he looked the tallest in every gathering. 409

186. The moon was spilt into two with the movement of the holy finger. 409

187. Passed the holy hand over the face of a criminal which became illumined. 411

188. Held a thirsty man's hand in his holy hand. His thirst and fatigue was finsihed. 413

189. Passed the holy hand over the face of a companion. Then a forth any dark house he entered was illuminated. 415

190. With the signal of holy hand the idols fell face-ward. 415

191. A drop of water sufficed for a whole army. 418

192. Each one desired to be slaughtered first. 419

193. Took pebbles in the holy hand and got them dropped in the well. After that water never dried up in that well. 420

194. Milked one goat and served the milk to four hundred men. 422

Chapter: 8

195. Blessings and excellences of the holy name. 423

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196. The meaning of the holy and exalted name Muhammad (Peace be upon him) 424

197. The companions believed that the compassion of the universe (Peace be upon him) was faultless. 426

198. Example. 427

199. By naming "Muhammad" both father and son became paradise-dwellers. 432

200. That is a blessed house where someone with name "Muhammad" dwells. 438

201. By observing reverence of the holy name, a sinner of a hundred years was pardoned. 439

202. A murderer of one hundred men was pardoned because of his reverence for walis'. 440

203. Kharjis's give importance to actions only. 444

204. By serving water to a dog, a lewd woman was pardoned. 445

205. Kiss your thumbs and touch them with yours eyes to show reverence to the holy name and go direct to Jannah. 446

206. Reverence to the holy name removed pebble from the eye. 452

207. Reverence to the holy name will protect your eyes. 453

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208. It is virtuous to kiss thumbs and touch eyes with them on hearing the prayer-call (*Azan*). 459

209. It is Sunnah of Siddiq Akbar (May Allah be blessed with him). 461

210. The practice of Hazrat Imam Rabbani Mujaddid Alif Thani. (May Allah bless him). 461

211. The presonality and status of the Hazrat Imam-e-Rabbani. (May Allah bless him). 462

212. Significant incident. 471

213. Some precepts. 476

214. Read a faith-inspiring incident and adjudge the status of the Holy Prophet (Peace be upon him). 480

215. Invitation to think. 486

216. The incident and parable of the worms of filth and flowers. 487

217. He who ignores the recital of the praise of the Holy Prophet (Peace be upon him)and concentrates on the recital of Praise of Allah, that unfortunate person would be deprived of *Jannah*. 488

218. The end of the one who tries to seek vicinity of Allah without the soul of the universe (Peace be upon him). 492

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219. Faith-enhancing dictum of Hazrat Khawaja Muhammad Ma'asoom Sirhandi. 493

220. The status of the Holy Prophet (Peace be upon him) according to a verse of the holy *Taura* (old Testament). 495

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EXPRESSION OF GRATITUDE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ الحمد للّٰہ الذی ہدانا لھذا وما کنا لنھتدی لولا ان ہدانا اللّٰہ رب العٰلمین والصلوٰۃ والسلام علی من اتخذہ اللّٰہ حبیبا فی الدنیا والآخرۃ وعلیٰ آلہ واصحابہ اجمعین الی یوم الدین ○

Allah Almighty Blessed the humble me with His Divine Guidance and enabled me to write this book **Al-Burhan**. The book made its appearance after going through the process of printing with the Grace of Allah the Omnipotent , and was liked by the faithful. The humble myself collected whatever material was available in various books and mentioned references. Much of the material was selected from **Khasais-e-Kubra** by Hafiz-ui-Hadith Allama Abdur Rehman Jalaluddin Sayooti (May Allah bless him) and from **Hujjatullah Alal Alimeen** by the devotee of the Holy Prophet (Peace be upon him) Allama Yousaf Nibhani (May Allah bless him), and contented myself with references from these two books because the views of the authors vary, and I preferred these two books on merit. I have written this book for those who are blessed with love and faith and these two luminaries -- Allama Sayooti and Allama Nabhani -- are staunch devotees of the Holy Prophet (Peace be upon him), both are favourites of the Holy Prophet (Peace be upon him) and both are famous for their limitless learning. Allama Sayooti is so popular with the court of the Holy

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Prophet (Peace be upon him) that he has been blessed seventy five times with the sight of the Holy Prophet (Peace be upon him), while awake. He has mentioned that he varifies those Ahadith direct from the Compassion of the two worlds (Peace be upon him) which some people consider unreliable. And the popularity of the devotee of the Holy Prophet (Peace be upon him) reached to such an extent that Dr. Syed Ibrahim Hassan, who was an extremely true and staunch believer in his own right, narrated that some prejudiced person wrote a book against Allama Yousaf Nabhani, and that book was given by the author to a holy man of Madina who used to be blessed frequently by the sight of the Holy Prophet (Peace be upon him). That Madani holy man narrated that he placed the book in his house. As a consequence he was deprived of the blessing of the sight of the Holy Prophet (Peace be upon him). This state continued for some time. This made him very sad. After a long time when he was again blessed by the sight of the Holy Prophet (Peace be upon him), he mentioned his deprivation. The Lord of the two worlds (Peace be upon him) affirmed:

كَيْفَ تَرَانِيْ وَعِنْدَكَ هٰذَا الْكِتَابُ الَّذِيْ يَطْعَنُ فِيْهِ صَاحِبُهُ عَلٰى حَبِيْبِنَا النَّبْهَانِيْ

"How could you be blessed by my sight when a book criticising my beloved Nabhani is present in your house?" When he woke up he burnt this book to ashes

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after which the routine sight of the Holy Prophet (Peace be upon him) started recurring.

(Jamia' Karamaat al Aulia P:7 Vol:1)

The worth of both these holy men can be measured by these incidents. Therefore these two luminaries suffice for the faithful -- one is blessed with the sight of the Holy Prophet (peace be upon him) while awake, while the other is blessed with the title of the beloved and the darling of the Holy Prophet (Peace be upon him). Consequently the faith-inspiring dictums and the references from the books of these holy men do bear authority with the faithful.

But when my son Allama Muhammad Saeed As'ad, who has the brain of a debator, read this book, argued that the people whose hearts are bereft of the love for the Holy Prophet (Peace be upon him) and whose hearts are infested with the malady of malice, and whose heart ailment according to the Quranic verse

فی قلوبهم مرض فزادهم الله مرضاً

is on the increase, deceive the faithful by arguing that **Hujjatullah Alai Allmeen & Khasis-e-Kubra** are not reliable books of **Hadith**. The faithful are hood-winked by their arguments and they do not realise that if **Ahadith** quoted from **Bukhari Sharif** or **Muslim Sharif** or any other compilation of **Ahadith** are dependable, why not the **hadith** narrated by Allama Sayooti or Allama Nabhani. So Allama Muhammad Saeed Ahmad Asa'ad advised me to

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compile this valuable and faith-inspiring book in a manner as not to provide the persons with diseased hearts chance to find fault with it. He suggested that this book should be authenticated with references from the original works. He alongwith Maulvi Ghulam Mustafa Shakir, put in real hard work to complete this book. Quite often he would return late at night after addressing meetings and would set to work and would continue the job of searching and fitting in relevant reference till 2:30 or 3:00 a.m. the next morning. Only Allah could reward him for having worked so hard for the honour and glory of the beloved Prophet (peace be upon him).

فجزاه الله خيرًا فى الدنيا
والآخرة و رزقه الله شفاعة حبيبه رحمة للعلمين وجعل الجنة
مثواه بمنه وكرمه و رحمته امين يا رب العلمين-

And now, after a herculean task, the book **Al-Burhan** is in your hands as an authenticated document. May Allah Almighty bless it and grant Divine favour to the reader to derive full benefit from this book.Amin.

Abu Saeed Muhammad Ameen.

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REVELATIONS i.e. PLEASANT DREAMS.

(1)

Al-Haj Shaikh Muhammad Amjad performed Umra in October, 1994, and related that one day he was reciting Durood-e-Pak squatting near the Mausoleum of the Holy Prophet (Peace be upon him) towards the feet of the Holy Prophet (Peace be upon him). During recitation his eyes got suddenly closed and he saw the Holy Prophet (Peace be upon him) gracing a grand throne with his presence. The Companions (May Allah be pleased with them) of the Holy Prophet (Peace be upon him) were all present. The pilgrim saw the book **Al-Burhan** in the Holy Prophet's (Peace be upon him) holy hand. The sovereign of Madina raised (Peace be upon him) the book upwards. Shaikh Sahib saw a resplendent roof above resembling a white cloud and a ventilator-like cavity therein. The Holy Prophet's (Peace be upon him) hand went above the cloud and when it was withdrawn the book was not there. After a while the Holy Prophet (Peace be upon him) again put his hand through the gap, and when withdrew it, the book was again in his (Peace be upon him) hand. Then the pilgrim woke up.

Some visionaries have interpretted it thus: The Holy Prophet (Peace be upon him) presented the book In the Court of Allah Almighty from where it was returned

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after approval. واللہ تعالیٰ اعلم

اللّٰھم صلّ وسلّم وبارك علی النبی المختار سید الابرار زین المرسلین الاخیار وعلی
آلہ واصحابہ اولی الامیدی والابصار الی یوم القرار۔

(2)

Khawaja Muhammad Saleem of Muhammadpura, Faisalabad, narrated that sleep overpowered him while reading **Al-Burhan**. He dreamt that there was a resplendent light all around -- very delicate light the like of which he had never seen before. Then he saw 125 or 130 holy men assembled there. Their faces were glittering with the resplendent light and they were holding **Al-Burhan** in their hands. He also saw that the Muhaddith-e-Azam, Pakistan, Maulana Sardar Ahmad (May Allah bless him) was also holding a copy of **Al-Burhan** in his hands and he was loitering among the congregation. Gleefully he prayed that may Allah Almighty bless Mufti Sahib who had written such a fine book. Then he woke up.

والحمد للہ رب العلمین۔

(3)

Master Maqsood Ahmad resident of Chak No.61/JB Dhror, District Faisalabad, narrated that he belonged to the Deobandi school of thought. He

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happened to go through **Aab-e-Kauthar** and was astonished at his way-wardness. Some time later some people of his Chak were getting ready to go to Muhammadpura to attend the Durood-e-Pak congregation regularly held after 'Asr prayer on every Friday. He desired to accompany them, and he did, and by attending just one congregation, he realised that he had reached paradise. From that day he and his creed were transformed. He became a regular participant of the Durood-e-Pak congregation. Later he started delivering sermon, in his village mosque, based on **Aab-e-Kauthar**. After completing it, he started sermons from **Al-Burhan**. He prepared his sermon at night and delivered it after the next Fajr prayer. One night, during his preparation of the lesson, he came across this **hadith** that the compassion of the universe (Peace be upon him) affirmed that he who would be blessed by his sight in dream would not be sent to hell. He was extremely delighted to read this and repeated it 12 or 13 times over. Then he recited Durood-e-Pak for one thousand times and submitted to the Holy Prophet (Peace be upon him) that previously he was in the darkness where-from he had been delivered and put on the right path. Now if he be blessed with the sight of the Holy Prophet (Peace be upon) it would be another great compassion. After this he went to sleep. He woke up at 2 a.m. performed ablution and again went to sleep. His wish was granted. He feasted his eyes on the Holy

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Prophet (Peace be upon him) to his heart's fill and was blessed with permission to kiss the Holy Prophet's (Peace be upon him) hand. He noticed that the Holy Prophet (Peace be upon him) was very happy. Then he asked the Holy Prophet (Peace be upon him) why he had been granted this blessing. The Holy Prophet (Peace be upon him) replied that it was due to the sermons delivered by him about **Aab-e-Kauthar** and **Al-Burhan**. Then he woke up.

وَالحمد لله رب العٰلمين والصّلوٰة وَالسّلام علىٰ حبيبه
سَيّد المرسلين وعلىٰ آله واصحابه اجمعين -

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THE REASON FOR THE COMPILATION.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اَلْحَمْدُ لِلّٰهِ رَبِّ
الْعٰلَمِيْنَ ○ حَمْدَ الشَّاكِرِيْنَ وَاَفْضَلُ الصَّلٰوةِ وَ
اَكْمَلُ السَّلَامِ عَلٰى حَبِيْبِهٖ رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ
واصحابه اجمعين - امابعد !

During my study of **Sharh-as-Sadur**, I, one day, came across this episode: A pious man has narrated therein that he saw Abu Hamam after his demise. He was wearing a crown, studdid with glittering jewels and diamonds, on his head. The holy man asked Abu Hamam why he had been gifted with that crown. He, pointing to the streaks of jewels, replied that these had been granted for having narrated the **hadith** relating to **Houz-e-Kausar**, and other **Ahadiths**.

(Sharh-as-Sadur P:118 Arabic)

On having read this incident I had a very strong urge to be granted Grace by Allah Almighty to describe the excellences of the Holy Prophet (Peace be upon him) I had been blessed with this bounty many a time during the morning sermon but had had no occasion to commit it to the pen. On the morning of Monday the 9th Shawal-ul-Mukarram 1414 Hijria (April 11, 1994) I related the excellences of the Holy hair of the Holy Prophet (Peace be upon him). One of the audience was Al-Haj Shaikh

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Muhammad Amjad son of Al-Haj Muhammad Anwar, resident of Gulberg, Faisalabad. At the end of the sermon he expressed his desire to compile and publish the contents of that sermon. The humble me expressed my inability to oblige due to weak eye-sight, debility, and miscellaneous occupations. But he continued insisting and pressing me for three days. In view of his keenness and insistence, a wish got enkindled in my heart too, and on Wednesday 1st Zeeqa'd 1414 Hijra, I started this faith-inspiring job. The incident read in **Sharh-us-Sadur** encouraged me further. I decided to describe the holy miracles of the Lord of the Universe (Peace be upon him) under various chapters, e.g. the blessings and excellencies of the holy tongue, holy eyes, holy hands, holy feet, holy name, holy hair, holy body of the Holy Prophet (Peace be upon him). Allah Almighty can grant divine guidance because He is the Omnipotent.

وَهُوَ حَسبی وَنعم الوکیل وَلاحَوْلَ وَلَا قوۃ اِلَّا بِاللّٰہ
العَلِیّ العظِیم -

May All bless Shaikh Muhammad Amjad who was instrumental to the compilation of this book.

Abud Saeed Muhammad Ameen.

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FOREWORD

It is more than 1400 years that the Muslims, be they commoners or elite, the love and devotion for the Holy Prophet (Peace be upon him) has been swelling in their hearts. This resulted in their spectacular achievements. But to our misfortune 174 years ago a book named **Taqwiyyat-ul-I'man** got published in 1240 Hijra. In this book the Holy Prophet (Peace be upon him), the crown of the Prophet (Peace be upon him) has been presented as an ordinary human being. In that book the Quranic verses relating to heathens and their idols have been used in an attempt to prove the Holy Prophet (Peace be upon him) helpless and authorityless. The author has gone to the extent of contending that the Holy Prophe's(Peace be upon him) wishes are of no avail. Further, anybody named Muhammad or Ali does not wield authority over anything. May Allah forgive us. Inspired by this book some people apply to the favourites of Allah, Prophets and Apostles the Quranic verses meant for the non-believers and idols. The Companions (May Allah be pleased with them) of the Holy Prophet (Peace be upon him) used to express anger for such people and considered them worst of the whole creation. Sahih Bukhari mentions:

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وَكَانَ ابْنُ عُمَرَ يَرَاهُمْ (الْخَوَارِجَ)
شِرَارَ خَلْقِ اللّٰهِ وَقَالَ اِنَّهُمُ انْطَلَقُوْا اِلٰى آيَاتٍ نَزَلَتْ فِي
الْكُفَّارِ فَجَعَلُوْهَا عَلَى الْمُؤْمِنِيْنَ -

(Bukhari Vol:2 Chp: Qital-ul-Khawarij P:1024/2)

It means that Hazrat Ibn-e-Umar (May Allah be pleased with him) considered Khawarij the worst of the creations because they attribute to the faithful (Prophets and walis) the Quranic verses related to the non-believers. This is what has exactly been done in **Taqwiyyat-ul-I'man**. The Quranic verses related to non-believers and idols have been used to prove Prophets and walis authorityless, helpless and useless people. When this book appeared, its author Maulvi Ismail's cousin Maulana Makhsoosullah Dehlvi (May Allah bless him) flew into rage, challanged Maulvi Ismail publicly, rebutted him and stuck him dumb. He used to say that this book was not **Taqwiyyat-ul-I'man** but **Taviyyat-ul-I'man** i.e. it did not strengthen faith but demolished it. For detailed information you may refer to Taqwiyyat-ul-I'man. This book has created and encouraged differences, quarrels, sectarianism in almost every home. Therefore, we earnestly appeal to our brothers and sisters in faith that if they want to make their graves gardens of paradise and wish to get salvation and be blessed with heaven,

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they should avoid reading such books as **Taqwiyyat ul I'man**, and should, instead, read those books which establish the excellence and magnificence of the Holy Prophet (Peace be upon him) by quoting Quran and Hadih and the adages of Walis, Qutubs and Ghouses, such books as enkindle love and devotion for the Holy Prophet (Peace be upon him). **Al-Burhan** is a link of that series. Now it is in your hand; go through it and enlighten your hearts with the love and excellence of the Holy Prophet (Peace be upon him).

مصطفیٰ برساں خویش راکہ دیں ہمہ اوست
گر بہ او نرسیدی تمام بولہبی ست

In this verse Allama Muhammad Iqbal urges us to attain proximity of the Holy Prophet (Peace be upon him) because he is the Islam personified and if you fail to do this all else is apostasy.

Iqbal further says;

در دلِ مسلم مقامِ مصطفیٰ است
آبروئے ما زنامِ مصطفیٰ است

that the worth of the Holy Prophet (Peace be upon him) is engrained in the heart of Muslims and our worth is determined by the name of the Holy Prophet (Peace be upon him).

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We should mould ourselves on that pattern and get paradise from Allah the Merciful, the Bountiful.

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ -

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهٖ وَرَسُوْلِهٖ سَيِّدِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَذُرِّيَّتِهٖ وَاَزْوَاجِهٖ الطَّاهِرَاتِ اُمَّهَاتِ الْمُؤْمِنِيْنَ اِلٰى يَوْمِ الدِّيْنِ -

Abu Saeed Muhammad Ameen

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اَلْحَمْدُ لِلّٰهِ الَّذِىْ
هَدَانَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَا اَنْ هَدَانَا اللّٰهُ ○
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى حَبِيْبِهٖ وَرَسُوْلِهٖ سَيِّدِ الْاَنْبِيَآءِ
وَالْمُرْسَلِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ - اَمَّا بَعْدُ!

Allah Almighty granted different miracles to his Prophets and Apostles, but he made his favourite beloved Holy Prophet (Peace be upon him) a miracle incarnate. So the Holy Quran mentions:

قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَآ اِلَيْكُمْ
نُوْرًا مُّبِيْنًا ○

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ -

Now, if the beloved of Allah the Holy Prophet (Peace be upon him) is a miracle personified, each and every limb and organ of his must be a miracle in itself. His holy hair, holy tongue, holy eyes, holy mouth, holy face, holy hands, holy feet, holy name, holy body are all miracles, and every physical organ of his contain innumerable blessings and excellences. Now, if all the blessings and excellences cannot be counted, they cannot be ignored either. Therefore, the humble me is

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attempting to seek blessing by recounting the miracles and excellences of the Holy Prophet (Peace be upon him) upto my ability.

وَصَلَّى اللهُ عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

Benefit.

مَا اِنْ مَدَحْتُ مُحَمَّدًا بِمَقَالَتِيْ
لٰكِنْ مَدَحْتُ مَقَالَتِيْ بِمُحَمَّدٍ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ

By praising and adoring the lord of the universe and master of the Ummah (Peace be upon him) one derives benefits for oneself because no one can really do justice to the task of praising and adoring the beloved of Allah Almighty.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ
رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ - اَقُوْلُ وَبِاللهِ التَّوْفِيْقُ ۝

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Chapter No.1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

اَمَّا بَعْد !

The miracles and perfections of the holy body of the resplendence personified, the Holy Prophet (Peace be upon him).

The holy body of the Holy Prophet, the resplendence personified (Peace be upon him) is singular among the whole creation. It is unique among all the creatures. It is even much more refined and holy than the spirituality and piety of all the walis, qutabs and ghouses. So Sher-e-Rabbani Mian Sher Muhammad Sharaqpuri (May Allah bless him) said that there is a group of 300 in this world. Out of them there are 40 selected for higher pedestals, and out of these 40, three are selected, and out of these three, one is selected to the highest pedestal of piety and spirituality. He is called Ghous. The refinement of the holy body of the Holy Prophet (Peace be upon him) is seventy times more than the spirituality of this one ghous.

(Inqllab-e-Haqlqat P:62)

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Allah be praised. If this is the magnificence of the attributes of the physical body of the Holy Prophet (Peace be upon him) how could his spirituality be measured? Now, if the holy body of the Holy Prophet (Peace be upon him) is the superior-most, the holiest, the purest, the most illumined, the most refined, the most venerable, the most exalted, excellent, the most gracious, the most resplendent than all the creation, then the excellences and magnificence of his holy body are also superb and superior to all.

That is why a matchless, unique perfume used to emanate always from the holy body of the great intercessor and compassion of the two worlds (Peace be upon him).

A few Ahadith and adages from the religious luminaries are mentioned here which will let every faithful realise the magnificence of the holy body of the Holy Prophet (Peace be upon him) who is the cause of the creation of this universe.

Hadith: 1

حَدِيث ١: عَنْ اَنَسٍ رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ قَالَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَزْهَرَ اللَّوْنِ كَاَنَّ عَرَقَهٗ اللُّؤْلُؤُ اِذَا مَشٰى تَكَفَّاَ وَمَامَسَسْتُ

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دِيبَاجَةً وَلَاحَرِيرًا اَلْيَنَ مِنْ كَفِّ رَسُوْلِ اللّٰهِ صلی اللہ علیہ وسلم
وَلَاشَمَمْتُ مِسْكًا وَلَاعَنْبَرًا اَطْيَبَ مِنْ رَائِحَةِ
النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ - (متفق علیہ، مشکوٰۃ المصابیح ص۵۱۷)
(بخاری شریف ص۲۶۴، مسلم ص۲۵۷، مصابیح السنۃ - ص۴۸ واللفظ للمسلم)-

The companion of the Holy Prophet (Peace be upon him) Hazrat Anas, (May Allah be pleased with him) related that the complexion of the Holy Prophet (Peace be upon him) was very fair and shining, his perspiration was like jewels and when our lord (Peace be upon him) walked, he stepped with full pace (not like weaklings) and he had not seen any coarse or fine silk more delicate than the palm of the Holy Prophet (Peace be upon him) and he had not seen any amber or musk emanating a better perfume than that which emanated from the body of the Holy Prophet (Peace be upon him).

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ -

Hadith: 2

حَدِيث ۲ : عَنْ اُمِّ سُلَيْمٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
كَانَ يَاتِيْهَا فَيَقِيْلُ عِنْدَهَا فَتَبْسُطُ نَطْعًا فَيَقِيْلُ

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عَلَيْهِ وَكَانَ كَثِيْرَ الْعَرَقِ فَكَانَتْ تَجْمَعُ عَرَقَهٗ
فَتَجْعَلُهٗ فِي الطِّيْبِ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
يَا اُمَّ سُلَيْمٍ مَا هٰذَا قَالَتْ عَرَقُكَ نَجْعَلُهٗ فِي طِيْبِنَا
وَهُوَ مِنْ اَطْيَبِ الطِّيْبِ وَفِيْ رِوَايَةٍ قَالَتْ يَا رَسُوْلَ اللّٰهِ
نَرْجُوْ بَرَكَتَهٗ لِصِبْيَانِنَا قَالَ اَصَبْتِ۔

مسلم شریف ص۲۵۷ ج۲، مشکوٰۃ شریف ص۵۱۷، مواہب اللدنیہ ص۳۱۲ ج۲، مصابیح السنۃ ص۴۸ ج۴۔

Hazrat Umm-e-Saleem (May Allah be pleased with her) narrates that the Holy Prophet (Peace be upon him) used to visit her house at noon and take rest for a while. She used to prepare bed for him (Peace be upon him). The Holy Prophet (Peace be upon him) used to perspire profusely and she used to collect his sweat. One day, the beloved of Allah (Peace be upon him) asked her what she was doing. She replied that she would seek blessing for her children through this holy perspiration as its aroma was better than any fragrance. Hearing this, the Holy Prophet (Peace be upon him) expressed his approbation.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى النَّبِيِّ الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ وَعَلٰى
آلِهِ الْاَخْيَارِ وَاَصْحَابِهٖ اُوْلِي الْاَيْدِيْ وَالْاَبْصَارِ۔

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Hadith: 3

حدیث ۳ : عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّيْتُ
مَعَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صَلٰوةَ الْاُوْلٰى
ثُمَّ خَرَجَ اِلٰى اَهْلِهٖ وَخَرَجْتُ مَعَهٗ فَاسْتَقْبَلَهٗ
وِلْدَانٌ فَجَعَلَ يَمْسَحُ خَدَّىْ اَحَدِهِمْ وَاحِدًا وَاحِدًا
وَاَمَّا اَنَا فَمَسَحَ خَدَّىَّ فَوَجَدْتُ لِيَدِهٖ بَرْدًا اَوْ رِيْحًا
كَاَنَّمَا اَخْرَجَهَا مِنْ جُوْنَةِ عَطَّارٍ -

مصابیح السنۃ ص۴۲۹ (مشکوٰۃ المصابیح ص۵۱۷) مسلم شریف ص۲۵۶ ج۲

Hazrat Jabir Bin Samra (May Allah be pleased with him) narrates that one day, he offered Fajr prayers in company of the Holy Prophet (Peace be upon him). After the prayer, the lord of the worlds (Peace be upon him) proceeded towards his house. Hazrat Jabir accompanied him. Suddenly he was accosted by some children. The Holy Prophet (Peace be upon him) ran his hand on the face of every child. He ran his compassionate hand on Jabir bin Samra's face also. As a result he felt such coolness and fragrance as if the Holy Prophet (Peace be upon him) had produced his hand from the box of a

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perfumer.

اَللّٰهُمَّ صَلِّ عَلَى النَّبِى الْاُمِّى الْكَرِيْمِ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ اَجْمَعِيْنَ اِلٰى يَوْمِ الدِّيْنِ -

Allah be praised. There continuously emanated such wonderful perfume from the holy body of the Holy Prophet (Peace be upon him) that the whole street would become fragrant.

Hadith: 4

حَدِيث ۴ :

اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَسْلُكْ
طَرِيْقًا فَيَتْبَعُهٗ اَحَدٌ اِلَّا عَرَفَ اَنَّهٗ قَدْ سَلَكَهٗ مِنْ
طِيْبِ عَرَفِهٖ اَوْ قَالَ مِنْ رِيْحِ عَرَقِهٖ

(سنن الدارمی ص۴۶ مطبوعہ قاہرہ)
(مصابیح السنۃ ص۵۱ ج۲) (مشکوٰۃ ص۵۱۷) ص۳۴ ج۱ مطبوعہ ملتان

Hazrat Jabir (May Allah be pleased with him) concludes that if any one had to search the Master of Medina (Peace be upon him), he had no need to make quarries, he would simply follow the trail of the familiar fragrance.

صَلَّى اللّٰهُ عَلَى الْحَبِيْبِ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

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Hadith: 5

A fine fragrance always used to emanate from the body of Hazrat Utba bin Farqad Salmi (May Allah be pleased with him) although he never applied any perfume to himself. He had four wives who used to vie with each other to use the best perfume. But when their husband Hazrat Utba came home, all the perfumes, used by his wives, were subdued by the fragrance emanating from the body of Hazrat Utba. One day all four of them collectively asked why his perfume always subdued the best perfumes used by them. Hazrat Utba replied that he never used any perfume, and the explanation he rendered was that once he fell sick; his body was covered with pimples. He went to the Holy Prophet (Peace be upon him) and complained about his ailment. The last of the Prophets (Peace be upon him) asked Utba to remove his shirt.

فَنَفَثَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِي يَدِهِ
الشَّرِيْفَةِ وَدَلَكَ بِهَا الْاُخْرٰى ثُمَّ مَسَحَ ظَهْرِيْ
وَبَطْنِيْ بِيَدِهِ فَعَبَقَ هٰذَا الطِّيْبُ مِنْ يَدَيْهِ يَوْمَئِذٍ

(زرقانی علی المواہب ص ۲۲۴/۴ ، مدارج النبوۃ ص ۲۴/۱ ، سیرت حلبیہ ص ۴۰۳ جلد ۲)
(مواہب اللدنیہ ص ۳۱۱/۲ ، ۳۱۰ ، خصائص کبریٰ ص ۸۴/۲)

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The Holy Prophet (Peace be upon him) blew in his palm, rubbed both the palms and ran his hands across his back and belly; the result was that perennial fragrance.

(Khasais-e-Kubra P:84/2)

Note.

The fragrance that emanated from the holy body of the Holy Prophet (Peace be upon him) was not a temporary phenomenon but inherent. The holy mother of the beloved of Allah, the prototype of the Prophets, related

Hadith: 6

حدیث ۶ : ثُمَّ نَظَرْتُ اِلَيْهِ وَاِذَا بِهٖ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ وَرِيْحُهٗ يَسْطَعُ كَالْمِسْكِ الْاَذْفَرِ

(مواہب لدنیہ ص۱۲۶/۱ ، انوارِ محمدیہ ص۲۴ ، زرقانی علی المواہب ص۱۱۵/۱)

that when her son (Peace be upon him) was born, she saw that his beauty was like the full moon and a fragrance resembling the best musk was emanating from his holy body. It is evident that all the perfections were inherent in the holy, venerable, pious, illumined, exalted

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body of the Holy Prophet (Peace be upon him).

وصلّی اللہ علیٰ نورٍ کزو شد نورہا پیدا
زمین از حبّ او ساکن فلک در عشقِ او شیدا

Hadith: 7

The mother of the faithful Hazrat Umme-Salma (May Allah be pleased with her) narrated that the day the soul of the world the Holy Prophet (Peace be upon him) left for his eternal abode, she grasped his hands and adjusted them on his chest. The result was that for several weeks there kept emanating a sweet fragrance, resembling musk and amber, from her hands while performing ablution or taking meals.

(Sawahidul Nabuvvah P:187)
(Khasais-e-Kubra P:274 Vol:2)

Hadith: 8

The mother of the faith-full Hazrat Aisha Siddiqa (May Allah be pleased with her) daughter of Hazrat Abu Bakr Siddiq (May Allah be pleased with him) narrates:

قَالَتْ قُبِضَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
بَيْنَ سَحْرِيْ وَنَحْرِيْ فَلَمَّا خَرَجَتْ نَفْسُهٗ
لَمْ اَجِدْ رِيْحًا قَطُّ اَطْيَبَ مِنْهَا ۔

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About this Hadith Imam Sayooti (May Allah bless him) says that when the Holy Prophet (Peace be upon him) -- the great beloved expired, he was in Hazrat Aisha's lap, and when his soul left his body a matchless odour emanated and spread all around.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ
رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Hadith: 9

حَدِيْث ٩ : اَخْرَجَ اِبْنُ سَعْدٍ عَنْ عَبْدِ اللّٰهِ بْنِ
الْحَارِثِ اَنَّ عَلِيًّا غَسَلَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
فَجَعَلَ يَقُوْلُ بِاَبِيْ اَنْتَ طِبْتَ حَيًّا وَطِبْتَ مَيِّتًا
قَالَ وَسَطَعَتْ رِيْحٌ طَيِّبَةٌ لَمْ يَجِدُوْا مِثْلَهَا -
(خصائص کبریٰ ص ۲۷۶ جلد ۲)

The door of the city of learning and knowledge Hazrat Ali (May Allah be pleased with him) while giving final ablution to the body of the great intercessor (Peace be upon him) solicited thus: May my parents be sacrificed for your sake, you lived a pious life and your expiry is also pious. He further added that a matchless aroma filled the

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air while final ablution was being performed.

اَللّٰهُمَّ صَلِّ عَلٰى من بالصَّلَاة عَلَيْه يُرْحَمُ الكبار
وَالصغار وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْن -

10

Shaikhul Muhaddithin Shah Abdul Haq Muhaddith Dehlavi (May Allah bless him) has written that a man was in search of a suitable perfume on the occasion of his daughter's wedding but could not procure any. He presented himself in the court of the Holy Prophet (Peace be upon him) and solicited for some scent. The Holy Prophet (Peace be upon him) demanded a vial and filled it with his sweat and told him to go and rube it over the body of his daughter. When this was done the whole Madina was engulfed with its aroma, and from then on this house was named "Baitul Muttayyabain."

(Madarajan Nabuwah P:47/1)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الطيب الطيّبين
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْن -

Hadith: 11

The devotee of the Holy Prophet (Peace be upon him) leader of the Ahl-e-Sunnah Allama Syed Ahmad Saeed Kazmi (May Allah bless him) narrated this incident

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in a public meeting at Jamia Rizvia and further added that the above-mentioned girl thereafter never ever needed to use any perfume and this perfume emanated from the body of every babe that was born in her family for generations to come. (Allah Almighty knows better).

12

Hazrat Voil bin Hajar (May Allah bless him) narrates that he used to shake hands with the Holy Prophet (Peace be upon him) and because of his palm touching that of the Holy Prophet (Peace be upon him), he used to enjoy musk-like fragrance from his hand for three days.

(Al-Mawahib-ul-Madina P:281/2)
(Zarqani Alal Muwahib P:183/4)
(Hujjatullah Alal Almeen P:438)

Rather there is fragrance in the holy name of the Holy Prophet (Peace be upon him) also. **Sa'adat-ud-Darain** mentions:

مَا مِنْ مَجْلِسٍ يُصَلّٰى فِيْهِ عَلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
اِلَّا عَرَضَتْ لَهٗ رَائِحَةٌ طَيِّبَةٌ حَتّٰى تَصِلَ اِلٰى
عَنَانِ السَّمَاءِ فَتَقُوْلُ الْمَلٰئِكَةُ هٰذَا مَجْلِسٌ صُلِّيَ
فِيْهِ عَلٰى مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ -
(سعادة الدارين ص ۱۴۳)

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that in whatever gathering Durood-e-Pak is recited a refined fragrance permeates that gathering and it rises to the heights of skies, and smelling it, the angels say that this fragrance has escaped from some gathering where Durood-e-Pak for the Holy Prophet (Peace be upon him) has been recited.

صلی اللہ تعالیٰ علیہ وآلہ وسلم -

13

There was a pious man. Whenever he prayed to Allah and mentioned the holy name of the beloved of Allah (Peace be upon him), a fragrance, better and superior than amber and musk, emanated from his chest.

(Sa'adat-ud-Daraln P: 143)

14

Hazrat Shaikh Muhammad Bin Suleman Jazooli (May Allah bless him) used to recite Durood-e-Pak abundantly and in this context he had compiled a book which is a favourite with all the four brotherhoods of Islamic mysticism. The name of this blissful book is **Dalall-ul-Kharlat**. May Allah direct us to derive benefit from this book. Amin.

Hazrat Shaikh Fasi narrates that the grave of the author of **Dalall-ul-Khurat** is in Morocco. Its magnificence

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is beyond description. There is a multitude of people at all times and people read **Dalial-ul-Khairat** around the grave and it is a hard fact that due to abundant reading of Durood-e-Pak his grave emits fragrance of musk.

15

A pious man Hazrat Muhammad bin Saeed Mutraf says that he had made it incumbent upon himself to recite Durood-e-Pak a fixed number of times before going to bed and he used to follow his routine faithfully. He narrates that one day he was asleep in the upper chamber. He dreamt that the beloved of Allah, prototype of the Prophets (Peace be upon him) upon whose holy person he used to recite Durood-e-Pak entered the room suddenly. The room was illumined by his resplendence. Then the master of the two worlds, the resplendence personified (Peace be upon him) came close to him and in an affectionate tone said," O, my dear follower, let me kiss your mouth with which you have been reciting Durood-e-Pak on me. The pious man considered himself too humble and low for this favour. So he turned his face in shyness. The soul and spirit of the two worlds (Peace be upon him) kissed his cheek where-from **a** fine, matchless fragrance emanated. The excessive fragrance made his wife wake up. They found the whole house engulfed in fragrance. As for his cheek, it continued emanating fragrance for eight days to come.

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(Al-Qaul-ul-Badi' P:135)

(Sa'adat-ud-Darain P:123)

(Jazbul Qulub-Urdu-P:265)

Warning:

Some unlucky people (God forbid; may the insolent ones have dust in their mouths!) consider the Holy Prophet (Peace be upon him) dead. Had they been lucky enough, they would see and ponder that how do they have the cheek to declare a benevolent person dead whose very entrance fills a whole house with fragrance for eight days. O, Allah, either grant these people Divine Guidance or struck them dumb so that they cannot earn hell by uttering irresponsible words.

حَسْبُنَا اللّٰہ ونعم الوکیل وَلاحَولَ وَلاقوۃ
الا باللّٰہ العَلی العظیم -

Elegance and purity of the chaste body of the venerable beloved of Allah Almighty the Holy Prophet (Peace be upon him)

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ○

نحمدہٗ ونصلّی ونسلّم عَلٰی رسُولہ الکریم وعلٰی آلہٖ واصحابہٖ اَجمعین - امّا بعد !

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Allah Almighty made the creation of his beloved Prophet, who is the soul and spirit of the universe (Peace be upon him), in such a way that chastity and purity was ingrained in him (Peace be upon him) and his chaste body is seventy times more delicate than the spirituality of all the walis, qutabs and ghaouses combined. In this context you have already read the dictum of Hazrat Sher-e-Rabbbani Mian Sher Muhammad Sharaqpuri (May Allah bless him).

That is why the honourable jurist and Mujtahids (May Allah bless them) have declared the excerments of the Prophet of Compassin, the Intercessor of the Ummah (Peace be upon him) chaste and undefiled. Firstly I shall pen sown some incidents and then the verdicts of hounourable **fuqaha** and **Mujtahiddin** will be cited.

(1)

Imam Mulla Ali Al-Qari (May Allah bless him) has quoted a saying of the companion of the Holy Prophet (Peace be upon him) that one day the Holy Prophet (Peace be upon him) went far to meet the call of nature, and when he returned the companion went to that spot and saw nothing but three clods of earth.

فَاَخَذْتُهُنَّ فَاِذَا بِهِنَّ يَفُوْحُ مِنْهُنَّ رَوَائِحُ الْمِسْكِ

فَكُنْتُ اِذَا جِئْتُ يَوْمَ الْجُمُعَةِ الْمَسْجِدَ اَخَذْتُهُنَّ فِيْ

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كِمِّى فَتَغْلِبُ رَائِحَتُهُنَّ رَوَائِحَ مِنْ تَطَيَّبَ وَتَعَطَّرَ -

He took all the three clods and found that they smelt like musk. He brought them home and on Fridays he used to carry them to the mosque and they emanated such fragrance which subdued every body else's perfume.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى رَسُوْلِكَ الطَّاهِرِ الْمُطَهَّرِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

And this was not a stray incident concocted by the companion out of devotion to the Holy Prophet (Peace be upon him). Rather it is the law of nature that Allah Almighty has ordained the Earth to swallow the excrements of the Holy Prophet (Peace be upon him) forthwith. To support it we are quoting

(2)

٢- عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنِّىْ اَرَاكَ تَدْخُلُ الْخَلَاءَ ثُمَّ يَجِيْءُ الَّذِىْ بَعْدَكَ فَلَا يَرٰى لِمَا يَخْرُجُ مِنْكَ اَثَرًا فَقَالَ "يَا عَائِشَةُ اَمَا عَلِمْتِ اَنَّ اللّٰهَ اَمَرَ الْاَرْضَ اَنْ تَبْتَلِعَ مَا خَرَجَ مِنَ الْاَنْبِيَاءِ" -

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هٰذا الطریق أَقْوٰی طریق الحدیث قالَ ابنُ

دحیةَ فی الخصائص بعد ایراده هٰذَا سَنَدٌ ثابِتٌ

(الخصائص الکبریٰ ص۱۷)

the Mother of the faithful Hazrat Aisha (May Allah be pleased with her) She asked the Holy Prophet (Peace be upon him) that anybody entering the lavatory after the Holy Prophet (Peace be upon him) could not see any excrements. The Holy Prophet (Peace be upon him) asked, "Aisha, don't you know that the Earth has an order from Allah Almighty to swallow the excerments from the bodies of the Prophets?"

This tradition is authentic. Muhaddith Ibn-e-Dahia has quoted it in **Al-Khasais** and declared it authentic and dependable. This **hadith** has been quoted in the following books also:

(Daiail-ul-Nabuwa Abu Naeem P:444/2) (AlMowahib P:314/2)

(Zarqani Aial Muwahib P:228/4)

(Shifa Sharif P:63/1)

(Nasim-ur-Riaz)

(Sharah' Shifa P:353/1)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰی امام الانبیاء

وَسَیِّدِ المرسلین صلوات اللہ وسلامه علیه وعلیهم اجمعین

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(3)

Shaikhul Muhaddithin Shah Abdul Haq Muhaddith Dehlavi (My Allah bless him) has mentioned in **Madarajunnabuwah** that when the Holy Prophet (Peace be upon him) wanted to meet the call of nature, a fissure would occur in the earth which swallowed his excerments and a fragrance spread at that spot. No one ever saw his excerments. The mother of the faithful Hazrat Aisha Siddiqa (May Allah be pleased with her) affirmed that after the Holy Prophet (Peace be upon him) had left the lavatory, she would go and inspect the place and there never was any trace of excrements. The Holy Prophet (Peace be upon him) told her,"Aisha, don't you know that whatever leaves the intestines of the Holy Prophets is swallowed by Earth and not seen by anyone?"

(Madarajun Nabuwa (Persian) P:25/1)

(Madarajun Nabuwa (Translation) P:49/1)

(Shifa Qazi Ayaz P:63/1).

(4)

The prophet of Compassion, the Great Intercessor (Peace be upon him) had two women in his service. Barkat Umme-Aiman and Barkat Umme-Yusuf. The former was the maid-servant of the Holy Prophet (Peace be upon him) and the later was the maid-servant of the mother of the faithful Hazrat Saffia (May Allah be

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pleased with her). Umme Aiman (May Allah be pleased with her)narrates that there used to be a cup under the cot of the Holy Prophet (Peace be upon him). One day the Prophet of Compassion (Peace be upon him) urinated in it. Later on she felt thirsty. She got up, took the cup and drank the contents. The next morning the guardian of the Ummah (Peace be upon him) told Umme Aiman to throw the contents of the cup on the ground. She replied:

وَاللّٰهِ لَقَدْ شَرِبْتُ مَافِيْهَا فَضَحِكَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى بَدَتْ نَوَاجِذُهٗ ثُمَّ قَالَ لَايَجْفُرُ بَطْنُكِ بَعْدَهٗ اَبَدًا وَفِيْ لَفْظٍ لَاتَلِجُ النَّارَ بَطْنُكِ ۔

that she had drunk it. Hearing this the master of the universe (Peace be upon him) laughed till even his teeth became visible. Instead of getting angry at Umme Aiman or ordering her to rinse her mouth, He (Peace be upon him) said that she would never suffer from pain in her bowels, nor will her abdomen go to hell.

(Al-Mowahib Ladunla P:317/2)
(Al-Mustadrak P:64/4)
(Seerat Halbla P:28/2)
(Zarqani P:231/4)
(Dalail-un-Nabuwah Abu Naeem P:444/2)
(Anwar-e-Muhammadla P:219)

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About this hadith Hazrat Qazi Ayaz (May Allah be pleased with him) affirmed:

وَحَدِيْثُ هٰذِهِ الْمَرْأَةِ الَّتِيْ شَرِبَتْ بَوْلَهٗ صَحِيْحٌ
اَلْزَمَ الدَّارُ قُطْنِيْ مُسْلِمًا وَالْبُخَارِيْ اِخْرَاجَهٗ فِيْ
الصَّحِيْحِ - (شفا ص ۶۵) (نسیم الریاض ص ۳۶۱)

that the hadith about Umme Aiman's drinking the Holy Prophet's (Peace be upon him) urine is authentic. Darqatni found this hadith correct on the condition of Imam Muslim and Imam Bukhari and affirmed that both of them should have included this hadith in their compilations.

Allah Almighty may grant those ulema and imams the best requital on our behalf for having saved our faith by declaring this hadith authentic, other-wise those who have hypocrisy in their hearts would have wrought havoc.

(5)

In a similar manner Barkat Habshia Umme Yousaf too had drunk the holy urine. The Holy Prophet (Peace be upon him) told her:

صِحَّةٌ يَا اُمَّ يُوْسُفَ وَفِيْ رِوَايَةٍ قَالَ لَهَا لَقَدِ احْتَظَرْتِ
مِنَ النَّارِ بِحِظَارٍ -

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that she had thus been granted health and fitness till death and she had saved herself from hell. So she never fell ill till her last illness before death.

(Seerat-e-Halbia P:29/2)

(Shifa Qazi 'Ayaz P:65/1)

(6)

Hazrat Malik bin Sanan sipped the Holy Prophet's (Peace be upon him) blood the day battle of Ohad was fought. The lord of the universe affirmed:

لَنْ تُصِيبَهُ النَّارُ -

that he who had swallowed his blood had become immune to the hell-fire.

Seerat-e-Halbia mentions that when Hazrat Majid bin Sana, Hazrat Abu Saeed Khudri's father (May Allah be pleased with him) sucked the blood of the Holy Prophet (Peace be upon him), the Prophet of Compassion (Peace be upon him affirmed:

مَنْ مَسَّ دَمِيْ دَمَهُ لَمْ تُصِبْهُ النَّارُ -(سیرت حلبیہ ص۲۸)

"he is immune to hell-fire with whose blood my blood has got mixed."

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الطَّيِّبِ الطَّيِّبِيْنَ اَطْهَرِ الطَّاهِرِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

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(7)

One tradition mentions that when Hazrat Malik bin Sanan sucked the Holy Prophet's (Peace be upon him) blood, the Holy Prophet (Peace be upon him) affirmed

مَنْ اَرَادَ اَنْ يَنْظُرَ اِلٰى رَجُلٍ مِّنْ اَهْلِ الْجَنَّةِ فَلْيَنْظُرْ اِلٰى هٰذَا - (سیرتِ حلبیہ ص ۲۸/۲)(زرقانی علی المواہب ص ۲۳۰/۴، المواہب لدنیہ ص ۳۱۶/۲)

that if anyone wanted to see a person entitled to paradise, he should see Malik bin Sanan.

(8)

Hazrat Abu Taiba who used to make incisions for blood-letting too drank the Holy Prophet's blessed blood . Similar is the case with Hazrat Ali (May Allah be pleased with him) and Hazrat Abdullah bin Zabair (May Allah be pleased with him).

(Seerat-e-Halbia P:29/2)

Hazrat Abdullah bin Zabair (May Allah be pleased with him) narrates thus: One day I appeared in the court of the Holy Prophet (Peace be upon him) and saw that he (Peace be upon him) was subjecting himself to phlebotomy. He asked me to take that blood away and throw it at a place where nobody would see it. I took this blood, went out and drank it. When I returned the Holy

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Prophet (Peace be upon him) asked me about the disposal of the blood. I submitted that I had preserved it at a place where no one would see it. The Holy Prophet (Peace be upon him) vouchsafed:

لَعَلَّكَ شَرِبْتَهٗ قُلْتُ نَعَمْ قَالَ وَيْلٌ لِلنَّاسِ مِنْكَ وَوَيْلٌ لَّكَ مِنَ النَّاسِ - [1] (سیرتِ حلبیہ ص ۲۹/۲)

[1] زرقانی علی المواہب ص ۲۳۰/۴ ، المواہب اللدنیہ ص ۳۱۶/۲

"Perhaps you have drunk it." On my replying in the affirmative, he affirmed,"People have death from you and you have it from them" which according to the author of the book means:

وَكَانَ بِسَبَبِ ذٰلِكَ عَلٰى غَايَةِ الشَّجَاعَةِ -

that through the auspicionsness of drinking the sacred blood Hazrtat Abdullah bin Zubair (May Allah be pleased with him) became exceedingly brave and valorous.

صَلَّى اللّٰهُ تَعَالٰى عَلَى النَّبِيِّ الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(Seerat-e-Halbla P:29/2)

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The judicial decrees of the revered jurists about the holy excrements of the great Intercessor, the Holy Prophet (Peace be upon him).

Hazrat Imam Mulla Ali Qari affirms on the authority of Hazrat Abu Bakr Ibn-ul-Arabi:

قَالَ اَبُوْبَكْرِ بْنُ الْعَرَبِيِّ بَوْلُ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَحْوُهُ طَاهِرَانِ وَهُوَ اَحَدُ قَوْلَيِ الشَّافِعِيِّ وَقَالَ النَّوَوِيُّ فِي الرَّوْضَةِ اِنَّ بَوْلَهُ وَدَمَهُ وَسَائِرَ فَضَلَاتِهِ طَاهِرَةٌ -

that the urine and stool of the Holy Prophet (Peace be upon him) are pure and sacred. Hazrat Imam Shafiee (May Allah bless him) has also made a similar statement. Hazrat Imam Noovi has written in **Al-Rauza** that urine, stool and blood and all excretions of the Holy Prophet (Peace be upon him) are sacred.

(Sharih Shifa P:354/1)

Imam Shahabuddin Khawaji affirms on the authority of Imam Noovi (May Allah bless him):

قَالَ النَّوَوِيُّ رحمه الله تعالىٰ حَدِيث شرب الْبَوْلِ صحيح حسنٌ وذٰلِكَ كَافٍ فِي الْاِحْتِجَاجِ اِذْ لَمْ

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يُنْكِرْ عَلَيْهَا وَلَا اَمَرَهَا بِغَسْلِ فَمِهَا وَلَا نَهَاهَا عَنِ الْعَوْدِ لِمِثْلِهٖ وَقَالَ الْقَاضِي حُسَيْن الْاَصَحُّ الْقَوْلُ بطهارة الْجَمِيْعِ وَاخْتَارَهٗ كَثِيْرٌ من الْمُتَاخِّرِيْنَ-

that the hadith relating to the drinking of urine is perfectly authentic, and for the sake of argument this should suffice that the Holy Prophet (Peace be upon him) neither snubbed her for drinking urine, nor forbade her, and for that matter anyone from doing so in future, nor ordered her to rinse her mouth. Hazrat Qazi Hussain affirms that this adage seems to be correct that all excrements of the Holy Prophet (Peace be upon him) are holy and most of the latter scholars have adopted this point of view.

(Naseem-ur-Riaz P:354/1)

(2)

Imam Noovi affirms:

وَرَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَتَقَذَّرُهٗ اَحَدٌ بَلْ يَتَبَرَّكُوْنَ بِاٰثَارِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَدْ كَانُوْا يَتَبَرَّكُوْنَ بِبُصَاقِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنُخَامَتِهٖ وَيَدْلُكُوْنَ بِذٰلِكَ وُجُوْهَهُمْ وَيَشْرَبَ

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بَعْضُهُمْ بَوْلَهُ وَبَعْضُهُمْ دَمَهُ وَغَيْرُ ذٰلِكَ مِمَّا هُوَ مَعْرُوْفٌ مِنْ عَظِيْمِ اِعْتِنَائِهِمْ بِآثَارِهٖ ﷺ اَلَّتِيْ يُخَالِفُهُ فِيْهَا غَيْرُهُ - (شرح سلم ص ۱۸۰/۲)

that no muslim ever felt nauseated, they rather used to seek blessing from the sacred relics of the Holy Prophet (Peace be upon him), because the Companions of the Holy Prophet (Peace b upon him) used to consider his auspicious sputum as a holy relic and used to rub these things on their faces. Some companions even went to the extent of drinking his auspicious urine and some others drank his sacred blood. It is a well-known fact that the companions of the Holy Prophet (Peace be upon him) were very particular about these holy relics. However people alien to our views do oppose it. Their faith is weak and they will go on disapproving. May Allah save us from such people. Amin.

بجاہ حبیبہ الکریم صلی اللہ علیہ وسلم -

(3)

Shaikhul Muhaddithin Shah Abdul Haq Muhaddith Dehlavi (May Allah bless him), after quoting incidents from the Ahadith, affirmed that these Ahadith bear testimony that the holy urine and blood of the Holy Prophet (Peace

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be upon him) are sacred, and logically , so are all his excerments.

Allama Aini describes in **Sharih Sahih Bukhari** that Imam-e-Azam Abu Hanifa (May Allah bless him) holds the same views.

(Madarajun Nabuwa (Persian) P:26/1)

(Madarajun Nabuwa)

(Translation) P;51/1)

(4)

He further added that Shaikh Ibn-e-Hajar Makki (May Allah bless him) affirms that there are a lot of enlightening arguments in favour of the sanctity of the holy excrements of the Holy Prophet (Peace be upon him) and our saintly scholars consider it one of the pecularities of the Holy Prophet (Peace be upon him).

(Madarajun Nabuwah P:51/1)

(Madarajun Nabuwah Persion P:26/1)

(Mowahib Laduniah P:318/2)

(Zarqani Alal Mowahib P:233/4)

(5)

Shifa Qazi 'Ayaz mentions:

فَقَدْ قَالَ قَوْمٌ مِنْ اَهْلِ الْعِلْمِ بِطَهَارَةِ هٰذَيْنِ الْحَدَثَيْنِ مِنْهُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ -

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that a group of ulema have declared the urine and stool of the Holy Prophet (Peace be upon him) holy and pure.

وصلی اللہ علی نورٍ کزو شد نور ہا پیدا
زمین از حبِ او ساکن فلک در عشقِ او شیدا

(6)

Tafseer Roohul Bayan mentions:

وَفِیْ اِنْسَانِ الْعُیُوْنِ اَنَّ فَضَلَاتِهٖ صلی اللہ علیہ وسلم طَاهِرَةٌ۔

(رُوح البیان صـ۶ جلد ۵)

that Insanul Uyoon had declared the excrement of the Holy Prophet (Peace be upon him) as undefiled. It further adds:

حُكِیَ اَنَّ بَعْضَ اَهْلِ الرِّیَاضَةِ الْمُحَقِّقِیْنَ مِنْ اَهْلِ التَّوْحِیْدِ الْحَقَّانِیِّ كَانَ یُشَمُّ مِنْ فَضَلَاتِهٖ رَائِحَةُ الْمِسْكِ وَذٰلِكَ لَیْسَ بِبَعِیْدٍ لِصَفْوَةِ بَاطِنِهِمْ وَسُرْیَانِ آثَارِ حَالِهِمْ اِلٰی جَمِیْعِ اَعْضَائِهِمْ وَاَجْزَائِهِمْ۔

(رُوح البیان صـ۷ جلد ۵)

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that there was a holy man who was a great worshipper and researcher and a staunch believer in real Unitarianism of Allah. His excrements (urine and stool etc.) used to emanate a musk-like fragrance. And this is not beyond comprehension because his inner self had been purified because of his out-ward holy actions and the spiritual state of such pious men penetrates their organs and limbs too. Allah be praised.

(Rooh-ul-Bayan P:7/5)

Note:

By mentioning real Unitarianism Allama Haqqi (May Allah bless him) has pointed out that those believing in satanic unitarianism cannot enjoy this blessing. Believers in satanic Unitarianism are those who treat Prophets, Walis, insolently under the pretencse of Unitarianism. May Allah save us all from such people Amin.

(7)

Zarqani Alal Mohawib mentions:

وَهُوَ الطَّهَارَةُ عَلَى الرَّاجِحِ وَمَجْمُوعُ مَنْ قِيلَ اِنَّهُ
شَرِبَ دَمَهُ لَا فِي خُصُوصِ هٰذَا الْيَوْمِ مَالِكُ
بْنُ سِنَانٍ هٰذَا وَعَلِيٌّ وَابْنُ الزُّبَيْرِ وَاَبُوْطَيْبَةَ

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الْحَجَّام وَسَالِمُ بْنُ اَبِی الْحَجَّاجِ وَسَفِیْنَةُ مَوْلٰی
الْمُصْطَفٰی صَلَّی اللّٰہ عَلَیْہِ وَسَلَّمَ (زرقانی صـ۳۹ جلد-۲)

that the holy excrements of the Holy Prophet (Peace be upon him) are sacred on the basis of irrefutable authority. He further mentions that the fortunate ones who drank the holy blood of the Holy Prophet (Peace be upon him) are these companions of the Holy Prophet (Peace be upon him): Hazrat Malik bin Sanan, Hazrat Ali - the lion of Allah-, Hazrat Abduallh Bin Zubair, Hazrat Abu Taiba Hajam, Hazrat Salim bin Abul Hajjaz and Hazrat Safeena (May Allah be pleased with them)

(Zarqani P:39 Vol:2)

(8)

Qutab of the time, Hazrat Imam Abdull Wahab She'rani (May Allah bless him) affirmed:

(فَاِنْ قِیْلَ) یُفْھَمُ مِنْ تَقْرِیْرِکُمْ ھٰذَا اَنَّ مَنْ
کَانَ مَعْصُوْمًا وَلَمْ یَشْتَغِلْ عَنْ رَبِّہٖ بِحُکْمِ
طَبِیْعَتِہٖ اَنْ یَکُوْنَ بَوْلُہٗ وَغَائِطُہٗ طَاھِرًا (فَالجواب)
نَعَمْ وَھُوَ کَذٰلِکَ کَمَا اَفْتٰی بِہٖ شَیْخُ الْاِسْلَامُ

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الْبَلْقِيْنِيْ وَالسُّبْكِيْ وَالْجَلَالُ السُّيُوْطِيُّ وَغَيْرُهُمْ
حَتّٰى قَالَ شَيْخُ الْاِسْلَامِ السِّرَاجُ الْبَلْقِيْنِيْ وَاللّٰهِ
لَوْ وَجَدْتُ شَيْئاً مِّنْ بَوْلِ النَّبِيِّ وَغَائِطِهٖ لَاَكَلْتُهٗ
وَشَرِبْتُهٗ وَفِي الْحَدِيْثِ مَا يُؤَيِّدُ ذٰلِكَ وَرَوَى
الطَّبْرَانِيُّ وَغَيْرُهٗ نَحْنُ مَعَاشِرَ الْاَنْبِيَاءِ بُنِيَتْ
اَجْسَادُنَا عَلٰى اَجْسَامِ اَهْلِ الْجَنَّةِ وَلِذٰلِكَ كَانُوْا
يَشُمُّوْنَ الْمِسْكَ مِنْ مَوْضِعِ بَرَازِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

that if someone puts you the question that your conversation reveals that the person who is innocent and does not show awareness due to the natural call would mean that urine and stool are sacred, your answer should be,"yes, it is so." Shaikhul Islam Siraj Balqeeni, Allama Sabki and Allam Jalaluddin Sayooti (May Allah bless them) have given verdict that the holy urine and stool (excrements) of the lord of the universe are sacred. So much so that Shaikhul Islam Siraj Balqani (May Allah bless him) swore by Allah that if he could procure the holy urine and stool of the Holy Prophet (Peace be upon him) he would drink the holy urine and devour the holy stool. The Holy hadith is also pointing to the same thing. The

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blessing of the two worlds, the resplendence personified (Peace be upon him) affirmed that the bodies of the Prophets have been formed on the pattern of the paradise dwellers that is why, after the Holy Prophet (Peace be upon him) had eased himself from the call of nature, his companions (May Allah be pleased with them) used to smell a musk-like fragrance.

Friends, this is called the faith in the Holy Prophet (Peace be upon him) as you have read the declaration of Shaikhul Islam Balqani. May Allah grant such saints the best reward and may He land us in the vicinity of the Holy Prophet (Peace be upon him), Amin.

(9)

A lover of the Holy Prophet (Peace be upon him) Khawaja Ghulam Muhayyudddin Qasuri who had been entitled "Daim-ul-Hazoori" because of his constantly being blessed with the sight of the Holy Prophet (Peace be upon him) writes in his faith-inspiring book **Tohfa-e-Rasoolla**:

غائط وخون وبولِ نبی طاہر است گفت چنیں آنکہ بدیں ماہر است

(تحفہ رسولیہ ص۸)

that the urine and stool of the Holy Prophet (Peace be upon him) are sacred and this is not the adage of any Tom, Dick or Harry but it bears testimony of those Imams

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who are experts of Deen. May Allah bless them.

(10)

Fatawa Shami Radd-ul-Mukhtar says:

صَحَّحَ بَعْضُ اَئِمَّةِ الشَّافِعِيَّةِ طَهَارَةَ بَوْلِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَسَائِرَ فَضَلَاتِهٖ وَبِهٖ قَالَ اَبُوْحَنِيْفَةَ كَمَا نَقَلَهٗ فِي الْمَوَاهِبِ اللَّدُنِيَّةِ عَنْ شَرْحِ الْبُخَارِيِّ لِلْعَيْنِيِّ وَصَرَّحَ بِهِ الْبِيْرِيْ فِيْ شَرْحِ الْاِشْبَاهِ وَقَالَ الْحَافِظُ ابْنُ حَجَرٍ تَظَافَرَتِ الْاَدِلَّةُ عَلٰى ذٰلِكَ وَعَدَّ الْاَئِمَّةُ ذٰلِكَ مِنْ خَصَائِصِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَنَقَلَ بَعْضُهُمْ عَنْ شَرْحِ الْمِشْكٰوةِ لِمُلَّا عَلِي الْقَارِيِّ اَنَّهٗ قَالَ اِخْتَارَهٗ كَثِيْرٌ مِنْ اَصْحَابِنَا وَاَطَالَ فِيْ تَحْقِيْقِهٖ فِيْ شَرْحِهٖ عَلَى الشَّمَائِلِ فِيْ بَابِ مَاجَاءَ فِيْ تَعَطُّرِهٖ عَلَيْهِ الصَّلٰوةُ وَالسَّلَامُ -

(ردالمحتار ص۱۳۳ جلد۱)

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that some Imams of the Shafai' clan have attested the purity of the urine and stool and other excrements of the Holy Prophet (peace be upon him) and this is the view of Imam-e-Azam Abu Hanifa (May Allah bless him) as quoted in *Muwahab-e-Ladunnia* from Aini Sharah Bukhari. Moreover Allama Beri has elaborated it in Sharah Ishbah and Allama Ibn-e- Hajar affirmed that there are abundant arguments to prove the purity of the excrements of the Holy Prophet (Peace be upon him) and the learned Imams have included the purity of his holy excrements among his peculiarities, and some Imams have quoted from *Mirqat Sharah Mishkat* that many Had Hanafi jurists have accepted the view of the purity of the holy excrements of the Holy Prophet (Peace be upon him). Moreover Mulla Ali Qari (May Allah bless him) has made a detailed research about the perfume in *Sharah Shamail*.

(11)

Rational argument for the purity of the holy excrements.

If you put pure and clean water in a dirty and filthy bottle, it will also become dirty and impure, but if the bottle is clean and fragrant, the water poured into it will also become fragrant. This very principle applies to human beings. A common man's inner system is like a dirty

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bottle. Our inner-selves are dirty and impure due to our materialistic wishes and vicious emotions. Therefore whatever would enter our abdomen will turn into dirty and filthy excrements. But the internal self of the holy Prophet (Peace be upon him) is clean and fragrant. It is sacred as you have already read in Fatawa No.1. Naturally any edible entering the holy stomach of the Holy Prophet (Peace be upon him) whose very creation has been august, exalted, chast, gracious, pure, cannot but become fragrant and pure and chaste. The above references are more than enough for the faithful. But those infected by hypocrisy cannot be convinced; the angels will convince them in their graves. May Allah Almighty protect us from such perverts! Amin.

بجاہ حبیبہ رحمۃ للعلمین صلی اللہ علیہ وسلم -

(12)

This fact is believed by everybody whether your brothers-in-faith or aliens. So Maulvi Zikrya Deobandi has written in *Hikayat-e-Salaha* **(13)** once the Holy Prophet (Peace be upon him) got leeches applied to his body. The blood that oozed was given to Hazrat Abdullah Bin Zubair (May Allah be pleased with him) for burying somewhere. He went out and on his return told that he had buried the blood. The Holy Prophet (Peace be upon him) asked, "Where?" Hazrtat Abdullah Bin Zubair replied," I have

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drunk it." The Holy Prophet (Peace be upon him) remarked, "whosoever's body contains my blood will not be touched by hell-fire. But you will be a cause of death for others and others for you." (*Khamees*).

Benefit:

There is no denying the fact that the excrements, stool, urine etc. of the Holy Prophet (Peace be upon him) are pure. As the mentioning of "death," the ulema have interpretted it as the leadership wherein people will interfere. Even at the birth of Hazrat Abdullah bin Zubair (May Allah be pleased with him) the Holy Prophet (Peace be upon him) had predicted that he was a lamb surrounded by wolves wearing clothes. So Ibn-e-Zubair was engaged in a bloody battle with Yazeed and Abdul Malik and was martyred.

(Hikayat-e-Sahaba P:207)

(14)

Tooth injury to Hazrat Abu Ubalda and blood-sucking of Malik Bin Sanan.

In the battle of Ohad when rings of his helmet had penetrated in the Holy Prophet's (Peace be upon him) face and head, Hazrat Abu Bakr Siddique (May Allah be pleased with him) rushed from the one side and Hazrat Abu Ubaida from the other and started pulling out the rings of the shattered helmet with his teeth. One ring was

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disengaged and Hazrat Abu Ubaida lost one tooth. He did not care, pulled at another ring and lost another tooth.

As a result the Holy Prophet's (Peace be upon him) body also started bleeding. At this stage Hazrtat Abu Saeed Khudri's father Malik bin Snan sucked this blood with his lips, and swallowed it. The Holy Prophet (Peace be upon him) ordained "he whose blood has got mixed with my blood, cannot be touched by hell-fire".

(Qurat-ul-Uyoon, Hikayat-e-Sahaba P:207)

(15)

Maulvi Ashraf Ali Thanvi narrates that the sucking of Holy Prophet's (Peace be upon him) blood by some companions of his in the battle of Ohad, and carrying away of his holy urine is proved by authentic tradition whereas both these things are impure, how could this incident be interpretted?

Answer.

I have not criticised the narration, but it is proved that the Ulema have declared the excrements of the Holy Prophet (Peace be upon him) sacred. Allama Shami has conducted a research on this, So there is hardly any doubt. I have not seen any argument anywhere in its favour but one argument has just now struck my mind that the Holy Prophet (Peace be upon him) has not discouraged or forbidden this act which makes it an

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reputable argument for the believers.

وَاللّٰہ تعالیٰ اَعلم -

(Imdad-ul-Fatawa P:80 Vol:1)

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Spirituality and refinement of the chaste body of the Venerable beloved,resplendence personified, the Holy Prophet (Peace be upon him)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اَلْحَمْدُ لِلّٰهِ وَحْدَهٗ
وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى مَنْ لَا نَبِيَّ بَعْدَهٗ -
اَمَّا بَعْد!

Allah Almighty has cast the august and luminary body of the compassion of the two worlds, resplendence personified, his beloved Prophet (Peace be upon him) in such a mould that no object is more elegant and delicate than the luminary body of the Holy Prophet (Peace be upon him). I have quoted earlier Sher-e-Rabbani Mian Sher Muhammad Sharaqpuri (May Allah bless him) that the superior-most ruler of the domain of the spiritual government is called **Ghaus**. The holy body of the Holy Prophet (Peace be upon him) is seventy times more exalted than the spirituality of that of a Ghaus. It is universally accepted that the soul has no shadow, therefore this much should suffice for the faithful that the holy body of the master of Madina (Peace be upon him) cast no shadow.

Secondly, the object possessing lesser light will have a shadow in the presence of a brighter one. For

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example if a match is struck in a house, every object in the house will cast a show, but, if in the presence of that minor light, an electric bulb of 100 w is lightened, the shadow cast by the match will still be visible, but the 100 w bulb will not be casting any shadow. Now if a still more powerful source of light is introduced, the shadow cast by the bulb will no longer be there. With the sunrise, the shadow cast by the powerful light will become visible but there will be no shadow of the Sun. Now, when the spirit has no shadow, how can there be the shadow of a holy luminous, delicate body which is 70 times more refined than the spirit. This is not merely a logical argument offered by me. This argument comes down from the companions of the Holy Prophet (Peace be upon him), the experts of Hadith and the interpretters of the Holy Book.

(Zarqani Alal Muwahib P:220/4)

(Nafi Alfai P:3)

Allama Ibn-e-Jouzi narrated on the authority of Syedina Ibn-e-Abbas (May Allah be pleased with him):

قَالَ لَمْ يَكُنْ لِرَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ وَلَمْ يَقُمْ مَعَ شَمْسٍ اِلَّا غَلَبَ ضَوْئُهُ ضَوْءَهَا وَلَا مَعَ السِّرَاجِ اِلَّا غَلَبَ ضَوْئُهُ ضَوْئَهُ -

that the Holy Prophet - the benevolence and the

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resplendence personified (Peace be upon him) had no shadow because when he would stand in front of the Sun, his resplendence would subdue the light of the Sun, and if he would be present near the lamp, his holy resplendence would drown he light of the lamp (Peace be upon him).

