



The NIGHT of MI'RĀJ

شب معراج

This is the transcript of a speech delivered by 'allama 'Ata al-Mustafa Jameel on the occasion of *Layla al-Isrā' wa'l Mi'rāj* on 28th Rajab 1420 (6th November 1999), at the Leicester Central Mosque.

After praising Allah ﷻ and sending peace and blessings on the noble Prophet ﷺ he says,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ

Verily we have sent our Prophets with clear evidences...

SURA AL-HADĪD 57:25

The commentators of Quran say that all Prophets sent by Allah ﷻ were for the salvation and guidance of mankind. We believe in all of them. “*I believe in Allah, His Angels, His Books and His Prophets.*” The commentators say that whenever a Prophet came to this world to fulfil their role, when they said for the first time to their respective *ummah* (“Community”) that: “I am Allah’s Prophet”, there would be some certain responses to this claim which is called the proclamation of Prophethood. The Prophet declares to his people that he is no ordinary man amongst them but that he is, in actual fact sent from Allah as a Prophet, as a

messenger. There is no doubt that when a Prophet uttered these words proclaiming Prophethood, there was a unique and strange response to it. We can say that there were four different responses to this claim. Or in other words we can say that every Prophet had four types of people in his *ummah* which reacted differently to his claim.

There is one unique example whereby a Prophet only a few hours old declared his Prophethood. That Prophet was Jesus son of Maryam ﷺ. There were unique and unprecedented circumstances to this proclamation as allegations were made at Maryam by Jews that she was led astray (*We seek refuge in Allah!*). She has brought forth this child with no husband. So Jesus Christ spoke in her defence to protect and uphold her honour, chastity and purity. This was a unique case in exceptional circumstances.

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

“I am indeed a servant of Allah. He has given me a book and He has made me a Prophet.”

SURA MARYAM 19:30

Let us look at the first category of people who responded to the Prophet’s claim. Prophets had such people in their respective *ummah* that when they said for the first time “I am Allah’s Prophet”, no sooner did the words leave the Prophets mouth did they believe in him. There was no argument, nor any demand to see any proof such as miracles. When the Prophet said, “I am Allah’s Prophet” there is that fortunate category of people who immediately read the *Kalima* (“Word of Purity”). This category of

people in the Quran has been labelled as *Siddiqīn* (“the Truthful”).

They are mentioned in the Holy Quran in the following verse:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

And who so obeys Allah and His Rasūl, will then be in the company of those who Allah has conferred His favours from among the Prophets, the truthful, the martyrs and the righteous and pious—and what an excellent company they are indeed.

SURA AL-NISĀ' 4:69

From the approximate 124,000 Prophets sent there as many truthful testifiers. Our noble Prophet's, *Siddiq* was given the title of '*Siddiq-i-Akbar*' - the Greatest *Siddiq*, the king of *Siddiq*'s. *Akbar* (أكبر) after all means the greatest. The Sufi's ask why the title *Siddiq-i-Akbar*? The response to this has been that the other *Siddiq*'s testified to the other Prophets, but *Siddiq-i-Akbar* testified to the greatest of all the Prophets. When the final Prophet declared his Prophethood, Sayyiduna Abu Bakr رضي الله عنه was away in Syria conducting his business. When he returned, the enemy of Islam Abu Jahl asked Abu Bakr رضي الله عنه whether he had heard the big news. You may have noticed that in some communities you have some people who spread the news and gossip around! “Have you not heard that Muhammad (ﷺ) has declared Prophethood”? Abu Bakr رضي الله عنه heard this and went

straight to the Prophet ﷺ. “O Muhammad (ﷺ), I have heard some news about you”. The Prophet ﷺ smiled and said, “You have heard correctly”. “If this is the case, then please read me your *kalima* so that I can be your first believer and servant”. Abu Bakr Siddiq ؓ was the first person to read the *kalima* and enter the fold of Islam. The first child to do so was Mawla ‘Alī, and the first slave was Zayd b. Hārith, and from the women Khadija *al-kubra* (“the Great”) ؓ.

Moving slightly away from the main talk, I would like to comment on Sayyida Khadija ؓ. She was the Prophet’s ﷺ first wife. The mental and logical proof of our Prophet is that as his wife, Khadija ؓ accepted what he said straightaway. For a wife to testify a husband’s words and actions is a very big thing indeed. Otherwise, women are not quick to acknowledge their husband’s good actions. There is a reason to this and is not simply a laughing and joking matter. The reason for this is that the wife knows about her husband’s qualities—good and bad. The wife knows these things. When Rasūl’Allah ﷺ returned from Cave Hirā’ to his home he was sweating and shivering due to the impact of revelation. Khadija ؓ saw this and asked her beloved husband what was the matter? The Prophet ﷺ immediately asked for his shawl so he could wrap himself. Khadija ؓ enquired again. He said: “Today something strange happened. I was in the cave (Hirā’) when Jibrīl (ؑ) came to me”. Listen to the response to the mother of the believers. “*yā Muhammad!* If Jibrīl were not going to come to you than to which person would he have appeared in front of? You are truthful, honest and decent. What good quality is there which is not with you? Make me read your *kalima* for I accept your faith.” This is the mental and logical proof of his Prophethood. So the

first category is *Siddiqīn*—the truthful testifiers of Prophethood.

