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## *THE TRUE cONCEPT OF IMAN*

(\* ELAH \* RASOOL \* NABI \* EMAAN)

*by*  
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## FOREWORD

Since time immemorial there existed two groups amongst the *Muslims*. One group comprised of the sincere believers and other group were the hypocrites. The former group refrained from uttering falsehoods and the latter were steeped in deception and falsehood. The hypocrites placed great emphasis on *Tauheed*, *Shirk* and *Bid'ah*, but their hidden agenda was to keep the hearts and thoughts of the *Muslims* away from the Beloved *Rasool* r.

Today, the hypocrites still exist in our society. Under the guise of the "righteous people" who themselves only understand the true concepts of *Tauheed* and who are the true propagators of *Tauheed*, they have confused the innocent minds on the very issues of *Tauheed*, *Emaan*, etc. Unsuspecting *Muslims* have fallen prey to such aspersions with the result that they themselves doubt their own beliefs.

But, *Alhamdulillah*, the author of this book, *Maulana Abdul Haadi al-Qaadiri*, has done a great service to the cause of the *Ahle Sunnah Wa Jamaah* by carefully expounding on the true meanings of all the four *Islamic* technical terms (*Elah, Rasool, Nabi and Emaan*). He has logically and rationally explained these concepts so as to facilitate their understanding with much clarity to enable the readers to make a distinction between them. These concepts and their meanings have been carefully researched from the *Quran* and the *Hadith* and their authenticity should, therefore, not be doubted.

The contents of this book will safeguard the unsuspecting *Muslims* from falling prey to these hypocrites and *Kuffaar*. The information contained in this book is, in my humble opinion, most beneficial to the *Muslims*. May *Allah* Y the Almighty make it easy to all *Muslims* to read, understand and appreciate the knowledge contained in this book. *Aameen*.

## Sayed Mohammed Habeeb Chisti

(Publications Department – Raza Academy)

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### INTRODUCTION

There were always two groups amongst the *Muslims*. This is a historic fact. One group was known as the *Mukhliseen*<sup>[1]</sup> and the other the *Munafiqeen* (the hypocrites). The former was regarded as the true religious Believers, and the latter was regarded as mere namesake

Believers. There were numerous distinctions between these two groups. One of the important and distinguishing factors of the sincere *Muslims* was faithfulness in their every action and words which emanated from the depths of their hearts. Every word uttered from their lips was calculated and never contributed to deception or falsehood. It was for this clarity and truth that *Islam* honoured their every word.

On the contrary, the Hypocrites spoke sweet words but had a deceptive hidden agenda. Therefore, the Holy *Quran* refuted their words in very strong terms though they seemed externally very sincere. The Holy *Quran* says that on one occasion the Hypocrites came to the Beloved *Habeeb r* and declared:

\* مللا لوسرل كذا ده شن

*We testify that you are the Rasool of Allah r!*

If one looks at this declaration, it will seem very noble and sincere, but Almighty *Allah I* refutes this saying:

\* زوبذالك زوقف انما زاده شي مللا و

*And Allah I is the witness that these hypocrites are liars!*

In another place the Holy *Quran* says:

\* مللا دن عنم هذه اولوقيتن سح م بصرت ناو

*And when they receive any good, the hypocrites say that this*

*good is from Allah I.*

How true and noble are these words! But the Holy *Quran* has condemned their words as *Kufr* because their intentions were corrupt. They intended to mislead with sweet talk. The first declaration made by the Hypocrites that they testify that Sayyiduna Muhammad r is the *Rasool* of *Allah e*, that is, all good comes from *Allah I* and the *Rasool e* cannot do any good for

anyone. In this declaration, the Hypocrites praised *Allah* ﷻ with the intention of insulting the *Rasool* ﷺ. Therefore, *Allah* ﷻ condemned their *Hamd* (praise) as blatant *Kufr* (infidelity).

Such is the condition of today's *Munafiqeen*. They place great importance on *Tauheed*, worship, *Shirk* and *Bid'ah*. But their real intention is to keep the hearts of the *Muslim* masses away from the Beloved *Rasool* of *Allah* ﷻ. They harp on the *Tauheed* of *Allah* ﷻ and insult the integrity of the beloved servants of *Allah* ﷻ. They misinterpret the technical terms of *Elah*, *Rasool*, *Nabi*, and *Emaan*.

Their corrupt presentation of these terms confuses the masses, and because of their outward garb of piety and devotion, they easily convince and influence the layman. The soft and sweetness of their words melt the unwary public who look at them as "angels" that descended on earth as beacons of guidance. But when the Holy *Quran* examines this outward piety and sweetness, it turns out to be nothing but hypocrisy and deception.

We have seen many *Muslims* of good, sound Islamic backgrounds and possessing pristine beliefs become victims of this calculated hypocrisy. This has further led to disunity in the once united brotherhood of the *Muslim Ummah*. It is amazing that the promoters of this hypocrisy quote *Ayahs* of the Holy *Quran* and *Ahadith* to substantiate and acknowledge their *Kufr* to try and convince the unwary *Muslims*.

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I felt the hammer of Truth bash my consciousness to do something about this onslaught against *Islam* and the Beloved Servants of *Allah* ﷻ. *Haqq* penetrated my heart and forced me to take action swiftly and save the unwary souls from being enslaved by Hypocrisy and *Kufr*. Hence, I invoked the Glorious and Compassionate Lord of Mercy ﷻ through the *Waseela* of His Beloved *Habeeb* ﷺ to grant me courage and *Toufeeq* to guide this beloved *Ummah* on the pristine beliefs of the *Ahle-Sunnah wa Jama'ah*.

For this reason, I very humbly present this manual of *Haqq* to this beloved *Ummah* for their benefit and reading pleasure. I have sort assistance from many sources to compile the book, especially from the works of *Ala'Hadrat Mujaddid Imam Ahmad Rida al-Qaadiri* ﷻ, *Hakeemul-Ummat Hadrat Allama Mufti Ahmad Yaar Khan Na'eemi* ﷻ and many other *Ulama*. May the

Merciful *Allah* e sanctify their souls. In this book are unbiased and correct explanations of the four fundamental *Islamic* technical terms of **ELAH, RASOOL, NABI** and **EMAAN**.

I pray that Almighty *Allah* I protect the *Emaan* of every *Muslim* and bless their hearts and souls with love, honour, and *Adab* for His *Beloved Habeeb Sayyiduna Muhammadur-Rasoolullah* e and the *Awliya* and *Swaliheen*. AMEEN.

**Sheikh Abu-Muhammad Abdul-Haadi Al-Qaadiri Radawi**

*Khadim of Ilm-Shareef*

30 Jamadiul-Awwal 1422

20 August 2001

## DEDICATION

This book is dedicated to all those  
who are searching for

**TRUTH**

for the sake of

**TRUTH**



## میں حرجوں سے حرجوں کا ملال

### THE CONCEPT OF ELAH

This era is regarded as the modern age and everything is being planned to suit the current times. The modernists have also modified the Religion of Islam, accordingly. They have begun presenting *Tauheed*, *Risaalah*, *Nubuwwah*, and *Emaan* in scientifically designed models, which has resulted in people destroying their *Emaan*. This modernist approach to *Islam* is having a serious and adverse effect on the beliefs of *Muslims*. The ill-informed leaders and so-called intellectuals have placed their trust on limited knowledge, whims and fancies to interpret the Divine Laws. They in turn propagate this to the unwary masses resulting in the *Emaan* of the people to be destroyed or corrupted. Due to a lack of knowledge and spiritual insight, the general public has lost their sense of judgment and understanding. The following state of affairs has prevailed:

- § People who speak fluent *Arabic* or *Urdu* are regarded as great *Ulama*. One who is eloquent in lecturing is regarded as a great *Aalim*.
- § One who wears colorful clothes and dances to music is regarded as a great *Sufi*.
- § One who writes *Taweez* or attends to the sick and oppressed is a *Wali*. One who quotes *Ayahs* of the *Quran* and *Ahadith Shareef* at every opportunity is regarded as a dynamic leader worthy of being followed.
- § One who is always seen calling people to the *Masaajid* and going door-to-door, city-to-city, and country-to-country on *Tableegh* missions is a pious and true servant of *Islam*.

One will be terribly mistaken if one uses these as a criteria or yardstick to judge excellence. One has to judge everything on the scale of the *Sharee'ah*, that is, the Holy *Quran* and the *Sunnah*.

The Holy *Quran* tells us about two groups who are never compatible. *Allah* I states:

بيطلا نم شي بخا زي مي ي تح هي لع م ت نا ام ي لع زي نم و ملا ر ذيد مللا نا كام \*

*Allah is not to leave the Muslims in the present state of affairs in which you are, until He separates impure*

*from the pure. (Al- Imraan 3:179)*

Who are those people whom *Allah* I addresses as *Tayyib* (pure) and who are those people who are referred to as the *Khabees* (impure) by *Allah* I? Are the *Tayyib*, those who just had a bath and put on clean clothes, and the *Khabees*, those who have unclean bodies with filthy clothes, the same? Let us ask the *Quran* who these two groups are. Concerning the sincere and *Tayyib* servants, *Allah* I states:-

كءآلوا ءم تري شع و ام هنا وخ و ام هي انبا و ام هي آبا و اناك ول و ملو سرد و مللا دا ح نم نو دا وي رخ لا موي لا و مللاب نونم وي اموق د ج تل  
\* نم ح و رب م هدي و نا مي لا م بولق ي ف ب ت ك

*You will not find a people who believe in Allah I and the Last Day taking as their friends those who oppose Allah I and His*

*Rasool, even though they be their fathers or their sons or*

*their brethren or kinsmen.*

The above *Ayah* gives the characteristic of the pure and sincere *Muslim* who do not compromise with the misled and corrupt sects. Since their faith in *Allah* I and *His Rasool* is pure, therefore they do not associate with the *Khabees* and impure.

*Allah* I informs the world about the filth and impurities of the *Khabees* and evil ones in clear terms as follows:-

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\*معمل سادع اور فك ورفكلا قملك اولاق دقل واولاق ام مللاب نو فله جي

*They swear by Allah I that they did not insult the integrity of the Nabi, and no doubt they uttered the words of Kufr and have*

*become Kaafirs after accepting Islam.*

Imam Ibne Jareer t, Imam Tabraani t, Abush-Sheikh t and Ibne Mardoya t all narrate from Sayyiduna Abdullah ibne Abbaas t that once the Beloved *Habeeb* was sitting under a tree. He then said that shortly a person will come and who look at you with evil satanic eyes. Just then a person with devilish eyes came by. *Sayyiduna Rasoolullah* called him and asked, "What is the reason that you and your colleagues utter words of disrespect for me?" The man left and returned with his colleagues. They all swore in the name of *Allah I* and said that they did not say a word of disrespect to him. On their words the above *Ayah* was revealed in their refutation and condemnation.

Nowadays, the modern trend is not to condemn anyone no matter what ever or however he beliefs. They say that a Muslim is he who reads the Kalima and performs Salaah, immaterial if he subscribes to corrupt beliefs. The ignorant have taken the place of **Allah I** and dissolved **His** entire Divine ordinance. The Kalima and Salaah has become the ultimate yardstick to gauge Emaan, Kufr and piety. Let me present to the reader the yardstick of differentiation as ordered by the Almighty **Allah I**. **He I** states in the Holy Quran:

\*زيي بنلا وباتكلا وقليلها ورخالامويلها ومللابنم انمربلانك وبغملها وقرشمالبقمكوج واولوت ناربلاسريل

*True piety is not to turn ones face towards the east or west in Salaah but real piety is that one bring total Emaan on Allah ﷻ and the Day of Judgment and the Angels and the Quran and all the Prophets.*

The above *Ayah* clearly declares that *Emaan* does not depend on merely believing only on the necessities of *Deen* and disrespecting the fundamentals.

Now that we have distinguished the pure from the impure, let us proceed and discuss the true concept of *Tauheed* in accordance with the explanation from Holy *Quran* and *Hadith*. I feel that it is important to inform the readers of the correct concept of *Tauheed*, a concept which has been unanimously accepted for the past 1422 years.

Everyone knows that *Tauheed* and *Risalah* form the fundamental foundation on which the entire structure of Islam rests. Everyone has to read and believe in it in order to enter Islam. I would like to discuss the true meaning of **Elah (Allah ﷻ)** - on what basis the concept of Divinity depends and what are the factors of differentiation between servant-ship and Divinity.

The meaning of *لَا إِلَهَ إِلَّا اللَّهُ*, is, "There is no deity besides **Allah ﷻ**". After all, what is **Elah**? In this day and age "**ELAH**" is generally said to be One who possesses the Knowledge of the Unseen (بشيء غملمع), One

who is Haazir and Naazir, One who gives children, One who grants you Shifa (cure) from sickness, One who gives assistance, One who listens from a distance and one who sees from a distance, etc. Such classification is done deliberately so as to label the general public, who believe that Sayyiduna Rasoolullah e and the elite Awliya possess such qualities, as Mushriks. The Munafiqeen say that such belief is certainly Shirk because one has put the creation in par with the Creator **Allah** I.

The pre-Islamic pagan Arabs held the same belief regarding their idols. The Mushrikeen said that their "god" had the knowledge of Ghaib and rendered assistance when needed and called upon. The Munafiqeen say that the Muslims have also attributed these qualities to the Prophets u and to the Awliya similar to the Mushrikeen of Arabia. Thus, they say, they have entangled themselves in Shirk.

At the outset, I would like to declare that this allegation is totally baseless. It is a result of corrupt

beliefs and ignorance. The meaning of **Elah** is certainly not as advocated by the objectors nor is the concept of Divinity based on such qualities. If it was so, then according to the Holy Quran, we will be compelled to accept thousands of **Elahs**. (**Allah I forbid!**) If **Elah** was based on the possessing of the Knowledge of the Unseen (Ghaib) then the Holy Quran informs us about Sayyiduna Esa u when he addressed his Ummah, saying:

\*مكتويب يف نور خذت امو نولك ات امب لمى عبناو

*And inform you about that which you eat in your homes and that which you stored away.*

Please study the words **نور خذت** and **نولك ات** very carefully. In Arabic grammar they are both Munda're verbs, both being in the present and the future tenses. So the meaning of the above Ayah will be as follows: "And inform you about that which you eat, and will eat in your homes, and that which you store or will store". Sayyiduna Esa u says that he informs them of all that.

This Ghaib does not end here. Its chain of information goes a long way. Seeds are planted in the soil. It germinates, bares fruits and grains. Every grain and fruit has the name of the consumer written on it. Nabi Esa u knows those fruits and grains and of the people who will eat them. Now imagine how extensive and comprehensive the knowledge Almighty **Allah** I has bestowed on Nabi Esa u. If Divinity was based on the knowledge of Ghaib then how does the Holy Quran classify Nabi Esa u. Will he be classified as **Elah**?

## CONTROL OVER THE ELEMENTS OF THE WORLD

If Divinity is based on control over the elements of the world, namely air, water, sun and the moon, then by the virtue of the teachings of the Holy *Quran*, we are compelled to accept Sayyiduna Sulayman u as "Elah". With regards to his authority, the Holy *Quran* states:

\* باصا شيحء اخر مرم اب ي رجت حيدرلا مل ان رخسرف

Then we subjected the wind to him that it moved by his command softly wherever he desired. (As-Saad 38:36)

\* مرم اب ي رجت ةفص اع حيدرلا مل ان رخسرف

\* مرم اب ي رجت ةفص اع حيدرلا مل سلو

And for Sulayman We made subservient the violent wind that it blew at his command. (Al-Ambiya 21:18)

It is understood that whether it a gale or a breeze, whether it is a wind that blows easterly, westerly, southerly, or northerly, they are all under the command of Sayyiduna Nabi Sulayman u. It is apparent that it is the wind that moves the clouds and clouds in turn bring rain. Rain in turn nourishes the ground, which in turn nurtures vegetation and growth of all creatures on earth. Existence on the earth depends upon water on earth. By the virtue of this cycle, Almighty *Allah* I has entrusted this power to His Prophet, Sayyiduna Sulayman u. So, in light of this Divine rule, Sayyiduna Nabi Sulayman u is to be regarded as “*Elah*” too! *Allah* I forbid!

## CURING THE SICK

In the Holy *Quran*, it is stated that Sayyiduna Nabi Yusuf u inquired from his brothers about the welfare of his father, Sayyiduna Nabi Yaqoob u. They informed him that due to excessive crying in remembrance of him he had lost his eyesight. Sayyiduna Nabi Yusuf u heard this sad news and said to his brothers:

\* اري صبي تأيى باه جوى لى عها و قلا ف اذه صي مقب اوب هذا

*Take my shirt and place it on the face of my father and his eyesight will be restored.*

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The Holy *Quran* also tells us about Sayyiduna Nabi Ayyob u:

\* بارش و دراب لس تغم اذه كل ج رب ضم را

*Rub your feet on the ground that will create water that will supply you water for both bathing and drinking.*

Sayyiduna Nabi Esa u once said:

\* مللا نذابى ت و ملماى ح او ص رب الاء رباو

*And by the command of Allah I, I cure the blind and leper and raise the dead (give life to them).*

Nabi Esa u states that he cures the sick and gives life to the dead. Are these not the qualities of Almighty *Allah I* which the Holy *Quran* explains?

\*تيفشي وهف تضرر اذاو

*And Allah I cures you when you are sick.*

The verse *تيممي ويحيو* "And He gives life and death". It is certainly so!

Nevertheless, by the above *Ayah* we are given to understand that Almighty *Allah I* has blessed His special servants with the power to cure the sick and to raise the dead.