(2)

Hafizul Hadith Imam Sayooti (May Allah bless him) has mentioned the Hadith Zakwan in a chapter in his book *Khasais-e-Kubra*, to the effect:

قَالَ ابْنُ سَبْعٍ مِنْ خَصَائِصِهٖ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ
اِنَّ ظِلَّهٗ كَانَ لَا يَقَعُ عَلَى الْاَرْضِ وَاَنَّهٗ كَانَ نُوْرًا فَكَانَ
اِذَا مَشٰى فِي الشَّمْسِ اَوِ الْقَمَرِ لَا يُنْظَرُ لَهٗ ظِلٌّ قَالَ
بَعْضُهُمْ وَيَشْهَدُ لَهٗ حَدِيْثُ قَوْلِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
فِيْ دُعَائِهٖ وَاجْعَلْنِيْ نُوْرًا - (نفی الغبی ص۳) زرقانی علی المواہب ص۳۳

that Ibn-e-Saba'a narrated that it is one of the peculiaities of the Holy Prophet (Peace be upon him) that his body cast no shadow on the Earth, because he was resplendence. So when he walked in front of the Sun or the Moon his shadow remained invisible, and that holy Hadith can be quoted to support this contention wherein

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he (Peace be upon him) had prayed to Allah to make him resplendence incarnate.

(3)

٣ - قَدْ اَخْرَجَ الْحَكِيْمُ التِّرْمِذِيُّ عَنْ ذَكْوَانَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يُرٰى لَهٗ ظِلٌّ فِيْ شَمْسٍ وَلَا قَمَرٍ - (نفی الفئی ص ۳)

Hazrat Zakwan (May Allah be pleased with him) narrates that there was no shadow of the Holy Prophet (Peace be upon him) in the presence of Sun or Moon.

(Khasais-e-Kubra P:68/1)

(Zarqani Alal Mowahib P:220/4)

(4)

Shaikhul Muhaddithin Shah Abdul Haq Muhaddith Dehlavi (May Allah bless him) narrated the same thing mentioned above:

ونبود مر آنحضرت را صلی اللہ علیہ وسلم سایہ نہ در آفتاب ونہ در قمر -

(Madarjun Nabuwah P:21/7)

(Nafl Alfal P:7)

(5)

Hazrat Imam-e-Rabbani Mujaddid Alf-e-Thani

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mentions in *Maktoobat-e-Mujaddadia*

اورا صلی اللہ علیہ وسلم سایہ نبود درعالم شہادت سایہ
ہر شخص از شخص لطیف ترست وچوں لطیف ترے از وے
صلی اللہ علیہ وسلم درعالم نباشد اورا سایہ چہ صورت دارد ۔
(مکتوبات امام ربانی حصہ نہم دفتر سوم ص۷۵، نفی الفئی ص۷

that the soul of the two worlds, the compassion personified (Peace be upon him) had no shadow because in this world of cause and effect, the shadow of every object is more refined than the object itself, and when nothing is more refined, delicate and pure than the beloved of Allah (Peace be upon him) the question of his shadow does not arise.

(Mowahib Ladunnia P:307/2)
(Khasals-e-Kubra P:68/1)
(Zarqani Ala Muwahib P:220/4)

(6)

Hazrat Shah Abdul Aziz Muhaddith Dehlavi observes in his commentary on Surah Wadduha:

سایہ ایشاں بر زمین نمے افتاد ۔ (نفی الفئی ص۷)
تفسیر عزیزی (اردو) ص۳۶۱ پارہ نمبر ۳۰

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The shadow of the chief of the Prophets (Peace be upon him) never ever cast on the earth.

A'ala Hazrat Imam-e-Ahl-e-Sunnah Mujaddad-e-Deen-o-Millat (May Allah bless him) has conferred a great favour on the Muslims by writing an exclusive treatise on this topic. It strengthens and illumines faith. You are free to read the booklet:

"نفی الفیئ ، عمّن بنورہ انار کل شیٔ"

and refresh your faith. In this tract *Ala Hazrat* Imam-e-Ahl-e-Sunnah has mentioned the auspicious names of those who have made this point clear that the companion of the two worlds, resplendence incarnate (Peace be upon him) had no shadow. For instance:-

1. Hafizul Hadith Allama Zarreen.
2. Allama Ibn-e-Saba'a
3. Qazi 'Ayyaz Maliki.
4. Arif-e-Roomi Allama Jalaluddin.
5. Mujaddid Alf-e-Thani Sirhandi.
6. Allama Hussani Dayarbakri.
7. Author of *Seerat-e-Shami*.
8. Author of *Seerat-e-Halbia*.
9. Allama Jalaluddin Sayooti.
10. Imam Ibn-e-Joozi.
11. Allama Shahabuddin Khafaji.
12. Imam Qastalani.
13. Allama Zarqani.

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14. Shah Abdul Haq Muhaddith Dehlavi.
15. Maulana Abdul Hayy Lukhanavi.
16. Shah Abdul Aziz Muhaddith Dehlavi.
(May Allah bless them all).

Dear reader, you should think that so many sublime scholars, whom no contemporary maulvi can match, have made it crystal clear that the lord of the universe (Peace be upon him) had no shadow. In this situation the evil *fate* of the non-believer is obvious.

(7)

Even the ulema who find fault with every perfection of the Holy Prophet (Peace be upon him) have proved forcefully that the Holy Prophet (Peace be upon him) had no shadow. Maulvi Rasheed Ahmad Gangohl has written in his book *Imdad-us-Salook* that Allah Almighty declared the Holy Prophet (Peace be upon him) **Noor** (resplendence) and this fact is proceed by a chain of Ahadith that he (Peace be upon him) had no shadow, and it is obvious that all objects except **Noor** (resplendence) have shadows.

(Imdad-us-Salook P:156)

Now after this proof no one belonging to the Deobandi school of thought can dare refuse this magnificent miracle. Their ulema of distinctions have admitted that this has been proved by a chain of Ahadith.

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Now whosoever denies a chain of Ahadith foregoes his faith. May Allah Almighty grant divine guidance to everyone to give up obstinacy and accept the magnificence of the Holy Prophet (Peace be upon him).

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى سَيِّدِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ
اَطْيَبِ الطَّيِّبِيْنَ اَطْهَرِ الطَّاهِرِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

Abu Saeed Muhammad Ameen.

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Power and vigour of the august body of the lord of the universe and choice of the creation (peace be upon him)

(1)

عَنْ اَبِیْ ذَرِّ الْغَفَارِیِّ (رضی اللہ عنہ) قَالَ قُلْتُ یَارَسُوْلَ اللّٰہِ
کَیْفَ عَلِمْتَ اَنَّکَ نَبِیٌّ حَتّٰی اسْتَیْقَنْتَ فَقَالَ یَااَبَا ذَرٍّ
اَتَانِیْ مَلَکَانِ وَاَنَا بِبَعْضِ بَطْحَاءِ مَکَّۃَ فَوَقَعَ اَحَدُھُمَا
اِلَی الْاَرْضِ وَکَانَ الْاٰخَرُ بَیْنَ السَّمَاءِ وَالْاَرْضِ
فَقَالَ اَحَدُھُمَا لِصَاحِبِہٖ اَھُوَ ھُوَ قَالَ نَعَمْ قَالَ فَزِنْہُ
بِرَجُلٍ فَوُزِنْتُ بِہٖ فَوَزَنْتُہٗ ثُمَّ قَالَ زِنْہُ بِعَشَرَۃٍ
فَوُزِنْتُ بِھِمْ فَرَجَحْتُھُمْ ثُمَّ قَالَ زِنْہُ بِمِائَۃٍ
فَوُزِنْتُ بِھِمْ فَرَجَحْتُھُمْ ثُمَّ قَالَ زِنْہُ بِاَلْفٍ
فَوُزِنْتُ بِھِمْ فَرَجَحْتُھُمْ کَاَنِّیْ اَنْظُرُ اِلَیْھِمْ یَنْتَثِرُوْنَ
عَلَیَّ مِنْ خِفَّۃِ الْمِیْزَانِ قَالَ فَقَالَ اَحَدُھُمَا لِصَاحِبِہٖ
لَوْ وَزَنْتَہٗ بِاُمَّتِہٖ لَرَجَحَھَا۔

(مجمع الزوائد ص۳۵۸ ج۸) (الدارمی ص۱۷ ج۱، مشکوٰۃ شریف ص۵۱۵)

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Hazrat Abuzar Ghaffari (May Allah be pleased with him) a companion of the Holy Prophet (Peace be upon him) - narrated that he one day, asked the custodian of the Umma (Peace be upon him) when and how he got convinced that he was the Prophet of Allah Almighty. Hearing this the Prophet of compassion (Peace be upon him) related this incident: one day, when I was in the valley of Makkah , two angels came. One of them descended on the Earth while the other kept suspended between Earth and Heaven. One of them asked," Is he our lord?" The other replied, "Yes, of course." The angel on the higher level asked the other to weigh me against any man. On weighing I was found to be heavier of the two. Then they weighed me against ten men, then one hundred men and each time I was found heavier. Again, on the suggestion from the angel, I was weighed against one thousand men. When I was weighed against thousand men in the scale of resplendence, I was found so heavier that the side of the scale, in which one thousand men had been placed, flew upwards with such a forceful jerk that the men were unbalanced and they were going to fall on me. Seeing this those angels became happy (and the faithful reader too is filled with happiness). At last the higher angel asked the other angel to stop this exercise because he knew that even if weighed against the whole Umma, I would be found to be

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the heavier."

مولای صلّ وسلّم دائماً ابداً علیٰ حبیبک خیر الخلق کلّهم

(2)

There lived a wrestler in Makkah named Rakana who was famous throughout Arabia for his strength. None had ever been able to pin his back to the ground. Wrestlers used to come from distant soils and were defeated by him. On day the Holy Prophet (Peace be upon him) accosted him and delivered to him the message of Islam. Rakana asked whether the Holy Prophet (Peace be upon him) possessed any proof of his prophethood. The Holy Prophet, the great intercessor (Peace be upon him) challenged him to a wrestling bout. It was decided that if Rakana was defeated by the Holy Prophet (peace be upon him) in wrestling, Rakana would embrace Islam. Then Holy Prophet (Peace be upon him) asked Rakana to get ready for the bout. When he had made preparation for the competition, the lord of the universe (Peace be upon him) caught him abruptly, and pinned his back to the ground. Rakana was astonished at what had happened. He was engrossed in thought and then he told the Holy Prophet (Peace be upon him) that this was a mere chance and asked for a second bout. Again the same thing happened. Then the wrestler asked for a third attempt. The Holy Prophet (Peace be upon

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him) caught hold of him and threw him away with force. Rakana was surprised. He declared that his adversary was a really great man.

Mowahib Ladunnia mentions:

وَذَكَرَ ابْنُ اِسْحَاقَ فِيْ كِتَابِهٖ وَغَيْرُهٗ اَنَّهٗ كَانَ بِمَكَّةَ رَجُلٌ شَدِيْدُ الْقُوَّةِ يُحْسِنُ الصِّرَاعَ وَكَانَ النَّاسُ يَأْتُوْنَهٗ مِنْ بِلَادٍ لِلْمُصَارَعَةِ فَيَصْرَعُهُمْ فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ فِيْ شِعَبٍ مِنْ شِعَابِ مَكَّةَ اِذْ لَقِيَهٗ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهٗ يَا رُكَانَةُ اَلَا تَتَّقِي اللّٰهَ وَتَقْبَلُ مَا اَدْعُوْكَ اِلَيْهِ فَقَالَ لَهٗ رُكَانَةُ يَا مُحَمَّدُ هَلْ مِنْ شَاهِدٍ يَدُلُّ عَلٰى صِدْقِكَ قَالَ اَرَاَيْتَ اِنْ صَرَعْتُكَ اَتُؤْمِنُ بِاللّٰهِ وَرَسُوْلِهٖ قَالَ نَعَمْ يَا مُحَمَّدُ فَقَالَ لَهٗ تَهَيَّأْ لِلْمُصَارَعَةِ قَالَ تَهَيَّأْتُ فَدَنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخَذَهٗ ثُمَّ صَرَعَهٗ فَتَعَجَّبَ رُكَانَةُ مِنْ ذٰلِكَ ثُمَّ سَاَلَهُ الْاِقَالَةَ وَالْعَوْدَ فَفَعَلَ بِهٖ ثَانِيًا وَثَالِثًا

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فَوَقَفَ رُكَانَةُ مُتَعَجِّبًا وَقَالَ اِنَّ شَانَكَ لَعَجِيبٌ

رَوَاهُ الحَاكِم فِى مستدركه عَنْ اَبِى جَعْفَرٍ مُحَمَّدِبْنِ

رُكَانَةَ الْمُصَارِعِ -

(Mowahib Ladunnia P:365/2)

(Zarqani P:291/4)

(Anwar-e-Muhammadia P:233)

(Madarajun Nabuwah P:98)

Hazrat Shaikh ul Muhaddithin Shaikh Abdul Haq Muhaddith Dehlavi (May Allah bless him) has written in *Modarajun Nabuwah* (P:91) that this has not been mentioned in hadith whether Rakana embraced Islam or not. A similar hadith can be seen in **Daliaul Nabuwah Abu Naeem P:395/2, Khasaise-Kubra P:120/1**

(3)

The Holy Prophet (Peace be upon him) did not defeat only Rakana. Rather many a mighty men measured their strength with the Holy Prophet (Peace be upon him) but they all had to lick the dust. One such challenger was Abul Aswad Jami. He too wrestled with the Holy Prophet (Peace be upon him) and was defeated. He was so strong that he would spread on the ground the

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hide of a cow and stand on it. Ten strong men would try to pull the hide from under his feet. The hide would be torn to shreds but Abul Aswad would not move. He too challenged the Holy Prophet (Peace be upon him) to a wrestling bout and promised that in case of defeat at the hands of the Holy Prophet (Peace be upon him) he would embrace Islam. The compassion of the universe (Peace be upon him) arrived, caught hold of him and threw him away with force. He was vanquished but this unlucky man did not embrace Islam.

Muwahib-e-Ladunnia mentions:

وَقَدْ صَارَعَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ جَمَاعَةً غَيْرُ
رُكَانَةَ مِنْهُمْ اَبُو الْاَسْوَدُ الْجُمَحِيُّ كَمَا قَالَهُ
السُّهَيْلِيُّ وَرَوَاهُ الْبَيْهَقِيُّ وَكَانَ شَدِيْدًا بَلَغَ
مِنْ شِدَّتِهِ اَنَّهُ كَانَ يَقِفُ عَلٰى جِلْدِ الْبَقَرَةِ
وَيُجَاذِبُ اَطْرَافَهُ عَشَرَةٌ لِيَنْزِعُوْهُ مِنْ تَحْتِ قَدَمَيْهِ
فَيَتَفَرَّى الْجِلْدُ وَلَمْ يَتَزَحْزَحْ عَنْهُ فَدَعَا رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِلَى الْمُصَارَعَةِ وَقَالَ اِنْ صَرَعْتَنِيْ اٰمَنْتُ
بِكَ فَصَرَعَهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَلَمْ
يُؤْمِنْ ۔

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(Anwar-e-Muhammadia P:234)

(Madarajun Nabuwah P:99)

(Muwahib Ladunnia P:365/2)

(Zarqani Alal Mowahib P:292/4)

My dear reader, you should see and think like a faithful. Even angels bore witness that the Holy Prophet (Peace be upon him) would prove heavier then the whole Umma. Just consider the number of the Umma and the personalities included in the Umma (the whole universe is the Umma of the Holy Prophet (Peace be upon him). What to talk of one Rakana. If all the deceased and living wrestlers make a collective show-down against the Holy Prophet (Peace be upon him) our lord, the great intercessor (Peace be upon him) will emerge victorious.

(4)

Compassion of the two worlds (Peace be upon him) graced a pile of dates with his presence and the total debt was cleared.

The father of a companion of the Holy Prophet (Peace be upon him) Hazrat Jair (May Allah be pleased with him) was martyred in a battle. He had his sisters, and his father (May Allah be pleased with him) was under debt. His orchard yielded a very small quantity of dates. Now Hazrat Jabir (May Allah be pleased with him) was

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worried as to what would happen. He could manage to bring up his sister by manual labours but how to pay the debt. Even all his crop of dates was not enough to liquidate the debt. Surrounded by worries he went to the Holy Prophet (Peace be upon him) narrated his tale of woe, and requested the Holy Prophet (Peace be upon him) to accompany him to use his influence with the creditors. Hearing this the Holy Prophet (Peace be upon him) asked Hazrat Jabir to make separate piles of dates according to their quality. Hazrat Jabir obeyed and again went to the Holy Prophet (Peace be upon him) who accompanied Hazrat Jabir. The debtors were offended to see this and they demanded the total amount where-upon the Holy Prophet (Peace be upon him) went round the heap and squatted on it, and asked Jabir to tell every debtor to weigh the dates and realise his full debt. Now the debtors started weighing the dates and all their debts were paid off.

(Bukhari Sharif P:580/2)

(Mishkat Sharif P:537)

فَسَلَّمَ اللّٰهُ الْبَيَادِرَ كُلَّهَا وَحَتّٰى اَنْظُرُ اِلَى الْبَيْدَرِ الَّذِىْ كَانَ عَلَيْهِ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَاَنَّهَا لَمْ تَنْقُصْ تَمْرَةً وَاحِدَةً -

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All the debts were paid off and yet all the piles of dates remained intact by the Grace of Allah Almighty. It seemed as if even one date had not been removed from the heaps.

Warning.

The faithful should apply his mind and count his heart-beats. He will be convinced that how the heap could be diminished when the compassion of all the worlds was gracing it with his (Peace be upon him) presence.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى رَسُوْلِكَ الَّذِىْ
بَعَثْتَهٗ رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

Some traditions mention that the companion of the Holy Prophet (Peace be upon him) Hazrat Jabir (May Allah be pleased with him) was pleased to see the problem solved so amicably. Noting his glee, the Holy Prophet (Peace be upon him) told him to narrate the matter to Hazrat Umar Farooq (May Allah be pleased with him). When Hazrat Jabir reported the matter to Hazrat Umar Farooq, he replied,"O, Jabir, you have come to break the news to me now, whereas I already had absolute conviction that when the beloved of Allah was himself tackling it, the problem would definitely be solved.

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وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى
نَبِيِّهٖ وَرَسُوْلِهِ الْمَبْعُوْثِ رَحْمَةً لِّلْعٰلَمِيْنَ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

The physical prowers of the beloved of Allah Almighty, Chief of the Prophets (Peace be upon him) can be adjudged from the following incidents.

عَنْ جَابِرٍ قَالَ اِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ
كُدْيَةٌ شَدِيْدَةٌ فَجَاءُوا النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
فَقَالُوْا هٰذِهٖ كُدْيَةٌ عَرَضَتْ فِي الْخَنْدَقِ فَقَالَ
اَنَا نَازِلٌ ثُمَّ قَامَ وَبَطْنُهٗ مَعْصُوْبٌ بِحَجَرٍ وَلَبِثْنَا
ثَلَاثَةَ اَيَّامٍ لَا نَذُوْقُ ذَوَاقًا فَاَخَذَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
الْمِعْوَلَ فَضَرَبَ فَعَادَ كَثِيْبًا اَهْيَلَ فَانْكَفَأْتُ
اِلٰى اِمْرَأَتِيْ فَقُلْتُ هَلْ عِنْدَكِ شَيْءٌ فَاِنِّيْ
رَاَيْتُ بِالنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خَمْصًا شَدِيْدًا
فَاَخْرَجَتْ جِرَابًا فِيْهِ صَاعٌ مِّنْ شَعِيْرٍ وَلَنَا بُهَيْمَةٌ

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دَاجِنٌ فَذَبَحْتُهَا وَطَحَنَتِ الشَّعِيْرَ حَتّٰى جَعَلْنَا
اللَّحْمَ فِي الْبُرْمَةِ ثُمَّ جِئْتُ النَّبِيَّ ﷺ
فَسَارَرْتُهٗ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ ذَبَحْنَا بُهَيْمَةً لَّنَا
طَحَنْتُ صَاعًا مِّنْ شَعِيْرٍ فَتَعَالَ اَنْتَ وَ نَفَرٌ مَعَكَ
فَصَاحَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَهْلَ الْخَنْدَقِ
اِنَّ جَابِرًا صَنَعَ سُوْرًا فَحَيَّ هَلًا بِكُمْ فَقَالَ
رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُنْزِلُنَّ بُرْمَتَكُمْ
وَلَا تَخْبِزُنَّ عَجِيْنَكُمْ حَتّٰى اَجِئَ وَجَآءَ فَاَخْرَجَتْ
لَهٗ عَجِيْنًا فَبَصَقَ فِيْهِ وَبَارَكَ ثُمَّ عَمَدَ اِلٰى
بُرْمَتِنَا فَبَصَقَ وَ بَارَكَ ثُمَّ قَالَ اُدْعِيْ خَابِزَةً
فَلْتَخْبِزْ مَعَكِ وَاقْدِحِيْ مِنْ بُرْمَتِكُمْ وَلَا تُنْزِلُوْهَا
وَهُمْ اَلْفٌ فَاُقْسِمُ بِاللّٰهِ لَاَكَلُوْا حَتّٰى تَرَكُوْا
وَانْحَرَفُوْا وَاِنَّ بُرْمَتَنَا لَتَغِطُّ كَمَا هِيَ وَاِنَّ
عَجِيْنَنَا لَيُخْبَزُ كَمَا هُوَ ۔

(مسلم شریف ص۱۷۸/۲ (مشکوٰۃ شریف ص۵۳۲) بخاری شریف ص۵۸۸/۲ ص۵۸۹/۲)

A companion of the Holy Prophet (Peace be upon him) Hazrat Jabir (May Allah be pleased with him)

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narrates: When we were digging a moat, a very tough rock appeared which we failed to crush. The companions deputed to the task of digging the moat contacted the Holy Prophet (Peace be upon him) and apprised him of their problem. The Holy Prophet (Peace be upon him) offered to accompany them. He got up and arrived at the site although a stone was fastened to his abdomen due to the pangs of hunger and no one had even tasted food for three days. Despite this condition, the Holy Prophet (Peace be upon him) took a pick and struck that rock which turned into sand under the blow." (This is the strength of the arm of the lord of the two worlds. (Peace be upon him) Allah be praised.

Then Hazrat Jabir came home and asked his wife if there was any food available in the house because the Holy Prophet (Peace be upon him) had a stone fastened to his abdomen because of hunger. Hearing this, his wife produced a bag which contained one kilogram barley and there was also a goat in the house. He slaughtered the goat and his wife ground the barley into flour and cooked the meat. Then he went to the court of the Holy Prophet and whispered in his ear that they had slaughtered a goat and prepared flour from a kilogram barley, and I invited the Holy Prophet alongwith a few companions. Hearing this the Prophet of compassion, the custodian of the Ummah (Peace be upon him) announced that all the men working at the moat were invited by Jabir to lunch at his

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house. Then he instructed Jabir neither to remove the pot of meat from the hearth nor to start preparing bread until the arrival of the Holy Prophet (Peace be upon him). On the arrival of the Holy Prophet (Peace be upon him) the lady of the house presented the kneaded flour. The Holy Prophet (Peace be upon him) put his saliva in the kneaded flour and the cooked meat and invoked Allah's Blessings. Then he asked Jabir's wife to arrange another woman to assist her in preparing loaves of bread. On the instructions of the Holy Prophet (Peace be upon him) the pot containing the meat was not removed from the hearth, rather food was served from there. Each one of the one thousand guests was served food and Hazrat Jabir later declared on oath that all the guests left after doing full justice to the food offered, and still there remained the same quantity of meat and flour as there had been before the cooking.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِىِّ
الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ وَعَلٰى اٰلِهِ الْاَخْيَارِ وَصَحْبِهِ
اُولِى الْاَيْدِى وَالْاَبْصَارِ -

O Allah Almighty! O my Compassionate and Merciful Lord! Grant these people, who consider Thy dear beloved Prophet an ordinary human being, go on preaching on these lines, and call it Unitarianism

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(Tauheed) and are caught up in this quagmire of false concept of Tauheed.

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ -

The blessing and attraction of the august body of the compassion of the worlds (Peace be upon him)

(1)

The venerable beloved, compassion of the world (Peace be upon him) performed ablution under a dried up, parched tree, and it started bearing fruit.

(Dalail-ul-Khairat)

Those were the days when I was a student at the University of Sharaqpur Sharif. One day I, alongwith some fellow students, walked down to the bus-stand for a walk. From there we went to the countryside towards the east. Then we saw an orchard of mangoes. There a villager, pointing to a mango-tree briefed us that the said tree had dried up. Sher-e-Rabbani Hazrat Mian Sher Muhammad (May Allah bless him) came there unexpected. He performed ablution under that tree. The result was that the tree again became green and started bearing fruit. Just think, if this is the eminence of the servants, the magnificence and excellence of the master can will be

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imagined.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الَّذِىْ
بعثته رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(2)

A companion of the Holy Prophet (Peace be upon him) Hazrat Jabir narrates that in the early days the Holy Prophet (Peace be upon him) used to lean against a dried-up trunk of date-tree serving as a pillar in the Masjid-e-Nabavi while delivering Friday sermons. Later a regular pulpit was prepared and the soul of the two worlds (Peace be upon him) graced it to deliver the Khutba. The pillar started weeping loudly and it cried so much that it was about to burst. The Holy Prophet (Peace be upon him) descended from the pulpit and embraced that log of wood.

فَجَعَلَتْ تَاِنُّ اَنِيْنَ الصَّبِيِّ الَّذِىْ
يُسَكَّتُ حَتّٰى اسْتَقَرَّتْ -

When the Prophet hugged the pillar, it started whimpering like a child and calmed down gradually.

(Rawahul Bukharl P:56/1)

(Mishat-ul-Masabih P:536)

In some narratives a somewhat different

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description has been given:

اِخْتَرْاَنْ اُغْرِسَكَ فِى الْمَكَانِ الَّذِىْ كُنْتَ فِيْهِ
فَتَكُوْنُ كَمَا كُنْتَ وَاِنْ شِئْتَ اَنْ اُغْرِسَكَ
فِى الْجَنَّةِ فَتَشْرَبُ مِنْ اَنْهَارِهَا وَعُيُوْنِهَا فيحسن
نبتك فَتُثْمِرُ فَيَاكُلُ اَوْلِيَاءُ اللّٰهِ مِنْ ثَمَرَتِكَ
فَسَمِعَ النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُوْلُ لَهٗ
نَعَمْ قَدْ فَعَلْتُ مَرَّتَيْنِ فَسُئِلَ النَّبِىُّ صلى الله عليه وسلم
فَقَالَ اِخْتَارَ اَنْ اُغْرِسَهٗ فِى الْجَنَّةِ ۔

that when the pillar, referred to earlier, stopped crying, the Holy Prophet (Peace be upon him) offered it a choice to be transformed into a green living tree at that very spot or to be planted in paradise where it would enjoy the water of the canals and springs of paradise and Allah's friends will enjoy its fruit. The pillar opted to be planted in paradise. The companions (May Allah be pleased with them all) questioned the Holy Prophet (Peace be upon him) what the pillar's answer was. The Holy Prophet (Peace be upon him) replied that it had wished be planted in paradise. Some tradition mention that the pillar cried so bitterly:

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حَتّٰى ارْتَجَّتْ الْمَسْجِدُ بِخُوَارِهٖ

that the mosque resounded with its whimpering. The Holy Prophet (Peace be upon him) affirmed that if he had not consoled it, the pillar would have continued crying till the day of judgment grieving over its separation from the Holy Prophet (Peace be upon him). Allama Nabbavi and Imam Ahmad (May Allah bless them) after having quoted this hadith with reference to Hazrat Anas (May Allah be pleased with him) further adds that whenever Hazrat Hasan Basri (May Allah bless him) related this hadith, he himself started weeping and he used to observe,"O believers in Allah, a log of dry wood wept due to the prospects of its separation from the Holy Prophet (Peace be upon him); you, being rational human beings and belonging to the Ummah of the Holy Prophet (Peace be upon him) are much more duty-bound to weep for love of the Holy Prophet (Peace be upon him).

اَنْتُمْ اَحَقُّ اَنْ تَشْتَاقُوْا اِلٰى لِقَائِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

(Hujjatullah Alal 'Alimeen P:449)

(3)

Hazrat Sanan bin Talaq Yamani (May Allah be pleased with him) narrates that he was the first person from Banu Hanifa who appeared before the Holy Prophet (Peace be upon him) as part of a delegation. He saw that

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the Holy Prophet (Peace be upon him) the custodian of the Ummah was washing his holy head. On seening Hazrat Sanan, he (Peace be upon him) asked him to wash his head too. Hazrat Sanan complied and then embraced Islam. Then the Holy Prophet (Peace be upon him) wrote a letter and gave it to him. After that Hazrat Sanan requested the Holy Prophet (Peace be upon him) to grant Hazrat Sanan a piece of his shirt so that he could get inspiration from it. Hearing this the affectionate Prophet (Peace be upon him) granted him a piece of his shirt.

أَنَّهَا كَانَتْ عِنْدَهُ يَغْسِلُهَا
لِلْمَرِيضِ يَسْتَشْفِي بِهَا

(Hajjatullah Alal 'Aliman P:426)

He possessed that holy relic of the Holy Prophet (Peace be upon him). He used to wash it in water and offered the water to the sick to take as a medicine and Allah granted the patient health.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ۔

(4)

Hazrat Isma, daughter of Hazrat Abu Bakr Siddique (May Allah be pleased with him) brought forth an auspicious cloak and affirmed:

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وَقَالَتْ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَلْبِسُهَا فَنَحْنُ نَغْسِلُهَا فَنَسْتَشْفِيْ بِهَا -

that the Holy Prophet (Peace be upon him) used to wear that cloth and the companions used to wash it and utilized the water, used for washing of that cloak, as a medicine for the patient who used to get well.

Warning.

Both these incidents establish this truth beyond any doubt that anything that got touched with the venerable body of the Holy Prophet (Peace be upon him) became a source of blessing and felicity.

(Muslim Sharif P:190/2)
(Hujjatullah Alal 'Alimen P:431)
(Mishkat Shairf P:374)

(5)

Any animal that was used by the Holy Prophet (Peace be upon him) from time to time for riding, never grew old for the simple reason that it had come in contact with the august body of the Holy Prophet (Peace be upon him).

قَالَ اِبْنُ سَبْعٍ هٰذَا مِنْ خَصَائِصِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ -

(Hujjatullah Alal 'Alimeen P:434).

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(6)

Hazrat Anas (May Allah be pleased with him) narrates that the Holy Prophet (Peace be upon him) was the most handsome, most generous and the most valorous of all the people. Once the inhabitants of Madina got alarmed. The Holy Prophet (Peace be upon him) mounted a weak and tired horse and went to survey the situation. When the people swarmed to find out what had happened, they saw the Holy Prophet (Peace be upon him) returning and he told the people that there was no reason to be alarmed, and then observed that the horse was like a river i.e. it was a pleasure to ride it.

قَالَ فَمَا سُبِقَ ذٰلِكَ الْفَرَسُ
بَعْدَ ذٰلِكَ وَكَانَ فَرَسًا بَطِيْئًا -

(Hujjatullah Alal 'Alimeen P:433).

Then afterwards no mount could ever overtake that horse that had been extremely feeble . Allah be praised. It was the auspiciousness of its getting touched with the august body of the Holy Prophet (Peace be upon him).

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ -

(7)

The goat observes decorum before the lord of the

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universe (Peace be upon him).

The mother of the faithful Siddiqa daughter of Al-Siddiq (May Allah be pleased with him) narrates that they had a pet goat in their household. During the Holy Prophet's (Peace be upon him) presence in the house, it did not bleat or frisk about, but as soon as the Holy Prophet (Peace be upon him) left the house, it would start jumping about.

(Behjatul Mahafil P:224 Vol:2)

(8)

The pigeons cast shadow over the Holy Prophet (Peace be upon him) on the day of the conquest of Makkah and the Holy Prophet (Peace be upon him) prayed for their blessing.

The day Makkah was conquered, the pigeons cast shadow over the Holy Prophet (Peace be upon him) and the compassion of the universe invoked Allah's blessings for them. Further when the Holy Prophet (Peace be upon him) migrated to Madina and on the way stayed for some time in the cave of Thaur, a spider wore its seb over the opening of the cave and the pigeons laid eggs therein, to hoodwink the enemies on hot pursuit of the Holy Prophet (Peace be upon him)

(Behjatul Mahafil P:226/2)

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(9)

A blind man was blessed with eyesight through the mediation of the Holy Prophet (Peace be upon him).

Hazrat Usman bin Haneef (May Allah be pleased with him) narrates that a blind man presented himself before the Holy Prophet (Peace be upon him) and invoked his blessings for the restoration of his eyesight. The Holy Prophet (Peace be upon him) asked him whether he wanted the restoration of his eyesight or resort to patience. The blind man urged the Holy Prophet (Peace be upon him) to pray for him. The Holy Prophet (Peace be upon him) ordered him to make ablution properly, offer two raka'ats of Salat and then pray thus:

اَللّٰهُمَّ

اِنِّیْ اَسْئَلُكَ وَاَتَوَجَّهُ اِلَیْكَ بِمُحَمَّدٍ نَبِیِّ الرَّحْمَةِ

یَا مُحَمَّدُ اِنِّیْ قَدْ تَوَجَّهْتُ بِكَ اِلٰی رَبِّیْ فِیْ حَاجَتِیْ

هٰذِهٖ لِتُقْضٰی اَللّٰهُمَّ فَشَفِّعْهُ فِیَّ -

(Ibn-e-Maja Sharif P:99 Chapter Salat-ul-Hajjah)

Translation:

O Allah I beg of Thee and concentrate towards Thee through the mediation of the Holy Prophet (Peace

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be upon him) of compassion Muhammad (Peace be upon him). O Muhammad (Peace be upon him) I have bowed to Allah Almighty through your mediation so that this requirement of mine is fulfilled. O Allah, concede thy beloved Prophet's intercession in my favour.

Note.

Muhaddith Ibn-e-Maja has quoted this hadith and declared it authentic.

(Ibn-e-Maja P:99)

Warning

Imam Tirmazi has also quoted this hadith and upheld its authenticity. But alas due to the skill of someone who denies "Ya Rasul Allah" the words "Ya Muhammad" are not mentioned in the available copies of Tirmazi:

اَتَوَجَّهُ

اِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ اورانِّي قَدْ تَوَجَّهْتُ بِكَ

whereas without these words the sentence loses its sense.

Hafiz Ibn-e-Taimia has quoted this hadith from Tirmazi and has mentioned the words "Ya Muhammad" and "Ya Rasul Allah" therein.

(Fatawa Ibn-e-Taimia P:276/3)

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This hadith is found in the following books also with the words "Ya Muhammad".

1. Sahih Ibn Khuzaima P:225/2
2. 'Amlal Yaum Wallailah by Imam Nasai P:418
3. Musnad Ahmad P:138/4.
4. 'Amlal Yaum Wallaila by Imam Ibnussumi P:296
5. Al-Targheeb Wattarheeb P:437/1
6. Majmaa-uz-Zawaid P:282/2
7. Mustadrak Imam Hakim with summary P:313/1,519/1,526/1

Note.

Imam Hakim and Hafiz Zahbi have declared this hadith authentic on the authority of Bukhari and Muslim.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِىِّ الْاُمِّىِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

The well-known Wahabi scholar Allama Waheeduzzaman writes, Imam Behqi has narrated this hadith and has added this much that the blind man stood upside down and his eyesight was restored and there is another narration that he did the same and became all right.

(Sunan Ibn-e-Maja translated by Waheed-uz-Zaman P:571/1)

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(10)

The Holy Prophet's(Peace be upon him) blessing for inhabitants of Makkah even during his (Peace be upon him) childhood.

Somebody related that he arrived in the Masjid-e-Haram and the Quraish of Makkah were worrying how to bring in raifall (because there was a famine in Makkah). Some people suggested going to their deities Lat and Uzza, others proposed going to Munat. But an elderly good-looking wise man suggested that they did not need running about halter skelter because they had among them a person who was the blessing of Hazrat Ibrahim (Peace be upon him) and the spirit of Hazrt Ismail (Peace be upon him). Hearing this the Quresh asked,"Do you mean Hazrat Abu Talib?" He replied in the affirmative and all led by the elderly man, went and knocked at Hazrat Abu Talib's door. Hazrat Abu Talib -- a fine handsome man wearing a shawl came out. The delegation rushed towads him and implored to him,"O Abu Talib, the famine is raging, children are hungry, come , let us pray for the rain." Abu Talib advised them to wait till afternoon. When the intensity of the heat of the Sun was a bit diminished, Abu Talib came out with a child who looked like a Sun just emerged from the clouds. Abu Talib caught the child and made him stand with his back touching the Khana-e-

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Ka'aba. The child raised his finger, and although there was not a trace of any cloud, clouds started gathering from all sides and there was a heavy rainfall, in the city and the villages all around and they became green and fresh. Then Hazrat Abu Talib recited this verse.

وابیض یستسقی الغمام بوجهه

ثمال الیتامیٰ عصمة لِلْاَرَامِل

(خصائص کبریٰ ص۱۲۴ جلد۱)

Rain is solicited through the auspiciousness of this child with a heavenly face. He is the protector of the orphans and caretaker and support of the widows.

صَلَّی اللّٰہُ عَلَیْہِ وَآلِہٖ وَسَلَّمَ۔

Note

The Holy Prophet (Peace be upon him) used to appreciate this verse of Hazrat Abu Talib's. Hafiz Ibn-e-Hazar 'Asqalani writes: Once there was famine in Madina. A bedouin came to the Holy Prophet (Peace be upon him) and submitted that the people were in a miserable plight. Due to hunger neither children could speak, nor camels could blare. Then he recited some verses. This was one of the verses:

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وَلَيْسَ لَنَا اِلَّا اِلَيْكَ فِرَارُنَا

وَاَيْنَ فِرَارُ النَّاسِ اِلَّا اِلَى الرُّسُلِ

Where could we go leaving thy door because the Prophet of Allah is the refuge of the people?"

Then the Holy Prophet (Peace be upon him) collected his chader (shawl) and stood up. Then he graced the pulpit with his presence. Then he prayed,"O Allah, bless us with rain."(It started raining). Hadith has also mentioned that had Abu Talib been alive, he would have been greatly pleased. Then the Holy Prophet (Peace be upon him) expressed his wish to hear Abu Talib's verses. Hazrat Ali (May Allah be pleased with him) stood up and verified from the Holy Prophet (Peace be upon him) whether he meant these verses:

وَاَبْيَضُ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهٖ

(Fathul Bari Sharah Sahih Bukharl P:495/2)

Imam Badruddin Aini has also quoted this hadith and he has mentioned these words also

لِلّٰهِ دَرُّ اَبِىْ طَالِبٍ لَوْ كَانَ حَاضِرًا لَقَرَّتْ عَيْنَا

(Umdatul Qari Sharah Sahlh Bukhari P:31/7)

Hazrat Abdullah bin Umar (May Allah be pleased

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with him) also used to recite the above verses.

(Sahih Bukhari Sharif P:137/1)

(11)

The protection of the auspicious body of the Holy Prophet (Peace be upon him) and the condemned Abu Jihl.

Haztat Abu Huraira (May Allah be pleased with him) narrates that Abu Jihl inquired whether Muhammad prostrated before Allah during the prayer. People told him that he did. Hearing this that accursed man swore by Lat and Uzza that if he would ever see him in Sijda he would crush his neck or fill his mouth with dust. Then one day the Holy Prophet (Peace be upon him) was offering prayer. Abu Jihl made up his mind to stand on his neck, but the onlookers saw that he was running back-wards. On being inquired, the execrated replied that he had seen a moat of fire and fear between him and the Holy Prophet (peace be upon him). Hearing this the guardian of the Ummaa affirmed that had he come near the Holy Prophet (Peace be upon him) angels would have torn him into pieces.

(Khasals-e-Kubra P:126 Vol:1)

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(12)

Another mischief of Abu Jihl and the protection of the Prophet of Compassion (Peace be upon him)

Hazrat Ibn-e-Abbas (May Allah be pleased with him) narrates that one day Abu Jihl said,"O leaders of the Quresh, you must have seen the activities of Muhammad (Peace be upon him). He condemns our deities, finds faults with our religion, criticises our forefathers and befools us. Therefore I swear by Allah that tomorrow I will be armed with a stone and when Muhammad (Peace be upon him) will be in prayer, I will crush his head with this stone. After this his tribe Banu Abd Munaf may seek whatever revenge they can." The next day he was on duty with a stone in his hand. The elders of Quraish also assembled to see Abu Jihl's performance (because he had taken oath the day before). When the Holy Prophet (Peace be upon him) was in Sijda, Abu Jihl grasped the stone and came towards the Holy Prophet (Peace be upon him). But as he approached him, he became nervous and ran away staggering and the stone fell from his hand. Seening this sight the elders of Quraish got up and asked Abu Jihl what had happened. He explained that when he reached the Holy Prophet (Peace be upon him), he saw a big bullock with a large head and long teeth. It wanted to seize him, so he was terrified and ran

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away. Hearing this the Holy Prophet (Peace be upon him) affirmed that it was the angel Gabriel and had Abu Jihl advanced a little more the angel would have caught hold of him.

(Khasais-e-Kubra P:126 Vol:1)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الَّذِى عَصَمْتَهٗ مِنَ النَّاسِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

(13)

Abu Jihl was nonplussed to see the Holy Prophet (Peace be upon him)

Hazrat Abdul Malik Shaqfi relates that a man brought some commodities for sale in Makkah. Abu Jihl purchased the whole lot, but refused to make the payment. Naturally the merchant was extremely worried and he came in the gathering of Quraish and pleaded that he was a stranger, a traverller, could anyone secure him his right from Abu Jihl. The Holy Prophet (Peace be upon him) was sitting in a corner of the mosque. They pointing to the Holy Prophet (Peace be upon him), told him that he could help him. Actually they wanted some mischief as they knew Abu Jihl's enmity with the Holy Prophet (Peace be upon him). As instructed, the traveller came to the Holy Prophet (Peace be upon him) and apprised him about the situation. The Lord of the universe got up and

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alongwith the stranger, came to the door of Abu Jihl. He knocked at the door whereupon Abu Jihl asked who there was. The Holy Prophet (Peace be upon him) answered,"It is me, Muhammad (Peace be upon him)".Abu Jihl came out pale and confused. He asked, "Why have you come?" The Holy Prophet (Peace be upon him) replied,"Why don't you give him what is due to him?"" Abu Jihl said," I will pay him just now." He went in and returned with the amount which he paid to the trader, and again went inside. People were astonished and they asked Abu Jihl about his unusual behaviour. He replied, "What could I do, I was extremely confused and perplexed and overawed and when I came out of the house, I saw a huge bull the like of which I had never seen before. I could not refuse if I had done so, the bull would have eaten me up."

(Khasais-e-Kubra P:1278 Vol:1)

In another narration it has been mentioned that when Abu Jihl was criticised by his friends for his cowardice, the accursed man replied, swearing by Allah , that Muhammad (Peace be upon him) was accompanied by a group of young man armed with spears. Had he not paid the amount, they would have punctured his guts.

(Khasais-e-Kubra P:127 Vol:1)

مولای صل وسلم وبارك على حبيبك المختار
سيد الابرار وعلى آله واصحابه الاخيار

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(14)

The refinement of the august body of the Holy Prophet (Peace be upon him)

Abu Lahb's wife could not even see him (Peace be upon him)

Hazrat Asma (May Allah be pleased with her) narrates that when Allah Almighty descended "Surah Lahb", his wife was filled with rage, and grumbling and armed with a spear, because this Surah is a denunciation of her, came to the Haram where the lord of the Ummah (Peace be upon him) was sitting alongwith Hazrat Siddiq-e-Akber (May Allah be pleased with him). She arrived and Hazrat Abu Bakr Siddiq importuned that Abu Lahb's wife was approaching and he was sensing danger. The Prophet of compassion (peace be upon him) told him that she won't be able to see the Holy Prophet (Peace be upon him). She arrived and complained to Hazrat Abu Bakr that his master had defamed her, and asked about the Holy Prophet's (Peace be upon him) whereabouts. Hazrat Siddiq-e-Akbar was astonished to hear her because the Holy Prophet (Peace be upon him) was sitting near him. The lord of the two worlds (Peace be upon him) then told Hazrat Abu Bakr to ask her whether she could not see someone else sitting near him. Hazrat Abu Bakr obeyed, whereupon the woman got offended and protested that Hazrat Abu Bakr was joking with her

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because he alone was present there. Then she left murmuring. Allah Almighty's command is correct.

وَجَعَلْنَا مِنْ بَيْنِ
اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنَاهُمْ فَهُمْ
لَا يُبْصِرُوْنَ - (خصائص کبریٰ ص ۱۲۷/۱)
وَصَلَّى اللّٰهُ تَعَالٰى عَلَى النَّبِيِّ الْمُصْطَفٰى وَالرَّسُوْلِ الْمُجْتَبٰى
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(Khasais-e-Kubra P:127/1)

(15)

Clouds provide shade for him and trees and stones lie prostrate before the lord of the universe (Peace be upon him).

Hazrat Abu Musa (May Allah be pleased with him) narrates that Hazrat Abu Talib, under-took journey to Syria in the company of the Holy Prophet (peace be upon him). Elders of the Quraish were also travelling with him. During their journey, at a halting place, they found the seminary of the monk Bohaira. The travellers going to and fro used to stay at this place. The Quraish also unloaded

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their luggage and relaxed. The monk Bohaira had never taken the trouble to come and meet them. He did not even care for them. But this time he came abruptly and, ignoring everybody, he approached the Holy Prophet (Peace be upon him) and holding his auspicious hand observed:

هٰذا سَيِّدُ الْعٰلَمِيْنَ هٰذا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ يَبْعَثُهُ اللّٰهُ رَحْمَةً لِّلْعٰلَمِيْنَ ○

He is the Lord of the universe; he is the apostle of Allah who will be appointed by Allah as compassion for the universe." Hearing this the Quraish asked Bohaira how he had come to know this. He replied: When your caravan was ascending the slope, I saw that all the trees and rocks were lying prostrate before him, and these too objects lie prostrate only before the Prophets. I have one more proof of this. He bears the stamp of Prophethood on his back." According to another narrative Bohaira began staring at the Holy Prophet (Peace be upon him). He was keenly observing the stamp of Prophet on his back and the redness of the holy eyes. Then he invited all of them to take meals with him. He invited each one of them young and old, masters and slaves. All arrived leaving the Holy Prophet (Peace be upon him) behind to take care of the luggage. Bohaira asked,"O Quraish of Makkahl has everybody arrived?" One of them replied

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that all worthy people had come except one child. Bohaira insisted on inviting the child too (Allah be praised. The wedding procession had arrived without the groom). On Bohaira's insistence an elderly Quraishi, swearing by Lat and Uzza said that it was shameful for them to have left the son of Abdullah, grandson of Abdul Muttalib, behind to take care of the merchandise and enjoy the feast themselves. He went, embraced the Holy Prophet (Peace be upon him) and fetched him. Bohaira noted that a cloud was serving as an umbrella over the head of the Holy Prophet (Peace be upon him). Bohaira pointed out this fact to the Arabs. The Quraish of Makkah were sitting under the shade of a tree but when the Holy Prophet (Peace be upon him) arrived, the shade shifted towards the Holy Prophet (Peace be upon him). Bohaira pointed out this incident also. Then Bohaira asked them on oath who was the guardian of the child. Upon being informed that Abu Talib was his guardian, he insisted on oath that the child should not be taken to Syria where the prejudiced Jews will recognize him and will not desist from harming him. Abu Talib agreed and sent the child back home and the monk Bohaira presented a cake and olives.

(Khasais-e-Kubra P:83)
(Mishkat Sharif P:540)
(Mustadrak P:615-616/2)
(Tarmizi Sharif P:225/2)

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Khasais-e-Kubra further mentions that when Bohaira the monk was declaring on oath that there were prejudiced Jews in Rome and their enimity was extreme, he turned around and saw nine Jews who had come from Rome. Bohaira met them and inquired the purpose of their arrival. They replied ,"Romans have despatched men on all sides in search of the Prophet who is due to appear this month and we have news that he has arrived here." (Satan is efficient in its own way to keep the enemies well-informed but Allah be praised that His Protection overwhelms all). Hearing the statement of the Jews Boharia asked them if Allah Almighty wanted to fulfill a task, could anybody stop it. They replied in the negative. Then Bohaira prevailed upon them to take oath of allegiance to the Holy Prophet (Peace be upon him), which they did, and remained with the Holy Prophet (Peace be upon him) for some time. Lateron the custodian of Umma the Holy Prophet (Peace be upon him) returned to Mahkah.

(Khasais-e-Kubra P:83/1)

(16)

Nazar Bin Harith planned an attack but tigers came to the rescue.

In Makkah there were a few die-hard enemies of the Holy Prophet (Peace be upon him) like Abu Jihl, Abu

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Lahb, Waleed bin Mugheera, Sheba, Nazar bin Harith etc. The later would not forego any chance to tease and trouble the Holy Prophet (Peace be upon him). One summer noon the Holy Prophet (Peace be upon him) left to respond to the call of nature. On such occasions he used to go quite far. That day too the Holy Prophet (Peace be upon him) went to a private spot at Hajoon. Nazer bin Harith spotted this. He had the opportunity of a life-time. He decided to get rid of the Holy Prophet (Peace be upon him) and finish the trouble for ever. Secretively, he reached near the Holy Prophet (Peace be upon him) but all of a sudden he ran backwards terrified and entered the city confused and confounded. Abu Jihl happened to see him and he asked the cause of his plight. Hearing this he told Abu Jihl that he had chased the Holy Prophet (Peace be upon him) secretly to finish him but when he reached near him, there suddenly appeared tigers with long teeth who were advancing towards Nazar Bin Harith. This made him flee in fright. Hearing this Abu Jihl remarked that this too was a magical feat of Muhammad's (Peace be upon him)

(Khasais-e-Kubra P:28/1)

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THE SACRED HAIR

The blessings, excellences and marvels of the sacred hair of the lord of the two worlds and the beloved of Allah Almighty (Peace be upon him).

(1)

Hazrat Umm-e-Salma (May Allah be pleased with her) had in her possession the sacred hair of the Holy Prophet (Peace be upon him). She preserved them in a silver casket. Whenever any ailing person would come to her, she would have a cup of water brought, and dip that sacred casket in that water and give the water to the patient who would drink it and regain health. In **Mishkat Sharif** it has been narrated thus on the authority of **Sahih Bukhari.**

عَنْ عُثْمَانَ بْنِ
عَبْدِ اللّٰهِ بْنِ مَوْهَبٍ قَالَ اَرْسَلَنِیْ اَهْلِیْ اِلٰی اُمِّ سَلَمَةَ
بِقَدَحٍ مِّنْ مَآءٍ وَكَانَ اِذَا اَصَابَ الْاِنْسَانَ عَيْنٌ اَوْ شَیْءٌ بَعَثَ
اِلَيْهَا مِخْضَبَةً فَاَخْرَجَتْ مِنْ شَعْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
وَكَانَتْ تُمْسِكُهٗ فِیْ جُلْجُلٍ مِّنْ فِضَّةٍ فَخَضَخَضَتْهُ
لَهٗ فَشَرِبَ مِنْهُ قَالَ فَاَطْلَعْتُ فِی الْجُلْجُلِ فَرَاَيْتُ
شَعَرَاتٍ حَمْرَاءَ، رواه البخاری ص۸۷۵ ج۲ (مشکوٰۃ ص۳۹۱)

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Hazrat Uthman bin Abdullah bin Mohib (May Allah be pleased with him) narrated that his family sent him to the mother of the faithful Umm-e-Salma with a goblet of water because the mother of the faithful had a silver casket wherein she had preserved the sacred hair of the Holy Prophet (Peace be upon him). Whenever any sick person came to her she dipped that silver casket in the goblet of water and gave it to the ailing person who got well on drinking the water. He narrates that he keenly observed the contents of the auspicious casket and saw the reddish holy hair.

The Companions (May Allah be pleased with all of them) held the holy hair in great esteem.

(2)

Hazrat Khalid Bin Waleed had a few hair of the Hoy Prophet (Peace be upon him) sewn in his turban. During a battle where he was the commander of his army, his turban fell down. He secured it after a great effort. Later on the companions (May Allah be pleased with them) questioned him why he had done so, because this act of his had resulted in the loss of several precious lives. Hazrat Khalid bin Waleed (May Allah be pleased with him) replied that he had taken that risk not to pick up that particular turban but because of the holy hair sewn in it. He could not bear to let that turban go in the possession

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of some non-believer and to get himself deprived of the blessings of the sacred hair.

(Umdat-ui-Qari Sharah Bukhari P:37/3)

(Shifa Sharif P:56)

(Naseem-ur-Riaz Sharah Shifa P:242/3

(3)

Hazrat Ibn-e-Seereen (May Allah be pleased with him) disclosed to Hazrat Ubaida (May Allah be pleased with him):

قُلْتُ لِعُبَيْدَةَ عِنْدَنَا مِنْ شَعْرِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَصَبْنَاهُ مِنْ قِبَلِ اَنَسٍ اَوْ مِنْ قِبَلِ اَهْلِ اَنَسٍ فَقَالَ لَاَنْ تَكُوْنَ عِنْدِىْ شَعْرَةٌ مِنْهُ اَحَبُّ اِلَىَّ مِنَ الدُّنْيَا وَمَا فِيْهَا -

that he possessed one sacred hair of the Holy Prophet (Peace be upon him) given to him by Hazrat Anas (May Allah be pleased with him) or his family. Hazrat Ubaida (May Allah be pleased with him) remarked that if he had been in possession of even one sacred hair, he would have valued it more than all the world and all the riches it contained.

صلی اللہ علیہ وسلم -

(Sahih Bukhari P:29/1)

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(4)

عَنْ اَنَسٍ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ قَالَ لَقَدْ رَاَیْتُ رَسُوْلَ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ وَالْحَلَّاقُ یَحْلِقُہٗ وَطَافَ بِہٖ اَصْحَابُہٗ فَمَا یُرِیْدُوْنَ اَنْ تَقَعَ شَعْرَۃٌ اِلَّا فِیْ یَدِ رَجُلٍ -

Hazrat Anas (May Allah be pleased with him) affirmed that the Holy Prophet (Peace be upon him) was getting his sacred hair cut. While the barber was busy in his job, the Companions of the Holy Prophet (Peace be upon him)were encircling him in a bid not to let a single hair drop or get lost. They wanted to secure each and every sacred hair.

(Sahih Muslim P:256/2)

(Shifa P:39/2)

(5)

Hazrat Anas, the companion (May Allah be pleased with him) also had a sacred hair of the lord of the universe (Peace be upon him) in his possession. He had made a last will to Hazrat Thabit Banani that after his demise that sacred hair be put under his toungue. According to Asaba:

قَالَ ثَابِتُ الْبُنَانِیْ قَالَ لِیْ اَنَسُ بْنُ مَالِكٍ ھٰذِہٖ شَعْرَۃٌ مِنْ شَعْرِ رَسُوْلِ اللّٰہِ صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ فَضَعْھَا تَحْتَ

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لِسَانِیْ قَالَ فَوَضَعْتُهَا تَحْتَ لِسَانِهٖ فَدُفِنَ وَهِیَ تَحْتَ لِسَانِهٖ۔

Hazrat Anas bin Malik the companion (May Allah be pleased with him) made a will to Thabit Banani that on his death the hair which was a sacred relic of the lord of the two worlds (Peace be upon him) be placed under his tongue. Hazrat Thabit Banani fulfilled that last will and the sacred hair was put under his tongue before his burial. The hair is still under the tongue of the companion (May Allah be pleased with him)

(Al-Asaba P:71 Vol:1)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ وَرَسُوْلِكَ
سَيِّدِ الْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(6)

The Quraish of Makkah sent Urva bin Masood to the Holy Prophet (Peace be upon him) to make a survey of the state of affairs in Madina. On his return, the report that he submitted to the Quraish was this "I have been to the royal courts of Qaisar and Kisra and I have met king Najashi also, but I have nowhere seen the respect and esteem that the companions of the Holy Prophet (Peace be upon him) extend to him. If he performs ablution, they won't let a drop of water fall on the ground, they almost feel like quarrelling with each other to possess those drops. If he spits, they don't let his sputum fall to the

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ground they would rather catch it in their palms. If some sacred hair falls apart from his sacred body they won't let it touch the ground. And when he talks, all of them bow their heads and speak so silently and motionlessly as if birds are preched on their heads. They, out of sheer respect and adoration, don't raise eyes towards him (Peace be upon him)".

(صلی اللہ تعالیٰ علیہ وآلہ وسلم)

(7)

The value and estimation of the sacred hair could be determined from this mandate of the Holy Prophet (Peace be upon him) himself:

مَنْ آذٰى شَعْرَةً مِنِّي فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللّٰهَ -

that "whosoever molested my hair hurt me, and he who hurt me, annoyed Allah Almighty."

(Jame' Sagheer P:158)

(8)

It has been mentioned in **Raunaq-ul-Majalis** that there lived a rich merchant in the city of Balkh. He had two sons. When he died his sons divided his property equally among themselves. But that lucky and fortunate trader possessed three hair of the Holy Prophet (Peace be upon him) as well. Both the boys got one hair each but then the

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question of the dividing of the third hair arose. The elder son suggested dividing the third hair into two. But the younger son (who was a great devotee and extremely lucky) declared on oath that he won't allow that desecration, because the magnificence of the beloved of Allah (Peace be upon him) was too lofty to allow splitting the hair. Noting the devotion of the younger brother, the elder brother offered him all the three hair in exchange for all the property of their deceased father. The younger brother readily accepted this offer and handed over all the property of this mortal world to his elder brother and accepted the everlasting wealth i.e. all the three sacred hair, and put them at a safe place respectfully. Occassionally he whould recite Durood-e-Pak before them and feast his eyes on them. Allah Almighty was so offended that in a short time all the property of the elder brother was finished and he became a pauper, whereas the younger brother, through the blessing of the holy hair, became affluent. When that younger brother, that devotee of the Holy Prophet (Peace be upon him) died, some pious man saw in his dream that the custodian of Ummah, the prophet of compassion (Peace be upon him) was present and ordering the dreamer to make an announcement that anyone who had any wish to be fulfilled should come to the grave of the younger brother who possessed the Holy hair and submit his requirement to Allah. After this announcement people started flocking

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to the grave of that devotee of the Holy Prophet (Peace be upon him). Gradually it became a routine that anyone passing by that grave would dismount from his carriage and walk on foot as an expression of respect.

(Raunaq-ul-Majalis)

(Al-Qaul-ul-Badi' P:128)

(Sa'adat-ud-Darain P:122)

(8)

Imam-ul-Aulia Hazrat Data Gunj Bakhsh Hajveri affirmed that Hazrat Abul Abbas Mahdi Sayari came of an affluent family of Marv. On his father's death, he inherited immense wealth. He came to know that some one possessed two sacred hair of the Holy Prophet (Peace be upon him). He purchased these hair and through the auspiciousness of those sacred hair Allah Almighty granted him divine guidance for penitence, and lifted him to the status of His **Wali**. How fortunate! Then Khawaja Mehdi Sayari took oath of allegiance to Hazrat Khawaja Abu Bakr Wasti, and by serving and attending upon him constantly he achieved the enviable status of the Imam of a group of Walis. Before his death he made a will that after his death both the hair be put in his mouth. His will was observed. His mausoleum is in Marv. Hazrat Data Gunj Bakhsh writes in Kashful Mahjoob:

"و امروز گورِ او بمرو ظاہر است مردماں بحاجت خواستن آنجا شوند و مہمات از آنجا طلبند و مجرّب است -

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that his grave in Marv is intact to this day. People go there to seek sustenance and pray for success in their missions and their petitions are granted.

(Kashful Mahjoob P:143)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى مَنْ بَعَثْتَهٗ
رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

So this is an establihsed fact that the sacred hair of the Holy Prophet (Peace be upon him) have innumerable blessings. A materialistic person became Wali, rather a leader of the **walis** through the auspiciousness of the holy hair which also fulfilled solicitations of the people.

Warning:

From the aforesaid two incidents this fact is established beyond any doubt that believing in the walis as symbols and mediations of Allah, going to their mausoleums to seek sustenance is not at all **shirk** (plytheism). Rather the Holy Prophet (Peace be upon him) himself directs the believers to the mausoleums of the gracious **Walls** to seek sustenance as has been expressed in incident No.7, as has been sanctioned by Hazrat Data Gunj Bakhsh himself in incident No.8, to the extent that Data Gunj Bakhsh (May Allah bless him) has himself been visiting the tombs of gracious **Walls** whenever in trouble. He has mentioned in **Kashful**

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Mahjoob that it so happened that he prayed for succour at the tomb of Khawaja Bayazeed Bastami (May Allah bless him) and his problem was solved.

(Kashful Mahjoob P:50)

Hazrat Imam Ghazali narrated:

مَنْ يُسْتَمَدُّ بِهٖ فِيْ حَيَاتِهٖ يُسْتَمَدُّ بِهٖ بَعْدَ مَمَاتِهٖ -

that the person whom you contact for your problems during his life, can be contacted after his death also.

(Foot note Mishkat P:154)

Hazrat Imam Shafai' (May Allah bless him) affirmed

قبر موسٰی الکاظم تریاق مجرّب لاجابۃ الدّعاء -

that the prayer offered at the holy mausoleum of Hazrat Imam Musa Kazim (May Allah bless him) never goes ungranted.

(Foot note Mishkat P:154)

May Allah grant us Divine Guidance to understand the Quran and Hadith properly. Some pseudo-scholars are dubbing the people as **Mushrik** (polytheists) by quoting verses relating to idols and non-believers. May Allah defend us against the mischief of such pseudo-scholars.

Abu Saeed Muhammad Ameen.

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Question:

Where have these sacred hair come from?

Answer:

The lord of the two worlds, the resplendence incarnate, the Holy Prophet (Peace be upon him) himself got his hair cut and distributed them among the faithful, his companions (May Allah be pleased with them all) because the sacred eyes of the Prophet of Compassion, the guardian of the Ummah (Peace be upon him) were foreseeing by the Grace of Allah (as will be narrated in the miracles and excellences of the sacred eyes) that these hair would reach the faithful who will derive blessings and will earn paradise by showing reverence to these hair. This fact that the Holy Prophet (Peace be upon him) himself got the hair distributed has been mentioned in the holy Hadith thus:

عَنْ اَنَسٍ رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ اَنَّ النَّبِیَّ ﷺ
اَتٰی مِنٰی فَاَتَی الْجَمْرَۃَ فَرَمَاھَا ثُمَّ اَتٰی مَنْزِلَہٗ بِمِنٰی
وَنَحَرَ نُسُکَہٗ ثُمَّ دَعَا بِالْحَلَّاقِ وَنَاوَلَ الْحَلَّاقَ
شِقَّہُ الْاَیْمَنَ فَحَلَقَہٗ ثُمَّ دَعَا اَبَا طَلْحَۃَ الْاَنْصَارِیَّ
فَاَعْطَاہُ اِیَّاہُ ثُمَّ نَاوَلَ الشِّقَّ الْاَیْسَرَ فَقَالَ اِحْلِقْ

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فَحَلَقَهٗ فَاَعْطَاهُ اَبَاطَلْحَةَ فَقَالَ اِقْسِمْهُ بَيْنَ النَّاسِ۔

Hazrat Anas a companion of the Holy Prophet (Peace be upon him) narrated that during the Hajj days the Holy Prophet (Peace be upon him) arrived at Mina. Firstly he came to the Jumra-e-Uqba and threw pebbles at it. Then he came to his tent erected in Mina. Then he performed Qurbani i.e. slaughtered animals. After that, before removing the **Ahram** (Hajj cermonial dress consisting of two sheets of cloth), the Holy Prophet (Peace be upon him) got the right side of his head shaved by a barber. He handed over his hair to Hazrat Abu Talha (May Allah be pleased with him). Then he got the hair on the left side of his head removed and gave these hair to the companion Hazrat Talha Ansari (May Allah be pleased with him) and ordered those hair to be distributed among the people.

(Muslim Sharif P:421/1)

(Mishkat Sharif P:232)

Naturally those sacred hair have safely and securely been changing hands and reaching the progeny.

Sahih Bukhari further mentions:

عَنْ اَنَسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَلَقَ رَاْسَهٗ وَكَانَ اَبُوْطَلْحَةَ اَوَّلُ مَنْ اَخَذَ مِنْ شَعْرِهٖ - (صحیح بخاری ص۲۹)

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that Hazrat Anas (May Allah be pleased with him) narrates that when the Holy Prophet (Peace be upon him) got his hair cut, he first of all gave them to Hazrat Abu Talha (May Allah be pleased with him).

(11)

The beloved of Allah (Peace be upon him) himself distributed his sacred hair on several occassions.

Shawahid-un-Nabuwah mentions that the Holy Prophet (Peace be upon him) had a hair-cut at Hudaibia and spread his hair over a green tree. Seening this the companions (May Allah be pleased with them) assembled under that tree and started snatching the holy hair from each other. Hazrat Ammara, a Companion of the Holy Prophet (Peace be upon him), narrates that she too managed to secure some hair and when the Holy Prophet (Peace be upon him) left this mortal world, she used to dip them in water and give the water to the ailing who used to get well by the Grace of Allah.

(Shawahid-un-Nabuwah. Translated P:148)

Our lord, the custodian of the Umma can even now grant his hair to anyone he likes because the faithful believe that our Prophet (Peace be upon him) is alive.

Now read further Incidents and strengthen your faith.

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(12)

Shah Abdur Raheem, father of Hazrat Shah Waliullah Muhaddith Dehlavi, narrates: Once I was taken ill by fever. The illness prolonged, till hopes of my recovery were lost. During a fit of dizzines I saw Shaikh Abdul Aziz coming to me who told me that the Holy Prophet (Peace be upon him) was coming to console me and I guessed that he would enter from the side of my feet, and he advised me to adjust my cot in a way that my feet would not point towards the Holy Prophet (Peace be upon him). On hearing this I felt a littel better but I was not strong enough to talk. I made my handlers understand by gestures to change the position of my cot. As soon as the cot was re-adjusted the custodian of the Ummah (Peace be upon him) entered and asked me how I was (my son).

كَيْفَ حَالُكَ يَا بُنَيَّ

These words transported me to ecstasy and a strange condition of emotions and restlessness overwhelmed me. Then the Holy Prophet (Peace be upon him) took me in his lap in such a way that his holy beard was touching the patient's head and his dress was wet with my tears. Then gradually I regained normalcy. The I had a brain-wave that I had an old wish to get the Holy Prophet's (Peace be upon him) hair. How fortunate if I could get this wealth on that occassion. The Holy Prophet (Peace be upon him) simultaneously learnt about my wish

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and he passed his hand over his Holy beard and granted me two hair. Then I had a doubt whether those hair would remain with me after the dream or not. The Holy Prophet (Peace be upon him) assured me that both the hair would remain with me. Then the Holy Prophet (Peace be upon him) prayed for my health and long life and I became healthy immediately. When I woke up, I arranged a light and saw that the hair were not in my hand. I became sad and again concentrated on the court of the Prophethood and again saw the Holy Prophet (Peace be upon him) who told me that he had placed both the hair carefully under my pillow. I forthwith collected those hair from beneath the pillow and secured them respectfully at an undefiled place. Becasue of extreme weakness due to long illness my attendants guessd that perhaps I was going to die and they started weeping. I could not talk due to extreme weakness so I made them understand by gestures that I was not dying yet. After some time I recouped and recovered and became absolutely healthy.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ -

Question:

Were the holy hair granted to Shah Abdur Raheem Dehlavi (May Allah bless him) actual hair of the Holy Prophet (Peace be upon him) because after all dream is a dream?

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Answer:

In the books of Hadith there is one holy hadith that "Whoever sees me in dream really sees me because Satan can't acquire my form in dream".

(Bukhari Sharif P:1036/2).

The following incidents lend credibility to this incident that the hair granted to Shah Abdur Raheem really belonged to the Holy Prophet (Peace be upon him).

Hazrat Shah Abdur Raheem (May Allah bless him) relates that he saw three miracles of that holy hair: Firstly, that both the hair remained entwined with each other but when Durood-e-Pak for the Holy Prophet (Peace be upon him) was recited before them, the two hair used to seperate and become erect.