The second category is those people who neither accepted what was said nor did they reject what was claimed. When a Prophet said, “I am Allah’s Prophet” they remained silent. They did not read the *kalima* nor did they reject. The reason why they don’t accept him is because a very strange and bold claim had been made. But they did not reject either because they knew by seeing that person grow up in front of them, that he had never uttered a bad word or lied, or cheated anyone. They recognised that the claimant had lived an open life with nothing to hide. They studied what the Prophet said and did and would eventually accept his word.

The third category of people in relation to the declaration of Prophethood are those who didn’t accept the character of the Prophet, or his teachings, his words or actions. They rejected the theory and practice that was presented to them. To overcome these people power was needed. Allah ﷻ in the Quran says that to overcome this category of people, miracles had been granted to Prophets. A miracle is such a power and phenomenon that the biggest and bravest of rejecters, after seeing a miracle would hang their heads in shame and accept the reality and enter Islam. Allah has granted every Prophet miracles so that they can overcome these types of people. Allah ﷻ knew that His Prophets would encounter such people who can only be won over by strength. That is why miracles were granted.

The fourth and final category is that category of people who having witnessed the miracles of the Prophet to try and win them over still refuse to believe and accept the truth that has been sent to them. They would say to the Prophet, among other things, that

he was a magician and a sorcerer (*We seek refuge in Allah!*).

The Quran says about such people,

حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ

Allah has sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

SURA AL-BAQARA 2:7

The purpose of a miracle then is to win over the hearts and minds of those doubters so that even they have to admit the truth and accept it. Allah ﷻ says in the final revelation,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ

Verily we have sent our Prophets with clear evidences...

SURA AL-HADĪD 57:25

The difference is however that Allah ﷻ sent the previous Prophets with miracles, but He sent our Rasūl ﷺ as a miracle! Don't think that Jamil *sāhib* has said an inspiring comment for the sake of it. There is Quranic proof of what I have just said.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O mankind! There assuredly has come to you a clear proof

(burhān) from your Lord and we have sent down to you a light manifest that guides you to the straight path.

SURA AL-NISĀ' 4:174

All commentators agree that *burhān* means miracle. Again I move slightly away from the main talk. *Dalīl* is an Arabic word and so is *burhān*. *Dalīl* is a proof or evidence to an argument. If I say something to prove a point this is a *dalīl*. But as you know that sometimes if you offer a proof, there is a possibility that someone may come along and offer stronger evidence against your claim. A *Dalīl* can be refuted. But the experts of Arabic language say that *burhān* is such a word that means that the proof that is presented is irrefutable. The strongest, irrefutable proof is known as *burhān*, and the *burhān* is Muhammad Rasul'Allah ﷺ. Previous Prophets brought evidences and proofs, but our Prophet ﷺ came as an irrefutable proof. Shaykh Ahmad Sirhindi (may Allah have mercy upon his soul) the *Mujaddid* ("renewer") of Islam of the Indian subcontinent, who undid Akbar's plans to reform Islam, in his masterpiece, *al-Maktūbāt* ("The Letters") says

The reason why I believe in and worship Allah ﷻ is not because He is Lord and creator of all the worlds. I don't believe in Allah ﷻ because He is creator of the heavens and the earth. I believe in Allah ﷻ because He is the Lord of Muhammad ﷺ.

Burhān is such a proof that cannot be broken or refuted.

The people of knowledge say that a miracle cannot be comprehended by the human mind. If it comes within the grasp

of the mind then it cannot be a miracle but turns out to be a farce and a joke. Don't you see these magicians who smash a watch, put it into a bag and then pull pigeons out and so on. Someone can learn magic and do the same tricks. These things can be learnt if someone is taught and practices it. But a miracle is such a thing that no one else can do. Prophets can only perform miracles. They cannot be copied. If it is copied and imitated then that becomes a joke. Allah ﷻ says that Prophets have not been sent with tricks but with miracles... People say to me “*Mawlvi sāhib*, tell us some scientific, some realistic things and don't talk about this.” I say to these people that the scientific and real issue is that miracles cannot be comprehended by the human mind. This is a scientific fact. Jalāl al-Dīn Rūmī says in this respect that there is a scale that weighs jewellery and fine things. The scale is very small and beautiful and is kept in a glass cabinet because it is so fragile. Mawlānā Rūmī says that if some man comes along wishing to weigh his vehicle, then the weight cannot be taken. The weight can take measurements but not of that size. By measuring something very large would destroy the small measuring device. Rūmī says that the human brain, which is a precious and unique gift, can only measure and weigh up to a certain level. This brain is like a computer that has achieved many things. Man has extracted oil from the ground, made missiles, sent man to the moon; it sends satellites to stars and other planets. But the brain is like a jeweller's scale. But to understand and comprehend miracles you need the eye of *Siddiq-i-Akbar*!