Do not forget the incident of Sayyiduna Ebraheem u mentioned in the Holy *Quran* wherein we are told about the four birds, which were slaughtered. Their meat were minced and mixed together. Thereafter, the Glorious Prophet u called out to them individually. Each one of the birds became alive as they were before they were slaughtered. The Holy *Quran* says:

\*اي عس كنيت اي نه عدا مث

*Then he called on to them and they became alive.*

In spite of all these blessed powers a servant remains as a servant and *Allah I* remains *Allah I*. A servant can never be on par with *Allah I* nor can he be associated with *Allah I*. His Divine powers will always manifest from the bodies of His beloved servants. From the above incidents, in no way will Sayyiduna Nabi Esa u, Yusuf u, Ayyob u and Sulayman u become *Elah*. They are and will always remain the beloved servants of the Glorious *Allah I*.

## GRANTING CHILDREN

The Holy *Quran* tells us that Sayyiduna Jibreel u went to Sayyiduna Maryam u at a time when she was preparing to make *Ghusal* at a concealed spot. When he appeared in a human form, it shocked her to see a foreign man. The Angel u confronted her by saying:

\* اتيكزام الغكلم بهال كبر لوسرانا امنا

*I am a messenger of your Lord I have come to give you a pure son.*

How was this possible because the *Munafiqeen* say that only *Allah* I can give a son? Is the Angel u committing *Shirk* or is the Holy *Quran* contradicting itself? No certainly not! The *Munafiqeen* are confusing this issue because they quote this *Ayah* of the Holy *Quran*:

\* اروكذءاشي نمل بهي واثانا ءاشي نمل بهي

*He gives a son to whom He ordains and He gives a daughter to whom He ordains.*

You be the judge. The Holy *Quran* uses the word بهي (to give) for *Allah* I and the same word بهي for the Angel Jibreel u. The words are the same. The meaning is the same but *Allah* I does not become Jibreel u and nor does Jibreel u become *Allah* I. So if Divinity is based on giving a son then we will be compelled to accept Jibreel u as "*Elah*".

## TO LISTEN AND SEE FROM A DISTANCE

The Holy *Quran* speaks about Sayyiduna Sulayman u. Once he approached the home of the ants. An ant said to its fellow ants:

\* نورعشي ال مهو هدون جون اميلس مكنم طحيال مكنكاسم اول خدا لمنلا اهي ابي

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*Oh Ants! Turn your holes or else you will be trampled by  
Sulayman u and his army who will not be aware of you.*

Sayyiduna Sulayman u heard these words of the ant and smiled. The Holy *Quran* testifies to this:

\*املوقنم الكحاضم سبتف

*Nabi Sulayman u laughs at the comment of the ant.*

The *Mufassareen* state that Sayyiduna Sulayman u heard the speech of the ant from three miles away. Imagine how loud the speech of an ant is when you put it close to your ear. Then too you will not be able to hear it. But the Prophet of *Allah* u heard its words from a distance of three miles! In this scientific period, no instrument could be invented to hear the sound of an ant. So if the *Munafiqeen* base Divinity on the concept of hearing from a distance without any device, then *Allah* I forbid! Nabi Sulayman u is considered to be "Elah".

In another incident, the Holy *Quran* speaks about Sayyiduna Nabi Yusuf u. Zulaikah took Nabi Yusuf u into a secret room which was protected by seven doors inter-linking one chamber to another. She then locked the secret chamber and tried to seduce the Prophet of *Allah* u. This incident was taking place in Egypt but his father, Sayyiduna Nabi Yaqoob u, who as in Kin'aan (Syria) was fully aware of the situation and immediately came to his rescue. The *Quran* testifies to this in these words:

\*هبرناهربئارنالولابامهوبتم دقلو

*And no doubt the woman desired him and he would have*

*also desired her if he would not have seen the proof*

*of his Lord. (Sura Yusuf 12:24)*

What was that proof which Nabi Yusuf u saw and which assisted him in this serious situation? The "proof" was the presence of his father, Nabi Yaqoob u who appeared in front of him and led him away from the intentions of Zulaikah. Pay attention to the word *بَرَاهَان*, which means "to see" and which refers to *Burhaan* (proof) that the Nabi u saw. It does not refer to a *Burhaan* that he felt or heard of. "*Rah'ya*" means "to see" and hence he saw the *Burhaan* of *Allah* I i.e. the Prophet of *Allah* Nabi Yaqoob u who came to his assistance. So the *Quran* speaks of the *Burhaan* he saw. *Allah* I states in another *Ayah*:

\*مُكِبْرِينَ مَا رَأَى رَبُّكَ إِذْ أَخَذَ سَانَ لَاهِيَايَ

*Oh people! Verily a proof from Allah I has come to you.*

Everyone recognizes in this *Ayah* that *Allah* I refers to His Beloved Nabi u as His *Burhaan* (proof). Imagine the powers of Nabi Yaqoob u, who witnessed this incident from a far away country, which was taking place in a super secret chamber hidden from the vision of everyone. He observed and intercepted this happening in the darkness of this chamber and instantly came to assist his son.

The Holy *Quran* informs us of another incident concerning Nabi Yaqoob u.

\*فَسَوِيحْمِي حَمِيدٍ دَجَلِي يَٰمُؤْمِنِينَ لَاقَرِيحًا تَأْتِيهِمْ مِنْ شَرْبِطٍ مُّسْتَوِيٍّ

*When the caravan departed from Egypt (with the shirt of Nabi Yusuf u) their father (Nabi Yaqoob u) said in Kin'aan "No doubt I find the fragrance of Yusuf." (Sura Yusuf 12:94)*

One should calculate the distance between Egypt and Syria and fathom the power of perception of Nabi Yaqoob u, who smelt the fragrance of the shirt of his son in Egypt from a distance country like Syria. So if Divinity is based on hearing, seeing and smelling from a distance, then Nabi Yaqoob u and Nabi Sulayman u will also be categorized as "*Elah*".

## HAAZIR AND NAAZIR

If Divinity is based on being present everywhere at the same time, then let alone one or two, we will be compelled to accept thousands of *Elahs*. (Allah I forbid!)

When Nabi Sulayman u was informed of the throne of Bilqees, he ordered for the retrieval of this throne. Bare in mind that Nabi Sulayman u was in Palestine and Bilqees' throne was secured in a security tight chamber with constant guard in far away Yemen. The Holy *Quran* explain how this throne was retrieved in the following words:

\*كفرط لئىلاد تري نال بق هب لئىت انا لاق

*He said, I would bring the throne of Bilqees to you before the  
blink of your eye.*

*Allahu Akbar!* Remember that *Asif Barkhiyya* neither went to nor saw the city of *Sabah* in Yemen. He also did he see the palace and throne of *Bilqees* [2]. Yet, he sat at the same spot in Palestine and before the blink of the eye, he brought this huge and heavy throne from *Sabah* to the presence of Nabi *Sulayman u*. This is the power of *Haazir* and *Naazir* of a *Wali* of Bani Isra'eel.

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The Holy *Quran* states:

\*مك ب لكوى ذلات وملا لكلم مك افوتى لىق

*The Angel of Death gives you death that is appointed upon you.*

The Holy *Quran* further states:

\*انزل سر مهتف وتو

*And our Angels give death to them.*

These Angels refer to the assistants of the Angel of Death. Imagine how busy are these Angels who remove the souls of millions of creatures around the world at a specific time. They execute this duty with absolute precision and never falter. This entire world and every spot in it are always in their vision as a dot in the center of the palm. They also recognize creatures on earth and follow them wherever they are to remove their souls on the designated time.

\*من ورت ال شي حنم ملي بقوه مكيري هنا

*That Iblees along with an entire group observes you from a spot where you cannot see them.*

From this injunction, we are given to understand that these cursed devils are granted so much power by *Allah I* to mislead that they can see the entire creation at once at any given time. They are also aware of the intentions in the hearts of the people. It is for this reason that when a person intends to do any good, the devil immediately comes to mislead him. This is the power of *Haazir* and *Naazir* granted by *Allah I* to the cursed Shaytaan.

Look at the sun, the moon and the stars in the sky. They observe the entire world all the time and prepare the gardens and fields, cleanse the earth and ripen the fruits and grains. If Divinity was based on being *Haazir* and *Naazir* then the exalted Angels, Malakal Maut (Angel of Death) and his assistants will all be "*Elahs*." Similarly, the cursed Shaytaan with his evil gang, the sun, the moon and the stars in the heavens will all be "*Elahs*". The idol worshippers have eight to ten "gods" but the *Munafiqeen* will end up with more gods than servants.

## **TO FULFILL DESIRES AND OFFER ASSISTANCE WHEN CALLED**

Divinity also does not depend on these qualities. Almighty *Allah I* has blessed His beloved servants and their belongings with these qualities. When Sayyidah Maryam u experienced

labour pains for the first time, she was alone in the jungle. She had no one to comfort her, as this experience was absolutely foreign to her. She was terrified and cried out:

\*أي سوزم أي سوزت نكوا ذهل بق تم يذت يلاي

*Ah! How nice if I had died before this and forgotten everything!*

Her painful cry invoked the Mercy of Allah I and the Merciful Lord responded in these words:

\*أي دس كتح كبر ل ع ح دق يذحت ال ن ا ه تح ن م ا ه د ا ن ف

*A voice called from below her, "Oh Maryam do not fear. Your Lord has made for you a fountain under your feet."*

From the word كتح it indicates that a fountain sprang up from under her feet. This is similar to the fountain of *Zamzam* that sprung up from under the feet of Sayyiduna Isma'eel u.

The Quran further states:

\*أي ذ ج ا ب ط ر ك ي ل ع ط ق ا س ت ق ل خ ز ل ا ع ذ ج ب ك ي ل ا ي ذ ه و

*And shake the dry branches of the date tree towards you, it will*

*drop fresh dates (for you).*

Allah I is comforting Sayyidah Maryam u by instructing her to eat the dates and drink the water which will remove her fear and discomfort. It is evident that her discomfort, misery and fear were removed through some dates and water, which were created by her sacred hand and feet.

Almighty *Allah* I informs the people that He has entrusted amazing powers in the hands and feet of His *Awliya*. These powers are such that if they touch a dry branch it transforms instantly into fresh fruit, which removes discomfort, misery and fear. If this is so, then why can't the *Awliya* of *Allah* cast a vision on one's dry and ailing heart and fill it with the sweetness of *Emaan* and *Marifah*? Why can't the beloved servants of *Allah* I assist at times of difficulties and solve the problems of the oppressed? It is only the *Munafiqeen* who disagree with the Divinely Blessed powers entrusted by *Allah* I to these beloved servants.

The Holy *Quran* relates to us the incident of Fir'oun. When the day of Fir'oun's destruction came, Sayyiduna Jibreel u appeared on horseback. Fresh vegetation sprung up from every spot on the dry desert where the hoofs of the Angel's horse stepped. *Saamri* watched this amazing miracle and gathered some sand from under the hoofs of his horse. He kept this sand safely and waited for an opportunity time.

Once when Nabi *Moosa* u went to *Mount Tur* to receive the *Torah*, he was delayed to return. A golden calf was made and *Saamri* placed this miraculous sand in the calf's mouth. The golden calf came to life and began screaming. The Israelites saw this and began worshipping the calf. This is how the Holy *Quran* records the words of *Saamri*:

\*يَسْفِنِي لِتَلُوسٍ لِّكَ لَا ذِكْوَاهُ تَذْبِزْ لَوْ سَرَلَا رِثَانِي مَضْبِقًا تَضْبِقُ

*I (Saamri) gathered a handful of sand from the footprint of*

*Jibreel's horse. I put it into the mouth of the calf and this*

*is what I desired.*

This *Ayah* teaches us that the relics (*Tabarrukaat*) of the beloved servants can give life to dead things. The sand that gave life to the metal calf did not touch the body of Jibreel u. It was a reflected touch. Sayyiduna Jibreel's u feet touched the saddle, which touched the horse's stomach. The radiation then moved to the legs, which discharged the radiation to the lifeless sand and ignited it with *Hayaat* (life). This ignited sand was then transported to the mouth of the calf, which was activated. This activation caused discord amongst the Israelite because the gold used to make the calf was the possession of the *Kuffaar*. If *Saamri* used the gold of the Believers then Bani Isra'eel would have all been blessed with *Hidayah*. This is

similar to one attending the lectures and sitting in the company of people with corrupt beliefs, which eventually destroys one's *Emaan*. This *Ayah* also tells us that there is *Shifa* in the sand of Madina Munawwara because those sand particles had kissed the sacred *Nalain Shareefain* (Sandals) of Sayyiduna Rasoolullah e.

If Divinity depends on giving *Shifa* or removing misfortunes then Sayyidah Maryam u and Sayyiduna Jibreel u will also be regarded as "**Elah**". In fact the medication of doctors and herbs of the Hakeems will all have to be called "**Elah**". May **Allah** I protect us from the misconception and mischief of the *Munafiqeen*.

#### CREATOR, OWNER OR POSSESSOR AND ETERNAL

The *Munafiqeen* believe and propagate that *Elah* is He Who is a Creator, Possessor and Immortal. There is no doubt that Almighty *Allah* I possesses these qualities but Divinity does not depend on these qualities. This is because before *Allah* I created anything, that is, before His quality of *فدخ* manifested, He was still *Elah* and after creating creation, He is still *Elah*.

Similarly, after He sends all those whom He blesses to *Jannah* and all those whom He sentences to *Jahannam* and declares that all shall remain therein till eternity, then too it will not affect the status of Him being *Elah* nor will the eternal dwellers of *Jannah* and *Jahannam* become on par with His unique status of *Elah*. The Holy *Quran* speaks of the eternal life of the dweller of *Jannah* and *Jahannam*.

They will eat forever the fruit of Paradise.

\*ادبا اهي فزي دلاخ

The dwellers of Jannah and Jahannam will live there forever.

So according to the *Munafiqeen* the fruits of *Jannah*, it's dwellers, *Jannah* itself, the fire of Hell, its dwellers and Hell itself are all "Elah". (Allah I forbid)

## INTERESTING INCIDENT

Once a staunch *Tauheedi* Scholar *Molvi* delivered a lecture in a *Muslim* function. In the course of his speech he translated the first two words of the *Kalima Tayyiba* (ﷻ) as follows:

- There is no one who can give you a son.
- There is no one who can fulfill your needs and desires.
- There is no one who can listen to your call.
- There is no one who can assist you in distress.

ﷻ only *Allah* I Alone can.

Coincidentally, the organizer of the function was a *Mukhlis Sunni Muslim*. This statement amazed and troubled him. The next morning, the *Touheedi Molvi* waited for the host to thank and bid him farewell with a golden handshake. The host was nowhere to be seen. Frustration led him to the home of the host. When he confronted him, he demanded compensation for his travel expenses and payment for his time. The host replied: "*Molvi Sahib! Did you forget last nights inspiring lecture so quickly? You are entangled so early in the morning with Shirk! I have learnt a great deal from your enlightening talks and strongly intend to apply your pristine teachings as long as I live. Your arguments of Tauheed really impressed me, especially the*

summary of the first two words of the Kalima Tayyiba **لا اله الا الله** - *There is no one who can compensate your travel costs, and there is no one who can repay you for your effort, there is no one who can give you any Nazrana (gift) **لا اله الا الله** but Allah I. Now what do you want from me? Seek your requirements from Allah I alone."*

Whoever regards these powers as "Elah" and base Divinity (*Olowwiyyat*) on such qualities is absolutely misguided.

## THE SHAR'EE MEANING OF ELAH AND DIVINITY

There is no doubt that it is a fundamental Islamic belief that the Sublime *Allah I* is Eternal, The All-Hearing, The All-Seeing, The Granter of Good, The Helper in Need, The Creator and The Owner of the Universe, The Curer of Sickness and The Comforter of Pain. But these are neither the primary factors that Divinity is dependent on nor the differentiating factor between *Allah I* and His servants.

There is one fundamental factor that really differentiates between *Allah I* and servants whereby *Allah I* remains *Allah I* and the servant remains as the servant. *Allah I* or *Elah* is He Who is **غني** Wealthy, Opulent and Independent **دببع**, but a servant is always in need and dependent on someone. His status is that he is always in control of someone else.

*Elah* is He Who is totally Independent and Self-sufficient. He is the Wealthiest of all and carefree of everything. In *Sura Ikhlāas*, we are firstly informed of a unique status of *Allah I*.

**لا اله الا الله**\*

*Allah I is independent and carefree.*

The next *Ayah* says:

*\*دلوي ملودلي مل\**

*He is Father to no one nor born of anyone.*

This *Ayah* clearly speaks of His Unique Independence because servant-ship and Prophethood is based on dependency.

Finally, He I declares:

*\*دح اوفك مل نئي ملو\**

*And there is nothing similar to Him.*

This is certainly so because everyone and everything is dependant on Him I and exists due to Him I and it is He I who fulfils the needs of everyone. In other *Ayahs* Allah I says:

*\*زي مل اعلا نع عن غ مللاو\**

*And Allah I is Carefree and Independent of the Universe.*

*\*ءارق فلما متناو عن غ مللا\**

*Allah I is Wealthy and Independent and you are poor and dependent.*

*\*لذلا نم ايلوذختي ملو\**

*Allah I is not in need of any assistance because of*

*weakness and dependency.*

\* نه قلخ بي عي ملو

*Allah I did not create the skies and earth and get tired.*

These are the factors of differentiation where the servant remains a servant and *Elah* remains *Elah*.

The Holy *Quran* states that *Allah I* is ري ص بوع عي م س (Sees and Hears) and *Allah I* says man is also ري ص بوع عي م س (sees and hears). *Allah I* is Alive and the servants are also alive. With all these similarities *Allah I* is *Elah* and human beings are His servants. This is because *Allah I* is Carefree and Independent while man is careless and totally dependent on *Allah I* to exist. It is *Allah I* Who has entrusted the qualities of

موي قى ح لئلم and ري ص بوع عي م س to his servants and *Allah I* possesses the power to strip them of these qualities when and how He ordains.