Secondly , three men, who did not believe in this miracle, came and started arguing that it was not possible that the hair could actually be granted to anyone during a dream. They wanted a test but I did not agree fearing desecration of the sacred hair. But when the argument dragged on, my relatives carried those hair in the sunshine. It was not the advent of rainy season; there was not a trace of any cloud; the sunshine was unbearable. But immediately a cloud appeared and provided shade for the holy hair. Seeing this one of them expressed penitence and admitted that those hair really belonged to the Holy Prophet (Peace be upon him). But the other two

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did not admit. They declared it a mere chance. The same experiment was repeated and another non-believer expressed repentance. The third man again called it a chance. The holy hair were taken to the sunshine a third time and again a cloud provided shade. The third man also expressed penitence and admitted that the hair were genuine and really belonged to the Holy Prophet (Peace be upon him).

Thirdly, once a few people came to feast their eyes on the holy relic. The casket containing the holy hair was brought out. A large number of people had gathered. I tried to open the lock but despite repeated attempts, it did not open. Then I applied my mind and realised that one of the men had not taken bath after sexual intercouse. It was due to his filthy presence that the lock was not yielding. I did not like to expose him, so I asked all the pilgrims to go and perform ablution once again. When that man left the place, the lock was opened easily, and we all feasted our eyes.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى
حَبِيْبِهٖ وَنَبِيِّهٖ وَرَسُوْلِهٖ رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

All the three incidents narrated above go to prove that those sacred hair did belong to the Holy Prophet (Peace be upon him).

Hazrat Shah Wali Ullah Muhaddith Dehlavi

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narrated that when his father distributed the holy relics in his old age, Shah Wali Ullah was also gifted with one sacred hair.

(Anfas-ul-'Arifeen P:39)

The auspiciousness of the sacred hair of the compassion of the two worlds and resplendence incarnate the Holy Prophet (Peace be upon him).

(13)

Tafseer **Rooh-ul-Bayan** mentions:

قَالُوْا لَوْ وُضِعَ شَعْرُ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَوْ عَصَاهُ اَوْ سَوْطُهٗ عَلٰى قَبْرِ عَاصٍ لَنَجَا ذٰلِكَ الْعَاصِىْ بِبَرَكَاتِ تِلْكَ الذَّخِيْرَةِ مِنَ الْعَذَابِ -

If the sacred hair or stick or whip of the Holy Prophet (Peace be upon him) is placed on the grave of some confirmed sinner (provided he possesses correct creed and faith) he would get salvation because of these holy relics

(Rooh-ul-Bayan P:259 Vol:3)

(14)

If the sacred hair or stick or whip of the lord of the universe, the intercessor of the faithful is lying in some house or city, the inhabitants won't be struck or harmed by any misfortune even though they are not aware of the presence of these holy relics.

(Rooh-ul-Bayan P:259 Vol:3)

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(15)

Hazrat Imam Ghazali substantiates it by an example:

فَإِنَّ الْمَلٰئِكَةَ يُعَظِّمُونَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَإِذَا رَأَوْا ذَخَائِرَهُ فِي دَارٍ أَوْ بَلْدَةٍ أَوْ قَبْرٍ عَظَّمُوا صَاحِبَهُ وَخَفَّفُوا عَنْهُ الْعَذَابَ -

The reason for forgiveness and immunity from suffering is that the angels hold the holy Prophet (Peace be upon him) in the highest esteem. Therefore, when they see such holy relic in some grave or house, They, in sheer respect to the beloved of Allah (Peace be upon him), reduce the torture.

(Rooh-ui-Bayan P:259 Vol:3)

Explanation.

Anything having reference to the Holy Prophet (Peace be upon him) e.g. holy hair, stick, robe has immense blessings and auspiciousness. Nobody can count or measure them because even the blessings of the relics of the servants of the Holy Prophet (Peace be upon him) cannot be measured

Sheikh-ul-Muhaddithin Shah Abdul Haq Muhaddith Dehlavi (May Allah bless him) narrates an incident of Hazrat Saira:

Hazrat Bibi Saira (May Allah bless her) was the

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mother of Shaikh Nizamuddin Abul Mawayyad and a renowned saintly figure. He narrates that a famine was raging. People were offering Nimaz-e-Istasqa but there was no rain. When disappointment was at its pitch, the son of Bibi Saira, Shaikh Abul Muwayyad, took a thread from his mother's shirt and prayed thus,"O Allah, this is a thread from the shirt of my mother. No man has ever cast glance on her body. May Thee grant rain to the creatures through the auspiciousness of this thread! He had just finished his sentence when clouds collected and it started raining, and all traces of famine were wiped out.

(Akhbar-ul-Akhyar Translated P:582)

Moral:

Allah be praised, Allah be praised. Allah be praised. Just realise the value and worth of just one thread from the shirt that got touched with the body of a pious woman of the Ummah of the beloved of Allah (Peace be upon him) in the court of Allah. People kept offering prayers and Namaz-e-Istasqa but it was of no avail but through the blessing of one thread of this sacred cloth the famine ended. This should suffice to evaluate the magnificence and excellence of the Holy Prophet (Peace be upon him) through whose mediation this status was achieved.

صَلَّى اللهُ تَعَالٰى عَلٰى حَبِيْبِهٖ سَيِّدِنَا وَمَوْلَانَا

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مُحَمَّدٍ وَّعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(16)

Hazrat Bayazeed Bastami had a servant called Rajal Maghrabi. After the demise of Hazrat Khawaja Bastami, he was sitting in the company of his friends. Their conversation converged to the problem of questioning by Munkir Nakeer in the grave. Rajl Maghrabi said that if Munkir Nakeer would put him questions, he would answer them. His friends questioned how would they come to know what had transpired. He replied that they should sit near his grave and he would let them hear. When that Rajl Maghrabi died, his friends squatted near his grave. When the Nakeerain put questions to Rajl Maghrabi, he replied:

اَتَسْئَلُوْنِيْ

وَقَدْ حَمَلْتُ فَرْوَةَ اَبِيْ يَزِيْدَ عَلٰى عُنُقِيْ فَمَضَوْا وَتَرَكُوْهُ -

"O angels of my Allah, you are putting questions to me who has been carrying the coat of Khawaja Bayazeed Bastami on his neck." On hearing this Munkir Nakeer left.

(Tafseer Rooh-ul-Bayan P:95/5 "Surah Nahl")

This incident also reveals that objects associated with the friends of Allah bear great worth and estimation.

May Allah grant us grace to establish link with His friends and **Walis,** and may He end our lives on faith through their blissfull compassion.

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Serveal similar incidents have been mentioned in my book **Nisbat**. The interested readers may benefit from that book.

وَاللّٰهُ تَعَالٰى الموفق ونعم الوكيل وَلَاحَوْلَ وَلَا قوّة اِلَّا بِاللّٰهِ العَلِيِّ العَظِيْمِ -

CHAPTER NO.3

The marvels and excellences of the sacred tongue of the Compassion of the Universe and the lord of the Prophets (Peace be upon him).

(1)

The disrespectful could not take his hand to his month.

Hazrat Salma bin Akoo', a companion of the Holy Prophet (Peace be upon him), narrates:

اَنَّ رَجُلًا اَكَلَ عِنْدَ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِشِمَالِهٖ فَقَالَ كُلْ بِيَمِيْنِكَ قَالَ لَا اَسْتَطِيْعُ قَالَ لَا اسْتَطَعْتَ مَا مَنَعَهٗ اِلَّا الْكِبْرُ قَالَ فَمَا رَفَعَهَا اِلٰى فِيْهِ -

A man was eating his meal with his left hand although the Holy Prophet (Peace be upon him) was also

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present. Seeing him the Holy Prophet (Peace be upon him) commanded him to eat with his right hand, but he, out of arrogance, replied that he could not eat with his right hand. Hearing his reply the Holy Prophet (Peace be upon him) whose words represented the Words of Allah observed,"You won't be able to eat with your right hand." It is said that after that he was rendered unable to take his right hand to his mouth till his death.

(Masnad Ahmad P:46/4)

(Muslim Sharif P:172/2)

(Mishka'at P:536)

(Darami P:24/2)

(2)

The face of the disrespectful became distorted.

Hakeem bin Abul 'Aas used to sit in the company of the Holy Prophet (Peace be upon him). When the Holy Prophet (Peace be upon him) would utter words he used to twist his mouth. One day the Holy Prophet (Peace be upon him) noticed this and he observed,"You may become like this." Then onward, the mouth of that insolent man remained twisted till his death.

(Khasals-e-Kurbra P:79 Vol:2)

(3)

On mimicking one's mouth became twisted.

Imam Behqi has narrated on the authority of Hazrat Ibn-e-Umar (May Allah be pleased with him) that

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oneday the Holy Prophet (Peace be upon him) was delivering a sermon. One unfortunate man was mimicking him. The omnipotent Prophet of Allah spotted him and he, whose words represented the Words of Allah, ordained,"May you become like this." He lost his senses and when, after two months, he regained his senses his, mouth was still twisted.

(Khasais-e-Kubra P:79 Vol:1)

(4)

Even Earth did not accommodate the man insolent to the Holy Prophet (Peace be upon him).

Hazrat Anas (May Allah be pleased with him) narratd that a man who used to take dictation of wahi (Divine Revelation) foresook his faith and went to a territory of the Ahl-e-Kitab. He declared:

مَا يَدْرِىْ مُحَمَّدٌ اِلَّا مَا كُتِبَ لَهٗ۔

that the Holy Prophet did not know beyond the scope of Divine Revelation. Even these days some people maintain that the Prophets know only that much which Gabriel reveals to them. When the ruler of Madina (Peace be upon him) heard this, he ordained that the Earth will not accommodate him. When he died, his co-religionists, buried him in the earth. Next morning he found him lying outside the grave. People thought that perhaps that was the doing of the people of Madina who had come, dug him up, and thrown him away. Then they dug a deep pit

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and buried him therein. On the third day, they again found him lying outside. Then they dug a still deeper pit and buried him. but the next morning they again found him lying outside the grave. Then they were convinced that this was not the doing of any human being. Actually the Earth had refused to accept him. After some time Hazrat Abu Talha, a companion, happened to go to that country on some mission. He saw the dead body lying on the ground. He asked them why they did not bury their dead and they narrated the whole story.

(Seerat Halbia P:411 Vol:2)

(Mishkat Sharif P:535)

Every faithful knows and believes that the Earth cannot accommodate anyone about whom the Holy Prophet (Peace be upon him) whose word was the Word of Allah, ordains that Earth will not accept him. How can Earth accommodate him when the Holy Prophet (Peace be upon him) has ordained:

اِعْلَمُوْا اَنَّ الاَرْضَ لِلّٰهِ وَلِرَسُوْلِهٖ اوکما قال صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ

that the Earth belongs to Allah and His Prophet (Peace be upon him). (It has been created by Allah but is ruled by the beloved Prophet of Allah). After this decree Earth lost any power to accept that insolent man.

O Allah, save us from insolence.

بجاہ من اتخذتہ حبیبًا فی الدنیا والآخرۃ

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صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ -

(5)

The goat was revived to life.

Hazrat Abdur Rehman bin Malik (May Allah be pleased with him) narrates that Hazrat Jabir (May Allah be pleased with him) came to the court of the Holy Prophet (Peace be upon him) and when he cast a glance on the resplendent face of the Lord of the two worlds (Peace be upon him) he realised that the Holy Prophet (Peace be upon him) was feeling hungry. Seeing this he returned to his house and asked his wife if there was any edible thing in the house. She declared on oath that there was nothing but a goat and a few grains of barley. He slaughtered the goat and ground the grain into flour. She cooked the meat, made loaves of bread and prepared **thareed** by dipping the bread in the curry. Hazrat Jabir narrates that he took the pot containing **thareed** and presented it in the court of the Holy Prophet (Peace be upon him). Seeing this the master of the universe (Peace be upon him) ordered Hazrat Jabir to collect people. When the companions of the Holy Prophet (Peace be upon him) had assembled, the Holy Prophet (Peace be upon him)instructed him to send the guests in the room in groups. The groups came and went after having the

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meals until all had eaten to their fill. Then Jabir checked and found that the quantity of **thareed** had not diminished. The Holy Prophet (Peace be upon him) had instructed the guests not to break any bones. After the feast all bones were collected in the pot. Then the beloved of Allah, lord of the Prophets (Peace be upon him) passed his sacred hand over the bones and recited something, and lo, and see it was a living goat. It got up moving its ears. The custodian of the Umma (Peace be upon him) told Jabir to take his goat home. He complied and his wife asked where-from had he had brought that goat. He declared on oath:

هٰذه وَاللّٰهِ شَاتُنَا الَّتِیْ ذَبَحْنَا دَعَا اللّٰهَ فَاَحْیَاهَا لَنَا قَالَتْ اَشْهَدُ اَنَّهٗ رَسُوْلُ اللّٰهِ -

that it was the same slaughtered goat brought to life by Allah in compliance of the Holy Prophet's (Peace be upon him) prayer. Hearing this the lady declared that she was a witness that their lord the Holy Prophet (Peace be upon him) was the true apostle of Allah Almighty.

(Zarqani Alal Mowahib P:184/5)
(Hujjatullah Alal Allmeen P:4210
(Khasais-e-Kubra P:222 Vol:1)

Note:

The aforesaid incident is a miracle of both the

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sacred tongue and the sacred hand of the Holy Prophet (Peace be upon him).

(6)

The deceased daughter came back to life.

Imam Behqi has written in *Dalailul Nabuwah* that when the Holy Prophet (Peace be upon him) extended the message of Isalm to a person, he said that he would embrace Islam on the condition that his dead daughter be brought back to life. The Holy Prophet (Peace be upon him) asked him to conduct the Holy Prophet (Peace be upon him) to her grave. On the grave the Holy Prophet (Peace be upon him) called out the name of the girl and she reponded. The Holy Prophet (Peace be upon him) asked her if she wanted to return to life. She declined arguing that she had found Allah better than his parents and the hereafter better than this world.

(Hujjatullah Alal Allmeen P:422)

وَصَلَّى اللّٰهُ تَعَالٰى عَلَى النَّبِى الكَرِيْمِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْن -

(7)

It is written in **Shifa** by Qazi 'Ayyaz that Khawaja Hasan Basri (May Allah bless him) narrates that a man came to the court of the Holy Prophet (Peace be upon him) and submitted that he had thrown his daughter in a

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valley. Hearing this the Compassion of the Ummah (Peace be upon him) accompanied him to the valley and addressing the girl by name called out thus:" O daughter of such and such person be alive by Allah's command." As soon as the Holy Prophet (Peace be upon him) whose words were Words of Allah had uttered these words the girl became alive and she presented herself before the Holy Prophet (Peace be upon him) and saluted and welcomed the Holy Prophet (Peace be upon him). The benevolent and compassionate Holy Prophet(Peace be upon him) affirmed, "O my daughter, your parents have embraced faith. Do you want me to hand you over to them?" Hearing this the girl submitted,"O Prophet of Allah, as I have found my Allah more kind and merciful than my parents therefore kindly let me remain here."

(Shifa Sharif P:320/1)

(Hujjatullah Alai Almeen P:422)

The gracious parents of the Lord of the Universe (Peace be upon him) were honorarily given life and both of them embraced faith in detail.

As the Creator of the Universe granted life to the dead through the mediation of the Hoy Prophet (Peace be upon him), similarly Allah granted a second life to the gracious parents of the Holy prophet (Peace be upon him) for the esteem and revernece of the Holy

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Prophet(Peace be upon him). The Imams of Hadith, Fiqh and Tafseer have discussed this issue in detail. (May they be rewarded by Allah!) So Allama Jalaluddin Sayooti (May Allah bless him) has written nine books and named them Rasail-e-Tisa'a. Six out of these nine books are about the Holy Prophet's gracious parents being paradise-dwellers. In these books Imam Sayooti (May Allah bless him) has proved with strong arguments and various causes that the gracious parents of the Holy Prophet (Peace be upon him) were granted paradise **(Al-Jannah)**. One reason is that Allah Almighty granted a second life after their death to the gracious parents of the Holy Prophet (Peace be upon him) for his esteem and reverence and both of them embraced faith in Allah and His apostle in detail as mentioned in the hadith.

عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ عَنْ عَائِشَةَ رَضِيَ اللّٰهُ عَنْهَا
اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَاَلَ رَبَّهٗ اَنْ
يُحْيِيَ اَبَوَيْهِ فَاَحْيَاهُمَا لَهٗ فَاٰمَنَا بِهٖ ثُمَّ اَمَاتَهُمَا

(Zarqani Alal Mowahab P:168/1)
(Hujjatullah ala Allmeen P:412)

Hazrat Urva bin Zubair narrates on the authority of the mother of the faithful Aisha Siddiqua daughter of Al-Siddique (May Allah be pleased with them) that the Holy

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Prophet (Peace be upon him) prayed to Allah to grant life to his parents. Allah the Omnipotent granted the prayer of his beloved (Peace be upon him). He granted life to both of them and both of them experessed faith in the prophethood of their illustrious son, the comapssion of the Universe (Peace be upon him) and then went to relax in their respectivne graves.

Several illustrious and renowned Imams, Ullema and Fuqaha have expressed their impressions about this **hadith.**

1. This **hadith** cancels those previous **ahadith** which are quoted by the non-conformists, because this **hadith** came later and the later **ahadith** cancell the former if they mean differently.

To put it in simple words, previously there was no clear-cut, explicit thing about the faith and fate of the gracious presents of the compassion of the Universe(Peace be upon him) because when the Holy Prophet's father died, he was still un-born and when his (Peace be upon him) mother expired, he was about five or six years old, whereas the Prophethood was grantged to the Holy Prophet (Peace be upon him) when he was forty. At the time of the expiry of the parents of the Holy prophet (Peace be upon him) there was no indication of any Prophethood and hence there was no proof or detail available about their faith, or otherwise, and fate. At that time there were various (negative and positive) traditions

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e.g. it was argued that the period of transition and for the people of the period of transition this much would suffice that they were not poly-theists or idol-worshippers. And this is an established fact that the gracious parents of the Holy Prophet belonged to the period of trasition and this is also a hard fact that they had never indulged in idol-worshipping, and this much was sufficient for their salvation. But the Almighty blessed them with life a second time for the honour and esteem of His beloved Prophet and both of them embraced faith in every detail, recited **Kalima** and returned to the solitude of their graves. This **hadith** which mentions their given second life and embracing faith cancelled all previous and contrary **ahadith**. Now no faithful can harbour any doubt about their faith and salvation.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ
عَلٰى حَبِيْبِهٖ سَيِّدِ الْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

The impressions of the experts of Ahadith and the Ulema of repute and renown.

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۱ - قَالَ الزُّرْقَانِيْ فِيْ شَرْحِ الْمَوَاهِبِ بَعْدَ ذِكْرِ اِحْيَائِهِمَا
وَقَدْ جَعَلَ هٰؤُلَاءِ الْاَئِمَّةُ هٰذَا الْحَدِيْثَ نَاسِخًا

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لِلْاَحَادِيْثِ الْوَارِدَةِ بِمَا يُخَالِفُهٗ وَنَصُّوْا عَلٰى اَنَّهٗ مُتَاَخِّرٌ عَنْهَا فَلَا تَعَارُضَ بَيْنَهٗ وَبَيْنَهُمَا -

Imam Abdul Baqi Zarqani affirmed that the commentary on *Muwahab-e-Ladunina* that this *hadith*, which discussed in detail the second lease of life granted to the gracious parents of the Holy Prophet and the detail of their embracing faith, cancels all earlier Ahadith which carry contray meanings. It means that the earlier ahadith got cancelled and as this hadith came later it is authentic, and hence there is no contradiction.

(Zarqani Alal Muwahib P:168/1)
(Hujjatullah Alal Alameen P:412)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ سَيِّدِ الْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

2. The august dictum of Allama Haqqi (May Allah bless him).

٢- وَفِي الْاَشْبَاهِ وَالنَّظَائِرِ مَنْ مَاتَ عَلَى الْكُفْرِ اُبِيْحَ لَعْنُهٗ اِلَّا وَالِدَيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لِثُبُوْتِ اَنَّ اللّٰهَ اَحْيَاهُمَا لَهٗ حَتّٰى اٰمَنَا كَذَا فِيْ مَنَاقِبِ الْكُرْدَرِيْ -

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Kitabul Ishhab Wan Nazair mentions that hurling curses on anyone who dies in **Kufir** (disbelief) is allowed. But not at all allowed to curse the gracious parents of the Holy Prophet (Peace be upon him) because this fact has got proved and established that Allah Almighty granted a sacred lease of life to them and they embraced faith in Allah and the apostle of Allah (Peace be upon him) as mentioned in *Manaqib-e-Karori*.

(Tafseer Roohul Bayan P:217 Vol:1)

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْكَرِيْمِ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

3. The noble dictum of Allama Ibn-e-Hajar (May Allah bless him)

٣ - قَالَ الشِّهَابُ ابْنُ حَجَرٍ فِيْ مَوْلِدِهٖ وَفِيْ شَرْحِ الْهَمْزِيَّةِ اَنَّ الْحَدِيْثَ غَيْرُ ضَعِيْفٍ بَلْ صَحَّحَهٗ غَيْرُ وَاحِدٍ مِنَ الْحُفَّاظِ -

Imam Shahbuddin Ibn-e-Hajar (May Allah bless him) affirmed on the authority of *Sharah Hamzia* that this is not a weak *hadith*. Rather it has been declared authentic by many who had memorised ahadith.

(Hujjatullah Alal Almeen P:412)

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وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى
مَنِ اتَّخَذَهُ اللّٰهُ حَبِيْبًا فِى الدُّنْيَا وَالْاٰخِرَةِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

4. The august dictum of Imam Talmasani (May Allah bless him).

۴ - قَالَ التِّلْمِسَانِىْ رُوِىَ اِسْلَامُ اُمِّهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
بِسَنَدٍ صَحِيْحٍ وَكَذَا رُوِىَ اِسْلَامُ اَبِيْهِ
عَلَيْهِ السَّلَامُ وَكِلَاهُمَا بَعْدَ الْمَوْتِ تَشْرِيْفًا
لَهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ۔

Allama Talmasani (May Allah bless him) affirmed that embarcing of Islam by the venerable paretns of the Holy Prophet (Peace be upon him) is proved by reliable authority. Allah Almighty had granted them life after their deaths to honour and please his beloved prophet (Peace be upon him).

(Hujjatullah Alal Allmeen P:413)

(Zarqani Alal Mowahlb P:169/1)

اللّٰهم صل وسلم وبارك على النبى الكريم وعلى آله واصحابه اجمعين۔

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5. The venerable dictum of Allama Ismail Haqqi (May Allah bless him).

The restoration to life and embracing of Islam by the gracious parents of lord of the two worlds (Peace be upon him) is questionable neither rationally nor religiously because the Holy Quran testified that an assassinated Israelite was restored to life and reported about his murderer. Hazrat Isa (Jesus Christ) (May blessings be upon him) used to restore the dead to life. Similarly Allah Almighty enabled our Holy Prophet (Peace be upon him) to restore to life several deceased persons with his holy hand. If these are established facts what is the hinderance in believing that the gracious parents of the Holy Prophet (Peace be upon him) were restored to life and they embraced the faith of their son (Peace be upon him)

(Roohul Bayan P:217/1).

6. The august adage of a devotee of the Holy Prophet (Peace be upon him).

٦- قَالَ بَعْضُهُم :

اَيْقَنْتُ اَنَّ اَبَا النَّبِيِّ وَاُمَّهُ ۔۔۔ اَحْيَاهُمَا الرَّبُّ الْكَرِيْمُ الْبَارِيْ

حَتّٰى لَهُ شَهِدَا بِصِدْقِ رِسَالَةٍ ۔۔۔ سَلِّمْ فَذٰلِكَ كَرَامَةُ الْمُخْتَارِ

هٰذَا الْحَدِيْثُ وَمَنْ يَقُوْلُ بِضُعْفِهٖ

فَهُوَ الضَّعِيْفُ عَنِ الْحَقِيْقَةِ عَارِيْ

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Undoubtedly Allah Almighty restored the gracrious parents of the Holy Prophet (Peace be upon him) to life till both of them bore witness to the genuine Prophethood of the Holy Prophet (Peace be upon him).

(Hujjatullah Alal Alimeen P:413).

Dear friend, do admit this miracle of the omnipotent Holy Prophet (Peace be upon him) (for your own well-being). Restoration to life a second time and embracing faith is proved by **Hadith**, and anyone who calls this **hadith** non-authentic is himself unreliable (his faith is unreliable). Such person is devoid of facts and reality.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْمُخْتَارِ
سَيِّدِ الْاَبْرَارِ زَيْنِ الْمُرْسَلِيْنَ الْاَخْيَارِ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ اِلٰى يَوْمِ الْقَرَارِ۔

7. The august dictum of the devotee of the Holy Prophet (Peace be upon him) Allama Nabhani (May Allah bless him).

۷۔ اِنَّ اللّٰهَ اَحْيَا هُمَا لَهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَتّٰى
اٰمَنَّا بِهٖ وَهٰذَا السَّبِيْلُ مَالَ اِلَيْهِ طَائِفَةٌ كَثِيْرَةٌ

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مِنَ الْاَئِمَّةِ الْحُفَّاظِ مِنْهُمُ الْحَافِظُ اَبُوْبَكْرٍ الْخَطِيْبُ
الْبَغْدَادِيُّ وَالْحَافِظُ اَبُو الْقَاسِمِ ابْنُ عَسَاكِرٍ
وَالْحَافِظُ اَبُوْحَفْصٍ بْنُ شَاهِيْنٍ وَالْحَافِظُ اَبُوالْقَاسِمِ
السُّهَيْلِيُّ وَالْاِمَامُ الْقُرْطَبِيُّ وَالْحَافِظُ مُحِبُّ الدِّيْنُ
الطَّبْرِيُّ وَالْعَلَّامَةُ نَاصِرُ الدِّيْنُ بْنُ الْمُنِيْرِ
وَالْحَافِظُ فَتْحُ الدِّيْنِ بْنُ سَيِّدِ النَّاسِ -

There is no doubt about it that Allah Almighty restored the gracious parents of the Holy Prophet (Peace be upon him) to life, to acknowledge his merit and reverence, and they embraced the faith of the apostle of Allah. Many Imams and those who had memorised Ahadith have owned this hadith (about the revival to life and embracing faith) e.g. (1) Hafizul Hadith Abu Bakr Khalib Baghdadi, (2) Hafizul Hadith Abul Qasim Ibn 'Asakar, (3) Hafizul Hadith Abu Hafs Bin Shaheen, (4) Hafizul Hadith Abul Qasim Suhaili, (5) Imam Qurtabi, (6) Hafizul Hadith Muhibbuddin Tabri, (7) Allama Nasiruddin bin Munir, (8) Hafizul Hadith Fatehuddin bin Sayyadun Nas.

(Zarqani Alal Muwahib P:169/1)
(Hujjatullah Alal Allmeen P:413)

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اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ
الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اِلٰى يَوْمِ الْقَرَارِ -

8.

٨ - اَلْحَافِظُ السُّيُوْطِيُّ رَحِمَهُ اللّٰهُ تَعَالٰى وَجَزَاهُ
عَنِ الْاِسْلَامِ وَالْمُسْلِمِيْنَ خَيْرَ الْجَزَاءِ فَاِنَّهٗ
اَلَّفَ فِيْ ذٰلِكَ جُمْلَةً مُؤَلَّفَاتٍ اَثْبَتَ فِيْهَا نَجَاتَهُمَا
بِبَرَاهِيْنَ كَثِيْرَةٍ وَاَقَامَ النَّكِيْرَ عَلٰى مَنْ زَعَمَ
خِلَافَ ذٰلِكَ مِنْ اَهْلِ الْجُمُوْدِ وَالْجُحُوْدِ -

May Allah grant Hafizul Hadith Imam Jalaluddin Sayooti (May Allah bless him) the best reward on behalf of all the muslims for having written several books on this topic, and has proved the salvation and acquirement of Paradise of the gracious parents of the Holy Prophet (Peace be upon him), and has subjected those people, who have resorted to contradictoy writings due to their prejudice, stagnation and obstinacy to severe criticism.

(Hujjatullah Alal Allmeen P:413)

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An incident about those committed to stagnation.

Syed Sharif Misri (May Allah bless him) has narrated an incident that a religious scholar was confused whether the gracious parents of the Holy Prophet (Peace be upon him) were blessed with paradise or not (his confusion was not demolished). Confused over this issue he was pursuing his study and during his study he bent over his lamp and got burnt. In the morning a soldier came and invited him to a feast. The scholar was on his way to attend the feast riding a horse. A vegetable-seller was sitting in front of his shop with a scale and wares. He gripped the reign of the horse and started reciting verses which meant:

آمَنْتُ اَنَّ اَبَا النَّبِيِّ وَاُمَّهٗ

اَحْيَاهُمَا الْحَيُّ الْقَدِيْرُ الْبَارِیْ

حَتّٰی لَقَدْ شَهِدَا لَهٗ بِرِسَالَتِهٖ

صَدِّقْ فَذَاكَ كَرَامَةُ الْمُخْتَارِ

that "This is my faith that Allah the omnipresent, omniscient, omnipotent revived the gracious parents of the Holy prophet (Peace be upon him) to life until both of them bore witness to the Prophethood of the Holy

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Prophet (Peace be upon him). You should accept this truth because it is for the honour and glory of the omnipotent Prophet (Peace be upon him)." When the said scholar heard these words, he thought that the hadith was non-authentic. The vegetable-seller forthwith recited another verse meaning that the aforesaid fact was an established fact, and whosoever considers this hadith un-authentic is himself unauthentic i.e. his faith holds no water and he is devoid of truth. After having recited this verse, he advised the scholar not to burn the midnight oil, not to burn his body and instead be firm on the facts narrated by the vegetable-seller. He further advised him not to attend the feast becasue the food to be served was not chaste. The vegetable-seller's warning and narration upset the scholar and set him thinking. Then abruptly he thought of the vegetable-seller who had disappeared. He conducted a search and questioned the shopkeepers around about the whereabouts of the vegetable-seller. The shopkeepers told him that there was no grocer around. The scholar did not proceed to the feast and returned from that very spot.

(Shamool-ul-Islam P:37)

It is my wish that may Allah gram divine guidance to the contemporary ulema to shake stagnation and accept this miraculous eminence, and may they not earn Hell by proving the gracious parents of the Holy Prophet, the compassion of the universe (Peace be upon him) as

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حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ وَلَا حَوْلَ وَلَا قُوَّةَ
اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ -

9. The auspicious dictum of Imam Suhaili (May Allah bless him).

After quoting this **hadith** (that the Holy Prophet (Peace be upon him) had prayed to Allah the compassionate to revive his gracious parents to life and they embraced faith and then again expired) he further adds:

وَاللّٰهُ قَادِرٌ عَلٰى كُلِّ شَيْءٍ وَلَيْسَ تَعْجُزُ رَحْمَتُهٗ
وَقُدْرَتُهٗ عَنْ شَيْءٍ وَنَبِيُّهٗ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
اَهْلٌ اَنْ يَّخُصَّهٗ بِمَا شَاءَ مِنْ فَضْلِهٖ وَيُنْعِمَ عَلَيْهِ
بِمَا شَاءَ مِنْ كَرَامَتِهٖ وَقَدْ جَعَلَهٗ هٰؤُلَاءِ الْاَئِمَّةُ
هٰذَا الْحَدِيْثَ نَاسِخًا لِلْاَحَادِيْثِ الْوَارِدَةِ بِمَا يُخَالِفُ
ذٰلِكَ وَنَصُّوْا عَلٰى اَنَّهٗ مُتَاَخِّرٌ عَنْهَا فَلَا تَعَارُضَ
بَيْنَهٗ وَبَيْنَهَا -

that Allah is omnipotent; His compassion and power is

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not limited and His apostle (Peace be upon him) deserves that Allah may shower upon him any excellence and bless him with any honour. He further says that the experts of hadith have declared that this hadith cancels all former **ahadith** on this issue, and has drawn the conclusion that this **hadith** came later that is why other ahadith were got cancelled and therefore there is no contradiction.

(Zarqani Alal Mowahib P:168/1)

(Hujjatullah Alal Alimeen P:414)

مولای صل وسلم دائما ابدا علی حبیبک خیر الخلق کلهم

10. The faith-inspiring adage of Imam Allama Qurtabi (May Allah bless him).

Imam Qurtabi affirmed that the excellences of the lord of the Universe (Peace be upon him) went on increasing and kept piling up till his demise. This revival to life of his gracious parents and embracing faith is one of those eminent excellences. He further adds that the revival to life of the gracious paretns is not impossible either on rational grounds or on religious grounds. Had not the revival to life of a murdered Israelite and his giving details of his murderer not proved in the Hoy Quran? and is not the reviving the dead to life by Hazrat Isa (May Allah

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bless him)not proved in the Holy Quran? and has not our Holy Prophet (Peace be upon him) himself revived the dead to life by Allah's commandment? When all this is proved then what is the hindrance that the gracious parents of the Holy Prophet (Peace be upon him) be revived to life, especially so because all this is made for the elevation and sublimation and honour of the Holy Prophet (Peace be upon him).

(Zarqani Alal Muwahib P:170/1)
(Hujjatullah Alal Alimeen P:414)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الذِى
كَرَّمْتَه وَفَضَّلْتَه عَلَى الْعٰلَمِيْنَ وَعَلٰى اٰلِه وَاَصْحَابِهٖ اَجْمَعِيْنَ-

A question.

I pose this question to those ulema who made this statement about the gracious parents of the Compassion of the Universe that they were not muslims. The question is that suppose a maulvi had himself embraced Islam. His father was not a muslim but the son embraced Islam, joined a religious institute, acquired the knowledge of Islam and was considered a religious scholar. Now if some one tells him in his face that his father was a faith-less heathen and he died a heathen. Now please tell honestly whether that maulvi is honoured or dishonoured by this statement. The humble me,

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because of my Islamic spirit ask the said maulvi to declare on oath whether he was hurt or pleased to hear that his father had been a faith-less heathen who died a heathen. Surely he was hurt although what had been said was a truth. Now tell me could such peopole be sent to paradise who make improper statements about the Prophet of Prophets, Lord of the Universe for whom this universe was created. No, never. Because your statements touch the Holy Prophet (Peace be upon him) to the quick; he is hurt. This has been substantiated by Qazi Abu Bakr Maliki. I urge upon the Ulema to realise their fault, to come to thier senses, to renounce obstinacy and prejudice and stagnatiojn, or wait for the ultimate punishment. According to the Holy Quran:

وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ -

"Terrible torture is ready for those who torture my beloved."

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْكَرِيْمِ
وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

The venerable adages of the religious saints about the gracious parents of the Holy Prophet (Peace be upon him).

The Impression of Hazrat Umar bin Abdul Azlz

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(May Allah be pleased with him)

1. The caligraphist of Hazrat Umar bin Abdul Aziz (May Allah bless him) observed that "If my father was a non-believer, that of the Holy Prophet's was also." Hearing this Hazrat Umar bin Abdul Aziz flew into a rage and dismissed that caligraphist.

(Addurj-ul-Malnfa Lil Sayooti P:21)

وَصَلَّى اللّٰهُ تَعَالٰى عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

The auspicious dictum of Qazi Abu Bakr Mallki (May Allah bless him)

2. Somebody questioned Hazrat Qazi Abu Bakr Maliki (May Allah bless him) to express his opinion about him who declares the parents of the Holy Prophet (Peace be upon him) non-believers. Hearing this he declared that such person is a condemned soul, because the Holy Quran says:

وَالَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ
فِي الدُّنْيَا وَالْاٰخِرَةِ -

that no torture is greater than declaring some one's father

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as condemned to hell. Furthr affirmed:

وَلَا اَذٰى اَعْظَمُ مِنْ اَنْ يُّقَالَ عَنْ اَبِيْهِ اَنَّهٗ فِى النَّارِ -

(Masalik-ul-Hunafa P:67)

حَسْبُنَا اللّٰهُ وَنعم الوكيل وَلاحَول وَلاقوّة اِلاَّ بِاللّٰهِ العَلىّ العظيم -

The auspicious dictum of the devotee of the Holy Prophet (Peace be upon him) Allama Nabhani (May Allah bless him)

٣- قَدْ اَلَّفَ كَثِيْرٌ مِنَ الْعُلَمَاءِ مُؤَلَّفَاتٌ مُسْتَقِلَّةٌ فِىْ نَجَاةِ اَبَوَيْهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ -

3. This has been established through research that many ulema have written full-fledged books about the salvation of the gracious parents of the Holy Prophet (Peace be upon him).

(Hujjatullah Alal Allmeen P:413)

حَسْبُنَا اللّٰهُ وَنعم الوكيل وَلاحَول وَلاقوّة اِلاَّ بِاللّٰهِ العَلىّ العظيم -

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Faith-inspiring adage of Imam-ul-Mutakallimeen Imam Razi (May Allah bless him). Imam-ul-Mufassireen Imam Fakhruddin Razi's auspicious dictum.

4. Imam Razi ordained:

إِنَّهُمَا لَمْ يَكُونَا مُشْرِكَيْنِ بَلْ كَانَا عَلَى
التَّوْحِيدِ وَمِلَّةِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ -

that the gracious parents of the King of the Univrse were not polygamists. They believed in monotheism and **deen** (creed) of Hazrat Ibrahim (May Allah's blessings be upon him)

(Al-Maqasid-ul-Sunnia P:9)

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلَاةُ وَالسَّلَامُ عَلٰى حَبِيْبِهٖ
سَيِّدِ الْمُرْسَلِيْنَ وَعَلٰى آلِهٖ وَأَصْحَابِهٖ أَجْمَعِيْنَ -

Who was Imam Razi?

Allama Sayooti affirms about Imam Fakhruddin Razi:

وَنَاهِيْكَ بِهٖ إِمَامَةً وَجَلَالَةً فَإِنَّهٗ إِمَامُ أَهْلِ السُّنَّةِ
فِيْ زَمَانِهٖ ..... وَهُوَ الْعَالِمُ الْمَبْعُوْثُ عَلٰى رَأْسِ الْمِائَةِ

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السَّادِسَةِ لِيُجَدِّدَ لِهٰذِهِ الْاُمَّةِ اَمْرَ دِيْنِهَا -

that Razi's Imamite and his eminence is immeanse because he was the Imam of Ahl-e-Sunnah in his times. Moreover he was the Mujaddid of sixth century (May Allah bless him). Allah Almighty had deputed him to revive the Deen (creed, religion) of the Holy Prophet (Peace be upon him).

(Masalik-ul-Hanafa P:19)

Dear reader, you should think over this fact that the Imam-ul-Mutakalimeen and Mujaddid of **deen** and Millat during the century has scattered such jewels of faith that their perfume will continue enthralling the faithful till the day of judgement. You should also cleanse yours so that the perfume of faith and soul may benifit you and the dirt of the creed is removed.

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ -

The auspicious saying of Allama Sayooti.

5. Hafiz-ul-Hadith Allama Abdur Rehman Sayooti (May Allah bless him) affirmed:

فَاَقُوْلُ ذَهَبَ كَثِيْرٌ مِّنَ الْاَئِمَّةِ الْاَعْلَامِ اِلٰى اَنَّهُمَا نَاجِيَانِ وَمَحْكُوْمٌ لَهَا بِالنَّجَاةِ فِى الْاٰخِرَةِ -

that the famous Imams have adopted that the gracious parents of the master of the universe (Peace be upon him) are blessed with paradise and it is their verdict that

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both (mother and father) have achieved salvation in the hereafter.

صَلَّى اللهُ عَلَى الحَبِيبِ المُنِيبِ اللَّبِيبِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ -

Moreover Imam Sayooti (May Allah bless him) affirmed that these venerable Imams are better aware about the adages of these people than those who have opposed this contention, and these revered Imams are not inferior to them in status. He further affirmed that these revered Imams know the Holy Ahadith and holy relics better than their adversaries, remember them and test the arguments. These revered Imams are superior to their adversaries because these revered Imams are expert in every academic field (May Allah bless them all)

(Ad Darj-ul-Mainafa P:1)

The auspicious saying Allama Sayyed Mahmood Aloosi author of *Tafseer Rooh-ul-Ma'ani*:

6. The author of *Tafseer Rooh-ul-Ma'ani* (May Allah bless him) affirmed that this Holy **ayah** (Quranic verse) serves as an argument in support of the faith of the gracious parents of the Holy Prophet (Peace be upon him) as the creed of many renowned ulema and Imams of Ahl-e-Sunnah. He further affirmed:

وَأَخْشَى الْكُفْرَ عَلَى مَنْ

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يَقُوْلُ فِيْهِمَا رَضِيَ اللّٰهُ عَنْهُمَا۔

that he was afraid that the ulema who had differed with this view regarding the gracious parents (May Allah be pleased with them) of the compassion of the universe (Peace be upon him) many not lose their own faith.

(Tafseer Rooh-ul-Ma'anl P:138/19 (Multan Edition).

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الْكَرِيْمِ وَعَلٰى اٰبَائِهٖ وَاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

The auspicious dictum of Shaikhul Muhaddithin Shah Abdul Haq Muhaddith Dehlavi (May Allah bless him).

7. Hazrat Shah Abdul Haq Muhaddith Dehlavi (May Allah bless him) affirmed that the previous ulema have a different opinion about the faith of the gracious parents of the Holy Prophet (Peace be upon him), but the latter ulema have conducted research and proved that the gracious parents of the soul of the two worlds (Peace be upon him) were muslims. They have rather proved that the parents of all the prophets from Hazrat Adam to the Holy Prophet (Peace be upon him) were muslims.

(Asha'at-ul-Limat P:718 Vol:1)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ

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سَیِّدِ الاوّلین وَالآخرین وعَلیٰ اٰلِہٖ وَاَصْحَابِہٖ اَجْمَعِین -

8. He further affirmed:

وَحَدیث احیائے والدین اگرچہ در حد ذات خود ضعیف
است لیکن تصحیح وتحسین کردہ اند بتعدد طرق -
(اشعۃ اللمعات ص۷۱۸ جلد۱)

that although the hadith relating to the new life and faith of the gracious parents of the Holy Prophet (Peace be upon him) is unauthentic in itself but it has so many opinions to support it that it has become authentic.

Note:

If there is some doubt in a hadith, it gets removed by repeated reproduction and constant suppor and that Hadith does achieve the status of authenticity.

وَصَلَّی اللّٰہُ عَلَی النَّبِیِّ الْکَرِیم
وَعَلیٰ اٰلِہٖ وَاَصْحَابِہٖ اَجْمَعِین -

9. Further the Shaikhul Muhaddithin (May Allah bless him) affirmed:

"وایں علم گویا مستور بود از
متقدمین پس کشف کرد آنرا حق تعالیٰ بر متاخرین وَاللّٰہ یختص

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برحمته من يشاء بما شآء من فضله ۔

(اشعۃ اللمعات ص۱۸۷ جلد۱)

that this knowledge remained hidden from the earlier ulema and Allah Almighty revealed it to the later ulema. Allah Almighty can select anyone whom He wants for any special favours.

The auspicious dictum of Allama Ibn-e-Hajar Haitmi (May Allah bless him).

10. Allama Ibn-e-Hajar Hatami (May Allah bless him) affirmed that Allah Almighty revived the gracious parents of the Holy prophet (Peace be upon him) to life and both of them embraced faith and then returned to the cosiness of their respective graves. This is an authentic hadith and the names of some of the worthy Mohaddithin who have declared this hadith reliable are given here. Imam Qurtabi (My Allah bless him) and Hafizul Hadith Ibn-e-Nasiruddin (May Allah bless him) of Syria. It is improper to criticise because the pecularity of idiosyncricies and excellence is that they do not conform to rules and regulations. Therefore the revival of life and embracing faith on the part of the gracious parents of the Holy prophet (Peace be upon him) is beneficial for them, not for others.

(Tafseer Auleel Alai Madarak P:10 Vol:2)

(Seerat-e-Mjustafa P:54)

The auspicious dictum of the great Faqih, the

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master jurist Syyed Ibn-e-Aabideen (May Allah bless him)

11. Hazrat Ibn-e-Aabideen Allama Shami (May Allah bless him) has written in *Raddul Mukhtar*:

اَلَا تَرٰی اَنَّ نَبِیَّنَا صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّمَ قَدْ اَکْرَمَہُ اللّٰہُ تَعَالٰی بِحَیَاۃِ اَبَوَیْہِ لَہٗ حَتّٰی اٰمَنَا بِہٖ کَمَا فِیْ حَدِیْثٍ صَحَّحَہُ الْقُرْطُبِیُّ وَابْنُ نَاصِرُ الدِّیْنِ حَافِظُ الشَّامِ وَغَیْرُھُمَا۔

(رد المحتار ص۲۳۱ جلد۴)

Don't you know that Allah Almighty revived the gracious parents of the Holy Prophet (Peace be upon him) for the honour and esteem of his beloved prophet (Peace be upon him) till they embraced the faith of their beloved son. This has been mentioned in hadith and Allama Qurtabi and Ibn-e-Nasiruddin Shami (May Allah bless them) and other Imams have endorsed it.

فجزاھم اللّٰہ تعالٰی عنا احسن الجزاء

مولای صل وسلم دائماً ابداً

علٰی حبیبک خیر الخلق کلھم

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The following benefits were derived from the above auspicious adages.

1. The gracious parents of the Compassion of the Universe (Peace be upon him) were revived to life and they embraced faith in Allah Almighty and his beloved Prophet (Peace be upon him).

2. This was just a formality to embrance the honour and esteem of the Holy Prophet (Peace be upon him). Even if they had not been revived to life they were blessed souls because they had expired before the Prophethood was declared and because they had never indulged in polytheism and idolatory.

3. This revival to life is proved by an authentic hadith which has been declared authentic by many emiment and exalted Imams of hadith.

4. This hadith cancelled the ahadith put forth by the adversaries i.e. all ahadith prior to this one got cancelled.

5. He who also calls the gracious parents of the Holy Prophet (Peace be upon him) non-believer or condemned to hell, is an accursed person. He is execrable. Such utterances definitely hurt the Holy Prophet (Peace be upon him) and terrible torture is ready for such persons.

6. I fear these people may even lose their faith.

(معاذ اللہ) حسبنا اللہ ونعم الوکیل ولاحول

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وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ -

Food for thought.

A few facts are put forth to the people of love devotion and they are invited to make decision on the basis of their own faith.

١ - عَنْ مَعَاذِ الْجُهَنِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
مَنْ قَرَاَ الْقُرْاٰنَ وَعَمِلَ بِمَا فِيْهِ اُلْبِسَ وَالِدَاهُ
تَاجًا يَوْمَ الْقِيَامَةِ ضَوْءُهٗ اَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ

1. Hazrat Muaz, (a companion of the Holy Prophet (Peace be upon him) narrated that the Holy Prophet (Peace be upon him) affirmed that he who read the Holy Quran and acted upon it will have the singular honour that his parents will be given a crown to wear whose resplendence will be more than the brightness of the Sun.

Dear reader, if the parents of the reader and followers of the Holy Quran will be honoured thus, what should be the gift for the parents of the exalted person through whose mediation the Holy Quran was descended and through whose guidance the whole world is acted

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upon the teaching of the Holy Quran

(Majmauzzawaid P:164/7)

(Abu Daood Sharif P:205/1)

(Mishkat Sharif P:486)

(Aimustadrik P:567)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الكَرِيمِ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

2. Once the mother of the faithful Hazrat Aisha Siddiqa (May Allah be pleased with her) was baking bread in the oven. The beloved of Allah (Peace be upon him) placed one loaf in the oven with his own hand. All the loaves were baked but the one placed by the Holy Prophet (Peace be upon him) himself was not touched by heat.

(Halat-e-Mashaikh-e-Naqshbandia P:112)

Dear reader, just think that when the loaf of bread touched by the Prophet's hand is not affected by fire how the womb wherein the Compassion of Universe (Peace be upon him) remained for nine months can be harmed by fire. Your faith is the best judge.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ المُخْتَارِ
سَيِّدِ الاَبْرَارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اِلٰى يَوْمِ القَرَارِ -

3. The Prophet of compassion (Peace be upon him)

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wiped his hands with the hankerchief of Hazrat Anas the companion (May Allah be pleased with him). Fire had no effect on this hankerchief. When it grew dirty, it was put in the oven. The dirt was burnt but not a thread of the hankerchief was burnt.

(Khasais-e-Kubra P:80/2)

(Mathnavi Sharif)

(Tafseer Roohul Bayan)

(Seerat Rasool-e-'Arbi (Peace be upon him)

Dear reader, just consider if the hankerchief touched by the life and soul of the universe(Peace be upon him) is not burnt by fire, what does your faith guide you about the womb wherein the lord of the two worlds stayed for nine months.

صَلَّى اللهُ عَلَى النَّبِيِّ الكَرِيمِ
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ -

4. Hazrat Yousaf (May Allah bless him) sent his shirt and affirmed:

اِذْهَبُوْا بِقَمِيْصِيْ
هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِيْ يَاْتِ بَصِيْرًا ۚ

Take this shirt of mine and put it over the face of my father. His eyesight will be revived.

(The Holy Quran "Surah Yousaf" para:12 Aya:93)

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Dear reader, the shirt that had got touched with the Holy body of Hazrat Yousaf (May Allah bless him) caused the restoration of the eyesight. What should happen to the thing touched with the chaste body of the Holy Prophet (Peace be upon him) and where should that uterus be wherein the beloved of Allah the Holy Prophet (Peace be upon him)stayed for nine months? Let your faith decide.

مولای صلّ وسلّم دائماً ابداً
علیٰ حبیبک خیر الخلق کلّهم

5. A sinful person kissed the hand of Hazrat Khawaja Bahaul Haq Multani (May allah bless him) Allah Almigfhty sent him to heaven because of this gesture of respect.

(Khulasatul 'Arifeen)

Consult your faith and tell me that when a man can become a *wali* by touching a *wali's* hand with his mouth, where should that person be who gets touched with the sacred and exalted body of him (Peace be upon him) through whose mediation wali becomes a real wali.

6. A Qazi (Magistrate) died and was being tortured in his grave because of his evil deeds. His wife, who had been pregnant, gave birth to a child and took it to the mosque and told the maulvi sahib to teach Quran to her son. The maulana asked the child to recite"

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

which he did, and lo, Allah odered the angels to stop torturing the Qazi because his son had called Him "Rehman" (the most Compassionate) and "Raheem" (the most Merciful).

(Qalyobi P:41)

There is a similar incident in *Baizavi*. Just think the child recited and the father got this reward that he became immune to torture. Then what should be the reward for those parents whose child taught

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

to the whole creation?

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

7. Hazrat Younis (May Allah bless him) remained a few days -- 3 days, ten days or 40 days in the belly of a fish. Because of this the fish will go to heaven.

(Tafseer Roohul Bayan P:226 Vol:5)

Although this argument is not absolute yet it can support the contention. This fact is not worth consideration that this fish offered no prayer, observed no fasting, but was entitled to the paradise only because a prophet remained in its belly for a few days. Well, what

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does your faith decide and what reward would it offer the uterus wherein the prophet of prophets and leader of the apostles remained for a few months.

The humble me Abu Saeed Muhammad Ameen (May he, his parents and his friends be forgiven) submits that the holy, chaste, revered parents of the Holy Prophet (Peace be upon him) should be given the reward announced in the daily "Nawa-e-Waqt" and "Mashriq" of 21st January, 1978. The Government of Saudi Arabia decided to extend the Masjid-e-Nabwi. The sacred body of Hazrat Abdullah (May Allah be pleased with him), alongwith the corpses of six other Companions of the Holy Prophet (Peace be upon him), was removed to Jannat-ul-Baqi'. His sacred body was found intact and in its original form. There was hardly any transformation. Moreover the humble me was present in Madina Munwawara and met contractor Abdul Latif on 29th November, 1994. He told me that when the sacred body of the father of the Holy Prophet (Peace be upon him) Hazrat Abdullah (May Allah be pleased with him) was removed the said contractor had also seen it from a distance and found the coffin quite spotless and the atmosphere was filled with a matchless perfume.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْمُخْتَار

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سَيِّد الابرار وعَلٰى ابائه الاخيار وآلِهٖ وَاَصْحَابِهٖ
وَاَزْوَاجِهٖ الطاهرات المطهرت الٰى يوم القرار
وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْن

A Misunderstanding.

Some people want to include the Imam of Imams and sun of the Umma Hazrat Imam Azem Abu Hanifa (May Allah bless him) in the line of the disrespectful ones and say that Imam-e-Azam (May Allah bless him) affimed in his book **Fiqah-e-Akbar**:

وَوَالِدَا رَسُوْلِ اللّٰهِ مَاتَا عَلَى الْكُفْرِ

that the parents of the Holy Prophet (Peace be upon him) died on **Kufr** (disbelief)

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Answer.

Firstly, there is difference of opinion about the authorship of *Fiqah*-e-*Akbar*. Some people maintain that it has been written by Hazrat Imam-e-Azam Abu Hanifa Noman bin Thabit (May Allah bless him) whereas a research conducted by researches shows that *Fiqah*-e-*Akbar* was written by Abu Hanifa Muhammad bin yousaf Bukhari. Now, when there is no proof that the book is by Imam-e-Azam (May Allah bless him), it is not proper to apply the objection to him. Secondly, even if we admit that

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the book is by Imam Azam (May Allah bless him) then the text in various copies differs. The copy of *Fiqah-e-Akbar* possessed by me mentions:

وَوَالِدَا رَسُوْلِ اللّٰهِ ﷺ مَاتَا عَلَى الْفِطْرَةِ -

i.e. the gracious parents of the Holy Prophet (Peace be upon him) died on the Islamic faith.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ -

Let us conclude that it is by some one else who changed مَاتَا عَلَى الْفِطْرَةِ into مَاتَا عَلَى الْكُفْرِ and included the Imam-e-Azam among the disrespectful ones for no reason. How could Hazrat Imam-e-Azam Abu Hanifa (May Allah bless him), who was a personification of respect, utter such words of disrespect.

Thirdly, if someone insists on his text, we would say, all right you stick to that and we stick to the text of our own *Fiqah-e-Akbar* which contains the words

مَاتَا عَلَى الْفِطْرَةِ -

i.e. they died on the Islamic faith. May Allah keep us respectful and enable us to live and die with the respectful ones.

I wrote an article about the gracious parents of the Holy Prophet (Peace be upon him) proving that they were blessed with **Jannah** (Paradise) and handed it over

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to the caligraphist. Two days later my son Qari Muhammad Masood Ahmad-ur-Rehman presented me a book named **Zakhair-e-Muhammadia** written by Dr. Muhammad Alvi Maliki Makki. I opened up the book and looked at the Table of Contents, and was thrilled by the topic "Izhar-e-Haqiqat" (Expression of Reality) about the gracious parents of the Holy Prophet (Peace be upon him). I was extremely delighted to read through this article because it contained a few useful faith-inspiring points. I thought of amalgamating this article with my own, but on a second thought I decided not to do so because the article was a fairly detailed one, and much of it would have been a repetition. Therefore I decided to attach some of the useful things as a supplement to this article so that faith be enhanced and the reader may enjoy reading it.

1. When Abu Lahb's daughter Durra migrated to Madina and embraced Islam, some women taunted and teased her by saying that she was the daughter of Abu Lahb the unbeliever about whom the "Ayah"

تَبَّتْ يَدَا أَبِي لَهَبٍ

was descended. Durra complained to the Holy Prophet (Peace be upon him) who affirmed. "O people, why do you torture me with reference to my family?" After quoting this hadith the honourable author mentions that the Holy Prophet (Peace be upon him) who had expressed his displeasure with reference to Abu Lahb who had died as

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an absolute non-believer how displeased and offended would he be with the person who talks nonsense about the gracious parents of the Holy Prophet (Peace be upon him), particularly so because they had died on the Islamic faith. Obviously the Holy Prophet (Peace be upon him) would be extremely angry with the person who is disrespectful towards the gracious parents of the Holy prophet (Peace be upon him), or even makes a sly hint, because the gracious parents of the Holy Prophet (Peace be upon him) are such exalted and resplendent personalities who were honoured by Allah and who were chosen to be the parents of the lord of the universe. Hence such a person is making himself entitled to curse and imprecation, and is drifting away from the compassion of Allah because Allah ordains that those who rebel against Allah and His Apostle (Peace be upon him)are accursed in this world and will be subjected to terrible torture in the hereafter.

ان الّذين يوذون الله و رَسُوْله لعنهم الله فى الدنيا والآخرة وَاعدلهم عذابا مهيناً -

(The Holy Quran)

(Zakhair Muhammadia)

2. I had written in my article that the copy of *Fiqh*-e-*Akbar* that I have in my possession reads:

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وَوَالِدَا رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَاتَا عَلَى الْفِطْرَةِ -

that Hazrat Imam Azam Abu Hanifa (May Allah bless him) affirmed that the gracious parents of the Holy Prophet (Peace be upon him) died on the faith of Islam. About this the venerable author affirmed that in *Fiqh-e-Akbar* words are not

ماتا على الكفر

but

والدا رسول الله ماتا على الفطرت

The gracious parents of the Holy Prophet (Peace be upon him) died on Deen-e-Fitrat i.e. faith of Islam. He further affirmed:

that he had himself seen these words in the ancient manuscript which is available in the Shaikhul Islam Library of Madina Munawara whose register number is 330. Scholars informed him that the said manuscript was written during the Abbaside period.

(Zakhair-e- Muhammadia P:57)

He further affirmed that the script that contained the words

ماتا على الكفر

(they died in disbelief) is false and contradicts this ancient manuscript.

(Zakhair-e-Muhammadia P:57)

All praise to Allah -- the sustainer, protector,

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preserver of the universe. It is now crystal clear that this is a concoction. The word

ماتا علی الفطرت

has been changed with

علی الکفر

and a great heresay has been directed on the Imam Azam. May Allah safeguard us from the mischief of the mischiefmongers.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْكَرِيْمِ
وَعَلٰى آبَائِهِ الْكِرَامِ وَآلِهِ الْعِظَامِ وَصَحْبِهِ الْفِخَامِ
اِلٰى يَوْمِ الْقِيَامِ -

3. The revered author Hazrat Alvi Maliki affirmed that the correct thing is dafinitely this that the gracious parents of the Holy prophet (Peace be upon him) believed in Islam. The renowned Imams have expressed similar views. Imam Sayooti has written three booklets on this topic.

(Zakhair-e-Muhammadia P:60)

4. The fact that the gracious parents of the Holy Prophet (Peace be upon him) were revived to life is approved by Ummah and the dependable Ulema.

(Zakhair-e-Muhammadia P:60)

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5. The non-believers can be considered as "ahad" and "ahad" are not comparable with the Quranic verses.

وما كنا معذبين حتى نبعث رسولا

(Zakhair-e-Muhammadia P:63)

6. The traditions presented by the non-believers belonged to a period prior to the time when the gracious parents of the Holy Prophet (Peace be upon him)were granted a second life by Allah Almighty so that they could embrace the faith of the Holy Prophet (Peace be upon him).

(Zakhair-e-Muhammadia P:63)

7. There is no doubt about the second life and embracing faith in detail by the gracious parents of the Holy Prophet (Peace be upon him) and this is the general belief.

(Zakhair-e-Muhammdia P:67)

8. The **ahadith** put forth by non-believers have been subjected to criticism and refuted by renowned ulema.

(Zakhair-e-Muhammadia P:67)

9. Mulla Ali Qari has, after recantation, clarified this point in *Sharah Shifa* that renowned ulema are unanimous on the issue of the faith of the gracious parents of the Holy Prophet (Peace be upon him). The Umma and the renowned ulema have the same opinion.

(Zakhair-e-Muhammadia P:64)

10. Allama Syed Muhammad Aloosi, author of

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Tafseer Roohul Ma'ani, considered one of the renowned ulema writes under the title:

وَتَقَلُّبَكَ فِي السَّاجِدِينَ،

that one who talks against the gracious parents (May Allah be pleased with them) of the Holy Prophet (Peace be upon him) is running the grave risk of losing his faith and becoming a non-believer.

(Zakhair-e-Muhammadia P:65)

(Tafseer Rooh-ul-Mani P:138 Part:19)

11. Allama Syed Muhammad Amin Kutbi (May Allah bless him) has written an eulogy in praise of the gracious parents of the Holy prophet (Peace be upon him). You may find it on page 67 of *Zakhair-e-Muhamadia*. Some of the verses are quoted here.

آمنتما برسول الله معجزة

وانتما فی الآن فی فردوس جنات

i. O the gracious parents of our Holy Prophet (Peace be upon him) you embraced the faith of your dear son as a miracle and both of you are residing in the paradise.

وَقال ان نجاة والدين غدت

حَقا بتحقيق سَادات واثبات

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ii. This has been established, beyond any speck of doubt, that the gracious parents of the Holy Prophet (Peace be upon him)are enjoying the bliss of paradise, through the research of eminent researchers and renowned and trustworthy ulema.

وذالک معتقدی حقا و مستندی
مدعما باحادیث و آیات

iii. This is my correct and staunch belief and creed based on and supported by the august **ahadith**, and verses of the Holy Quran.

iv. The generous Holy Prophet (Peace be upon him), alongwith his pious parents, is on the highest pedestals and places.

وَالْمُصْطَفٰی مَع بر الوالدین له
اعلی المناصب فی کل مقامات

(8)

On being called by the Holy Prophet (Peace be upon him) the tree came running to him (Peace be upon him).

The companion of the Holy prophet (Peace be

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upon him) Hazrat Ibn-e-Umar (May Allah be pleased with him) narrates that they were accompanying the Holy Prophet (Peace be upon him) on a journey. Suddenly a Bedouin came whom the Holy Prophet (Peace be upon him) extended the message of Islam. He asked the Holy Prophet (Peace be upon him) if he had any proof of his prophethood. The Holy Prophet (Peace be upon him) asked the Bedouin, "If that tree you are seeing comes and testifies my prophethood, would you embrace faith?" He replied, "Why not?" Then the cause of the creation of the universe(Peace be upon him) summoned that tree and everybody saw that the tree came to the Holy Prophet (Peace be upon him) tearing the Earth. The Holy Prophet (Peace be upon him)sought witness from the tree three times and the tree bore witness every time and then returned to its spot on the bidding of the Holy Prophet (Peace be upon him).

(Rawah-ud-Darmi P:18/1)

(Mishkat-ul-Masablh) P:541)

(Majma-uz-Zawaid P:295 Voi:8)

(9)

The Holy Prophet (Peace be upon him)prayed with his sacred tongue and the child regalned health.

A woman came to the Holy Prophet (Peace be upon him) alongwith her sick child, told the details of his ailment and requested the Holy Prophet (Peace be upon

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him) to pray for his death. The Holy Prophet (Peace be upon him) refused to do so and told the woman that he would pray to Allah that the child regains his health, grows into a pious youngman, wages jehad in the cause of Allah, is martyred, and enters paradise.

فَدَعَالَهُ فَشَفَاهُ اللّٰهُ وَشَبَّ وَكَانَ رَجُلًا صَالِحًا فَقَاتَلَ فِيْ سَبِيْلِ اللّٰهِ فَقُتِلَ قَالَ الْبَيْهَقِيُّ مُرْسَلٌ جَيِّدٌ -

(Hujjatullah Alal Alimeen P:429)
(Khasais-e-Kubra P:70/2)

When the Holy Prophet (Peace be upon him) prayed for the child he regained his health and he grew into a pious youngman, participated in a war against the non-believers, was martyred and reached paradise.

صَلَّى اللّٰهُ تَعَالٰى عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(10)

Prayer made a mad child healthy

Hazrat Ibn-e-Abbas (May Allah be pleased with him) narrates that a woman brought her mad child to the Holy Prophet (Peace be upon him) and complained that

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her child was mad and he troubled the family day and night:

فَمَسَحَ رَسُوْلُ اللّٰهِ صَدْرَهٗ وَدَعَا لَهٗ
فَثَعَّ ثَعَّةً فَخَرَجَ مِنْ جَوْفِهٖ مِثْلَ الْجِرْوِ الْاَسْوَدِ
فَشُفِيَ۔

The Holy Prophet (Peace be upon him) passed his sacred hand over the body of the child and prayed with his sacred tongue. The child vomitted and from his stomach a black object resembling a puppy emerged and ran away and the child became all right.

(Sunan Darami P:19/1)
(Hujjatullah Alal Alimeen P:429)
(Masnad Ahmad P:239)
(Mishka'at Shareef P:541/1)
(Majma-uz-Zawaid P:5/9)

Note:

This incident proved the miracle of both tongue and hand of the Holy Prophet (Peace be upon him).

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهِ الَّذِىْ بَعَثَهٗ
رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

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(11)

The sacred tongue ordered and the child regained his health.

Imam Bahqi on his authority which has been approved by Allama Ibn-e-Hajar deduced that Hazrat Usama bin Zaid, (May Allah be pleased with him) affirms that he went to Hajj with the Lord of the Universe (Peace be upon him). When they reached the valley of Roha, the Holy Prophet (Peace be upon him) saw a woman coming to him purposely. Seeing this the Holy Prophet (Peace be upon him) stopped his mount. When the woman came close, she submitted that her child had been continuously sick since his birth. Hearing this the Holy Prophet (Peace be upon him) took that child and mounted the child in front of him and put his saliva in the child's mouth and said:

أُخْرُجْ عَدُوَّ اللهِ فَإِنِّيْ رَسُوْلُ اللهِ -

"O enemy of Allah, leave him as I am the Prophet of Allah."" After this he handed the child back to his mother and said, "Take him. Now he will never be sick." Hazrat Usama (May Allah be pleased with him) narrates that when, after performing Hajj, they again reached the valley of Roha, the same woman came with a roasted goat. The Holy Prophet (Peace be upon him) instructed her to hand

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over a leg of the goat to him. She complied. He again said this and she again complied. He again said this and she again complied. He repeated a third time, and the woman remarked that a goat had only two legs and that she had presented both. On this the Lord of the Prophet (Peace be upon him) affirmed:

وَالَّذِیْ نَفْسِیْ بِیَدِہٖ لَوْ سَکَتِّ مَازِلْتِ تُنَاوِلُنِیْ ذِرَاعًا مَا قُلْتُ لَکِ نَاوِلِیْنِیْ ذِرَاعًا -

"Lady, if you had kept quite (had not said that the goat had only two legs) you would have continued handing over the legs to me until I had not stopped you."

(Khasais-e-Kubra P:36/2)

(Hujjatullah Alal Alimeen P:427)

اَللّٰھُمَّ صَلِّ وَسَلِّمْ وبارك عَلَى النَّبِی المختار سیّد الابرار وَعَلٰی اٰلِہٖ وَاَصْحَابِہ الاخیار -

Note.

For further similar incidents consult: **Majma'aul Zawald** P:314/2 **Darmi** P:27/1 **Musnad Ahmad** P:48/2.

(12)

A mouth-wash of the Prophet of Compassion (Peace be upon him) gave health to a dumb and mad child.

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A companion of the Holy Prophet (Peace be upon him) Hazrat Umme Jandab (May Allah be pleased with her) narrates that she spotted the Holy Prophet (Peace be upon him) near Jamra Uqba. The Holy Prophet (Peace be upon him) struck pebbles at the Jumra. Other people also did so. Suddenly he saw a woman approaching her with her son who was dumb and mad. She brought her problem to the notice of the Holy Prophet (Peace be upon him) who ordered a goblet of water to be brought. She brought water in a goblet made of stone. The Holy prophet (Peace be upon him) dropped a mounthful of water into the pot and prayed to Allah, and advised her to take away the child, let him drink water from the goblet, and bathe him with that water. When that woman left Hazrat Umme Jandab followed her and requested that woman to give her some of the water. Sher obliged her. Umme Jandab gave that water to her son Abdullah to drink. As a result he lead the best life. Sometine later Umme Jundab met that woman and asked her about the welfare of her son. The woman informed her that he attained full-bloomed health and grew up to be the best and the wisest of all her sons.

(Ibn-e-Maja Chp.Al-Nashrah P:260)

(Hujjatullah Alal Alimeen P:428)

(Khasais-e-Kubra P:38-39/2)

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(13)

The burnt hand of the child got immediately well through the blessing of the saliva of the mouth.

Hazrat Muhammad Bin Hatib narrates about her mother Umme Jameel. "My mother told me that she was coming from Habsha (Avesenia) and when she was at a distance of one day's journey from Madina Munawara, she cooked food at a place. During this the fuel was finished. She went to collect wood and I pulled at the pot of curry. The pot overturned and fell on me and my arm was burnt. She took me to the Holy prophet (Peace be upon him). The Holy Prophet (Peace be upon him) dropped his saliva on my arms, recited something and blew at my arm:

فَمَا قُمْتُ بِكَ مِنْ عِنْدِهِ حَتّٰى بَرِءَتْ يَدُكَ

When she got up with myself in her lap, I had become all right."