The commentators of the Quran have said another beautiful thing. They say that the miracles Prophets performed reflected the ideals and values of the specific time period. So if an *ummah*

specified in say for example science, then Allah ﷻ would give his Prophet a miracle that reflected and bettered the science of that time. This fact cannot be denied and must be accepted. The commentators say that every Prophet in respect of beauty, wisdom, knowledge, foresight and every other quality were superior than all his community put together. No person could claim to be better in any respect than the Prophet. Allah ﷻ has made His every Prophet superior to the nation or community he was sent to. I want to talk about miracles in the light of *Mi'rāj*, because some people have doubted the *Mi'rāj* questioning its legitimacy. The reason why I want to tell you these things is so that you don't fall into the trap of those people who say that these things are unscientific and made up by Islamic scholars (*We seek refuge in Allah!*). Living in this country, I don't want to see you fall in this trap. We need to have faith in every aspect of our Prophet just as *Siddiq-i-Akbar* did. The commentators as I was saying tell us that every miracle of the Prophet made them superior and victorious over their *ummah*. I would like to offer you some example in the light of the Quran to back up what I have just said.

The *ummah* of Sayyiduna Dāwūd ؑ (David as the Bible knows him) was according to the commentators of the Quran specialists in industry. The other specialty was music and singing. Special gatherings were arranged whereby the whole night would be spent with people competing with each other in singing and music. Allah ﷻ therefore decided to send His Prophet with such qualities that would make him shine and be better and victorious over the community he was being sent too. Allah ﷻ did not wish to see His Prophet to be defeated but triumph over his people.

Allah ﷻ blessed Sayyiduna Dāwūd ؑ with such a sweet and melodious voice that was by far the best voice that *ummah* had heard. They say that birds used to stop in mid-air and listen to him speak. In respect of industry, Allah ﷻ gave Dāwūd ؑ the miracle that when he held any metal, no matter how hard it was, it became soft and malleable that it would turn into the shape he wanted it to become. History proves this. Allah ﷻ made His Prophet powerful and victorious over that *ummah*. Whatever qualities or specialties the *ummah* had, the Prophet sent matched and bettered them in every respect.

Sayyiduna Sālih ؑ was sent to the nations of Aad and Thamud. These tribes made houses out of stone. The other feature was that they were great artists. They drew such paintings and drawings that looked as if they were real. Every year, a fair was held in which they would bring their works together and decide which was best. Allah ﷻ decided in his wisdom to grant His Prophet such miracles and qualities that would make the greatest artists of the time fall at his feet. The Quran mentions an occasion when such a fair was held. The people gathered with their works and began commenting on them. Sayyiduna Sālih ؑ heard the various comments of the people gathered and drew their attention. He then by invoking Allah's name struck a rock with his stick. The rock split open from which a live camel appeared. This is known as in the Holy Quran as, 'The Camel of Allah'. The people made still images of animals and beasts, but the Prophet produced a living animal out of stone. This is the power of a Prophet over his *ummah*.

The miracles of Mūsā ؑ are many. One of them was his encounter with the magicians. The commentators say that there

were schools and academies where magic was being taught. The Pharaoh challenged Mūsā ﷺ with his magicians. But Allah ﷻ sent his Prophet to a nation of magicians with just one stick! A stick that would defeat all magicians. Allah ﷻ granted Mūsā ﷺ victory when his stick turned into a snake and ate all the magicians' snakes. The Pharaoh was watching all this happen. The magicians saw the reality and truth and did not care for the Pharaoh or his army and saw with their enlightened hearts that he was truthful and that the Pharaoh was accursed. They turned around and said to Pharaoh that they would not accept him as their God but the Lord of Mūsā ﷺ. The Quran says that all the magicians accepted Mūsā ﷺ by reading his *kalima*. The Pharaoh then threatened them with execution. They responded by saying that even if you cut us into tiny pieces like mincemeat we would still not leave the word of Mūsā ﷺ. This is the power of Allah's ﷻ Prophets.

The last example I will offer is that of our Prophet's predecessor Sayyiduna 'Īsā b. Maryam ﷺ. The specialties and qualities of Jesus Christ's people were Algebra, Geometry, Mathematics, Palmistry, Astrology and the like. This was a period of great discovery, knowledge and wisdom. Allah ﷻ informed Jesus Christ that He would be sending him to a community of palmists and astrologers and doctors. So Allah ﷻ gave him such miracles that made him superior and powerful over his *ummah*. Allah ﷻ says in the Quran what Jesus Christ said to his people,

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ

And he shall be a Messenger towards the Children of Israel

saying this, “I have brought to you a sign from your Lord; that I make a form out of clay like a bird for you then again breath in it and it becomes a bird at once by the command of Allah; and I heal the born blind and the leper and I make the dead alive by the command of Allah and I declare to you what you eat and what you have stored in your houses...”

SURA ĀL I ‘IMRĀN 3:49

I will tell you with absolute certainty what you have just eat and done. “Ask me,” said Jesus ﷺ about it and I will tell you. This is the challenge Jesus ﷺ set out to his community. I will cure the blind (from birth) and those suffering from leprosy. I will give them no medicine, all I will do is just touch them with my blessed hands and they will be cured. Allah ﷻ will give them sight and remove their leprosy. This is from the Quran all that I have just said. Please pay attention to the actual words of the Quran. “*Inni*” means “I”. I will give a cure. Leave the translation of Imam Ahmad Rida aside; lets look at the translation of Mawlana Mawdudi. The translation is that which I have just given. It’s a question of grammar. Read any translation you want the response is the same. Sayyiduna ‘Īsā ﷺ says, “ I will cure the blind and the leper”. There are those who question intercession asking why a third party has to intervene. Do they not look at the verses of the Quran! This is a gathering of knowledgeable people. You know better than I do that previous diseases have not yet been cured that new diseases are being created and spread. No absolute cure for leprosy has been found. But two thousand years ago Christ said come and I will cure you from leprosy. Cure for illnesses can be gained from doctors. But Jesus ﷺ performed such miracles that all the doctors

in the world could not do.