## IMPORTANT NOTE

According to the illustrious *Suffiya* and *Tasawwuf*, the word *Qayyumiyat* تي موي ق is a technical name for a station of *Wilayah*. When a *Saalik* reaches this stage, he is called *Qayyoom*, which refers to him being a reason for the stability of this world. Therefore, it is recorded in the books of the *Mashaa'ikh* of the *Mujaddiyya Silsila* that the same *Awliya* are known as *Qayyoom*, the first and others *Qayyoom*, the second, etc. The *Hadith Shareef* refers to these stages in these words:

\* نوقزري مهب ونور طعي مهبو

*It is due to them (Awliya) that Allah I sends rain and due to*

*them that Allah I gives sustenance.*

Undoubtedly, Almighty *Allah* I personally possesses the qualities of hearing to calls, offering assistance, granting desires, giving children, curing the sick, etc. He I has blessed some of His special servants with such qualities, a proof of which was given from the *Ayah* of the Holy *Quran*. With all these privileges and blessing, He remains as the independent *Allah* I and His special servants remain as dependant servants. When these qualities manifest from His beloved servants, it is not their personal power, but actually it is the original Power of *Allah* I through them. They become the mirrors in which the qualities of *Allah* I manifest.

The qualities of *Allah* I are His personal powers and eternal, which exist with Him from eternity till eternity. On the contrary, the qualities found in His beloved servants are not personal but blessed and entrusted to them by Almighty *Allah* I.. How can there then be any similarity in power between the Independent and the dependent? This factor is the fundamental difference between Divinity and servant-ship تيدبعوتيهولا

I am presenting the following example for clarity, but with no intention of similarity. We know that the engine of a train pulls its couches on a railway line with great speed. The enlightened mind knows very well that the movement and speed of the coaches are totally dependant on the pull and power of the engine. If the engine is disconnected from the coaches, it will become motionless. It does not possess personal power of movement but solely depends on the engine to move it.

If the sun shines on a mirror its image, brightness and heat will appear and become evident. All its qualities will be reflected on it. But the intelligent person knows that despite the fact that the sun seems to be in the mirror, the sun is still the sun and the mirror is only the mirror. If the sun moves away from the mirror, none of its qualities will be seen in it. The sun can never become the mirror nor can the mirror become the sun.

If one looks into the mirror, one's exact image will appear. When one moves ones finger, the motion can be seen in the mirror. No idiot can say that the image and the movement of the finger is the quality of the mirror, or the mirror has become the person. The mirror will remain a mirror and the person will remain a person.

The same rule and example may be applied to *Allah I* and the servant, and to the wealthy and the needy. How beautiful did some *Sufi* put it,

عارف خدا نماشت وے اونمی شود  
آئینه رونما است وے رونمی شود

*An Aarif shows you Allah I but cannot become Allah I*

*The mirror shows the image but cannot become the image.*

I would like to quote the following *Hadith Al-Qudsee* so that an understanding could be gained on what Almighty *Allah I* has to say about His Special servant i.e. the *Awliya Allah*,

يَبُوشُ طَبِي يَبُوقِطْنِي يَبُورِصُّ بِي يَبُوعَمُّ سِي يَبُفِ الْجِرَادِي وَانَا سَلْوَارِصُّ بَوَاعِمُّ سَلْتَنُكَ اَدْبَعُ تَبْبِحُ اِذَا  
\*مِشِّي

*Allah I says: When I love My servant, I become his ears and eyes and thought and hand and feet with which he hears, sees, touches, and moves.*

The simple meaning of this *Hadith Al-Qudsee* is that when *Allah I* accepts and loves His special servant (the *Awliya*) *Allah I* becomes his ear by which he hears, *Allah I* becomes his eye through which he sees, *Allah I* becomes his hand with which he does things, *Allah I* becomes his tongue with which he speaks, and *Allah I* becomes his feet by which he moves.

Surely *Allah I* is pure of any shape and form nor does He have any organs. The organs here

are a metaphor and refer to His Divine Powers. *Allah I* does not enter into the body of His servants nor does He penetrate them. What actually happens is that when the Sublime Lord of Power I beams His Divine Lustres of Power on His elite servants, he begins doing things that manifests the power and glory of His Almighty Creator I.

When these extraordinary happenings manifests from a Prophet, it is called a *Moh'jiza*. When a non-Prophet pious *Muslim* displays a miracle, it is called a *Karamat*.

## AN OBJECTION (A DOUBT) OF THE MUNAFIQEEN

From my past arguments, the *Munafiqeen* can raise objections to further confuse things. They say that if the basis of Divinity is wealth and independence and servanthship is based on need and dependency, that is *Elah* is always carefree and *Abd* (servant) is needy, then the *Mushrikeen* of Arabia would not have been *Mushriks* nor their "*Elahs*" (idols) false nor absurd. This is so because the Holy *Quran* addresses their idols as "*Elah*" and condemns their worshippers as *Mushriks* because none of the *Mushriks* regarded their "*Elah*" as *Ghani* (wealthy) and independent. They believed that their deities were the servants of *Allah I* and dependent on Him. The Holy *Quran* says that if you ask the *Mushriks* as to whom the skies and earth belongs to, they will say "*Allah I*." If you ask them who gives sustenance, they will say "*Allah I*." If you ask them who is the King and controller of the earth and skies, they will say "*Allah the Almighty I*," etc.

The *Hadith Shareef* is evident to this fact that when the *Mushrikeen* of Arabia tied their *Ehraam* for *Hajj* or *Umrah* they read the following *Talbiya*:

\*كَلِّدْبِعْوَهُ دَحَاوَالْئِي رَشَّالْ لِكَلْ لُرْشَالْ

*Oh Allah I! You do not have any partners besides one and that partner is also your servant.*

With all this in mind, they still called their idols "*Elah*" and the Holy *Quran* also declared them as *Mushriks*.

We have to ponder here: After all, what was that belief and what faith did the Kuffaar have with their idols that they regarded them as “*Elah*” and associates of *Allah* I. It was simply one common thing and that was they believed that idols possess the following Divine qualities:

- a) *They possess Ilme-Ghaib,*
- b) *They are Haazir and Naazir,*
- c) *They can see from a distance as they see from near,*
- d) *They fulfil our needs and desires,*
- e) *They hear our cries and come to our assistance, and*
- f) *They give comfort to the disturbed and distressed.*

The *Kuffaar* have become *Mushriks* due to the above beliefs because Divinity is based on these qualities. If one accepts that any servant or creation possess such qualities then one has accepted them as *Allah* I. Hence, the *Mushrikeen* have attributed such qualities to their deities and become *Mushriks*. The same is the condition of today’s *Muslims* who attribute such qualities to Prophets and *Awliya* and say that the Prophets and *Awliya* are *Elah*.

**IMPORTANT NOTE:** This is the ultimate argument and objection of the *Munafiqeen* by which they accuse the general and majority of *Muslim* as *Mushriks*.

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## THE ANSWER TO THE OBJECTION OF THE MUNAFIQEEN

The foundation of *Shirk* is based on associating partners with *Allah* I. The Holy *Quran* confirms this:

\* نول دعي مهب رب اور فك ني ذلامث

*Then the Kuffaar place servants in par to Allah I*

The Holy *Quran* further states that on the Day of Judgment, the *Mushrikeen* will tell their gods that they were greatly mistaken

\* نزلنا ربنا ربهم وسنذا

*Because we regarded you (idols) as the Lord of the Universe.*

It is clear and understandable that the basis of *Shirk* is to regard anyone in par with *Allah I*. There are two reasons for regarding anyone as being in par to *Allah I*.

- 1) To elevate a servant to such heights that his status is raised to that of *Allah I*, that is to regard the servant as the possessor of *Ilme Ghaib*, being *Haazir* and *Naazir*, to grant all desires, to assist in time of crises, etc. as being his independent and personal powers.
- 2) To degrade the status of *Allah I* to that of a servant, that is to regard *Allah I* as equivalent to His creation. Furthermore, to believe that in certain things the servant is dependent on *Allah I* and likewise to believe that *Allah I* is dependent on His servant for some things.

The above two reasons are the basis of believing that a servant is *Allah I*. These are the two basic concepts that the *Kuffaar* Arabs believed in that made them become *Mushriks*. Some of them believed that the Angels are the "daughters of *Allah I*," while others believed that the idols "are His sons." It is obvious that in the relation of father and son, one depends on the other and in relation to class and gender, both are equal. The pagans Arabs were *Mushriks* due to these beliefs and the Holy *Quran* has condemned such beliefs in numerous *Ayahs*. Accordingly, the *Quran* states:

\* دح او فكل نكبي ملودل وي ملودل لي مل

*No one has given birth to Him and no one is born from Him, nor is anything like Him.*

The *Quran* further states:

\*كَلِمًا يَفِي كَيْدِشِمْ لَمْ نَكُنْ وَاذَلُو ذَخْتِي لَمْ

*Allah I has made no sons and no one is His partner and  
His King. (Sura Bani-Isra'eel 17:111)*

\*اَبْسَلَقَنَّا زِيْبُو مَنِيْبِ اَوَّلِ عَجْرٍ

*And they have set up a relationship between Him and  
the Jinn. (Sura As-Saffat 31:158)*

It was the general beliefs of the pagan Arabs that their idols were regarded as the servants of *Allah I* and *Allah I* is dependent on them. They believed that after the creation of this *Duniya*, *Allah I* got so tired and weak that He did not have any power and strength to run His affairs. They said that all idols and deities have taken control and now run the affairs of the world. This belief is *Shirk* because it makes the status of the servant equivalent to that of *Allah I* and liken *Allah I* to be dependent on His servants and visa versa. There are numerous *Ayahs* that refute such beliefs. *Allah I* states:

\*بِوَعَلِّمْ اَنْ سَمِ اَمْوٍ

*No tiredness has come to Me in creating the world.*

\*نَهَقَلْخَبِي عِي مَلُو

*Allah I created these things and did not get tired.*

لَذَلَا نَمْ وَذَخْتِي نَلُو

*And none is supporter of Him because of  
weakness. (Sura Bani-Isra'eel 17:111)*

However, such beliefs of the *Kuffaar* are certainly *Shirk*. Some *Kuffaar* believed in two gods.

One is the god of good and the other the god of bad. They also named the god of good "Yezdaa" and the bad one "Ahirman". They also elevated some imaginary servants of these gods so high that they were also regarded as gods.

*Alhamdulillah!* No *Muslim* ever holds such absurd beliefs. If a *Muslim* believes that by the blessings and endowment of the Almighty *Allah* I entrusted on His special servants:

- a) to possess the power of *Ilme Ghaib*,
- b) to be *Haazir* and *Naazir*.
- c) to grant assistance at times of need,
- d) to hear to calls from both near and far,
- e) to grant desires, etc.

it is neither *Kufr* nor *Shirk*. Similarly, the *Kuffaar* of Arabia were not condemned as *Mushriks* solely on the basis of such beliefs. The fundamental bases of condemnation for becoming *Mushriks* was based on those absurd beliefs, which I have, presented as spoken by *Allah* I in the Holy *Quran*.

The illustrious *Sahaba* also believed that *Allah* I has blessed His Beloved *Rasool* e with the power to grant the desires of the *Ummah* and come to their assistance when called. Whenever the *Sahaba* committed a fault they humbled themselves in the sacred court of the Beloved *Habeeb* e and cried:

\* ملالوسر ايمذرهط

*Cleanse us, Oh Beloved Rasool of Allah !!*

Why should they not plead to him to be cleansed when Almighty *Allah* I states in the Holy *Quran*:

0  
\*قمح ل و باتكلا مهل عي و مهيكزيو

**And My Beloved Rasool cleanses them and teaches them the Quran and wisdom.**

*Allah* I again states:

\*مهل نكس كت ول ص نا مهيل ع ل ص و اب مهكزت و مه رطت ع ق د ص مهل او ما ن م ذ خ

*Oh Beloved! Collect their charity and with it cleanse them both internally and externally, and plead (Dua) on their behalf, your*

*Duas are tranquility to their hearts.*

We understood from the above *Ayah* that only the Holy *Quran*, *Hadith*, fasting and *Salaah* cannot thoroughly cleanse a substance until such time the sacred blessings and favours of the Beloved *Habeeb* e does not aid you. The Holy *Quran* and *Hadith Shareef* are the "water and highly spiritual detergents". The blessing of the August *Rasool* e is the "spiritual hand to activate the detergents". If you leave water and soap in a container without the hands to wash them, no clothes or body can be cleansed.

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1. A blind *Sahaba*, Sayyiduna Uthmaan bin Haneef t came and cried by the *Habeeb* e for vision (eye-sight). It was granted to him.
2. Sayyiduna Qatada t severely injured his eye in battle. He held the eyeball in his hand and requested the *Habeeb* e to fix it. He fixed it and restored his eyesight to normal.
3. Sayyiduna Okasha t kissed the seal of Prophethood on the *Habeeb's* e back and was granted the surety of *Jannah* in this world.
4. Sayyiduna Jaabir ibne Abdullah's t two sons tragically died on the day he invited the *Habeeb* e for a meal to his house. Before eating food, the *Habeeb* e asked for the children whose "dead" bodies were hidden in the house. The "dead" bodies were presented and the *Habeeb* e

raised them to life again.

5. A camel complained to the *Habeeb* e of tyranny and oppression by its master. The *Habeeb* e summoned the owner and sort freedom for the camel.

6. A captured deer sought security from the *Habeeb* e and it was granted its wish.

7. The *Habeeb* e initially used a dry date tree stump as a *Mimbar* in Masjidun-Nabawi. When the correct *Mimbar* was made, the stump was replaced by it. The dry stump cried like a baby, for being removed from the contact of the Sacred Body of the *Habeeb* e. It spoke like a human crying and protesting against the departure. The *Habeeb* e spoke to it and comforted it as a mother comforts a child. The *Habeeb* e asked it its desire and granted it was granted its desire. The stump rejoiced and stopped crying.

8. Sayyiduna Rabee'ah bin Kaab Aslami t requested the *Habeeb* e his company in *Jannah* and it was granted to him. In *Sahih Muslim* it is recorded:

\*قن جلاي فكت قف رم كلى سا

**Sayyiduna Rabee'ah t said: I request you your company in Jannah.**

This was the standard of *Emaan* of the *Sahaba*. They did not request *Emaan* and virtuous *amal*, or good death and security from the dangers of the grave, or peace and tranquility on the Day of Judgment, or safely crossing over *Pulsiraat* (bridge) into *Jannah*. They requested the company of the *Habeeb* e, which encompasses and supercedes everything else.

The *Sahaba* taught us that no matter how much worship or devotion one can do, it is of no value if the *Habeeb* e is displeased or if one is far away from his holy presence. The key to every success and gaining salvation is solely based on one's relation with the *Habeeb* e.

However, on the request of Sayyiduna Rabee'ah t the Beloved *Habeeb* e did not say: "Rabee'ah! *Jannah* belong to Allah I, I cannot grant it to you or I do not have the authority or right in the matters of Allah I". Instead, the Glorious Prophet of Allah e replied:

كلى لادري غوا

**Your request is granted. Is there anything else you desire?**

Sayyiduna Rabee'ah t said:

\*كُلُّا ذُوهُ

**This is all I desire.**

This *Sahih Hadith Shareef* clearly declares that by the *Ata* (blessings) of Almighty *Allah I*, Sayyiduna *Rasoolullah e* fulfills the desire of his followers. If by believing that by the Grace and Blessings of *Allah I*, the August *Habeeb e* possesses *Ilme Ghaib*, fulfills the needs of his *Ummah*, and listens and responds to the calls of his followers as being *Shirk*, then all the *Sahaba t* will be classified as *Mushriks*. (*Allah I* forbid!)

It is amazing that the Divinely-blessed powers of *Ilme Ghaib*, the granting of desires and giving assistance of the Noble Prophets of *Allah u* is such a clear reality that even the *Kuffaar* of the era of respected Prophets u confirm them. The Holy *Quran* informs us that whenever *Fir'oun* and his nation experienced any *Azaab* of *Allah I*, they ran to Sayyiduna *Moosa u* and pleaded to him as follows:

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\*كَلِمَ نَدْسِرْزَلُو كَلَّ نَزْمُ تَلْزَجِرْ لَأَنْعَتِ فِشْرِكْ نِيْءُ

*(Oh Moosa!) This time if you remove this calamity from us, we*

*will certainly bring Emaan on you and certainly send*

*the Israelites with you.*

Neither Sayyiduna *Moosa u* nor did *Allah I* refute their requests as *Shirk*. In fact, the Noble

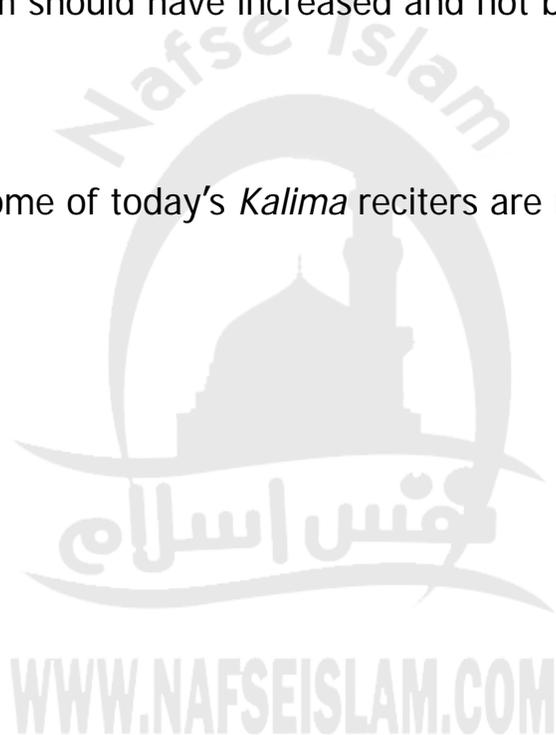
Prophet u prayed for them and *Allah* I removed His I *Azaab* from them. After being saved by the *Duas* of the Prophet u, the ungrateful mischievous Israelites went against their word and did not bring *Emaan*. So *Allah* I sent another *Azaab* on them. This is what *Allah* I has to say about them:

\*نوسكني ماذا فقدمى لى باذعلا مهنع ان ف شرك املف

*When we lifted the Azaab from them for some time they turned away.*

The point to note here is, if the request of the Israelites to Nabi Moosa u was *Shirk*, then the punishment and *Azaab* on them should have increased and not being lifted.

