THE TRUE CONCEPT OF IMAN

(* ELAH * RASOOL * NABI * EMAAN)

by

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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*.

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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*[1] and the other the *Munafiqueen* (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:

*طِلَالَ لَوْسِرُنَا دَاشَنَ
* 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:

*ورَبِّنَا لَوْ قُمْتَ مِنْهُمْ نَظَرًا نَاتِحًا مَّنْ نَزَلَتْ لَهُمْ مَلَائِكَةٌ مِّنْهُمْ نَظَرًا
And Allah I is the witness that these hypocrites are liars!

In another place the Holy Quran says:

*مَا دِينُكُمْ مِّنْهُمْ نَظَرًا نَاتِحًا مَّنْ نَزَلَتْ لَهُمْ مَلَائِكَةٌ مِّنْهُمْ نَظَرًا
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* with the intention of insulting the *Rasool* e. Therefore, *Allah* 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* e. They harp on the *Tauheed of Allah* and insult the integrity of the beloved servants of *Allah* e. 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*.

I felt the hammer of Truth bash my consciousness to do something about this onslaught against *Islam* and the Beloved Servants of *Allah* e. *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 e through the *Waseela* of His Beloved *Habeeb* e 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* t, *Hakeemul-Ummat Hadrat Allama Mufti Ahmad Yaar Khan Na’eeemi* t and many other *Ulama*. May the
Merciful Allah 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 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 IIm-Shareef

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20 August 2001

DEDICATION

This book is dedicated to all those who are searching for TRUTH for the sake of TRUTH
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 \textsuperscript{1} states:

\begin{quote}

بطيطلا نم شييجٗا زيميٗي يتح ميلع* متننا م تمم نمٗي نأيجٗدٗا رذيٗدٗا ناٗنام

\end{quote}

*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 \textsuperscript{1} addresses as Tayyib (pure) and who are those people who are referred to as the Khabees (impure) by Allah \textsuperscript{1}? 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 \textsuperscript{1} states: -

كءآوب هسساب شنع وسمع وسحاب وسحابا أوناك وطلسر وطلسا داح زمٗدآوٗي رخٗا موٗيٓا وطلاب نازغيٗي هرق دحٗد

\begin{quote}

You will not find a people who believe in Allah \textsuperscript{1} and the Last Day taking as their friends those who oppose Allah \textsuperscript{1} and His Rasool, even though they be their fathers or their sons or their brethren or kinsmen.

\end{quote}

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 \textsuperscript{1} and His Rasool is pure, therefore they do not associate with the Khabees and impure.

\begin{quote}

Allah \textsuperscript{1} informs the world about the filth and impurities of the Khabees and evil ones in clear terms as follows: -

\end{quote}
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 I bne 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:

![Image](http://www.barkati.net/books/conceptimam/imam.htm (10 of 97) [3/16/2011 9:24:32 AM)
True piety is not to turn one's face towards the east or west in Salaah but real piety is that one bring total Emaan on Allah 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) - on what basis the concept of Divinity depends and what are the factors of differentiation between servant-ship and Divinity.

The meaning of لا إله إلا الله, is, “There is no deity besides Allah I”. After all, what is Elah? In this day and age “ELAH” is generally said to be One who possesses the Knowledge of the Unseen (لمع بعل), 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 \( \text{e} \) and the elite Awliya possess such qualities, as Mushriks. The Munafiqueen say that such belief is certainly Shirk because one has put the creation in par with the Creator \( \text{Allah \text{I}} \).

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 Munafiqueen say that the Muslims have also attributed these qualities to the Prophets \( \text{u} \) 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:

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مكئبناو امب نلوك نورخدتامو يف مكتويب
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And inform you about that which you eat in your homes and that which you stored away.