(Zarqani Alal Mowahab P:192/5)
(Hujjatul Alal Alimeen P:428)
(Khasals-e-Kubra P:69/2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ رَحْمَةٍ لِّلْعٰلَمِيْنَ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

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(14)

The amputated arm got fixed through the blessing of saliva of the mouth.

Hazrat Khubaib bin Yosaf (May Allah be pleased with him) narrates, "I participated in a battle. During the fight some enemy attacked me, My arm was cut and began dangling. I caught hold of it and went to the Holy Prophet (Peace be upon him). Seening this the Holy prophet (Peace be upon him) applied the saliva from his mouth to my arm and fixed it and I became well immediately. After that I killed the same enemy, who had wounded me, with the same arm."

(Khasais-e-Kubra P:70/2)
(Hujjatullah Alal Alimeen P:428)
(Shifa Shareef P:13/1)

(15)

The sour well became sweet for all times to come by putting the saliva in it.

The Compassion of the Universe (Peace be upon him) once put the sacred saliva of his mouth in a well. That well became a source of health for all times. Hazrat Usaid and Hazrat Abu Hameed and Hazrat Abu Sehl and many other companions of the Holy prophet (Peace be upon him) narrate that the compassion of the two worlds

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came to the well Bair Baza'a and poured a mouthful of wrinsed water into the bucket used for drawing water, and poured the bucketful of water into the well. He repeated the process a second time. The Holy prophet (Peace be upon him) himself drank water from this well. After that whenever any patient came, the Holy Prophet (Peace be upon him) used to advise him to take a bath at the Baza'a well. Immediately after taking the bath he regained health. Rather he would spring up from the disease as a camel would when his knee is unfastened.

(Hujjatullah Alal Alimeen P:430)

(Khasais-e-Kubra P:71/2)

(16)

The patient on the verge of death got well when a lump of earth dipped in saliva was administered to him.

Hazrat Aamer bin Malik (May Allah be pleased with him) was suffering from dehydration. He sent someone to the Holy Prophet (Peace be upon him) with the request to pray for his health. The Prophet of compassion, the blessing of Ummah, the Holy Prophet (Peace be upon him) picked a piece of earth with his holy hand, applied to it the salive of his sacred mouth and gave it to the massenger, who took it as a joke. Anyway he took it to Hazrat Aamar bin malik who was on the

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verge of death. That earth was solved in water. He drank the water and got well.

(Khasais-e-Kubra P:71/2)

(Hujjatullah Alal Alimeen P:431)

(Shifa Sharif P:213/1)

(17)

Just by changing the name the water was sweetened.

While going for the battle of Qard, the Holy Prophet (Peace be upon him) passed by a reservoir of bitter water. He asked the name of that water. It was told to be Baisan. Hearing this the Holy Prophet (Peace be upon him) said, "No, its name is Nu'man." Change of name changed its nature also and it became sweet.

(Shifa Shareef P:218/1)

(Hujjatullah Alal Alimeen P:432)

(18)

The weakling camel started running through the auspicousness of the holy mouth-wash.

Hazrat Khalad bin Rafi' and his brother Rafaa' went to Badr riding on a camel. When they reached Roha, the camel, being extremely weak sat down. Because of weakness he would not get up. Both the brothers narrate that they prayed to Allah that if they were enabled to reach Badr, they would slaughter the camel and distribute

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its meat. Suddenly the Holy Prophet (Peace be upon him) happened to be there and asked what had happened. On learning about the situation, he got down from his mount, performed ablution and poured a mouthful of water in the water and told them to put the water in the camel's mouth and on its head, neck and hump. The two brothers did as ordered. The Holy Prophet (Peace be upon him) prayed to Allah. The camel got up and it started running till they reached the vanguard of the caravan and reached Badr non stop. Then the riders slaughtered the camel and distributed its meat as they had sworn.

(Hujjatul Alal Alimeen P:434)

(19)

Prayer had just been uttered by the holy lips when the weather altogether changed.

Hazrat Bilal (May Allah be pleased with him) called out the morning prayer-call (*azan*). As it was too cold the people could not come to the mosque. When the Holy Prophet (Peace be upon him) asked Hazrat Bilal the reason, he told that the people were not able to attend the mosque due to excessive cold. Hearing this the beloved of Allah (Peace be upon him) prayed to Allah

اَذْهِبْ اَللّٰهُمَّ عَنْهُمُ الْبَرْدَ

to save the worshippers from th cold. Hazrat Bilal narrates

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فَرَاَيْتُهُمْ يَتَرَوَّحُوْنَ فِى السُّبْحَةِ -

that after this they were fanning themselves in the mosque.

(Dalail-un-Nabuwah Abu Naeem P:464/2)
(Hujjatullah Alal Alimeen P:436)
(Khasais-e-Kubra P:83/2)

(20)

Winter and Summer became ineffective for the Lion of Allah Hazrat Ali (May Allah be pleased with him)

Hazrat Ali, the Lion of Allah felt cold and he went to the Holy Prophet (Peace be upon him) and complained of the cold. The Holy prophet (Peace be upon him) whose words were the words of Allah prayed:

اَللّٰهُمَّ اكْفِهِ الْحَرَّ وَالْبَرْدَ -

"O Allah, remove cold from my Ali." After this supplication Hazrat Ali never suffered from heat or cold, rather he would use thin clothes with the advent of Winter and warm clothes during summer. He did this as an expression of the sublime status of his master (Peace be upon him)

Note:

One thing had been solicited, two were granted.

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وَصَلَّى اللهُ تَعَالٰى عَلَى النَّبِيِّ الْكَرِيْمِ
رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

(Khasais-e-Kubra P:252/1)

(Seerat-e-Haklbia P:!60 Vol:2)

(Majmaul Zawaid P:125/9)

(Dalialul Nabuwah P:463/2)

(21)

By naming a companion as "Safeena" (boat) he was enabled to lift the load of seven camels.

People asked the companion Hazrat Safeena his name. He replied that his master (Peace be upon him) had named him Safeena. When he was asked the reason, he replied that the Holy prophet(Peace be upon him) went to a place accompained by his companions. The load that each one was carrying was too much for him. The Prophet of compassion (Peace be upon him) asked him to spread a sheet of cloth. He obeyed. All the companions placed their load on the sheet and then placed the total load, fastened in a sheet of cloth, on Hazrat Safeena. Then the custodinan of the Umma asked him to lift that load because he was a Safeena (Boat). Since then he became able to lift the weight of upto seven camels easily.

(Huhjjatullah Alal Allmeen P:436)

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(22)

By swallowing a bolus from the sacred mouth of the Holy Prophet (Peace be upon him) a woman became shy and pious.

Hazrat Abu Amamaa companion of the Holy Prophet (Peace be upon him), narrated that a woman was very ill-mannered and used to abuse people. One day she passed by the Holy Prophet (Peace be upon him) who was eating **thareed**. This woman demanded the mouthful of **thareed** that was in the mouth of the Holy Prophet (Peace be upon him). The Holy Prophet (Peace be upon him) granted her wish and she ate that bolus. As a result that woman became decent and chaste and never ever abused anyone till her last moment.

(Zarqani Alal Mowahib P:97/4)
(Hujjatullah Alal Alimeen P:436)
(Shifa Sharif P:214/1)

(23)

Due to the supplication of the Holy Prophet (Peace be upon him) his hair remained black upto the age of 93; not a single hair became gray.

Hazrat Umar Bin Akhtab (May Allah be pleased with him) narrated: The holy Prophet (Peace be upon

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him) demanded water which I provided to him. There was one hair in that water which I removed. Then the Holy Prophet (Peace be upon him) whose words were the words of Allah prayed thus:

اَللّٰهُمَّ جَمِّلْهُ

"O Allah, make him handsome." It is reported that he was seen at the age of 93. There was not a single white hair in his head or beard.

(Madarajunabuwah Persia P:438/1)

(Hujjatullah Alal Alimeen P:437)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ زَيْنِ الْمُرْسَلِيْنَ
الْاَخْيَارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اُولِى الْاَيْدِى وَالْاَبْصَارِ

(24)

An old jew affectionately arranged the beard of the Holy Prophet (Peace be upon him) and he became beautiful by the Holy Prophet's supplication.

Behqi has narrated on the authority of Hazrat Anas (May Allah be pleased with him) that a jew cleansed the sacred beard of the Holy Prophet (Peace be upon him) (something had got entangled in that). The Holy Prophet (Peace be upon him) prayed, O Allah, make him beautiful." All the hair of the jew had become white but through the supplication of the Holy Prophet (Peace be

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upon him) they again became black.

(Madarejun Nabuwah P:438/1)

(Hujjatullah Alal Alimeen P:437/1)

(25)

An old jew presented milk, and due to the supplication of the Holy Prophet (Peace be upon him), he became young and uptil the age of 90, none of his hair grew white.

As narrated by Hazrat Qatada (May Allah be pleased with him) a jew milked his goat and presented the milk to the Holy Prophet (Peace be upon him) who prayed, "O Allah grant him beauty." As a result the jew's hair turned black; not just black rather pitch black and beautiful. Hazrat Qatada relates that he lived upto 70 but not a single hair of his grew white.

(Madarajun Nabuwah P:439/1)

(Hujjatullah Alal Alimeen P:437)

(26)

The companion sucked the saliva and due to supplication water would ooze from whatever place he wished.

Hazrat Aamir bin Karez (May Allah be pleased with him) was presented before the Holy Prophet (Peace be upon him) who put the saliva of his mounth on him and

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prayed for him. He sucked the saliva. The Holy Prophet (Peace be upon him) ordained:

فقال رسول الله صلى الله عليه وسلم انه لمسقى

"He is the one who supplies water to drink." Now wherever that companion scratched the earth, water would ooz out.

(Hujjatullah Alal Alimeen P:438)

(27)

The mother and sister of the martyrd Hazrat Hartha (May Allah be pleased with him) were blessed with peace and patience by drinking water wherein the Holy Prophet (Peace be upon him) had poured his mouth-wash.

Hazrat Hartha bin Saraqa Ansari, a companion of the Holy Prophet (Peace be upon him) was martyrd in the battle of Badr. His mother came to the Holy Prophet (Peace be upon him) and submitted that if her son was in the paradise **(Jannah)** she would neither weep nor argue and complain, but if he was in hell she would weep over him all her life. Hearing this the lord of the Universe (Peace be upon him) affirmed that there was not one Jannah (Paraside) but many, and as to her son he was in the best paradise. She returned laughing. Then the

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Propeht of Compassion (Peace be upon him) demanded water, put his hand in it and gave a mouth-wash to Umme Hartha who drank it. Then her sister drank it. Then the Holy Prophet (Peace be upon him) asked them to sprinkle that water in their bosoms. They did accordingly and returned.

وَمَا بِالْمَدِيْنَةِ اِمْرَاتَانِ اَقَرَّ عَيْنًا مِنْهُمَا وَلَا اَسَرَّ-

After this there was no woman more contented and well-off in Madina, than these two women.

(Hujjatullah Alal Alimeen P:439)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْاُمِّيِّ الْمُخْتَارِ
سَيِّدِ الْاَبْرَارِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ الْاَخْيَارِ-

(28)

A tree was summoned by the Holy Prophet (Peace be upon him) whose words were the words of Allah, and it rushed to him tearing the earth and returned after obeying the order.

Hazrat Farooq-e-Azam narrated that when the compassion of the universe (Peace be upon him) was in the velley of Hajoon and the non-believers of Makkah had teased him too much, he (Peace be upon him) prayed to Allah to grant him some miracle which may assure him

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against the maltreatment of the non-believers of Makkah. Allah advised him to summon the tree growing on the edge of the valley. When summoned, the tree rushed to the Holy Prophet (Peace be upon him) tearing the ground and greeted the Holy Prophet (Peace be upon him) and when ordered by the Holy Prophet (Peace be upon him) to return, it resumed to its place. Then the Holy Prophet (Peace be upon him) observed that Allah was sufficient for him and he no longer cared for the maltreatment and mischief of the non-believers of Makkah.

(Hujjatullah Alai Alimeen P:441)

Allama Nabhani has related four similar incidents.

(29)

The tree walked down to the Holy Prophet (Peace be upon him) and then returned to its place when ordered.

A bedouin came to the Holy Prophet (Peace be upon him) and asked for some visible proof of his Prophethood. The beloved of Allah (Peace be upon him) said, "Go and tell that tree that the Prophet of Allah had summoned it." On receiving this message the tree leaned to one side then right, left, backwards and forwards and uprooted itself and dragging its roots and tearing through the ground came to the Holy Prophet (Peace be upon him), and standing before him said

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اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ O

Now the bedouin requested the Holy Prophet (Peace be upon him) to order the tree to return. On receiving the order to return, the tree forthwith went back and resumed its place. On seeing this miracle the befouin embraced Islam and sought permission to prostrate himself before the Holy Prophet (Peace be upon him). The Holy Prophet forbade him and affirmed that if **Sijda** had been allowed, he would have ordered wives to prostrate themselves before their husbands. Then the bedouin sought permission to kiss the sacred hands and feet of the Holy Prophet (Peace be upon him) which was allowed, and he kissed the sacred hands and feet.

(Shifa Sharif P:196/1)

(Hujjatullah Alal Alimeen P:441)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى مَنِ اتَّخَذْتَهٗ حَبِيْبًا فِى الدُّنْيَا وَالْاٰخِرَةِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Here the Allama (May Allah bless him) has cited three similar incidents.

(30)

The branch of a date-tree presented itself before the lord of the Prophets (Peace be upon him).

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Hazrat Ibn-e-Abbas (May Allah be pleased with him) narrates that a bedouin came to the Holy Prophet (Peace be upon him) and asked how could he be convinced of the prophethood of the Holy Prophet (Peace be upon him). The Holy Prophet told him that he should bear witness to his Prophethood if a particular bunch from a date-tree would come to him at his bidding. The Holy Prophet (Peace be upon him) then summoned that specific bunch and it started descending from the tree. till it came and fell before the Holy Prophet (Peace be upon him). Then the Holy Propeht (Peace be upon him) ordered it to return to its place and it went back. Seeing this the befouin embraced Islam.

This is an authentic hadith.

(Tirmazi Sharif P:226/2 Abwabul Manaqib)

(Hujjatullah Alai Alimeen P:442)

وَالحَمد للّٰه رَبّ العٰلَمِيْن وَالصَّلَاةُ وَالسَّلام عَلٰى حَبِيْبِه
سَيِّد المُرسلين وَعَلٰى اٰلِه وَاَصحابه اَجْمَعِيْن -

(31)

The leg and head of Hazrat Harith bin Ous healed when the holy saliva was applied to them.

Ka'ab bin Ashraf was a jewish scholar He used

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to utter blasphemies about the Holy Prophet (Peace be upon him). Some companions of the Holy Prophet (Peace be upon him) killed him. Hazrat Harith bin Ous was one of those brave men. His head and leg were wounded by a sword. The companions (May Allah be pleased with them) took him to the Holy Prophet (Peace be upon him) who applied the sacred saliva of his mouth to his wounds and they got healed.

(Hujjatullah Alal Alimen P:424)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى افضل الخلق
وخير البرية وَعَلٰى اٰلِهٖ واَصْحَابِهٖ اَجْمعين

(32)

The Sun returns after it had set.

The Holy Prophet (Peace be upon him) had been vested by such remarkable powers that he split the Moon into two with the movement of his finger, brough the Sun, that had set, back to offer afternoon ('Asr) prayers.

(Mujaddid-e-Deen-o-Millat 'Alal Hazrat Brelvi (May Allah bless him)

At Sahba (in Khyber) the Holy Prophet (Peace be

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upon him) was resting and the lion of Allah Hazrat Ali (May Allah be pleased with him) had the Holy Prophet's head in his lap. The Sun set and tears started trickling from the eyes of Hazrat Ali. When the lord of the universe asked the reason, Hazrat Ali (May Allah be pleased with him) replied that he had not offered the 'Asr prayers and the Sun had set. Hearing this the most gracious, the most benevolent from beginning to enternity (Peace be upon him) whose words were nothing but the words of Allah prayed to Allah thus:"

اَللّٰهُمَّ اِنَّهٗ كَانَ فِىْ طَاعَتِكَ وَطَاعَةِ رَسُوْلِكَ فَارْدُدْ عَلَيْهِ الشَّمْسَ -

O Allah, this dear Ali was in Thy service and in the service of Thy beloved Prophet therefore let the Sun come back."

Hazrat Isma (a companion) narrates that she hereself saw that the Sun returned after having set and there was sunshine on the peaks of the hills.

Warning:

This hadith has been proved and declared authentic by renowned ulema and muhaddithin. I quote some of the names:-

1. Hazrat Imam Tahawi (in Mushkil-ul-Hadith)
2. Hazrat Qazi 'Ayaz (in Shifa Sharif)
3. Muhaddith Tahrani (in Muajjam)

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4. Ibn-e-Manda
5. Ibn-e-Shaheen
6. Ibn-e-Mardoya (in Naseem-ur-Riaz)
7. Imam Qastalani (in Muwahib-e-Ladunnia)
8. Imam Abdul Baqi Zarqani (in Sharah Mowahib)
9. Imam Ahmad bin Saleh (in Naseem-ur-Riaz Zarqani)
10. Allama Khawaji (in Naseem-ur-Riaz)
11. Hazrat Mulla Ali Qari (in Sharah Shifa)
12. Imam Sakhawi (in Maqasad-e-Hasana)
13. Allama Ibn-e-'Abideen (in Raddul Mukhtar)
14. Allama Halabi (in Seerat-e-Halbia)
15. Allama Taqiuddin Halabi (in Nuzhatun Nazireen)
16. Shaikh 'Imaduddin (in Behjatul Mahafil)
17. Hafizul Hadith Allama Sayooti (in Kashfullabas)
18. Allama Ashkhar Yamani (in Sharah Behjatull Mahafil)
19. Qaziul Quzat(The chief justice) Imam Iraqi (in Taqreeb)
20. Allama Haqqi (in Tafseer Roohul Bayan)
21. Mufassar-e-Quran Allama Syed Mahmood Aloosi (in Tafseer Roohul Ma'ani)
22. Shaikhul Muhaddithin Shah Abdul Haq Muhaddith Dehlavi (in Madarajun Nabuwah)
23. Shah Waliullah Muhaddith Dehlavi (in Izalatul Khafa)

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24. Hazrat Mullan Jeevan (in Noorul Anwar)
25. The devotee of the Holy Prophet (Peace be upon him) Allama Nabhani (in Anwar-e-Muhammadia)
26. Arif Billa Shaikh Fariduddin Attar (in Mantifquttair)
27. Shaikhul Mushaikh Khawaja Ghulam Muhayyuddin Qasuri (in Tuhfa-e-Rasoolia)
28. Maulana Noor Bakhsh Tawakhali (in Seerat Rasool-e-Arabi)
29. Imam Novi (in Sharah Muslim)
30. Imam Ahl-e-Sunnah 'Ala Hazrat Brelvi (in Munirul 'Aain)

(May Allah bless them all).

Note.

The saintly Abu Saeed has quoted references from the renowned and illustrious ulema and muhaddithin because people whose faith is frail and faltering declare this hadith false and by doing this they deprive the faithful of love for the Holy Prophet (Peace be upon him). May Allah protect the faithful from such people. For going into the details of this issue the reader may refer to my book *Radd-e-Shams* , Insha Allah they will be fully convinced.

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(33)

The invocation of the Holy Prophet (Peace be upon him), when Utaiba bin Abu Jehl behaved insolently, made a tiger tear away that insolent man.

Utaiba bin Abu Jehl uttered some words unbecoming the eminence of the lord of the two worlds. Allah made his beloved Prophet (Peace be upon him) utter these words:

اَللّٰهُمَّ سَلِّطْ عَلَيْهِ كَلْبًا مِّنْ كِلَابِكَ

"O Allah, beset a beast on this man." Abu Lahb also heard these words and he was perturbed because the refusal of the non-believers was due to their obstinacy. Actually in their heart of hearts they were convinced of the truth of the message of the Holy Prophet (Peace be upon him), and they believed that the true apostle of Allah, and that whatever words he uttered were bound to be fulfilled. Once Abu Lahb had to depute this very Utaiba as the leader of a business caravan. Abu Lahb repeatedly urged the members of the caravan to guard Utaiba against the attack of any beast. The caravan set off and halted at a place. Nearby there was the monastry of a monk. He sent a warning that there were beasts all around. Therefore the caravan people should be careful during the night. This reminded them the

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warning of Abu Lahb. They held a meeting and prepared a safe place by placing sacks and blocks together for Utaiba to sleep and themselves slept around him. Now the time for the fulillment of the invocation had come. A tiger came from the forest and he snuffed all of them one by one. They were all non-believers; none of them was a muslim but the tiger was in search of the insolent one. When the tiger failed to get its target (the man who had behaved insolently with the Holy Prophet (Peace be upon him) it jumped and climbed the safety blocks. He sniffed Utaiba and felt the smell of insolance. The lion roared and tore Utaba into pieces.

(Seerat-e-Halbia P:404/2)
(Tafseer Roohul Bayan P:211/9 P:534/10)
(Madarajun Nabuwah P:439/1)

Some tradition mentions that Abu Lahb was himself a member of that caravan.

(34)

The Holy Prophet (Peace be upon him) recited something over the food and the food did not diminish even after many people had eaten it.

Hazrat Anas (May Allah be pleased with him) a companion of the Holy Prophet (Peace be upon him) narrates that his step-father Abu Talha (May Allah be

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pleased with him) came home and told his wife Umme Saleem (May Allah be pleased with her) that he had assessed frm the voice of the Holy Prophet (Peace be upon him) that he was hungry, and asked if any food was available in the house. Umme Saleem replied that there were a few loaves of barley breads. She fastened them in a corner of a dupatta, put them under Abu Talha's armpit, folded the rest of dupatta around his neck and asked him to take those things to the Holy Prophet (Peace be upon him) in the mosque. He found the Holy Prophet (Peace be upon him) squatting with his companions (May Allah be pleased with them). He greeted them. The compassion of the universe asked him whether he had been sent by Abu Talha. Anas replied in the affirmative. The Hoy Prophet (Peace be upon him) asked if he had been sent with some food. Anas again replied in the affirmative. Hearing this the lord of the Universe(Peace be upon him) told his companions to get up and go to Abu Talh's house. Hazrat Anas left instantly and apprised his father Abu Talha that the Holy Prophet (Peace be upon him) was coming alongwith his companions. Abu Talha informed his wife accordingly. He expressed his worry to Umme-e-Saleem that the Holy Prophet (Peace be upon him) was arriving with his companions whereas there was nothing to eat except a few breads. Hearing this she remarked"'Allah and his apostle know better; we need not be worried." (i.e. if he is coming alongwith his companions, he will

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make the necessary arrangements also). This answer pleased and relaxed Abu Talha. He went forward to receive the guests and when the Holy Prophet (Peace be upon him), for whom the Universe had been created, resumed his seat, he bade Umme Saleem to bring forth anything she had. She presented the same loaves of bread. The great Intercessor (Peace be upon him) ordered those loaves of bread to be broken into very small pieces. These fragments were soaked in edible oil which turned it into pudding. Then the Holy Propeht (Peace be upon him) recitd something, approved by Allah, over it. Then the Holy Prophet (Peace be upon him) advised Abu Talha to invite ten men to take food. They had their fill and left, and another ten were invited. Thus they came coming in groups of ten and seventy, eighty men ate to their hearts's fill. The Holy Prohet (Peace be upon him) was the last to eat. The family members also took food. Some food was left over. Hazrat Anas further adds that when the people were eating, he repeatedly bent down to check whether the food had run short. The quantity of food never diminished.

(Darml P:27/1)
(Muslm Sharlf P:179/2)
(Al-badaya wal Nlhaya P:108/6)
(Sahlh Bukharl P:505/1)
(Mlshkat Sharlf P:537)
(Tlrmlzl P:226/2 Abwab-ul-Munaqlb)

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اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِى
المختار سَيِّد الابرار زين المرسلين الاخيار وعلىٰ آلِهٖ واصحابه الاخيار
الىٰ يوم القرار-

(35)

The Holy Prophet (Peace be upon him) expressed invocation for Saraqa and his horse sank into the earth.

When the Holy Prophet and gracious beloved of Allah (Peace be upon him) migrated from Makkah alongwith Hazrat Siddiq-e-Akbar (May Allah be pleased with him) the non-believers of Makkah (Abu Jihl etc.) announced a reward for their arrest. Saraqa narrates that the emissaries of Quraish came to them and declared that whosoever would bring Muhammad (Peace be upon him) or Abu Bakr (May Allah be pleased with him) to them dead or alive would be given a reward of 100 camels. Saraqa was sitting among his tribe Banu Madbah. Somebody came and told him that he had seen a few men on the sea-coast and guessed that they were Muhammad (Peace be upon him) and his associates. Saraqa knew that the guess was correct but he put him on the wrong track by telling him that they were not Muhammad (Peace be upon him) and Abu Bakr (May

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Allah be pleaed with him) but some other people. Then Saraqa left the gathering came home and told his maid servant to take his horse to the Batan valley from behind the embankment. He caught hold of a spear, left the house from the back-door, and lowering his spear reached the horse and, riding it, reached near them.

(Seerat Rasool-e-'Arabi P:62)

Now hear further detail as narrated by Hazrat Siddiq Akbar (May Allah be pleased with him). When the Lord of the Universe (Peace be upon him) got up after having taken rest, he asked if there was time to go. I replied that it was time to proceed:

قَالَ فَارْتَحَلْنَا بَعْدَ مَا مَالَتِ الشَّمْسُ
وَاتَّبَعَنَا سُرَاقَةُ بْنُ مَالِكٍ فَقُلْتُ أُتِيْنَا يَا رَسُوْلَ اللّٰهِ
قَالَ لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا -

We left after the sun-set and saw that Saraqa was following us. I told the Holy Prophet (Peace be upon him) that the enemy had arrived. Hearing this the Holy Prophet (Peace be upon him) affirmed: "Abu Bakr, do not be worried. Allah is with us." The Lord of the Universe sounght invocation on Saraqa:

فَارْتَطَمَتْ بِهِ فَرَسُهُ إِلٰى بَطْنِهِ فِيْ جَلَدٍ مِّنَ الْأَرْضِ

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and forthwith his horse sank upto its belly in the hard earth. Saraqa said that he knew that this was due to the invocation of the Holy Prophet (Peace be upon him) and he requested the Holy Prophet (Peace be upon him) to pray for him and he declared on oath that he would make other enemies on hot chase, return. Hearing this the Prophet of Compassion (Peace be upon him) prayed for him and his horse emerged from the earth. Saraqa returned and told anyone whom he met on his way back that he was coming from that direction; the fugitives had not gone that way and thus made the chasers return.

(Muslim Sharif P:419/2)

(Mishkat Sharif P:530)

(Bukhari Sharif P:554/1)

Some books mention: the horse of Saraqa sunk upto its belly for three times.

وَصَلَّى اللهُ تَعَالَى عَلَى حَبِيْبِهٖ سَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَسَلَّمْ

(36)

The Holy Prophet (Peace be upon him) dropped a mouthful of water into the well and it became an inexhaustable store of water.

A companion Hazrat Bara bin 'Azib (May Allah be pleased with him) narrates: We reached Hudaibia in the

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company of the Holy Prophet (Peace be upon him) and we were fourteen hundred. We exhausted all the water of the well of Hudaibia and not a drop of water was left therein. This state of affair was brought to the notice of the Prophet of Compassion (Peace be upon him) who came to the parapet of the well, got a little water, performed ablution and dropped a mouthful of water into the well and advised the companions to wait a little. Later on we kept using water from this well till our return, drinking overselves and giving it to our horses and camels but there was no sign of reduction in its quantity.

(Bukhari Sharif P:598/2)

(Mishkat Sharif P:532)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ
رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(37)

The Holy Prophet (Peace be upon him) prayed for the Divine Guidance of the mother of Hazrat Abu Huraira who immediately embraced Islam.

Hazrat Abu Huraira (May Allah be pleased with him) narrates: My mother was in the grip of polythaeism. I used to extend the message of Islam but she won't submit. One day when I extended to her the message of Islam, she uttered unbearable words about my master

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(Peace be upon him). I ran away from there weeping and went to the Holy prophet (Peace be upon him), who asked me, "Abu Huraira, what transpired?" I narrated the incident and requested the Holy prophet (Peace be upon him) to pray for the divine guidance of my mother. Hearing this the Propeht of compassion (Peace be upon him) prayed thus:

اَللّٰهُمَّ اهْدِ اُمَّ اَبِیْ هُرَیْرَةَ

"O Allah, grant Divine Guidance to Abu Huraira's mother." Hearing this prayer I ran home extremely happy. I found the door closed. When my mother heard the sound of my foot-steps she called out loudly:

مَكَانَكَ اَبَا هُرَيْرَةَ۔

"Stop Abu Huraira." Then I heared the sound of the spraying of water which indicated that she was having a bath. She took bath, wore clothes but could not wear dupatta due to hurry. She quickly opened the door and told me: "Abu Huraira, be a witness" and then she recited Kalima:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا

اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ۔

Hearing this I again ran back weeping with joy and narrated the development to the Holy Prophet (Peace be

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upon him). Hearing this the Holy Prophet (Peace be upon him) praised Allah and expressed his happiness and approval.

(Mishkat Sharif P:535)

(Muslim Sharif P:301/2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِى الْاُمِّى الْكَرِيْمِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(38)

On hearing the rcitation of the Holy Quran from the Holy Prophet (Peace be upon him)the man who used to cure people by blowing at them, became a devotee of the Holy Prophet (Peace be upon him).

Hazrat Ibn-e-Abbas, - a companion (May Allah be pleased with him), narraed that a man named Zamad used to blow at people to cure them of major diseases like mania, hallucinations, evil effects of occult practices. He came to Makkah. He blonged to the tribe Azashnoh. When he learnt from the idiots of Mmakkah (the Quraish of Makkah) that Muhammad (Peace be upon him) had gone mad (Allah forbid) Zamad expressed his wish to see the Holy Prophet (Peace be upon him) and blow his hocus pocus at him in an attempt to cure him. Hazrat Ibn-e-Abbas narrates that he, contacted the true Prophet of Allah and said," O Muhammad (Peace be upon him) I

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blow my breath at people to cure them of certain diseases. Would you like to be treated by me?" Hearing this the lord of the Universe (Peace be upon him) recited this with his holy tongue:

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ مِنْ
يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ
اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ط اَمَّا بَعْد !

When Zamad heard this he was awe-stricken and insisted on hearing these verses three times. Then he said that he had heard the recitation of spiritualists, magicians and poets but never ever had heard a recitation of this calibre. Its depth and eloquence is like the depth of the sea. O Prophet of Allah, extend your sacred hand so that I can embrace Islam at your hand." He became a muslim and joined the ranks of the companions of the Holy Prophet (Peace be upon him).

(Muslim Sharif P:258/1)

(Mishat Sharif P:525)

(Khasais-e-Kubra P:134/1)

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى مَنْ بِالصَّلٰوةِ عَلَيْهِ نَتَنَعَّمُ فِيْ هٰذِهِ الدَّارِ
وَفِيْ تِلْكَ الدَّارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهِ الْاَخْيَارِ -

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(39)

The Holy Prophet (Peace be upon him) offered prayer for blessing on the food and everyone filled up his tiffon-box.

The battle of Tabook was a terrible battle. Far off area, intensity of heat, a month-long journey, shortage of food - all the problems were there. But the devotees of Mustafa (Peace be upon him) overcame all the difficulties and problems. During this journey food and water was finished, tiffon-boxes were emptied and there was nothing to eat. The companions of the Holy Prophet (Peace be upon him), after a mutual discussion, requested the Holy Prophet (Peace be upon him) for the grant of permission to slaughter the camels and eat their meat. The permission was granted. The companions had drawn their knives and were making preparations to slaughter the camels. Hazrat Farooq-e-Azam (May Allah be pleased with him) happened to see this and he demanded an explanation and on learning about the situation, he told the companions to stop till his return after a visit to the Holy Prophet (Peace be upon him). Hazrat Umar Farooq (May Allah be pleased with him) went to the Holy Prophet (Peace be upon him) and explained the situation thus: "O Prophet of Allah, this act will finish the animals which will render the journey tortuous. Kindly issue an order that everyone should present whatever he has, you pray for

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the blessing of Allah and the problem will be solved." On the official order someone presented a handful of dates, someone brought a piece of bread. Thus a little quantity of victuals was collected. Further narration by Hazrat Abu Huraira (May Allah be pleased with him):

قَالَ لَمَّا كَانَ يَوْمُ غَزْوَةِ تَبُوكٍ اَصَابَ النَّاسَ مَجَاعَةٌ فَقَالَ عُمَرُ يَا رَسُوْلَ اللّٰهِ اُدْعُهُمْ بِفَضْلِ اَزْوَادِهِمْ ثُمَّ اُدْعُ اللّٰهَ تَعَالٰى لَهُمْ عَلَيْهَا بِالْبَرَكَةِ فَقَالَ نَعَمْ فَدَعَا بِنَطْعٍ فَبُسِطَ ثُمَّ دَعَا بِفَضْلِ اَزْوَادِهِمْ فَجَعَلَ الرَّجُلُ يَجِيْئُ بِكَفِّ ذُرَةٍ وَيَجِيْئُ الْآخَرُ بِكَفِّ تَمْرٍ وَيَجِيْئُ الْآخَرُ بِكِسْرَةٍ حَتّٰى اجْتَمَعَ عَلَى النَّطْعِ شَيْئٌ يَسِيْرٌ فَدَعَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَةِ ثُمَّ قَالَ خُذُوْا فِيْ اَوْعِيَتِكُمْ فَاَخَذُوْا فِيْ اَوْعِيَتِهِمْ حَتّٰى مَا تَرَكُوْا فِي الْعَسْكَرِ وِعَاءً اِلَّا مَلَاُوْهُ قَالَ فَاَكَلُوْا حَتّٰى شَبِعُوْا وَفَضِلَتْ فَضْلَةٌ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنِّيْ رَسُوْلُ اللّٰهِ لَا يَلْقَى اللّٰهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فَيُحْجَبَ عَنِ الْجَنَّةِ -

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On the day battle of Tabook was fought, people felt hungry. Hazrat Umar (May Allah be pleased with him) submitted to the Holy Prophet (Peace be upon him) to order the soldiers to fetch any left-over food. The Holy Prophet (Peace be upon him) agreed. A leather sheet was stretched and order was issued for everybody to contribute whatever he had. In obeyance of this order some brought a handful of maize, another a handful of dates, yet another a piece of bread till a small quantity of victuals got collected on the leathern sheet. Then the Compassion of the Universe (Peace be upon him) prayed to Allah, and ordered everyone to fill his tiffon-box. Each and every trooper packed his tiffon-box fully. Then they were ordered to eat, and everyone did full justice to the food and yet some food was left intact. Seeing this the custodian of the Ummah said: "I bear witness that Allah Almighty is the One and Only and that I am his apostle. Whosoever will go to the Court of Allah with these two witnesses provided he has unshakable faith in both, will not be intercepted from entering paradise **(Jannah)**."

(Khasais-e-Kubra P:273-274/1)
(Muslim P:43/1)
(Mishkat Sharif P:538)
(Al Badaya Wal Nihaya P:118/6)
(Muwahabul Ladunniya P:574/2)

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اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى عَبْدِكَ وَرَسُوْلِكَ النَّبِيِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(40)

The Holy Prophet (Peace be upon him) prayed to Allah to grant every supplication of a compassion and this prayer in his favour was granted.

The master of the universe, the most benevolent Prophet from the Beginning to Eternety (Peace be upon him) prayed for his companion Hazrat Sa'ad bin Ali Waqas (May Allah be pleased with him):

اَللّٰهُمَّ اِسْتَجِبْ لِسَعْدٍ اِذَا دَعَاكَ

"O Allah, grant every prayer of this companion of mine Sa'ad."

(*Tirmizi Sharif* P:239/2)

(Al-Mustadrak P:499/3)

(Mishkat P:566)

(Mustadrak with Summary P:499/3)

Hakim and Zahbi also declare this hadith authentic.

Now please read the miracle of the acceptance of the prayer of the companion Hazrat Sa'ad (May Allah be pleased with him) narrated in the following incidents, and strengthen your faith.

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1. Hazrat Sa'ad bin Abi Waqas (May Allah be pleased with him) was appointed Governor of Kufa. Some people complained to the Caliph Hazrat Umar Farooq (May Allah be pleased with him) about the indifference to justice on the part of Hazrat Sa'ad (May Allah be pleasd with him). On this report Hazrat Farooq Azam (May Allah be pleased with him) sent some investigators to Koofa asking about Hazrat Sa'ad's performance. Everyone praised the governor except one Abu Sa'adah who declared on oath that there was no justice, no equitable distribution of wealth and that the Governor himself did not participate in battles. When this ramour reached Hazrat Sa'ad (May Allah be pleased with him) he prayed thus: O Allah, if Abu Sa'adah is a liar, make him grow old and increase his poverty and involve him in mischiefs. That man Abu Sa'adah grew very old, his eyebrows dangled over his eyes and he became extremely poor and pauper. He used to beg in streets and wink at the young girls and tease them. When anyone asked him about his plight, he replied that it was the result of the invocation of the companion of the Prophet Hazrat Sa'ad that he had grown so old and poor and had submerged in femication.

(Jaml' Karamat Aulla P:137 Vol:1)

(Jamal-ul-Aulla P:40)

2. A woman used to ogle at Hazrat Sa'ad the companion (May Allah be pleased with him) and he used

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to forbid her but she won't desist. One day she ogled at him, whereupon he prayed:

شَاهَ وَجْهُكِ

"May your face be distorted." Forthwith her face turned back-wards.

(Jami's Karamat Aulia P:138/1)
(Jamal-ul-Aulia P:41)

3. A man abused the lion of Allah Hazrat Ali (May Allah be pleased with him). Hazrat Sa'ad the companion (May Allah be pleased with him) prayed thus: "O Allah, this man is abusing one of Thy friends (Wali) therefore before this gathering is dispersed show him Thy power." The narrator declares on oath that they had not yet dispresed when that man's mount jumped and threw the unfortunate man on stones. He died of a head injury.

(Jami' Karamat-ul-Aulia P:138/1)
(Jamal-ul-Aulia P:41)

4. The companion Hazrat Sa'ad's child daughter put her hand in the water meant for ablution by Hazrat Sa'ad who pryaed: "May Allah reduce your power." The result was that the child remained a dwarf and never attained youth.

(Jami'a Karamat Aulla P:138/1)

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5. Hazrat Sa'ad the companion (May Allah be pleased with him)was on his way when he met a man who was uttering unsavoury words about Hazrat Ali and Hazrat Zubair (May allah be pleased with them) where-upon Hazrat Sa'ad rebuked that man that he was abusing those men whom Allah had promised paradise. Hazrat Sa'ad warned him to desist from his blasphemy or he would invoke misery on him to which that man retored,"You are threatning me as if you were a prophet."Hazrat Sa'ad (May Allah be peased with him) prayed,"O Allah, this man is uttering blasphemies about your friends. O Allah punish him now for his misbehaviour." That very moment a camel came running and rushed through the people and overran that unfortunate man. The people remaked, "O Abu Ishaq, Allah has granted your prayer." This was due to the fact that the beloved of Allah, the Holy Prophet (Peace be upon him) had prayed in favour of Hazrat Sa'ad.

(Jami'a Karamat-ul-Aulia P:130 Vol:1)

(Jamal-ul-Aulia P:41)

6. The companion Hazrat Sa'ad (May Allah be pleased with him) wanted to cross river Tigris alongwith his army but all the boats were in the possession of the enemy and the river was in spate and the surface of the water was covered with black surf. He ordered,"I have decided to cross the river therefore let your horses go into the river after me and go on reciting

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نَسْتَعِيْنُ بِاللّٰهِ وَنَتَوَكَّلُ عَلَيْهِ حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ وَلَاحَوْلَ وَلَاقُوَّةَ اِلَّابِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ -

The whole army started reciting these Quranic verses and riding leisurely and gossiping with each other they crossed the river conveniently. When the Iranians (Persians) saw this they took to their heels shouting that the invadors were not human beings but giants. They left behind a lot of loot for the muslims. On having crossed the river the muslim commander asked his soldiers if any body had suffered any loss. One soldier reported that he had lost a goblet fastened with his saddle by means of a cord which gave way to the buffets of the waves and the goblet was sunk in the river. Hazrat Sa'ad prayed to Allah and the river tossed that goblet on the coast.

(Jami'a Karamat-ul-Aulia P:139 Vol:1)

7. Even a person like Marwan knew what powers had Hazrat Sa'ad been gifted with after the Holy Prophet's prayer for him. Allama Nabhani (May Allah be pleased with him) narrates that one day Marwan was boasting: "It is our wealth and we will spend it as we wish. " Hearing this Hazrat Sa'ad (May Allah be pleased with him) flew into rage, lifting his hands he threatened,"Marwan, should I pray to Allah?" Marwan jumped and quickly fell on the feet of Hazrat Sa'ad (May Allah be pleased with him) and begged him not to invoke misery on him and agreed that

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the wealth belonged to Allah.

(Jami'a Karamat-ul-Aulia P:138 Vol:1)

(Jamal-ul-Aulia P:41)

We should think a little that when the pryaer of Hazrat Sa'ad is accepted just because of the Holy Prophet's recommandation, then what would be the excellence of the prayer of him whose prayer granted Hazrat Sa'ad such eminence. All these are the marvels of the Holy Prophet's position as a beloved. Every muslim believes that Allah is the One and Only and Matchless. His beloved Prophet (Peace be upon him) is not Allah. He is not the son of Allah. He is not a partner of Allah. But he of course is the beloved of Allah. I would say that I would insist on calling him the master because he is the beloved of the Master because there is hardly any differnece between lover and beloved. Of course nothing is incumbent on Allah but if Allah is not going to grant the prayer of His beloved whose prayer would He grant. May Allah enable us to understand the status of the Holy Prophet (Peace be upon him) as the beloved of Allah.

(41)

The Holy Prophet (Peace be upon him) prayed to Allah and there was excess in wealth and progeny.

Hazrat Umm-e-Saleem (May Allah be pleased with her) visited the Holy Prophet (Peace be upon him) alongwith her son Hazrat Anas (May Allah be pleased with

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him) and submitted: "This is my son. He is your servant. Kindly pray for him." Hearing this the beloved and Prophet (Peace be upon him)prayed thus:

اَللّٰهُمَّ اَكْثِرْ مَالَهٗ وَوَلَدَهٗ وَبَارِكْ لَهٗ فِيْمَا اَعْطَيْتَهٗ

"O Allah, Bless her wealth, increase her wealth, increase her progeny, and bless whatever Thou hast granted to Anas."

(Tirmizi Sharif P:246/2 Bab-e-Manaqib Ans bin Malik)

(Mishkat Sharif P:575)

There is another tradition to the effect,"O Allah grant him a long life and make him my companion in paradise,"

This prayer became so effective that the dates in other orchards bore fruit once a year while in Hazrat Anas's orchards they bore fruit twice a year and there was such blessing in his progeny that he had 128 sons and two daughters and innumerable grand-children. He lived upto 99. All these blessings were due to the prayer of the beloved Prophet of Allah.

(Mirqat Sharah Mishkat P:416/11)

(42)

Prayer for blessing in the property of Hazrat Abdur Rehman bin 'Auf (May Allah be pleased with him) and the miracle thereof.

The Holy Prophet (Peace be upon him) prayed

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for Hazrat Abdur Rehman bin 'Auf (May Allah be pleased with him),"O Allah, Bless him." There was such blessing that his business flourished yielding heavy profits and when he died in 31 Hijra, the gold he had inherited was dug out with spades and he had four wives each one of whom inherrited eighty thousand dinars and the extent of charity of the said companion (may Allah be pleased with him) is beyond comprehension.

(Seerat-e-Rasool-e-'Arabi)

اللّٰهُمَّ صَلِّ عَلٰى حَبِيبِكَ النَّبِيِّ الْأُمِّيِّ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(43)

The Holy Prophet (Peace be upon him) prayed for the safety of Hazrat Nabgha's mouth and he had all his teeth intact even at the age of 100 years.

Hazrat Nabgha, a companion, narrates that he recited a verse before the Holy Prophet (Peace be upon him). The Holy Prophet (Peace be upon him) liked it and prayed for him. "May Allah keep your teeth intact." Through the blessing of this prayer his teeth were intact even when his age was 100 plus.

(Seerat-e-Rasool-e-,Arabl)

اللّٰهم صلّ وسلّم وبارك عَلَى النّبي الكريم وعلى آله واصحابه اجمعين-

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(44)

The Holy Prophet (Peace be upon him) asked a dumb child "Who am I?" The child replied,"you are the Prophet of Allah (Peace be upon him)."

A woman brought her young son to the Holy Prophet (Peace be upon him) and submitted that he had not talked since his birth. Hearing this the Holy Prophet (Peace be upon him) asked him,"Who am I?" He replied,"you are the Prophet of Allah."

(Seerat-e-Rasool-e-'Arabi)

وَصَلَّى اللهُ تَعَالَى عَلَى حَبِيْبِهٖ رَحْمَةٍ لِّلْعٰلَمِيْنَ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(45)

Newly born baby (one day old) bore witness that the Holy Prophet (Peace be upon him) is the Prophet of Allah.

Ibn Mueeqeeb narrates: I entered a house during the Hajj days and saw the Holy Prophet (Peace be upon him) gracing the place. I saw a strange phenomenon. A man from Yamama brought a baby who had born that very day, to the Hoy Prophet (Peace be upon him). The Prophet of compassion (Peace be upon him) asked the infant, "Who am I?" The infant replied, "You are the

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Prophet of Allah." The Holy Prophet remarked,"You have spoken truth. May Allah bless you."

(Seerat-e-Rasool-e-Arabi)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الَّذِى
بَعَثْتَهٗ رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ

(46)

The blessing of the Holy Prophet's prayer reached the person for whom he prayed and to his progeny children and grand-children.

Imam Sayooti (May Allah bless him) narrates in *Khasais-e-Kubra*: Hazrat Huzaifa affirmed.

كَانَ اِذَا دَعَا لِرَجُلٍ اَصَابَتْهُ وَاَصَابَتْ وَلَدَهٗ
وَوَلَدَ وَلَدِهٖ -

(Khasais-e-Kubra P:174 Vol:2)

(47)

The Holy Prophet (Peace be upon him) dropped the saliva from his mouth into a well and its water became sweetest of all the wells in Madina.

Hazrat Anas, a companion of the Holy Prophet

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(Peace be upon him), narrates that there was a well in their house whose water was bitter. The Holy Prophet (Peace be upon him) came and dropped the saliva from his mouth into the well. Its water became the sweetest of all the wells of Madina Munawara.

(Khasais-e-Kubra P:61/1)
(Hujjatullah Alal Alimeen P:439/1)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِى الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(48)

The Holy Prophet (Peace be upon him) wrinsed his mouth and dropped the mouth-ful of water into the bucket meant for drawing water from the well makint the water more fragrant than musk.

Hazrat Voil bin Hajar (May Allah be pleased with him) narrates that the Holy Prophet (Peace be upon him) wrinsed a mouthful of water in a bucket of water and dropped that water in a well. After that a musk-like perfurme used to emenate from that well.

(Khasais-e-Kubra P:61/1)
(Hujjatullah Alal Allmeen P:439)
(Zarqani Alal Mowahab P:96)

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(49)

A tree was summoned and it recited:

السَّلَام عَلَيْكَ يَا رَسُوْل اللّٰه -

A bedouin paid a visit to the court of the Holy Prophet (Peace be upon him) and submitted: "O Prophet of Allah," I have embraced Islam but show me some proof so that my faith is strengthened." The custodian of the Ummah questioned, "What type of proof you want?" He suggested that the yonder tree he ordered to come. The Holy Prophet (Peace be upon him) told that bedouin to carry the Prophet's message to that tree that the Apostle of Allah (Peace be upon him) had summoned it. On receiving the message, the tree started twisting itself, uprooted itself and came to the Holy Prophet (Peace be upon him) running and greeted the holy Prophet (Peace be upon him) thus:

السَّلَام عَلَيْكَ يَا رَسُوْل اللّٰه -

Witnessing this the bedouin exclaimed, this much is enough for me." After this the Holy Prophet (Peace be upon him) ordered the tree to go back. The tree returned to its place. Seeing this the bedouin expressed his wish to kiss the sacred hands and feet of the Holy Prophet (Peace be upon him)., Permission was granted and he

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kissed the august hands and feet. Again he expressed his desire to perform "Sijda" before the Holy Prophet (Peace be upon him). Hearing this the Holy Prophet (Peace be upon him) affirmed:

لَايَسْجُدُ اَحَدٌ لِاَحَدٍ-

No one is allowed to prostrate himself (perform "Sijda") before anyone."

(Shifa Sharif P:196/1)

(Hujjatullah P:442)

It implies that "Sijda" is the exclusive prerogative of Allah. It is not meant for nay human being.

وصلّی اللہ علیٰ نورٍ کزو شد نُورہا پیدا
زمین از حبِّ او ساکن فلک در عشقِ او شیدا

(50)

A container of butter oil was presented to the Holy Prophet (Peace be upon him) but on its return the container was found full.

Hazrat Umme-e-Malik Ansari (May Allah be

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pleased with him) went to the Holy Prophet (Peace be upon him) and presented a container of butter-oil. The Holy Prophet (Peace be upon him) ordered Hazrat Bilal (May Allah be pleased with him) and he drained all the ghee and returned the empty container to Umm-e-Malik. On her return to her house she checked the container and found it full of butter-oil. She again went to the Holy Prophet (Peace be upon him) and submitted whether she had committed some fault. The Holy Prophet (Peace be upon him) asked her to explain. She asked why the Holy Prophet (Peace be upon him)had returned her gift. The Holy Prophet (Peace be upon him) asked Hazrat Bilal who declared on oath that he had drained all the butter-oil from the container. Then the Holy Prophet congratulated Umme-Malik because that was a blessing from Allah who had rewarded her so quickly.

(Khasais-e-Kubra P:54/2)

(Tabrani Kabeer P:145/25)

(Dalail-un-Nabuwah Abu Naeem P:559/2)

(Majam'auzzawaid P:312)

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(51)

Umm-e-Ans, a companin of the Holy Prophet (Peace be upon him), presented a keg of butter-oil to the custodian of the Umma (Peace be upon him). The master of Madina (Peace be upon him) drained the butter-oil from the canister and returned the empty canister after invoking blessing. When she reached her home and checked the canister, she found it full of butter-oil. She thought that perhaps her butter-oil had not be accepted and so had been returned to her. She again went to the Holy Prophet (Peace be upon him) and requested humbly to accept her **ghee**. The companions (May Allah be pleased with them all) convinced her that the Holy Prophet (Peace be upon him) had not rejected her **ghee**. He had accepted it but, due to the blessing of his prayer, her empty keg had got filled up. Umme Ans was pleased and she started using butter-oil from the canister lavishly but it never finished. The butter-oil from the canister was used during the life of the Holy Prophet (Peace be upon him) and after him during the caliphate of Hazrat Siddiq-e-Akbar, Hazrat Farooq-e-Azam, Hazrat Usman Ghani (May Allah be pleased with them) and it did not finish.

(Seerat-e-Rasool-e-'Arabl)
(Majma'a uzzawaid P:312/8)
(Khasals-e-Kubra P:54 /2)

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(52)

An interesting incident about Hazrat Salman Farsi's embracing Islam and blessings of the sacred tongue and sacred hands of the Holy Prophet (Peace be upon him).

Hazrat Allama Halabi (May Allah bless him) has narrated the incident of Hazrat Salman Farsi's embracing Islam. I here pen down that incident ignoring the difference in various narrations because people do not gain anything by reading through the difference in the narration.

Hazrat Salman Farsi (May Allah be pleased with him) narrates his own sojourn thus:

"My father was a fire-worshipper (zorastrian) who worshipped fire. When I came of age, I realised that I was the most favourite child of his. We lived in Isfahan. My father never allowed me to go out fearing that I may not forsake my religion. He wanted me to remain a Zorastrian. He deputed me on keeping the fire burning. In other words, he had made me a servant of the fire. He wanted the fire to keep burning and never get extinguished, My father possessed a large property. One day my father was busy in constructing a building and he sent me to look after his landed property and warned me not to get

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entangled in other things on the way. I was going to my property. On the way I saw a cathedral. Christians were praying in that. I heard their voices and went in and when I saw their method of worship I liked it very much and I stayed there till sunset because I was, by nature, a religious person and for that very reason my father did not allow me to got out. Consequently I discontinued going to my property. When they finished praying by sunset, I asked them where I could find the followers of that religion. They told me that they were in Syria. I returned and met my father after sunset. He was worried about me and had despatched men to search for me. On seeing me, my father asked me where I had been. I told him what I had been doing and that I had liked their religion and that is why I had been there till sunset. My father disagreed with me and declared his own religion the best. My father had apprehensions that I may not run away so he put shackles on my feet, and I , because of my attachement with the Christians, sent a message to them to let my know if some caravan came from Syria. When a trade caravan came from Syria they informed me. I sent them another message to let me know about the return of the caravan. After a few days there was a message that the caravan was returning. I managed to remove my shackles and rushed to the caravan, joined it, and reached Syria. Once in Syria, I asked who was their most prominent scholar or leader. They gave me the address of

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their Bishop. I met him and told him that I liked his religion and wanted to remain in his service. and serve him. I told him that I would serve him and also acquire knowledge. He granted my request and accepted me in the cathedral. But that Bishop was an evil man. He used to coax people to donate for religious purpose and give charity. But he used to take all the collected donations and charity to his house, and did not distribute them among the poor and the needy. In this way he had collected seven earthen pitchers full of gold. For this reason I deveopled an aversion for him. Then he died. When the Christians assembled to bury him, I narrated what I had been witness to. I told them that he was a very bad man. He used to coax people to give donations and charity for the poor, but had been amassing weath and did not give anything to the deserving and the needy, and in this way he had amassed seven pitchers full of gold. The Christians were surprised and they asked me how did I know. I offered to show them those pitchers. I pointed out the pitches and they dug them out, and declared on oath that they would not bury the Bishop. They did not even offer his burial service and threw him on a heap of stones although he used to fast without break. Then those peope engaged another priest. He was a pious and selfless man. I developed great devotion and love for him, and I remained in his service till his last breath. I told him that I had great love and devotion for him but Allah's Will be

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done. Where would he advise me to go now. He declared on oath that he knew a man in Mosul who would come upto the mark. Then he died. We burried him. I travelled to Mosul and searched that man, met him and apprised him about the state of affairs. He allowed me to remain in his service. He too was a good man but time of his death too came. I asked him as to who would be my next guardian. He advised me to go to 'Amooria where a pious man lived. After his burial, I went to 'Amooria and after having searched the pious man, I told him the whole story. He allowed me to live in his service. I lived there for some time till the time of his demise came. I asked him about my fate. He told me that there was a pious man in Syria whose prayer never went unresponded. He shifted from one forest to another during a year. When he shifted his abode, people gathered toghether for prayer. For whomsoever he prayed his job was done. After having buried him, I reached Syria. Many people were gathered there to seek his attention to pray for them and when that pious man emerged; the people swarmed and surrounded him and asked him to invoke blessings for them. Due to rush I could not meet him .But when he was going to the next forest, I grasped his shoulder. He asked who I was. I narrated the whole story and requested him to guide me to the religion of monotheism which was the creeed of Hazrat Ibrahim. He opined that I had put him a question which the other people did not ask. Then he told

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me that the time for the appearance of the last Prophet of Allah had come. He will appear in Arabia. He will migrate to a city surrounded by date trees. He told me some hall-marks of that Propeht that he won't eat **Sadqa** but would accept and eat **Hadia** and there will be the stamp of Prophethood between his shoulders. He advised me to go to him if I wished. Later I saw a caravan of traders. I asked them to take me to Arabia in exchange for some cows and goats. They agreed and I gave them the number of cows agreed upon. They took me along, but when they reached the valley of Qura, they subjected me to a cruelty and déclaring me a slave, sold me to a jew. I remained there but when I saw orchards of dates I had a hope that it may be the city that I had been told about.But I was not sure. Then one day a cousin of my master arrived from Banu Quraiza and he purchased me and carried me to Madina Munawara. On reaching there I believed it to be the city of my dreams. I lived there. Then the Propehthood of the Holy Prophet (Peace be upon him) was proclaimed in Makka but I was not aware of it. When the compassion of the two worlds (Peace be upon him) migrated to Madina Munawara, I was busy working in my master's orchard and I had climbed a date-tree and my master was sitting below. Suddenly his cousin came and said, " Allah may destroy the tribe of Ous and Khazraj. They have gathered in Qaba. A man has arrived from Makkah and they believe that he is the Prophet of

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Allah (Peace be upon him)." When I heard this I began shivering with glee, and I feared that I may not fall on my master. I descended quickly and asked the man who had broken the news,"What are you saying?" Hearing this my master became angry and he slapped me and ordered me to get busy in my work. I told him that I had not put my question for any specific reason. Then one day I arranged a day's leave and arranged some food and reached Qaba and met the Holy Prophet (Peace be upon him), I said, "I have come to know that you are a pious person and you have some companions also who have no business or job. I have some things of **Sadqa** which you may accept." Hearing this the Holy Prophet (Peace be upon him) took that thing and allowed his companions to eat but did not himself eat. I realised that the first condition revealed by the Syrian pious man was fulfilled. I paid a second visit a few days later and the holy prophet (Peace be upon him) had shifted to Madina Munawara. I arranged a day's leave, arranged some edibles and went to the Holy Prophet (Peace be upon him), greeted him and presented the food saying that it was **Hadla**. The Holy Prophet (Peace be upon him) ate it himself and let others also eat it. I thought that the second condition had also been fulfilled. Then I came in the rear of the Prophet to see the stamp of Prophethood. The Holy Prophet (Peace be upon him) removed his shawl from his back and I saw the stamp of Prophet-hood and started kissing

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it and weeping. Then the Holy Prophet (Peace be upon him) ordered me to come in front of him. I came in the front and related my tale, and embraced Islam. The Holy Prophet (Peace be upon him) wished that the tale should be told to all the companions. The Holy Prophet (Peace be upon him) summoned an interpretter because Hazat Salman Farsi's language was Persian. A jew, who was a trader and who knew both the languages, was summoned. When in his prsence Hazrat Salman Farsi praised the Holy prophet (Peace be upon him) the jew replied that he had abused the Holy Prophet. The Holy Prophet (Peace be upon him) said,"Has Slaman come all the way just to abuse us?" In the meanwhile Hazrat Gabriel came and he interpretted Salman's conversation into Arabic. When that translation was narrated to the jew, he asked,"Do you know Persian?" If you do then why did you need an interpreter?"The Holy Prophet (Peace be upon him) told the jew that the Arabic translation was done by Gabriel. Hearing this the jew recited Kalima and embraced Islam. Then the Lord of the Universe ordered Gabriel to teach Arabic to Salman. Hazrat Gabriel asked the Holy Prophet to order Salman to shut his eyes. When he shut his eyes Gebriel put the saliva of his mouth into Hazrat Salman's mouth. Forthwith Hazrat Salman started speaking fluent Arabic. Time passed till one day the Prophet of Compassion (Peace be upon him) advised Hazrtat Salman (May Allah be pleased with him) to

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bargain with his master for his freedom on certain conditions. Hazrat Salman narrates that he talked to his master who laid this condition that Salman will have to cultivate his land and plant 300 or 400 saplings of date-trees and wait till they bear fruit and moreover he will have to pay 40 carats of gold. The Prophet of compassion (Peace be upon him) directed his companions (May Allah be pleased with them all) that Salman was their brother and they should help him. The companions collectively tilled the soil, made grooves for planting the trees and informed the Holy Prophet (Peace be upon him) who personally came to the site. He directed the companions to give him the kernels one by one and he planted them in the soil. This continued. One of the Kernels was planted by Hazrat Salman himself and another was planted by Hazrat Umar (May Allah be pleased with them). Both these did not grow but all the other saplings grew into trees and began bearing fruit in a year. The Holy prophet (Peace be upon him) inquired who had planted these two Kernels. He was told that they were sown by Hazrat Umar and Hazrat Salman Farsi one each. The Holy prophet took out those two Kernels from the ground with his sacred hands and again planted them, and they too started bearing fruit that very year (although the date-tree bears fruit after several years). Then the Lord of the universe arranged a small quantity of gold and told Salman to go and clear his debt. Seeing this Hazrat

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Salman (May Allah be pleased with him) was perplexed and he expressed his concern to the Holy Prophet (Peace be upon him) that how would that meagre quantity clear his total debt. The beloved of Allah (Peace be upon him) touched this gold with his sacred tongue and handed it over to Hazrat Salman. When it was weighed, after paying off 40 carats, 40 carats still remained intact with Hazrat Salman and Hazrat Salman Farsi was freed.

(Seerat-e-Halbia Vol:1 P:179 to 183)

(Dalail-un-Nabuwah P:258/1 to 264/1 Abu Naeem)

(Majma'-uz-Zawaid P:235/1)

This incident is a marvel of both the sacred hand and the sacred tongue that the Kernels immediately grew up and bore fruit and a small quantity of gold grew so heavy that after paying off 40 carats as much was left.

Question:

How could Hazrat Salman (May Allah be pleased with him) wander about for such a long time?

Answer:

Hazrat Salman (May Allah be pleased with him) had been granted the age of 250 years. He lived for 250 years.

واللہ تعالیٰ

اعلم الحمد للہ رب العلمین والصلوٰۃ والسلام علیٰ حبیبہ

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رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Warning:

Hazrat Salman was an extremely pious, God-fearing, saintly and scholarly person. He lived for 250 years. He was appointed a Governor too and his salary from the Baitulmal was 5000/- which he used to distribute among the poor, destitute and orphans and earned his living by working as a labourer. He owned a blanket which he used both as a bed and as a covering. A man relates that when Hazrat Salman was the Governor of Madina he went to him and saw him plying his work on a mat made of date-leaves. He asked Salman why he did so despite being a Governor. Hazrat Salman replied that he liked to earn his own livelihood the hard way. Many a time would he purchase and cook meat and invite lunatics to the feast and join them in eating.

(Seerat-e-Halbia P:187/1)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ رَحْمَةً لِّلْعٰلَمِيْنَ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ اِلٰى يَوْمِ الدِّيْنِ -

(53)

The Conquest of Khyber.

During the battle of Khyber when the Prophet of

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Compassion (Peace be upon him) reached the site of Khyber, it was morning time and he saw the jews going to their fields with spades and picks. On seeing them the Holy Prophet (Peace be upon him) hailed them with the slogan "Allah-o-Akbar" (Allah is the greatest):

اَللّٰهُ اَكْبَرُ خَرِبَتْ خَيْبَرُ اِنَّا

اِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِيْنَ ۝

and then challenged "Allah-o-Akbar. Khyber will be destroyed because when we descend in the yard of a nation, that frightend nation is doomed." The Holy Prophet (Peace be upon him) continued the siege of Khyber for several days. He kept despatching his companions day after day but Khyber did not yield. Then one day the Holy Prophet (Peace be upon him) announced: Tomorrow we will grant the flag to a man who loves Allah and His Apostle and he will be instrumental to the conquest of Khyber. Hearing this good news many companions entertained strong desire for the grant of the flag because it bore the happy tidings of the consent of Allah and his beloved Propeht (Peace be upon him). Hazrat Farooq Azam (May Allah be pleased with him) affirms that he had never aspired for leadership but hearing this mandate that "tomorrow we will grant the flag to one who is loved by Allah and the Holy Prophet (Peace be upon him)." he too had a strong wish that he be

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granted the flag. The next morning the companions of the Holy Prophet (Peace be upon him) were anxiously waiting to see who that lucky man was. Suddenly there was a call,"Where is my dear Ali?" The companions submitted that his eyes were sore. But the Holy Prophet (Peace be upon him) insisted on summoning Ali. When Hazrat Ali (May Allah be pleased with him) was brough to the Holy Prophet (Peace be upon him) he asked, "My dear Ali, what is wrong with you?" Ali replied that his eyes were sore and he could not see even his own feet. The Holy prophet (Peace be upon him) directed him to come near and when Ali did come close to the Holy Prophet (Peace be upon him) he put the saliva of his mouth in Ali's eyes and they immediately healed as if they had never been sore and Hazrat Ali (May Allah be pleased with him) narrates:

فَمَا اشْتَكَيْتُهُمَا حَتَّى السَّاعَةِ

that after that his eyes were never sore.

Then the Holy Prophet (Peace be upon him) honoured him with the flag. Hazrat Ali asked the Holy propeht (Peace be upon him) what was the issue he would be fighting for. The Holy Prophet (Peace be upon him) told him that the cause he would wage a war for was that Allah is One and only, and no one is His equal and Muhammad (Peace be upon him) is His rightful apostle.

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the enemies bear witness to this their lives and property was safe. There would be no killing or looting. He (Peace be upon him) further affirmed that if even one man embraced Islam through Ali it would be better for him than red camels.And then the lion of Allah Ali charged forward and hoisted the flag at the foot of the castle. Then Marhab's brother emerged for a duel and Hazrat ali killed him. Then Marhab himself came forward. He was fully armed. He had a helmet and a stone on his head. He was wearing an armour and he recited this verse.

وَلَقَدْ عَلِمَتْ خَيْبَرُ اَنِّیْ مَرْحَبٌ
شَاكِی السِّلَاحِ بَطَلٌ مُجَرَّبٌ

meaning that "the whole Khyber knows that my name is Marhab. I am fully armed. I am brave and a war vateran." In retort Hazrat Ali recited this verse.

اَنَا الَّذِیْ سَمَّتْنِیْ اُمِّیْ حَیْدَرَہ
كَلَيْثِ الْغَابَةِ كَرِيْهِ الْمَنْظَرَہ

meaning that "my mother had named me Haider i.e. lion. I am like a lion of the forest who terrifies you."

Hazrat Ali (May Allah be pleased with him) had made this challenge on the basis of his divine inspiration because the previous night Marhab had seen in dream that he had been torn to pieces by a jungle lion. Anyway,

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Marhab was the first to attack with his sword which effort was thwarted by Hazrat Ali (May Allah be pleased with him) with his shield. The Hazrat Ali (May Allah be pleased with him) struck such a blow with his sword that it cut through Marhab's helmet, stone, head and jaw and Marhab was killed.

(Seerat-e-Halbia P:158/2 to 162/2)

Later a pitched battle was fought. Hazrat Ali's shield was broken whereupon he uprooted the gate of the castle of Khyber, which even seventy or eighty persons could not wield, and used it as his shield, and later he threw this gate several yards away. The narrator says that at the end of the battle seventy or eighty persons tried to lift it but could not even move it. Then they asked Hazrat Ali (May Allah be pleased with him) how did he manage to wield such a heavy gate of the fort. Hazrat Ali (May Allah be pleased with him) replied:

مَا قَلَعْتُ بَابَ خَيْبَرَ بِقُوَّةِ جَسَدِ انِيَةٍ وَلٰكِنْ بِقُوَّةٍ رَبَّانِيَةٍ -

that he had not uprooted it with his personal physical strength but with Divine Power.

(Tafseer-e-Kabeer)

(Khalis-ul-Itiqad P:48)

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Warning:

If this is the excellence of the physical strength of Hazrat Ali (May Allah be pleased with him) what would be the magnitude of the strength of the Holy Prophet (Peace be upon him) through whose holy mediation this saintly status **(walayat)** had been granted. So Allama Kharpoti (May Allah bless him) wrote in **Sharah Burdah** that on the Day of Judgement Allah Almighty will order angels to fetch Hell in the field of resurrection. The Hell will be harnessed with 70,000 reins and every rein will be handled by 70,000 angels who will pull it to the field for resurrecion. When Hell will see non-believers and polytheists, it will get out of control with fury and angels will lose their grip on it. All the angels will fall on their knees. Now Hell will be raging and will get absolutely out of control. Suddenly this news will reach the Compassion of the two worlds the Holy Prophet (Peace be upon him) for whose sake this universe has been created. The beloved of Allah Lord of the Prophets (Peace be upon him) will arrive undaunted. He will grip the hell and give it just one jerk which will finish all its fury. Then the Prophet of Compassion will order the angels to catch the hell. The angels will get up and control it.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وبارك عَلٰى حَبِيْبِكَ الَّذِى بعثته رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

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(54)

The utterance of the Holy Prophet (Peace be upon him) during the dream was fulfilled.

A maulana fell ill. His ailment was on the increase till he was confined to bed and no treatment was of any avail. There was total hopelessness. All of a sudden his luck favoured. He dozed off and was blessed with the sight of the Holy Prophet (Peace be upon him) in dream. The patient put a question to verify a hadith:"O Prophet of Allah (Peace be upon him) am I quoting this hadith correctly?" The Prophet of Compassion (Peace be upon him) replied, "No, not like this," and further added an idiomatic expression

عَافَاكَ اللّٰه

i.e. May Allah grant you well-being. When he woke up he found himself quite healthy; there was no trace of any ailment.