In the Quran another miracle of ‘Īsā ﷺ is mentioned:

وَأُخِييَ الْمَوْتَىٰ بِإِذْنِ اللَّهِ

...I bring the dead back to life by the command of Allah...

SURA ĀL I ‘IMRĀN 3:49

Not just one dead person but many dead persons back alive. The Bible states that this miracle occurred four times.

What I have said until now has been setting the context for what I really want to say to you. What we have learnt up to now is that Allah ﷻ sent Prophets to mankind who showed that they were better in every respect. The end result was the same, the Prophet always turned out to be the best in all fields. The essence of the talk so far has been that Allah ﷻ has given miracles to each and every Prophet to win over those people who initially rejected his proclamation of Prophethood. Every Prophet, as we have shown, is superior and more powerful than his *ummah*. Thus far we have talked about previous Prophets. Now we come to talk about Our Prophet ﷺ! The Prophet ﷺ in whose honour this gathering has been initiated. The previous Prophets were sent to nations. Some were sent to Madyan, Jerusalem, Palestine and the like some to cities towns and villages. But our Prophet ﷺ came as a *rahmah* (“mercy”) for all the worlds and as the Prophet for all nations! It has been fourteen hundred years since our Prophet ﷺ

has left this mortal world. The past belongs to him, the present belongs to him and the future belongs to him. The Prophet ﷺ is always powerful and superior over his *ummah*. It is the *Sunnah* of Allah ﷻ, the *fitra* (“nature”) of Allah ﷻ. He never allows His Prophet to be undone or be ashamed or be defeated. The Prophet ﷺ always comes out on top.

All the inventions we see today have been termed as part of the ‘miracles of science’ and all this has occurred after the Prophet’s ﷺ arrival. Before the Prophet there were no loudspeakers, tape recorders or televisions. All these inventions came in this *ummah*, not in previous ones. So logic says that if Allah ﷻ sends His Prophets as superior and powerful over his nation, so why wouldn’t He send His Beloved Prophet ﷺ as *Ghalib*? By this we mean powerful, superior, dominant. It’s a matter of common sense. Otherwise you say that the Prophet is defeated and less powerful than his followers are? Listen! And I will tell you the superiority and power of the Prophet ﷺ. Scientists can make all the discoveries and inventions they like, and Allah ﷻ knows best what else mankind will achieve. Allah ﷻ has bestowed man with intellect and they have used it to great effect. But it is my belief that whatever mankind does; Allah ﷻ has bestowed His Beloved ﷺ with so many miracles, that he will remain superior and powerful in every age. Here are some examples to support my argument.

The mobile phone is a phenomenon that has now become common. You are driving in your car, and you are asking directions, or you are phoning home to let them know what time you will be arriving. At work and at home, the mobile is a constant companion. The mobile phone runs on a power source,

it runs on batteries/cells. It is after generations of progress and development that we have reached the age of mobile phones and instant telecommunications. I ask you then, that on which power and batteries were the stones in Abu Jahl's hand operating when it spoke the *kalima* fourteen hundred years ago in Makkah? Mobiles emit sound, but Abu Jahl had pebbles. Abu Jahl always kept them with him so that he could get an opportunity to throw them at him. It was his dirty and vile habit, a sign of his Kufr. One day, holding the pebbles in his fist, Abu Jahl called his nephew over. "ya Muhammad (ﷺ)! Are you Allah's Prophet?" He replied, "Yes, by Allah's mercy I am his final Prophet." Imam Jalal al-Din Rumi narrates this story. Abu Jahl says, "If you a Prophet, then tell me what is in my hand? Leave talk of the universe and so forth to one-side, tell me what is in my hand?" The Prophet ﷺ smiled. It is interesting to note that even Abu Jahl had the faith that the Prophet ﷺ would tell him what is in his hand. That is the faith of Abu Jahl, one of the biggest *kafir's* ever. And yet there are some people today who read the *kalima* but yet deny the Prophet ﷺ of having such knowledge. We infer from this that Abu Jahl was better than such people! People today claiming to be Muslims lack the faith that even Abu Jahl had. Anyhow coming back to the story, the noble Prophet ﷺ smiled and said, "O uncle, shall I tell you what is in my hand, or shall the thing in your hand tell you who I am?" Abu Jahl agreed, and the Prophet ﷺ ordered the object kept in Abu Jahl's hand to tell him who he was. Rumi says that by the order of the Prophet ﷺ the pebbles in Abu Jahl's hand began to say, "There is no God, but Allah, Muhammad (ﷺ) is His *Rasūl!*" I ask you then that after generation after generation of discoveries, progress and development what has mankind

achieved? If the mobile phone drops on the floor it breaks. Will it speak or work? If the batteries fail, will the phone allow you to talk? If you switch the thing off, will it be of any use? I ask you then, with which power were the stones speaking? This proves that the Prophet of Allah is superior.