What a tragedy and shame! Some of today's *Kalima* reciters are more ignorant than the *Kaafirs* of those days.



# THE CONCEPT OF RASOOL

There are two portions of the Kalima, namely

- 1) ﷻ and
- 2) ﷻ

The reader has been thoroughly explained about the concepts of *Elah* and the basis of Divinity. Now, one has to understand who a *Rasool* is, the meaning of *Risaalah*, and what is the factor on which *Risaalah* is based.

## IMPORTANT NOTE

*Risaalah* means "to send" and *Beh'sat* also means "to send". But the difference between the two terms is that *Beh'sat* means to just send while *Risaalah* means to send with something, that is, to send someone to the other to deliver something. Hence, *Risaalah* is more excellent or superior to *Beh'sat*. Therefore, ordinary people will not be regarded as *Rasools*. The brief translation of *Rasool* is "a beneficial messenger". Then there are two types of *Rasool*:

- a) without authority      رأي تخاري غب
- b) with authority      راتى خالاعم

The example of *Rasools* "without authority" are the Angels and the leader amongst them is Sayyiduna Jibreel u. *Allah* I states:

\*السر قىءالمالاعج

### The appointer of the Angels as messengers. (Sura Faatir 35:1)

The *Rasool* with authority are the Noble Prophets of *Allah* u and the King amongst them is Sayyidul Alameen Muhammadur *Rasoolullah* e. Without intention of similarity, I wish to present this example. A King sends, *via* the post to his Ministers, his orders to be implemented amongst his subjects. A member from the postal department will deliver the sealed envelope to the Minister, who will in turn open the official envelope, read its contents and announce the official laws to the subjects for implementing. They will also announce the punishment for those who break the law and the reward for those who promote and upkeep the law.

The point to note here is that the officer from the postal department delivered the message from the King to the Ministers. The Ministers delivered the official message of the King to the subjects. Both messengers conveyed the same message but the status of both is not the same. The former is an officer "with no authority" and the latter is a senior officer "of authority" with special powers, that is, to award benefits for obedience and punishment for disobedience.

The conclusion we derive from this protocol of both the officers is that the former “serves” and the latter “is served”. Punishment for disobedience or award for obedience will totally remain on the discretion of his Ministers. Any disobedience of the law will be now be regarded as direct dishonor to the King because he has entrusted this authority to his Ministers.

Similarly, the server messengers serve the served messengers as servants and assistants. No person can become the *Ummati* of an Angel nor are the commands of an Angel binding on that person. The names of the Angels are not mentioned or read in the *Kalima* to qualify one as a *Muslim*. In fact, the Angels are the servants of the Noble Prophets and, likewise, so too are the people. This sequence of authority is Divinely ordained by Almighty *Allah* and entrusted or blessed to His chosen servants. It is for this reason that the followers are regarded as their *Ummah* and read their *Kalima*. Their commands are binding on the people. Always bear in mind this distinctive difference for further clarity on the *Risaalah* of Sayyiduna Muhammad e.

Why do we read *ملا لوسردم* in the *Kalima Tayyiba* and not *ملا لوسرليدبج*? An incident is recorded in *Muslim Shareef* on the authority of Ameeril Moh’mineen Sayyiduna Omar Al-Farouq t. He said that once he was present in the Holy Court of the *Habeeb* e. A person who was garbed in white clothes and had black hair came to him. He seemed like a traveler. None of the *Sahaba* recognized him, that is, he was not a resident of Madina Munawwara. He sat in front of the *Habeeb* e with great respect in the *Attayhiyyat* posture with his hands on his knees. It seemed as if he was performing *Salaah*. He then respectfully asked the *Habeeb* e five questions. They were:

- 1) What is *Emaan*?
- 2) What is *Islam*?
- 3) What is *Ahsaan*?
- 4) When will *Qiyaamah* come?
- 5) What are the signs of *Qiyaamah*?

As the August *Rasool* e replied to each question, the visitor confirmed them by saying:

\* اَتَقَدَّصَ اَتَقَدَّصَ !

*You speak the truth, You speak the truth!*

He then left after the last answer. After his departure, the Beloved *Habeeb* e informed them that the visitor was Angel Jibreel u who had come to educate them about the *Deen* with his questions.

Observe here that the Angel u did not address the *Sahaba* directly by saying "I am Jibreel u and learn these questions from me". He instead humbled himself with great respect in front of the *Habeeb* u like a student and presented these questions. He wanted the *Habeeb* e to answer the questions so that the *Sahaba* were enlightened. Why did the Angel u do this? This was because it is not binding on the people to be obedient to him. His posture of *Adab* in the *Attayhiyyat* position taught the *Sahaba* the posture they must adopt in the presence of the Glorious *Rasool* e. He also taught the *Sahaba* that he too, like them, is a humble servant and *Ummati* of the *Habeeb* e. Now that the beloved *Rasool* e has explained the answers, it will be binding on the *Sahaba* because they are subjected to his commands.

This is the true difference between a *Rasool* "without authority" and a *Rasool* "with authority". But the *Munafiqeen* regard the Beloved *Rasool* e as mere messengers or postmen without any authority. They are greatly mistaken and misled. They cannot distinguish between the *Risaalah* of Jibreel u and of Sayyiduna Rasoolullah e. In light of this they are actually disobedient to the Prophet of *Allah* e and certainly do not follow him. Therefore, they do not qualify to be included as his *Ummati*. The Holy *Quran* reiterates the authority of *Risaalah* as follows:

## AYAH 1

\* قَمَّحْ لَ اَوْبَاتِكْ لَمَمْعِ يَوْمِ كِزْيُو

**My Nabi cleanses their Zaahir and Baatin and teaches them the**

## Book and Wisdom (i.e. Quran and Sunnah).

It is obvious that if the *Habeeb e* was a mere messenger "without authority," then surely he will not possess the power to spiritually cleanse the *Zahir* and *Baatin* of his nation and also educate them.

### AYAH 2

\*مهل نكسكت ولصنا مهيلع ل صواهب مهيكزت ومهره طت قق دص مل او م ن ذخ

*Oh Habeeb! Take from their wealth their charity and with it purify them and cleanse them and pray good for them. No doubt, your prayer (Dua) is tranquillity for their hearts. (Sura Touba 9:103)*

This *Ayah* refers to authority of the *Habeeb e* who is capable of cleansing the internal and external impurities of his followers.

### AYAH 3

\*ء آشت نم نه نم لئيلءى حرت وء آشت نم لئيلءى دوت

*Oh Habeeb! From your wives, keep with you whom you desire and keep away from you whom you desire.*

This *Ayah* tells us of his authority of choice.

### AYAH 4

\*مهس فننا نم ةرى خلا مهل ن ولئى ن ارم مل و س ر و مللاى ض ق اذا قم وم الو نم وم ل ن ا ك ام

*When Allah I and His Rasool makes a decision in a matter then no male or female Muslim has any rights pertaining to their*

*personal matters.*

This *Ayah* tells us about his authority in decision-making.

## AYAH 5

\* اھیلست او مل سیلو تھی ض ق ام اجرح مہس ف ن ا ی ف او د ج ی ا ل م ت م ہ ن ی ب ر ج ش ا م ی ف ک و م ک ح ی ی ت ح ن و ن م ؤ ی ا ل ک ب ر و ا ل ف

*Oh Beloved! By the Oath of your Lord! These people cannot be believers until such time they do not accept you as a final Judge in all their matters. They should not have any grouse in their hearts after you give a verdict, but should bend their heads in satisfaction.*

This *Ayah* tells us about the authority of the *Rasool* e in Judgement and all matters concerning his *Ummah*. It is obvious that if a *Rasool* has no power of authority then how is he to be a Judge in all matters of the *Ummah* or have other powers as mentioned in the above *Ayahs*? I urge the objectors and *Munafiqeen* to ponder over the quoted words of *Allah* I.

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## THE NECESSITY OF A RASOOL

It is a fact that *Allah* I is nearer to us than our jugular vein. He states in the Holy Quran:

\* د ی ر و ل ا ل ب ح ن م ہ ی ل ا ب ر ق ا ن ح ن

*We are closer to you than your jugular vein.*

But we are far away from Him I. Sheikh Saadi Shiraazi t has beautifully put it:

يارزدیک تر از من . من است  
وین عجیب ترین کلمن از سوسه دورام

*The Beloved is nearer to us than ourselves, but what is amazing is that our vision is far away from him.*

He I cannot directly nourish us because we are darkness and He I is Light. We are weak and He I is All-Powerful. Therefore, it was necessary that there be a powerful medium to act as a transformer between the All-Powerful and the weak so that Divine radiation does not burn the recipient in any transaction between the Creator and creation. This *Barzakh* will be received directly from the All-Potent Sublime Creator I and will be distributed to the weak and needy creation.

This is similar to the arteries that take blood from the heart and distributes it to all parts of the body. The soul supports and nourishes the body through the medium of the heart and liver. Taking all this into account, how will it be possible for our inferior dependant selves to them take Mercies directly from the Almighty and All-Potent Creator I? Or for that matter, to reach His I Divine Presence directly? Where have you seen a 100-watt globe surviving the direct generation of thousands of volts from a power station? If it were not for smaller sub-stations with massive and powerful transformers, every home or consumer would have burnt to ashes.

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Therefore, it was absolutely necessary for a powerful transformer and medium between the Creator and creation to enjoy the Divinely Blessed bounties and radiation. Such a transformer or medium is called a *Rasool* and his mediation is known as *Risaalah*.

It is compulsory on every person who desires to reach the proximity of the Sublime Creator I to seek the assistance of *Rasool*. There is no other way besides this route. In fact, if one intends to be saved from any natural disasters or Divine Punishment, one has to seek the security and protection of the *Rasool*. *Allah* I states:

\* او قرفت الواعي مج مللا لبح او مصت عاو

*And everyone hold fast to the Rope of Allah I and do not split up.*

The explanation of this *Ayah* can be understood by this example. There is a deep well that consists of pure crystal water. Mud, sand and dirt lies below this. One intends to retrieve the clean water without contaminating it with the dirt below. One also does not want to lose the bucket by it getting stuck in the mud and dirt. So one will use the assistance of a rope with one end tied to the bucket and the other held in the hand. This rope will then act as a stopper for the bucket not to sink too deep and get entangled in the dirty debris at the floor of the well. It will also be a medium between you and the water so that you will be able to achieve your objective.

Similarly, this *Duniya* is a deep well, which contains the water of clear crystal beliefs and virtuous deeds that will nourish the garden of *Akhirah*. It also contains the dirt of deception of erroneous beliefs. We are the example of the bucket that enters this well to take pure and clean water. Hence, *Allah I* states in the Holy *Quran*:

\* نودى عيلا سنا لاون جلا تفلخ امو

*And He has not created Man and Jinn but for His worship.*

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It was the Divine Ordinance I of the Merciful Lord that did not want His selected servants to get engulfed in the evils of this world. He ordained for them to safely and correctly administer their lives and reaches the ultimate goal. Hence, He I guided the existence of their bucket to safely gather the good deeds and not get soiled or entangled in the filth of *Kufr* and *Shirk* that fill up this earth. Therefore, the Merciful Lord I sent the most unique and powerful medium and rope and hooked this beloved *Ummah* to one-side and His Divine Hands of Power (Qudrat) held at the other end. *Allah I* generated and passes His mercies through one end of His rope, while the other end distributes them to His servants. It is this *Barzakh-e-Kubra* that is called *زيتملا مللا لبح* "the strong rope of Allah" and in common terms refers to Sayyidul Alameen Muhammadur-Rasoolullah e. Who ever held firm to this rope has indeed held fast to the Divine Hands of *Allah I*. *Allah I* verifies:

0  
\*مهيدي قوف مللا دي مللا زوع ي ابي انا كذوع ي ابي زي ذلانا

*Those who pledge allegiance with you verily pledge their allegiance with Allah I (because) Allah's I Hands are on his hands.*

**N.B.** The Hands of *Allah I* mentioned here are not physical hands. It refers to the Power and *Qudrat* of *Allah I*. *Allah I* is pure from shape, body and physic.

### ANOTHER IMPORTANT POINT TO NOTE

Sayyiduna *Rasoolullah e* is the most unique and powerful *Barzakh* and the "rope of *Allah I*." No human mind can comprehend the magnanimity and power of this "rope". He is referred to as **BARZAKH-E-KUBRA** or "the biggest *Waseela*" between *Allah I* and creation. Since this medium is the biggest so will be the strength and the thickness of the rope. No power can break or cut this rope. The problem now lies in how to tie this exceptionally thick rope to small buckets of this *Ummah*. The rope is so thick and powerful that no knot can be made on it. The only viable alternative to attach the little buckets to this enormous rope will only be possible with thinner ropes.

Similarly, the general public is too weak and insignificant to directly attach themselves to the glorious Prophet of *Allah e*. To make this link possible the Merciful *Allah I* has provided "smaller ropes" that are called "*Awliya*". This sequence is clearly mentioned in the Holy *Quran*. *Allah I* states"

\*زي حل اصلنا و آده شلانا و زي قي دصلنا و زي بنلانا مهي دع تعنا

*Allah I has showered his Nehmah on Ambiya, Siddiqeen,*

*Shohadah and Swaliheen.*

The *Awliya* and *Mashaa'ikh* link one to the Beloved *Habeeb* e who then links one to the Sublime Lord of Power I. No matter how great a *Wali* can be, he can never reach *Allah* I without the guidance and assistance of the *Rasool* e. He can directly reach the *Habeeb* e who will then take him to the Divine Presence. It is only and only the Beloved *Habeeb* e that can take one or link one to Almighty *Allah* I. No matter how expensive or powerful a motorcar one can have, it will not be able to transport one from South Africa to Japan. It will surely take one to the airport where one can board a plane that will take one to Japan!

## AN ADDED BENEFIT

Now that we have understood the important role of a *Rasool*, there are three more important beliefs that are necessary to fulfill the requirements of correct *Aqaa'id* pertaining to the station of *Risaalah*. They are as follows;

- 1) We have to believe that we cannot receive any *Nehmah* directly from *Allah* I. Whatever *Nehmah* we receive will be through the *Waseela* of the *Rasool*. If that is not so, then there was no need for a *Rasool* and his mission on earth would have been fruitless. If one believes that the Creator is the Giver and that the creations are takers, then what would the need of a *Rasool* be? Such belief is certainly incorrect because it cancels the need of a *Rasool*. In fact it refutes the entire station of *Risaalah*.
- 2) We have to believe that a *Rasool* is not insignificant and helpless like the general creation. A *Rasool* is that super-elite and beloved servant of *Allah* I who receives all *Nehmah* from *Allah* I and possesses the power to distribute them to the people. If a *Rasool* does not possess the power of receiving directly from *Allah* I then he will be dependent on another *Rasool* who can take directly from *Allah* I and give to him. Likewise, if he does not possess the power to give to creation, then he will be in need of another *Rasool* capable of distributing to creation.
- 3) And finally it is necessary for the *Rasool* to know and recognize the *Creator* that gives him and also know and recognize the creation that take from him. Without the knowledge of both, a *Rasool* would not qualify to either take from *Allah* I nor give to the needy creation. It is a fundamental article of Faith of the *Ahle Sunnah wa Jamaat* that all Prophets are pure of sin and error. They execute every duty with absolute precision. They are no ordinary human being and nor is the extent of their knowledge equivalent to any other creation.

## THE REAL TRAGEDY

Those who reject the *Waseela* of *Nubuwwah* and *Risaalah* and say that everything must be directly sought from *Allah I* are actually rejecting the *Risaalah* of Sayyiduna Rasoolullah e. They also refute the second portion of the *Kalima Tayyiba* i.e. *لَا إِلَهَ إِلَّا اللَّهُ*. This is so because if we can take everything directly from Almighty *Allah I*, then what is the necessity for Prophets? *Allah I* forbid!

I trust that we have now understood the relation of the *Rasool* with *Allah I*. He takes from *Allah I*. Our relation with the *Rasool* is to receive from Him. Therefore, he is addressed in both tenses, that is, *Rasoolullah* and *Rasooluna*. When *Allah I* addresses him, He I will say *Rasoolullah*, "the *Rasool* that takes from Him" and when we address him we will say *Rasooluna*, "our *Rasool* that gives us". Therefore, the Holy *Quran* has addressed the *Habeeb e* as *Rasoolullah*, the "*Rasool* of *Allah e* who takes from *Allah I*" and *Rasoolukum*, "your *Rasool* who gives to you".

## THE STATUS OF THE RASOOL

*Allah I* sent us to this *Duniya*, and similarly, *Allah I* also sent the *Rasool*. But whenever the *Quran* speaks of our coming or creation the word *KHALQ* is used.