I have read this narration in some book, and although I am quoting the words correctly, yet I have forgotten the title of the book due to amnesia. Whenever the relevant reference is traced, it will be added in the book.

(55)

Hazrat Abu Ayyub Ansari arranged a feast for two persons but the food sufficed for 180 persons.

When the lord of the universe (Peace be upon

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him) migrated to Madina Munawara, Hazrat Abu Ayyub Ansari (May Allah be pleased with him) prepared and presented food for the Holy Prophet (Peace be upon him) and Hazrat Siddiq-e-Akbar (May Allah be pleased with him). The Prophet of Compassion (Peace be upon him) directed him to invite 30 leading men of the Ansar. They came, took meals and left. Then another sixty were invited and they also took meals and left. Then the Holy Prophet directed him to invite ninety more men. They also ate to their fill and left. Thus 180 men took meals actually meant for only two, and still the original quantity of food remained intact. Whosoever came, took food and left. They embraced Islam and took oath of allegiance to the Holy Prophet (Peace be upon him).

(Behjatul Mahafil P:216 Vol:2)

(Majma-uz-Zawaid P:306/8)

(56)

The evidence of a lizard

Hazrat Farooq-e-Azam (May Allah be pleased with him) narrates that the King of the Universe (Peace be upon him) was gracing a gathering with his auspicious presence. Suddenly a villager came. He had hunted a lizard. He asked the people about the Holy Prophet

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(Peace be upon him) as to who he was? The companions (May Allah be pleased with them) told him that he was the apostle of Allah. Hearing this he swore by Laat and Uzza (name of the idols) that he would not at all embrace Islam unless that Lizard bore evidence to that and he threw the lizard in front of the Holy Prophet (Peace be upon him) who ordered the lizard to testify . The lazaid said," I am present, O Prophet of Allah (Peace be upon him) you are the personage who is the adornment of the day of resurrection." The Holy Prophet then questioned,"Whom do you worship?" The lizard replied in very clear terms,"I worship Him whose empyrean is in heavens and who rules the world and who is the Compassion of the paradise and whose torture is Hell." Then the Holy Prophet (Peace be upon him) questioned,"O lizard, who am I?" The lizard replied, "You are the true Prophet of Allah and Master of the universe. You are the last Prophet. Anyone who reposes faith in your Prophethood will be successful and he who refuses you will be condemned." After having witnessed all this, the villager embraced Islam.

(*Dalail-ul-Nabuwah Abu Naeem* P:377/2)

(Majma'a-uz-Zawald P:295/8)

(Behjatul Mahafil P:224/2)

(Khasals-e-Kubra P:65/2)

(Abridged History Damascus Abn-e-'Asakar P:145/2)

Ibn-e-'Asakar narrated this incident on the

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authority of Hazrat Ali (May Allah be pleased with him).

(57)

Even animals obeyed the orders of the Holy Prophet (Peace be upon him).

Once the Prophet of Compassion dismounted from his horse to offer prayers. He told the horse:

لَا تَذْهَبْ بَارَكَ اللّٰهُ فِيْكَ -

"Allah may bless you. You are not to leave this place." Hence that horse did not move its tail or ears, virtually it did not move any limb till the completion of the Holy Prophet's (Peace be upon him) prayer.

(Behjatul Mahafil P:226/2)

This is but natural becasue the Holy Propeht (Peace be upon him) is the apostle of the universe. He is the Prophet of the resplendent as well as the earthen. He is Prophet of the jinnis and the primitives; he is the Prophet of the beasts, animals and birds. He is the Prophet of the minerals, Prophet of the fossils Prophet of the heavenly and earthly. He himself has affirmed:

اُرْسِلْتُ اِلَى الْخَلْقِ كَافَّةً

I have been descended as a Prophet for all the creation (Peace be upon him).

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اَللّٰهُمَّ صَلِّ وَسَلِّمْ وبارك عَلٰى رَسُولك الذى ارسلته الى الخلق كافة بشيرًا ونذيرًا وعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمعين -

(58)

The Holy Prophet (Peace be upon him) prayed for Hazrat Nabigha "May Allah protect your mouth" and he lived for 120 years and did not lose a single tooth.

The lord of the two worlds (Peace be upon him) prayed for the companion Hazrat Nabigha (May Allah be pleased with him)

لَايَفْضُضِ اللّٰهُ فَاكَ -

He lived upto the age of 120 years and did not lose a single tooth.

(Lisanul 'Arab P:207/7)
(Behjatul Mahafil P:230 Vol:2)

(59)

Hazrat Abu Tallb - uncle of the Holy Prophet (Peace be upon him) - fell ill and got well after the Holy Prophet's (Peace be upon him) Prayer.

Hazrat Anas (May Allah be pleased with him) narrates that once the uncle of the Holy Prophet (Peace

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be upon him) Abu Talib fell ill. The Hoy Prophet (Peace be upon him) went to meet him and to learn about his welfare. Seeing him Hazrat Abu Talib said," O my nephew, pray to your Allah to grant me health." the Master of the worlds had just finished his prayer

اَللّٰهُمَّ اشْفِ عَمِّيْ

"O Allah grant health to my uncle," when Abu Talib got up on his feet as the camel does when its knee is untied. Then Abu Talib said, "My dear nephew, I can see that your Allah grants your prayer." Hearing this the custodian of the Ummah (Peace be upon him) affirmed, "Uncle, Allah will grant your prayers also if you show obedinece to him."

(Khasals-e-Kubra P:124 Vol:1)
(Madarajunnabuwah P:438/1)

وَصَلَّى اللّٰهُ تَعَالٰى عَلَى النَّبِيِّ الْكَرِيْمِ
وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(60)

One cup of milk and one leg of goat sufficed for 40 nobles of Quresh.

Hazrat Ali (May Allah be pleased with him) narrates that when this "ayah" (Verse) of the Holy Quran:

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وَاَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ۔

"O My beloved Prophet, warn your dear and near ones" -- the Holy Prophet (Peace be upon him) directed Hazrat Ali (May Allah be pleased with him) "O Ali, get a bushel of food and a leg of goat cooked (Hazrat Khadija (May Allah be pleased with her) had cooked that meal) and provide a cup of milk and assemble the family of Abdul Muttalib." When this was done about forty nobles of the Quraish, including the Holy Propeht's uncles Abu Talib, Hamza, Abbas, Abu Lahb, assembled. Some of them were such men each of whom could devour a goat and a full goblet of milk. The King of the Universe (Peace be upon him) took one morsel from this food, chewed it under his teeth and put it on the edges of the dish and bade the guests to eat in the name of Allah. Each one ate meat and drank milk to his heart's fill. Then the Holy Prophet (Peace be upon him) began talking whereupon Abu Lahb remarked, "Muhammad (Peace be upon him) has cast a spell on you." The Holy Prophet (Peace be upon him) did not talk. The next day again a similar feast was held and the Holy prophet (Peace be upon him), obeying the order of Allah, warned them.

(Tafseer Mazharl P:86-87/7)

(Tafseer Ibn-e-Kaseer P:350-51/3)

(Tafseer Ibn-e-Jareer Tabsrl P:74-75/19)

(Majma'a-uz-Zawaid P:305/8)

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اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْأُمِّيِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(61)

The Holy Prophet of Compassion (Peace be upon him) prayed to Allah with his sacred tongue to grant honour to Islam through Umar bin Hashsham (Abu Jihl) or Umar bin Khattab. The very next day Umar bin Khattab joined the ranks and became Farooq-e-Azam.

Allama Sayooti has narrated different versions as to how Umar bin Khattab embraced Islam. Here is a resume thereof: One day Abu Jihl, Shaiba bin Rabeea' and the Quresh of Makkah were assembled. Abu Jihl spoke out:"O nobles of Qureish! don't you see that Muhammad (Peace be upon him) condemns our idols and he is befooling all of you, and he believes that all your forefathers will be condemned to hell. Therefore, I promise that whosoever kills him will be given one hundred black and red camels." Hazrat Umar (May Allah be pleased with him) narrates:"Hearing this I got up and armed with a sword set out with the intention of killing Muhammad (Peace be upon him). It was a very hot noon. On the way a Qureshi accosted me and asked me about

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my intentions. I told him that I was going to assassinate Muhammad (Peace be upon him). He asked me if the two tribes Banu Hashim and Banu Zohra would spare me. I told him that perhaps he too had turned a heathen. He asked me if I knew the state of affairs prevailing in my own home. On my questioning him, he told me that my sister and her husband too had embraced Islam. Hearing this I flew into a rage and traced my steps to the door of my sister. I knocked at the door. Hazrat Khabbab (May Allah be pleased with him) was also present in the house. My sister asked who was there. On hearing my name Hazrat Khabbab hid himself. When the door opened I asked my sister that I had come to know that they had forsaken their religion. My brother-in-law asked me,"O Umar, if the other religion is true should we refuse to embrace it?" I gripped my brother-in-law and gave him a severe thrashing. My sister came to his rescue and I gave such a forceful slap in her face that it started bleeding." There is another tradition that when the door was opened Umar blamed his sister for having turned a heathen and struck her head with something. Her head started bleeding and when she saw that blood she declared, "Umar, you may do anything you like, I have embraced Islam." Hazrat Umar was taken aback. He went inside and sat down on a cot. He saw a few leaves lying in the house. He asked my sister to hand them over to him. The sister replied, "You have not taken bath and this is the holy scripture. No

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one can touch it without performing ablution. If you are so keen, perform the ablution." Umar got up, performed ablution and his sister handed him the holy pages. There were a few early "ayahs" (verses) of "Surah Taaha". Hazrat Umar says, "On hearing these "ayahs" there was a transformation within me, and I asked them to take me to Muhammad (Peace be upon him). Hearing this Hazrat Khabbab, who was in hiding appeared and said,"Umar, congratulations to you. Just yesterday, I had heard that the Holy Prophet (Peace be upon him) had prayed to Allah:

اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ اَوْ بِعُمَرَ بْنِ الْهِشَامِ

to grant honour to Islam by blessing Umar bin Khattab or Umar bin Hasham with Islam. That prayer has been granted in your favour."

(Khasais-e-Kubra P:131/1)

Then Umar proceeded to Dar-e-Arqam situated in the valley of Safa where the Holy Prophet (Peace be upon him) was present at that time. Hazrat Ameer Hamza (May Allah be pleased with him) had embraced Islam three days earlier. Hazrat Umar knocked at the door of Dar-e-Arqam. When asked who was there, Umar disclosed his identity whereupon the companions were alarmed. But Hazrat Ameer Hamza (May Allah be pleased with him) said,"Do not be terrified. If Umar has come with good

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intentions, well and good, but if he means mischief, I will slash his head with his own sword." The door was opened. Umar entered. The Holy Prophet (Peace be upon him) gripped him and shook him and said,"Umar! won't you desist from your evil doings?" This jolt made Umar realize that the Holy Prophet (Peace be upon him) was much more stronger than him. He submitted to the Holy Prophet (Peace be upon him) that he did not mean ill. He had presented himself before the Holy Prophet (Peace be upon him) to embrace Islam. Hearing this the Holy Prophet (Peace be upon him) raised the slogan "Allah-o-Akbar". A current of merriment ran through the assembly. In the heavens angels made merrinent on the behest of Allah. Hazrat Umar's entry into the fold of Islam brought the number of muslims to forty. Before him there were thirtynine muslim men and women. By becoming the fortieth muslim he deserved the title of

مُتَمِّمُ الْاَرْبَعِيْنَ

May Allah be pleased with him. He achieved the distinction of becoming a companion of the Holy Prophet (Peace be upon him), became the lord of all Walis, Ghausis, Qutubs of all the world for all times. He earned the title of Farooq-e-Azam. The prayers upto this time were held secretly. But now when there was time for praying Hazrat Umar asked the Holy Prophet (Peace be upon him),"Are we not on the right path?" The Holy

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Prophet (Peace be upon him) replied,"There is no doubt about it that we are on the right path." Then Hazrat Umar suggested that from that moment onward the prayers will not be held secretly. He sought permission to conduct the prayer openly in the "Haram." The Holy Prophet (Peace be upon him) granted the permission. Two rows were formed, one lead by Farooq-e-Azam, the other lead by Hazrat Ameer Hamza. They marched to the Haram-e-Ka'aba and offered prayers. Seeing this sight the non-believers were cut to the quick. Their faces turned to ashes to see what had happened.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِين وَالصَّلَاة وَالسَّلَام عَلٰى حَبِيبِه ونبيّه سَيِّد العٰلمين وَعَلٰى آلِه وَاَصْحَابِه اَجْمَعِين -

Note:

There is some difference in the details how Umar bin Khattab (May Allah be pleased with him) embraced Islam. But all are unanimous on one point that Hazrat Umar's entry to the fold of Islam was the result of the prayer offered by the Holy Prophet (Peace be upon him). One day, according to *Mishkat Sharif*, the Holy Prophet (Peace be upon him) prayed:

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اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ بِاَبِیْ جَهْلِ بْنِ هِشَامٍ اَوْ بِعُمَرَ بْنِ الْخَطَّابِ فَاَصْبَحَ عُمَرُ فَغَدَا عَلَى النَّبِیِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَسْلَمَ ثُمَّ صَلّٰى فِی الْمَسْجِدِ ظَاهِرًا -

O Allah strengthen Islam through Abu Jihl bin Hasham or Umar bin Khattab and the next day Hazrat Umar presented himself before the Holy Prophet (Peace be upon him) and embraced Islam and from then onward prayers were held openly in the Masjid Haram-e-Ka'aba.

(Tirmizi P:209/1 H.M.Saeed)

(Mishka'at P:557)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ -

The above-mentioned are a few blessings and excellences of the sacred tongue of the Hoy Prophet (Peace be upon him). May Allah grant us divine guidance to believe in them.

Abu Saeed Muhammad Ameen.

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CHAPTER: 4

The perfection and excellence of the sacred eye of the Compassion of the two worlds, resplendence incarnate the Holy Prophet (Peace be upon him).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ نحمدهٗ ونصلّی
عَلٰی رَسُوْلِهِ الْكَرِيْمِ وعَلٰی اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-
اَمَّا بَعْد !

There is a dictum of the Holy Prophet, the great intercessor (Peace be upon him):

١- اِنِّیْ اَرٰی مَالَا تَرَوْنَ وَ اَسْمَعُ مَالَا تَسْمَعُوْنَ-

"Verily I see which you can't, and I hear what you can't.

(Zarqani Alal Mowahab P:89/4)
(Mishkat Sharif P:457)
(Almustadrak Hakim P:510/2)
(Tirmizi P:57/2)
(Dalail-un-Nabuwah P:442/1)

To fully comprehend this magnificient power of the Holy Prophet (Peace be upon him) read the following dictum:

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عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ عَنْهُ عَنِ النَّبِیِّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ لَمَّا تَجَلَّی اللّٰهُ عَزَّ وَجَلَّ مُوْسٰی عَلَیْهِ السَّلَامُ کَانَ یُبْصِرُ النَّمْلَةَ عَلَی الصَّفَا فِیْ اللَّیْلَةِ الظَّلْمَآءِ مَسِیْرَةَ عَشَرَةِ فَرَاسِخَ۔

Hazrat Abu Huraira (May Allah be pleased with him) narrates that the Holy Prophet (Peace be upon him) affirmed that after Allah Almighty showed His respledence to Hazrat Moosa (Moses) he could see even an ant crawling on a clear stone during a dark night from a distance of thirty miles.

(Shifa Shareef P:69/1)

After quoting this hadith Imam Khafaji opines:

وَهٰذَا الْحَدِیْثُ رَوَاهُ الطَّبْرَانِیُّ فِیْ مُسْنَدِهِ الصَّغِیْرِ وَصَحَّحَهٗ وَلَمَّا کَانَتْ هٰذِهِ الْقُوَّةُ حَصَلَتْ لِلْکَلِیْمِ بِالتَّجَلِّیْ فَحُصُوْلُهَا لِلنَّبِیِّ صَلَّی اللّٰهُ علیه وسلم بَعْدَ الْاِسْرَاءِ مَعَ مَارَاٰهُ اَظْهَرُ۔ (نسیم الریاض شرح شفا شریف ص ۳۸۱)

This hadith has been mentioned in Musnad Saghir by Imam Tabrani, and rated it authentic. When Hazrat Moosa Kalimullah was vested with this power after having seen the resplendence of Allah, the powers of the Holy Prophet (Peace be upon him) became manifold after having seen

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Allah during his ascendence (*Mi'raj*).

The mother of the faithful Hazrat Aisha Siddiqa (May Allah be pleased with her) narrates that:

كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عليه وسلم يَرٰى فِي الظَّلْمَاءِ كَمَا يَرٰى فِي الضَّوْءِ -

the Holy Prophet (Peace be upon him) could see in the dark as easily as he could see in the light.

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَبَارَكَ وَسَلَّمَ

(Hujjatullah P:679)
(Shifa Sahrif P:68/1)
(Zarqani Alal Muwahab P:83/4)
(Khasals-e-Kubra P:61/1)

2. Further there is another dictum of the Holy Prophet (Peace be upon him):

فَوَاللّٰهِ مَا يَخْفٰى عَلَيَّ خُشُوْعُكُمْ وَلَا رُكُوْعُكُمْ اِنِّيْ لَاَرٰىكُمْ مِنْ وَرَآءِ ظَهْرِيْ -

I swear by Allah that neither your **Khushu'** (fear of Allah) nor your **Ruku'** (bending during the prayer) are hidden. Verily I can see you even from behind my back.

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(Bukhari Sharif P:59/1)

(Mauta Imam Malik P:152)

The significant point is that the **Ruku'** of him who is offering prayer is apparent, but **Khushu'** is a state of the heart. Hence it is established beyond any shadow of doubt that the Holy Prophet (Peace be upon him) knows the affairs of the heart by the Divine guidance of Allah.

To illustrate this very hadith Shah Waliullah Muhadith Dehlavi writes:

قُلْتُ قَالَ النَّوَوِيُّ مَعْنَاهُ اِنَّ اللّٰهَ تَعَالٰى خَلَقَ لَهٗ
اِدْرَاكًا فِيْ قَفَاهُ يُبْصِرُ بِهٖ اَقُوْلُ الْاَظْهَرُ اَنْ يُّقَالَ
خَلَقَ اللّٰهُ تَعَالٰى لَهٗ اِدْرَاكًا يُدْرِكُ بِهٖ مَا لَيْسَ
فِي الْعَادَةِ اِدْرَاكُهٗ مِمَّا قَدْ كَانَ اَوْ سَيَكُوْنُ وَمِمَّا
هُوَ غَائِبٌ عَنْهُ اَوْ لَيْسَ فِيْ مُحَاذَاةِ بَصَرِهٖ بِمَنْزِلَةِ
رُؤْيَةِ الْبَصَرِ وَاللّٰهُ تَعَالٰى اَعْلَمُ - (مسوی شرح موطا ص ۲۹۵، ۲۹۶)

Explaining the above-mentioned hadith Imam Noovi wrote that Allah Almighty has gifted his sacred nape with such power which helps him see the **Khushu'** (fear of Allah) of the hearts. Shah Waliullah says:"It is obvious that Allah has created in His beloved Prophet (Peace be upon him) a special spiritual power which helped him see

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things which cannot be seen normally, whether they belong to the past or the future, whether they are away from the sight or hidden. The Holy Prophet (Peace be upon him) could see all apparent or hidden, past and future things through the power in his nape just as other people see with their eyes.

٣- عَنْ اَبِیْ هُرَیْرَةَ رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰی قَالَ مَنْ عَادٰی لِیْ وَلِیًّا فَقَدْ آذَنْتُهٗ بِالْحَرْبِ وَمَا تَقَرَّبَ اِلَیَّ عَبْدِیْ بِشَیْءٍ اَحَبَّ اِلَیَّ مِمَّا افْتَرَضْتُ عَلَیْهِ لَا یَزَالُ عَبْدِیْ یَتَقَرَّبُ اِلَیَّ بِالنَّوَافِلِ حَتّٰی اَحْبَبْتُهٗ فَکُنْتُ سَمْعَهُ الَّذِیْ یَسْمَعُ بِهٖ وَ بَصَرَهُ الَّذِیْ یُبْصِرُ بِهٖ وَیَدَهُ الَّتِیْ یَبْطِشُ بِهَا وَرِجْلَهُ الَّتِیْ یَمْشِیْ بِهَا وَاِنْ سَاَلَنِیْ لَاُعْطِیَنَّهٗ الخ -

3. It is an order of Allah that whosoever seeks enmity with any friend of His should consider himself at war with Allah and if anyone seeks Allah's vicinity, Allah wants that he should seek Allah's vicinity by observing things which Allah has made incumbent on him. Allah's

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bondsman seeks Allah's vicinity through voluntary prayers. Ultimately when Allah makes His bondsman His friend (wali) Allah becomes that Wali's ears to hear, Allah becomes his eye through which he sees, Allah becomes his hands with which he grasps. He walks with Allah's Divine Power and when he begs for something, Allah definitely grants him.

(Sahih Bukhari P:963/2) (Mishkat Sharif P:197)

Further Imam-ul-Mutakallimeen Imam Razi (May Allah bless him) has written:

وَكَذٰلِكَ الْعَبْدُ اِذَا وَاظَبَ عَلَى الطَّاعَاتِ يَبْلُغُ اِلَى الْمَقَامِ الَّذِىْ يَقُوْلُ اللّٰهُ تَعَالٰى كُنْتُ لَهٗ سَمْعًا وَبَصَرًا فَاِذَا صَارَ نُوْرُ جَلَالِ اللّٰهِ تَعَالٰى سَمْعًا لَهٗ سَمِعَ الْقَرِيْبَ وَالْبَعِيْدَ وَاِذَا صَارَ ذٰلِكَ النُّوْرُ بَصَرًا لَهٗ رَاَى الْقَرِيْبَ وَالْبَعِيْدَ وَاِذَا صَارَ ذٰلِكَ النُّوْرُ يَدًا لَهٗ قَدَرَ عَلَى التَّصَرُّفِ فِى الصَّعْبِ وَالسَّهْلِ وَالْبَعِيْدِ وَالْقَرِيْبِ

(تفسیر کبیر ص ۹۱/۲۱ ، مطبوعہ ایران زیر آیت اَنَّ اَصْحَابَ الْكَهْفِ)

When the bondsman sticks to the Orders of Allah, he reaches a stage about which Allah has ordained: I become his ears, I become his eyes. Logically enough

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when the resplendence of Allah's magnificence becomes someone's ears, he can hear from near and far alike, and when Allah's resplendence and magnificence beomes someone's eyes, he can see near and far; and when Allah's resplendence and magnificence becomes his hands, he can control adversities and successes whether they are near or far.

This sacred hadith and explanation thereof established this fact beyond any shadow of doubt that when someone becomes a "Wali" (a friend of Allah's) he can hear and see near and far; he can also control situations near and far. He achieves this "Walayat" (friendship of Allah) through the mediation of the Holy Prophet (Peace be upon him). Allah the Most Kind, the Most Benevolent has gifted the Holy Prophet (Peace be upon him) with such extraordinary powers of perception that through its blessing he can see everything. He can see the fear and obedience of Allah in the hearts. He can see equally effectively in darkness and light. He can see apparent and hidden. In short his sacred vision beats any description. The following incidents are the miracles of this very blessing of Allah. Read through them and save your faith.

حسبنا الله ونعم الوكيل -

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(1)

What does the lord of the universe affirm about the sacred eyes?

۱- اِنِّیْ اَرٰی مَالَاتَرَوْنَ وَاَسْمَعُ مَالَاتَسْمَعُوْنَ

I can see what you can't, and can hear what you can't.

(Zarqani Alai Muwahab P:89/4)
(Mishkat Sharif P:457)
(Al-Mustadrak P:510/2)
(Tirmizi P:57/2)
(Dalail-un-Nabuwah Abu Na'am P:442/2)

(2)

The justification for the creation of the universe the Holy Prophet (Peace be upon him) saw the easts and wests of the Earth.

۲- اِنَّ اللّٰہَ زَوٰی لِیَ الْاَرْضَ فَرَاَیْتُ مَشَارِقَھَا وَمَغَارِبَھَا -

"Allah Almighty rolled the Earth for me and I witnessed it from end to end including its East and West."

(Sahih Muslim P:390/2)

(3)

The Prophet of compassion (Peace be upon him) is seeing the whole world and whatever is going to

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happen till the day of judgement.

٣- اِنَّ اللّٰهَ قَدْ رَفَعَ لِیَ الدُّنْیَا فَاَنَا اَنْظُرُ اِلَیْهَا وَاِلٰی مَا هُوَ کَائِنٌ فِیْهَا اِلٰی یَوْمِ الْقِیَامَةِ کَاَنَّمَا اَنْظُرُ اِلٰی کَفِّیْ هٰذِهٖ -

"Verily Allah has exposed the world before me therefore what-ever is happening, and is going to happen, in the world till the day of judgement, is clearly visible to me like the palm of my hand."

(Zarqani Sharah Mowahib P:204/7)

(Kanzul Ammal P:420/7)

Allah be praised! Allah be praised! What eminence! what magnificence!

اِنَّ and قَدْ

are both words of emphasis. It means there is no doubt whatever in the magnificient commandment that whatever is going to happen in this world is visible to the Holy Prophet (Peace be upon him) like the palm of his hand. Moreover it is not the past tense meaning " I have seen it once", rather it is the future continuous tense which supports repitition in the future i.e., " I shall keep seeing it always."

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Furthermore the question of far and near was eliminated which means:

كَاَنَّمَا اَنْظُرُ اِلٰى كَفِّىْ هٰذِهٖ

"I am seeing it like the palm of my hand."

صَلَّى اللّٰهُ عَلَى النَّبِىِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

Just as there is no difference in seeing the palm or the edges of the hand, similarly the Holy Prophet (peace be upon him) which being present in Madina Munawara can see East and West, North and South, land and oceans. Logically enough the Holy Prophet (Peace be upon him) is seeing America, Africa, Japan, Russia, Australia, India, Snidh, Pakistan, China, Afghanistan, in short every country, every province, every city, every nation, every tribe simultaneously by the Grace of Allah.

مَوْلَاىَ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا

عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

(4)

The owner of Kauthar (Peace be upon him) Is seeing that Hauz-e- Kauthar (Pond of Kauthar) which will be made visible on the day of judgement.

اِنِّىْ وَاللّٰهِ لَاَنْظُرُ اِلٰى حَوْضِىَ الْاٰنَ -

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Verily, I swear by Allah that I am, at this moment, seeing that pond.

(Sahih Bukhari P:179/1, P:975/2)

(Sahih Muslim P:250/2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى مَنْ اُعْطِيْتَهُ الْكَوْثَرَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(5)

The most revered of the foremost and the last (Peace be upon him)described everything that is going to happen till the day of judgement, one by one.

Hazrat Umar bin Akhtab Ansari and Hazrat Huzaifa, the companions, (May allah be pleased with them) narrate:

قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَوْمًا الْفَجْرَ وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتّٰى حَضَرَتِ الظُّهْرُ فَنَزَلَ فَصَلّٰى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتّٰى حَضَرَتِ الْعَصْرُ ثُمَّ نَزَلَ فَصَلّٰى ثُمَّ صَعِدَ الْمِنْبَرَ حَتّٰى غَرَبَتِ الشَّمْسُ فَاَخْبَرَنَا بِمَا هُوَ كَائِنٌ اِلٰى يَوْمِ الْقِيَامَةِ قَالَ فَاَعْلَمُنَا اَحْفَظُنَا -

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One day the Holy Prophet (Peace be upon him) lead the Fajar (morning) prayers and immediately after, he graced the pulpit and delivered the sermon till it was Zuhr(after-noon). The lord of the universe came down from the pulpit and lead the Zuhr prayers and again started delivering a sermon from the pulpit till it was (late after-noon). He lead the 'Asr prayers and again delivered a sermon from the pulpit till it was Maghrib(sunset). In that day-long sermon the Holy prophet (Peace be upon him) described in detail whatever had happened in the past and what is going to happen till the day of judgement. The narrators say that the companions (May Allah be pleased with them)) who committed more things to memory became more learned and knowledgeable.

(Sahih Muslim P:390/2)

(Mishkat P:543).

وَصَلَّى اللهُ عَلَى النَّبِيِّ الكَرِيْمِ وَعَلَى آلِهِ وَاَصْحَابِهِ اَجْمَعِيْنَ -

(6)

The compassion of the two worlds (Peace be upon him) related every detail of the happenings since the creation of the world till the post-day of the judgement times.

The caliph Farooq Azam(May Allah be pleased

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with him) narrates:

قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقَامًا
فَاَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتّٰى دَخَلَ اَهْلُ الْجَنَّةِ
مَنَازِلَهُمْ وَاَهْلُ النَّارِ مَنَازِلَهُمْ حَفِظَ
ذٰلِكَ مَنْ حَفِظَهٗ وَنَسِيَهٗ مَنْ نَسِيَهٗ -

The Holy Prophet (Peace be upon him) started his narration and told us each and every thing since the creation to the entry of the pious to paradise and that of the sinner to hell. The audience preserved somethings in their memories and forgot some things.

(Sahih Bukhari P:453 Vol:1)

(Mishkat P:506)

اللّٰهم صل وسلم وبارك على حبيبك الذى يرى مالا نرى وعلى آله واصحابه اجمعين

Moral:

Allah be praised. Allah be praised. It was the creed of the companions of the Holy Prophet(Peace be upon him) that our lord of the universe knows every thing, by the Grace of Allah. Why should'nt they when the Lord of the foremost and the last(Peace be upon him) had himself revealed everything that had happened since the dawn of creation and that which will happen in the future

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till the post-day of judgement times.(Sahih Bukhari P:453 Vol:1 Mishkat P:506).

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وبارك عَلٰى رَسُولك الذى ارسلته الى الخلق كافة بشيرًا ونذيرًا وعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمعين -

(7)

The Prophet of compassion disclosed every femytation till the day of judgement.

Hazrat Huzaifa a companion of the Holy Prophet said:

قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ رضی اللہ عنہ وَاللّٰهِ اِنِّىْ لَاَعْلَمُ النَّاسِ بِكُلِّ فِتْنَةٍ هِىَ كَائِنَةٌ فِيْمَا بَيْنِىْ وَبَيْنَ السَّاعَةِ وَمَا بِىْ اِلَّا اَنْ يَكُوْنَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسَرَّ اِلَىَّ فِىْ ذٰلِكَ شَيْئًا لَمْ يُحَدِّثْهُ غَيْرِىْ -

I swear by Allah that I know about the femytation that is going to emerge between me and the day of judgement more than every body else because the Holy

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Prophet(Peace be upon him) had told me about this recently and has not revealed it to any one else.

(Sahih MuslimP:390 Vol:2)

That is why Hazrat Huzaifa's title was

صَاحِبُ سِرِّ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

i.e., the confidant of the Holy Prophet(Peace be upon him).

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ -

(8)

These were some of the main points.

Now we are going to describe some details which will make every faithful realise the excellences of the sacred eyes of our Lord (Peace be upon him).

In the battle of Badr, the lord of the universe (Peace be upon him) had seen beforehand the specific spots where the enemies would get killed.

Hazrat Anas, the companion (May Allah be pleased with him) narrates: We were with Hazrat Farooq-e-Azam(May Allah be pleased him). He started narrating the details of the battle of Badr. He told us that the Holy Prophet (Peace upon him) had pointed out to his companions, a day before the battle was fought, that such and such enemy of Islam would get killed at such

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and such spot. Hazrat Farooq-e-Azam (May Allah be pleased with him) swore by Allah who had nominated His beloved as His true apostle that the next day they found that the corpses of the enemies, who had been killed, were lying on the spots specified for each one of them by the Holy Prophet(Peace be upon him). These corpses were dragged to, and thrown into, the well of Badr one after the other.When it was brought to the notice of the Holy Prophet(Peace be upon him) that the dead bodies of all the Kafirs had been thrown into the well, the Holy Prophet(Peace be upon him) came to the parapet of the well and addressing each one of the vanquished Kafirs by their proper names and surnames asked them whether the promise extended to them by Allah and his true apostle had been kept or not. He affirmed that verily the promises extended to him by Allah had been fulfilled. On hearing this Hazrat Farooq Azam submitted: "O Prophet of Allah, you are addressing the dead bodies of the Kafirs. Do they hear you?" The custodian of Umma (Peace be upon him) replied, "You do not hear more than them. The only difference is that they can't reply."

(Sahih Muslim P:102/2)

(Mishkat Sharif P:543 & 544)

Warning:

This adage proves that even Kafirs hear in their graves. Naturally nobody can doubt that the faithful and

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the friends of Allah can also hear after their death. May Allah grant us sense.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْاُمِّيِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(9)

During the battle of Mauta, the lord of the two worlds(Peace be upon him) was seeing everything while staying in Madina.

Hazrat Anas, the companion, narrates that the holy Prophet(Peace be upon him) was briefing the people the day battle of Mauta was fought.He was giving them information that "Now Zaid, the companion, the commandant of the Muslim troops, is martyrd and Ja'afar has taken over the flag, now Ja'afar is also martyrd and the flag is with Ibn Rawaha; Ibn Rawaha is too martyrd," and alongwith these words tears were welling out of the sacred eyes of the Holy Prophet (Peace be upon him). Then he said (Peace be upon him), "Now Khalid bin Waleed has gripped the flag and lo, the Almighty has granted victory to the Muslims."

(Sahih Bukhari P:611/4)

(Mishkat SharifP:533)

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(10)

Seeing a Muslim who regularly observed prayers and fasting, the Holy Prophet (Peace be upon him) opiened that he was a hell-dweller and he turned out to be the same.

Hazrat Abu Huraira (May Allah be pleased with him) narrated that he was with the Holy Prophet (Peace be upon him) in the battle of Hunain. A man who claimed to be a muslim was spotted by the Holy Prophet (Peace be upon him) and he said that the man was a condemned soul. The battle began and that man performed feats of valour for Islam. He killed several people till he was himself wounded. Seeing this someone came to the Holy Prophet (Peace be upon him) and submitted that the man who had been declared a condemned soul was fighting bravely. The Holy Prophet (Peace be upon him) insisted that he was a condemned soul. (Actually the companions wanted to know that if such devoted and valiant man of Islam was a condemned soul then who else could hope to get paradise). But the lord of the two worlds (Peace be upon him) warned that he was a condemned soul. Some people were apprehensive but that man committed suicide and died an unlawful death. (Then the people were convinced). They rushed to the Holy Prophet (Peace be upon him) and respectfully submitted," O Prophet of Allahl verily Allah has proved what you had affirmed. That

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man has proved himself a condemned soul because he has embraced an unlawful death." On hearing this the Holy Prophet (Peace be upon him) called out "Allah-o-Akbar" (Allah is the Greatest) and affirmed,"I bear witness that I am the choicest of Allah's bondsmen and his true apostle. O Bilal! get up and make an announcement:

يَا بِلَالُ قُمْ فَأَذِّنْ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ ○

that only the true believers will go to paradise. He who does not possess faith can't go to paradise even if he is martyred in the battle."

(Sahih Bukhari P:977/2)

(Mishkat Sharif P:534)

This incident makes this fact crystal clear that salvation depends on Faith **(Eeman)** and **Eeman** is synomymous with love for the Holy Prophet (Peace be upon him). There is no doubt about it. The Holy Prophet (Peace be upon him) has himself affirmed:

أَلَا لَا إِيمَانَ لِمَنْ لَا مَحَبَّةَ لَهُ

He repeated it three times that "Let it be an article of faith with you that the heart that does not enshrine my love is bereft of faith (Eeman). The heart that is not vested with my love has no faith." Now this fact has got established beyond any shadow of doubt that the love for the Holy Prophet (Peace be upon him) is Eeman, and the heart devoid of the love for the lord of the universe (Peace

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be upon him) is not faith - inspired. It is rather hypocrite. Such person, even if he is martyred fighting for Islam, would not go to **Jannah**. The humble me has not concoted this point, but I have mentioned it on the authority of the august hadith of the venerable Holy Prophet, the great intercessor (Peace be upon him). Hazrat Utba bin Abdus Salmi (May Allah be pleased with him) narrates:

إِنَّ السَّيْفَ مَحَّاءٌ لِلْخَطَايَا وَأُدْخِلَ مِنْ أَيِّ
أَبْوَابِ الْجَنَّةِ شَاءَ وَمُنَافِقٌ جَاهَدَ بِنَفْسِهِ
وَمَالِهِ فَإِذَا لَقِيَ الْعَدُوَّ قَاتَلَ حَتَّى يُقْتَلَ فَذَاكَ
فِي النَّارِ إِنَّ السَّيْفَ لَا يَمْحُو النِّفَاقَ -

that the Holy Prophet (Peace be upon him) affirmed: When the faithful participates in the battle and is martyred, verily the sword wipes away all his sins, and he will be entitled to enter the paradise from whichever gate he wants, but the hypocrite **(munáfiq)**, who is devoid of love for the Holy Propeht (Peace be upon him), if enters the battlefield, wages jihad with his life and property (i.e. spends his wealth and lays down his life) and while fighting with the enemy lays down his life, will go to hell because sword can't wipe out hypocrisy. (Allah is Great!).

(Darmi P:126/2)

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(Mishkat Sharif P:335)

My Muslim brother! Just think over it. The waywardness that has penetrated in your mind is this that whatever these insolent people are, they do offer prayers, observe fasting, spend in the way of Allah. They are scholarly and educated; they write books and manage religious schools. But my dear reader, get alarmed, open up your eyes, read the above-mentioned dictum of the Holy Prophet of magnificence (Peace be upon him) and amend your view lest according to

اَلْمَرْءُ مَعَ مَنْ اَحَبَّ

the angels may drag you and throw you in the hell considering you a hypocrite because you loved hypocrites and had association with them, because only he could go to Jannah whose heart is blessed with faith. You have already read this edict:

يَا بِلَالُ قُمْ فَاَذِّنْ لَا يَدْخُلُ الْجَنَّةَ اِلَّا مُؤْمِنٌ ○

that "O Bilal, get up and make announcement that only he can go to paradise who is blessed with faith."

O my brother, you may also see the other side of the picture which I want to show you through this hadith of the Holy Prophet (Peace be upon him).

عَنْ ابْنِ عَائِذٍ رضی اللہ عنہ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صلی اللہ علیہ وسلم

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عَنْ ابْنِ عَائِذٍ رضی اللہ عنہ قَالَ خَرَجَ رَسُوْلُ اللّٰهِ صلی اللہ علیہ وسلم
فِيْ جَنَازَةِ رَجُلٍ فَلَمَّا وُضِعَ قَالَ عُمَرُ بْنُ الْخَطَّابِ
لَا تُصَلِّ عَلَيْهِ يَا رَسُوْلَ اللّٰهِ فَإِنَّهُ رَجُلٌ فَاجِرٌ فَالْتَفَتَ
رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّاسِ فَقَالَ
هَلْ رَاٰهُ اَحَدٌ مِنْكُمْ عَلٰى عَمَلِ الْإِسْلَامِ فَقَالَ
رَجُلٌ نَعَمْ يَا رَسُوْلَ اللّٰهِ حَرَسَ لَيْلَةً فِيْ سَبِيْلِ اللّٰهِ
فَصَلّٰى عَلَيْهِ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَحَثٰى
عَلَيْهِ التُّرَابَ وَقَالَ اَصْحَابُكَ يَظُنُّوْنَ اَنَّكَ
مِنْ اَهْلِ النَّارِ وَاَنَا اَشْهَدُ اَنَّكَ مِنْ اَهْلِ الْجَنَّةِ
وَقَالَ يَا عُمَرُ إِنَّكَ لَا تُسْئَلُ عَنْ اَعْمَالِ النَّاسِ
وَلٰكِنْ تُسْئَلُ عَنِ الْفِطْرَةِ -

Hazrat Ibn 'Aiz companion (May Allah be pleased with him) narrates that the Holy Prophet (Peace be upon him) came to offer Nimaz-e-Janaza (burial service for the dead). When he was about to lead the prayers, Hazrat Farooq Azam said,"O Prophet of Allah, kindly do not offer prayer for him." When the Holy Prophet (Peace be upon him) asked the reason, Hazrat Umar submitted that he was a sinful person." Hearing this the

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Holy Prophet (Peace be upon him) cast glance at the congregation and asked,"Has anyone of you seen him observing any commandment of Islam?" One of the audience replied," Yes, O Prophet of Allah, one day he had been on guard in the cause of Allah." Hearing this answer the Holy Prophet (Peace be upon him) offered Janaza prayers and buried him in the grave and addressed to him thus: My dear, your companions doubt that you are a condemned soul but I, the apostle of Allah, bear witness that you are blessed." Then turning to Hazrat Umar affirmed,"Umar, you will not be asked about the actions of the people but about their beliefs."

(Miskhat Sharif P:336)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وبارك عَلٰى حَبِيبِكَ النَّبِى الامين الكريم وعَلٰى اٰلِهٖ واصحابهٖ اجمعين -

My brother in faith! there is an adage

رحمتِ خدا بہانہ مے جوید بہانہ مے جوید -

that the Allah's compassion seeks excuses to bless you. Just think how abundant the blessings, benificience falicities are there for this Umma. Allah's blessing does not cost anything, but seeks excuses for blessings. The only condition is that you are blesssed with faith(Eeman) and the love, respect, reverence for the Holy Prophet(Peace be upon him). Otherwise there is nothing

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but acute danger. As to the question why I have inferred "Fitrat" (Nature) as "Aqeeda" (Creed), I say I have not done it myself but Sheikhul Mohaddithin Shah Abdul Haq Mohaddith Dehlavi (May Allah bless him) has narrated this explaining this hadith:

فَإِنَّ الْإِعْتِبَارَ بِالْفِطْرَةِ وَالْإِعْتِقَادِ

that salvation depends on "Fitrat" (Nature) and "Aqeeda" (Creed). That is why the luminaries of **deen** have maintained:

أَوَّلُ الْأَمْرِ الْإِعْتِقَادُ

that the most important feature is the "Aqeeda" (Creed). To realise the importance of creed, you may go through my booklet "Jannati Garoh" and see how important is creed for the Walis, Ghausis, Qutubs, Ulema, Mohaddithin. May Allah grant us stead-fastness on the creed of Ahl-e-sunnah-wal-jamaat; may we die on this creed and may we be adjuged according to this creed.

اَللّٰهُمَّ ثَبِّتْنَا عَلٰى مُعْتَقَدَاتِ اَهْلِ السُّنَّةِ
وَالْجَمَاعَةِ وَاحْشُرْنَا مَعَهُمْ بِجَاهِ مَنِ
اتَّخَذْتَهٗ حَبِيْبًا فِى الدُّنْيَا وَالْاٰخِرَةِ وَمَا
ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ -

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(11)

The Prophet of Compassion (Peace be upon him) predicted that the next night would be a stromy night, and it was so.

Hazrat Abu Hameed Asa'adi (May Allah be pleased with him) narrated that during the battle of Tabook, the Holy Prophet (Peace be upon him) made a prediction:

سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ

رِيحٌ شَدِيدَةٌ فَلَا يَقُمْ فِيهَا أَحَدٌ۔

"There will be a terrible wind-strom the coming night. Therefore none of you should stand. Those who possess camels should fasten their camels." When the darkness fell there was a strong win-strom. During the wind-storm a man got up. The wind-strom was so strong that it lifted him and threw him at the tahee mountain.

(Muslim Sharif P:246/2)
(Dalail-un-Nabuwah P:520/2)
(Mishkat Sharif P:539)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْمُخْتَارِ
سَيِّدِ الْاَبْرَارِ وَعَلٰى اٰلِهٖ وَصَحْبِهِ الْاَخْيَارِ اِلٰى يَوْمِ الْقَرَارِ۔

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(12)

Allah Almighty, Creator of the Universe granted such eyesight to the Prophet of Compassion that he could see what was going on inside the graves.

Hazrat Abu Ayub Ansari (May Allah be pleased with him) narrates: We went out at night alongwith the Hoy Prophet (Peace be upon him). He heard some voices and affirmed that the jews were being tortured in their graves.

(Bukhari P:184/1)
(Mishkat Sharif P:536)

(13)

The Lord of the Universe (Peace be upon him) saw from a distance that the angels were guarding Madina Munawara.

Hazrat Abu Saeed, a companion of the Holy Prophet (Peace be upon him), narrates that they went out accompanied by the Holy Prophet (Peace be upon him). He stopped in the valley of 'Asfan and stayed there for several days. Some people started bickering that they were doing nothing and their homes were unattended;

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their ladies were alone, and they did not consider their houses safe and sound. Hearing this the Holy Prophet swore by Allah, who is master of his life, and declard that each path and street of Madina was being guarded by two angels, therefore there was no cause to worry. The angels would guard Madina till their return. Later the Holy Prophet (Peace be upon him) ordered his companions to set out for Madina. When they had just reached and were unloading their luggage the Banu Ghatfan attacked.

(Muslim Sharif P:443/1)

(Mishkat Sharif P:5366)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيبِكَ
النَّبِيِّ الْأُمِّيِّ الْكَرِيمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِين-

(14)

There was a wind-storm and the lord of the universe declared that the windstorm had blown on the occassion of the death of a great hypocrite.

Hazrat Jabir, a companion, narrates that the master of Arab and 'Ajam (Peace be upon him) was returning from a journey. When he reached near Madina Munawara there was a strong wind-storm. It seemed that it would knock down the horsemen. Seeing this the

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beloved Prophet of Sustainer of the worlds (Peace be upon him) declared that the wind-storm had blown on the death of a hypocrite. On reaching Madina they came to know that a prominent hypocrite had expired.

(Musnad Ahmad P:315/2)
(Mishkat Sharif P:536)
(Dalail-un-Nabuwah by Abu Naeem P:515)

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى مَنْ بَعَثَهُ اللّٰهُ
رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(15)

The master of the universe (Peace be upon him) had a look at an orchard and declared that it had ten maunds dates on its trees.

Hazrat Abu Hameed, a companion (May Allah be pleased with him) narrates that when they left for the battle of Tabook accompanied by the Holy Prophet (Peace be upon him) they saw an orchard on the way. Seeing it the Prophet of compassion (Peace be upon him) asked the companions to make an estimate of the total fruit of that orchard. Each companion made his estimate. Then the lord of the universe affirmed that the quantity of dates in that orchard was ten maunds. After that he (Peace be upon him) directed the woman who owned that

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orchard to collect the dates and measure them till their return. When the troops returned from Tabook and reached that orchard, the woman, on being enquired by the Holy Prophet (Peace be upon him) about the total quantity of fruit in that orchard, submitted that it was exactly ten maunds.

(Muslim Sharif P:246/2)
(Dalail-un-Nabuwah Abu Naeem P:510/2)
(Mishkat Sharif P:539)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى الْحَبِيْبِ
الْحَبِيْبِ اللَّبِيْبِ الْمُنِيْبِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

(16)

The lord of the two worlds (Peace be upon him) saw it beforehand that Egypt would be conquered, and disclosed this fact to the people.

Hazrat Abu Zarr, a companion (May Allah be pleased with him), narrates that the Holy Prophet (Peace be upon him) made a declaration: "O my companions! you will definitely conquer Egypt and it is the city where carat (a coin) is in circulation. When you conquer Egypt, you should treat the inhabitants kindly."

(Muslim Sharif P:311/2)
(Mishkat Sharif P:539)

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All praise for that sacred eye which is surveying everything by the Grace of Allah. Past, Present and Future is a continuous process of time and all is visible to this eye, even the hidden and the visible.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِين -

(17)

Resplendence personified (Peace be upon him) while staying in Madina Munawara did hear the conversation that was going on between Umair and Safwan in Makkah.

A few days after the battle of Badr, Umair bin Wahb and Safwan bin Umayya were sitting in Hateem-e-Ka'aba. Umair was one of the devils of Quraish. He used to tease and torture the Holy Prophet (Peace be upon him) and his companions (May Allah be pleased with them all). His son Wahb bin Umair was among the prisoners of Badr. Umair and Safwan were conversing thus:"

Umair:

Our people suffered great hardships during the battle of Badr. The cruel enemies dumped the corpses of your soldiers in a ditch so callously.

Safwan:

By god there is no longer any charm in life.

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Umair:

I swear you are right. By god if I had no debt, which I have no means to clear and had not the family who may perish after me, I would go riding to kill Muhammad (Peace be upon him) because now I have a sound reason for doing so because my son is a prisoner there.

Safwan:

If you are willing to perform this feat, I am ready to clear your debt, and your family will live with my family, rather I undertake to support them throughout their life.

Umair:

This is settled between you and me.

Safwan:

I agree whole-heartedly.

Umair:

When leaving Makkah on his mission, he addressed the people: Be pleased. After a few days you will hear the happy news of a significant incident which will make you forget all the misfortunes of Badr.

Then Umair took a poisoned sword, mounted his camel and reached Madina. At that time Hazrat Farooq-e-Azam (May Allah be pleased with him) was enumerating the achievements of Badr to a group of muslims. Umair armed with the poisoned sword made his camel sit at the door of the Masjid-e-Nabawi. Seeing him, Hazrat Farooq-

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e-Azam observed: "This dog of an Umair has come for some mischief." Hearing this the lord of the Universe ordered Umair to be brought before him. Umair was brought. The Holy Prophet (Peace be upon him) bid him come forward. Umair stepped forward and greeted the Holy Prophet (Peace be upon him) in words that had duel meanings. Hearing this the Holy Prophet (Peace be upon him) observed:

"O Umair, you are greeting me with words of ignorance whereas Allah has blessed us with a better greeting than yours. And that greetings is that of the inhabitants of Jannah (paradise)."

Umair replied: "O Muhammad (Peace be upon him), you have adopted those words of greetings recently." Then the custodian of the Ummah questioned Umair about the purpose of his visit. Umair replied that he had come to take his son who was a prisoner in Madina. Hearing this the lord of the two worlds asked him if that was the purpose of his visit why was he armed with a sword. Umair commented: "May these swords be condemned. They have not given us any benefit." The compassion of the two worlds (Peace be upon him) again asked Umair about the purpose of his visit and Umair made the same reply. Then the lord of the Universe (Peace be upon him) said,"If you won't tell the truth I will. I know why you have come", and then the Holy Prophet (Peace be upon him) reproduced the conversation that

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had taken place between Umair and Safwan in Hateem-e-Ka'aba word for word. Umair was astonished to hear this. He said:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"O Prophet of Allah (Peace be upon him). I bear witness that you are the true apostle of Allah. I bear witness that you are the true apostle of Allah. O Prophet of Allah! we used to believe in you, but now there is no longer any doubt because there was no one within the Hateem except Safwan and myself. Only Allah has shown you this. Allah be praised who has granted me Divine Guidance to embrace Islam."

Then the Holy Prophet (Peace be upon him) told his companions: Now Umair is your muslim brother. Teach him the teachings of Islam and free his son."

(Dalall-un-Nabuwah Abu Naeem P:479)

Imam Sayooti quoted this hadith and certified it as authentic.

(Khasais-e-Kubra P:209/1)

Allama Haithmi declared it authentic on two authorities.

(Majma-uz-Zawald P:28, 9290/8)

(Tabrani Kabeer P:58/17)

(Seerat Ibn-e-Hasham P:303)

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(18)

During the battle of Hunain, the Chief of the Prophets (Peace be upon him) declared beforehand that the muslim army would capture all the property and animals belonging to the enemy, the next day.

Hazrat Suhail bin Hanzallia (May Allah be pleased with him) narrates that the muslim army lead by the beloved Prophet of Allah (Peace be upon him) advanced towards Hunain and continued their advance till late night. Then a horse-rider came and submitted: O Prophet of Allah! I have seen from the top of the hill that Banu Hawazan are assembling at Hunain alongwith their women, property and cattle. Hearing this the custodian of Ummah (Peace be upon him) smiled and observed:

تِلْكَ غَنِيْمَةُ الْمُسْلِمِيْنَ غَدًا اِنْشَاءَ اللّٰهُ تَعَالٰى۔

Insha Allah muslims will capture all this tomorrow (and this is what happened.)

(Mishkat Sharif P:542)

وصلّی اللّٰہ علی نُور کزو شد نُور ہا پیدا
زمین از حُبِّ اُو ساکن فلک در عشقِ اُو شیدا

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(19)

The master of the two worlds (Peace be upon him) told a companion of his that he would lose his eyesight after the demise of the Holy Prophet (Peace be upon him).

Hazrat Aneesa (May Allah be pleased with her) narrates about her father that once he fell ill and the revered Holy Prophet, the great intercessor (Peace be upon him) came to see him. After seeing the patient the Holy Prophet (Peace be upon him) consoled him. Then the Holy Prophet (Peace be upon him) asked the companion that he will have long life but lose his eyesight after the demise of the Holy Prophet then what would he do. Hearing this the patient told the Holy Prophet (Peace be upon him) that he would have patience for the sake of recompense. The Holy Prophet (Peace be upon him) affirmed: If you will do this, you will enter paradise without accountability.

(Mishkat Sharif P:543)

This shows that the custodian of the Ummah (Peace be upon him) knows about the ages of his followers by the Grace of Allah and also knows what is going to happen to them.

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(20)

The compassion of the two worlds (Peace be upon him) could watch the affairs of his companions (May Allah be pleased with them all) even while asleep.

Hazrat Abu Huraira (May Allah be pleased with him) narrates that when the beloved of Allah (Peace be upon him) was returning from the battle of Khyber alongwith the Islamic army and continued the journey throughout the night till sleep overcame them. The Holy Prophet (Peace be upon him) dismounted late night and directed Hazrat Bilal (May Allah be pleased wtih him) to keep watch so that he could awaken others at the proper time. The Prophet of Compassion (Peace be upon him) relaxed alongwith his army. Hazrat Bilal kept offering prayers and when it was dawn, Hazrat Bilal leaned against the saddle of a camel and squatted facing East, so that he may inform his companions about the sunrise. But Hazrat Bilal was overcome by sleep. Therefore the Hoy Prophet (Peace be upon him) woke up when the Sun shone. He (Peace be upon him) called Hazrat Bilal. Hazrat Bilal got up and apologized for having gone to sleep. The Holy Prophet (Peace be upon him) ordered the army to march forward and performed ablution at a distance. Hazrat Bilal called **aqamat**. The Holy Prophet (Peace be upon him) lead the prayer. After the prayer he

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(Peace be upon him) noted that the companions were worried for having not offered the prayers at the proper time. The Holy Prophet (Peace be upon him) affirmed: "Why are you worried? Allah Almighty had our souls in His custody. Had He wanted, He would have awakened us at the proper time. Therefore when soneone goes to sleep or forgets the prayers, he should make amends when he recollects or wakes up." After that the great intercessor paid attention towards Siddiq Akbar (May Allah be pleased with him) and said: "Should I tell you why Bilal had not awokened us? Bilal was awake but the Satan came and patted Bilal to sleep as a baby is patted to make it sleep. So Bilal went to sleep." Then he summoned and asked him what had happened. Bilal supported the statement of the Holy Prophet (Peace be upon him) and said:"Somebody started patting me and I was overwhelmed by sleep." Hearing this Hazrat Siddiq Akbar (May Allah be pleased with him) called out

اَشْهَدُ اَنَّكَ رَسُوْلُ اللّٰهِ ۔

(Dailail-un-Nabuwah P:272/4)

(Mishkat Sharif P:67)

(Mauta Imam Malik P:9)

(Muslim Sharif P:238)

Note:

These are the contents of two Ahadith.

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Question:

If the Holy Prophet (Peace be upon him) was seeing then why did he not awake his followers in time? Again the **farz** (compulsory) prayer of Allah was lost and the Holy Prophet (Peace be upon him) did not awaken people.

Answer:

Granted that the Holy Prophet (Peace be upon him) was overcome by sleep. But obviously Allah did not doze off. He is immune from sleep. He neither sleeps, nor dozes off. Now the inquirer should explain why Allah did not awaken them. Moreover Allah is responsible for the total life of the Holy Prophet (Peace be upon him) then why He did not awaken the Holy Prophet (Peace be upon him) when he was going to miss his prayers. Was anybody stopping Gabriel or there was some other impediment. Of course the same wisdom prevailed in the Prophet's not awakening his companions as prevailed in Allah's not awakening the Holy Prophet (Peace be upon him). And that wisdom was to formulate a rule for the Ummah that in case the prayer-time is missed what should be done. May Allah grant us sense and save us from useless objections that arise in the heart due to hypocrysy. It is an established fact that such objections arise in that heart only which is beset with hypocrysy. That is why it has been ordained that it is usual for

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hypocrites to create objections in the heart in the absence of faith and when faith comes in the heart, there is no longer any objection. It means that faith cuts at the root of objection and refusal. Moreover this is an established fact that faith is another name for the love for the Holy Prophet (Peace be upon him). Therefore my friend, enkindle the candle of love and devotion in your heart so that all the objections get automatically removed. Ameen!

بجاہ حبیبہ الکریم صلی اللہ علیہ وآلہ و
اصحابہ وسلم

(21)

The Chief of the Prophets (Peace be upon him) witnessed during his very life as to who will be buried where.

Hazrat Ibn-e-Umar, a companion of the Holy Prophet, (Peace be upon him) narrates that one day the Prophet of compassion (Peace be upon him) emerged from his house and entered the masjid (Mosque) flanked on right and left by Hazrat Siddiq-e-Akbar and Hazrat Farooq-e-Azam (May Allah be pleased with them). The lord of the two worlds (Peace be upon him) was holding the hands of his companions in his sacred hands. When they entered the Mosque, the Holy prophet (Peace be upon him) affirmed:

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هٰكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ -

On the day of judgement we will arise like this.

(Jami' Tirmizi Sharif P:230/2)

(Mishkat Sharif P:560)

From this we can infer that Allah had indicated to the lord of the universe (Peace be upon him) that both the companions will be buried close to him (Peace be upon him).

وَصَلَّى اللهُ تَعَالٰى عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(22)

The revered and beloved Holy Prophet (Peace be upon him) had seen during his very life that such and such person will be martyred.

Hazrat Anas (May Allah be pleased with him) narrates that the Holy Prophet (Peace be upon him) climbed the mount Ohad alongwith Hazrat Abu Bakr, Hazrat Umar, and Hazrat Usman (May Allah be pleased with them all). When they had scaled it, the Ohad began shivering. (Ohad was in an ecstasy). The Holy Prophet (Peace be upon him) kicked the mountain Ohad with his sacred foot and ordered it to stop because it was under the feet of one Prophet of Allah, One Siddiq and two

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martyrs.

(Bukhari Sharif P:519)
(Mishat Sharif P:563)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِىِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(23)

The Prophetic sight of the lord of the universe (Peace be upon him) is seeing the affairs uptill the day of judgement.

Hazrat Abdullah bin Masood (May Allah be pleased with him) affirmed that when near the Doomsday there will be excessive bloodshed there will suddenly be a clarion-call declaring that Dajjal had emerged. The Muslims will send ten mounted men to verify. The lord of the universe affirmed: Verily I know the names of those ten mounted men, the names of their fathers, and the colour of their steeds. They will be the best horsemen of the world at that time.

(Sahih Muslim P:392/2)
(Mishkat Sharif P:497)

(24)

The Holy Prophet (Peace be upon him) had foreseen with the Prophetic insight all the misguided sects going to emerge.

Imam Behaqi has narrated on the authority of

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Hazrat Ali (May Allah be pleased wtih him):

عَنْ عَلِيٍّ رضی اللہ عنہ قَالَ قَالَ رَسُوْلُ اللّٰہِ صلی اللہ علیہ وسلم
يَكُوْنُ فِيْ اُمَّتِيْ قَوْمٌ يُسَمُّوْنَ الرَّافِضَةَ
يَرْفُضُوْنَ الْاِسْلَامَ -

that the Holy Prophet (Peace be upon him) ordained: there will emerge a sect called Rafzi in my Ummah. They will renounce Islam.

(Hujjatullah Alal 'Alimeen P:556)

حَسْبُنَا اللّٰہُ وَنِعْمَ الْوَكِيْلُ وَلَا حَوْلَ وَلَا قُوَّةَ
اِلَّا بِاللّٰہِ الْعَلِيِّ الْعَظِيْمِ - وَصَلَّى اللّٰہُ تَعَالٰى عَلٰى حَبِيْبِهٖ
الطَّيِّبِ الطَّيِّبِيْنَ الطَّاهِرِ الطَّاهِرِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

(25)

Tidings about the Khawarij.

Hazrat Abu Saeed Khudri (May Allah be pleased with him) narrates: We were present in the service of the lord of the two worlds when the Holy Prophet (Peace be upon him) was distributing something. Suddenly Zwil Khawaisra came and looking at the distribution, said: "O Prophet of Allah dish out justice." Hearing this the

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compassion of the two worlds (Peace be upon him) affirmed: "You are condemned. If I do not resort to justice then who else will do justice." Hearing this Hazrat Farooq Azam sought permission to behead him. The Holy Prophet (Peace be upon him) told Hazrat Umar to let him go. The Holy Prophet (Peace be upon him) further said: He has some accomplices. You will consider your prayers inferior to their prayers, and your fasting inferior to their fasting. Quran they will read but Quran will not go down their throats (insolent as they are). They will forsake deen (Islam) as the arrow leaves the bow. If you will examine the point of this arrow or the spear, there will be no smear of blood on them.

Another tradition says: The appearance of the insolent man who had asked the Holy Prophet (Peace be upon him) to do justice was like this: Sunken eyes, protruding forehead, bushy beard, shaven head. He had uttered these words

يَا مُحَمَّدُ اِتَّقِ اللّٰهَ

"O Muhammad, fear Allah." Hearing this the lord of the universe (Peace be upon him) had observed: "If I disobey Allah, then who will obey Him. He has sent me to this world as a trustee and here are you who do not consider me honest." Hearing this Hazrat Farooq Azam (May Allah be pleased with him) sought permision to behead him. And when he had left, the Holy Prophet

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(Peace be upon him) affirmed:

إِنَّ مِنْ ضِئْضِئِ هٰذَا

قَوْمًا يَقْرَءُوْنَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ -

Verily a sect will be born in his progeny who will do read the Holy Quran but it will not go down their throats. They will renounce Islam as the arrow leaves the bow. They will kill muslims and spare idolators.

لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ -

(Sahih Bukharl P:1024/2)

(Mishkat Sharif P:535)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِيِّ الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ زَيْنِ الْمُرْسَلِيْنَ الْاَخْيَارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَوْلِى الْاَيْدِى وَالْاَبْصَارِ -

(26)

Another sacred dictum about the Insolent Khawarlj.

Hazrat Sharik bin Shahab narrates: I had a strong wish to meet some revered companion of the Holy Prophet (Peace be upon him) and learn from him about

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the Khawarij. So I met Hazrat Abu Barza (May Allah be pleased with him) when he was sitting with his friends on the 'Id day. I met him and asked him if he had heared something from the Holy Prophet (Peace be upon him) about the Khawarij. He replied,"Yes, I have heard with my own ears from the Holy Prophet (Peace be upon him) about the Khawarij and seen that scene with my own eyes that property came to the Holy Prophet (Peace be upon him) and he started distributing it. He distributed it to the people on the right and left flanks but had not as yet given anything to the people in the rear. A dark man with a shaven head wearing two white sheets rose from the rear and said, "O Múhammad, you have not done justice." Hearing this the true Prophet of Allah flew into rage and said, "By Allah you will not find anyone after me who would do more justice. During the final ages a nation will emerge resembling this man. They will recite Quran but the Holy Quran will not pass down their throats. They will forsake Islam as the arrow leaves the bow. (It means that they will offer prayers, observe fasting, but their hearts will not be affected by their worship). He further affirmed that one of their halmark will be their shaven heads. Their emergence will continue till their last group will accompany Dajjal. Therefore if you find them believe:

هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ -

that they are the worst of the creatures.

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(Al-Mustadrik P:146/2)
(Mishkat Sharif P:309)

Imam Hakim has declared this hadith authentic on the authority of Muslim.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى مَن اعطيته علم ماكان وما يكون وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْن -

Warning:

If we consider all the three Holy **Ahadith** mentioned above, one thing becomes clear as broad day-light that disrespectful people, even if they recite the Holy Quran and observe prayers, fasting, Haj and Zakat on a large scale, will ultimately remain the worst creatures. And this is not the saying of any maulvi or orator, it is rather the order of the Holy Prophet (Peace be upon him) himself who was the true representative of Almighty and by reciting whose **Kalima** we become Muslims and whose truthfulness has been adored in the Holy Quran by the Almighty the Creator of the Universe Himself.

وَمَا يَنْطِقُ عَنِ الْهَوٰى اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى

This verse means: My beloved does not speak on his own. He speaks only what is revealed on him.

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Therefore according to the natural law it is proved that Allah made his beloved Prophet (Peace be upon him) utter this order with his tongue that disrespectful ones are the worst creatures of Allah. Now we can't expect these disrespectful ones to repent becausxe there is a holy dictum

لا يزالون يحزجون

i.e. they will repent.

Moreover there is a dictum of the pious elders:

فَمِنْ اِسْتِهْزَائِهِمْ بِالْاَنْبِيَاءِ وَالْاَوْلِيَاءِ اَصَمَّهُمُ اللّٰهُ وَاَعْمٰى اَبْصَارَهُمْ فَلَا يَهْتَدُوْنَ اِلَى الْحَقِّ۔

(Tafseer Rooh-ul-Bayan)

The insolent people criticise and ridicule and satirise Prophets and Walis. For instance: What an authorised Prophet! He could not save even his grandsons. Whom, else could he benefit? And here is their living Prophet lying dead in his grave.

Due to such blasphemies Allah strikes such people deaf and dumb rendering them unable to hear and see the truth. Then how could they be blessed with the right path. However, I appeal to my faithful brothren that they should wake up; they should open their eyes. After all they have to go to their graves. Allah and his beloved Prophet (Peace be upon him) and the companions of the

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Holy Prophet (Peace be upon him) affirm that insolent people are the worst of the creatures. (The august adage of one of the companions Hazrat Abdullah bin Umar (May Allah be pleased with him) has been cited on page:9. And Allah has mentioned clearly in the Holy Quran:

انّ المنافقين فى الدرك الاسفل من النّار

Verily the insolent hypocrites will be in the lowest portion of the hell on the day of judgement and it is maningless to say that all is well because all read the Holy Quran.

My dear reader, it is about the recitors of the Quran that the Holy Prophet (Peace be upon him) has ordained that the recitors of Quran who are insolent are the worst of all creatures. My dear reader, this logic of yours holds no water when compared with the Order of Allah, His true Prophet (Peace be upon him) and the holy companions. Come to your senses. Do not spoil your grave. Learn that one making such nonsense observations will not be able to recoginize the Holy Prophet (Peace be upon him) in the grave. If you wish the Holy Prophet's (Peace be upon him) recognition in the grave, you should leave duplicity and become a devotee, and moreover you should also know what sign of the true and orthodox **momin** has been described in the Holy Quran:

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لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا
اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ
اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ
بِرُوْحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا رَضِيَ اللّٰهُ عَنْهُمْ
وَرَضُوْا عَنْهُ اُولٰٓئِكَ حِزْبُ اللّٰهِ اَلَآ اِنَّ
حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ۝

"O my beloved Prophet! you shall not find any nation who has true faith in Allah and the day of Judgement and yet loves the enemies (disrespectful) of Allah and the Holy Prophet (Peace be upon him). This can never be. Although these enemies may be father or sons, brothers or tribe, such people (who cannot associate wih the enemies of Allah and the Holy Prophet (Peace be upon him) Allah has engraved **eeman** (faith) in their hearts (which can't be erased) and Allah helps such faithful through Gabriel and Allah will send these fortunate people to Paradise where canals flow underneath and the faithfull will live in these Paradises for ever. Allah is happy with them and they are happy with Allah. Yes this is the party of Allah and verily Allah's party is going to achieve

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salvation.

(The Holy Quran, Surah Mujadla; Para:28)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى
رَسُوْلِكَ الْمُصْطَفٰى وَحَبِيْبِكَ الْمُجْتَبٰى وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(27)

The Prophet of Compassion, the revered and beloved apostle (Peace be upon him) had seen beforehand that the Party of Satan will emerge from Najd.

Hazrat Abdullah bin Umar (May peace be upon him) narrated that the master of the two worlds (Peace be upon him) prayed like this:

اَللّٰهُمَّ بَارِكْ لَنَا فِىْ شَامِنَا اَللّٰهُمَّ بَارِكْ لَنَا فِىْ يَمَنِنَا

O Allah, Bless our country Syria, Bless our Yewen." Hearing this the people from Najd submitted: "O Propphet of Allah (Peace be upon him) kindly pray for Najd aslo." The Holy Prohet(Peace be upon him) again prayed for Syria and Yamen and again the people from Najd repeated their request. But the Holy Prophet (Peace be upon him) ignored their request again and prayed for

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Syria and Yemen. The people from Najd put forth their request a third time: " O Prophet of Allah, kindly pray for our Najd also." The Holy Prophet (Peace be upon him) then, instead of praying for them, made a forecast that there will be earthquakes and mischiefs in Najd and a group of Satans will emerge from there (Najd).