Please study the words and 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  knows those fruits and grains and of the people who will eat them. Now imagine how extensive and comprehensive the knowledge Almighty Allah has bestowed on Nabi Esa . If Divinity was based on the knowledge of Ghaib then how does the Holy Quran classify Nabi Esa . 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  as “Elah”. With regards to his authority, the Holy Quran states:

*پاچا شت دوماب ارج حیرلا طن رخروف
*داماب ارج تفص حیرلا طن رخروف
*دوماب ارج تفص حیرلا زلکلدل

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 يتأي يبا يجهيلع الوتاف اذه صري متي تاب اوبعدا

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

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

*نباشودرباب لرسنغم اذه تلنج رضي

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:

*ملالا مدابه ومعاي وصارب الا 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?

*نتيفشيف و pháp ظفر مداو
And Allah I cures you when you are sick.

The verse “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:

*تاييس لزنيت اي زنجما 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 became 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:

أتم لزنام الغيال بحال كلبر لوس أرنا امنا

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

How was this possible because the Munafiqueen 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 Munafiqueen are confusing this issue because they quote this Ayah of the Holy Quran:

اروكد اشري زمل بعيو أثانا آشرى زمل بعي

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 بعي (to give) for Allah I and the same word بعي 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:

يعرشين الي موننجين ابليبس مهن طحيال لزن لاسم وخلا لعننا الام

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:

نَبِيُّ سُلَيْمَانُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـﯩٰـمُ ﻋَـﻟَى ﺍَـﻟْـค่า

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:

*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 را، 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:

*هِيَانِ مَا نَبِيُّ الْأَرْضِ حَيَّ بِمَلَأِهَا وَمَيْدَانِهَا وَمَا بَيْنَ كُلِّيْنِهَا إِلَّآ الْحَقَّ الْعَلِيمَ

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.

*فَمَتى يَرُدُّ جَهَنَّمَ بَضُرَّةً مَّنْ يَدُلُّهَا عَلَيْهِ دِينَ يَا نَعْرَفُ الْحَقَّ

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:

*لكفره ان كنت على تدريه لبيتا كنيكم ان لا ناق

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.

The Holy Quran states:

*لمكن للكويذلا توما لقلما كفایت لتفاصيل

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

The Holy Quran further states:
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.

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 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 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 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:

*عَزْنِمَ اِيِّي مَنْ أَيْدِيَتْهَا ذَلِكَ لَوْ أَمْتِهَا نْمَيْنِلٌ

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

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

*إِيَّا يُرِيَّسْكُمْ كَبْرُ لَبَدِيِّ يَدَيَّهَا ذَلِكَ لَوْ أَهْيَتْ نْمَيْنِلٌ

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 لَبَدِيِّ 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:

*أَدْوِنِ اَبَطَرْ لَكَ عِنْظَمَةَ طَقَاسَةَ تِلْخَيْدُ إِنَّهُ الْعَلِيمُ الْعَلِيمُ

And shake the dry branches of the date tree towards you, it will drop fresh dates (for you).

Allah 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 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 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 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:

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 خلق 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.

*مِمَّأَذِ اَمْتَلِئْنَا*
They will eat forever the fruit of Paradise.

*ادبنا اهيف نمَدلاخ

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 (هلاال) 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.

هللاالا only Allah I Alone can.

Coincidently, 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
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) but Allah. Now what do you want from me? Seek your requirements from Allah 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 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 and His servants.

There is one fundamental factor that really differentiates between Allah and servants whereby Allah remains Allah and the servant remains as the servant. Allah or Elah is He Who is Wealthy, Opulent and Independent, 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 Ikhlaas, we are firstly informed of a unique status of Allah.

Allah is independent and carefree.
The next *Ayah* says:

*دلاو هیو دلیم*

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

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

Finally, He I declares:

*دع اووفک مل زلکی 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:

*نم هیو نع ینع طلملاو*

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

*ارققلا متناویغ طلملا*

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

*لذلا نم ایلدو ذختی ملو*

*Allah I is not in need of any assistance because of weakness and dependency.*
Allah  

\[\text{did not create the skies and earth and get tired.}\]

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

The Holy Quran states that \textit{Allah} \textit{I} sees and hears (Sees and Hears) and \textit{Allah} \textit{I} says man is also sees and hears. \textit{Allah} \textit{I} is Alive and the servants are also alive. With all these similarities \textit{Allah} \textit{I} is Elah and human beings are His servants. This is because \textit{Allah} \textit{I} is Carefree and Independent while man is careless and totally dependent on \textit{Allah} \textit{I} to exist. It is \textit{Allah} \textit{I} Who has entrusted the qualities of \textit{Sees and Hears} and \textit{Carefree and Independent} to his servants and \textit{Allah} \textit{I} possesses the power to strip them of these qualities when and how He ordains.