### AYAH 1

\* *زولمعت اموم كخلق مللاو*

*And Allah I has created you and what  
you make. (Sura Saaffaat 37:96)*

### AYAH 2

\*نودب عيّدآلآس نالآون حلا تفلخ امو

*I have not created Jinn's and mankind but for worship.*

### AYAH 3

\*مكّل بقنم نني ذلاومك قلخ

*And created those who were before you.*

But when *Allah* I spoke of the coming of a *Rasool* to this *Duniya* He I either used the word *BEH'SAT* or *RISAALAH*. *Allah* I states:

\*مهنم الو سرد نني يم ال ايف شعب ي ذلاوه

*It is He who has sent amongst the unlettered people a Messenger from amongst them.*  
(*Jum'ah* 62:2)

Another *Ayah* says:

\*ملك نني دلآلى عره ظيل قحلا نني دوى دملاب ملوسر لسراى ذلاوه

*It is He who has sent His Messenger with guidance and the religion of truth that he makes it prevail over all other religions.* (*al-Fatha* 48:28)

The *Quran* states:

0  
\*أريذن وأري شوق حطاب كذل س را انا

*Verily we have sent you with the truth, bearer of glad tidings*

*and a Warner. (Baqarah 2:119)*

\*ذي ملاء لذل قع رال كذل س را امو

*And we have not sent you but as a Mercy on the universe.*

There are numerous such *Ayah's* in this respect. The words *Beh'sat* and *Risaalat* were only used for Prophets and not for the general creation. We are only His creation, but a Prophet is *Allah's* I special creation and His *Rasool*. There are three important points to be noted in the difference of sending between ordinary man and a *Rasool*.

**Firstly:** An ordinary person comes to this world and does his own things. He is fully responsible for all his actions. On the contrary, a *Rasool* is officially sent by *Allah* I to do *Allah's* I work. *Allah* I takes full responsibility for him. This is similar to two persons travelling to a foreign country. One person travels on his own accord for personal reason, while the other travels as an appointed ambassador of a country. The former will travel on his personal capacity and pay for his own expenses. His words and actions will be limited to himself and he will be solely responsible for them. On the contrary, the government officially sends the latter. All his travel, boarding and lodging expenses will be provided by the sender. His actions and words will be regarded as a mouthpiece of his government. So there is a great difference between the travel of an unofficial and an official traveller.

**Secondly:** We have come to this world to make something out of it. We have to rectify ourselves with correct beliefs to qualify as *Moh'mins* and do good deeds to become pious. But a *Rasool* came to this world to elevate others. He was sent Divinely purified and perfected by *Allah* I. Others follow a *Rasool* to perfect themselves and through him become pious. Both, ordinary people and the *Rasool* board on the ship of Islam. We board to go across and the *Rasool* boards to take us across safely. This is similar to when passengers board a ship. A captain also boards with them. The fundamental difference between both boarding is that a passenger has to pay a fare for boarding and wants to go to his destination. But a captain is responsible to take the passenger to his destination and he takes money to do so. So the basic

difference between the coming of ordinary people and a *Rasool* is that ordinary people came to this world imperfect and a *Rasool* is sent to perfect them.

**Thirdly:** We come to this world uneducated and a *Rasool* comes fully educated by Almighty *Allah* I. They actually come to educate the uneducated. We therefore quickly adapt to any kind of society. But when a *Rasool* comes he changes bad societies to good and is never influenced by any society foreign to truth and righteousness. The basic difference between our coming and the coming of a *Rasool* is that environment changes us and a *Rasool* changes the environments. An example of this is given in the Holy *Quran*. When Sayyiduna Nabi Esa u was born he immediately spoke these words:

\* يتدل اوب ارب و ايج تم دم ام تاكزل اوة ول صل اب مي ناص و او تنك ام نيا الكرابم يزل عوج و باتكلا مي نيات ملل اذ بع انا مي نا

*Verily I am a servant of Allah I. I was given the Book (Injeel) and made a Prophet and I was made full of virtue wherever I am. And I was ordered to pray Salaah and exercise cleanliness as long as I lived and I was made to be kind to my mother.*

All the tenses of this *Ayah* are of the past, which established that the *Rasool* of *Allah* u was fully groomed with the best qualities and excellent conduct before being sent to this *Duniya*. This is the unique status of a *Rasool*. Our Beloved *Rasool* e was born perfect and was a great *Aarif* of *Allah* I. Therefore, he never went near any sin or corruption. As a child, one day, while still suckling milk under the care of Sayyidah Haleema Saa'diyyah u, the children called him to play. At that tender age, he replied to them:

\* اذ مل ان قل خ ام

*I was not created for that purpose*

*Subhanallah!* This is the characteristic and status of a *Rasool* when sent to this world!

**Note:**

Those who regard a *Rasool* as “unconscious” and “ignorant” as themselves, or “astray”, and “lost” before the announcement of Prophethood, are actually rejecting the status of Prophethood altogether. If a *Rasool* needed guidance as we need guidance, then it is compulsory for another *Rasool* to offer his guidance for his salvation and he will belong to his *Ummati*.

The most successful person is he who lives a pure life, always remember *Allah I* and regularly perform his *Salaah*. *Allah I* states:

\* ىل صرف هبرم سار كذوى كزت نم حل فادق

*Undoubtedly he is successful who is clean and pure and he who remembers his Lord and performs Salaah.*

The Holy *Quran* established that the first step of success is to be pure. The question here that arises is: who is the purifier? The Holy *Quran* also answers this question:

\* تم كحل و باتكلا م عمل عي و م هي كزي و

*Allah I says, My Nabi purifies them and teaches them the*

*Kitaab and Wisdom.*

*Allah I* further states:

\* اب م هي كزت و مهره طت ة قدص مهلا و ما نم ذخ

*Oh My Rasool, take from them their charity and cleanse them and purify them with it.*

It is now clearly understood that we are dirty and require purification. But the *Rasool* is pure and conducts purification.

We have four basic things, namely, a body, a brain, a heart, and a soul. Our Beloved *Rasool* e blessed us with four treasures, namely, *Sharee'ah*, *Tareeqah*, *Marifah*, and *Haqeeqah*. *Sharee'ah* purifies the bodies, *Tareeqah* purifies our brains, *Haqeeqah* cleanses our heart and *Marifah* cleanses our soul.

The source and center of *Sharee'ah* is the sacred body of the *Habeeb* e. The center of *Tareeqah* is his serene heart. The center of *Haqeeqah* is his blessed soul and the fountain of *Marifah* is the *Habeeb's* e secret. The August *Rasool* e has blessed us with four spiritual waters to wash off four impurities. The remaining fifth impurity is *Nafs-e-Ammara* and this is the worst one that cannot be cleansed with any water. The only resort to cleanse this impurity is the fire of the ardent love of the *Habeeb* e. This fire of Divine Love is the only one that can burn and change the reality of *Nafs-e-Ammara*, change of originality transforms impurities to purities.

However, creation is constantly dependent on a *Rasool*, as earth is dependent on water for survival. No portion of earth at any time is carefree from rain. Similarly, no human, no matter how elevated he may be, can ever be independent of the *Rasool* for survival in this *Duniya* while being alive or after death in the grave or on the Day of Judgment. As every tree and branch or flower and thorn is dependent on the morning drops for rain, likewise, every excellence of man is subservient and dependent on the sacred station of *Risaalah*. The great *Aarif* and *Mujjadid* of *Islam*, Imamul Akbar Ala'Hadrat Imam Ahmed Rida Al-Qaadiri t states:

لا ورب العرش جس کو جو ملا ان سے ملا  
بستی سے کونین میں نعمت رسول اللہ کی

*Excluding the Lord of the Arsh (Allah ۱) whichever creation*

*receives any good, go it from him (The Habeeb e).*

The *Nehmah* of *Rasoolullah* e is being distributed abundantly in the Universe. Let us pray that we too be showered and cherished with the Merciful raindrops of the illustrious and charitable *Rasool e Aameen!*

## OBJECTION OF THE MUNAFIQEEN

The rejecters say that if a *Rasool* can receive everything directly from *Allah* I, then why was the Angel Jibreel u appointed as a *Waseela* for *Wahi* between *Allah* I and His *Rasool* e? The proof of Jibreel u being a *Waseela* is found in the Holy *Quran*. *Allah* I states:

\**قخرجى لى و ال سرد قلى ل مال ع ج*

*Allah* I had made the winged messenger (Jibreel).

Another *Ayah* states:

\**كبلق لى ل ع س د قلا ح و ر م ل ز ن*

The Angel Jibreel placed the Holy *Quran* in the heart

of the *Habeeb*.

Both the above *Ayahs* tell us that as we are dependent and cannot take anything directly from *Allah* I. Similarly, a *Rasool* too is dependent and cannot receive anything directly from *Allah* I. The Prophets too are dependent on the *Waseela* of a *Rasool* i.e. an Angel, who is referred to a *Ruhul-Qudus* or Jibreel u in the language of the *Sharee'ah*. It is for this reason that Sayyiduna Jibreel u and his assistants are called *Rasool*.

## THE ANSWER TO THIS OBJECTION

The answer to this objection of the *Munafiqeen* is that the beginning of *Wahi* and appearance of Sayyiduna Jibreel u to the *Habeeb* e was the commencement and introduction and implementation of Divine Law of *Allah* I and not to educate the *Habeeb* e. The Sublime Lord I had already enlightened the sacred heart of His Beloved *Rasool* e and filled it with unique knowledge in the inception before sending him to this world. But the introduction and implementation of the Divine Law amongst the servants can only be possible after sending the *Wali*. There are a few proofs to this aspect:

## PROOF NO. 1

Almighty *Allah* I introduces the Holy *Quran* in these words:

زيقت لى ده \*

*This Quran is guidance for the Pious.*

This means, "Oh Beloved e! *This Quran is guidance for the general servants who are imperfect and require guidance. I have perfected and Divinely guided you and you are not dependent on the Quran for guidance. I am personally responsible for your guidance and you are directly dependent on Me*". Therefore, there is no place in the *Quran*, that ever mentions that it is also guidance for you i.e. لى ده "it is a guidance for you".

## PROOF NO. 2

The sequence of Revelation of the *Quran* only began after the *Habeeb* r reached the age of 40. But the 40 years of his life before this was a spectacular example of humility, truthfulness, trustworthiness, and justice. His remarkable *Wahi* period had such an impact on the pagan

Arabs that they attributed the titles of *Al-Ameen* and *As-Saadiq* on him.

If his guidance were subjected and dependent on the Revelation of the *Quran*, then his early 40-year life period would have been in accordance to the general and corrupt Arab society. We learn from numerous authentic *Ahaadith* that his early 40 year life, let alone *Kufr* and *Shirk*, he never even indulged in or went close to any idle play, fun, drinking, speaking a lie or any other non-virtuous acts. He never consumed any meat slaughtered on the name other than *Allah* I. Now you tell me, which Angel or *Wahi* provided him with this exclusive *Hidayah* and consciousness!

### PROOF NO. 3

The Beloved *Habeeb* e was in *Ihtikaaf* for six months engrossed in *Ibadah* prior to the first *Wahi* he received. This is an important point to ponder over because in this pre-*Wahi* period, who taught him the ethics Divine Devotion?

### PROOF NO. 4

It is recorded that the *Habeeb* e received the *Salaah* as a gift in the Heavens on the night of *Meh'raaj*. He did not perform the *Fajr Salaah* on the morning of his return from *Meh'raaj*. Therefore, from the time of *Zohr*, Sayyiduna Jibreel constantly visited him for two days and demonstrated each *Salaah* to him. Thereafter, the five daily *Salaah* was introduced and implemented.

An important point to observe here is that on the night of *Meh'raaj* from the beginning of the journey at the *Kaabah*, he performed *Salaah* and at Baitul-Muqaddas he made *Imamat* of all the Prophets u in *Salaah*. He was the *Imam* and all the Prophets u were the *Muqtadies*. *Adaan* was given and so was the *Iqaamah*. Thereafter, the August *Habeeb* e let the *Salaah*. It is amazing that he was proceeding to the Heavens to receive *Salaah* but he performed *Salaah*

before he went!

Another important point here is: why was he an *Imam* of in Baitul- Muqaddas? The followers of this *Jamaat* were no ordinary people. They were exalted Prophets, who had led the *Salaah*, explained and taught *Salaah* to their respected *Ummahs*. They were all *Imams* of their nations. The rule of *Imaamat* in *Sharee'ah* is that, that person will lead the congregation who knows best and the most laws of *Salaah*.

## PROOF NO. 5

The truth of the matter is that all *Wahi* was not sent to the *Habeeb e* through the *Waseela* of Sayyiduna Jibreel u. In the beginning, most of the *Wahi Allah I* directly inspired the sacred heart of His Apostle r. *Allah I* verifies:

\*یحوی حوالا وہ نای و طمانع قطنیامو

*My Beloved Rasool does not speak on his desire. All his speech is the Wahi of Allah I, which is sent to him.*

It is obvious that the Angel Jibreel u did not bring *Wahi* for every word spoken by the *Habeeb e*. The *Quran* says:

\*یحواام هدبعی لای حواف یزداوا نزیسوق باق ناکف یلدتف یزدمث

*Then My Mehboob proceeded from close to closest. Then he reached between 2 bows. Then the Creator inspired His servant with Wahi.*

It is obvious that in the special moments in the Super Arcane Precincts of Proximity, the Angel Jibreel u was no where near when the Majestic Lord inspired His Unique *Rasool e* with extra special *Wahi*. However, we are compelled to accept that the coming and going of Sayyiduna

Jibreel u with the chain of Revelations between the Lord of the Universe and His Beloved *Rasool* e was solely for the introduction and implementation of the Divine Law. This was certainly not to educate the Unique *Rasool* e. If this was not so, then as we are rated as the *Ummah* of Sayyiduna *Rasoolullah* e, he too will be classified as an *Ummati* of Sayyiduna Jibreel u. Similarly, as we recite the *Kalima* of the *Habeeb* e, he too will have to recite the *Kalima* of Sayyiduna Jibreel u.

## THE WORD NABI

This subject has two sectors:

- a) The status of *Nubuwwah* in Islam, and
- b) The status of a *Nabi* in Islam.

Be aware that the basis of salvation is not *Tauheed* but *Emaan*, and the basis of *Emaan* is **LOVE**. Thus, the final conclusion is Salvation depends on LOVE. I will present few proofs to justify this conclusion.

## FIRST PROOF

The cursed Shaytaan testified to the Divine Being and Majestic Attributes of *Allah* I, to *Jannah*, to *Jahannam*, to the Day of Judgment, to the Angels and to *Taqdeer*. Yet he failed to achieve salvation. He said:

\* نبي صلحها منكم كذا بع الاني عمج مني و غال كزعبو

*Oh Allah !! I swear on Your Dignity that I will mislead the entire mankind besides your sincere servants.*

By this statement we understand that Shaytaan was aware of the Divine Being and Attributes

of *Allah* I. He also knows very well that the sincere servants do not fall for his traps. This proves that he believed in *Taqdeer*. He then requested *Allah* I:

\* نوح عبي موي لى اذ رظنا

*Oh Lord !! Grant me freedom till that day when all will be raised.*

This proves that he believes in *Qiyaamah* and its conditions. Almighty *Allah* I states:

\* لى عبت نهم من هج نى ل مال

*I will fill Jahannam with those who follow you.*

This proves that he was also aware of *Jahannam* and *Jannah*. However, he believed on all the articles of faith but the only problem was that he rejected *Nubuwwah*. This resulted in his rejection. The relation of *Nubuwwah* with *Tauheed* is similar to the relation between the figure 100 and a currency note on which it is printed. As long as it is printed alongside the official monetary stamp of a government it will not still retain its value of 100. But as soon as the official stamp is erased then its value will drop to a piece of ordinary paper. Similarly, in the market place of *Qiyaamah*, the value of *Tauheed* will only be recognized if it bears the stamp of *Nubuwwah* on it.

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## SECOND PROOF

*Kalima Tayyiba* is the name of the *Kalima* of *Tauheed* and the Oneness of *Allah* I. But this *Kalima* of *Tauheed* has two parts ملال لوسردمجم and ملال ل مال.

The first part deals with *Tauheed* and the second part deals with *Nubuwwah*. Imagine! It is called the *Kalima* of *Tauheed* but it deals with two things. It is clearly understood that the first part explains the "paper" of *Tauheed* and the second part tells us of the official stamp on a

valid currency note. This point clarifies that the *Tauheed* that bears the official stamp of *Nubuwwah* is recognized as the valid *Tauheed* of *Emaan*. If it does not bear the official stamp of *Nubuwwah*, it will be similar to the counterfeit and rejected *Tauheed* of the cursed Devil. Hence, if only *Tauheed* was the factor of salvation then there certainly was no need to include the second part i.e. *مللا لوسردم* in the *Kalima Tayyiba*.

### THIRD PROOF

*Allah* I has not mentioned anywhere in the *Quran* as *اودحون يذلا* i.e. those who believe in *Tauheed*. He used the terms *زيمؤم* for the males and *تانؤم* for the female believers. He did not use *نودحوم* or *تادحوم* when addressing the believers. If *Tauheed* was sufficient for salvation then *Allah* I would have used these terms somewhere, but He did not! This proves without doubt that the validity of believing in *Tauheed* certainly depends on the acknowledgment of *Nubuwwah*.

### FOURTH PROOF

Besides the *Muslims*, there are numerous other religions that believe in the *Tauheed* of *Allah* I, but are not called *Muslims* or *Moh'min*. Their salvation is not possible because they reject the *Nubuwwah* of *Sayyiduna Rasoolullah* e. Such religions are *Shirk*, *Aariya*, a group of Christians and Jews, etc. Until such time they do not accept and believe in the *Nubuwwah* of the *Habeeb* e, they will not qualify as *Muslims* or *Mo'min*.