(Sahih Bukhari P:1051/2)

(Mishkat Sharif P:582)

From this Holy Hadith any sensible person can infer which is that group of satans, and if someone is keen for research, he should read Humphey's book "Confessions" for his satisfaction.

Note:

Humphrey was an English spy. He has written an autobiography named **Hamphrey's Confessions.** A reading of this book finishes all doubts and one is convinced that the religion of the disrespectful and insolent has been concocted by the British.

May Allah save us all from the mischief of the party of Satan.

بجاہ حبیبہ الکریم صلی اللہ
علیہ وعلیٰ آلہٖ واصحابہٖ اجمعین -

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(28)

Hazrat Usman bin Talha narrates that the Holy Prophet (Peace be upon him) that a time would come when the Key of Ka'aba would be in his (The Holy Prophet's) hands.

Hazrat Usman bin Talha (May Allah be pleased with him) the key-bearer of the gate of Ka'aba narrates: I met the Holy Prophet before the Hijrat (migration) and the Holy Prophet extended to me the message of Islam. I replied that he had opposed the religion of his nation and concocted a new religion. Then it so happened that one day Muhammad (Peace be upon him) arrived to enter the gate of Ka'aba which we used to open on Monday and Thuseday. When Muhammad (Peace be upon him) tried to enter alongwith other people, I snubbed him and did not let him in. But Muhammad (Peace be upon him) kept cool and did not say anything to me except that very soon the key of the Ka'aba would be in his hand, and he would hand it over to anyone he would wish. I replied that by that time all the Quaish would have died. Then came the day Makkah fell to the Islamic forces. The Holy Prophet (Peace be upon him)asked me to hand over the key to him. I had to because now the Holy Prophet (Peace be upon him) was the ruler of Makkah. I presented the key to him. The Holy Prophet (Peace be upon him) caught the

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key and then returned it to me and said

خُذْهَا خَالِدَةً تَالِدَةً لَا يَنْزِعُهَا مِنْكُمْ إِلَّا ظَالِمٌ

that he had given the key to me and my progeny for ever. Then he reminded me the time when I had not let the Holy Prophet (Peace be upon him) let in and he had observed that one day that key would be in his hands and he would grant it to anyone he would like. Hearing this I confessed that it was true and I recited **Kalima** and declared that I believed that he was the true Prophet of Allah.

(Khasais-e-Kubra P:267 Vol:!)

صَلَّى اللهُ تَعَالَى عَلَى النَّبِيِّ الْكَرِيْمِ

وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِيْنَ۔

The eye of the lord of the two worlds can see the secrets hidden In one's bosom.

Hazrat Anas (My Allah be pleased with him) narrates: I wa sitting in Masjid Khaif (Mina) in the presence of lord of the universe (Peace be upon him). Two men arrived, one Thaqfi, the other Ansari, and both of them submitted that they had come to get a few problems solved. The Holy Prophet (Peace be upon him) observed: If you will, I can tell you your questions as well as your answers and if you wish, I will hear your questions

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and answer them". Both of them said that their faith would be further strengthened if the Holy Prophet (Peace be upon him) would mention the questions also. Hearing this the Holy Prophet (Peace be upon him) told the Thaqfi companion that he had come to ask about Nimaz-e-Tahajjad, Rukoo', Sijda, Fasting and the bath after copulation. He told the Ansari companion that he had come to know how much **thawab** is earned by deciding to perform Hajj of Baithullah, and waqoof-Arafat, and of getting the head shaved and throwing pebbles, and of Tawaf-e-Ziarat. Hearing this both the companions declared by Allah who had made the Holy prophet (Peace be upon him) His true Prophet that they had really come to ask these very questions.

(Hujjatullah Alal 'Alimeen P:150)

مولای صلّ وسلّم دائماً ابداً
علی حبیبک خیر الخلق کلّهم

(30)

Hazrat Abu Huraira (May Allah be pleased with him) felt hungry and the soul of the two worlds (Peace be upon him) observed it with the insight of Prophethood.

Hazrat Abu Huraira (May Allah be pleasd with

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him) narrated: It was usual with the companions of the Holy Prophet (Peace be upon him) that whenever anybody came to get any problem solved, they offered him meals. One day I was feeling acute hunger and I squatted on the path leading to the mosque, outside the mosque and whoever emerged from the mosque, I put him problems but no one invited me to food. I was worried as to what the matter was. In the meantime the soul of the two worlds the Holy Prophet (Peace be upon him) arrived and smiled on seeing me, and asked me to accompany him. When the Holy Prophet (Peace be upon him) reached the door of his house, he offered me a present of milk. I was pleased to see it but it so happened that the Holy Prophet (Peace be upon him) ordered me to go and invite Ahl-e-Suffa. Hearing this I thought that there was just one goblet of milk and all the Ahl-e-Suffa were being invited, what would be my share. But obviously I could not disobey Allah and the Holy Prophet (Peace be upon him) so I fetched Ahl-e-Suffa. The master of the universe (Peace be upon him) directed me to serve that milk to everybody. Hearing this I lost all hope for myself because the host gets his share last of all. I served that milk to everyone and everyone drank to his heart's fill. Then the lord of the universe asked me to drink the milk. I also drank to my heart's fill. The Holy Prophet (Peace be upon him) urged me to take more milk repeatedly, and I obeyed, till at last I submitted that I could not drink any

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more milk. Then the Holy Prophet (Peace be upon him) himself drank the milk.

(Bahjatul Mahafil P:215/2)

اللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْكَرِيْمِ
وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(31)

The soul of the two worlds, sitting in Madina Munawara, is seeing who will go to paradise when.

Hazrat Abu Huraira (May Allah be pleased with him) narrates that the lord of the universe (Peace be upon him) affirmed: Hazrat Gebriel came to me, caught me by my hand and pointed out to me the door through which his (Peace be upon him) Umma will enter paradise. Hearing this Hazrat Siddiq-e-Akbar (May Allah be pleased with him) expressed his wish that had he been with the Holy Prophet (Peace be upon him), he would have also seen that gate. Thereupon the soul of the two worlds (Peace be upon him) affirmed: O Abu Bakr you will be the first among my ummah to enter paradise.

(Abu Daud Sharif P:284/2)

(Mishkat Sharif P:556)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ

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عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى آلِهٖ
وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(32)

Even whatever happened during the darkness of the night did not remain hidden from the Prophet of compassion (Peace be upon him).

Hazrat Abu Huraira (May Allah be pleased with him) narrated: Sadaqa-i-Fitr was collected. The Holy Prophet (Peace be upon him) appointed me to take care of it. At night a man suddenly appeared and he began filling his bag with the **fitra**. I caught him and told him that I would take him to the Holy Prophet (Peace be upon him). Hearing this he began apologizing. He pleaded that he was a family man, a dependant and a very helpless person. Hearing his explanation, I let him go. In the morning when I presented myself before the Holy Prophet (Peace be upon him) the Holy Prophet (Peace be upon him) asked me how the thief of the last night had been dealt with. I submitted: O Prophet of Allah (Peace be upon him), when the thief of the previous night expressed too much entrieties, I felt pity on him and let him escape. Hearing this the lord of the universe (Peace be upon him) affirmed that the thief had told lies and he would come

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again. Now I was sure that he would definitely come because the beloved of Allah had said so. So I kept watch the mext night and the thief did come and started filling his bag. I caught him and told him that I would not let him go this time and will defintely take him to the court of the Holy Prophet (Peace be upon him). He again resorted to humble supplication and promised not to come again. I felt pity for him and let him go. The next morning when I went to the court of the Holy Prophet (Peace be upon him) he forthwith put me question about the thief of the previous night. I narrated what had transpired. The Holy Prophet (Peace be upon him) again affirmed that the thief had told a lie and he would come again. I again believed that he would definitely come because it had been uttered by the truthfull tongue of the Holy Prophet (Peace be upon him). Therefore on the third night too I waited for him and he did come and started filling his bag forthwith. Again I caught him and told him that this was the third and the last chance and now I will not release him. I will take him to the court of the Holy Prophet (Peace be upon him). He again resorted to humble supplications. I told him that he had made promises not to come again but had made three attempts. Therefore I will not relase him this time. The thief said,"O Abu Huraira I can teach you some verses which will help you earn benefit from Allah." I asked him to enlighten me. He said,"When you go to bed at night, read the whole of **Ayat-ul-Kursi**. Allah will depute

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a guard for you, and Satan will not come near you." I again let him go. The next morning again the custodian of Ummah (Peace be upon him) questioned me about the thief of the last night. I narrated the whole story. The Holy Prophet (Peace be upon him) said,"He is a great lier but has spoken truth to you. Abu Huraira, do you know whom you accosted for the last three nights? He was the Satan."

(Bukhari Sharif P:310/1)

(Mishkat Sharif P:185)

These incidents make this fact evident that Allah has made everything clear to the Holy Prophet (Peace be upon him) and nothing has remained hidden from him.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ
عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(33)

Allah Almighty put the Hand of Authority between the shoulders of the soul of the two worlds (Peace be upon him) and the whole creation was illumined and the Compassion of the universe (Peace be upon him) learnt each and every thing.

Hazrat Ma'az bin Jabal (May Allah be pleased with him) narrates: One day we were waiting for the Holy Prophet (Peace be upon him) to come and lead the **fajr**

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(morning) prayers. It was getting late and the Sun was about to rise. All of a sudden the Compassion of the universe arrived in a hurry. **Aqamat** was called. The lord of the universe (Peace be upon him) lead a brief prayer (Salat). After having finished the prayer, the Holy Prophet (Peace be upon him) made an announcement for all the worshippers to keep sitting in their places. Then the lord of the Prophets (Peace be upon him) attended towards us and affirmed: "I tell you why I got late. I got up after midnight and after having performed ablution offered as much Tahajjad prayers as much my Allah granted me power. Then I dozed off and I went to sleep, and I saw my Kindly Allah during an ecstasy. Then my Allah called out "O Muhammad"! I responded: "O Allah, I am present." Allah asked me, "O My beloved, tell me what discussion is going on in heavens?" I admitted my ignorance. Allah repeated this question thrice. After this my allah Almighty placed His Hand of Authority between my shoulders till I felt my shoulders chilled. Everything became clear for me and I recogninzed each and every thing. Then my Allah again put me the question: O My beloved, now tell me the subject of discussion in the heavens. I replied,: O my kindly Allah, Heavens discuss the actions that delete sins." Then my Allah asked me: "What are the actions that can delete sins?" I replied: "They are going on foot to the mosuqes for collective prayers, remain sitting in the mosuqes after the prayers, perform full ablution in times

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of trouble." Then my Allah asked,"What are the other actions that are discussed in Heavens?" I replied: "They discussed actions that increase one's status. The kindly Allah asked: "What are those actions?" I submitted: "They are feeding the hungry, talking sweetly, leaving the bed at night and offer prayers when others are asleep." Then the Almighty said: "O My beloved, pray to me." I submitted: O Allah I seek Thy Divine Guidance to perform good actions, avoid evil actions, and love the down-trodden. I also beseech you to forgive me and pity me, and when you intend to put some race to trial, grant me death before I succumb to that mischief. O Allah I beseech from Thee Thy Love, and the love of all those human beings who love Thee. I beseech Thee to grant me love of such action swhich bring me near to Thy Love.

Having narrated this the lord of the universe (Peace be upon him) affirmed: This dream is true, remember it and convey it to others.

Ahmad and Tirmizi have narrated this Hadith. Tirmizi has declared it authentic and about this hadith he inquired Imam Muhammad bin Ismail Bukhari who declared it authentic.

(Mishkat Sharif P:72)

According to another **hadith** narrated by Hazrat Abdur Rahman bin 'Ash (May Allah be pleased with him): When Allah Almighty put His Hand of Authority between my shoulders, by the Blessing of this Hand of Authority I

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acquired knowledge of each and every thing.

(Darmi P:170/2)

(Tafseer Durr-e-Manthoor)

(Mishkat Sharif P:70)

Benefit.

The word to stands for generality meaning that nothing exists between Heaven and Earth whose knowledge has not been given to me. Rather knowledge about the tiniest and the biggest objects was granted to me (the Holy Prophet (Peace be upon him).

An Incident:

The devotee of the Holy Prophet (Peace be upon him) Hazrat Muhaddith-e-Azam Pakistan Alhaj Maulana Sardar Ahmad (May Allah bless him) narrated that when he was a teacher at Bareli, he once happened to go to Delhi to purchase books. There he happened to meet Maulvi Noor Muhammad who owned a bookshop and belonged to the Deobandi school of thought. He started a discussion about creed **(Aqeeda)**. There were questions and answers about the knowledge possessed by the lord of the universe (Peace be upon him). Maulvi Noor Muhammad Deobandi lifted a straw from the ground and broke a small fragment from it and asked me to prove with an argument whether the Holy Prophet (Peace be upon him) knew that part of the straw or not. Initially I was a little confused but immediately I had a brain-wave due to

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the auspiciousness of the Prophet of Compassion (Peace be upon him). I asked the Maulvi Sahib to tell me whether, according to Quran and Hadith, that straw knew the Holy Prophet or not. Maulvi Sahib replied that he did not know any such **ayah** or hadith, whereupon I, forthwith, read out this **hadith**:

مَا مِنْ شَيْءٍ إِلَّا وَيَعْلَمُ أَنِّي رَسُولُ اللهِ

i.e. "Every thing knows that I am the Prophet of Allah. Except a few unruly humans and jinns, each and every-thing knows me that I am the Apostle of Allah. Now tell me whether this straw is a "thing" or not." The Maulvi sahib agreed that it was a fact that the straw was a thing. Now I argued that according to this hadith this straw knew the Holy Prophet (Peace be upon him). The maulvi sahib agreed that the straw did know the Holy Prophet (Peace be upon him). Then I asked the Maulvi sahib to consult his faith, his heart, and tell me whether his heart was convinced that the straw knew the Holy Prophet of compassion (Peace be upon him)but the Prophet did not know it. The maulvi sahib started thinking and then agreed that it is not possible that a lifeless straw knows the Holy Prophet (Peace be upon him) and the Holy Prophet (Peace be upon him) does not know it. Therefore he declared that the Holy Prophet (Peace be upon him) knew that straw.

I pray that Allah may grant us divine guidance to

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believe in those blessings which Allah has granted to His Holy Prophet (Peace be upon him) for example knowledge of the unknown, knowledge of evidence, authority of intercession, Compassion of the worlds, eminence of Prophethood.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ
النَّبِى المختار سَيِّدِ الابرار زين المرسلين الاخيار
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اُولى الايدى وَالابصار بعدد
الرمل والقفار وبعدد اوراق النباتات
وَالاشجار وَبعدد قطر الامطار الى يوم القرار
وَالحمد لله العلى الغفار -

(34)

Both his worlds become perfect upon whom the Prophet of Compassion (Peace be upon him) casts his glance of compassion. This is the excellence of his glance.

A pious man narrates that he went to perform Hajj when he saw a man who recited Durood-e-Pak abundantly at every spot. During **Tawaf**, during ***Sai'e*** (of Safa and Marva), during throwing pebbles in Mina, at

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Arafat, in Muzdalfa, every-where he was seen reciting Durood-e-Pak. I put him a question that did he not remember any supplications. He said he knew all the supplications but the blessing of Durood-e-Pak are abundant as compared with anyother thing. Then he related his biography. He narrated: I, accompanied by my father, left Khurasan with the intention of performing Hajj. When we reached Koofa, my father fell ill. His disease protracted till he died. I covered his face with a cloth. After some time when I removed the cloth from my father's face, I found it changed into that of an ass. His face had distorted. I was very much worried and was at a loss to decide as to how could I invite anyone to participate in the burial of my father (because my father's face had become repulsive). Worried as I was, I squatted near my father's corpse bowing my head. I was overcome by sleep and in my dream saw that an extremely handsome holy man arrived and, getting close to my father removed the cloth from his face, cast a glance at my father's face, and then covered him with the sheet. Then he asked me why I was worried. I submitted that why should not I be worried when my father's face had disfigured. Hearing this he told me that Allah had blessed my father and, removing the sheet, he showed me the face which was quite mormal and shining like a full moon. Seeing this I grasped the conrner of the robe of that saintly person and implored who he was and how he had happened to drop in to

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become a cause of blessing and compassion for us. Hearing this he replied: "I am the intercessor for the criminals, I am the support of the sinners, I am the Prophet of this Ummah Muhammad Mustafa" (Peace be upon him). This statement delighted me much. Then I asked the Holy Prophet (Peace be upon him) why my father's face had distorted? The Holy Propeht (Peace be upon him) replied: "Your father was a great sinner and that is why his face had got distorted. But your father had the habit of reciting Durood-e-Pak abundantly before going to bed. Now when he was faced with this calamity and his face got distorted, he implored to me and I am the intercessor of everyone who recited Durood-e-Pak abundantly."

(Sa'adat-u-Darain P:125)

(Nuzhatun Nazireen P:32)

(Tanbih-ui-Ghafileen P:161)

(Raunq-ui-Majalis P:10)

(35)

For him upon whom the beloved of Allah (Peace be upon him) casts a glance of compassion this world changes into spring.

Syed Riaz Ali Shah of Peoples Colony, Faisalabad came to me in Darul Uloom Ameenia Rizvia and disclosed that he was extremely worried due to the failure of his

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business. He had become an insolvent. He requested me to do something. In response I gave him my book *Aab-e-Kauhar* and advised him to read it and act accordingly. I asured him that this blissful book would solve many of his problems. Shah Sahib accepted the book and left. He returned after about six months. Now he was very happy. He disclosed that he had a debt of 7,00,000/- (seven hundred thousand rupees) against him. Now only one and a half lakh remained payable. He narrated that it happened like this: "I read *Aab-e-Kauthar*. This instigated me to recite Durood-e-Pak. I recited Durood-e-Pak abundantly with love and devotion. In the meanwhile the creditors were troubling me. One day after having recited the Durood-e-Pak, when I began to pray, I bust into tears. I shed tears and prayed to Allah. Five days later I dreamt that I was going somewhere and someone was keeping pace with me, just as shadow follows a man. I reached a vast and pleasant place. I saw a holy man sitting there with the Holy Quran placed before him open. He was reciting the Holy Quran. He was an extremely handsome man with a resplendent face. He raised his eyes, cast a kindly glance at me and resumed his recitation. I asked the companion whom Allah had attached with me, who was that holy man. He told me that he was the beloved of Allah (Peace be upon him) for whom I had been reciting Durood-e-Pak. After this I got up. Later I narrated this dream to a friend. He told me that my problem had been

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solved, because anyone is blessed in both the worlds upon whom the beloved of Allah (Peace be upon him) casts a glance of clemency. So that is what happened. I have paid off much of the debt. After this Shah Sahib left. He returned after a fortnight and narrated that he had got a lucrative service in Islamabad and two colleagues, of the firm he was employed with, had demanded copies of **Aab-e-Kauthar** and he had come to fetch the copies.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلَاةُ وَالسَّلَامُ
عَلٰى حَبِيْبِهٖ رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(36)

The master of the Universe is viewing all the things around while sitting in Madina Munawara.

Hazrat Ali (May Allah be pleased with him) narrates: The Prophet of Compassion (Peace be upon him) sent me alongwith two men. He told me hurriedly: "Near the Roza Khakh (name of a garden) you will find a woman going in a carriage. She possesses a letter; secure it from her." Hearing this we got on to our horses and went full gallop. When we reached Roaz Khakh we saw a woman travelling in a carriage. We stopped her and

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demanded the letter. She replied that she did not have any letter. We threatened her to give us the letter or we would have to conduct a search because when the Holy Prophet (Peace be upon him)had pointed out, the letter must be in her custody. She was terrified and produced the letter from her hair and we presented it to the Holy Prophet (Peace be upon him).

(Mishkat Sharif P:577)

(37)

The master of the Universe saw beforehand as to who could go to paradise and what mischief will emerge.

Hazrat Abu Musa Asha'ari (May Allah be pleased with him) narrates: The Holy Prophet (Peace be upon him) went to the Baiarais (name of a well) and sat down with his feet dangling in the well. I decided to be the guard of the Holy Prophet (Peace be upon him) therefore I took stand at the door. Suddenly Hazrat Siddiq Akbar (May Allah be pleased with him) arrived. I said, "Please stop; let me seek permission." I went in to get permission for Hazrat Abu Bakr (May Allah be pleased with him). Hearing this the custodian of the Ummah granted persmission and directed me to convey the happy news of paradise. I conveyed the news and Hazrat Siddiq Akbar entered and sat in the same position as the Holy Prophet (Peace be upon him). Then Hazrat Umar (May Allah be pleased with

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him) came and sat in the same position. Then Hazrat Usman came. I sought permission which was granted and the happy news of paradise and of his assassination was conveyed. When Hazrat Usman came in there was no room so he sat opposite. Then Hazrat Saeed bin Musayyab (May Allah be pleased with him) said: I interpret this incident in this way that the graves of Hazrat Siddiq Akbar and Hazrat Umar Farooq will be on the flanks of the Holy Prophet (Peace be upon him) and that of Hazrat Usman will be on the front.

(Bukhari Sharif P:519/1)

(Hujjatullah Ala Alimeen P:471)

(Muslim Sharif P:277/2)

(38)

The soul of the two worlds (Peace be upon him) is seeing everthing—who is sitting where and who is doing what.

Hazrat Zaid bin Arqam narrates: My Lord (Peace be upon him) ordered me: "Zaid, go to Abu Bakr's house. He will be sitting in his house with folded knees. Go and give him the happy news of paradise. Then go to Umar. You will find him near Thena riding a donkey. Then go to Usman and convey to him the happy news of the paradise. You will find him doing business in the bazar. Give him happy news of paradise and alongwith it the

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news of a very tough trial." I went with this order and found every detail exactly as the Lord of the Universe (Peace be upon him) had described.

(Hujjatullah Ala Alimeen P:471)

Note:

By reading these incidents the eyes of those people should open who maintain that the Holy Prophet (Peace be upon him) has no knowledge of what is going on behind the wall. But only the fortunate ones can open their eyes, others indulge in "ifs" and "buts", earn hell for themselves and despatch others also to the hell.

O Allah, grant guidance and insight to all whereby they may see the excellences that Allah has granted to the Holy Prophet (Peace be upon him).

وَصَلَّى اللهُ عَلَى النَّبِيِّ الْحَبِيْبِ اللَّبِيْبِ الْكَرِيْمِ
وَعَلَى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(39)

The eye of the soul of the two worlds (Peace be upon him) is seeing who will go to heaven. It is also seeing who is coming, where he is sitting, where he is going and what he is doing.

In the above-mentioned incident you have read in what state Abu Bakr is sitting, where is Umar going and

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what he is riding, where is Usman and what he is doing (May Allah be pleased with them all).

Now refresh your faith further,.Hazrat Jabir (May Allah be pleased with him) narrates: I accompanied my Lord (Peace be upon him) and we went to meet Hazrat Sa'ad. After sitting there for some time the Holy Prophet (Peace be upon him) said: "a **Jannati** is coming." Suddenly Hazrat Abu Bakr appeared. Then again he said "another **jannati** is coming." After a while Hazrat Umar arrived. Then again he said that "another **jannati** is coming" and lo, after a while, Hazrat Usman was there. After some time the Holy Prophet affirmed: Another **jannati** is coming and prayed thus: O Allah if you wish let this jannati be Ali." Suddenly Hazrat Ali arrived (May Allah be pleased with them all).

This hadith has been reported in Ausat by Ahmad, Bazar and Tabrani.

(Hujjatullah Alal Alimeen P:471)

(40)

The sacred eye of the Holy Prophet (Peace be upon him) is seeing who is going to be martyrd.

Hazrat Abu Huraira (May Allah be pleased with him) narrated: The Prophet of Compassion (Peace be upon him) climbed the mountain Hira accompanied by

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Hazrat Abu Bakr Siddiq, Umar Farooq, Usman Ghani, Ali Murtaza, Talha, Zubair (May Allah be pleased with them all). The mountain was in a state of ecstasy and it started moving forcefully. The soul of the universe (Peace be upon him) commanded: "O mountain, there is one Prophet, one Siddiq and some martyrs on you."

(Muslim Sharif P:282/2)

(Tirmizi P:210/2)

(Bab Manaqib Usman)

(Hujjatullah Alal Alimeen P:471)

And when the Prophet of Compassion (Peace be upon him) graced the Ohad mountain in Madina Munawara with his presence, he was accompanied by Abu Bakr Siddiq, Umar Farooq and Usman Ghani (May Allah be pleased with them all). On that occasion the Holy Prophet said these words: O Ohad, do stop moving. There is one Prophet, One siddiq and two martyers on you.

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Note:

Mountain Hira is in Makkah Mukarrama and mountain Ohad is in Madina Munawara and these are two different incidents.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى

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حَبِيبِكَ النَّبِي المختار- سَيِّد الابرار
زين المُرسلين الاخيار وعَلىٰ آلِهٖ
وَاَصْحَابِهٖ اولى الايدى وَالابصار-

(41)

The eye of the lord of the Creation is seeing even this as to who would be his successor.

Hazrat Anas (May Allah be pleased with him) narrates: One day I and my master the beloved Prophet of Allah (Peace be upon him), were in a garden. Suddenly some one knocked at the door. The custodian of the Ummah directed me to open the door and break the happy news of paradise and caliphate after him to the comer. I opened the door and found Hazrat Abu Bakr Siddiq. Then there was another knocking at the door. I was ordered to open the door and convey the happy news of paradise and caliphate to the comer. The door was opened and there was Hazrat Umar. Then there was another knock at the door and I was told to open the door and convey to the comer the news of paradise and caliphate after Umar. I was also directed to tell the comer that he will be martyrd. When the door was opened there was Hazrat Usman (May Allah be pleased with them all)

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(Hujjatullah Alal Alimeen P:470)

Hazrat Safeena (May Allah be pleased with him) narrates that once the Holy Prophet (Peace be upon him) affirmed that Abu Bakr, Umar, Usman (May Allah be pleased with them) will be the caliphs after the Holy Prophet (Peace be upon him).

(Hujjatullah Alal Alimeen P:470)

Warning:

Those people who say that Hazrat Ali (May Allah be pleased with him) is the caliph without "Fasl" (i.e. the direct descendant of the Holy Prophet (Peace be upon him) should also remember their grave. Would they be able to achieve paradise by resorting to their wishfull thinkng against the true Prophet of Allah. No, never. Again if they have any objection to the authenticity of this **hadith**, they should bear in mind these words also:

قال الامام ابو زرعـــه اســناده لا باس به -

i.e. Imam Abu Zara'a said that this hadith is correct and authentic. Moreover Imam Hakim has mentioned this hadith in Mustadrik and declared it authentic. In short this sacred hadith is correct and authentic.

(Hujjatullah Alai Allmeen P:470)

May Allah grant Divine Guidance to everyone to hear truth, to say truth and to act upon truth. Amin.

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(42)

The Prophet of Compassion (Peace be upon him) knows the umber of the stars in the sky by the Grace of Allah.

The mother of the faithful Hazrat Aisha Siddiqa, daughter of Hazrat Abu Bakar (May Allah be pleased with them), narated: It was a moonlit night. The Holy Prophet was gracing the occasion. I asked him, "O Apostle of Allah,

هَلْ يَكُوْنُ لِاَحَدٍ مِنَ الْحَسَنَاتِ عَدَدَ نُجُوْمِ السَّمَآءِ-

is there anybody whose virtues may equal in number to the number of stars in the sky?" Hearing this he replied, "Yes, my Umar's virtues are as numerous as the stars." I asked, "O Prophet of Allah, where are my father's virtues?" The Holy Prophet (Peace be upon him) replied, "All virtues of Umar are equal to one virtue of Abu Bakr."

(Mishkat Sharif P:560)

This **hadith** proves that the Holy Prophet (Peace be upon him) knows the virtues of each and every faithfull and the number of stars also. To say that the Holy Prophet (Peace be upon him) neither knows the number of virtues of his Ummah nor knows the number of stars, would be nonsense. May Allah grant us guidance to

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believe.

(43)

Hazrat Siddiq-e-Akbar (May Allah be pleased with him) had a dream while he was in Syria. The ruler of Madina (Peace be upon him) disclosed it in Madina Munawara.

Hazrat Rabia bin Ka'ab (May Allah be pleased with him) narrates that Hazrat Abu Bakr Siddiq (May Allah be pleased with him) was a trader and was on a trade tour to Syria.

There he had a dream. There was a monk named Baheera. He described his dream to him. Baheera put a few questions about his place of origin. Hazrat Siddiq Akbar told him that he was from Makkah. The monk asked him about his tribe. Hazrat Abu Bakr told him that he was from Quraish. He inquired about his business. Hazrat Abu Bakr told that he was a trader. Then the monk told Hazrat Abu Bakr: "Insha Allah there will be a Prophet in your nation and you will be his minister during his life and his first caliph after his death. Hazrat Abu Bakr preserved all this in his mind and when he returned to Makkah Mukarrama and the Prophethood of the lord of the universe was proclaimed, Hazrat Siddiq Akbar met the Holy Prophet (Peace be upon him) and asked him what was the argument of his prophethood. Hearing this the Holy Prophet replied: "For you the dream of Syria should

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be argument enough." Forthwith Siddiq Akbar clang to the soul of the two worlds, the Compassion of the Universe, embraced him and kissing him between the two eyes said:

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّكَ رَسُوْلُ اللّٰهِ ۔

Furthe Siddiq Akbar (May Allah be pleased with him) said that his embracing Islam pleased the Holy Prophet (Peace be upon him) extremely.

(Al-R'az-un-Nazira P:70 Vol:1)

(Khasais-e-Kubra P:29/1)

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CHAPTER 5

Marvels and excellences of the shining and glittering face of the lord of the universe. (Peace be upon him).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اَلْحَمْدُ لِلّٰهِ الَّذِى فَضَّلَنَا وَاَكْرَمَنَا اِذْ جَعَلَنَا مِنْ اُمَّةِ حَبِيْبِهٖ سَيِّدِ الْمُرْسَلِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔ اَمَّا بَعْدُ!

Who could possibly describe the eminence of the glittering, shining, resplendent face which the Almighty has praised like this in the Holy Quran:

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِى السَّمَآءِ

"O My beloved, when you raise your face towards the sky, We are seeing it."

One should ask the companions about the eminence and excellence of this holy face.

(1)

Hazrat Jabir Bin Samra (May Allah be pleased with him) narrated that it was a moonlit night. A full moon was adorning the sky. The beloved of Allah (Peace be upon him) was looking grand in his red robes. I started

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looking at the Moon in the sky and the pretty face of the beloved of Allah and comparing them. My heart decided that the pretty face of the beloved of Allah was more beautiful.

(Tirmizi P:108/2)

(Darami P:33/1 Chp.Husn-e-Nabi(Peace be upon him)

(Mishkat Shareef P:518)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الانور و رسولك الاكرم وعلى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ (2)

Hazrat Ammar bin Yasir (May Allah be pleased with him) narrates that he asked Hazrat Rabi' binnat Muawaz to say something in praise of the Holy Prophet (Peace be upon him). The answer was

لَوْ رَاَيْتَهٗ رَاَيْتَ الشَّمْسَ طَالِعَةً -

(مجمع الزوائد ص ۲۸۳/۸) (مشکوٰۃ شریف ص ۵۱۷) (دارمی شریف ص ۳۳/۱)

It means that if you happen to look at the shining face of the Holy Prophet (Peace be upon him), you would say as if the Sun is shining.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى خَيْرِ الْبَرِيَّةِ وَسَيِّدِ الْعٰلَمِيْنَ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

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(3)

The gateway to knowledge Hazrat Ali, the lion of Allah (May Allah be pleased with him), affirms:

لَمْ اَرَ قَبْلَهٗ وَلَا بَعْدَهٗ مِثْلَهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

I have never seen and I will never see the like of the Holy Prophet (Peace be upon him). He seems to be saying that no one ever was, nor has been, nor will ever be as handsome as the Compassion of the Universe (Peace be upon him).

(Tirmizi Sharif P:205/2) (Mishkat Sharif P:517)

(4)

The Lion of Allah, the gateway to the city of knowledge Hazrat Ali (May Allah be pleased with him) affirms: It is not only me but anyone who will praise the Holy Prophet (Peace be upon him) will have to say:

يَقُوْلُ نَاعِتُهٗ لَمْ اَرَ قَبْلَهٗ وَلَا بَعْدَهٗ
مِثْلَهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ -

that no one was ever seen nor will ever be seen like the beloved of Allah (Peace be upon him).

(Tirmizi Sharif P:205/2)
(Mishkat Sharif P:517)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى بدر النبوة
وَالرِّسَالَةِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

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(5)

Hazrat Hassan bin Thabit, a companion of the Holy Prophet (Peace be upon him) affirms:

وَاَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِيْ
وَاَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَآءُ

O Holy Prophet (Peace be upon him), my eyes have never seen anyone as handsome as Thee, and no woman has ever given birth to a baby as beautiful as Thee.

(Deevan Hazrat Hassan Bin Thabit P:21)

وَصَلَّى اللهُ تَعَالٰى عَلَى النَّبِيِّ الْكَرِيْمِ
اَكْرَمِ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ اَجْمَعِيْنَ (6)

Hazrat Abu Huraira said:

مَا رَاَيْتُ شَيْئًا اَحْسَنَ مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
كَاَنَّ الشَّمْسَ تَجْرِيْ فِيْ وَجْهِهٖ -

I have never seen anything more beautiful than the Holy Prophet (Peace be upon him). It seems as if a Sun is shining in the glittering face of the Holy Prophet (Peace be upon him).

(Shifa Sharif P:39/1)
(Mishkat Sharif P:518)

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مولای صل وسلم دائما ابدا
علی حبیبک خیر الخلق کلهم

(7)

Hazrat Ibn-e-Abbas companion says:

إِذَا تَكَلَّمَ رُأِيَ كَالنُّوْرِ يَخْرُجُ مِنْ بَيْنِ ثَنَايَاهُ -

When the Lord of the Universe (Peace be upon him) talked, resplendence seemed to ooze from his sacred teeth.

(Darmi Sharif P:33/1)
(Mishkat Sharif P:518)
(Al-Ajmal Ausat P:430/1)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى الَّذِى اتَّخَذْتَهُ حَبِيْبًا فِى الدُّنْيَا وَالْآخِرَةِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(8)

Hazrat Ka'ab bin Malik, a companion of the Holy Prophet (Peace be upon him), narrated that when the venerable beloved (Peace be upon him) was pleased

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over something:

اِسْتَنَارَ وَجْهُهٗ

حَتّٰى كَاَنَّ وَجْهَهٗ قِطْعَةُ قَمَرٍ وَكُنَّا نَعْرِفُ ذٰلِكَ۔

his resplendent face brightened up as if his face was a piece of the Moon and we used to recognise him.

(Bukhari Sharif P:502/1)

(Mishkat P:518)

وصلّی اللہ علیٰ نُور کزو شد نُور ہا پیدا
زمین از حُبِّ اُو ساکن فلک در عشقِ اُو شیدا

(9)

When the Compassion of the universe (Peace be upon him) smiled, the atmosphere brightened up.

وَاِذَا ضَحِكَ يَتَلَاْلَاُ فِي الْجُدُرِ

(Khasais-e-Kubra P:74/1)
(Shifa Sharif P:39/1)
(Naseemur Riaz P:338/1)
(Hujjatullah Alal Alimeen P:691)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الْاَنْوَرِ وَرَسُوْلِكَ الْاَطْهَرِ وَنَبِيِّكَ الْاَكْمَلِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلِّمْ۔

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(10)

When the beloved of Allah, Lord of the Prophets (Peace be upon him) came home the whole house got illuninated.

The mother of the faithful Hazrat Aisha Siddiqa daughter of Hazrat Abu Bakr Siddiq (May Allah be pleased with him) affirmed that she was sewing cloth at dawn. The needle fell from her hand and the lamp went out. In the meantime Compassion of the Universe (Peace be upon him) came home:

فَتَبَيَّنَتِ الْإِبْرَةُ بِشُعَاعِ نُوْرِ وَجْهِهٖ -

With his coming the whole house brightened up with the resplendence of his shining face and she found the needle.

(Alqaul-ul-Badl' P:174)
(Hujjatullah Alal Allmeen P:681)
(Nuzhat-un-Nazireen P:31)
(Khasais-e-Kubra P:62)

(11)

The resplendence of the shining face illuminated the whole house.

Hazrat Saeed bin Mutraf (May Allah be pleased with him) narrates: I had made it incumbent on me to

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recite Durood-e-Pak a certain number of times. I did it daily. One day I went to a first-story room where my wife came and went to sleep. While reciting Durood-e-Pak, my eyes were overcome by sleep but my fate woke up. What I saw was that the holy being for whom I used to recite Durood-e-ak graced my room with his holy presence (Peace be upon him). He entered from the door and with the resplendence of his resplendent face the room was illuminated. Then the master of the universe came near me and affirmed: O my dear follower, O Saeed, I want to kiss your mouth with which you recite Durood-e-Pak for me. Due to decorum, I presented my cheek. The Compassion of the Universe kissed my cheek and such a fine fragrance ensued that all perfumes of the world are far inferior in comparison. This intense perfume made my wife wake up and we found the whole house reeking with perfume and this perfume persisted for eight days.

(Alqaul-ul-Badi' P:135)

(Jazbul Qulub P:265)

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ
عَلٰى حَبِيْبِهٖ رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ اَجْمَعِيْنَ -

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(12)

One becomes immune to Hell if one is blessed with the sight of the resplendent face of the Holy Prophet (Peace be upon him) in dream.

Hell becomes forbidden for any *momin* (faithful) who is blessed with the sight of the custodian of the Umma, the Propeht of Compassion (Peace be upon him). Therefore luminaries have mentiond in their books

لَنْ يَّدْخُلَ النَّارَ مَنْ رَاٰنِيْ فِي الْمَنَامِ -

that "the *momin* who will see me in dream will not go to hell."

(Ta'ateerul Anam P:275 Vol:4)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِيِّ
الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ زَيْنِ الْمُرْسَلِيْنَ الْاَخْيَارِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ اُولِي الْاَيْدِي وَالْاَبْصَارِ اِلٰى يَوْمِ الْقَرَارِ

(13)

The momin blessed with the sight of the resplendent face may attain a status higher than that of Walls, Qutabs, Ghauses.

The Compasnionship (*Sahablyat*) of the Holy Prophet (Peace be upon him) is a status higher and

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elevated than Walayat, Abdaliat, Qutbiat, Ghausiat i.e. after Prophethood the highest status is that of Sahabiyat which is granted by seeing the Holy Prophet during his life-time with actual eyes of the faithful. Therefore whoever was blessed with the sight of the illumined and resplendent face of the Compassion of the world (Peace be upon him) became a Sahabi and all and sundry admit that the status of the Sahabi is higher and superior than that of all Walis, Qutabs, Ghauses. Suppose a man came who had been worshipping idols. He embraced faith, and feasted his eyes on the resplendent face of the beloved of Allah (Peace be upon him) and he expired before having offered a single prayer (*salat*). He did not have the opportunity to bow before Allah even once, but his status became higher and superior to that of all Walis, Qutubs, Ghauses combined.

وَصَلَّى اللهُ تَعَالٰى عَلٰى رَسُوْلِهِ الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اُولِى الْاَيْدِى وَالْاَبْصَارِ-

Warning:

Some people deny the excellences and eminance of the Holy Prophet (Peace be upon him) on flimsy grounds, but they also believe this much that the merit and status of every Sahabi is higher than that of all Walis, Qutabs Ghauses, but they make it debatable by syaing

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that no doubt this is an establishd fact that the status and merit of every Sahabi is loftier than every Wali, Qutub, Ghaus but this is due to the fact that the verenerable companions rendered great services to Islam whereby they attained this status. But I put them a question that a person embraced faith, had a look at the resplendent face of the Holy Prophet (Peace be upon him) but did not get time to serve Islam or even offer a single prayer (**Salat**). Now tell me whether he was a Sahabi or not. Nobody can deny his Sahabiyat. Then why not concede that all this status was granted to him becuase of his having seen the resplendent face of the Holy Prophet (Peace be upon him). It is established beyond doubt that the merit and status of the Holy Prophet (Peace be upon him) is so superior, lofty, exalted that merely by seening his resplendent face that status is achieved which alludes man even after conturies of worship and abstinence and when this is the excellence of the Ziarat of the Holy Prophet (Peace be upon him) then who can visualise the magnificence of the beloved of Allah, the Compassion of the worlds (Peace be upon him).

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ
خَيْرِ الْبَرِيَّةِ سَيِّدِ الْعٰلَمِيْنَ وَعَلٰى آلِهٖ وَ
اَصْحَابِهٖ اَجْمَعِيْنَ -

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(14)

Ask some Wali about the magnificence of the resplendent face and excellence of the beauty and elegance of the Holy Prophet (Peace be upon him).

Hazrat Pir Mehr Ali Shah Golarvi says;

سُبحان اللہ ما اجملک

ما احسنک ما اکملک

O Propeht of Allah (Peace be upon him) how beautiful, how handsome and how perfect Thou are!

اَللّٰھُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْكَرِيْمِ
رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

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CHAPTER 6

The marvel and excellance of the sacred ears of the compassion of the universe (Peace be upon him).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اَلْحَمْدُ لِلّٰهِ
رَبِّ الْعٰلَمِيْنَ حمد الشاكرين وَافضل الصَّلَاة
وَاَكمل السَّلَام عَلٰى حَبِيْبِهٖ وَنَبِيِّهٖ وَرَسُوْلِهٖ
الَّذِىْ بعثهٗ رَحْمَةً لِّلْعٰلَمِيْنَ وجعلهٗ شفيعًا
للمذنبين الخطائين الهَالكين وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ وذرّيّته وَاَزواجه الطاهرات
المطهرات الطيّبات اُمّهات المُؤْمِنِيْنَ الٰى
يَوْمِ الدِّيْنِ - اَمَّا بَعْدُ !

Allah Almighty has vested each and every limb and organ of the Holy Prophet (Peace be upon him) with innumerable miracles and Allah has created each and every sacred organ of the Holy Prophet (Peace be upon him) matchless. Nobody has ears like the ears of the soul of the two worlds (Peace be upon him); no one has eyes

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like the sacred eyes of the lord of the 'Arab and 'Ajam, no one has hands like the sacred hands of the custodian of the Ummah; no one has feet like the sacred feet of the lord of hte universe (Peace be upon him). No one has face like the resplendent face of the beloved of Allah.

You have read in the previous chapter and the compassion of the universe has himself (Peace be upon him) observed about his sacred ears:

إِنِّيْ أَرَىٰ مَالَا تَرَوْنَ وَأَسْمَعُ مَالَا تَسْمَعُوْنَ

(مشکوٰۃ شریف ص۴۵۷ - زرقانی علی المواہب ص۸۹ جلد ۴)

دلائل النبوۃ ابونعیم ص۴۴۲/۲ - المستدرک ص۵۱۰/۲ - ترمذی ص۵۷/۲

O my Ummah, I can see what you can't and I can hear what you can't.

Reciters of Durood-e-Pak recite it every-where in Pakistan, Afghanistan, Turkey, India, China, Bukhara, Samarqand, America, Africa, Japan, Iraq. In short whereever in the whole world there is a muslim he is reciting Durood-e-Pak, and they are not in a negligible number; they are in millions. There is no time when Durood-e-Pak is not being recited somewhere in the world. Whether it is day or night, morning or evening, noon or midnight, millions of muslims are reciting Durood-e-Pak according to the exalted commandment of Allah Almighty, devotedly and abundantly. The Almighty has so blessed the sacred ears of his beloved Prophet the

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compassion of the Universe (Peace be upon him) that he can hear the Durood-e-Pak being recited by anyone. And this is not a claim without any proof but a royal decree. The lord of the universe affimed:

لَيْسَ مِنْ عَبْدٍ يُصَلِّيْ عَلَيَّ اِلَّا بَلَغَنِيْ صَوْتُهٗ حَيْثُ كَانَ -

When a person recites Durood-e-Pak, I hear his voice, how far however he may be.

(Jala-ul-Ifham P:63)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الَّذِيْ جَعَلْتَهٗ بُرْهَانًا سَنَدًا وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Benefit:

'Abd is common and that thing is in the negative which lends it a commonness, which means that "anyone, whether good or bad, educated or illeterate, big or small, male or female whereever he or she recites Durood-e-Pak, I hear his Durood-e-Pak. However for those who recite it with devotion and love I pay special attention."

اَسْمَعُ صَلٰوةَ اَهْلِ مَحَبَّتِيْ وَاَعْرِفُهُمْ -

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I hear their Durood-e-Pak and I recogniswe them too."

(Dalail-ul-Khairat)

Warning:

Allah Almighty besides, having granted his beloved (Peace be upon him), this unique magnificience that he (Peace be upon him) hears the Durood-e-Pak of everybody, has also granted him this exaltation and esteem also that angels were deputed to deliver everyone's Durood-e-Pak to the Holy Propeht (Peace be upon him) but this does not mean that the compassion of the Universe cannot hear anyone's Durood-e-Pak. The angels deputed for this service is just a distinction and honour. My Muslim brother, just think that the beloved of Allah who could hear the screeching sound of pens on the **Lauh**, while he was in the womb of his mother, as Shah Abdul Aziz Muhaddith Dehlavi has mentioned in his *Fatawa Azizi* (P:97/2), can't that beloved of Allah hear the Durood-e-Pak being recited for him on this small planet after his birth and the proclamation of his Prophethood?

وصلی اللہ علیٰ نورٍ کزو شد نور ہا پیدا
زمین از حبِ او ساکن فلک در عشقِ او شیدا

If someone equipped with strange sense does not agree he must be left to his fate.

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But this *hadith* has been written by the Imam of the skeptics i.e. Allama Ibn-e-Qayyani whom these people consider a great leader and Imam. Anyway hear one point from those gifted with perfect reason. Hadith mentions that Allah will depute an angel who can hear all the voices in the world simultaneonsly, on my grave. Now the perfect wali Mian Sher Muhammad Sharaqpuri mentions that if Allah can grant an angel the capacity to hear the voices of all creatures simultaneously, then can't the Creator of the Universe delegate that power to his beloved so that he (Peace be upon him) may hear the voices of all creatures. Yes, dear reader, if you possess **eeman** (faith) you can understand anything, otherwise not.

An invitation to deep thought and considertion.

One of our friends resides in Makkah Mukarrama. We had an appointment with him. A friend of mine resident of Gulberg, Faisalabad came to me. He had a mobile telephone with him. I provided him the phone number of my friend at Makkah and he started talking to him. The door and ventilators were closed. The telephone set was cordless; it had no cord going up to Makkah. There was no other link either but he pressed a button and conversation started. I recognised his voice and talked on every relevant topic. His voice was neat and clear. I was astonished and I derived this conclusion that

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this was the miracle of a physical science. But it is no match for the internal and spiritual miracles. The beloved of Allah (Peace be upon him), who is the Compassion for all worlds and all times, has to keep in touch with every human being in the universe because, without this, he con't be able to enforce his force of Compassion. Therefore the believers just believing in this **ayah:**

وَمَآ أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

have firm belief that the compassion of the two worlds is keeping hearing-connetion with every individual in the universe and this is all Allah's endowment. To add lustre to it the custodian of the Ummah himself clearly affirmed:

لَيْسَ مِنْ عَبْدٍ يُصَلِّيْ عَلَيَّ إِلَّا بَلَغَنِيْ صَوْتُهُ حَيْثُ كَانَ

that "whosoever recited Durood for me, wherever he be, I do hear his voice." Therefore there is no reason for doubt for the faithful.

One day a friend of mine took me to his factory. He showed me a machine. He wrote a letter and put it in that machine and pushed a button and told me: I have transmitted this letter to Germany, and I will just now receive its answer." He had not yet finished his sentence when a paper appeared from the machine. He told me that it was the reply to his letter. I was wonder-struck to see this . I could hardly believe it. But anyway it was a fact.

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My dear brother, go on seeing the scientific miracles and thereby go on correcting your belief accordngly.

A few years ago I read in a newspaper that America had prepared a RADAR which provided information about 140 countries simultaneousy. One has to think that such marvellous inventions are being brought forth by science that human intellignce is bewildered. Had this been merely heresy, the human mind would have possibley refusd to accept them but these miracles are coming before our eyes as hard facts. How could one contradict? Therefore I appeal to those Ulema who are constantly denying every excellence granted to the Holy Prophet (Peace be upon him) of Allah Almighty to renounce obstinacy and prejudicde for Almighty's sake. Does your **Tauheed** (monotheism) mean just this that by means of scientific gadgets you, sitting in a closed-door room, can hear anything from Makkah, Britain, America, Africa, China, Japan, Australia, rather from every nook and corner of the world but the Holy Propeht (Peace be upon him) equipped with the prowess of Allah cannot hear from a distance of a few hundred miles Durood-e-Pak being recited by some one.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ -

I declare that no muslim harbours this belief and

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creed that the compassion of the universe (Peace be upon him) hears and sees without the endowment of Allah. Rather every attribute and every excellence of that beloved of Allah (Peace be upon him) is a bounty of Allah Almighty.

Invitation for a Compromise.

The other ulema have concocted wrong and false hypothesis that the Ahl-e-Sunnah-wal-Jama'a consider the knowledge, authority and posession etc. as his personal prerogative. Believe me it is just an allegation. Imam of Ahl-e-Sunnah, reformer of **deen** and **millat** Shah Ahmad Raza Khan affirmed: Whosoever holds the belief that even a billionth part of a drop of knowledge of the Holy Prophet (Peace be upon him) is self-acquired is a **kafir** (non-believer) and **mushrik** (polytheist). What greater proof you need?

Well, let us sign an agreement. We will get this statement signed by Sunni ulema that all arrtibutes for the beloved of Allah is a gift from Allah and you should make a written promise that you earnestly believe in whatever magnificence and excellance Allah hath gifted to His beloved Prophet (Peace be upon him) and you will progagate them and you will not hide any magnificence and eminence. These exscellences will be determined by

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the Holy Quran and Sunnah. It means they will have to declare that they do believe in whatever knowledge, authority is established by the Holy Quran.

Some of those **Ahadith** are mentioned hereunder;

Hadith: 1

حديث ١ : عَنْ عُمَرَ بْنِ الْخَطَّابِ يَقُوْلُ
قَامَ فِيْنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَقَامًا
فَاَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتّٰى دَخَلَ اَهْلُ الْجَنَّةِ
مَنَازِلَهُمْ وَاَهْلُ النَّارِ مَنَازِلَهُمْ حَفِظَ ذٰلِكَ
مَنْ حَفِظَهٗ وَنَسِيَهٗ مَنْ نَسِيَهٗ ۔

Hazrat Farooq Azam (May Allah be pleased with him) narrates: One day the Holy Prophet (Peace be upon him) graced a spot with his holy presence and narrated to us everything that has happened since the dawn of creation and will happen till the day of judgement when people will be going to hell or heaven. The listners retained some information and forgot some things.

(Mishkat Sahrif P:506)
(Sahih Bukhari P:453 Vol:1)

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صَلَّى اللهُ تَعَالٰى عَلَى النَّبِيِّ الكَرِيمِ
وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Hadith: 2

حدیث ۲ : عَنْ حُذَيْفَةَ قَالَ قَامَ فِيْنَا
رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَقَامًا
مَا تَرَكَ شَيْئًا يَكُوْنُ فِيْ مَقَامِهٖ ذٰلِكَ اِلٰى
قِيَامِ السَّاعَةِ اِلَّا حَدَّثَ بِهٖ حَفِظَهٗ مَنْ حَفِظَهٗ
وَنَسِيَهٗ مَنْ نَسِيَهٗ قَدْ عَلِمَ اَصْحَابِيْ هٰؤُلَآءِ
وَاَنَّهٗ لَيَكُوْنُ مِنْهُ الشَّيْءُ قَدْ نَسِيْتُهٗ فَاَرَاهُ فَاَذْكُرُهٗ
كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ اِذَا غَابَ
عَنْهُ ثُمَّ اِذَا رَاٰهُ عَرَفَهٗ -

Hazrat Huzaifa, a companion of the Holy Prophet (May Allah be pleased with him), narrates: One day the Holy Prophet (Peace be upon him) graced a certain place with his presence and narrated at that very spot everything that was going to happen till the day of judgement. People forgot some information and retained some of it.

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And my companions know this and when something that had been forgotten, appears, I am immediately reminded that it is that very thing that the lord of the two worlds had told us. and I recognize the thing so easily as one man recognizes the other man's face which had disappeared.

(Sahih Muslim P:390 Vol:2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وبَارِكْ عَلَى النَّبِيِّ الحَبِيْبِ الكَرِيْمِ وعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Hadith: 3

حديث ٣ : عَنْ عَبْدِ اللّٰهِ بْنِ يَزِيْدَ عَنْ حُذَيْفَةَ اَنَّهٗ قَالَ اَخْبَرَنِيْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَا هُوَ كَائِنٌ اِلٰى اَنْ تَقُوْمَ السَّاعَةُ فَمَا مِنْهُ شَيْءٌ اِلَّا قَدْ سَاَلْتُهٗ اِلَّا اِنِّيْ لَمْ اَسْئَلْهُ مَا يُخْرِجُ اَهْلَ الْمَدِيْنَةِ مِنَ الْمَدِيْنَةِ -

Abdullah bin Yazid narrates on the authority of Hazrat Huzaifa, a companion of the Holy Prophet (Peace be upon him): The Compassion of the two worlds (Peace be upon him) told me every detail of what was going to happen till the day of judgement, and I put questions about everything but could not put this question that what

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will be the cause of the ejection of dwellers of Madina from Madina.

(Sahih Muslim P:390 Vol:2)

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهٖ اطيب الطيّبين
اطهر الطَّاهِرِيْن وَعَلٰى اٰلِهٖ و اَصْحَابِهٖ اَجْمَعِيْن۔

Hadith: 4

حدیث ۴ : اَنَا عَلْبَاءُ بْنُ اَحْمَرَ حَدَّثَنِيْ
اَبُوْ يَزِيْد قَالَ صَلّٰى بِنَا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
الْفَجْرَ وَصَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتّٰى حَضَرَتِ
الظُّهْرُ فَنَزَلَ فَصَلّٰى ثُمَّ صَعِدَ الْمِنْبَرَ فَخَطَبَنَا
حَتّٰى حَضَرَةِ الْعَصْرُ ثُمَّ نَزَلَ فَصَلّٰى ثُمَّ
صَعِدَ الْمِنْبَرَ فَخَطَبَنَا حَتّٰى غَرَبَتِ الشَّمْسُ
فَاَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ فَاَعْلَمُنَا
اَحْفَظُنَا ۔

Hazrat 'Alba bin Ahmar narrted this hadith on the authority of a companion of the Holy Prophet (Peace be upon him) Hazrat Abu Yazeed: One day the lord of the universe (Peace be upon him) lead the Fajr prayers and

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after that graced the pulpit and started his sermon which lasted till Zuhr prayers. For the Zuhr prayers he descended fom the pulpit, lead the prayer and restarted his sermon from the pulpit which he continued till 'Asr prayers. For 'Asr prayers he descended from the pulpit, lead the prayers and again resumed his seat on the pulpit and continued his sermon till Maghrib prayers. During this whole day the compassion of the two worlds (Peace be upon him) narrated all that had happened and all that is going to happen. Most of these things were retained by those who had better memories.

(Sahih Muslim P:390 Vol:2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وبَارِكْ
عَلَى النَّبِيِّ المختار سَيِّدِ الابرار زين المرسلين
الاخيار وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اولى الايدى والابصار

Hadith: 5

حديث ٥ : فَوَضَعَ كَفَّهٗ بَيْنَ كَتِفَيَّ فَوَجَدْتُ
بَرْدَهَا بَيْنَ ثَدْيَيَّ فَعَلِمْتُ مَا فِي السَّمٰوَاتِ
وَالْاَرْضِ

Allah put his Hand of Authority between my

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shoulders and I felt its coldness in my chest and I learnt eveything that existed between heaven and earth.

(Darmi P:50/2)

(Mihkat Sharif P:70)

(Tafseer Dur-e-Manshoor P:24/2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ
سَيِّدِ الْمُرْسَلِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

The holy Ahadith about authority and possession have been mentioned in the previous chapters about the marvels and excellences of the sacred tongue.

Benefit:

By striking such a compromise quarrels will finish, sectarianism will die out and the general Muslims will be saved from Hell, but if you don't agree to this compromise one thing will be obvious as to who is fanning the sectarianism and who is obstinate and mischief-monger.

ان اريد الا الاصلاح ما استطعت

وَمَا تَوْفِيْقِيْ اِلَّا بِاللّٰهِ

An appeal to the Muslim Brotherhood.

My dear Muslim Brothren. If the rival ulema do not come to the compromise proposed, you remember your

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grave and see whom you are following and where you are being lead, to paradise or to hell. It is astonishing that the holy Ahadith are expressing clearly that Allah had conveyed to the Holy Prophet (Peace be upon him) all the knowledge till the day of judgement, but these ulema are obstinate. May Allah grant us all affable sense and resplendent insight so that we may distinguish between our welfare or ruin.

Your well-wisher

Abu Saeed Muhammad Ameen.

(2)

The lord of the Prophets (Peace be upon him) hears and knows the sounds of animals also.

Hazrat Ya'ali bin Murra Thaqfi (May Allah be pleased with him) says: I have seen three miracles of the compassion of the universe (Peace be upon him). Firstly we were going with the Holy Prophet (Peace be upon him). All of a sudden a camel which was used for carrying water passed and on seeing the beloved of Allah (Peace be upon him) he produced a sound. On hearing that sound the Compassion of the two worlds (Peace be upon him) stopped and summoned the owner of the camel. The compassion of the universe asked him to sell his camel to the Holy Prophet (Peace be upon him). The

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owner of the camel offered to give the camel as a gift but also explained that the camel belonged to a family whose only sustenance was that camel. Their only source of livelihood was that camel. The custodian of the universe (Peace be upon him) affirmed: Whatever you have said is correct but this camel has complained to me that you are a hard task-master and you do not give the camel enough fodder. Take it away and treat it well. " Then we went ahead. At one place the Holy Prophet (Peace be upon him) took rest. We saw that a tree was tearing through the earth and came running. It arrived and bent its branches and leaves over the beloved of Allah (Peace be upon him). After a while that tree went back to its place. When the lord of the two worlds woke up and we narrated the incident of the tree the Holy Prophet (Peace be upon him) affirmed:

هِيَ شَجَرَةٌ اِسْتَاذَنَتْ رَبَّهَا فِيْ اَنْ تُسَلِّمَ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ -

"This tree had sought permission from the Almighty for paying a visit to Allah's beloved (Peace be upon him) and pay its respects. The permission had been granted and he had come to pay homage to me." Then we went ahead and crossed over a reservoir of water. A woman came with a lunatic child and expressed her

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problem. The compassion of the Universe (Peace be upon him) caught the nostril of the child and said, "Leave him you evil spirit. I am the apostle of Allah. My name is Muhammad (Peace be upon him)." We went still further and when we returned that woman again met us. The Holy propeht (Peace be upon him) asked about the child. The woman replied," I swear by Allah who appointed you the true Prophet. After your departure the child has had no trouble."

(Al-Badaya wal Nahaya P:145-46/6)

(Mishkat Sharif P:540)

(3)

The spirit of the two worlds (Peace be upon him) heard even what the roasted goat had said.

The jews poisoned a goat, roasted it and presented it to the Holy Prophet (Peace be upon him). The Holy Prophet (Peace be upon him) called the jewish woman and asked her,"Have you mixed poison in this goat?

She asked, "Who told you?" The Holy Prophet (Peace be upon him) replied," This piece of the goat which is in my hand has told me." Hearing this the woman admitted that she had mixed poison in the meat.

(Abu Daood P:264/2)

(Mishkat Sharif P:542)

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اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ
وَعَلٰى اٰلِهٖ وَصَحْبِهٖ وَسَلَّمْ -

(4)

The custodian of the Ummah (Peace be upon him) could see what is being done in the graves.

The custodian of the Ummah (Peace be upon him) affirmed: The Holy Prophet (Peace be upon him) emerged although the Sun had set. Sudenly he heard a sound and said, "This is the sound of the jews who are being tortured in their graves."

(Bukhari Sharif P:184/1)
(Mishkat Sharif P:536)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِىِّ الْكَرِيْمِ
رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

(5)

The lord of the worlds could hear the conversation of trees and rocks even. Even others could hear this through the mediation of the Holy Prophet (Peace be upon him).

Hazrat Ali (May Allah be pleased with him)

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narrated: I went out accompained by my master (Peace be upon him) and when reached the forest whatever stone or tree we passed by, recited:

السَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ -

(Masiluus Sunnah P:117/4)
(Sunan Darmi P:20/1)
(Jam' Tirmizi P:204/2,H.M.Saeed)
(Mishkat Sharif P:540)
(Al Mustadrak P:620/2)

Seerat-e-Halbia has mentioned it like this: Every tree and stone recited thus:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ -

(Seerat-e-Halbia P:361/1)

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ -

(6)

The Compassion of the Universe (Peace be upon him) was gracing the Earth but was hearing voices from all the seven skies.

Hazrat Hakeem Bin Hazam, a companion of the Holy Prophet (Peace be upon him), narrates: One day we were sitting. The Lord of the Universe asked his companions were they hearing what the Holy Prophet

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(Peace be upon him) was hearing. The companions replied that they were not hearing anything. The Holy Prophet (Peace be upon him) told them that he was hearing voices from the sky.

أَسْمَعُ أَطِيطَ السَّمَاءِ

(Mowahab-e-Ladunnia & Sharah Alzarqani P:90/4)

Allama Zarqani further mentions that the "sky" does not mean just one sky, but all the seven skies.

There is another **hadith** which has been mentioned in some previous chapters also. The Holy Prophet (Peace be upon him) affirmed:

إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ -

O my companions, I can see even that which you can't see, and I hear which you cannot hear.

(Mowahab-e-Ladunnia P:89 Vol:4 with commentary)

About this some scholars have commented that "seeing" here connotes knowledge, not seeing with physical eyes. Rejecting this approach Allama Abdul Baqi Zarqani has warned that this does not mean merely knowledge but also seeing with the sacred eyes.

وَهٰذِهٖ كُلُّهَا مَحْمُولَةٌ عَلٰى رُؤْيَةِ الْعَيْنِ

وَهُوَ قَوْلُ ابْنِ حَنْبَلٍ وَغَيْرِهٖ -

(Zarqani Ala Mowahib P:89 Vol:4)

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So this "seeing" means seeing with the sacred eyes. Imam Ahmad bin Hambal and others are of the same view.

وَصَلَّى اللهُ عَلَى الْحَبِيْبِ الْكَرِيْمِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Similarly hearing means hearing with sacred ears. Therefore Allama Zarqani says:

اِنِّيْ لَاَسْمَعُ اَطِيْطَ السَّمَآءِ فَالظَّاهِرُ
حَمْلُهٗ عَلَى الْحَقِيْقَةِ فَاِنَّهٗ اَمْرٌ مُمْكِنٌ وَلَا يَتِمُّ
الدَّلِيْلُ اِلَّا بِهٖ -

This edict that "I hear the creaking of the skies" makes this point clear that hearing with actual ears is meant which is not impossible with the powers delegated by Allah to the Holy Prophet (Peace be upon him). It is possible. Allah is capable of granting such power.

(Zarqanl P:80 Vol:4)

He further mentions:

وَاَلْفَاظُهٗ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَجِبُ
بَقَائُهَا عَلٰى ظَاهِرِهَا اِلَّا لِمَانِعٍ وَلَا مَانِعَ هُنَا فَكَيْفَ

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إِذَا كَانَ الصَّرْفُ عَنِ الظَّاهِرِ يُفَوِّتُ الْمَقْصُوْدَ-
(زرقانی علی المواہب ص ۸۹/۴)

The words of the Holy Prophet (Peace be upon him) must be interpretted according to their apparent meanings. However if there is some complication, symbolic meanings can be resorted to. But there is no complication here, Is it not within Allah's powers? Rather if the apparent meanings are not considered (and symbolic meanings are depended upon) the purpose of the Holy words would be lost.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْمُخْتَارِ
سَيِّدِ الْاَبْرَارِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اُولِي الْاَيْدِي وَالْاَبْصَارِ-

May Allah bless such ulema and Imams who stopped the mischief otherwise those ulema who go on refusing every excellence of the Holy Prophet (Peace be upon him) on flimsy grounds would have done the mischief and lead us astray.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْكَرِيْمِ
رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

(7)

Allah Almighty has put such power in the sacred ear of the Holy Prophet (Peace be upon him) that he can

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hear from millions of miles.

Hazrat Abu Huraira (May Allah be pleased with him) narrates: We were present in the company of the master of the universe. Suddenly the master of the two worlds (Peace be upon him) heard a sound. He asked his companions about the nature of the sound.
The companions replied that only Allah and his beloved propeht knew. Then the Holy Prophet (Peace be upon him) remarked:

هٰذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِيْنَ خَرِيْفًا فَهُوَ يَهْوِيْ فِي النَّارِ الْآنَ حَتّٰى انْتَهٰى إِلٰى قَعْرِهَا۔

This is the sound of a stone that had been thrown into the hell seventy years ago and now it has reached the bottom of the hell.

(Sahih Muslim P:381 Vol:2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى الْحَبِيْبِ الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اُولِي الْاَيْدِي وَالْاَبْصَارِ۔

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The faithful may consider that if the stone continues falling down-wards for seventy years, how many millions of miles it would have travelled. Then is it impossible to hear **Salat-o-Salam** from the reciters in East and West with the power granted by Allah? No, it is not impossible. May Allah grant us faith which cuts at the root of every objection.

(8)

The master of the Universe (Peace be upon him) granted a prize to the pillar Hannana on hearing its conversation.

In some of the previous chapters it has been mentioned that when the Lord of the two worlds (Peace be upon him) graced the pulpit, the pillar Hannana started weeping loudly. All those prsent in the mosque heard its crying. The Holy Prophet (Peace be upon him) got down from the pulpit and embraced it. Then it began whimpering like a child. Ultimately when it stopped crying, the soul of the two worlds (Peace be upon him) asked Hannana what it wanted. Did it want to be changed into a green tree at its spot or be sent to paradise where the friends of Allah may eat its fruit. The companions of the Holy Prophet (Peace be upon him) questioned what Hannana was saying. The Holy Prophet (Peace be upon

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him) told them that it wanted to be sent to the Paradise. This incident proves that the Holy Prophet (Peace be upon him) could understand the conversation of trees even.

اللّٰهم صلّ وسلّم على حبيبك المختار سيّد الابرار وعلى آله واصحابه اولى الايدى والابصار -

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CHAPTER:7

The emirence and excellences of the Holy Hand of the Great Intercessor (Peace be upon him).

(1)

The Holy Prophet (Peace be upon him) passed his hand over the body of a man possessed by evil spirits and he immediately became healthy.

Hazrat Wazi (May Allah be pleased with him) narrates that he and **Ashbab** joined a caravan. One co-traveller was possessed by evil spirits. When they reached the court of the Holy Prophet (Peace be upon him) he submitted that he was their companions. He was a lunatic; he suffered from fits and I requested the Holy Porphet (Peace be upon him) to pray for him. Hearing this the Prophet of compassion, the great Intercessor (Peace be upon him) ordered that man to be brought to him. He was presented before the Holy Prophet (Peace be upon him). The compassion of the two worlds (Peace be upon him) lifted his shirt from his back, slapped his back and said. "O enemy of Allah, leave him." It was seen that the sick man looked better. Then the Holy Prophet (Peace be upon him) had him seated in front of him and prayed for him and passed his sacred hand over his face, and he

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became the healthiest man in the delegation.

(Hujjatullah Alal Alimeen P:427)

(2)

A companion of the Holy Prophet (Peace be upon him) could not ride a horse. The Holy Prophet (Peace be upon him) uttered from his holy tongue after that he never had a fall from a horse.

The Holy Prophet (Peace be upon him) said to Hazrat Jareer Bijli: Would you not save me from the worshippers of the idol Khalsa? "I submitted that I could not ride a horse. I am prone to fall down." Hearing this the venerable Holy Prophet (Peace be upon him) slapped on my chest and prayed:

اَللّٰهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًّا -

After that I never fell from a horse and I attacked Zul Khalsa with one hundred and fifty riders, dismoantled it and burnt it.

(Dalall-un-Nabuwah. P:454/@)
(Hujjatullah Alai Allmeen P:427)
(Bukharl Sharif P:624/2)
(Al-Khasals-e-Kubra P:21/2)
(Masnad Imam Ahmad P:362/4)

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(3)

The eyeball hanging from the eye became all right by the touch of the sacred hand.