\textbf{IMPORTANT NOTE}

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

\[\text{It is due to them (Awliya) that Allah \textit{I} sends rain and due to them that Allah \textit{I} gives sustenance.}\]
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.

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,

\[
\text{An Aarif shows you Allah I but cannot become Allah I}
\]

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,

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.

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 servantship 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*:

*لَنَّ اللَّهَ رَبِّي وَأَنتَ رَبِّي لَا إِلَٰهَ إِلَّآَّ هُنَّ لَهُمْ كَفَّارٌ

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 Munafiqueen by which they accuse the general and majority of Muslim as Mushriks.

THE ANSWER TO THE OBJECTION OF THE MUNAFIQUEEN

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

زول دعي مرب اورنفسک زيذلا مث

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


*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:


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

The Quran further states:

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 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:

No tiredness has come to Me in creating the world.

And none is supporter of Him because of weakness. (Sura Bani-Isra’eeel 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.

*Alhamdullilah! 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:

هلا لو سرايى زمرط

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

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

Allah I again states:

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.

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:

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

Sayyiduna Rabee’ah t said:

*لاذا ول

This is all I desire.

This Sahih Hadith Shareef clearly declares that by the Ata (blessings) of Almighty Allah, Sayyiduna Rasoolullah e fulfills the desire of his followers. If by believing that by the Grace and Blessings of Allah, 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:

*نَهَالِفُكَمْ وَلَنْنُتَفَشَّلْرُكَمْ وَلَنْنُلْسَرِنْلُكَمْ وَلَنْنَتَفَسَّرَكَمْ (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:

*روسلنزي ماذاف قدم لم باذغ مرن عزف شرك المليف

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 that the Kaafirs of those days.
THE CONCEPT OF RASOOL

There are two portions of the Kalima, namely

1) هللا الالمالا
2) هللا لوسمربم

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

b) with authority

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

*السَّرُّ الْخَالِصُ لَعَلَّهُ

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 مَلَأَ لَوِسَرُ لِهِلَلَّ in the *Kalima Tayyiba* and not مَلَأَ لَوِسَرُ لِهِلَلَّ? 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:
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 Munafiqueen 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

*تمسحوا بسائلكا معلوء وهمتانيكوا*

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 cleanses the Zaahir and Baatin of his nation and also educate them.

AYAH 2

* modificazione

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

* modificazione

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

* modificazione
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**

*اميلس و لم يمريو نديض قأم أجرح مسرفنا ييف او وج بالام مثت يديه مامام ئرمي إيم نم تجحيز نمبي للكبر و الحرف

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.

**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:

*دييدولا لبح ينميلا برقا ححن

We are closer to you than your jugular vein.
But we are far away from Him. Sheikh Saadi Shiraazi has beautifully put it:


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

He cannot directly nourish us because we are darkness and He is Light. We are weak and He 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 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? Or for that matter, to reach His 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.

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 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 states:
And everyone hold fast to the Rope of Allah  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  states in the Holy Quran:

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

It was the Divine Ordinance  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 administers their lives and reaches the ultimate goal. Hence, He  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  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.  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 “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  .  verifies:
Those who pledge allegiance with you verily pledge their allegiance with Allah ﷺ (because) Allah’s Hands are on his hands.