Here is a narration from *Mishkāt al-masābih*. Sayyiduna ‘Alī رضي الله عنه states that once after Zuhr prayer, the Prophet صلى الله عليه وسلم said “ O ‘Alī! Shall we go for a walk?” Sayyiduna ‘Alī رضي الله عنه responded as they set off for a walk. They left Masjid al-Nabawī with the Prophet صلى الله عليه وسلم walking in front of ‘Alī. They made their way through the streets of Madina until they were outside the city. It was a small city at the time. Do you know that the present Masjid al-Nabawī extension is the same size as Madina was back in the time of the Prophet صلى الله عليه وسلم? When the date trees and the mountains became visible. The hadith states the grain of sands, the mountains, rocks, boulders, date trees, everything began to say: ‘Peace upon you *yā rasūl’Allah* (“Oh Messenger of Allah”) صلى الله عليه وسلم!” Go and bring teams of scientists if you want and make a particle of sand speak? Give trees the ability to speak? Sayyiduna ‘Alī رضي الله عنه says he heard with his own ear’s everything in sight offering *salām* (“greetings”) upon the Best of Creations صلى الله عليه وسلم.

Here is another Hadith this time from *Sahīh al-Bukhārī*. The Companions say that the Prophet صلى الله عليه وسلم was with his troops as they passed Mount *Uhud*. They say that they heard the Prophet صلى الله عليه وسلم say: “peace be upon you too.” The Companions were bewildered because they could not see to whom the Prophet صلى الله عليه وسلم was responding too. They asked, “*yā rasūl’Allah*! To whom are you sending *salām*?” The Prophet صلى الله عليه وسلم said, “The mountain (i.e. *Uhud*) loves me. The mountain sent Salaam upon me, I replied. I am telling you that

the mountain loves me”. *Hubb* is Arabic word which means to pull or to attract. When the heart is pulled towards something or attracted to it, this is the meaning of love. To love is the work of the heart. The Sufi’s and *awliyā’* say that the gate to the heart is the eye. The thief of the heart enters the door by the eye. Our *Rasūl* ﷺ has said to lower our gaze so that there is less chance of our hearts being stolen (to bad things). If you want to protect your faith then you need to guard your eyes. One who doesn’t love is said to be hard-hearted. May I be sacrificed *yā rasūl’Allah* ﷺ! You make stones love you! Let me say this, that our *Rasūl* ﷺ is that being that has given stones a heart and instilled love inside them! He is a Prophet ﷺ that gives hearts and love to stones. “The mountain loves me”. What a Beloved ﷺ he is if he can make stones love him. And why wouldn’t they because the Prophet’s ﷺ face is so beautiful, radiant and bright. The next part of the Hadith is a glad tiding to the true believers. The Prophet ﷺ says that the mountain loves me. The Prophet ﷺ then says, “I love the mountain”. There is a two-way traffic in the love and affection. This is such a Prophet ﷺ that stones and mountains love him and he loves them. O Muslims! You are the best of creations. You are the *ummatī* (“community”) of the Prophet ﷺ, you are his servant and ardent lover, and if you love him he will love you back. Those who send *durūd* and *salām* upon the Prophet ﷺ and remember him constantly, he will remember you too. O scientists! The path, on which you have just set foot on, the Holy Prophet ﷺ, has already passed it. O inventors of telecommunications such as televisions, mobile phone, computers, my Prophet ﷺ has passed and bettered your achievements along time ago.

This is the age of surgery. I have seen with my own eye’s people

practising the traditional medicines. You will be amazed to hear, I swear on the *minbar* (“pulpit”) I stand on, that this doctor I saw put his hand on a man’s pulse, felt it, and said “...think about whose household you belong to, give up drinking alcohol”. The man said to me, “I swear to Allah, Jameel Sahib, my wife doesn’t know I drink”. This was such a complete physician that by feeling the pulse he could tell the problem and its cure. Surgery is a common phenomenon now in Europe. Plastic surgery is the latest craze. Heart operations are a daily occurrence. Indeed it is foreseeable in the future that ‘Body Shops’ will open in the future where you can get body spare parts like hearts, livers, kidneys etc. Blood banks have been established. Surgery has transformed the lives on many people for better and worse. But I say to you, bring all the surgeons in the world together in one place, but what achievements and accomplishments our Prophet ﷺ has achieved no person can achieve. Listen to a Hadith from Sahih al-Bukhari. In the battle of *Uhud*, the Muslims were facing a critical time, when for a moment there was a danger that the Muslims might suffer defeat. The Holy Prophet ﷺ lost one of his blessed teeth at this time. They were being attacked with a shower of arrows coming in their direction. May I be sacrificed for these noble companions! There was a companion named Sa’d. He was so good at archery that nobody in Arabia could match him. He stood in front of the Prophet ﷺ during battle. The Prophet ﷺ was behind him supplying him arrows. The beloved Prophet ﷺ would give him an arrow and say, “Shoot! May my parents be sacrificed upon you!”