Hazrat Qatada, a companion of the Holy Prophet (Peace be upon him), was shooting arrows in a battle. Suddenly he saw the Holy Prophet (Peace be upon him) in his rear. Seeing this Hazrat Qatada (May Allah be pleased with him) changed his view and was trying that no arrow may reach the Holy Prophet (Peace be upon him). Ultimately an arrow hit Hazrat Qatada's eye. The eye was damaged. The eye-ball was hanging loose. When the battle was over, Hazrat Qatada's companions advised him to get the muscle, with which the eye ball was hanging, cut, to have some relief from pain. Hearing this Hazrat Qatada said. "No, why should I get it cut?" and holding his eye he went to the Holy Prophet (Peace be upon him). The Prophet of compassion (Peace be upon him) affirmed: "O Qatada, if you have patience there is paradise for you, but if you so wish, I may pray for you." Qatada answered:

إِنَّ الْجَنَّةَ لَجَزَاءٌ جَزِيلٌ وَعَطَاءٌ جَلِيلٌ -

"O Propeht of Allah (Peace be upon him) no doubt paradise is a very great blessing and a very great bounty but I love my wife and I do not want to be called a one-eyed jack. Therefore kindly restore my eye and pray for

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the paradise." Hearing this the lord of the universe placed the eye-ball in the socket of the eye and prayed to Allah:

اَللّٰهُمَّ قِ قَتَادَةَ كَمَا وَقَيْتَ وَجْهَ نَبِيِّكَ بِوَجْهِهٖ -

"O Allah grant Qatada beauty because he has been sacrificng his face for the face of Thy Prophet." And when the Holy Prophet removed his hand

كَانَتْ اَحْسَنَ عَيْنَيْهِ وَاَحَدَّهُمَا نَظَرًا ۝

the injured eye had become more handsome than the other eye. and even its eyesight had improved. Moreover the other eye did at times become sick or sore but the eye touched by the Compassionate hand never ever suffered.

(Dalail-un-Nabuwah P:484/2)
(Madaraj-un-Nabuwah P:198/1)
(Al-Khasais-ul-Kubra P:205/1)
(Seerat-e-Halbía P:44/2)
(Hujjatullah Alal Allmeen P:424)
(Majam'a-ul-Zawald P:116/6)
(Zarqanl Alal Mowahib P:186/1)

The above-mentioned is a summary of a few traditions and these are some of the blessings of the sacred hand of our Lord Holy Prophet (Peace be upon him).

(Zarqanl Alal Mowahlb P:186/1)

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وصلى الله تعالى على حبيبه اكرم
الاولين والآخرين وعلى آله
واصحابه اجمعين -

(4)

Hazrat Abdullah bin Ateeq's leg got fractured. The Holy Prophet (Peace be upon him) passed his sacred hand along it and it immediately became normal.

The Prophet of Compassion (Peace be upon him) affirmed: "The jew Abu Rafi' indulges in too much of lose talk. Who will tackle him?" The companion Abdullah bin Ateek (May Allah be pleased with him) undertook to do this job. Abu Rafi' was a wealthy man. He had a palatial house. Hazrat Abdullah bin Ateek went to his house and returned after a survey of the location. At night, when it was dark, he hid himself behind the door. When the people had left, he went upstairs. With a correct calculation he put a dagger on Abu Rafi's tummy, pushed it and finished him. His cry attracted the family members and they started running helter and skelter. Hazrat Abdullah bin Ateek was rushing downstairs. It was a

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moolit-night. Due to miscalculation, he tripped at the last footsteps and broke his shin. He asked his ocompanions to tie his broken shin with his turban. Then he went to the Holy Prohet (Peace be upon him) and submitted his report. When he told about his fractured shin, the Holy Prophet (Peace be upon him) ordered him to untie the bandage. Then the Prophet of compassion (Peace be upon him) passed his holy blissful hand over the shin

فَمَسَحَهَا فَكَأَنَّمَا لَمْ اَشْتَكِهَا قَطُّ

which healed immediately. It seemed there had been no fracture.

(Hujjatullah Alai Aklimeen P:435)

(Mishkat Sharif P:531)

(Bukhari Sharif P:577/2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الَّذِىْ بعثته رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

(5)

Blood oozing from the injured face was rushing upto chest. When the soul of the two worlds (Peace be upon him) passed his sacred hand on the chest, It was illumined by holy light.

Hazrat 'Aiz bin 'Amar (May Allah be pleased with

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him) narrates: "I was struck by an arrow on the forehead in the battle of Hunain. As a result my face and chest were drenched in blood. Seeing this the Prophet of Compassion (Peace be upon him) wiped away my blood with his sacred hand and prayed for me. Later on the area where the sacred hand of the venerable, beloved Prophet (Peace be upon him) had touched, became white and bright resembling the whiteness on the forehead of the horse.

(Al-Muwahab-ul-Ladunnia P:282/2)
(Hujjatullah Alal Alimeen P:434)

(6)

The Holy Prophet (Peace be upon him) passed his sacred hand over the small-poxed face and it forthwith became clear and normal.

The face of Hazrat Zawal bin Abyaz (May Allah be pleased with him) was stricken with small-pox. He was summoned by the Compassion of the worlds and passed his sacred hand over the face of Abyaz bin Zawal. The face became normal with the touch of the hand and no sign of small-pox remained.

(Hujjatullah Alal Alimeen P:428)

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(7)

The Holy Prophet (Peace be upon him) passed his sacred hand over the chest of a mad child. Something resembling a black puppy rushed out and the child became normally healthy.

Hazrat Abu Abbas (May Allah be pleased with him) narrates: A woman alongwith her child came to the Holy Prophet (Peace be upon him) and submitted: "O Prophet of Allah! my child is mad. He has morning and evening fits. He has became a great problem for us." Hearing this the lord of the universe (Peace be upon him) passed his sacred hand over the chest of the boy. The child vomitted and an animal resembling a blcak puppy ran out of his belly, and the child regained health.

(Masnad Imam Ahmad P:268/1)

(Darmi P:19/1)

(Shifa Sharif P:214/1)

(Hujjatullah Alal Alimee P:429)

(Mishkat Sharif P:541/1)

(Zarqani Alal Mowahib P:185/5)

(Maja-uz-Zawaid P:5-6/9)

Note:

This incident has been narrated in the chapter relating to the marvels of the sacred tongue.

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(8)

With a touch of the sacred hand of the Holy Prophet (Peace be upon him) a branch of a tree turned into a sword.

Hazrat 'Akasha bin Mohsin (May Allah be pleased with him) narrated: My sword got broken during the battle of Badr. The Lord of the worlds (Peace be upon him) put a stick in my hand. When I grasped this stick in my hand, it turned into a white, large sword. I fought with this sword untill Allah Almighty defeated the enemy. Hazrat 'Akasha retained that sword till his death.

(Hujjatullah Alal Alimeen P:431)
(Al-Khasais-ul-Kubra P:290/3)
(Al-Badya-wal-Nahaya P:290/3)

(9)

During the battle of Badr the sword of Hazrat Salma bin Aslam bin Hareesh (May Allah be pleased with him) had also snapped and when he was thus un-armed, the Holy Prophet who is the cause of the creation of the universe, (Peace be upon him) handed him his own stick which turned into the best sword.

(Hujjatullah Alal Allmeen P;432)
(Al Badaya Wan Nehaya P;291)

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(10)

Hazrat Abdullah bin Hajash (May Allah be pleased with him) was granted the branch of a date-tree which turned into a sword.

On the day battle of Ohad was fought, Hazrat Abdullah bin Hajash, a companion of the Holy Prophet (Peace be upon him), came to the Holy Prophet (Peace be upon him) and informed him that his sword had got lost. Hearing this the compassion of the worlds (Peace be upon him) granted him the branch of a date-tree which turned into a sword in his hand.

(Khasais-e-Kubra P:217/1)
(Hujjatullah Alal Alimeen P:432)

Note:

This very sword which had been transformed into a sword from a date-tree branch remained in the family of Hazrat Abdullah bin Hajesh as a sacred keep-sake. Later on Bagha Turki a noble man of Mu'tsam Billah purchased it for two hundred Dinars.

(Zarqani Alal Mowahib)
(Seerat Rasool-e-'Arabi P:504)

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(11)

The famished camel of Hazrat Jabir (May Allah be pleased with him) having got tired was lingering in the rear. The blessing of the sacred hand of the Holy Prophet (Peace be upon him) turned it into the fastest mount.

Hazrat Jabir (May Allah be pleased with him) narrates: I followed the Holy Prophet (Peace be upon him) to participate in a battle, and my camel lagged behind due to weakness and it rendered me helpless. Suddenly the Holy Prophet (Peace be upon him) approached from the rear and asked me what had happened. I apprised him (Peace be upon him) about the situation. The custodian of the Umma (Peace be upon him) probed the camel with his stick and ordered me to mount it. I obeyed. Now the camel became so fast that it became difficult to check it so that it may not by-pass my master (Peace be upon him) and I may become disrespectful. When the Holy Prophet (Peace be upon him) noted this he asked me about my camel. I submitted that it had become very fast because of the blessing of the Holy Prophet (Peace be upon him)

(Bukhari Sharif P:416/1)

(Hujjatullah Alal Alimeen P:432)

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(12)

The famished horse became so fast when probed by the Holy Prophet (Peace be upon him) that it became difficult to stop it.

Hazrat Jaeel (May Allah be pleased with him) narrates: I was with the Holy Prophet (Peace be upon him) in a battle. My horse was very weak and famished and hence I was relegated to the rear of the army. Suddely the Holy Prophet (Peace be upon him) appeared from the rear and probed this horse with his stick . Consequently it became so fast that I got tired by constantly tugging at the reins. I failed to slow it sown and it by-passed all.

(Khasais-e-Kubra P:63-64/2)
(Hujjatullah Alal Alimeen P:433)

(13)

The Holy Prophet (Peace be upon him) passed his sacred hand over the head of a companion. After that whomsoever that companion (Sahabl) touched with his hand got well.

Hazrat Bashar bin Muawia (May Allah be pleased with him) narrates: I accompanied my father to the presence of the Holy Prophet (Peace be upon him) who

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passed his sacred hand over my head and prayed for me whereupon my face became illumined and I was equipped with such power that whatever thing I touched became correct.

(Hujjatullah Alal Alimeen P:434)

(14)

The Holy Prophet (Peace be upon him) passed his sacred hand over the face of one of his companions Khuzaima whereby his face became bright and illumined.

Hazrat Muhammad Bin Saleh narrates that the delegations of Maharab came to the court of the Holy Prophet (Peace be upon him). This delegtion icluded Hazrat Khuzaima (May Allah be pleased with him) also. The lord of the two worlds, the resplendence personified (Peace be upon him) passed his sacred hand over the face of Hazrat Khuzaima. It became bright and illumined.

(Hujjatullah Alal Alimeen P:435)

(15)

The Holy Prophet (Peace be upon him) granted holy water in a vassel to be dropped into a well of sour water. It became exteremly sweet.

Hazrat Humam bin Sa'adi (May Allah be pleased

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with him) came from Yamen and submitted that they had dug a well but the water was sour. Hearing this the Holy Prophet (Peace be upon him) gave him water rinsed from his mouth in a bowl and told him to pour it in the well. He took that pot to Yaman and poured the water in the well. As a rsult the water of that well became sweeter than all the wells in Yaman.

(Hujjatullah Alal Alimeen P:435)

(16)

The Holy Prophet (Peace be upon him) put something from his sacred hand in the sheet. By hugging this sheet against his chest his forget-fulness was cured.

Hazrat Abu Huraira (May Allah be pleased with him) narrates: I said "O Prophet of Allah, (Peace be upon him) I hear the Holy Hadith from you but I forget them. Hearing this the Prophet of Compassion (Peace be upon him) directed me to stretch my sheet. I obeyed. The Lord of the Universe (Peace be upon him) put something in it from his hand and directed me to take it and clasp it to my chest. I did so. Since then I have never ever forgotten anything.

(Bukharl Sharif P:22/1)
(Hujjatullah Alal Allmeen P:436)

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(17)

The most gracious of the first and the last of the creation (Peace be upon him) passed his hand over the head of a child and consequently his hair did not grow white in his old age.

Hazrat Muhammad bin Anas (May Allah be pleased with him) narrates as told by his father: I was two weeks old when the Lord of the two worlds (Peace be upon him) graced Madina Munawara with his arrival. I was taken to the presence of the Holy Prophet (Peace be upon him). He passed his sacred hand over my tiny head with affection and advised my parents to give me the Holy Prophet's name, but not the surname. When the Holy Prophet (Peace be upon him) performed Hujjatul Wida', (the final Hajj) I was ten years old. He further says: My venerable father lived a long life till his hair of the head beacme white but the places where the sacred hand of the Holy Prophet (Peace be upon him) had touched no hair turned white, neither on the head, nor in the beard.

(Hujjatullah Alal Allmeen P:436)
(Khasals-e-Kubra P:83/2)

(18)

Hazrat 'Amar bin Tha'alab Jelmi (May Allah be

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pleased with him) narrates: "I met the Holy Prophet (Peace be upon him) and when I embraced Islam, the beloved of Allah passed his hand affectionatelly over my head and face." When Hazrat 'Amar bin Thalab expired his age was one hundered years but the hair on the portions of his head and face where the sacred hand of the Holy Prophet (Peace be upon him) had touched him had not grown white.

(Khasais-e-Kubra P:83/2)
(Hujjatullah Alal Alimeen P:437)

Imam Nabhani mentioned 8 incidents of the above kind.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْن

وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى حَبِيْبِهٖ رَحْمَةٍ لِّلْعٰلَمِيْن
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْن -

(19)

The body touched by the sacred hand of the lord of the universe (Peace be upon him) emanated perfume throughout life.

Hazrat Utba bin Fauqad Salmi (May Allah be

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pleased with him) had four wives. Each one of them used the best available perfume due to their mutual rivalry. But when their husband Utba used to come home his perfume dominated all of them. Even when he left the house, people used to whisper that they had never experienced a perfume like the one that emanated from Hazrat Utba. One day all the four wives made a collective querry about this mystery. They said, "Where does this perfume that drowns the perfume of each one of us come from? Whereas we know that you have never used any perfume?" Hazrat Utba replied, "I had pimples on my body which troubled me much. I complained to the Holy Prophet (Peace be upon him). He directed me to remove my shirt and sit down. The Holy Prophet (Peace be upon him) blew into both his palms and passed his sacred hands along my body. Since then this perfume has been emanating from my body. (I need not use any perfume).

(Khasais-e-Kubra P:84/4)

(Mawahab-e-Ladunnia P:310-11/2)

(Madarajun Nabuwah P:24/1)

(Seerat-e-Halbia P:403/2)

(20)

The lord of the universe (Peace be upon him) pinched the forehead of the child suffering from headache and there appeared a bunch of hair.

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Hazrat Faras (May Allah be pleased with him) suffered from headache. His father took him to the court of the Holy Prophet (Peace be upon him). The custodian of the Ummah pinched his forehead between his eyes with his sacred hand. As a blessing a bunch of hair appeared on his forehead and the headache was gone. The narrator Abu Tufail says that he had seen those hair. They resembled the hair of the porcupine. When the Khawarij of Harwar revolted against Hazrat Ali (May Allah be pleased with him) Faras intended to join them. His father tied him in his house and those hair of blessing fell from his forehead. When Faras became unhappy about it, he was told that this was the punishmnt for his intention to support Khawarij that those memorable hair had fallen. Another narration goes like this that the sacred hair appeared on his forehead and when it ws the period of Khawarij, Faras intended to support them. When he made this decision his hair of blessing fell. His friends argued with him that he had lost the blissful distinction therefore he should desist from supporting Khawarij against Hazrat Ali (May Allah be pleased with him). Hearing this Faras repented sincerely, and Allah Almighty again grew those holy hair on his forehead.

(Hujjatullah Alal Alimeen P:438)

Warning:

Khawarij are those people who are very active in

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support of the companions of the Holy Prophet (Peace be upon him) but are biased against Hazrat Ali (May Allah be pleased with him) and his family. If politically they have to say something in favour of the family(*'Aal*) of the Holy Prophet (Peace be upon him) they use the word "Ahl-e-Bait" instead of 'Aal" and by "Ahl-e-Bait" they mean the holy wives of the Holy Prophet and not the progeny of Hazrat Fatima. May Allah save the faithful from their mischief. Khawarij appear in every age under a new garb. The greatest indiosyncrasy is that they criticise the Prophets and Walis on the basis of Quranic verses that actually related to idol-worshippers. That is why Hazrat Abdullah bin Umar had adjudged them as the worst of all creatures.

وَكَانَ ابْنُ عُمَرَ يَرَيٰهُمْ (اَلْخَوَارِجَ)
شِرَارَ خَلْقِ اللّٰهِ وَقَالَ اِنَّهُمْ اِنْطَلَقُوْا اِلٰى اٰيَاتٍ نَزَلَتْ
فِي الْكُفَّارِ فَجَعَلُوْهَا عَلَى الْمُؤْمِنِيْنَ -

(بخاری شریف باب قتال الخوارج ص ۱۰۲۴/۲)

Hazrat Abdullah bin Umar considered the Khawarij the worst of all human beings. (and he did not pay heed to their prayers and fasting because when the belief is not correct actions are useless) and he used to say that they were the worst creatures because they apply on the faithful, the Prophets, the walis, holy verses

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that actually related to the idol-worshippers.

My dear reader, think and see that the above dictum is not from any sermoniser or sectarian Mulla but from a renowned and scholaly companion of the Holy Prophet (Peace be upon him). Again, this holy dictum has not been quoted from any book of sermons or uneliable magazines. It has rather been quoted from one of the most reliable books of hadith, and from Bukhari Sharif which is considered the most authentic book after the Holy Quran.

Note:

We have derived two benefits from this dictum. Firstly, a person who recites verses from the Holy Quran and says prophets and walis cannot do anything, can't deliver the goods, they are bereft of all powers. Even if he offers ten prayers daily, fasts throughout the year, may use a rosary, cannot be from the party of Allah. He is rather a confirmed Kharji and irrelegious. Secondly, such a person, though he may become a scholar of renown, author of innumerable books can't be equal to an ordinary member of Allah's Jama'at, because Ibn-e-Umar adjudged such men as the worst of human beings. Moreover the companion of the Holy Prophet has shown us the correct path whereby we can distinguish friend from foe. Now we know that whosoever maintains that

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prophets and walis can't do anything and they are helpless, is a Kharji. He can't be a sunni.

Dear reader, if the prize granted to Faras by the lord of the universe the Holy Prophet (Peace be upon him) can get lost by cooperating with the Khawarij, then one can even lose one's faith by hobnobbing with them.

حَسْبُنَا اللّٰہ ونعم الوکیل وَلَاحَوْلَ

وَلَاقُوَّۃَ اِلَّا بِاللّٰہِ العَلِیّ العظیم -

Be on the alert and be serious about your grave lest you may join hands with the people having incorrect views and, as a result, may fail to recognise the Prophet of Compassion (Peace be upon him) in the grave. May Allah make us all obedient devotees of His beloved Prophet the lord of the universe.

وَمَا ذٰلِكَ عَلَى اللّٰہِ بِعَزِیْزٍ -

(21)

Gripping the nose of the lunatic child the Holy Prophet (Peace be upon him) ordered the evil spirit to vacate as he was the Prophet of Allah. The child became healthy.

Hazrat Ya'ala bin Marra (May Allah be pleased with him) narrates: I have seen three miracles of the Holy

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Prophet (Peace be upon him). Firstly, we were travelling. On the way we saw a camel used for carrying water. When that camel saw the beloved of Allah (Peace be upon him), it brayed. Hearing this sound the Holy Prohpet (Peace be upon him) stopped short, and summoned the owner of the camel. When he came the Holy Prophet (Peace be upon him) offered to purchase that camel. The master of the camel said that he would have loved to present the camel but it belonged to a family whose only bread-winner was that camel. The Holy Prophet (Peace be upon him) affirmed that if this was the case, the owner could keep his camel but he should treat it well as the camel had complained to the Holy Prophet (Peace be upon him) that he was given insufficient fooder but was made to work too hard. The Holy Prophet (Peace be upon him) advised him to desist from such behaviour. We continued our journey. When we stopped for rest, suddenly a tree came running, trearing the ground, bent over the Holy Propeht (Peace be upon him) and then returned and stationed itself at its proper place. When the soul of the two worlds, the great intercessor (Peace be upon him) awoke, I narrated to him the behaviour of the tree. Hearing this, the Prophet of compassion told that the tree had sought permission from Allah to greet His beloved prophet (Peace be upon him). It was granted permission and so it had come. We resumed our journey and passed from a reservoir of water. A woman brought

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her mad child. The lord of the two worlds (Peace be upon him) caught his nose and ordered the eveil spirit: "Leave, I am the apostle of Allah". We went on. During our journey back when we passed from that reservoir of water, the same woman met us. The lord of the two worlds (Peace be upon him) inquired about the child. She replied that since the departure of the Holy Prophet (Peace be upon him) he had had no trouble.

(Al-Badaya-wal-Nihaya P:145-66/6)
(Mishkat Sharif P:540)

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى
حَبِيْبِهٖ رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

(22)

The Holy Prophet (Peace be upon him) touched Umme Ma'ahad's goat and it yielded a large quantity of milk.

The brother of Hazrat Umme Ma'abad (May Allah be pleased with her) narrated that when the Holy Prophet (Peace be upon him) migrated from Makkah Mukarrama to Madina Munawara, he was accompanied by Hazrat Abu Bakr siddiq, 'Ajmir bin Faheera and Abdullah Saithi (May Allah be pleased with them). On their way they

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passed by the tent of Umme Ma'abad and asked her if she had some meat or dates for sale. But Umme Ma'abad did not have any edibles. It was the period of famine and poverty. Suddenly the Holy Prophet (Peace be upon him) spotted a goat tied in a corner of the tent. The Holy Prophet (Peace be upon him) inquired about the goat. She submitted that it was very weak, unable to walk, therefore her husband had not taken it with his flock. The compassion of the two worlds asked if it yielded any milk. She replied it was still unable to yield milk. The Holy Prohet (Peace be upon him) sought Umme Ma'abad's permission to milk the goat. Umme Ma'abad readily agreed. The Holy Prophet (Peace be upon him) invoked Allah's blessings and saying "Bismillah" (in the name of Allah) touched the teats of the goat with his sacred hands. Her teats became full of milk. She stretched her feet and started chewing the cud. Seeing this, the Lord of the Prophets (Peace be upon him) demanded a large pot. A very big pot was produced which could suffice the requirement of the whole tribe. the Holy Prophet (Peace be upon him) milked in that pot till its foam came upto the brim. The Holy Prophet (Peace be upon him) served Umme Ma'abad and all others with milk. All drank to their heart's fill. Last of all the custodian of the Ummah (Peace be upon him) himself drank milk. Then he again milked the goat in that pot. It was again full to the brim. The Holy Prophet left that milk with Umme Ma'abad. She took oath

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of allegiance on the sacred hand of the Holy Prophet (Peace be upon him). Then the Holy Prophet (Peace be upon him) went ahead.

(Dalail-ul-Nabuwah, Abu Naeem P:338/2)
(Mishkat Sharif P:544)
(Madaraj-un-Nabuwah P:61/2)
(Mustadrak P:9/3)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْحَبِيْبِ الْحَسِيْبِ اللَّبِيْبِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Note:

Hazrat Mullah Jami has mentioned in *Shawahid-un-Nabuw'a* that the sacred hands of the Holy Prophet (Peace be upon him) left such blessing with the goat that it continuously yielded milk till the caliphate of Hazrat Umar-e-Farooq (May Allah be pleased with him)

(23)

The Holy Prophet (Peace be upon him) passed his sacred hand over a companion's chest and he marvellously improved his memory.

Hazrat Uthman bin Abi 'Aas (May Allah be pleased with him) complained to the Holy Prophet (Peace

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be upon him) that he used to forget the Holy Quran Majeed. Hearing this the Holy Prophet (Peace be upon him) placed his sacred hand on Hazrat Uthman's chest and ordered the satan to leave his chest. Hazrat Uthman never ever forgot anything after that.

(Dalail-un-Nabuwah, Abu Naeem P:466/2)

(Hujjatullah Alal Alimeen P:426)

(Majma'a-uz-Zawaid P:4/9)

(Khasais-e-Kubra P:15/2)

(24)

The Holy Prophet (Peace be upon him) placed his hand on the head of a lustful youngman who was keen on adultery and prayed for him. Consequently he lost all interest in women.

Hazrat Abu Imama, a companion of the Holy Prophet (Peace be upon him) narrates that a youngman came to the court of the Holy Prophet (Peace be upon him) when the companions of the Holy Prophet (Peace be upon him) were also present. This youngman requested the Holy Prophet (Peace be upon him) to grant him permission to indulge in adultery. Hearing this the esteemed companions of the Holy Prophet (Peace be upon him) flared up and snubbed him and ordered him to stop his nonsense. The Prophet of compassion (Peace

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be upon him) asked the youngman to come close to him. When he came closer, the Holy Prophet told him to sit down. Then the Lord of the Universe asked him,"Would you approve if someone commits adultery with your mother?" He declard on oath that he would not approve of it. He emphasised that no one would approve of that. Then the Holy Prophet (Peace be upon him) put the same question about the youngman's daughter and he repeated his former answer. Then the Holy Prohpet (Peace be upon him) asked if he would allow this act to be committed with his sister, and he emphatically replied in the negative. Then the question was put that if some one raped the sister of his father. The youngman again declared on oath that neither he nor anyone else would tolerate it. Then the Holy Prophet asked him if he would allow someone to commit adultery with his mother's sister. He made the same reply. On oath he declared that he did not approve of such a sin. No one would allow this to happen. The narrator says that the beloved of Allah (Peace be upon him) put his sacred hand on the youngman and prayed thus:

اَللّٰهُمَّ اغْفِرْ ذَنْبَهٗ وَطَهِّرْ قَلْبَهٗ وَاَحْصِنْ فَرْجَهٗ -

"O Allah, forgive the sins of this youngman. O Allah, purify his heart, and guard his genitals against evil." The prayer ended and for that youngman there did not remain any difference between a woman and a wall. There was no

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question of adultery; he did not even look at any woman.

(Khasais-e-Kubra P:167/2)

Note:

This miracle contains the marvel of the sacred tongue as well as of the sacred hand of the Holy Prophet (Peace be upon him).

(25)

When the Holy Prophet (Peace be upon him) caught the mad camel, it became perfectly normal.

Hazrat Ghelan bin Salma, a companion of the Holy Prophet (Peace be upon him) narrates: We landed at a place with the Holy Prophet (Peace be upon him). A man came and submitted "O Prophet of Allah, this is my orchard. I also live here with my family and children. I own two camels who have gone mad. They do not let me come near them. As a matter of fact no one can go near them." Hearing this the Prophet of compassion (Peace be upon him) got up alongwith his companions. When he arrived at the door of the orchard, he ordered the complainant to open the door. He warned that there was a lot of danger. The Holy prophet (Peace be upon him) told him not to be afraid and open the door. When the door opened, hearing the creaking of the door both the

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aggressive camels rushed towards the door, but when they saw the lord of the Universe (Peace be upon him) both advanced towards him, bent down on their knees, and prostrated themselves before the Holy Prophet (Peace be upon him). Later the Holy Prophet (Peace be upon him) caught them from their heads and handed them over to thier owner and ordered him to take them away. get work out of them, and feed them properly. Having witnessed all this the venerable companions of the Holy Prophet (Peace be upon him) remarked that even animals performed **sijda** before the Holy Prophet (Peace be upon him) therefore his companions should be allowed to prostrate themselves (perform *sijda*) before the Holy Prophet (Peace be upon him) because they had greater right to perform this ritual than the animals. Hearing this the Holy Prophet (Peace be upon him) declared that human beings are allowed to perform **Sijda** only to that Being which does not die.

(Dalail-un-Nabuwah P:383)
(Hujjatullah-Alal-Aiimeen)

(26)

The Holy Prophet (Peace be upon him) passed his stick along the body with his sacred hand and leprosy was cured.

The wife of Hazrat Ma'az bin 'Afra (May Allah be

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pleased with him) was suffering from leprosy. She came to the court of the Prophethood. The Lord of the Universe (Peace be upon him) caught his stick in his sacred hand and passed it along her body and she immediately got well.

(Seerat-e-Rasool-e-'Arabi (Peace be upon him)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الَّذِى
ارسلته رحمة للعٰلمين وعَلٰى اٰلِهٖ واَصْحَابِه اَجْمَعِين-

(27)

Cleaned his hands with the table-cloth and it never caught fire.

A few guests came to the house of Hazrat Anas. He asked the maid to fetch table-cloth. She brought one. Hazrat Anas observed that it had bcome dirty and he asked the maid to go and throw it into the fire-filled oven. The guests were surprised. as to why the cloth was being burnt. They were waiting for the smoke to rise and the cloth burn to ashes. But they were extremely surprised when the maid put a hook in the oven and pulled the cloth out. It was quite clean and not even one single of its threads was burnt. The wonder-struck guests asked what the matter was because cloth gets burnt by fire and fire burns the cloth but here the situation was different. On the

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querry from the guests Hazrat Anas, companion of the Holy Prophet (Peace be upon him) disclosed that this was the cloth with whch the Holy Prophet (Peace be upon him) had wiped his sacred hands, and it is a miracle of the sacred hand that the fire could not burn that cloth. Whenever it got dirty they used to put it into the fire. The dirt got burnt but the cloth remained unharmed.

(Khasais-e-Kubra P:80/2)

(Tafseer Roohul Bayan)

(Mathnawi Sharif)

(Seerat-e-Rasool-e-'Arbi)

(28)

The Holy Prophet (Peace be upon him) put his sacred hand in a goblet of water. Fifteen hundred people and camels and horses drank water but it did not finish.

Hazrat Jabir, a companion of the Holy Prophet, narrates that at Hudaibia the army felt thirsty. A pot of water was brought before the Holy Prophet (Peace be upon him) from which he performed ablution. The troops reported to the Holy Prophet (Peace be upon him) that there was no more water for anybody to drink or perform ablution. The only water availbalbe was the small quantity in the Holy Prophet's pot. Hearing this the Prophet of compassion put his hand in the pot and the water started

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bubbling up and it started flooding from between the sacred fingers as if springs of water were sprouting. Hazrat Jabir reports that everyone drank water and performed ablution. Hearing his statement someone asked the number of the troops. Hazrat Jabir replied," We were only 1500 but water would not have finsihed even if we would have been 1,00,000."

(Bukhari Sharif P:598/2)

(Mishkat Sharif P:532)

Note:

Some people criticise us for exaggerating the eminence of the Holy Prophet (Peace be upon him). they should open their eyes and see that this objection can be extended to the Holy Companions also. when Hazrat Jabir was asked about the number of the people he, firstly, exaggerated that even if there had been one hundered thousand persons, the water could not have finished and then told the exact figure fifteen hundred. The fact is that when there is hypocrisy in the hearts, objections will keep cropping up. If Allah grants faith, all objections come to an end automatically. Further the principle is that faith cuts at the root of objection and refusal.

(29)

When the water in the well was finished the Prophet of compassion (Peace be upon him) performed ablution

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and dropped a mouthful of water in the well. The water in the well did not finish till departure.

Hazrat Bara bin 'Azib, a companion of the Holy Prophet (Peace be upon him) narrates: We were 1400 soldiers with the lord of the universe. We camped at Hudaibia. Hudaibia is the name of a well. We drew water from the well till it was exhausted; not a drop of water remained. When the news reached the Prophet of Compassion (Peace be upon him), he came and seated himself on the parapet of the well. Then ordered a untensil of wtater to be brought; performed ablution and dropped a mouthful of water in the well and orderd the companions to wait for sometime. After that all the soldiers and camels and horses drank water, and this continued till our return. The water did not finish.

(Sahih Bukhari P:598/2)

(Mishkat Sharif P:532)

مولای صل وسلم دائماً ابداً
علیٰ حبیبک خیر الخلق کلہم

(30)

The compassion of the Universe (Peace be upon him) put his sacred hand on the mouth of the water-bag.

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As a result 40 persons drank water but the quantity did not rednce even by a drop.

Hazrat 'Imam bin Haseen (May Allah be pleased with him) narrates: We were on a journey with the Holy Prophet (Peace be upon him). On the way the companions complained of thirst. The Holy Prophet (Peace be upon him) stopped and directed Hazrat Ali and another companion (May Aallah be pleased with them) to go to a certain place where they would find a woman with two leathern water-bags on a camel, and fetch that woman. When the two companions reached there the woman was on her way with two water bags laden on the camel. Both the companions asked the woman to accompany them to the Holy Prophet (Peace be upon him). She asked,"Which Holy Prophet?" (Peace be upon him)? The same who has renownced the religion of his forefathers?" They told the woman that the person she was criticising thus was in actual fact the true apostle of Allah. Anyway they took the woman to the Holy Prophet's presence. On order from the Holy Prophet both the water bags were unloaded from the back of the camel. The Holy Prophet (Peace be upon him) put the water in a pot and recited something and again poured the water in the water-bags. Then ordered the mouths of the water-bags to be opened and asked every-body to drink water. All the

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companions drank water and filled their pots. The woman was observing all this. She was astonished that so much water had been utilised and yet it had not reduced, rather there seemed to be more water in the water-bags. Then the Holy Prophet (Peace be upon him) ordered some edibles to be provided for the woman. A cloth was spread and edibles were arranged on it till it was all covered with food. The Holy Prophet (Peace be upon him) gave all those things to the woman and said,"Lady, we have not taken water fom you. Allah has arranged this for us." When she reached home, she was questioned about the casue of delay. She narrated what had happened and remarked that the person whom she had met was either a great magician or the true Prophet of Allah. Hearing this, all those people flocked to the Holy Prophet (Peace be upon him) and became companions by embracing Islam.

(Bukhari Sharif P:49/1)

(Khasais-e-Kubra P:43 Vol:2)

(Mishkat Sharif P:533)

(31)

The Holy Prophet (Peace be upon him) poured water from his sacred hand and the troops drank to their fill.

Hazrat Abu Qatada, a companion of the Holy Prophet (Peace be upon him) narrates: We were

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accompanying the Holy Prophet (Peace be upon him) on a journey. We travelled the whole night through and then took some rest. When the Holy Prophet woke up, he required me to produce the pot wherein there was water for ablution. After having performed ablution, the Holy Prophet (Peace be upon him) affirmed: "Abu Qatada preserve this. A time will come when we will need it." Journey was resumed till it was noon . The co-travellers complained they were dying of thirst. Hearing this the Holy Prophet (Peace be upon him) affirmed: "No one is going to die." Then he ordered his pot, meant for ablution, to be brought and he started pouring water into the goblet. The Holy Prophet (Peace be upon him) went on pouring water and Hazrat Abu Qatada (May allah be pleased with him) continued serving it. Everyone began filling his pots. The Lord of the Universe (Peace be upon him) affirmed: "Do not be in a hurry. Store the water calmly. Insha Allah everyone will have his full share." So every one drank water and filled utensils. There was not one who could not procure water. Allama Sayooti has mentioned several similar incidents.

(Khasais-e-Kubra P:44/2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِيِّ الْاُمِّيِّ الْمُخْتَارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

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(32)

The venerable beloved Prophet of Allah (Peace be upon him) threw a handful of sand towards the enemies. It deposited into their eyes and they were defeated.

Hazrat Abbas (May Allah be pleased with him) narrates: I was with the Holy Prophet (Peace be upon him) in the battle of Hunain. When the battle started, the enemies being great fighters, the muslims started fleeing. Seeing this the Holy Prophet (Peace be upon him) galloped his mule towards the enemy. I was trying to stop the mule by pulling at its reins so that the Holy Prophet (Peace be upon him) may not suffer any mishap. Hazrat Abu Sufyan was holding the stirrup of the mule. Then the bravest and the most venerable of all creations (Peace be upon him) said,"Uncle! call out Ashab-e-Samra." I called out and I had a very loud voice. They heard me and returned immediately raising slogans of

يَا لَبَّيْكَ يَا لَبَّيْكَ

Then Ansar were called out, Banu Harith were called out. There was a pitched battle. The Lord of the Worlds (Peace be upon him) was surveying the field from the back of his mule protruding his neck. When the battle was in full swing he said, "Now the oven is hot," and taking some sand and pebbles in his fist threw them

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towards the non-believers and declared, "I swear by Muhammad's Protector the non-believers have been defeated." This throwing of sand rendered them ineffective and they fled away.

(Sahih Muslim P:99-100/2)

(Mishkat Sharif P:533)

This act of throwing the sand has been applauded by Allah, who made the Holy Prophet (Peace be upon him) his beloved, in the Holy Quran:

وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى -

"O My beloved, when you threw the pebbles, they were not thrown by you, they were thrown by your Allah."

Allah be praised, Allah be praised! What a lovely expression! The charm of this repetition of negation and affirmation can only be appreciated by those who have faith in their hearts.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الْمُكَرَّمِ
وَرَسُوْلِكَ الْمُعَظَّمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(33)

The Prophet of Compassion (Peace be upon him) put his sacred hand on a small quantity of food and recited something. As a result the food did not finish.

Hazrat Anas, a cmpanion of the Holy Prophet

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(Peace be upon him), narrates: When the Lord of the worlds married the mother of the faithful Hazrat Zainab (May Allah be pleased with her) my mother Umm-e-Saleem (May Allah be pleased with her), prepared pudding from dates, butter-oil, and cheese and, putting it in a pot, told me to take it to the Holy Prophet to convey her compliments to the Holy Prophet (Peace be upon him) and request him to accept this humble gift from her. I carried that pudding to the Holy Prophet (Peace be upon him). The Holy Prophet (Peace be upon him) asked me to put it somewhere and invite certain companions. The Holy Prophet (Peace be upon him) mentioned some names specifically and added that anyone else available was also to be invited. I contacted the companions whose names the Holy Prophet had especially mentioned and also invited everybody I came across. When I retunred, after having delivered the message, the house was full of guests." The narrator says that he asked Anas how many there were. Hazrat Anas replied "three hundred." Then I saw that the lord of the universe (Peace be upon him) put his sacred hand on that pudding and recited something. Then he called the guests in groups of ten and offered them the pudding and directed them to eat in the name of Allah and from the nearest part of the dish. According to Hazrat Anas every one ate and did full justice to the meal. Then the Holy Prophet (Peace be upon him) told Anas to take away his pudding. When he lifted it, he could not

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judge whether there had been any reduction in the quantity of the pudding.

(Mishkat Sharif P:539)

(Bukhari Sharif P:775-76/2)

(Al-Badaya wal Nahaya P:149/4)

(Muslim Sharif P:461/1)

اللّٰھم صلّ وسلّم وبارک علیٰ حبیبک الذی بعثتہ رحمۃ للعالمین وعلیٰ آلہ واصحابہ اجمعین۔

(34)

The lord of the two worlds (Peace be upon him) lifted his lovely sacred hands in prayer during the famine and there was a heavy rainfall and the famine ended.

Hazrat Anas, a companion of the Holy Prophet (Peace be upon him), narrates: As there had been no rainfall, there was acute famine. On Friday, during the sermon of the Holy Prophet (Peace be upon him), a villager got up and submitted that the cattle had died, children were starving to death, and he reuqested the Holy Prophet (Peace be upon him) for supplication. Forthwith the Holy Prophet lifted his lovey hands of blessings and compassions in prayer. I declare on oath to Allah who is the Master of my life that the Holy Prophet (Peace be upon him) had not yet lowered his hands when clouds appeared and the Holy Prophet (Peace be upon him) had not yet descended from the pulpit when it started raining. Prior ,to this there had been no trace of

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any cloud in the sky. Anyway the rain continued incessantly. Even the next Friday there was continuous rain. When the Holy prophet (Peace be upon him) made his appearance for the sermon, the same, or some other, villager got up and complained to the Holy Prophet (Peace be upon him) that the houses had started falling and property was being destroyed, and he again appealed for prayer. The Holy Prophet again raised his sacred hands and prayed thus:

اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اَللّٰهُمَّ عَلَى
الْاٰكَامِ وَالظِّرَابِ وَبُطُوْنِ الْاَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ۔

"O Allah let it rain around us, not on us, let it rain on mounds, hills, valleys and plantations." While praying, he raised his sacred finger to indicate the area of rain. With the movement of the sacred finger the clouds started clearing up. Madina Munawara became like a crown. There were clouds all around and there was sunshine in the middle. There was so much rain that the valleys flowed for full one month and messages of prosperity started pouring in from all around.

(Mishkat Sharif P:536)
(Bukhari Sharif P:127/1)

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(35)

The Holy Prophet (Peace be upon him) passed his sacred hand over the head of a dwarfish person and he looked like the tallest of all.

Hazrat Abdur Rahman bin Zaid (May Allah be pleased with him) was a dwarf by birth. The Holy Prophet (Peace be upon him) passed his holy hand over his head and prayed for him. After that Hazrat Abdur Rahman looked like the tallest man in whatever gathering or tribe he would be present.

(Sareet Rasool-e-Arabi)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وبارك على حبيبك النبي المختار
وَعَلٰى اٰلِهٖ وَاَصْحَابِهِ الاخيار الى يوم القرار -

(36)

The master of the universe (Peace be upon him) pointed with his finger and the Moon split into two.

It is mentioned in the commentaries of the Holy Quran that one day the Quraish (non-believers of Makkah) such as Waleed bin Mugheera, Abu Jihl, 'Aas bin Voil, Aswad, Nazar bin Harith, etc. came to visit the Lord of the universe (Peace be upon him). Their plan was

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that people called him (Peace be upon him) a magician, and it was a hard fact that magic cannot work on the sky, therefore they could demand some proof from him to establish that the Holy Prophet (Peace be upon him) was not a magician. After some consideration they demnaded that if the Holy Prophet (Peace be upon him) would split the Moon into two, they would be convinced that he was not a magician, but the true apostle of Allah. In response to this demand the Holy Prophet (Peace be upon him) asked them, "Would you embrace faith if the Moon is split into two?" They replied that of course they would. The beloved of Allah (Peace be upon him) prayed and then gave a gesture towards the Moon with his finger. The Moon was split into two. A jew embraced Islam but those, whose hearts were rotten, said that it was a magic-trick by Ibn Ali Kabsha. The Holy Prophet was repeatedly affirming "look, look" but they were not to believe and they did not. They insisted, demnaded the two parts of the Moon to be re-united. The Holy Prophet (Peace be upon him) again signalled with his finger and the Moon was restored to its original form.

(Tafseer Rooh-ul-Bayan P:264 Vol:9)

Later on the non-believers of Makkah, after a mutual consultation, declared that they would confirm from those Makkans who had gone abroad on their return. When they were asked on their return whether

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they had seen the Moon split into two, they confirmed. But the non-believers of Makkah did not embrace faith even then.

(several books)

This miracle has been mentioned by many venerable companions of the Holy Prophet (Peace be upon him), for instance Hazrat Anas, Hazrat Ibn-e-Masood, Hazrat Ibn-e-Abbas, Hazrat Ali, Hazrat Huzaifa, Hazrat Jubair bin Muta'am, Hazrat Ibn-e-Umar (May Allah be pleased with them all).

(Hujjatullah Alai Alimeen P:396)

When so many illustrious companions (May Allah be pleased with them all) have narrated and confirmed this incident, there is no room for doubt. Only a heart devoid of the love and devotion for the Holy Prophet (Peace be upon him) can harbour doubts. But the heart of a staunch believer is immune from doubts.

صَلَّى اللهُ تَعَالٰى عَلٰى حَبِيْبِهٖ سَيِّدِ الاَوَّلِيْنَ وَالاٰخِرِيْنَ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(37)

The Lord of the two worlds (Peace be upon him) passed his sacred hand over the face of the criminal

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and it became shining and resplendent.

Hazrat Shaikh Abdul Wahid bin Zaid (May Allah bless him) narrates: I set out to perform Hajj pilgrimage. One man joined me on this sacred journey. I observed that he would continuously go on reciting Durood-e-Pak, whether he was sitting or standing, going or coming. Ultimately I asked him about this. He explained thus: I set out for Hajj alongwith my father. After having perfomed Hajj we returned. We stopped and relaxed at a place. When asleep, I had a dream. Someone asked me to wake up as my father had died."Get up and se how he is faring. His face has turned black." I woke up astonished. When I removed the sheet from my father's face I found that he had actually expired, and his face too had turned black and awe-inspirng. I was sitting sad and worried. Again I was over-come by sleep, and again I had a dream that four Sudanese armed with fire-hammers were standing near my father's head, feet, right and left. They raised their clubs to strike him but before they could strike him a handsome elderly man, wearing green robes, appeared and immediately ordered the Sudanese to leave and they instantly disappeared. This Holy man removed the sheet from my father's face and passed his sacred hand over it. Then he came to me and told me to get up and see that Allah had made my father's face shining and resplendent.

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I saw that my father's face was shining. I asked him who he was. Allah had blessed my father because of him Hearing this he replied, "My name is Muhammad the Prophet of Allah (Peace be upon him). Your father used to recite Durood-e-Pak abundantly. That is why he has been blessed in this way."

(Sa'adat-ud-Darain P:126)

ہر کہ باشد عامل صلوٰۃ مدام
آتشِ دوزخ شود بروے حرام
اَللّٰھُمَّ صَلِّ عَلَی النَّبِی الْاُمِّی الْکَرِیْمِ
وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ اَجْمَعِیْنَ -

(38)

The lord of the universe held the hand of a thirsty person in his sacred hand and his thirst and tiredness ended.

Hazrat Qazi Sharfuddin Bazri (May Allah bless him) has mentioned an extreemly faith-inspiring incident in his book **Tautheeq 'Aral Iman**. He says that this is Hazrat Shaikh Moosa bin N'oman's own statement that they were returning from Hajj in 637 Hijra. The caravan was going and he had the call of nature and he dismounted from his camel. Later he was overcome by sleep. It was

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summer and he got up when the Sun was about to set. He found himself in an unihabited jungle. He was extremely thirsty and tired. In his worry he started walking but he found no path. It became darkness and he was overcome by fear and horror. There was no trace of water. Obviously he had reached the brink of death. He was waiting for death. Having lost all hope of survival he began calling his master (Peace be upon him):

يَا رَسُوْلَ اللّٰهِ يَا رَسُوْلَ اللّٰهِ اَنَا مُسْتَغِيْثٌ بِكَ

He invoked the mercy of the Holy Prophet (Peace be upon him) to come to his rescue. Before he had finished his invocation, he heard a voice. Someone was calling him. He went to the source of the voice. There he saw a holy man who caught him by the hand. Forthwith his thirst, wearinees, worry finished. Then he took him along. After a few steps he found his caravan of pilgrims. The leader of the caravan had lighted a fire and he was directing the movemounts of his companions. Suddenly he saw his mount in front of him. The holy man pointed out his mount to him, lifted him physically and placed him on it. While returning, the holy man told him that whosoever called him and invoked his attention, he would not leave him helpless. Then he realised that the holy man was the Holy Prophet (Peace be upon him) of compassion himself. He was the beloved of Allah. When the Holy Prophet (Peace be upon him) was going back,

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the Shaikh saw the resplendence of the lord of the universe shining in the darkness of the night. Seeing this he had a deep regret that it was not his fate to kiss the hands of the Holy Prophet (Peace be upon him) and to fall on his sacred feet.

(Nuzhat-un-Nazireen P:33)

(39)

The Prophet of Compassion (Peace be upon him) passed his sacred hand over his face. After that when he would enter a dark house, the house would lighten up.

Hazrat Usaid bin Abi Ayas (May Allah be pleased with him) narrates: The Holy Prophet (Peace be upon him) put his sacred hand on my chest, then passed it over my face. After that if I entered a house that was engulfed in darkness, it would lighten up.

(Seerat Rasool-e-'Arabi (Peace be upon him)
(Hujjatullah Alal Alimeen P:438)

(40)

There were forty idols in the Holy Ka'aba. The Holy Prophet (Peace be upon him) pointed at them one by

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one and they fell down face-wards.

Hazrat Jabir bin Abdullah and Hazrat Ibn-e-Masood (May Allah be pleased with them) narrate that 360 idols had been arranged around the Holy Ka'aba. They had been fortified with lead. When the Holy Prophet (Peace be upon him) arrived the day Makkah was conquered, he pointed to the idols with his stick one by one and they fell facewards or headlong when pointed at by the Holy Prophet (Peace be upon him). While pointing at the idols with his stick, the Holy Prophet recited this Quranic verse:

قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ

Truth has prevailed and falsehood has been vanquished.

(Seerat Ibn-e-Hasham P:59/4)
Hujjatullah Alal Alimeen P:452)
(Khasais-e-Kubra P:85/2)

(41)

The face of the companion was pox-marked. The Holy Prophet of Compassion passed his sacred hand over it and no trace of small-pox was left.

Hazrat Abyaz bin Jamal (May Allah be pleased with him) had a face made ugly by the marks of small-pox. The lord of the universe (Peace be upon him) called

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him and passed his sacred hand over his face which became normal immediately.

(Hujjatullah Alal Alimeen P:428)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْأُمِّيِّ الْكَرِيْمِ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(42)

Hazrat Ali (May Allah be pleased with him) narrates that 40 Qureshis were invited and a small quantity of food sufficed for them.

Hazrat Ali (May Allah be pleased with him) narrates that the lord of the universe (Peace be upon him) invited 40 guests from the family of Abdul Muttalib. Each one of them was capable of eating a whole goat and drink a large quantity of milk. The Prophet of Compassion (Peace be upon him) feasted them with a small quantity. Every-body did full justice to the food and yet, at the end, the original quantity of food was intact. Then the lord of the universe (Peace be upon him) had a pot of milk brought. Everyone drank to his fill but the quantity of milk was not reduced. The pot remained full as if no one had drunk from it.

(Behjat-ul-Mahafil P:216/2)
(Majma'a-ul-Zawald P:305/8)

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(Tafseer Ibn-e-Jareec P:74-75/19)

(Tafseer Ibn-e-Kaseer P:350-351/3)

(Tafseer Mazhari P:86-87/7)

(Maja'-ul-Ausat P:578/2)

(43)

A whole army was supplied sufficient water from a drop.

Hazrat Jabir narrates that during the battle of Bawat the Holy Prophet of compassion demanded water. Only a drop was presented. The Holy Prophet (Peace be upon him) caught it in his fist and recited something and then demanded a large pot. Hazrat Jabir obeyed. The spirit of the two worlds (Peace be upon him) put his stretched hand in the pot and recited:

بِسْمِ اللّٰه

Hazrat Jabir reports that he saw that the water started bubbling up and the pot became full to the brim. People were ordered to drink water. Everyone drank. Then there was an announcement if there was anyone who had not been given water. The answer came that every-body had drunk. The Holy Prophet (Peace be upon him) removed his hand and it was seen that the pot was still full of water.

(Bahjatul Mahafil P:218/2)

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(44)

During the battle of Tabook the Holy Prophet (Peace be upon him) washed his sacred hands and face with water which began bubbling up.

Hazrat Ma'az bin Jabal (May Allah be pleased with him) narrates that during the battle of Tabook the muslim army spotted a reservoir of water but the quantity of water was too little. The friends procured some water with their hands in a pot. Then the lord of the Prophets (Peace be upon him) washed his hands and face in that water where-upon the water boiled so furiously as if there were thunder. Then the Holy Propeht (Peace be upon him) affirmed: O Ma'az, if you live to that day, you will see that at this place water will irrigate orchards.

(Bahjatul Mahafil P:219/2)

(45)

On seeing a knife in the sacred hand of the Holy Prophet (Peace be upon him) the camels began vying with each other to be the first to be slaughtered by the Holy Prophet (Peace be upon him).

Every animal avoids knife. Life is dear to everyone. But here the case is reverse. When the Lord of

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the universe (Peace be upon him) decided to slaughter camels on the Eid-ul-Azha there were five or six of them, and when the Holy Propeht (Peace be upon him) gripped a knife in his sacred hand every camel was extending its neck forward trying to be the foremost to get slaughtered.

(Mishkat P:222)

(Bahjatul Mahafil P:225/2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الَّذِىْ حُبُّهٗ اِيْمَانٌ قُرَاحٌ وَبُغْضُهٗ كُفْرٌ صُرَاحٌ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(46)

The Holy Prophet (Peace be upon him) rubbed pebbles in his sacred hand and got them thrown in the well. As a result water never dried up in that well.

Hazrat Harith Sadai (May Allah be pleased with him) narrates that the Holy Prophet (Peace be upon him) was undertaking a journey. In the morning he stopped and asked me to arrange ablution. He asked me if water was available with me. I submitted that the quantity of water was not sufficient for the ablution. The Holy Prophet (Peace be upon him) ordered me to put the water in some pot and bring it to him. When the water was presented to him in a pot, the lord of the universe (Peace be upon him) put his sacred palm in that pot. I saw with my eyes a

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spring of water oozing from between the two fingers. Then the Holy Prophet (Peace be upon him) ordered me to make an announcement that anyone in need of water could come and take water. I made the announcement and people procured water. Then I submitted to the Holy Prophet (Peace be upon him) that I possessed a well which yielded water during winter but dried up during summer and as we had embraced Islam, the people around had become our enemies. I requested the Holy Prophet (Peace be upon him) to pray for us so that we could get water throughout the year. Hearing this the Holy Prophet (Peace be upon him) took seven pebbles, rubbed them between his sacred hands and, after praying, gave those pebbles to me and advised me to go to the well and throw the pebbles one by one into the well in the name of Allah. When I put the pebbles in the well the water level rose upto the brim.

(Khasais-e-Kubra P:41 Vol:2)

In this context Allama Sayooti (May Allah be pleased with him) has mentioned several incidents about the excess of water. For detailed information refer to **Khasais-e-Kubra**.

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(48)

Milked one goat and offered the milk to 400 people.

Hazrat Nafi' bin Harith (May Allah be pleased with him) narrates that during a journey the Holy Prophet (Peace be upon him) was accompanied by 400 companions. They stopped at a place where no water was available. Naturally the co-travellers were worried. Suddenly a goat with sharp horns appeared. The lord of the universe milked it and served milk to the troops. Everyone drank to the full. Then he ordered me to take care of the goat and also ovbserved that he knew that I would not be able to protect it. I tied the goat securely with a wooden peg. Then we went to sleep. When we got up the goat was not there. When I brought this to the notice of the Holy Prophet (Peace be upon him) he affirmed that "I had already informed you that you would not be able to keep the goat. Whoever had sent it has taken it away."

(Khasais-e-Kubra P:59/2)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى الَّذِى بَعَثْتَهٗ
رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

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Chapter: 8

Blessings and Excellences of the Holy Name of the Compassion of Universe (Peace be upon him)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اَلْحَمْدُ لِلّٰهِ الَّذِى ارسل رَسُوله بالهُدٰى ودين الحق وجعله رَحْمة للعٰلمين وَعَلٰى آلهٖ واصحابهٖ اَجْمَعِين اَمَّا بَعد !

The Compassion and Excellences of the gracious holy name of the Lord of the Universe, Intercessor and the holiest being, the Holy Prophet (Peace be upon him) are uncountable and innumerable. Here only a few lines are being penned down just to seek blessing. The fact is no one can count the blessings and excellences of the holy name of the lord of the universe.

(1)

Allah Almighty has descended the holy name Muhammad (Peace be upon him) from the heavens. The holy mother of the soul of universe (Peace be upon him) affirms that after six months of her conception someone recommended this name in her dream. He said:

اِنَّكِ حَمَلْتِ بِخَيْرِ الْعٰلَمِيْنَ فَاِذَا وَلَدْتِهٖ

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فَسَمِّيْهُ مُحَمَّدًا ○

(Mowahab-e-Ladunnia P:124, V:1)

O Amna, in your womb is he who is the best and superior-most of all the worlds. So when he is born, he should be named Muhammad

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْكَرِيْمِ
وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

So when this fact is established that this holy name has been descended by Allah from the heavens, we can infer that it possesses abundant blessing and mangnificecne:

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهٖ طَيِّبِ الطَّيِّبِيْنَ
اَطْهَرِ الطَّاهِرِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

Meanings of the Holy and Revered Name Muhammad (Peace be upon him).

The word "Muhammad" is a derivation from "Hamd" which means praise, adoration. Thus Muhammad would mean the being who is praised
and adored. Mulla Ali Qari says that Muhammad is the tense for exaggeration, and absolute exaggeration demands that he be praised excessively and repeatedly, and only he is worthy of praise who is free from faults and

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failings. For instance take the case of a microphone. If some one says that it is very beautiful, durable, strong, the manufacturing company is famous and enjoys a lot of good will, and this microphone is matchless in every respect, the hearer would be convinced that the microphone really deserves praise, but if he says that the microphone is good enough but its sound is not clear, then it would not remain praiseworthy for just one defect. Similarly when the holy and praiseworthy name "Muhammad" has been descended by the Allah Almighty, then the recipient of that name would be a faultless being because he is Muhammad (Peace be upon him), and the person containing the slightest fault cannot be Muhammad. Further, absence of knowledge is called ignorance which is a disqualification, and he who has no authority is helpless, and helplessness is again a fault, and he who is faulty cannot be Muhammad. Now think for a while that the Almighty, who is free from every fault and defect, has sent his beloved prophet (Peace be upon him) as Muhammad, and there can be no defect in Muhammad (Peace be upon him). Now if those who recite his **Kalma** say that the Prophet is ignorant about his name even, and has no authority over anything, and nothing can happen according to his will or wish, are actually refusing his Prophethood.

Of course ordinary mortals do have their faults and failings, but not the holy Prophet (Peace be upon

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him). The Compassion of the Universe was Muhammad first and became a man latter. His manhood has continued since the time he appeared as an ordinary mortal, whereas Allah Almighty has ordained the name Muhammad on his **Noor**. That is why the famous religious expert and the renowned scholar of **Hadith** in Pakistan Maulana Abul Fazal Muhammad Sardar Ahmad used to say that people who argue that the Prophet did not possess knowledge of such and much things would either recite Kalima differently by substituting the word "**Bashr**" for "**Muhammad**", or stop finding faults.

I pray that Allah may Grant insight and vision to these who search faults in a faultless being, so that they too may fully appreciate the sublimity of the being whom Allah has descended as Muhammad (peace be upon him).

The Companion of the Holy Prophet (Peace be upon him) believed in the perfection of the Holy Prophet, so Hazrat Hassaan Bin Thabit (May Allah be pleased with him) says:

خُلِقْتَ مُبَرَّأً مِّنْ كُلِّ عَيْبٍ
كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

It means that the Holy Prophet (Peace be upon him) is free from any fault as if Allah had created him according to his own wish.

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Now I try to make myself clear by citing an example. An expert citizen prepared quality things and finally created the masterpiece of his craftsmanship. He placed it at the cross-roads so that people could come and see his master-piece. His friends came and they admired and adored it to the maximum. They found it perfect and beautiful in every respect. They extended questions to the artisan for having created such a matchless thing. Then came the people who were jealous with the craftsman. They too praised the thing as a whole but they pointed out certain defects also. As a matter of fact they were not criticizing the object; they were rather finding fault with the craftsmanship of that artisan. Those who were praising the object were actually praising the artisan who was responsible for transferring his perfection into an ordinary object. Similarly Allah Almighty created various species. He made **Wali's, Abdals, Autads, Qutbs, Imams, Ghous's**, Companions of the Holy Prophet (Peace be upon him) Ulmas and last of all created the master-piece of His Craft the perfection of His **Art**. Now came those who belonged to the party of Allah—Siddiq-e-Akbar, Farooq-e-Azam, Usman, Ali. As soon as they cast their glance on this choice of Allah's Creation, they abruptly started praising Allah. They praised Allah's Creation to the utmost. Then came the adversaries who admitted that it was the Holy Prophet no doubt, but with some shortcomings. For example they

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maintained that he did not know what was there behind the wall; though a Prophet, he had no independent will to make anything happen. After all he was a man like us who ate and drank and had all the human weaknesses. Now these people are not trying to degrade the master-piece, they actually do not believe in the Divine Power of the Maker.

O, Beloved! they are not falsifying you; these cruel people do not actually believe in the Divine Powers of the Almighty.

My Muslim brethren! Allah Almighty created the Holy Prophet (Peace be upon him) as pure and perfect, put the crown of intercession on his head, adorned him with the robe of compassion of the Universe, gave him happy tidings of Maqam-e-Mahmud, made him the master of **Hauz-e-Kauthar,** elevated him above the prophets, apostles and angels, and made him their superior. Through his intercession trillions of human beings will get salvation. To criticize, find fault in such a marvel of creation is extreme foolishness.

Those who make merriment on seeing this marvel of creation and his perfections, will get blessings in heaven:

مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ
وَلَا خَطَرَ عَلَىٰ قَلْبِ بَشَرٍ -

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and those who find fault with this most perfect creation of Allah whom he named Muhammad, and talk nonsense about him, will be thrown in hell.

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ

Prayer:

O Allah! grant us Divine Guidance to remain respectful and elegantly polite in the court of him whom you created as Muhammad, and save us from the party of Satan.

Question:

Eating and drinking is a dependance and dependance is a shortcoming. Why did the Holy Prophet (Peace be upon him) eat and drink if he is the perfection par excellence ?

Answer:

We, the common people, are indigent on victuals/food and it is a shortcoming, no doubt about it. But the beloved Prophet of Allah (Peace be upon him) was not indigent on victuals. It is mentioned in the Holy Tradition **(Hadith)** that the lord of the two worlds (Peace be upon him) used to be without food for many days and fasted consistently without a break. Dispite this, nothing happened to the Prophet of Compassion (Peace be upon him). He did not feel any weakness or feebleness etc.

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because he was not dependent on food. His (Peace be upon him) Companions (Allah be pleased with them) followed suit; they too started keeping fast continuously without break. Aafter a few days they became weak. The Holy Prophet (Peace be upon him) made quarries and learning that his Companies had been observing **Wisal** fasting like him, the compassion of the two worlds, (Peace be upon him) vouchsafed: "Can any one of you become like me ?" According to anthor tradition he affirmed, "I am not like anyone of you". There are five similar Holy words attributed to him (Peace be upon him). To sum up, this holy **Hadith** proves that the lord of the universe (Peace be upon him) is not dependent on food; rather food is dependant on him. Of course all others are indigent.

(Rooh-ul-Bayan P: 154 Vol:3 Rooh 83/6)

Question:

If the Prophet of Allah was not indigent of victuals then why did he eat and drink?

Answer:

No doubt our Lord (Peace be upon him) had no need of victuals because indigence is a defect and Allah has named our Lord as Muhammad, and Muhammad is he who is free from all defects. Of course the guardian of Ummah did take food, not because of indigence but only to guide the Ummah about the etiquette of taking food. If he had not taken food, how could we know the details as

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to what is **Wajib, Makrooh, Haram** in food. Dear me, think of the bus or railway train or aeroplane. These are a lot many passengers, but there is the pilot and staff also, but the difference is that the passengers have to reach their destination, while the pilot and his staff are responsible for conducting a safe journey to the destination. The difference is obvious. May Allah Almighty grant us Divine Guidance to realize the importance of the status of the Holy Prophet (Peace be upon him).

You might have heard that the soul of the two worlds, Compassion of the Universe, the Holy Prophet (Peace be upon him) had born without umbilical cord and when after his birth, women intended to bathe him, a voice called out that there was no need to give him a bath. While in its mother's womb, the foetus is dependent on its mother for nourishment which it gets through the umbilical cord. Thus he is dependent on mother's blood and dependence is a disqualification. That is why the guardian of Ummah was born without umbilical cord so that nobody could say that the Holy Prophet (Peace be upon him) too was nourished on his mother's blood. This exceptional birth proves that he is really Muhammad (Peace be upon him). His attendants were forbidden to give him bath because bath is given to a baby whose body is covered with filth which is a fault, but the Holy Prophet (Peace be upon him) was free from any fault. His blood, his excrements were pure and perfume always

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emanated from his body. The reason obviously is that Allah Almighty had created his beloved prophet as Muhammad. It is also said that dirty flies did not touch his body and there were no lice, because the Holy Prophet (Peace be upon him) is Muhammad and Muhammad is he who is free from defects. May Allah grant us Divine Guidance to respect this holy name, the Prophet who bore this name, the leader of the Prophets, and save us from going astray.

Now we are going to narrate some **Ahadith**. Go through them and guess and realize the magnificence and blessing of the sacred name. How sacred, blissful, revered this name is!

(3)

If anybody names his son as Muhammad, both father and son are entitled to paradise.

Hazrat Abu Amama (may Allah be pleased with him) narrates that the Holy Prophet (Peace be upon him) ordained:

مَنْ وُلِدَ لَهُ مَوْلُوْدٌ فَسَمَّاهُ مُحَمَّدًا حُبًّا لِيْ وَتَبَرُّكًا بِاسْمِيْ كَانَ هُوَ وَمَوْلُوْدُهُ فِي الْجَنَّةِ -

(Zarqani Abul Mowahib P:301/5)
(Seerat-e-Halbia P79, Vol:1)
(Ahkam-e-Sharia P:38)

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When a baby boy is born and the father, out of love for me and for getting blessing from my name, names him Muhammad both father and son will go to paradise.

About the above-mentioned **Hadith** Imam Sayooti and Allama Habli (may Allah bless them) affirmed that it is based on sound authority.

(Illa-Elal Masnua P:106, V:1)

(Seerat-e-Halbia P:79/1)

(4)

One whose name be Muhammad or Ahmad will be granted entrance to paradise.

Hazrat Anas (Allah be pleased with him) a companion of the Holy Prophet (Peace be upon him) narrates that the Holy Prophet (Peace be upon him) ordained: On the day of judgment two persons will be presented in the court of Allah. Their names will be Muhammad and Ahmad. Allah Almighty will issue order that both of them will be conducted to paradise. Both of them will submit: "O Allah!, how is it that we are considered for paradise because we have never

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performed any act of piety that would entitle us for admission to paradise?" Upon this Allah Almighty would affirm:

اُدْخُلَا الْجَنَّةَ فَاِنِّیْ اٰلَیْتُ عَلٰی نَفْسِی اَلَّا یَدْخُلَ النَّارَ مَنْ اِسْمُهٗ اَحْمَدُ اَوْ مُحَمَّدٌ ۔

Both of you should go to heaven because I had sworn by Myself that anybody bearing the name Muhammad and Ahmad will not be condemned to Hell.

(Ahkam-e-Shari P:38)

(Zarqani Alal Mowahib P:301 Vol:5)

صَلَّی اللّٰہُ تَعَالٰی عَلٰی حَبِیْبِہٖ سَیِّدِ الْعٰلَمِیْنَ وَعَلٰی اٰلِہٖ وَاَصْحَابِہٖ اَجْمَعِیْنَ ۔

(5)

Any Momin whose name is Muhammad is immune from Hell.

Hazrat Nabeet, a companion of the Holy Prophet (Peace be upon him), affirms: The Holy Prophet ordained that this is a mandate from Allah Almighty:

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وَعِزَّتِيْ وَجَلَالِيْ لَاعَذَّبْتُ اَحَدًا تُسَمّٰى بِاسْمِكَ فِي النَّارِ -

O My beloved Prophet, I swear by My Honour and Glory that I will not torture anyone, who bears your name, in Hell.

(Zrqani Ala Mowahib P:302/5)
(Seerat-e-Halbia P:79/1)
(Ahkam-e-Sharia P:39)

(6)

Anyone who does not name his son Muhammad is ignorant.

Hazrat Abn-e-Abbas (May Allah be pleased with him) narrates that the Prophet of Compassion affirmed:

مَنْ وُلِدَ لَهٗ ثَلَاثَةُ اَوْلَادٍ فَلَمْ يُسَمِّ اَحَدًا مِّنْهُمْ مُحَمَّدًا فَقَدْ جَهِلَ -

Anyone who is blessed with three sons, but does not name even one of them as Muhammad, is ignorant.

Imam Jalaluddin Sayooti had declared this **Hadith** by Ibn-e-Abbas authenticated on the authority of Nazar bin Shenqi.

Seerat-e-Halbia P:79

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Ahkam-e-Sharia P:39

(Illa-Elal-Masnua P:103/1)

(7)

If you name your child Muhammad, show reverence to him; do not abuse or criticize him.

Hazrat Ali (May Allah be pleased with him) affirmed that this is an adage of the Holy Prophet (Peace be upon him).

اِذَا سَمَّيْتُمُ الْوَلَدَ مُحَمَّدًا فَاَكْرِمُوْهُ وَ
اَوْسِعُوْا لَهٗ فِى الْمَجْلِسِ وَلَا تَقْبَحُوْا لَهٗ ۔

If you name your child Muhammad, then show reverence to him , offer him a proper seat, and do not abuse and criticize him.