### FIFTH PROOF

Numerous *Deens* came to the world from Sayyiduna Adam u till Sayyiduna Muhammad e. Why was each one regarded as a separate *Deen*? It was not because their beliefs in *Tauheed* conflicted with the teaching of other Prophets. It was not because each *Deen* had different veils or *Hashr*, *Jannah* and *Jahannam*. It was not because one had a difference of opinion on the Angels and concepts of *Taqdeer* with the other. Every *Deen* of every Prophet of *Allah* u had the exact same belief on every one of these aspects. They never disagreed or disputed on them and all had the same *Aqaa'id* unanimously. With all these common similarities, why were they regarded as different *Deens*?

This was because their Prophethood and Prophets were different. The *Deen* of Sayyiduna Moosa u was different to the *Deen* of Sayyiduna Esa u because the Prophets were different and recognized with their respected Prophets. So we are given to understand that *Deen* can only be established and recognized by the *Nubuwwah* of a *Nabi* u. *Allah* I has never sent only *Tauheed* and *Deen* to this world nor has He ever stated that these two factors are sufficient for salvation.

## SIXTH PROOF

It is our belief that every person will be asked three questions in the grave. They are:

1. *كبرني من ربك* - *Who is your Lord?*
2. *كبرني بديني* - *What is your Deen?*
3. *كبرني بآراءك في هذا الرجل* - *What were your views about this man?*

If only the belief of *Tauheed* of *Allah* I was sufficient for salvation what was the need of questioning about His *Nabi* e?

## CONCLUSION

We now reach a conclusion that salvation does not depend only on *Touheed* but it depends on *Emaan*. And the basis, on which *Emaan* depends, is *Nubuwwah*.

## INTERESTING POINT

Since we are discussing the questions of the grave, I would like to present an interesting and *Emaan* enlightening point. The Angel asks three questions to the person in the grave. They are:

1. *Who is your Rabb?*

*The Moh'min answers "Allah I"*

2. *What is your Deen?*

*The Moh'min answers "Islam"*

3. *What did you say about this person?*

*The believer will say: "He is the True Rasool of Allah I"*

The interesting thing about these questions is that the first two questions are about Tauheed and Deen, and do not bare the word "**HAZA**" ("this"). But the nature of the questions changes when a person is asked about Nubuwwah. The word Haza is used here. It is not similar to the other two questions, that is, "who is your Nabi e?" It amazing that the questions are three but the nature of the questions

is two! The reason for differences is that **Allah** and Deen is not shown to the person in the grave to where the Angels can point towards and use the word "Haza". But the Glorious face of the *Habeeb e* is shown to the *Mayyit* and asked, "What did you say about this (Haza) person?" meaning "what was your opinion in the *Duniya* about this unique person? Did you regard him as your "Big Brother" or an ordinary useless human being or did you regard him as matchless and the King of the kingdom of creation?"

Here too, the *Munafiqeen* can make two objections!

#### OBJECTION ONE:

Firstly, at any given time, thousands of people die and are buried throughout the world. Similarly, how will it be possible at one given moment the face of the *Habeeb e* is shown to thousands of people who are buried in thousands of different places?

#### ANSWER

The answer to this objection is that there is only one sun but it can be seen at any specific time by thousands of people, thousands of places at once. Each viewer can point out to it and say "This" (*Haza*) is the sun. In fact, if thousands of mirrors are directed towards the sun at

any given moment, thousands of people will see the same single sun together at that very moment or second. This is a cosmic example.

In this advanced scientific era, our minds are very much influenced by the scientific technology. Let us ask science to solve the question for us. I will present the television as a simple answer. Television is capable of broadcasting or relaying one person at any specific time to thousands of viewers at thousands of places. Every viewer watches and hears at the same moment and sounds of the broadcasted person at once no matter where on earth he may be. Everyone hears the same sound, at the same moment and at the same time. Television is man-made and operates on man-made power. Electricity is a very potent firepower. It is called *Barq* or *Naar* in Arabic.

## SECOND OBJECTION

The *Munafiqeen* claim that how would a *Muslim* recognize the *Habeeb e* in the grave when he has never seen him while alive on earth. But how come Abu-Jahl, who lived with the *Habeeb e* for so many years, was still not able to recognize him in the grave?

## ANSWER

External or physical relation depends on vision and acquaintance for recognition. But recognition of spiritual and *Emaani* relation does not depend on the vision of the external physical eye. This is purely spiritual and deals directly with the soul. Therefore, whoever in his lifetime had a spiritual relation of love and belief with Sayyiduna *Rasoolullah e* will certainly recognize him in the grave even though he had not seen him before. On the contrary, if anyone, who physically saw the *Habeeb e* but had no relation of love and belief with him, will certainly not recognize him in the grave even though he saw him till his death.

Therefore, some exceptionally blessed and privileged *Moh'mineen* and *Awliya* dream of the August *Habeeb e*. They will recognize him and fall in deep love with him. May the Merciful

*Allah I grant this privilege to every Muslim. Ameen.*

However, the matter is very clear and understandable. But some hold the view that "*Haza*" is used for mental hint and not physically. They say that the deceased is not shown the Beloved *Habeeb e* at all. The question is directed to his mental state and referred to his views on this person that he has in his mind and knowledge. All this is absurd and nonsensical. Why? Firstly, *Allah I* and the *Deen* is also in the mind of the deceased. Why do the Angels use the term "*Haza*" for them and make a mental hint? Secondly, a *Kaafir's* mind is totally empty of *Sayyiduna Rasoolullah e* because he never believed in him or loved him. If an ambiguous obscure question is posed to his mentality, he will say, "*Whom are you asking about?*" Therefore, it is imperative to show him an image and then ask, "*What were your views about this person?*" According to the *Sahih Hadith Shareef* it is reported that a *Kaafirs* answer to this question will be:

يُردالاه\*

*I do not know this person!*

It is clear from this answer that some image was presented to him, which he looks at and does not recognize. Therefore, he replies: "*I do not know*". Now that if there is one image that is shown at thousands of places, then another question arises. How will it be possible to show one image at the same time at thousands of places? Further, if there are thousands of images and if they are not many, then it will be incorrect because the Angels that ask the questions are one and not many.

However, it is an established fact that the basis of salvation does not depend solely on just *Tauheed*. In fact it depends on *Emaan* and *Emaan* depends on *Nubuwwah*.

# THE CONCEPT OF NABI

The word "Nabi" comes from the root "NABA" which means "information". The word "Nabi" is an adjective noun of "NABA" which means "a person with information". This is similar to *Kareem* (كريم) or "a generous person", *Raheem* (رحيم) or "a merciful person" and *Hussein* or "a beautiful person".

There can be three probabilities in this person of information:

1. *Is he one who gives information*
2. *Is he one who receives information*
3. *Is he one who keeps information*

If *Nabi* means "one who gives news or information" then the question arises: "what news?" and "news of where" does he give.

Newspapers, radio, TV, letters, telephones, fax and even BBC and CNN all give news and information. But no one calls them *Nabi*. If one says a *Nabi* is he who informs of *Haraam*, *Halaal* and the laws of the *Sharee'ah*, then every *Aalim of Deen*, a *Mujaddid* and *Mujtahid* also provides this information. But no one calls them a *Nabi*. However, it seems that the information and news is very special and an extraordinary one for an informer to be called a *NABI*.

Therefore, careful reflection reveals that news of this world supplied to its inhabitants is conveyed via radio, TV or any such device. Information researched and supplied from books is conveyed via an *Aalim*, *Mujtahid* or a Scholar. But one who supplies the inhabitants of earth with information of the Heavens and the Unseen world is called a *Nabi*. A *Nabi* supplies information and news of a Domain where no apparatus or instruments can reach or detect.

Those unfortunate people who reject that a *Nabi* does not possess *Ilme-Ghaib*, in reality reject his status of *Nubuwwah*. If one says that a *Nabi* only possess the knowledge of *Sharee'ah* and that is all he was sent to inform the people, then such fools cannot differentiate between a *Nabi* and *Aalim of Deen*.

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I would like to present to the readers a few authentic narration's from the *Sahih Hadith* to enable one to understand what type of news and information which is given by a *Nabi*.

One-day Sayyiduna Jaabir ibne Abdullah t was sitting very sadly in company of the *Habeeb e*. He asked: "What is the matter and why are you so sad?" The *Sahaba* t replied, "Why should I not be sad when my father Abdullah was Shaheed in the Battle of Uhud and left me with the burden of young sisters and debts". He meant that the sadness of the death of his father and the worries of his sisters and fathers debts all combined together at once. The beloved *Habeeb e* replied: "Should I inform you something that will change your sadness to happiness?" He answered, "Certainly, Oh Prophet of Allah e!" The Glorious *Nabi e* said, "To this day, Almighty Allah I has not spoken to anyone without a curtain in between. Your father

is the first deceased that spoke to Allah I face to face". اءافك بءر ملك

A curiosity arose in the heart of Sayyiduna Jaabir t when he heard the words of this unique dialogue. The *Nabi e* informed him that Allah I said his father, "نمء Make a desire". Your father replied, "Oh Gracious Lord II! You have given me in abundance. What is left for me to desire?" Allah I said, "You have to make a desire". He replied, "Oh Allah II! f it is your command then I desire to be sent back to the Duniya in the same burning sand of the battlefield. I desire to be killed again in Your path, bathed in blood. The happiness in cutting my head in your path, I have never enjoyed in anything else". Then Allah I said, "It is against My Divine Rule to first test anyone, call him to My Presence, and then retest him again".

Similarly, a lady Sahabiyya t humbles herself in the presence of the Beloved *Nabi e* and says: "Ya Rasoolullah e my one and only son went to Jihad with you and was martyred. If he is now in Jannah then I will observe Sabr and if otherwise, I will cry for him in such a manner that history will remember". The compassionate *Nabi e* replied: "Oh servant lady of Allah II! There are eight stages in Jannah, the highest stage is called Firdous and your son is in that stage."

In another instant, a *Muslim* was stoned to death as punishment. Someone made a bad remark after his death. The Noble *Nabi e* heard this and stated, "You are speaking ill of him while he is joyfully bathing in the rivers of Jannah!"

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Have you seen! The August *Nabi e* of Allah is sitting in Madina Munawwara and where is he giving news of? It is of a place where all means fail to comprehend. Furthermore, the *Nabi e* did not say to the inquirers that he was in Madina and the *Shaheed* was in the Unseen World (*Ilme-Ghaib*). He did not say "what can I inform you of that secret world?" nor did he say, "let me wait for Jibreel u. I will ask him when he comes". This was not the case. Without hesitation or pondering, he replied to the questions with such comfort and ease as if he was in the company of the person in question.

There are too many such incidents to mention that are recorded in authentic *Ahaadith*. At this point I would like to quote a *Hadith Shareef* concerning the status of the *Sahaba*. The *Habeeb*

e states:

\*ميتهم امتي دت قمام هي اب موجزك يباحصا

*All Sahaba are like guiding stars. If you follow any one of them, you will get salvation (Hidayah)*

The beloved *Nabi e* speaks of the general *Sahaba*, that is, every single one of them. There are no exceptions in his above declaration, which means that they are all Elite and true *Moh'mins* and certified *Jannaties*. For this qualification, correct beliefs are a prerequisite and compulsory. Their every action is sincere and their every belief is pure, correct and acceptable to *Allah I* and His *Rasool e*. Not a single *Aqeedah* of any *Sahaba* is doubtful or conflicting with the teachings of the Holy *Quran* and the *Sunnah*. By the virtue of the above *Hadith Shareef* every *Muslim* is bound to acknowledge the purity of *Emaan* and clarity of every belief of all the *Sahaba*. Furthermore, it is also a binding duty on every *Muslim* to adopt the *Aqaa'id* and beliefs of the *Sahaba* because they were directly taught and conditioned personally by *Sayyiduna Rasoolullah e*.

Now that we have understood the stature and *Emaan* of the *Sahaba* along with our relation with them, I would like to draw your attention to reality and sincerity.

What have we learnt from the *Sahaba* in the above quoted incidents? Did we not learn anything from the transparency of beliefs of the Noble *Sahaba*? Yes! We have learnt a lot and sufficient enough to safeguard our *Emaan* as far as the true concept of a *Nabi* is concerned, as far as the extent of a *Nabi* is concerned and as far as the authority of a *Nabi* is concerned. All Praises and Glory to *Allah I* Who has guided us on the Righteous Path through His *Nabi e* and safeguarded our *Emaan* and belief, through the *Nabi's e* illustrious *Sahaba*.

The guidance, which the *Ummah* received through the *Sahaba* in the above *Ahaadith*, is that they sincerely believed that *Allah I* blessed their Beloved *Nabi e* with the Knowledge of the Unseen (*Ilme-Ghaib*). If they did not, why then did they pose questions pertaining to *Ilme Ghaib* to the *Nabi e*? Furthermore, if their belief that the *Nabi e* possesses *Ilme Ghaib* was *Shirk*, or *Kufr* or as being incorrect, why then did the *Nabi e* confirm their *Emaan* and instantly

inform them of *Ghaib*?

It goes to prove without doubt that the *Aqeedah* of a *Nabi* possessing *Ilme Ghaib* entrusted by *Allah I* is never *Shirk* or *Kufr* but pure *Emaan*. I urge and reprimand every person who believes otherwise to rectify his or her belief in accordance to the pristine teachings of the Holy *Quran*, *Sunnah* and *Sahaba*. *Allah I* guide us all on *Haqq!* *Ameen*.

However, let's get back to the Holy *Quran*. Almighty *Allah I* draws our attention to the extent of knowledge He bestows on His *Nabi e*. Concerning the *Nubuwwah* of Sayyiduna Nabi Adam u and the vastness of his knowledge, *Allah I* states in the Holy *Quran*:

\* اَمَلِكْ ءَامَسِ الْاَمْدَ اَمَلِعُو

*Allah I has taught the names of everything to Adam.*

Now can any person establish the limits of EVERYTHING. *Allah I* taught to His *Nabi u* the names of everything in creation, no matter how big or small it may be. In *Tafseer Jalalain* and other *Tafseer*, under this *Ayah*, the *Mufasssireen* comment that *Allah I* not only taught the names of things He created, but also taught the knowledge of every atom, to a mountain, a drop to an ocean, from the earth to the skies and the comprehensive knowledge of *نوكي امو نك ام* (what was there, and what will happen). The *Tafseer* further states that *Allah I* not only taught Nabi Adam u the knowledge of all things but He also showed him everything in the earth and skies, (refer to *Tafseer Jalalain*) etc.

*Allah I* states:

اَمَّا اَنْزَلْ مَلْعَالِ كُنْ اِحْبَسِ اَوْلَاقِ طَنْيْ قَدْ اَصْمَتْ نَكْنَاءُ اَلْ وَاَهْ ءَامَسِ اَبِ يَنْ وِىْ بِنَا لْ اَقْفِ قَتْلَيْ مَلْ اِيْلَعْمَهْ ضَرْعْمْ  
\* مِيْ كْحَلْ مِيْلَعْلَاتِنَا كُنْ اَنْ تَمْلَعْ

*Then presenting all things before the Angels said to them, "Tell me the names of these things*

0  
if you are truthful". They said: "Sanctify

to you! We know nothing but what You taught us, no doubt You

alone are The Knower and The Wise".

However, a *Nabi* is an informed person of *Ilme-Ghaib*. Sayyiduna Nabi Esa u proved his extent of knowledge of *Ghaib* to Bani Isra'eel in these words:

مكتوي بي ف زور خذت امون و لك ات امب مئى بناو

*That I inform you of what you eat, and store in your homes.*

If we look at the word مئى بنا and بين both are derived from the root of *NABA*. It is a *Muda'reh* verb (عراضم لعف), which refers to both the present and future. If this verb begins with the letter *Seen* (س) then it will refer to the future as found in ءاهف س لوقي س. If it begins with the letter *Laam* (ل) it will refer will be to the present e.g. مهيلع ندرم تل.

If this verb is free from both these letter, that is, *Seen* and *Laam* it will bear both, the present and future tenses.

Since in the above *Ayah* the verbs زولك ات and زور خذت do not have either the "Seen" and "Laam" affixed to them, their meanings will then be, "I inform you of what you eat and will eat and what you store and will store in your homes".

The comprehensive *Ilm* of a *Nabi* is exceptionally vast because of his constant contact with his Creator.

There are two departments of Prophethood. One is internal and the other external. The internal or spiritual departments are the *Wilaayah* of a *Nabi* that is known as ملايلا هجوت or "concentration in Allah I." The external or physical aspect is his *Nubuwwah*, which is known as

قلخای ملاحوت or "concentration in mankind". A *Nabi's Wilaayah* is more excellent than his *Nubuwwah*.

\*هت و بن زم لضفاى بزللا قى الو

The *Wilaayah* of a *Nabi* is more excellent than his *Nubuwwah*. This is so because concentration in *Allah I* is more virtuous than concentration in mankind. This itself tells us that a *Nabi's* every moment of his life is constant with his Sublime Creator I. Therefore, Sayyiduna *Rasoolullah e* states:

\*ي بلق مانى الوى ذى ع مانت

**My eyes sleep but my heart never sleeps.**

A *Nabi* is unlike ordinary human beings. For us, sleep is half death and for a *Nabi*, his sleep is the *Wahi* of *Allah I*. His sleep cuts himself off from mankind and connects in undivided concentration with his Creator I. Therefore, when one sleeps, one's *Wudu* breaks, but when a *Nabi* sleeps his *Wudu* remains intact because he does not become unconscious, but is fully conscious of *Allah I*. A *Nabi* is born with this unique consciousness because *Allah I* created him as *Barzakh* (medium) between Him and His general creation. His *Wilaayah* allows him to take from the Sublime Creator I and distribute to the weak creation. Therefore, Sayyidun-Nabi'een e states:

\*ى طعى هللا و م ساق انا ما

*Verily I am the distributor and Allah I is the Provider.*

So the correct *Islamic* meaning of a *Nabi* is that chosen super-elite servant of *Allah e* who is always conscious and Divinely informed of every creation in the Universe. He is sent to mankind with guidance and acts as a *Waseela* between *Creator* and creation. He also has knowledge of *Allah I* and all His creations in the skies and earth. As an intelligent *Hakeem* or Physician touches the pulse of a patient and gathers information of the entire body, similarly, the sacred hand of a **Nabi** it on the soul and *Emaan* of every believer.