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

ANOTHER IMPORTANT POINT TO NOTE

Sayyiduna Rasoolullah ﷺ is the most unique and powerful Barzakh and the “rope of Allah ﷺ.” 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 ﷺ 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 ﷺ. To make this link possible the Merciful Allah ﷺ has provided “smaller ropes” that are called “Awliya”. This sequence is clearly mentioned in the Holy Quran. Allah ﷺ states

*أُلْحَقَّتْ عَلَىٰ آمَنَنَا وَعَلَىٰ أَبَاءَنَا وَعَلَىٰ بَنِي مَلِكُنا نَبِيَّا وَعَلَىٰ بَنِي مَيْلَا نَأٰتَانَا

Allah ﷺ has showered his Nehmah on Ambiya, Siddiqueen, 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 if 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. طلعترسوله‌ی . 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**

*زَكَّىَتْ الْمَخْلُوقَاتْ طَالِعًا وَمَكَّلَخَ امْوَتْتَهَا وَنُولُّمُكَ۠*  

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

**AYAH 2**
I have not created Jinn’s and mankind but for worship.

AYAH 3

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:

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

Another Ayah says:

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

and a Warner. (Baqarah 2:119)

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 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. 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:

Verily I am a servant of Allah. 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. 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:

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:

*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:

*أذهب مهيزت و مهملعت و قدص مهرهطت و مهيكزت اهب*  

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

*أذهب مهيزت و مهملعت*  

*Allah* I further states:

*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, Share’ah, Tareeqah, Marifah, and Haqeeqah. Share’ah purifies the bodies, Tareeqah purifies our brains, Haqeeqah cleanses our heart and Marifah cleanses our soul.

The source and center of Share’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 of 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:

Excluding the Lord of the Arsh (Allah I) 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:

*حَمَّلَنَا اللَّهُ السَّرَّاءَ كُلَّا لَهَوْيًا* 

Allah I had made the winged messenger (Jibreel).

Another Ayah states:

*الَّذِيُّوَلَيَّةَرَايَةً مِّنْعَجَةٍ وَقَلْبَةً* 

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 Munafiqueen 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:

ىده نيقوتملل

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. ىده كل “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. 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 in Salaah. He was the Imam and all the Prophets 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
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:

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:

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 if 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:

أَسْتَعِينُواَنَاَ لِنُفَسْحَ مِنْهُ وَنَذْعِمَ الْجَهَّالَةَ فَيَتَأْتَىَنَا الْقَيَمَةُ

Oh Allah I ! 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:


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:


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 Nubuwah. This resulted in his rejection. The relation of Nubuwah 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 Nubuwah on it.

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 هللاال and لوسردمحم هللا. The first part deals with Tauheed and the second part deals with Nubuwah. 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. ُهلا لوسردَح in the *Kalima Tayyiba*.

**THIRD PROOF**

*Allah* has not mentioned anywhere in the *Quran* as *نيذلا اودّحو* i.e. those who believe in *Tauheed*. He used the terms *نينمؤم* for the males and *تانمؤم* for the female believers. He did not use *نودحوم* or *تادحوم* when addressing the believers. If *Tauheed* was sufficient for salvation then *Allah* 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*, 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 veins 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. کس ہے تو نمبرم - *Who is your Lord?*
2. کس نوبعو وہ - *What is your Deen?*
3. کچھ ادھی یدھی فیک حیف لوقت ہیلیکام - *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?
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 it that Allah I 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 Munafiqueen 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 Munafiqueen 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:

*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 world “Nabi” comes from the root “NABA” which means “information”. The word “Nabi” is a adjective noun of “NABA” which means “a person with information”. This is similar to Kareem (كرى) or “a generous person”, Raheem (رحي) 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*.

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 face to face”.

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, “Make a desire”. Your father replied, “Oh Gracious Lord!! 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!! if 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!! 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!”

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
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 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:

*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 Tafaseer, under this Ayah, the Mufassireen 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 (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:*

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

مکئبناو یف نورخّدت ام و نورخّدت ام و نورخّدت ام

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

If we look at the word مکئبناو and نورخّدت, both are derived from the root of NABA. It is a Muda’reh
verb (مکئبناو), which refers to both the present and future. If this verb begins with the letter
Seen (مکئبناو) then it will refer to the future as found in لوقتیس. If it begins with the letter
Laam (مکئبناو) it will refer will be to the present e.g. مکئبناو.