Zarqani Alal Mowahlb P302/5

Ahkam-d-Shariat P:40

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِىِّ الْمُخْتَارِ
سَيِّدِ الْاَبْرَارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اُولِى
الْاَيْدِىْ وَالْاَبْصَارِ ۔

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(8)

If desirous of having a male child, you should name the foetus as Muhammad. Insha-Allah a male baby will be born.

مَنْ اَرَادَ اَنْ يَكُوْنَ حَمْلُ زَوْجَتِهٖ
ذَكَراً فَلْيَضَعْ يَدَهٗ عَلٰى بَطْنِهَا وَلْيَقُلْ
اِنْ كَانَ ذَكَراً فَقَدْ سَمَّيْتُهٗ مُحَمَّداً -

Whosoever wants his pregnant wife to deliver herself of a male baby should put his hand on the belly of his wife and say:

(اِنْ كَانَ ذَكَراً فَقَدْ سَمَّيْتُهٗ مُحَمَّداً)

With the grace of Allah a baby boy will be born.

Seerat-e-Halbia P:79
Ahkam-e-Sharia' P:40

صَلَّى اللّٰهُ عَلَى النَّبِىِّ الْكَرِيْمِ وَعَلٰى آلِهٖ
وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(9)

The house where some member of the family bears the name Muhammad is guarded by angels.

Allama Halbi says in **Seerat-e-Halbia:**

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وَفِي الشِّفَاءِ إِنَّ لِلّٰهِ مَلٰئِكَةً سَيَّاحِيْنَ فِي الْاَرْضِ عِبَادَتُهُمْ كُلُّ دَارٍ فِيْهَا اِسْمُ مُحَمَّدٍ حِرَاسَتُهُ - (سیرتِ حلبیہ ص۷۹)

There are a few angels of Allah who keep roaming the Earth. Their duty is to stand guard on those houses wherein live people whose names are Muhammad.

(10)

There is blessing in the house where someone with Muhammad his name resides.

Hazrat Imam Maalik narrated:

مَا كَانَ فِي اَهْلِبَيْتٍ اِسْمُ مُحَمَّدٍ اِلَّا كَثُرَتْ بَرَكَتُهُ -

There is a lot of blessing in that house where the name of some resident is Muhammad.

Zarqani All Mowahib P:302/5
Ahkam-e-Sharla' P:40

Warning:

At this juncture the Ulema and Muhaddithin affirmed that all these concessions and benefits are meant only for a typical Sunni. The insolent and

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disrespectful ones won't have any quarter.

(Ahkam-e-Sharia P:38)

Because for a person who does not believe in the magnificence of this name, and insists that nobody can go to paradise without pious acts, there is no question of concession. He should acquire paradise on the merits of his actions. He should also keep in mind the fact that one who is subjected to inquiry would not get salvation.

صَلَّى اللهُ تَعَالٰى عَلٰى حَبِيْبِهِ الْكَرِيْمِ
رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

(11)

By showing reverence to the name Muhammad, paradise was granted and sins of 100 years were forgiven.

It happened during the period of Hazrat Moosa Kaleemullah (May Allah bless him). There was an extremely sinful and characterless person in Bani Israeel. He spent 100, and according to one report 200, years in disobedience. When he died, his nation did not care to bury him properly. They threw him on a heap of filth. Allah Almighty sent **Wahi** to his Prophet that a friend of Allah had died and the people had thrown him on garbage. Allah required Hazrat Moosa to order his nation to pick him respectfully, offer his **Janaza** prayers, and give him a

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befitting burial. In obedience to this order Hazrat Moosa went at the cite of occurrence alongwith his companions and recognized the sinful criminal, but as ordained by Allah, he picked him reverently, gave him coffin, offered his **Janaza** prayer and buried him. Later on Hazrat Moosa submitted in the Court of Allah as to how such a rascal and criminal had been considered for that respect. Allah Almighty ordained: "O my dear Kaleem, no doubt he was a hardened sinner and deserved severe punishment but it so happened that one day he opened up Torah, and when his glance met the name of my beloved prophet Muhammad, he was filled with love for the prophet, he kissed the name, and, placing it on his eyes, recited **Durood-e-Pak**. So due to this act of reverence, I have forgiven all his sins and included him in my chosen people.

Maqasid-us-SalkeemP:50,
Heelat-ul-Aulia P:42/4
Seerat-e-Halbia P:2-/1
Al-Qual-ul-Badl' P:118

People with **Kharji** views reject the above narration as a mere concoction but how would they reject the following **Hadith** of *Sahih Bukhari* and *Sahih Muslim* etc. Read it and refresh your faith.

Hadith 1.

Hazrat Abu Saeed Khudri, companion of the Holy Prophet (Peace be upon him), narrates that the Holy

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Prophet (Peace be upon him) affirmed that a person of some previous Ummah was such a rascal that he had murdered 99 persons without rhyme or reason. Then he asked people to guide him to some renowned scholar. He came to the scholar (Monk) and asked for the solution of his problem. The scholar also believed in the importance of rightful actions. So he told the sinner that his penitence could not be accepted. Hearing this, the hardened killer murdered the religious scholar also, and thus scored a century of cold-blooded murders. Then he was guided to another scholar of renown and asked him whether his penitence for one hundered unprovoked murders would be accepted. This scholar replied in the affirmative. He assured him that he could benefit from Allah's chosen people. He advised him to show penitence and join a group of worshippers never to return. He proceeded to the abode of the God-fearing group and when he was half way, he died. Now there was argument between the angels of compassion and the angels of punishment over his ending up in Paradise or Hell. An angel appeared in human form to solve this problem. Both the teams accepted him as their judge and agreed to accept his decision. Now the verdict he gave was to measure the distance between the two localities. If he was nearer to the first locality, he could be taken to Hell, but if he was closer to the second locality, he should be taken to Paradise. When they were about to measure the distance,

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Allah's Compassion intervened and He ordered the piece of land on the former side to lengthen a little and the later side to shrink a little. So when the distance was measured, obviously, due to this manipulation, the portion he was going to was found to be a little shorter. Allah Almighty, on the ground that he was going to the locality of the pious, forgave him and he was taken along by the angels of compassion.

Sahih Bukhari P:493,
Sahih Muslim P:359,
Mishkat Sharif P:203,
Riaz-us-Saliheen P:14,
Ibn-e-Maja P:192,
Musnad Imam Ahmad P:20/3

The question is whether those equipped with alien views will disagree with **Hadith** and decline the fact that how a murderer of one hundred innocent persons was entitled to heaven merely for having stepped towards pious people whom he had not even seen yet; he had not even arrived there. If he could be forgiven just because of his link then why not a criminal for having shown reverence to the sacred name of the holy Prophet (Peace be upon him). But they would not agree because of malice in their hearts for the Holy Prophet (Peace be upon him).

May Allah grant us Divine Guidance to believe in the magnificence of this dear and sacred name.

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وَمَا ذٰلك على الله بعزيز -

وَصَلَّى الله تَعَالٰى عَلَى النَّبِى الكريم وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْن -

Seerat-e-Halbia and **Hulyat-ul-Aulia** has added this much: "O Moosa, due to his reverence I forgave his sins over 100 years and granted him seventy **houris.**

Whosoever expressed reverence for the name of Muhammad (Peace be upon him), Allah granted him immunity from Hell-fire.

Warning:

When the Faqir (Abu Saeed Muhammad Ameen) read this incident for the first time he doubted its authenticity on the ground that some one might have concocted it due to his exaggerated devotion. But his subsequent search proved that this incident had been quoted by renowned experts of **Hadith** and perfect **Aulia**. Nobody can contradict them. This episode has been mentioned by the following luminaries in the books mentioned against their names: Khawaja Zakaullah in **Maqasid-us-Salikeen,** Hafizul Hadith Allama Shamsuddin Sakhavi in **Alqaul-ui-Badl'** and Allama Nabhani and Allama Abu Naeem in **Hulyatul Aulla**, Hafizul Hdith Allama Jalaluddin Sayooti in **Khasais-e-**

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Kubra. So this incident is an established fact beyond any doubt for those gifted with faith and love. There is no scope for doubt. Moreover, in view of the magnificence granted by Allah to the Holy Prophet (Peace be upon him) not one sinner, rather thousands of them can be forgiven. Therefore there is not reason to doubt neither rationally, nor traditionally. May Allah grant us Divine Guidance to believe. Amin.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الَّذِى
بَعَثْتَهٗ رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

Those who believe in alien views attach all the importance to actions. They argue that actions are the all-important thing and those with vicious actions will be pushed to Hell. For further details the reader may refer to my book **Nisbat**. They do not believe in such incidents and argue that how a person who kept committing sins for one hundred years could be sent to paradise on a flimsy excuse; this is unbelievable. Such people look to Allah's Justice, not his Grace. Because of this view these people are rejecting Hadith also. Please read the following Hadith which has been included in **Sahih Bukharl** and other authentic books of **Hadlth**.

Hadlth 2:

Hazrat Abu Huraira (May Allah be pleased with

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him) relates that the Holy Prophet (Peace be upon him) affirmed that a prostitute was going somewhere. On her way she saw a well besides which a dog was dying with thirst. She guessed that the dog was thirsty and had come there to quench his thirst but as the water was out of his reach, he was in this sad plight. She used one of her socks to procure water from the well and dropped it in the dog's mouth. Allah Almighty excused this evil woman and she was granted paradise for a single action.

Masnad-e-Imam Ahmed P:510, Vol:2

Sahih Bukhari, P:467/1

Mishkat Sharif, P:168

This is Allah's Grace but the aliens say that this woman was forgiven because she took pity on a creature of Allah. I ask them do they attach so much importance to a dirty dog that by taking pity on it an evil woman was granted immunity and her lifelong sins and evils were forgiven. If so, does not the Prophet of Prophets and the leader of apostles wield so much influence with the Divine Court that by showing reverence to his name a sinful criminal be forgiven. As a matter of fact the aliens are an unlucky lot. They attach so much importance to a dirty animal like a dog but give little importance to Allah's beloved Prophet who is the lord of the universe who bears the crown of Allah's love and for whom this universe was created. (العياذ بالله)

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وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْا اَىَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ -

Fie for the reason and intelligence of such ulema.
Do'nt they have malice for Allah Almighty in their hearts?

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ -
اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى الْحَبِيْبِ
النَّبِيِّ الْكَرِيْمِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(12)

Show reverence to the sacred name of lord of the two worlds (Peace be upon him) and go straight to paradise.

When you hear the prayer-call you should recite Durood-e-Pak, kiss your thumbs and touch your eyes with them when the sacred name "Muhammad" is called out during the prayer-call. If you do this the beloved prophet of Allah (Peace be upon him) will take you to paradise.

Raddul Mukhar (FatawaShami) mentions:

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وَيَسْتَحِبُّ اَنْ يُّقَالَ عِنْدَ سَمَاعِ الْاُوْلٰى
مِنَ الشَّهَادَةِ صَلَّى اللّٰهُ عَلَيْكَ يَارَسُوْلَ اللّٰهِ وَ
عِنْدَ الثَّانِيَةِ مِنْهَا قَرَّتْ عَيْنِيْ بِكَ يَارَسُوْلَ اللّٰهِ
ثُمَّ يَقُوْلُ اَللّٰهُمَّ مَتِّعْنِيْ بِالسَّمْعِ وَالْبَصَرِ
بَعْدَ وَضْعِ ظُفْرَيِ الْاِبْهَامَيْنِ عَلَى الْعَيْنَيْنِ
فَاِنَّهٗ عَلَيْهِ السَّلَامُ يَكُوْنُ قَائِدًا لَهٗ اِلَى الْجَنَّةِ
كَذَا فِيْ كَنْزِ الْعِبَادِ قُهُسْتَانِيْ وَنَحْوُهٗ فِيْ
فَتَاوَى الصُّوْفِيَةِ ۔

(رد المحتار ص۳۹۸ جلد ۱ - طحطاوی علی المراقی ص۱۵۶)

When اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ
is mentioned in the prayer call it is proper for the hearer to say

صَلَّى اللّٰهُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ۔

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and when he hears it for the second time he should say

اَللّٰهُمَّ قُرَّةُ عَيْنِيْ بِكَ يَارَسُوْلَ اللّٰهِ
مَتِّعْنِيْ بِاَسْمَعِ وَالْبَصَرِ۔

kiss his thumbs and touch his eyes with them. If he does so, the Holy Prophet (Pace be upon him) will take him to paradise. **Kanzul Ibad** and **Fatawa Soofia** have mentioned the same thing.

Raddul Mukhjtar, P:398 Vol:1
Tahtawi Alal Miraqi, P:156

Further Allama Shami has mentioned in **Raddul Mukhtar:**

وَفِيْ كِتٰبِ الْفِرْدَوْسِ مَنْ قَبَّلَ ظُفْرَيْ
اِبْهَامَيْهِ عِنْدَ سَمَاعِ اَشْهَدُ اَنَّ مُحَمَّدًا
رَّسُوْلُ اللّٰهِ فِي الْاَذَانِ اَنَا قَائِدُهٗ وَمُدْخِلُهٗ
فِيْ صُفُوْفِ الْجَنَّةِ وَتَمَامُهٗ فِيْ حَوَاشِي
الْبَحْرِ لِلرَّمْلِيْ ۔

In **Kitab-ul-Firdaus** it is narrated that if you hear
اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

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in the prayer-call and you kiss your thumbs, the Holy Prophet (Peace be upon him) will be your guide and will conduct you to the lines of paradise.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ -

Further mentioned in **Tahtawi Ala Miraqi Alfalah**:

وَذَكَرَ الدَّيْلَمِيْ فِي الْفِرْدَوْسِ مِنْ
حَدِيْثِ اَبِيْ بَكْرٍ الصِّدِّيْقِ رَضِيَ اللّٰهُ عَنْهُ مَرْفُوْعًا
مَنْ مَسَحَ الْعَيْنَ بِبَاطِنِ اَنْمِلَةِ السَّبَّابَتَيْنِ
بَعْدَ تَقْبِيْلِهِمَا عِنْدَ قَوْلِ الْمُؤَذِّنِ اَشْهَدُ اَنَّ
مُحَمَّدًا رَّسُوْلُ اللّٰهِ ، وَقَالَ اَشْهَدُ اَنَّ
مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ
رَبًّا وَبِالْاِسْلَامِ دِيْنًا وَ بِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
نَبِيًّا حَلَّتْ لَهٗ شَفَاعَتِيْ -

(طحطاوی ص۱۶۵ - مقاصد حسنہ ص۳۸۴)

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Delmi mentioned an unauthentic Hadith of Hazrat Siddiq-e-Akbar that if a person, on hearing in the prayer-call

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

kisses his fingers and touches both his eyes with them and says

اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ
وَرَسُوْلُهٗ رَضِيْتُ بِاللّٰهِ رَبًّا وَّ بِالْاِسْلَامِ دِيْنًا
وَ بِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا

the Holy Prophet's intercession for him will become incumbent.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ -

Note:

Some people derive wrong conclusion from the words and say that this Hadith is not correct. What do they want to prove by this? To counter this wrong conclusion Allama Tahtawi affirmed:

وَبِمِثْلِهٖ يُعْمَلُ فِي الْفَضَائِلِ

In case of good actions even if you fail to prove the authenticity, even then it is correct to act accordingly.

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فجزاهم الله تعالیٰ احسن الجزاء -

That is why Mulla Ali Qari affirmed:

وَاِذَا ثَبَتَ رَفْعُهٗ اِلَی الصِّدِّیْقِ رضی اللہ عنہ فَیَکْفِیْ لِلْعَمَلِ بِہٖ لِقَوْلِہٖ عَلَیْہِ الصَّلٰوۃُ وَالسَّلَامُ عَلَیْکُمْ بِسُنَّتِیْ وَسُنَّۃِ الْخُلَفَاءِ الرَّاشِدِیْنَ -

(موضوعاتِ کبیر ص۱۰۸)

As the reference of this tradition is established upto Hazrat Siddiq-e-Akbar, it is sufficient proof of its anthenticity because it is an adage of the Holy Prophet (Peace be upon him) that the **Sunna** of the Holy Prophet and the **Sunna** of his Khulafa-e-Rashideen is incumbent on the Ummah.

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There was a time I was working under the Muhaddith-e-Azam Pakistan to write *fatwas* (Islamic verdict). One day a man came to Darul Ifta, Jamia Rizwia and asked whether there was any mention of kissing thumbs on hearing the prayer-call in any book of *Fatwah* (Isalmic judicial decree). I replied in the affirmative. He asked me to show it to him. I argued why he had made this demand. He replied that he had met the Khateeb of

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Jamia Masjid, Katchery Bazar, Mufti Sahib and had put this question to him. The Mufti Sahib replied that no such thing is mentioned in any book of Fatwa. That was the reason of his coming to me. I forthwith produced **Fatwa Shami Raddul Mukhtar and Tahtavi** and asked him to see with his own eyes. He was stunned that those people hide the magnificence of the Holy Prophet (peace be upon him) and play the role of Jews.

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ -

Note:

Fatawa Shami (Raddul Mukhtar) is such an important book that without it no Hanafi Mufti can perform his job, be he Brelvi or Deobandi. Every Hanafi Mufti does possess this book. Therefore for a Mufti to say that there is no mention of kissing thumbs on hearing the prayer-call in any book of fatwa is clearly a slur on the magnificence of the Holy Prophet. It is like denying the presence of the Sun at noontime while the Sun is shining with full blaze. O Allah! save us from prejudice and grant us real love for your beloved Prophet (Peace be upon him).

(13)

Reverence to the name of the Holy Prophet (Peace be upon him) removed pebble from the eye.

Hazrat Faqih Muhammad Baba narrated in his

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autobiography that the wind blew and a pebble got stuck in his eye. It caused him severe pain but it could not be removed by any means till the prayer-time came. The Muazzin gave the prayer call. On hearing

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ط

the pebble was immediately removed from my eye.

Maqasid-e-Hasna P:384

(14)

The removal of pebble from the eye on hearing the name Muhammad (Peace be upon him) is a very ordinary thing.

On hearing about the above incident Allama Radad observed:

وَهٰذَا يَسِيْرٌ فِيْ جَنْبِ فَضَائِلِ الرَّسُوْلِ ﷺ

Compared with the excellence of the Holy Prophet (Peace be upon him) the removal of pebble is a very ordinary thing.

Maqasid-e-Hasna P:384

(15)

If you recite Durood-e-Pak, kiss your thumbs and touch your eye with them, your eyes will never be sore.

Hazrat Shamsuddin Bin Saleh Madni who was

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Imam and Khatib of Masjid-e-Nabvi has written in his book: I have heard from some Egyptian scholars that when some one hears the Holy Prophet's name during the prayer-call, kisses his thumb and index finger, and touches his eyes with them will never complain of sore eyes.

Maqasid-e-Hasna P:384

(16)

A similar adage from some Shaikhs of Iraq.

Hazrat Shaikh Abu Saleh Madani observed this and I also heard from Faqeh Muhammad Alrzandi. They were talking to some Mashaikh of Iraq or Ajam that when the holy name of the Holy Prophet is heard, you should kiss your thumbs and touch your eyes with your thumbs and say

صَلَّى اللهُ

عَلَيْكَ يَا سَيِّدِيْ يَا رَسُوْلَ اللهِ وَيَا حَبِيْبَ قَلْبِيْ وَيَا نُوْرَ بَصَرِيْ وَيَا قُرَّةَ عَيْنِيْ -

After this he said,"Since that day I have started this practice and my eyes have never been sore."

Maqasid-e-Hasna P:384

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(17)

Khatib of Masjid Nabavi Abu Saleh Madani says after having narrated all these incidents:

وَاَنَا وَلِلّٰهِ الْحَمْدُ وَالشُّكْرُ مُنْذُ سَمِعْتُهُ
مِنْهُمَا اِسْتَعْمَلْتُهُ فَلَمْ تَرْمَدْ عَيْنِيْ وَاَرْجُوْا
اَنَّ عَافِيَتَهُمَا تَدُوْمُ وَاِنِّيْ اَسْلَمُ مِنَ الْعَمٰى
اِنْ شَآءَ اللّٰهُ تَعَالٰى -

I may grateful to Allah that ever-since I heard the above-mentioned adages, I also do the same action and my eyes have never been sore, and I do hope that by the Compassion of Allah, my eyes will always be safe and I will never be blind, Insha Allah.

Maqasad-e-Hasana P:384

(18)

An adage from Imam-e-Ahle-Bait Hazrat Imam Hasan Mujtaba.

Hazrat Khawaja Faqih Muhammad Bin Saed Kholani affirms: The scholarly Faqih Abul Hasan Ali Muhammad bin Hadeed Hussain told and he narrated to Faqih Zahid Bilali and Hazrat Imam Hasan Mujtaba (May Allah be pleased with him) that if a person hears the words

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اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ؕ

during a prayer-call and replies it with the words

مَرْحَبًا

بِحَبِيْبِيْ وَقُرَّةِ عَيْنِيْ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ صلی اللہ علیہ وسلم

kisses his thumbs and touches his eyes with them, he will never be blind nor will his eyes ever be sore.

Maqasid-e-Hasna, P:385

(19)

There is a similar reference to Khawaja Shamsuddin Muhammad bin Abu Nasar Bukhari

That whoever will do this will never be blind.

Maqasid-e-Hasana. P:385

(20)

Whoever does like-wise will be accompanied by the Holy Prophet (Peace be upon him) to paradise.

It is mentioned in Sharah Naqaya

وَاعْلَمْ اَنَّهٗ يَسْتَحِبُّ اَنْ يُّقَالَ عِنْدَ سَمَاعِ الْاُوْلٰى مِنَ الشَّهَادَةِ صَلَّى اللّٰهُ عَلَيْكَ يَارَسُوْلَ اللّٰهِ وَعِنْدَ الثَّانِيَةِ مِنْهُمَا قُرَّةُ عَيْنِيْ

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بِكَ يَا رَسُوْلَ اللّٰهِ ثُمَّ يُقَالُ اَللّٰهُمَّ مَتِّعْنِيْ بِالسَّمْعِ وَالْبَصَرِ بَعْدَ وَضْعِ ظُفْرَيَ الْاِبْهَامَيْنِ عَلَى الْعَيْنَيْنِ فَاِنَّهٗ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَكُوْنُ لَهٗ قَائِدًا اِلَى الْجَنَّةِ - (منیر العین ص۱۳)

It must be noted that when during the prayer-call you hear

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ؕ

it is proper that you kiss your thumbs and touch your eyes with them and say

صَلَّى اللّٰهُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ -

and when you hear it the second time

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ؕ

you should again kiss your thumbs and touch your eyes with them and say

قُرَّةُ عَيْنِيْ بِكَ يَا رَسُوْلَ اللّٰهِ

اَللّٰهُمَّ مَتِّعْنِيْ بِالسَّمْعِ وَالْبَصَرِ-

If you do this the Holy Prophet (Peace be upon him) will take you to paradise.

Muneer ul Ain, P:13

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وَصَلَّى اللهُ عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى
اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

There is a similar mention in *Fatawa Soofia*.

(21)

It is proper to kiss thumbs and touch eyes with them on hearing the sacred name of the Holy Prophet (Peace be upon him) during the prayer-call.

Shaikhul Mashaikh Allama Jamaluddin Sakhawi declared in his *fatwa*:

سُئِلْتُ عَنْ تَقْبِيْلِ الْاِبْهَامَيْنِ وَوَضْعِهِمَا
عَلَى الْعَيْنَيْنِ عِنْدَ ذِكْرِ اسْمِهٖ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
فِي الْاَذَانِ هَلْ هُوَ جَائِزٌ اَمْ لَا اَجَبْتُ بِمَا نَصُّهٗ
تَقْبِيْلُ الْاِبْهَامَيْنِ وَوَضْعُهُمَا عَلَى الْعَيْنَيْنِ
عِنْدَ ذِكْرِ اسْمِهٖ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
فِي الْاَذَانِ جَائِزٌ بَلْ هُوَ مُسْتَحَبٌّ صَرَّحَ
بِهٖ مَشَائِخُنَا -

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Hazrat Shaikh Jamaluddin affirms that he was questioned whether it was proper to kiss thumbs and touch eyes with them on hearing the sacred name during the prayer-call, he replied in the words as explained by our scholars in their respective books, it is proper and virtuous to kiss thumbs and touch eyes with them.

Muneer-ui-Ain P: 14

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ الْكَرِيْمِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

(22)

The author of Rooh-ul-Bayan also considers it a virtuous act to kiss thumbs and touch eyes with them on hearing the sacred name during the prayer-call.

وَيَسْتَحِبُّ اَنْ يَّقُوْلَ عِنْدَ سَمَاعِ الْاُوْلٰى مِنَ الشَّهَادَةِ صَلَّى اللّٰهُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ وَعِنْدَ سَمَاعِ الثَّانِيَةِ قُرَّةُ عَيْنِيْ بِكَ يَا رَسُوْلَ اللّٰهِ

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ثُمَّ يَقُوْلُ اَللّٰهُمَّ مَتِّعْنِيْ بِالسَّمْعِ وَالْبَصَرِ بَعْدَ وَضْعِ ظُفْرَيِ الْاِبْهَامَيْنِ عَلَى الْعَيْنَيْنِ كَمَا فِيْ شَرْحِ الْقَهْسْتَانِيْ وَفِيْ تُحْفَةِ الصَّلَوٰتِ لِلْكَاشِفِيْ صَاحِبِ التَّفْسِيْرِ نَقْلًا عَنِ الْفُقَهَاءِ الْكِبَارِ -

When you hear for the first time during the prayer-call,

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ؕ

it is a virtuous act to say

صَلَّى اللّٰهُ عَلَيْكَ يَارَسُوْلَ اللّٰهِ -

and on hearing it the second time say

قُرَّةُ عَيْنِيْ بِكَ يَارَسُوْلَ اللّٰهِ -

and kiss thumbs and touch eyes with thumbs both time so.

Tafseer Rooh-ul-Bayan P:260 Vo:24

The same is in **Sharah Qehstanl** and he has quoted from experts of Islamic jurisprudence.

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

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(23)

Kissing thumbs and touching them with eyes during the prayer-call is a Sunna of Hazrat Siddiq-e-Akbar (May Allah be pleased with him).

Delmi has quoted Hazrat Siddiq Akbar's Hadith in Firdous. When he heard during the prayer-call

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

Siddique-e-Akbar did the same. He kissed his fingers and touched his eyes with them. Seeing this the Prophet of Compassion (Peace be upon him) affirmed:

مَنْ فَعَلَ مِثْلَ مَا فَعَلَ خَلِيْلِيْ

فَقَدْ حَلَّتْ عَلَيْهِ شَفَاعَتِيْ - وَلَا يَصِحُّ -

The thing my friend Abu Bakr has done., if others follow it, my intercession will become incumbent on them. But this has not achieved authenticity.

Maqasid-e-Hasna P:384

(24)

The Hazrat Imam Rabbani Mujaddid Afi-e-Thani Shaikh Ahmad Sirhindi also kissed his thumbs and touched his eyes with them on hearing the prayer-call.

Jawahar-e-Mujaddadia mentions that the

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Mujaddid responded to the prayer-call and when

(اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ)

was announced the second time he kissed his thumbs and touched his eyes with them and recited

قُرَّةُ عَيْنِىْ بِكَ يَا رَسُوْلَ اللّٰهِ-

(**Jawahar-e-Mujaddadia**, P:52 written by Hazrat Khawaja Ahmad Hussain Naqshbandi Qadri.)

1. My dear reader, just consider who is this Imam-e-Rabbani. He is one about whom Ghous of the Ghouses Mahboob-e-Subhani Qutab-e-Rabanni Ghous-e-Azam Jilani had made a prediction five hundred years ago. It so happened that one day the Ghaus-e-Azam was busy in divine meditation in a jungle. Suddenly a light appeared in the sky and it illumined the whole world and he saw a divine revelation that five hundred years latter when **Shirk** and **Bida'at** will be rife, a pious man will be born, who will sweep away **Shirk** and apostasy from the world and re-establish **Towheed** and piety; he will lend a new lease of life to the *Deen* of Muhammad (Peace be upon him). His company will be a charisma; his sons and deputies will occupy seats of honour in the court of Allah. Hearing this Hazrat Ghous-e-Azam Baghdadi filled his special cloak with his achievements and handed it over to his son Taj-ud-din Syed Abdul Razzaq and advised him to hand over

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this cloak to the Mujaddid when he makes his appearance. Since then that cloth, according to the will, passed on from father to son in the family of Syed Abdul Razzaq. Till in 1013 Hijri Syed Sikandar Shah Kethali, a descendent of Ghaus-e-Azam took this cloth from Kaithal to Sirhand Sharif. He found the Mujaddid Alf-e-Thani in meditation. Hazrat Sikandar Shah Kethali abruptly put this cloth on the Mujaddid. This action which established his link with Qadria pleased him much.

Jawahar-e-Mujaddidia. P:10

2. It is the same Imam-e-Rabbani about whom Hazrat Shaikh Ahmad Jam had ordained: Four hundred years from now a name-sake of mine will be born. After me he will be the best of the people bearing my name.

Jawahar-e-Mujaddadia P:10

3. This is the same Imam Rabbani Mujaddid Alf-e-Thani about whom Shaikh Zahoor-ud-Din (May Allah bless him) son of Hazar Shaikh Ahmad Jam (May Allah bless him) has observed that six hundred thousand people embraced fealty on his hands. I said to my father that there is a lot of detail and information in the books about the personality and performance of renowned **Mashaikh** but his achievements were on top of all. Hearing this, he replied that four hundred years from now a sage bearing his name would be born and his achievements would be far superior to his.

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Hazrat Shaikh Mulla Jami has also quoted this adage of Shaikh Ahmad Jam. Shaikh Ahmad Jam expired in 600 Hijri and Hazrat Imam Rabbani appeared in 1000 Hijri. This gap is exactly 400 years. So it is proved that the person, prediction about whom had been made, was this very Mujaddid.

Jawahar-e-Mujaddadia P:"10

4. It is the same Imam-e-Rabbani Mujaddid Alf-e-Thani about whom Shaikh Khalilullah Badakhashi had said: In the *silsila* (clan) Aalia Naqshbandia, a holy man who will be the one of the sublimest of Aulia of Ummah will be born in India. I will not live to see him which I regret. Then he wrote a letter addressed to Imam-e-Rabbani and handed it over to his Khalifa Khawaja Abdul Rahman Badakhshi. The Khalifa came with that letter in 1022 Hijri and presented it to Hazrat Imam-e-Rabbani . That letter contained a request for prayer. On hearing the letter Imam-e-Rabbani offered prayer and then said that the status of Shaikh Khalilullah Badakhshi was among the most prominent Aulia of the Ummah.

Jawahar-e-Mujaddadia P:11

5. It is said about the same Imam-e-Rabbani that when aetheism and irreligiosity reached its peak, people made complaints to Hazrat Saleem Chishti and Hazrat Shaikh Nazim Narmoli and Hazrat Shaikh Abdullh Suharwardy about the irreligiosity of Shahinshah Jalaluddin Akbar. These *aulia* dipped into meditation and

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then advised the complainants to have patience. They predicted that shortly an Imam of the time and Mujaddid of Islam is taking his birth. He will remove this irreligiosity and his light will remain till the Doomsday.

Jawahar-e-Mujaddadia P:11

6. It is that Imam-e-Rabbani Mujaddid Alf-e-Thani about whom it is known that when his father Shaikh Abdul Wahid went for fealty to his Peer-o-Murshid Khawaja Abdul Qaddus. The latter said: Your forehead bears the light of a Wali whose light will enlighten East and West; Bida'at and apostasy will disappear. If I live by that time, I shall utilize his recommendation in the court of Allah.

Jawahar-e-Mujaddidia, P:11

7. This is the same Imam-e-Rabbani who was born in 971 Hijra and the astrologers assembled in the court of Khan-e-Azam Khan unanimously observed that a star had been appearing for three days which implied that some Godly man had been born and he would lend new freshness to Islam.

Jawahar-e-Mujaddadla P:11

8. It is the same Imam-e-Rabbani Mujaddid Alf-e-Thani that the year of his birth the Government dignitaries saw some dreams that a light had appeared in Sirhind. They described these dreams to Shaikh Kabir-ul-Aulia. He observed that the appearance of light that had been seen in Sirhind was a symbol of the birth of some true Wali.

Jawahar-e-Mujaddadla. P:11

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9. It is that Imam-e-Rabbani about whom his revered father saw during his meditation that the world was engulfed in darkness and bears, monkeys, swine were killing people. Then he saw a light suddenly appearing from his own chest which illumined the whole world, and this light burned into ashes all the swine, bears etc. Then he saw an illumined throne whom a saint was adoring with his presence and he was surrounded by many saintly people and angels before whom were being brought and slaughtered the despots and an announcer was announcing

قُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ۝

He related this incident to Hazrat Shah Kamal Kaithali who was a descendant of Hazrat Ghaus-e-Azam Jilani. On hearing the narration he observed: A son will be born to you who will be one of the sublimest Aulia of Ummah. His light will remove waywardness of **Shirk** and **Bida'at** and the *Deen* of the Holy Prophet (Peace be upon him) will spread and make progress.

Jawahar-e-Mujaddadia P:12

Dear reader, I have penned down the above lines to make you think over the fact that even a person of such great status whose greatness is acclaimed all over the world, and great **Aulia**, **Qutabs**, **Ghaus's** made

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revelations about him centuries ago, has been observing this act of kissing the thumbs and touching the eyes an action where-upon does depend the acquisition of *Jannah* and salvation from sins. Could such act be wrong or a *bida'at*? The nonsense concocted by our adversaries to stop this act of piety must have reached the dignitaries of Isalm. Were they illiterate? Dear reader, those whose hearts are bereft of love and magnificence of the Holy Prophet (Peace be upon him) will not agree at any cost but at least you should purify your heart. From this very act of kissing thumbs and touching the eyes one can infer that if there had been even a speck of love for the Holy Prophet (Peace be upon him) in their hearts, they would have never refused. Any-way I advise you that if you will maintain your relations and friendship with such people you won't be able to recognize the Holy Prophet (Peace bed upon in) in the grave. It is high time to get alert, to wake up and tighten your grip on the fold of great **Aulias** whose piety and scholarship keeps the world illuminated.

(25)

If you kiss your thumbs and touch your eyes with them on hearing the prayer-call, all your sins are forgiven.

Hazrat Shaikh Abu Talib Makki has written in **Quwat-ui-Quloob**:

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روایت کردہ از ابن عینیہ کہ حضرت پیغمبر ﷺ
بمسجد درآمد وابوبکر رضی اللہ عنہ ظفر ابہامین چشم خود را مسح کردہ گفت
قُرَّةُ عَيْنِيْ بِكَ يَارَسُوْلَ اللّٰهِ ۔ وچوں بلال رضی اللہ عنہ
از اذان فراغتی روئے نمود حضرت رسول اللہ ﷺ
فرمود کہ ابابکر ہرکہ بگوید آنچہ تو گفتی از روئے شوق بلقائے من
وبکند آنچہ تو کردی خدائے درگزرد گناہاں ویرا آنچہ باشد
نو وکہنہ خطا وعمد ونہاں وآشکارا در مضمرات بریں وجہ
نقل کردہ ۔ (حاشیہ تفسیر جلالین ص۳۵۷)

It is reported by Ibn-e-Ainia that one day the Holy Prophet (Peace be upon him) entered the mosque. Hazrat Bilal gave the prayer-call. When he pronounced the words

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

Hazrat Siddique-e-Akbar put his thumbs on his eyes and said

قُرَّةُ عَيْنِيْ بِكَ يَارَسُوْلَ اللّٰهِ ۔

and when Hazrat Bilal finished the prayer-call, the Holy

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Prophet (Peace be upon him) affirmed: O Abu Bakr, anybody who may do what you have done and read out the same that you have, Allah Almighty will forgive all his sins-old and recent, apparent and hidden.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ زَيْنِ الْمُرْسَلِيْنَ الْاَخْيَارِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ الْاَبْرَارِ اِلٰى يَوْمِ الْقَرَارِ -

Mahshi also mentioned:

وَقَدْ اَصَابَ الْقَسْطَلَانِيُّ فِي الْقَوْلِ بِاسْتِحْبَابِهٖ -

Footnote of **Tafseer Jalalain P:357**

Allama Qalistani has said very correctly that this is an act of piety and says :

وَكَفَانَا كَلَامُ الْاِمَامِ الْمَكِّيِّ فِيْ كِتَابِهٖ فَاِنَّهٗ قَدْ شَهِدَ الشَّيْخُ السُّهْرَوَرْدِيُّ فِي الْعَوَارِفِ الْمَعَارِفِ بِوُفُوْرِ عِلْمِهٖ وَكَثْرَةِ حِفْظِهٖ وَقُوَّةِ حَالِهٖ -

the saying of Shaikh Abu Talib Makki is enough because Shaikh-ul-Shayookh Khawaja Shahabuddin Suharwardy paid tribute to the knowledge, hearing, intelligence and

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memory in **Awarif- ul-Ma'arif.**

Footnote of Jalalain P:357

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى حَبِيْبِهٖ سَيِّدِ الْاَنَامِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

In the end **Mahshi** has further mentioned.

وَلَقَدْ فَصَّلْنَا وَاَطَبْنَا الْكَلَامَ لِاَنَّ بَعْضَ النَّاسِ يُنَازِعُ فِيْهِ لِقِلَّةِ عِلْمِهٖ -

We have discussed this problem in detail because some semi-literate people quarrel over this.

Footnote of Jalalain P:357

Warning:

The footnote writer of **Tafseer Jalalain** has correctly put that the people who quarrel over this problem are semi-educated. They even lack reason and sense. The faithful love and adore prophets, especially the Holy Prophet (Peace be upon him) whereupon idiots charge them of idolatry and **shirk**. That is why they are adjudged as fools. May Allah Almighty lead them to the right path.

Question.

Why have you so much emphasized a **Mustahab**; after all it is not a **Farz** or **Wajib?**

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Answer.

Of course kissing the thumbs and touching the eyes on hearing the Holy Prophet's name during the prayer-call is not **Farz, Wajib** or **Sunnae-e-Muakda**. It is rather **Mustahab**. But this act contains hundreds of blessings. It is an expression of love, devotion and magnificence of the Holy Prophet who is the beloved of Allah. It is due to the blessing of this magnificence of the beloved Prophet (Peace be upon him) that one can acquire paradise. It is due to its blessing that 100 years old sinners can be forgiven. It is with this spirit of well-wishing that I have discussed this issue in detail so that the Ummah of my lord of Compassion (Peace be upon him) may entitle itself for intercession and Allah's paradise by following practice.

Incident.

One day I was in the august presence of a **Wali-e-Kamil** who is master of revelation and divine inspiration and who can talk on the pitfalls in spiritual affairs. During the conversation he said two things. Firstly, as long as one does not engross and engulf and saturate one-self in the devotion and magnificence of the Holy Prophet (Peace be upon him) nothing would come out of merely verbal repetition of "*Allah,Allah*". Even Sikhs, Jews, Christians do this. Secondly, during the conversation the issue of kissing thumbs and applying them to eyes on

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hearing the sacred name of the Holy Prophet (Peace be upon him) was discussed. He said that it may be that one who does not perform this ritual is condemned to hell by Allah for this lapse. I was struck with an idea that this act is neither **Farz**, nor **Wajib**, nor **Sunnah** but only a pious act which is a cause of blessing. Its renunciation is not *Kufr* that its omission may result in condemnation to hell. Forthwith the **Wali** affirmed that no doubt this act is a **Mustahab** but in a gathering of Muslims if all , except one man, kiss their thumbs on hearing the Holy Prophet's name in the prayer-call, it would seem evident that he had some malice towards the Holy Prophet (peace be upon him) otherwise he could have done so just by seening others doing so. Malice towards the Holy Prophet (Peace be upon him) is **Kufr** and the punishment of **Kufr** is certainly Hell. On hearing this I was extremely happy that only **Aulia** can express such fine points. May Allah strengthen faith and love and devotion for the Holy Prophet (Peace be upon him) in our hearts. When faith comes in one's heart, all doubts automatically vanish. As confirmed by scholars:

اَلْاِيْمَانُ يَقْطَعُ الْاِعْتِرَاضَ وَالْاِنْكَارَ ظَاهِرًا وَبَاطِنًا ۔

Faith eradicates all apparent objections and doubts.

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اَللّٰهُمَّ ارزقنا حبّك وحبّ حبيبك الكريم
وحبّ اٰلِهٖ وَاَصْحَابِهٖ واولياء امته وحب عمل
يقربنا اليك بجاه من اتخذته حبيبا فى
الدّنيا وَالاٰخرة ، صَلَّى اللّٰه تعَالٰى عَلَيْه وَعَلٰى اٰلِهٖ
وَاَصْحَابِهٖ اَجْمَعِيْن -

Abu Saeed Muhmmad Ameen.

Note.

What are the blessings of the sacred name of the lord of the universe. To learn this, you should read my book **Aab-e-Kauthar**. You will realize the in numerable and unfathomable blessings of the spiritual and temporal world that Allah Almighty has attached with the sacred name of the Holy Prophet (Peace be upon him).

Benefit:

This is a resume of the benefits of the holy **Ahadith** and the worthy adages of scholars mentioned above:

1. Kissing thumbs and touching eyes with them, on hearing the sacred name of the holy Prophet, is a Sunnah of Hazrat Abu Bakr Siddiq (May Allah be please with him).

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2. The holy Prophet (Peace be upon him) of Compassion has approved and lauded this act.
3. and has urged the faithful to observe it.
4. and has given happy tidings of intercession to those who practise it, and it is a great blessing of heaven.
5. Sins all types --- old and fresh, apparent and hidden, minor or grave --- of the person who observes this ritual are forgiven.
6. The Holy Prophet (Peace be upon him) will conduct the observer of this act to paradise.
7. The eyes of the person, who observes this act, never get sore.
8. Kissing of thumbs and touching eyes with them and reciting Durood-e-Pak on hearing the sacred name of the Holy Prophet (Peace be upon him) is an act correct and virtuous and full of blessing according to great and prominent Ulema, experts of Islamic jurisprudence, experts of Hadith and saintly beings. For instance the great Faqih Allama Syed Ibn Aabideen Raddull Mukhar Fawtawa Shami and Khawaja Abu Talib Makki, whose Knowledge and authority is certified by Shaikh ul Shayookh Khawaja Shahabuddin Suharwady, supported Hafizul Hadith Allama Shamsuddin Sakhawi and the authors of

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Sharah Naqagah and **Fatawa Soofia** and **Sharah** Qahtani and **Kanzyul Ibad** and Hazrat Mulla Ali Qari and author of **Roohaul Bayan** Alama Ismail Haqqi and Hazrat Imam Rabbnai Mujaddid Alf Thani proved its unthenticity beyond any doubt by practising this act.

Warning

We appeal to those who reject this seirtuous and blissful act to give just one proof in negation. I mean any order from Allah Almighty or the Holy Prophet (Peace be upon him) to the effect that "do not kiss your thumbs on hearing the name of the Holy Prophet (peace be upon him)". Just one proof is required and if they cannot provide even one proof of prohibition, and they cannot, they should answer this question:

Question:

Whereas there is not a single adage for the prohibition and there is a heap of arguments in favour spread over 31 pages of this book, is it honest, does it behove the faithful, is it love for the Holy Prophet (Peace be upon him) to go on insisting? Again when it is an established fact that absence of proof is not proof of absence, on what basis do they prohibit?

فاعتبروا یا اولی الابصار-

Abu Saeed Muhammad Ameen.

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CHAPTER 9

A few precepts for the devotees and lovers.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○ اَلْحَمْدُ لِلّٰهِ الَّذِىْ هَدَانَا لِهٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَا اَنْ هَدَانَا اللّٰهُ وَاَفْضَلُ الصَّلٰوةِ وَاَكْمَلُ السَّلَامِ عَلٰى حَبِيْبِهٖ رَحْمَةٍ لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

اَمَّا بَعْدُ !

Brothers in Islam! The sacred miracles that you read in the previous pages are merely a means for the guidance to the abode and status of the Holy Prophet (Peace be upon him). Actually no one can really achieve vicinity to that exalted, gracious, resplendent, venerable, august status. However some pious people who have devoted their total lives to abstinence and continence and thereby tamed and harnessed their inordinate appetites and made concerted efforts to achieve Allah's approval and have drawn an outline for our guidance. In the light of their holy dictums we can very slightly adjudge the venerable status of the the Holy Prophet (Peace be upon him). For instance the wali of walis Khawaja of Khawajas Hazrat Bayazeed Bastami affirmed:

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The ultimate of the position of the ordinary muslims is equal to the initial stage of the **saliheen**; and the ultimate of the position of **saliheen** is equivalent to the beginning of the status of the martyrs, and the ultimate of the status of the martyrs tallies with the initial stage of the **Siddiquin** and highest status of the **Siddiqien** coincides with the beginning of the **Nabis** and the ultimate of the status of the **Nabis** is at par with the launching stage of the **Rasools**; and the ultimate of the status of the **Rasools** is equivalent to the initial sage of the **Olul Azm** and the ultimate of the status of the **Olul Azm** is the earliest postion of the Holy Prophet (Peace be upon him) and as far as the ultimate of the position of the beloved of Allah, the Holy Prophet (Peace be upon him) is concerned no one knows it except Allah.

(Tazkarah Mashalkh Naqshbandla P:58)

Warning:

Who is the Sultan ul Arifeen Khawaja Bayazeed Bastami (May Allah bless him)? He is the same person about whom the chief of the creed Khawaja Junaid Baghdadi opined: In our clan of saints (Aulia) Bayazeed Bastami has the similar position as Hazrat Gabriel holds among the angels and the ultimate position ot other holy men is equlvalent to the position of Khawaja Bayazeed Bastami.

(Tazkara Mashalkh Naqshbandla P:53)

And what is the position of Khawaja Junaid

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Baghdadi himself. You can judge it from a miracle of his. Parable.

A man was extremely ill-mannered and sinful. People used to call him "Shaqqi" i.e. condemned and hell-bound because of his mischieves and evil ways. One day that man (the Shaqqi) attended the company of Hazrat Khawaja Junaid Baghdadi for some time. When he returned from there, somebody as usual, called him "Shaqqi." There was an ethereal voice; "Do not call him "Shaqqi" anymore because a person who has sat for some time with my friend (Wali) cannot remain a "Shaqqi." Now he has become "Saeed" and fortunate and entitled to paradise."

(Zikr-e-Khair)

Dear reader, you have to think over this important point and it has far-reaching consequences. Khawaja Junaid Baghdadi's own status is very high and what would be the level of that luminary about whom Khawaja Junaid Baghdadi himself has observed that where the status of the others ends, Sultanul Arifeen Khawaja Bastami's status begins. And again the manner in which the Sultan ul Arifeen has explained the status of the Holy Prophet (Peace be upon him) that the status of the lord of the universe (Peace be upon him) no one can adjudge except Allah Almighty. And this is not merely the dictum of Khawaja Bastami. The Holy Hadith too mentions the same thing. The compassion of the Universe (Peace be

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upon him).

يَا اَبَا بَكْرٍ وَالَّذِىْ بَعَثَنِىْ بِالْحَقِّ
لَمْ يَعْلَمْنِىْ حَقِيْقَةً غَيْرُ رَبِّىْ

"O Abu Bakr, I declare on oath of that Being who appointed me with truth, no body has recognised my reality except my Allah.

(Mutaill Musraat P:129)

وَلِلّٰهِ دَرُّ الْقَائِلِ حَيْثُ قَالَ خداوندکہ تو درچہ مقامی

O Prophet of Allah, only Allah Almighty knew your position and status.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ
سَيِّدِ الْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ۔

Dear Reader, just think who is Hazrat Siddiq Akbar (May Allah be pleased with him). It is he who used to be with the Holy Prophet (Peace be upon him) through thick and thin like a shadow. He was the Holy Propeht 's companion of Hijra, companion of Salat, Companion in the mausoleum. It is he who is the most exalted of all the creation except Prophets and apostles.

اَفْضَلُ الْخَلْقِ بَعْدَ الْاَنْبِيَاءِ

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It is he about whom the spirit of the worlds (Peace be upon him) affirmed:

لَوْ وُزِنَ اِيْمَانُ اَبِىْ بَكْرٍ بِاِيْمَانِ اَهْلِ الْاَرْضِ لَرَجَحَ اِيْمَانُ اَبِىْ بَكْرٍ -

If Abu Bakr's belief is measured against the total faith of all the people of the world, his would appear more weighty.

(Maqasid-e-Hasna P:349)

Although he too is not capabl of judging the status of the Holy Prophet (Peace be upon him).

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ النَّبِىِّ الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ زَيْنِ الْمُرْسَلِيْنَ الْاَخْيَارِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اُولِى الْاَيْدِىْ وَالْاَبْصَارِ-

Here we mention a faith-inspiring incident. Read it and strengthen your faith.

A faith-Inspiring incident.

The Shaikh of Shaikhs Shaikh Kabir 'Arif Billah Sayyed Muhammad bin Ahmad Bulkhi (May Allah bless him) narrates his own experience: During my youth, I left

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Balkh for Baghdad to seek the blessing of meeting the Ghaus-e-'Azam Mahboob-e-Subhani. On reaching Baghdad I saw Hazrat Ghaus-e-Azam offering 'Asr (afternoon) prayers. As soon as he finished his prayers, people surged to kiss his hands. I also stepped ahead and when on my turn I offered my greetings and extended my hand for a hand-shake, he smiled and caught my hand and said, "Welcome O Balkhi, O Muhammad. Allah Almighty knows your status and intention. " He said this although we had never before met or seen each other. His observation that "Allah is aware of your status and intention" was like a soothing for inujures and illness. Tears burst from my eyes and, due to fear, my shoulders began shaking and I developed hatred and fear for all creatures and I felt such sublime happiness which I cannot express. The situation went on accelerating day by day till one dark night, when I got up to recite Durood and daily prayers, abruptly two holy men appeared. One had a resplendent costume in his hand while the other had a goblet. One of them said," I am Ali bin Abi Talib (May Allah be pleased with him) and my companion is an angel from among the favourite angels. This goblet is full of wine of love and this costume is the costume of consent." Then Hazrat Ali (May Allah be pleased with him) made me wear that costume and offered me the goblet containing wine of love. By wearing that costume East and West were enlightened for me and by driniking the

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wine of love from that goblet all the mysteries of the unknown dawned upon me, and the status of various holy Walis and other wonders opened upon me. After that I saw such a splendid place by seeing which one may lose one's senses, and its awe may make Aulia hang their necks, and its brilliance may dazzle the eyes of insight. Any exalted angel or spiritualist or comfidant facing it bent himself from the waist due to the magnificence and awe of this place. And any on-looker would be convinced that if some recluse achieves some position or any favourite gets some secret, or any friend of Allah is granted the secret knowledge, or if some wali granted some veneralbe status, is granted from this very place, whether be it brief or detailed, total or reservedly. I stayed there for some time because I could not stare at that sacred and illumined place. After some time Allah granted me power to look at that sublime place. Still I had not the power to face that sublime exalted place. Then after some time when I was granted power to face that place I saw the trustee of the Umma beloved of Allah, lord of the Prophets (Peace be upon him) was inside that place, Further I saw that the compassion of the two worlds (Peace be upon him) had Hazrat Adam, Hazrat Ibrahim and Hazrat Gabriel on one flank, and Hazrat Noah, Hazrat Moses, and Jesus Christ on the other. The Companions of the Holy Prophet and gracious Aulia were standing respectfully in the front and all of them were standing so

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erect, due to awe, as if there were birds perched on their heads. Some of the companions that I could recognise were Hazrat Siddqi Akbar, Hazrat Umar Farooq, Hazrat Usman Ghani, Hazrat ali, Hazrat Hamza, Harat Abbas (may Allah be pleased with them all) and some of the Aulia that I could recognise were Hazrat Ma'aroof Karrakhi, Hazrat Sirri Sikti, Hazrat Junaid Baghdadi, Hazrat Sehl Tastri, Hazrat Tajul 'Arifeen Abul Wafa Ghause Azam Shaikh Abdul Qadir Jilani, Hazrat Shaikh Adi, Hazrat Shaikh Ahmad Rafai. Out of the companions Hazrat Siddiq Akbar was closer to the Holy Prophet (Peace be upon him) and out of the aulia Ghaus-e-Azam Mahboob-e-Subhani was closer to the Holy Prophet (Peace be upon him). Later there was an announcement that the beloved of Allah (Peace be upon him) remains present at the celestial place in the court of Allah and it is a place no one possesses the power to look at it. Not even Prophets and apostles and the favourite angels could see it. However, when prophets, apostles, favourite angels and the perfect aulia wish to see the lord of the two worlds (Peace be upon him) the beloved Propeht of Allah shifts from that celestial place to this place of grandeur and the Prophets, apostles, favourite angels, fulfill their desire to cast their look at the Holy Prophet (Peace be upon him). The resplendence and brilliance of this place of grandeur is enhanced with the presence of the Holy Prophet (Peace be upon him). Further piety is lent to this

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place. The status of this place of grandeur is enhanced with the blessing of the Prophet of compassion. After having blessed the devotees with his sight, the Holy Prophet (Peace be upon him) returned to the celestial place inside the court of Allah at his discretion. Hearing this statement every-body uttered:

سَمِعْنَا وَ اَطَعْنَا غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ -

After this a resplendence shone for me which made me disappear from the apparent world, and I remained in that state for three years. After three years I realized that I was in Samra and Hazrat Ghaus-e-Azam had his hand placed on my chest. I was fully conscious. Hazrat Ghaus-e-Azam Mahboob-e-Subhani said to me,"O Balkhi, I have received an order to return you to your original existance and deprive you of the shive of wrath. After that Hazrat Ghaus-e-Azam related to me the whole affair. He said,"O Balkhi, I had requested the Holy Prophet seven times and then you were granted the power to cast a glance at that place of grandeur. After requesting another seven times you had been granted the power to look at it, then after seven more petitions you were fortunate to see who was inside. After seven more petitions you heard that annoucement. I requested seven more times and consequently the resplendence has trnasferred you here. Moreover I had prayed for you

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seventy times, as a result whereof you received the costume and goblet of wine of love.

(Sa'adat-ud-Darain P:463)

Readers, you should read another incident related to Sultan-ul'Arifeen Khawaja Bayazeed Bastami so that your faith is further made fragrant with the fragrance of the staus of the beloved Prophet (Peace be upon him).

The Second Incident.

Hazrat Bayazeed Bastami prayed to Allah to reveal to him the status of the Holy Prophet (Peace be upon him). The reply was:"O Bastami, you have not the power to see the place of my beloved (Peace be upon him) because the ability of your eyes does not possess power enough to see it." Khawaja Bastami again beseached Allah. Then the abode of the Holy Prophet (Peace be upon him) was opened upon him equal to the eye of the needle.

قَالَ اَبُوْيَزِيْد فُتِحَ لِيْ مِنْ ذٰلِكَ قَدْرَخُرْمِ
اِبْرَةٍ فَلَمْ اَطِقِ الثُّبُوْتَ عِنْدَ ذٰلِكَ

When the abode of the Holy Prophet was revealed to me equal to the eye of a needle, I staggered.

(Jawahar-ul-Bahar P:295 Vol:3)

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Invitation for Thought.

Dear reader, you should repeatedly think over the above mentioned incidents and see with eye of faith and devotion so that you can realise that even the Holy Aulia have limited knowledge of the status and position of the Holy Prophet (Peace be upon him) proportionate to their spirituality. Beyond that only Allah Almighty knows the status and position of the Holy Prophet (Peace be upon him). Or do these ulema know it who get all the time entangled in jugglery of words and consider the compassion of the worlds (Peace be upon him) just a human being like all other human beings?

Dear reader, now it is upto you to follow the Walis, Ghauses, Qutubs or these people who are out to dub any-body as a polytheist (**Mushrik**). But remember according to the law of

اَلْمَرْءُ مَعَ مَنْ اَحَبَّ

on the day of judgement you will have to follow those for whom you have love in your heart.

Warning:

My dear Muslim brother, as long as you value these ulema and groups who consider the lord of the universe (Peace be upon him) as an ordinay mortal and say and write that nothing can happen by the Holy Prophet's (Peace be upon him)mere wishing and he

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whose name is Muhammad Ali does not hold sway over anything, neither the fragrance of the status of the Holy Prophet (Peace be upon him) can permeate your mind, nor you can understand the status of the Holy Prophet (Peace be upon him). The mystic Roomi (May Allah bless him) had written a parable: The dirt-worm and flower-worm happened to meet. The flower-worm noted that the dirt-worm always lived in filth. He should be introduced to the fragrance of flowers. For this reason it invited the filth-worm to its place. The filth-worm accepted the offer and at the appointed time, hiding a pill of filth in its mouth, it went to the flower worms's residence. The host was very much pleased and he began showing its guest round the gaden pointng out Roses, Jasmine, Lily, Daisy and all the various flowers. After-wards it asked the dirt-worm whether its mind had bcome fragrant or not. The dirt-worm replied that it had not experinced any such thing. The guest was wonder-struck to hear this, and when it bent low and observed the filth-pill in the mouth of the guest, it sunbbed him and advised him to remove the dirt-pill from its mouth in the first place to smell and enjoy the vast variety of fragrance. By quoting this parable the visionary of Rome has taught us the lesson to cleanse our minds from the filth of creed and then evaluate the status of *walayat* and Prophet-hood. Without this, even if you go through the Holy Quran, the beloved of Allah will appear to you as an ordinary mortal, and you would not find in

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the Holy Quran anything except the verses about deities and non-believers.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰى حَبِيْبِكَ
رَحْمَةٍ لِّلْعٰلَمِيْنَ شَفِيْعِ الْمُذْنِبِيْنَ وَعَلٰى
آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Brothren in Islam, this so called **Tauheed** (oneness of Allah Monotheism) of some people that Allah is the be all and end all, will cost you dearly. Let this serve you as an eye-opener that the Tauheed that does not include the magnificence of the Holy propeht (Peace be upon him) is Satanic Tauheed. This type of Tauheed can in no case take you to the Paradise. Let us benefit from a few jewels of faith:

1. This is on the authority of Hazrat Ibn-e-Abbas:

لَا اُذْكَرُ فِيْ مَكَانٍ اِلَّا ذُكِرْتَ مَعِيْ يَا مُحَمَّدُ
فَمَنْ ذَكَرَنِيْ وَلَمْ يَذْكُرْكَ فَلَيْسَ لَهٗ
فِي الْجَنَّةِ نَصِيْبٌ -

O may beloved, thy name and Mine will be mentioned together. O my beloved, he who mentioned Me but did not mention thee, will have no share in the

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Paradise.

(Tafseer Durr-e-Mansoor) Tafseer Surah-e-Kausar P:401/6)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْاُمِّيِّ الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ-

2. Here is a sacred dictum from Hazrat Shaikh Abul Abbas Taijani (may Allah bless him):

فَمَنْ طَلَبَ الْقُرْبَ مِنَ اللّٰهِ تَعَالٰى وَالتَّوَجُّهَ اِلَيْهِ دُوْنَ التَّوَسُّلِ بِهٖ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مُعْرِضًا عَنْ كَرِيْمِ جَنَابِهٖ وَمُدْبِرًا مِنْ تَشْرِيْعِ خِطَابِهٖ كَانَ مُسْتَوْجِبًا مِّنَ اللّٰهِ غَايَةَ السُّخْطِ وَالْغَضَبِ وَغَايَةَ اللَّعْنِ وَالْبُغْضِ وَضَلَّ سَعْيُهٗ وَخَسِرَ عَمَلُهٗ

Whosoever wants to achieve the vicinity of Allah without the consent of the beloved of Allah (Peace be upon him), and wants to devote himself to Allah ignoring his link with the Holy Prophet (Peace be upon him) deseres extreme displeasure and wrath from Allah, and deserves extreme imprecation and curse and wrath of

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Allah from Allah. All his labour will go waste and non of his virtuous acts will benefit him.

(Sa'adat-ud-Darain P:20)

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ - وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهٖ وَرَسُوْلِهٖ رَحْمَةً لِّلْعٰلَمِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

3. A pious man started prayer and when he was sitting during the prayer, he became so absorbed that he forgot to recite Durood-e-Pak. He finished the prayer and left. While asleep, he was blessed with the sight of the Holy Prophet (Peace be upon him). The Holy Prophet (Peace be upon him) asked him why he had not recited Durood-e-Pak for the Holy Prophet (Peace be upon him). He submitted that he had been so absorbed in the prayer and praise of Allah that he forgot to recite Durood-e-Pak. Hearing this answer, the spirit of the two worlds did not say: "It's all right because this lapse is due to forgetfulnes." Rather he affirmed: "Have you not heard my hadith that all actions and prayers are intercepted till Durood-e-Pak is recited for me?"

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وَلَوْ اَنَّ عَبْدًا جَآءَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتِ اَهْلِ الدُّنْيَا وَلَمْ يَكُنْ فِيْهَا صَلَاةٌ عَلَيَّ رُدَّتْ عَلَيْهِ حَسَنَاتُهٗ فَلَمْ يُقْبَلْ مِنْهُ شَيْءٌ -

After that the Holy prophet (Peace be upon him) affirmed: Look, if on the day of judgement someone approaches the court of Allah laden with all the virtues, they will be rejected if they do not include Durood-e-Pak for me. Not a single of his virtue will be accepted.

(Durrat-un-Nasiheen P:17)

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى النَّبِيِّ الْمُخْتَارِ سَيِّدِ الْاَبْرَارِ زَيْنِ الْمُرْسَلِيْنَ الْاَخْيَارِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اِلٰى يَوْمِ الْقَرَارِ -

Brothren in Islam: consider these incidents and dictums. Is it Tauheed (Oneness of Allah) which means nothing except Allah and such people want to reach Allah without the mediation. Will they be able to earn anything? No, not at all. It is impossible.

Now read an incident relating to such-like **Tauheed**.

4. A virtuous man was blessed with the sight of the Holy Prophet in dream. The pious man asked the Holy Prophet (Peace be upon him) about the fate of Boo Ali Seena. Hearing this the Holy Prophet (Peace be upon

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him) ordained: He wanted to achieve the vicinity of Allah without my mediation. Therefore he has been destroyed.

5. An unfortunate one said this much: "The Holy Prophet (Peace be upon him) has only guided me to the faith.

وَاَمَّا نُوْرُ اِيْمَانِيْ فَهُوَ مِنَ اللّٰهِ عَزَّوَجَلَّ لَا مِنَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

As far as the link of faith is concerned, it is from the Allah Almighty, not from the propeht (Peace be upon him)". Hearing this a friend of Allah (*Wali*) asked him,"What are you saying? Would you like us to deduct that resplendence of faith which is from the beloved of Allah (Peace be upon him)?" He replied in the affirmative, and forthwith he prostrated himself beore the Cross, became a postate, turned a non-believer of Allah and the Holy propeht (Peace be upon him) and died as a **Kafir.**

(Al-Abraiz P:229)

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ - وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهٖ اَكْرَمِ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

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This is the end of those who proferss Tauheed which is as dry as dust, and whose ideal is that Allah is the be all and end all. O Allah, grant us insight so that we may keep ourselves attached with the compassion of the beloved (Peace be upon him).

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ -

Status of the Holy Prophet (Peace be upon him) in the words of a wali (friend of Allah)

Hazrat Khawaja Muhammad Ma'asoom Sirhandi narrated: During my Hajj Pilgrimage when I reached Madina Munawara and presented myself at the holy mausoleum, I felt as if the holy presence of the Holy Propeht (Peace be upon him) was the nucleus of all the worlds from the Earth to the 'Arsh. Of course Allah the sustainer of the worlds is the One Who Grants everything, but whosoever gets any benefit, gets through the magnificient mediation of the lord of the worlds (Peace be upon him) and all the affairs of this world and the hereafter are performed through the authority of the Holy prophet (Peace be upon him).

(Maqamat-e-Imam-e-Rabbani P:112)

We have achieved the following benefit from this faith-inspiring dictum:

1. Our Holy Prophet (Peace be upon him) is a living and immortal Prophet.

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2. He is bountiful and the centre of Compassion for each and every person of all the worlds from the Earth to the 'Arsh.
3. No doubt Allah is the Sustainer but every graciousness is given through the mediation of the holy Prophet (Peace be upon him).
4. He is the manasger of all the worlds. The whole universe is being run under his management.

صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ -

Another incident of similar nature.

This is not the view of merely Hazrat Khawaja of Khawajagan Muhammad Ma'asoom Sirhindi but that of other Walis, Qutubs, Ghauses also that every bounty is granted from the court of the Holy Prophet (Peace be upon him) and with every bounty rays of the resplendence of the Holy Prophet (Peace be upon him) are also being transmitted.

It is mentioned in *Ibraiz Sharif* that a wali caught a piece of bread to eat. When the wali considered it from the pint of view of spiritualism, he found a ray of light in that piece. Then he looked along this ray from the piont of view of spiritualism and found that the said ray was connected with the resplendent rays that emit from the resplendence of the Holy Prophet (Peace be upon him)

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who is the motive behind the creation of the world. Initially it appeared to be one ray but on deep consideration it was discovered that the rays of the resplendence of the spirit and soul of the two worlds are reaching every bounty of the world.

(Al-Abraiz P:229)

The status of the Holy Prophet (Peace be upon him) according to the verses of the Holy Old Testament (Taurah)

Allama Fasi (May Allah bless him) has quoted a verse from the Holy Old Testament in his **Mutali'ul Musarrat**. Read and adjudge the status and position of the beloved of Allah in His Court.

يَا مُوسٰى اِحْمَدْنِيْ اِذْ مَنَنْتُ عَلَيْكَ
مَعَ كَلَامِيْ اِيَّاكَ بِالْاِيْمَانِ بِاَحْمَدَ وَلَوْ لَمْ
تَقْبَلِ الْاِيْمَانَ بِاَحْمَدَ مَا جَاوَرْتَنِيْ فِيْ
دَارِيْ وَلَا تَنَعَّمْتَ فِيْ جَنَّتِيْ يَا مُوسٰى مَنْ لَمْ
يُؤْمِنْ بِاَحْمَدَ مِنْ جَمِيْعِ الْمُرْسَلِيْنَ وَلَمْ
يُصَدِّقْهُ وَلَمْ يَشْتَقْ اِلَيْهِ كَانَتْ حَسَنَاتُهٗ
مَرْدُوْدَةً عَلَيْهِ وَمَنَعْتُهٗ حِفْظَ الْحِكْمَةِ وَلَا

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أُدْخِلُ فِيْ قَلْبِهٖ نُوْرَ الْهُدٰى وَاَمْحُوْ اِسْمَهٗ
مِنَ النُّبُوَّةِ يَا مُوْسٰى مَنْ اٰمَنَ بِاَحْمَدَ وَ
صَدَّقَهٗ اُولٰئِكَ هُمُ الْفَائِزُوْنَ وَمَنْ
كَفَرَ بِاَحْمَدَ وَكَذَّبَهٗ مِنْ جَمِيْعِ خَلْقِيْ
اُولٰئِكَ هُمُ الْخَاسِرُوْنَ اُولٰئِكَ هُمُ
النَّادِمُوْنَ اُولٰئِكَ هُمُ الْغٰفِلُوْنَ -

O my Kaleem, O Moses, praise Me for having talked to you and having granted you faith in My beloved Ahmad (Peace be upon him). Had you not embraced faith in my Ahmad you could have neither attained vicinity of MY Home (*Jannah*) nor acquired the bounties of my *Jannah*. O my dear Kaleem, O Moosa, if any Prophet or apostle does not embrace faith in my Ahmad (Peace be upon him) and does not confirm him and does not become a devotee of him, all his virtues will be rejected. I will deprive him from wisdom and will not let the resplendence of virtue enter his heart. I would rather erase his name from the record of the Prophets. O Moses, hear Me, whosoever will believe in My Ahmad and confirm him, only he will be successful. And from all the creation whosoever declined the Prophethood of My

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Ahmad (Peace be upon him) and did not believe in him will be the loser, the regretful, the ignorant, the neglectful.

(Matal-ul-Masarat P:355)

(Tajjali-ul-Yaqeen P:51

(Allah be praised, Allah be praised! What a lofty and sublime status! When Prophets and apostles are so humble as compared to the Holy Prophet (Peace be upon him), as is evident from the aforesaid verse, then the extreme humility and meekness of ordinary mortals like us is evident.)

حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ وَلَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ - وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى رَسُوْلِهِ الَّذِىْ اتَّخَذَهٗ حَبِيْبًا فِى الدُّنْيَا وَالْآخِرَةِ وَعَلٰى اٰلِهٖ وَاَصْحَابِهٖ اَهْلِبَيْتِهٖ وَاَزْوَاجِهِ الطَّاهِرَاتِ الْمُطَهَّرَاتِ اُمَّهَاتِ الْمُؤْمِنِيْنَ بِعَدَدِ رَمْلِ الصَّحَارٰى وَالْقِفَارِ اِلٰى يَوْمِ الدِّيْنِ -

Abu Saeed Muhammad Ameen

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