Qatāda ؓ was another fortunate and blessed companion who stood in the front line with the Prophet. During the heat of battle

a stray enemy arrow fell and hit his eye. Blood spurted out as he fell to the ground. With the arrow lodged in his eye, Qatāda went about finding the Messenger of Allah ﷺ. The Prophet ﷺ saw the state of Qatāda and told him to go to the back. Qatāda said, “*yā rasūl’Allah* ﷺ! I haven’t come here just to be sent to the back. I am injured that is why I have come to you.” Allah ﷻ knows best in which mood and state of mind Qatāda uttered these words. The Prophet ﷺ asked Qatāda what the matter was? The injured companion said “*yā rasūl’Allah*, I am a young man, my eye is injured my sight has gone, *yā rasūl’Allah* my eye has gone, I have come to get a new eye”. I ask you; you live in such a progressive age, that if a soldier in battle today got hit in the eye, and he went to his General that he wanted a new eye, what would the General do? He would say, put him into an ambulance to hospital; test his blood and his urine. Test after test after test the soldier would die. Let me tell you then about surgery of fourteen hundred years ago, which was not an age of surgery. We learn from Qatāda’s words and actions that it was his belief as well that when it comes to giving the Prophet ﷺ does not disappoint and that he delivers. Whoever has ‘*aqīda* goes and asks. The one without ‘*aqīda* doesn’t ask. The Prophet ﷺ said, “Do you want an eye? If you want Qatāda I can give you an eye, or you can have Paradise?” Qatāda replied “*yā rasūl’Allah*! I have gained paradise from the moment I set eyes on you, I already have paradise, I need an eye!” Can someone really contemplate, in the heat of battle someone receiving an eye? The Prophet ﷺ called Qatada over and Qatāda moved forward. “Come closer,” said the Prophet ﷺ. Qatāda went closer. “Come closer,” said the Holy Prophet ﷺ. Again Qatāda moved forward. Qatāda came so close to the Prophet ﷺ that his face was

inches away from the face of the Prophet. The Prophet ﷺ with his blessed hands pulled the arrow out of Qatāda's eye. The arrow had Qatāda's eyeball attached to the end of it. The Prophet ﷺ then with his hands cleaned the blood off his face and eye. In today's day and age, the sugar and glucose levels of the patient have to be checked before anything is done. And we hear that after the operation, the patient still complains of pain. The surgeons then discover that they have left the scissors inside the patient! Some times they forget a towel in there. All this in a time of science and progress! *sadaqa yā rasūl'Allah!* The commentators of Hadith say that the Prophet ﷺ took his eyeball and placed it back in Qatāda's eye socket. The Prophet ﷺ did so by placing his blessed saliva on it. The result of the Prophet's ﷺ surgery was that the injured eye went back to normal as if it was never injured. Indeed the injured eye looked and felt better than the other one. The words of the Hadith state that the Prophet ﷺ made Qatada's eye. Of the two eyes, the wounded eye was now brighter and beautiful than before. I say then, bring the world's surgeons together and ask them to make an eye like that. Nobody can even contemplate such a happening. No surgical instruments no anaesthetic, no donated eye, no glucose, nothing. All these modern necessities on one side, and my Mustafā's ﷺ blessed saliva on the other! The Prophet ﷺ is powerful isn't he not?

Here is a Hadith from *Mishkāt al-masābīh*. Man has invented the robot. What the robot is made out of and what energy it runs I don't know in great detail, but the bottom line is that it runs on energy. The companions say that in one battle, Abu Dharr al-Ghaffari ﷺ was sent by the Messenger of Allah ﷺ as his spy to collect information about the enemy. The Prophet of Allah ﷺ

wanted to send an important message to Abu Dharr. He would ask his companion's whether or not Abu Dharr had returned from the frontline? The companions would tell him that he had not yet returned. After about 10-15 minutes, the Prophet ﷺ would again ask whether his spy had returned yet? Again the companions told the Prophet ﷺ that Abu Dharr had not returned. The Prophet ﷺ got up and started to look at the direction from which Abu Dharr would appear. The companions say that a figure appeared on the horizon. They say that they looked at the figure and said that the figure could not be Abu Dharr. They judged by his physique and decided that it could not have been him. The Prophet ﷺ also saw the figure on the horizon and asked his companions whether or not that was Abu Dharr? The companions having looked at the figure on the horizon told the Prophet that it could not be Abu Dharr. The Prophet ﷺ then said, "Whoever you are, become Abu Dharr!" when the figure came in front of them the companions were astounded to see that the figure was no other than Abu Dharr. Tell me can a man-made robot compete with this. Allah ﷻ knows best who that figure was on the horizon was. But when the Prophet ﷺ said, "*become Abu Dharr*" that is exactly what happened. The Prophet ﷺ is powerful he is superior! He is *Ghalib*.