I shall quote a few *Hadith* to this effect.

## HADITH NO. 1

It is reported in *Mishkaat Shareef* in that chapter *قورافلارم عازدي س بقانم* that one night the *Habeeb* e was with Sayyidah Ayesha t. The night was calm and the stars lit up the clear sky. Sayyidah Ayesha t inquired from the *Habeeb* "Ya Rasoolullah! Is there any fortunate person whose good deeds are equivalent to the number of stars in the sky". Imagine how intricate this question is because there are seven skies and all of them have their own stars! Some are visible to the naked eye, while others are so tiny that it is impossible to be even seen with the most powerful telescope. There are some stars that are constantly hidden due to the brightness of the sun. The calculation of the number of stars in the skies is impossible in any way whatsoever. No human being with the most advanced technology can exactly or vaguely calculate them. This is one impossible factor.

The other impossible factor is to know the exact amount of good deeds of all the believers on this earth. The good deeds of the believers will differ till *Qiyaamah*. Some good deeds are performed in public. Some are performed in private, some in the mountains, some on the oceans, some in the ocean, some in caves, some in the day, others at night, some in the skies, some on earth, and some in the heart.

However, this question pertains to transaction of the Universe in general. It is obvious that only that person can physically report on them who clearly observes and fully understands the nature of every single deed. For this to be possible, there must be two things necessary for the observer. Firstly, he must know and recognise every single believer in the Universe. Secondly, he must fully understand the extent of his or her every single deed be it exposed or hidden.

From the intricate question of Ummul-Moh'mineen Sayyidah Ayesha Siddiqah t we understand that she believed that the Beloved *Nabi* of *Allah* e possessed *Ilme-Ghaib*. If it was not so, why then did she pose such a question? The great *Mujaddid* and *Aarif* of *Allah* I the illustrious *Imam* of *Islam*, Imam-ul-Akbar Sheikh Ahmed Rida Al-Qaadiri t translates the pristine *Aqeedah* of Sayyidah Ayesha Siddiqah t in the words of poetry.

سر عرش پر سے تیری گزردل فرش پر سے تیری نظر  
ملکوت و ملک میں کوئی شے نہیں وہ جو تجھ پہ میاں نہیں

*Your travel is on the horizons of the Arsh, your vision is in  
the heart of the earth.*

*There is no atom in the universe that is hidden from you.*

Now that this question was asked to the Noble *Habeeb e* let us see what was his response. He did not say to Sayyidah Ayesha t *"I am also a resident like you of Madina, what do I know of the good deeds of my Ummah who will come till Qiyaamah? How do you expect me to know how many stars there are in the skies? I will ask Jibreel u to assist me to answer your questions or I will ask Allah I for the answer when He talks to me."* He did not ask for some time or say, *"I would ponder over the matter and tell you"*. He did not say to his beloved wife, *Ayesha! I am a human like you and restricted with such information. Ask me about Salaah, Zakaah, and other questions pertaining to Deen."* He did not rebuke her because she was professing a so-called *Shirk* belief that anyone other than *Allah I* has the knowledge of *Ghaib*.

No! He said nothing to this effect but instantly replied, *"Yes, there is one person whose good deeds are equivalent to the number of stars in the skies and that is Omar."* Then Sayyidah Ayesha t said: *"And then what is the situation of the deeds of my father Abu-Bakr t?"* He replied: *"His one good deed of service to me on the night of Hijra is more excellent than all the virtuous of Omar."* This is one example of the extent of the amazing knowledge of *Ghaib* of Sayyidul Alameen Muhammadur *Rasoolullah e*.

## HADITH NO. 2

*Sahih Al-Bukhaari* narrates the following *Hadith Shareef* under the heading, *باتك لب اصت عال باتك* . *Tafseer Khaazin* also quotes the same *Hadith* under the *Ayah* *مك دل دب ناء ايشان ع اولى سرت الو* .

يذولى ست ال مللاو منع لى سى زنا بح لجر نمام لياق رمث امي ظع اروم اهي دي نيب ناركذورتع للا لمكذف رب نملما لى عم اق  
 كعبل لقي با نمل قف ة فا ذخ نبا مللا دبع ام اق ف رانلا لاق لى خ دم نمل قف لجر م اق ف اذه مى ح اق م ف ت م د ام م ك رب خ ال اى ش  
 \* يذولس يذولس لوقى ناركث م ة فا ذخ

*The Nabi e ascended on the Mimbar and spoke about Qiyaamah. He said, "Before Qiyaamah many big events, will take place". Then he said: "Anyone of you may ask me about anything you desire. I*

*swear by Allah I, that as long as I am on this Mimbar, I will answer any questions you ask me". One person stood up and asked, "Where would my final abode be? He replied: "In the Fire of Hell". Then Abdullah ibn Huzafa t stood up and asked; "Who is my father?" The Nabi replied "Your father is Huzafa" then he repeatedly said: "Ask me, ask me (questions)".*

The *Munafiqeen* say that no one besides *Allah I* knows the destiny of a person. How is it that His *Nabi e* knows who is going to *Jannah* or *Jahannam*? Is this not from of the secrets of *Uloom-e-Khamsa*? Who is whose son, besides the mother you gave birth to the child, no one else knows. Salutations upon the Beloved *Nabi e*, whose vision sees through the darkness of the night, and is the same in the brightness of the day, and who also sees everything in this *Duniya* and in the *Akhirah*.

### HADITH NO. 3

This *Hadith Shareef* is reported by *Sahih Muslim* (Vol. 2) under the chapter ردهونع بای دا جلا باتك

and is narrated by Sayyiduna Anas ibne Maalik t.

ﷺ ﻟﻮﺳﺮﺩﻱ ﺧﻀﻮﻡ ﻧﻌﻢ ﻣﺪﺡ ﺍﻡ ﺍﻡ ﻓﻼ ﻗﺎﻧﻪ ﺍﻧﻪ ﺯﺩﺍ ﻟﻮ ﻋﺰﻱ ﻧﺎ ﻟﻒ ﻋﺮﻭﻡ ﺍﺫﻩ ﷺ ﻟﻮﺳﺮﺩﻱ

*(One day before the Battle of Badr) the Beloved Nabi e in the battlefield placed his sacred hand on various places on the ground and said: "This will the spot so and so Kaafir will die, this is the spot where so and so Kaafir will dies". The narrator of this Hadith was present in this battle and says that after the battle not a single Kaafir as mentioned by name moved an inch away from the spot Sayyiduna Rasoolullah e marked on the ground, that is, every single one was found lying dead on the exact spot demarked.*

*Subhaanallah!* Imagine, who knows when and where a person or another will die? Is it not one of the *Uloom-e-Khamsa* that the *Nabi e* is informing one day before the Battle of Badr?

#### HADITH NO. 4

Imam Ahmed ibne Hambal t in his *Musnad* narrates this *Hadith Shareef* on the authority of Sayyiduna Abu Zar Ghaffari t:

\* ﺍﻟﻤﻌﻨﻰ ﻣﻦ ﺍﻧﺪﺭﻛﺰ ﺍﻻ ﺍﻧﺠﺮﻱ ﺍﻟﻮ ﻟﻮ ﻋﺰﻱ ﻧﺎ ﻟﻒ ﻋﺮﻭﻡ ﺍﺫﻩ ﷺ ﻟﻮﺳﺮﺩﻱ ﺧﻀﻮﻡ ﻧﻌﻢ ﻣﺪﺡ ﺍﻡ ﺍﻡ ﻓﻼ ﻗﺎﻧﻪ ﺍﻧﻪ ﺯﺩﺍ ﻟﻮ ﻋﺰﻱ ﻧﺎ ﻟﻒ ﻋﺮﻭﻡ ﺍﺫﻩ ﷺ ﻟﻮﺳﺮﺩﻱ

Sayyiduna Abu Zar t states: "Sayyiduna Rasoolullah e did not depart from in a state that he did not inform us any bird that flaps it wing but he informed us to the knowledge of it."

*Allahu-Akbar!* The Beloved *Nabi e* possessed the knowledge of every bird and every flap of its wings too. He also blessed his *Sahaba* with this intrinsic science.

#### HADITH NO. 5

The following *Hadith* is recorded in *Mishkaat Shareef* under the chapter *Fadlus-Sadaqa* in *Kitaabuz-Zakaat* narrated by Ummul Moh'mineen Sayyidah Ayesha Siddiqah t. She says that once the wives of the *Nabi e* asked:

\* مللا لوسر اي كباق وحل لوا اميا

*Ya Rasoolullah e! Who amongst us will be the first to meet you*

*(after your demise)?*

The *Habeeb e* replied:

\* ادي زك لوطا

*The one with the longest hand will meet me first.*

Sayyidah Ayesha t says that when they heard this, they began measuring the length of our hands. Sayyidah Soudah t was the one with the longest hands amongst them. But they were later informed that the meaning of the long hands referred to the one who gave the most charity. Hence Sayyidah Zainub t was the first amongst the *Ummahhaat t* to pass away because she was the most charitable amongst the wives.

Imagine, in such a brief question how many things were asked, namely the time of each one's death, who will die first, the condition of each one's death whether it will be on *Emaan* or not! The place of abode after death whether they will be with the *Nabi e* or some other place! They asked the *Nabi e* who amongst them would first meet him. Here too the *Nabi e* did not tell them that he had no knowledge of *Uloom -e-Khamsa* or will ask the Angel Jibreel u and inform them. He instantly gave a precise and correct answer.

This *Hadith Shareef* is reported in *Sahih Al-Bukhaari* under the chapter *ربقلا باذعت ابث اباب* and narrated by Sayyiduna Abdullah ibne Abbaas t.

رخالأم ولوبلا نم مزن تسي ال ناكف ام دح أم ري بك ي ف نابذغي امون نابذعي امهنا لاقف نابذعي نير بقب e ي بزلأرم  
 ملام امه ن ع ف فخي نا ملع ل قو قدح اور بق ل اكي ف زرع م ث ن ي ف ص ن ب اه ق ش ف ق ب ط ر ق د ي ر ج ذ خ م ث ق م ي م ن ل ا ب ي ش م ي ن ا ك ف  
 \* اب ي ي

*The Glorious Nabi e passes by two graves where punishment was been given. He said: "These two persons are being punished and the cause of their punishment is not the result of a very major reason. One of them did not protect himself from the splashes of urine*

*and the other used to engage in backbiting". Then he broke two*

*fresh twigs and placed one on each of them and said: "The punishment will be eased on them until these twigs do not dry up".*

It means that every greenery make the *Tasbeeh* of Allah I and its *Barkaah* will act as a shield between them and the punishment. There are important points to note in the above *Hadith Shareef*:

*Firstly*, no sand can become a barrier in front of the vision of the *Nabi e*. He can see from a distance just the same as he sees from near. Although two persons are below tons of sand, he can see the punishment from the above the ground.

*Secondly*, the *Habeeb e* is fully aware of every action of everyone. One (deceased) person did not protect himself from the splashes of urine and the other used to backbite. Both these acts were not done in the presence of the *Nabi e*. But he was fully aware of them. It is understood that the August *Nabi* of Allah e is aware of every action of every person. This is the unique status of the knowledge of a Prophet of Allah e.

*Thirdly*, the *Nabi e* knows every greenery on earth and hears and understands their *Tasbeeh*. The entire plant kingdom and all its germination, flowering, fruit-bearing, tastes, benefits, dangers, sizes, and shapes and location are constantly in the vision and memory of our Master Sayyiduna *Rasoolullah e*.

*Fourthly*, he broke two green twigs and placed them on the graves and said; "As long as they remain fresh (alive) their *Tasbeeh* will act as a deterrent to the punishment." This incident happened in Madina and the only greenery available were twigs or branches of a tree. This does not mean that only fresh twigs are deterrents but all greenery will have the same effect because all engage in *Zikr* and *Tasbeeh* of *Allah I*. Two points to note here, one is that it is a justified *Sunnah* of the *Nabi e* to place some greenery, be it branches, twigs or flowers on a grave of a *Muslim* after his burial or whenever visited. The second point is that the *Munafiqeen*, who object to this *Sunnah*, are ignorant, selfish and enemies of both the deceased and the *Nabi e*.

## **NABI - ONE WHO IS FULLY AWARE**

Sayyiduna *Rasoolullah e* is always fully aware of his *Ummah* and assists them in the world, the grave and on the Day of Judgment. He will be the first person to offer assistance to people in *Qiyaamah*. Thereafter, Judgment will begin. All this is recorded in *Bukhaari* and other volumes of *Hadith Shareef* in detail.

## **IMPORTANT POINT:**

On the Day of *Qiyaamah*, the *Muhadditheen*, *Mufasssireen*, *Ulama*, *Foqaha*, *Ghous*, and *Qutub* amongst mankind will be searching for assistance. On that Day no one will remember that the crown of *Shafaa'at* will be on the sacred head of Sayyiduna *Habeebullah e*. In spite of the fact that in the *Duniya* they all knew this fact and believed accordingly that the door of *Shafaa'at* will only be opened by the August *Habeeb* of *Allah e*. This fact will be erased from everyone's mind by the *Qudrat* of *Allah I*. By mere assumption, people will rush to other Prophets u in desperation for *Shafaa'at*. They will say "*Izhab illa-ghairi*" or "go to someone else for assistance". They will also not be able to refer them directly to the Sayyiduna *Rasoolullah e* and by mere assumption, suggest the names of Sayyiduna Adam u, Sayyiduna Nooh u,

Sayyiduna Ebraheem u, and Sayyiduna Moosa u. No one besides Sayyiduna Esa u will finally inform the people to go to the Beloved *Habeeb e*. After all, what is the wisdom in this trial and tribulation?

This wisdom is that if mankind first went to the distinguished presence of the *Habeeb e* and if he blessed them with his *Shafaa'at*, then the *Munafiqeen* could say: "What is the exclusivity of Sayyiduna Muhammad e in *Shafaa'at*? By chance we came first to him. If we had gone first to any other Prophet u, he too would have made *Shafaa'at* for everyone."

To remove such thoughts from the minds of people, Almighty *Allah I* will send all as beggars to the doorstep of every Prophet u and still keep all of them distressed. Now that every hope has failed, the only hope left will be the Savior of Mankind and the most Beloved of *Allah*, Sayyiduna *Muhammad e*. Everyone will beg at his feet for comfort and he will gladly say to everyone:

اھل انا اھل انا

"I am here for you, I am here for you".

While other Prophets u will say *ی ری غیلا اوبعدا* "Go to someone else for help!" Thus *Allah I* will exhibit to everyone that in this hardship and misery, the only comfort and savior will be no one else but His *Habeeb e*. How beautiful the great poets and *Aarif*, Ustaazuz Zaman, Moulana Hasan Rida Al-Qaadiri[3] t. has summoned up the entire reason of *Qiyaamah* in a couplet:

فقد اتنا بسبب من انتم ادرنم حشرکا  
کہ انکی شان مجھ کوئی دیکھانی جانے والی ہے

*The only reason that Allah has established the gathering of Hashr, was to display the status and integrity of His Habeeb to everyone.*

The great *Mujaddid* of *Islam*, Imamul Akbar Aarif Ahmad Rida Al-Qaadiri t draws the scene of *Qiyaamah* in his couplet as follows:

خفیل نبی مسیح و سنی ہی سے کہی کہیں نہ ہی  
یہ بے خبری کہ خلق پھر کمان سے کمان تمہارے لئے

Everyone on that Day will go for help to Sayyiduna Ebraheem u, Sayyiduna Nooh u, Sayyiduna Esa u and Sayyiduna Moosa u, but all will get no comfort anywhere. Mankind will wonder door to door in search of you, Oh Saviour e!

It is this very reason that the illustrious *Sahaba* humbled themselves at the doorstep of the *Nabi e* for everything they desired.

- § Ya *Rasoolullah e!* We don't have any rain, send it,
- § Ya *Rasoolullah e!* The rain is too much, stop it,
- § Ya *Rasoolullah e!* My eye was injured in *Jihad* and popped out, fix it.
- § Ya *Rasoolullah e!* My camel is sick, cure it.
- § Ya *Rasoolullah e!* My tree does not bare fruit bless it.
- § Ya *Rasoolullah e!* I have sinned, purify me, etc ...

Not only the Noble *Sahaba* t, but the *Kuffaar* of Arabia too brought various problems to the

*Habeeb* e to be solved. Even the animals came to him with their problems and complain. Every creation knows that the Beloved *Nabi* e is fully aware, and therefore, solves all problems. It is obvious that one will only plead to him who has the capabilities of solving problems. Solving problems is one of the unique qualities of a *Nabi* e.



# THE CONCEPT OF EMAAN

The word “*Emaan*” is derived from “*AMN*” (أمن) that means, “to give peace or security”. *Amn* is also one of the Majestic Attributive Qualities of Almighty *Allah* I. It is the Compassionate Status of *Allah* I to give peace and security to His obedient servants from His Anger and Punishment. *Amn* is also a quality of His servants therefore, the believers are addressed as *Moh’min* in the Holy *Quran*. This means that a believer must adopt correct beliefs and display piety and protect himself from the Punishment of *Allah* I. In *Sharee’ah* such correct beliefs are called *Emaan*.