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 نورخّدت and نورخّدت 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 طلّاء الیا جوت or
“concentration in Allah I.” The external or physical aspect is his Nubuwwah, which is known as
"concentration in mankind". A *Nabi’s Wilaayah* is more excellent than his *Nubuwwah*.

The *Wilaayah* of a *Nabi* is more excellent than his *Nubuwwah*. This is so because concentration in *Allah* 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. Therefore, Sayyiduna Rasoolullah e states:

*سيبقي بنبأي الدايتعزع مزت*

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

So the correct *Islamic* meaning of a *Nabi* is that chosen super-elite servant of *Allah* 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* 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 that one night the Habeeb 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.
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, ﺑﺎﹰ ﺃَﻟْـ لَا ﺑﺎﹰ for the Ayah. Tafseer Khaazin also quotes the same *Hadith* under the Ayah.
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 Munafiqueen 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 رديفیزی بابای دامعا باتک
(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 be 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:

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:

*هْللا لَوْسُرُوا يَا رَسُولُ اللَّهِ وَحَلَّوْا اَيُّهُاِYa Rasoolullah e! Who amongst us will be the first to meet you (after your demise)?*

The Habeeb e replied:

*ليَنُكْلُو طَا لَمْ يَدِيَ اَدِيْزُنَبٌوَطاThe 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.

HADITH NO. 6
This 

hadith shareef

is reported in Sahih Al-Bukhaari under the chapter and narrated by Sayyiduna Abdullah ibne Abbaas t.

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 Barkaat 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, Mufassireen, Ulama, Foqaha, Ghaus, 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 Munafiqueen 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:

ءى ن النا ءى ن النا

“I am here for you, I am here for you”.

While other Prophets u will say ی ريخ إلإ للر إلإ. “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:

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:

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” (安宁) that means, “to give peace or security”. Amn is also one of the Majestic Attributive Qualities of Almighty Allah. It is the Compassionate Status of Allah 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. 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, 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* 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*.

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:

\[
*فَمَّاٰ يَفْقِرُ حَبْسِهِمْ لاَ يَبْصِرُونَ وَلَا يَنْفَعُونَ
\]

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 “Lord of the Universe” and His Beloved Habeeb e as “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. وَاللَّهُ وَمَا تَأْقُرُونَ Allah’s I Name is mentioned at the extreme end. But in the second sector, i.e. وَاللَّهُ يُعَلَّمُ وَمَا تَأْقُرُونَ the name of the Habeeb e is mentioned first. In the Tauheed sector, Allah’s I Name is not mentioned first, i.e. وَاللَّهُ وَمَا تَأْقُرُونَ and nor in the Risaalah sector, the Rasool’s name at the end i.e. وَاللَّهُ وَمَا تَأْقُرُونَ. 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

http://www.barkati.net/books/conceptimam/imam.htm (87 of 97) [3/16/2011 9:24:33 AM]
AYAH 2

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

AYAH 3

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

AYAH 4

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

AYAH 5

And those who leave their homes and migrate for the sake of Allah and His Rasool.
AYAH 6

And Allah and His Rasool will see your actions.

AYAH 7

Do not exceed the limits of Allah and His Rasool.

AYAH 8

Bring Emam on Allah and His Rasool.

AYAH 9

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

AYAH 10

And they said Allah and His Rasool would give us more
of their bounties.

AYAH 11

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:

* هيلع وهملا عنا زيذل للوقت دا

* ودهشا زؤملا سيمخا يف لاقدا

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 طللالا طلالا د مشا they immediately read د مشا. 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.

1. To recite لدجَبَ وَلَدَجَبَ لَنْ نُصِبَس is Sunnah.
2. To recite لَمْ آتَتْنَا عِلْمَ المَطَاعِمِ 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 مسب هللا 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:

**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.

**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[4] of Islam is an empty body and Emaan is its Soul. The soul of Emaan is the Love and Respect of Sayyiduna Muhammadur-Rasoolullah
For those who were misled and confused, I sincerely pray to the Merciful Allah to guide every Muslim on the Righteous Path of the Ahle Sunnah wa Jamaat. Ameen.
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,
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.

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-Qaadiri 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


[2] Queen Shiba

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

[4] Articles of faith