The most advanced achievement of mankind to date has been to send man to the moon. This is what they claim. News is a thing that maybe fifty percent right or fifty percent wrong. We don't deny their claims because we live in a scientific and progressive age. Okay so we accept that they did go to the moon. But what did they bring back from the moon? They went with great expectations saying that they may dig out platinum or gold from the moon's surface. They came back with boulders and pieces of rock! There

was nothing, not even oxygen. This has been mankind's *Mi'rāj* ("ascent") so far that they have reached the moon. They plan now to go to Mars. Maybe they will discover water there. I was astounded to read that they planned to send oxygen tanks to the moon so that they can generate land and living space on the moon, which they will sell on. When I read this, I said "ya Allah ﷻ! Please save the moon from misguided Pakistani's if this is the case!" They would make the moon disappear! Anyhow, whatever they plan, Allah ﷻ has given man intellect. Man after all is Allah's ﷻ viceregent (*khalīfa*) on earth. Listen to the words of 'allāma Iqbāl:

"The *kāfir's* ("unbelievers") identity is that he is lost in the universe..."

Sometimes he wants to go to the moon, then to Mars. He sends rockets here and there.

"The *mu'min's* ("believers") identity is that the universe is lost in him!"

Read the books of *Dātā Ganj Baksh* [Sultān 'Alī al-Hujwayrī] and Shaykh 'Abdul Qādir al-Jīlānī ﷺ and you will discover that this statement is absolutely true.

The moon is a quarter of a million miles away from earth and the speed of light is approximately 186000 miles per second. If you wish you can calculate the speed per minute and per hour. But now listen to this narration. Sayyiduna Jibrīl ﷺ appeared in front of the Prophet ﷺ. Jibrīl ﷺ is an Angel made of light. One day, The

Prophet ﷺ asked Jibrīl ﷺ what his speed was? Jibrīl ﷺ said that I have no speedometer that can measure my speed. The Prophet ﷺ then asked for some indication. *Sidrat al-muntahā* (“Lote Tree of the Farthest Limit”) is above the seven heavens. This is the home of Jibrīl. Jibrīl ﷺ says “Oh Messenger of Allah (ﷺ), I was at the *Sidrat al-muntahā*, when Allah ﷻ called me for duty. Allah ﷻ told me to go to earth to Canaan to a disused well where some brothers were about to throw their younger brother Yusuf (ﷺ) into the well. Yusuf (ﷺ) was falling into the well seventy feet deep when I was ordered to go and save Allah’s ﷻ handsome Prophet. Oh Messenger of Allah (ﷺ)! Yusuf (ﷺ) had not reached the bottom of the well when I reached and saved him by spreading my wings underneath him.” That is the speed of Jibrīl ﷺ! The speed of light then is 186,000 miles per second. This is the light of the sun, the star, and the reflection off the moon and so forth. I ask you then, what will be the speed of the light (*nūr*) of Allah!

Allah ﷻ says in the Qur’an,

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

...There has come to you from Allah a light and a manifest book.

SURA AL-MĀI’DA 5:15

| | |
|------------------------|------------------------|
| <i>a light</i> | The Prophet Muhammad ﷺ |
| <i>a manifest book</i> | The Glorious Qur’an |

The scientists of today tell us another remarkable thing. They say that since the universe was created, there are some galaxies that are so far away that are not visible with telescopes. Travelling at the speed of light (c.186000 miles per second) since the beginning of time the light from those stars have not yet reached earth. They are so many billions and trillions of light years away that they cannot be seen. Listen then to the power of our Prophet ﷺ and his superiority. The Holy Prophet ﷺ travelled on the night of Miraj to the heavens and beyond, spent thousands of years there and came back in such a short space of time, that when he returned the water from his ablution was still running and his bed was still warm! What can you say? This miracle of *Mi'rāj* can not be comprehended in the human mind. To understand this you need the eye and vision of *Siddiq-i-Akbar*!

Jibrīl ؑ accompanied the Prophet ﷺ on his *Mi'rāj*. But when they reached *Sidra*, Jibrīl ؑ had to turn down the Prophet's ﷺ request to go any further. Jibrīl ؑ told the Prophet that *Sidra al-Muntahā* was his limit. The Prophet of Allah ﷺ said to Jibrīl ؑ that where your light and speed ends, my journey starts! There is a beautiful account related to this story. When Ibrahim ؑ was about to be thrown in to Nimrod's fire, Jibrīl ؑ came to him and asked him if he needed anything? Ibrahim ؑ thanked him but told him that because this was a test of his Prophethood from Allah ﷻ he didn't require his help. On the night of *Mi'rāj*, the Prophet ﷺ lifted this request off his shoulders and asked him what he could do for him when he goes to Allah ﷻ? In other word he asked him whether he had any request to Allah ﷻ which he could get approved? Tell me who would refuse such an appeal from the Prophet ﷺ! Jibrīl ؑ told the Prophet ﷺ that it was his

wish that on the Day of Judgement when the believers have to cross the bridge (*sirāt*) over Hell which is thinner than hair and sharper than a blade, that he could spread his wings on the bridge so that the believers could pass safely through to paradise.

Imam Ahmad Rida Khan captures this moment brilliantly when he says:

“Oh Messenger of Allah ﷺ! Help me cross the bridge, so that the bridge doesn't know I have passed,

And when Jibrīl ﷺ spreads his wings, let me cross so that the wings don't know I have passed!”

