

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وُلُودِ آدَمَ كَمَا يُحِبُّ وَيُرِضِي بَأْنُ يُصْلِي عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

Five Things given to the Holy

Prophet

Hadrat Sayyiduna Jabir - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “Five such things have been given to me which was never given to any Prophet before me, they are:

1. Nearly a month’s journey away, I have been helped with awe and power against my enemies. (In other words, no matter where the enemies are, when they hear that the Muslims are approaching, they go into panic and fear).
2. The earth has been made a Masjid for me and an point through which one can achieve cleanliness or purity. Therefore, wherever my Ummati finds himself, he can perform his Salaah. (This means that we can place our Musallah anywhere on earth and read our Salaah. This is unlike the previous Ummah which were only allowed to read

their Salaah in their specific places of worship. At the same time, when there is no water available, we can make Tayammum with clean sand).

3. War booty had become Halaal for me and it was not Halaal for anyone before me. (In previous Ummahs, whatever they captured in war booty, it had to be placed in one heap and a fire appeared from the sky and completely burnt everything).

4. I have been given the power to intercede.

5. Previous Prophets were sent to a specific community while I have been sent to all of creation. (Sahih Bukhari; Sahih Muslim Shareef)

This Hadith Shareef is certainly a lesson to those Kaafirs who claim that no one will intercede for them. In a certain way, they are right, certainly no one will intercede for them. However, for the true believer, the Holy Prophet - *may Allah's peace and blessings be upon him* - certainly intercedes and will intercede on the Day of Judgement as well.

At the same time, in this Hadith Shareef, there is no specific mention that he will only intercede on the Day of Judgement. A general claim is made and hence this means that the Holy Prophet - *may Allah's peace and blessings be upon him* - can certainly intercede for us in this world and in the Hereafter. Let us explain how he can intercede in this world and the next.

Everyone is aware that to place a green branch on a grave is something which the Holy Prophet - *may Allah's peace and blessings be upon him* - has advised the Muslims about. This can be a green branch or a bunch of flowers. Both of them will continue to make the Dhikr of Allah Almighty as long as they are fresh. We know about this from the following incident.

It is mentioned that once the Holy Prophet - *may Allah's peace and blessings be upon him* - was on his animal. He was accompanied by the blessed companions. Suddenly, his animal reared upwards. In fact, this had occurred near two graves. The Holy Prophet - *may Allah's peace and blessings be upon him* - then asked the blessed Ashaab to break

a branch and place it on each grave as this would lessen the punishment which both people are receiving in their grave.

There are numerous lessons which can be gleamed from this incident if only people had the intelligence to look deeply into this Hadith Shareef. The Holy Prophet - *may Allah's peace and blessings be upon him* - mentioned the reasons why these people were getting punished in their graves. He revealed that one did not protect himself from urine droplets and the other used to backbite.

Now the question is. We all know that both of these crimes were committed in private, but how did the Holy Prophet - *may Allah's peace and blessings be upon him* - know about it? This proves that he is fully aware of the deeds and actions of people.

The second point to bear in mind is that these people were in their graves and he was in the world. This proves that he could help and assist someone in the grave while he is in the world. This is clearly proven in this Hadith Shareef. If this is the case, why is not possible for him to help someone who is in the world while the Holy Prophet - *may Allah's peace and blessings be upon him* - is in the grave? After all, if he can help someone in another world, why can the Holy Prophet - *may Allah's peace and blessings be upon him* - not help us in this world?

The third point to bear in mind is that through the Barakah of the Holy Prophet - *may Allah's peace and blessings be upon him* - even the animal he was sitting on became aware of what was happening in the grave or in the Aalam-e-Barzakh. Another point to bear in mind is that the blessed companions did not ask the Holy Prophet - *may Allah's peace and blessings be upon him* - as to how come he knew what was happening in the grave. In other words, they also firmly believed that he had Knowledge of the Unseen!

Another point to bear in mind is that we cannot hear the Tasbeeh or Dhikr of another human who is sitting right next to us if he recites the Dhikr softly, yet the Holy Prophet - *may Allah's peace and blessings be upon him* - could hear the Tasbeeh of the green plant and therefore, he made it clear that these plants do make the Dhikr of Allah. In this one single Hadith, the complete Aqaa'id of the Ahle Sunnah Wa Jamaah is summarised!