Most things found in this world have two things, a body and a soul. A body without a soul is valueless. A human body can only enjoy all pleasures and respect as long as it has a soul in it. Sumptuous food, good clothes, beautiful home, wealth, status and kingdom are only for bodies with a soul. As soon as the soul departs from the body, it is immediately buried underground. Leaves, branches, flowers and fruit are only found in a mature tree with life. When it dries, it is used as firewood. Globes, fans, air-conditioners and heaters are beneficial and active only if it is powered by electricity. If there is no power, these appliances are just as good as scrap.

Similarly, *Salaah*, *Hajj*, *Zakaah* and Fasting are all bodies without soul. *Emaan* is the soul of these bodies. Both combined together become alive and are honored in the Divine Court of *Allah* I, otherwise they are valueless as dead bodies and dried sticks. Remember, to read and accept the *Kalima* is the body and *Emaan* is its soul.

*Emaan* in reality, means to "join" *Tauheed* with *Nubuwwah* and *Allah* I with the *Nabi* e. The moment these two are separate or kept apart, a person becomes a *Kaafir*. When *Allah* I and His *Rasool* e are "joined", one becomes a *Moh'min*. Look closely at the *Fatwa* of the Holy *Quran*.

الذي بس لئلاذ نيب اوذختي نا نوديديو ضعب رفلنوض عبب نمؤن نولوقيو ملوسدرو مللا نيب او قرفي نا نوديديو  
\* انيم اباذع نيرفائلل اذت ع واقح نورفائللام لئالوا ط

*Those who disbelieve in Allah I and His Messengers u and desire to separate from Allah I, His Messenger e and say, "We believe in some and disbelieve in some". And desire to create a way between belief and disbelieving, they are true disbelievers and we have prepared a degrading punishment for the disbeliever.*

By the virtue of the *Fatwa* of the Holy *Quran* it is open *Kufr* to regard a separation between *Allah* I and His *Rasool* e. So, undoubtedly, *Emaan* is actually joining *Allah* I and the *Rasool* e. Please bear in mind that "joining" here does not mean to believe that the *Rasool* e is *Allah* I nor does it give an idea that *Allah* I becomes *Rasool* e. *Astaghfirullah!* No *Muslim* subscribes to this *Kufr*. *Allah* I will always remain *Allah* I and never become a creation because He is the Creator. A *Rasool* will always remain a *Rasool* and can never become *Allah* I because he is a creation and servant of *Allah* I.

The meaning of "joining" or "combining" here does not mean a union whereby there be no distinction between both. For explanatory purpose, I give this example without reference to the matter. Take for example, a currency note. It is a piece of paper that bears an official stamp of a country. This note consists of paper and an official seal. If either is missing or separated, the currency becomes null and void. The paper alone is not a valid currency nor is the seal on its own a currency. No trade or transaction is possible with either one on its own. When both are joined together, it is called a valid currency of value. But no fool will then say that the paper is the seal and the seal has now become the paper. The paper will always remain the paper and so will the seal.

Another example is of a lamp, which has a coloured glass cover over it. When the lamp is lit the colour of the glass joins the actual light of the lamp in such a way that wherever the light

reaches the colour of the glass will be with it. There is no place where the light is found but the colour of the glass is absent. *Allah I* states in the *Quran*:

\*عجبر لاي ف حابص ملا حابص م ايف قوك شمك مروزل شم

*The similitude of His light is as a niche wherein is a Lamp. The Lamp is in a chandelier (of glass).*

There are a few *Tafseers* of this *Ayah* and one of them is that the *Tauheed* of *Allah I* is Light (*Noor*) and *Sayyiduna Rasoolullah e* is the chandelier. So no matter where the *Noor* of *Allah I* shines it will have with it the Divinely blessed colour of *Sayyiduna Muhammad e*. Therefore *Allah I* introduces Himself as *زيملا اعلا بر* "Lord of the Universe" and His Beloved *Habeeb e* as *محر* "Mercy onto the Universe".

The clear message that we get from *Allah I* is: "O Beloved! Which every place is under My Divine Command, Your mercy is found there." Obviously every place in the Universe is under *Allah's I* Command. Likewise, it is obvious that the mercy of the *Habeeb e* is found in every place in the Universe.

It is amazing that when we look at the *Kalima Tayyiba*, though it is a *Kalima of Tauheed* but it also announces the *Risaalah* of *Sayyiduna Rasoolullah e*. Its sequence is as follows. In the first sector, i.e. *ملا الال رلال* *Allah's I* Name is mentioned at the extreme end. But in the second sector, i.e. *ملا اللدوسر دم* the name of the *Habeeb e* is mentioned first. In the *Tauheed* sector, *Allah's I* Name is not mentioned first, i.e. *وما لال ملا* and nor in the *Risaalah* sector, the *Rasool's* name at the end i.e. *دم ملا لوسر*. This is so because *Allah I* ordains His name to be with His Beloved *Rasool's e* name. When *Allah I* does not accept the separation of His Majestic Name with His August *Rasool e* then why would He accept anywhere else this separation? There are numerous places in the Holy *Quran* where He has mentioned His name with His *Habeeb e*.

## AYAH 1

\*لوسر لاي وعي طا ملا وعي طا

0

*Observe the obedience of Allah and His Rasool.*

## AYAH 2

\*امی طع ازوف زاف دقف ملوسرو مللا عطی نمو

*And those who are obedient to Allah and His Rasool are  
indeed very successful.*

## AYAH 3

\*مودری ناقح ملوسرو مللاو

*Allah and His Rasool have more rights than the pleasure of others.*

## AYAH 4

\*ملضف نم ملوسرو مللام مانغ

*Allah and His Rasool have made them wealthy with their bounties.*

## AYAH 5

\*ملوسرو مللا یله ارجام هتیب نم جرخي نمو

*And those who leave their homes and migrate for the sake of Allah and His Rasool.*

**AYAH 6**

\* ملوسرو مللج مللا مديو

*And Allah and His Rasool will see your actions.*

**AYAH 7**

\* ملوسرو مللا مدي ني ب او مدقتال

*Do not exceed the limits of Allah and His Rasool.*

**AYAH 8**

\* ملوسرو مللا اب او زماف

*Bring Emaan on Allah and His Rasool.*

**AYAH 9**

\* ملوسرو مللا ماتا اب و ضر مهنا ولو

*And if they are content on whatever Allah and His Rasool gives them.*

**AYAH 10**

\* ملوسرو ملضف نم مللا اني توي س اولاقو

*And they said Allah and His Rasool would give us more*

of their bounties.

## AYAH 11

\* مِيلَعْتُمْ عَنَّا وَمِيلَعْتُمْ عَلَيْنَا نِيذِلُّ لَوْ قَدْ ذَا

When you (Rasool) said to them on whom Allah and His Rasool had bestowed favours.

The special and official poet of the *Habeeb e*, Sayyiduna Hasan ibne Thaabit t states:

مَسْرَابِي بِنِزَامِ سِرِّ مَلَالِ امْرُؤِ

\* وَدَهْشَا نِذْوَمَلَا سَمِخْلَا يِفْ لِقَا ذَا

Allah has joined His Nabi's name with His,

Read the *Adaan* and *Takbeer* of the five *Salaah* and see.

This means that when the *Mu'azzin* and *Mukabbir* say مَلَالَا مَلَالَا نَادَهْشَا they immediately read مَلَالَا وَسِرِّ مَلَالَا نَادَهْشَا . Let it be known that Sayyiduna Hasan Thaabit t is that fortunate *Sahaba* poet who's every verse was enjoyed and acknowledged by Sayyiduna *Rasoolullah e*.

If we ponder over the ethics of *Islam* we will find that *Allah I* has joined the *Sunnah* of His *Rasool e* with every of His *Fard*. This combination is so beautiful that no *Sunnah* is excluded from any worship of *Allah I*. In the five compulsory daily *Salaah* the *Fajr* 2 *Rakaat Fard* is compulsory with 2 *Rakaat Sunnah*. The *Zohr* 4 *Fard* is flanked with 6 *Sunnah*. The *Asr* 4 *Fard* is accompanied with 4 *Sunnah*. The *Maghrib* 3 *Fard* is complemented with 2 *Sunnah* and 2 *Nafil*. The *Esha* 4 *Fard* and 3 *Witr* is decorated with 6 *Sunnah* and 4 *Nafil*. These are only the numbers of *Rakaats* of one of the fundamental and most important forms of *Ibadah*.

Let us examine the *Fard* of *Salaah* itself. When we begin this *Fard Salaah* let us see how many *Sunnahs* are combined in this compulsory worship of *Allah* I.

1. كدم جوم مللا الكنج بس is *Sunnah*.
2. To recite مللا بذوع is *Sunnah* and *Qiraat* is *Fard*.
3. *Ruku* and *Sajdah* are *Fard* and its *Tasbeeh* are *Sunnah*.
4. It is *Sunnah* to lift the hands to the earlobes in *Salaah*.
5. It is *Sunnah* for the *Imam* to say *Takbeers* of *Salaah* loudly.
6. To fold the hands below the navel (for the *Hanafi* and above the navel for the *Shafa'ee*) is *Sunnah*.
7. To read مللا مسرب before *Qiraat* in every *Rakaat* is *Sunnah*.
8. To open the fingers on the knee in *Ruku* is *Sunnah*.

These are a few *Sunnahs* I have mentioned. There are many more. The same goes for the other remaining pillars of Islam. The fast of *Ramadan* is *Fard* but *Sehri* and *Iftaar* is *Sunnah*. *Taraweeh* is also *Sunnah*. There are numerous *Sunnahs* in *Zakaat* and *Hajj* too. Refer to the authentic books on *Fiqh* for details.

Our lives are governed by *Sunnahs*. When a child is born the first duty performed is the *Adaan* and *Iqaamah* is read in the child's ears. His *Aqeeqa* and circumcision (*khatna*) are *Sunnah*. To raise the child properly is also *Sunnah*. He only becomes subjected and obligated to *Fard* after the age of puberty before which his grown up under the shade of *Sunnah*.

To earn a living is *Sunnah*. To make *Nikah* and care for the wife and children is also a great *Sunnah*. It is *Sunnah* to make a dying person read the *Kalima* and turn his face towards the direction of *Qibla* is also *Sunnah*. The *Mayyit* is given *Ghusal*, shrouded in a *Kafan*, *Salaatul*

*Janaaza* and buried all according to the beautiful method and teachings of the *Sunnah*.

However, everywhere the *Fard* is complemented with *Sunnah*. Therefore, we are not called *Ahle Fard*, *Ahle Waajib* or *Ahle Mustahab*, but **AHLE SUNNAH**. This is because our entire life is lived on the part of *Sunnah* and raised on the *Qiyaamah* under the banner of the Master of *Sunnah*, Sayyiduna Muhammad *Rasoolullah* e.

So the conclusion is that the soul of *Emaan* is to "join" *Allah* I and His *Rasool* e. The cursed *Shaytaan* and numerous other *Kuffaar* are all aware of the *Tauheed* of *Allah* I, of *Jannah*, of *Jahannam* and of Angels but they are still *Kaafirs* because they excluded the *Rasool* from *Allah* e.

Once an *Ansaari Muslim* of Madina Munawwara presented to the Beloved *Nabi* e a case of dispute of irrigation between himself and a Jew. The *Rasool* e gave the verdict in favour of the Jew and this displeased the *Muslim*. So *Allah* I revealed this *Ayah*:

\* اميلست اولسي وتي ضق ام اجرح مهس فلداي ف اودجي مل م ث مهني ب رجش امي ف لوم كحي ي تح نون مؤيال كبروالف

*Oh Habeeb! By the Oath of your Lord, these people will not be believers until such time they do not accept you as a Judge in all their matters. Then when you give a verdict their hearts must not be displeased with it and bow their heads in total submission.*

Some *Sahaba* were loud voiced and their tones became louder than the *Nabi* e in speech with him. Almighty *Allah* I was displeased with a tone that exceeded the volume of His *Nabi's* e speech. He revealed this *Ayah*.

مكلامع طبحت ناض عبدك ضع عب رجك لوقلاب مل ارهت الوى ب زلا توص قوف مك ت اوص او عرف رتال او زم ني ذلا امي اي  
\* نور عشتال مت ناو

*Oh Believers! Do not raise your voice above the voice of the Nabi and do not speak in his presence in such high tones and one does with*

*the other or else all your good deeds will be taken away, and  
you will not be aware of it.*

Notice in the two above-mentioned incidents that the *Sahaba* did not reject or refute any *Islamic* belief as such. *Aqeedah* was fully intact and correct regarding *Tauheed*, *Angels*, *Qiyaamah* and other articles of faith. But they faltered in two aspects of the stations of *Nubuwwah* i.e. the trust and authority and the *Adab* of the *Nabi* e. As a result *Allah* I cautioned them both and warned them that the violation of these department is also *Kufr* because it is *Kufr* that destroys good deeds.



## CONCLUSION

The final conclusion we reach is that all the *Aqaa'id*<sup>[4]</sup> of *Islam* is an empty body and *Emaan* is its Soul. The soul of *Emaan* is the Love and Respect of Sayyiduna Muhammadur-Rasoolullah

o

e.

For those who were misled and confused, I sincerely pray to the Merciful *Allah* through the *Waseela* of His August Prophet to guide every *Muslim* on the Righteous Path of the *Ahle Sunnah wa Jamaat*. *Ameen*.



## IMAM AHMED RAZA ACADEMY

### Promoting the cause of the Ahle Sunnah

The *Imam Ahmed Raza Academy* is an organisation that was established on the 5th of July 1986 (1406 A.H.) in South Africa with the sole purpose of serving the *Muslim* community and to provide some form of academic and spiritual direction to the Muslims.

The organisation has been named after the great *Muslim* scholar and Saint, *Imam Ahmed Raza Khan Bareilvi* t, who lived in India between 1856 and 1921, and was popularly known as "*Ala' Hadrat*" in the Islamic world. *Ala' Hadrat Imam Ahmed Raza Al-Qaadiri* t achieved the status of a versatile scholar and obtained a high distinction in over 50 branches of learning. On his visit to Makkatul Mukarramah and Madinatul Munawwarah, *Imam Ahmed Raza Al-Qaadiri* t was treated with great dignity and was conferred the title of "*Imam-e-Ahle-Sunnat*" by eminent *Ulema*. He was also hailed as the *Mujaddid* or Revivalist of the Century. He acted as a shield against those who wanted to assault the principles of the *Ahle Sunnah Wa Jamaah*.

As a devout Sufi, *Ala' Hadrat Imam Ahmed Raza* t was awarded the *Ijaazah* and *Khilafat* (Certificate of Spiritual Successorship) in the *Qaaderiya Silsila* (Order), as well as in 13 other branches of *Sufism*. As an author, *Imam Ahmed Raza Khan Al-Qaadiri* t has left to his credit more than a 1 000 books on 50 different subjects ranging from *Tafseer*, Logic, Grammar,

Literature, Islamic Jurisprudence, Education, Sociology, Astronomy, Mathematics, Physics, History, Science of History, Engineering, Biographies, Philosophy, Mysticism to Persian, *Arabic*, *Urdu* and *Hindi* Literature.

The key aim of the *Imam Ahmed Raza Academy* is to promote and propagate the teachings of the *Ahle Sunnah Wa Jamaah*. In order to achieve this key objective we have dedicated ourselves to translate, compile, publish and distribute useful Islamic literature, books, magazines, brochures, periodicals, newsletters, pamphlets, etc. with special reference to the teachings of *Ala' Hadrat Imam Ahmed Raza Al-Qaadiri* t and his Successors t In this age of immorality and emergence of corrupted Sects claiming to be the beacons of salvation, it is our responsibility to save our society from such wickedness and adopt the correct perspective of Islam based on the teachings of the *Ahle Sunnah*. A vital ingredient in this work is the publication of *Sunni* literature in English – to which we have committed ourselves.

We are presently offering a variety of services to the community on a daily basis, from being a centre for imparting Islamic education for our children - to issuing *Fatawa* (Legal Islamic Decrees). At the same time, in the last few years, we have also developed as an organisation laying emphasis on the publication of *Sunni* literature for the community and have thus far to our credit a regular newsletter – “*Raza*” and numerous titles of authentic *Sunni* books, and we will, *Insha-Allah*, be adding more titles each year. We have already designed a set of *madressa* textbooks that are being implemented locally and, we are proud to add that these textbooks have gained international repute. We have also developed a web site ([www.raza.co.za](http://www.raza.co.za)) which is highly information based and is continually being updated.

WWW.NAFSEISLAM.COM

We need your help not only to retain but promote our *Ahle Sunnah Aqaa'id* at a time when we are surrounded and bombarded by non-*Sunni* publications, which have corrupted our *Aqeeda* and have made deep inroads in the minds of the youth. All such activities in *Islam* that helps in promoting *Islam* constitute an act of *Jihad* for which there will be an enormous reward. The celebrated Saint, *Hadrat Sheikh Sirri Saqti* t said, “*That person can never become perfect until he does not give preference to Deen over his personal desires.*”

The *Imam Ahmed Raza Academy* is an organisation that relies solely on the assistance and *Wasila* of *Sayyiduna Rasoolullah* r and the *Fuyooz* and *Barakaat* of the *Awliya Allah*, and the support of our well-wishers. Our vision for the future and our dedication to the mission of *Al'a*

*Hadrat Imam Ahmed Raza Al-Qadiri* t has a significant contribution to be made locally and in the world - a world in which, we pray, that *Sunni Islam* dominates. *Insha-Allah!*

*General Secretary*

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[1] The sincere Believers.

[2] Queen Shiba

[3] Younger brother of Imamul Akbar Arif Billah Ahmad Rida t

[4] Articles of faith