The scientists say another thing. When Neil Armstrong landed on the moon his heartbeat became abnormal. A quarter of a million miles on earth, sensitive equipment listened to his heartbeat and noticed the abnormality. Allah ﷻ knows best if this is true or not. We don't deny the possibility because this is the age of science and progress. The heartbeat of Armstrong was heard a quarter of a million miles away. Now I ask you one question, in relation to everything that has been said up to now. And that is that the Prophet ﷺ is powerful and superior to his *ummah*. How many examples from the Quran and Hadith I have presented to you? You are an *ummatī* and believer of the Prophet ﷺ and everything that he has told us. You carry mobile phones and talk to friends and family thousands of miles away. You talk to them, they hear you and they respond. That is the case isn't it? As a follower of his you hear and talk from great distances. So tell me then, the Prophet you believe in, can he not hear your *durūd* and *salām* from the Green Dome in Madina? Or are you saying that by doing

tabligh, and praying lots of *nawāfil* and doing “Allah, Allah...” that the *ummatī* has surpassed their Prophet ﷺ? For these so called Muslims their Prophet ﷺ doesn’t see nor listen, but they can hear and see thousands of miles away and respond. ***Astaghfirullah!!!*** Let us pray that Allah ﷻ keeps us safe from such misguided and misinformed people, *āmin*. May Allah ﷻ protect our faith.

Listen to the superiority and power of the Prophet of Allah ﷺ. The case of Armstrong we cited was 250,000 miles. But *Janna al-firdaws* is some way far and beyond *Sidra al-Muntahā*. And *Sidra* is above and beyond the seven heavens. And the sun, stars, planets, galaxies are below the seven heavens. Allah ﷻ knows best where everything is. We cannot even begin to contemplate how big and how far these things are. Words cannot describe the sheer size of the universe. *Janna* is above all these things. Allah ﷻ ordered His Beloved Prophet ﷺ on the night of *Mi‘rāj* to see the palaces and mansions and gardens of his believers! The Prophet ﷺ is *Bashīr* and *Nazīr*. *Bashīr* is one who gives good news and a *Nazīr* is one who warns people. Allah ﷻ in his wisdom told His Prophet ﷺ to stay in *Jannat* on the night of *Mi‘rāj*, and see the punishment of Hell for himself so that he could go back and tell his followers so that they would believe and act accordingly. The Prophet ﷺ says that he saw the palaces of his close companions such as Abu Bakr, ‘Umar, ‘Uthmān and ‘Alī رضي الله عنهم. The companions made mansions in Paradise, but Pakistani’s make them in Islamabad! What benefit is there in making homes that will soon turn to dust and come to nothing? The real mansions and gardens are those that the companions made in *Janna* by loving and serving the Holy Prophet ﷺ. The Prophet ﷺ says that the heavenly maidens came out to greet him. The Prophet ﷺ was walking through

Janna when he says that he noticed that Sayyiduna Bilal *Janna* was walking through the streets of Makka. The Prophet of Allah ﷺ says that he heard the sound of Bilal's footsteps while he was in paradise. These are the words of the Prophet ﷺ not mine. Man has reached as far as the moon. And Allah ﷻ knows best how many other galaxies and solar systems there are. Man can go wherever he likes, Allah ﷻ has blessed you with a mind and intellect, but remember one thing, that wherever you go you will see the footmarks of the Messenger of Allah ﷺ before you! The solar system, galaxies and so forth are just stepping-stones. The Miraj proves this without doubt. The sun, stars and moon were asking for Sadqa from the Prophet ﷺ on the night of *Mi'rāj*. The Prophet's ﷺ going and coming on the night of *Mi'rāj* is unique and unmatched. So the Prophet ﷺ says he heard Bilal's footsteps in Makka from *Janna al-firdaws*. Ask yourselves then, that if he can hear Bilal's footsteps from heaven, can he not hear your *durūd* and *salām* from just a few thousand miles away in Madina?

The crux of my talk then is that every Prophet sent by Allah ﷻ is powerful and superior, he is *ghālib*. And because our Rasūl ﷺ is the final and best of all the Prophets, let it be known that whatever progress and discoveries mankind does, Allah ﷻ has granted him ﷺ such miracles and qualities that surpass any achievement. This is because it is Allah's ﷻ principle that His Prophet ﷺ is always superior and dominant. The miracle of *Mi'rāj* is such an important thing for us. Why? Because we Muslims have stopped studying, meaning that westerners have overtaken us in this field. Do you know that the universities of Spain such as Cordoba and Granada were the destination of British scholars who came there to learn? They use to go to Baghdad to study sciences. This was

our past, our heritage. But because we have stopped studying, the westerners have used Islamic knowledge to build the modern world we live in today. Shame! May Allah ﷻ bless us with those days again when Muslims did something constructive. May Allah ﷻ bless us with knowledge again, *āmīn*.

But despite the fact that we have fallen behind and are relatively uneducated compared to others, at least we can say that our Prophet is superior and powerful! We may well be weak and uneducated but we can still say that he is the best of all creations. The moon you may have reached, but our Nabi passed it by some distance on the night on Isra and Miraj. This is the superiority of the Prophet. We thank Allah ﷻ that He has created us and made us his follower. May Allah ﷻ help us to maintain our relationship with the Prophet ﷺ and between ourselves by being his ardent followers, *āmīn*.