

Formula for Success

[Exposition of the 7th Sura, *al-A'raaf* (the Heights) الأعراف
verse 157]

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Allah ﷻ says in the Holy Qur'aan in the 7th Sura, *al-A'raaf* (the Heights) الأعراف in verse 157:

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

So those who will believe in this (most exalted Messenger) and will venerate and revere him and serve and support him (in his *Din* [Religion]) and follow this light (the Qur'aan) that has been sent down with him, it is they who will flourish and prosper.'

تیری الفت میں مرثا شہادت اس کو کھتے ہیں
تیرے کوچے میں ہونا دین جنت اس کو کھتے ہیں
ریاضت نام ہے تیری گلی میں آنے جانے کا
تصور میں تیرے رہنا عبادت اس کو کھتے ہیں
تجھی کو دیکھنا تیری ہی سنا تجھ میں گم ہونا
حقیقت معرفت اہل طریقت اس کو کھتے ہیں

Ghar meh tumare woh sanam aaye na aaye Nishtar
Tum toh magar aamade dildaar ka samaan toh karoh

We should attempt to synchronize our external portrayal of Islam with our interior fervor. When we speak of Islam and being lovers of the Holy Prophet Muhammad ﷺ we should focus on the lives of Hazrath Abu Bakr ؓ, Hazrath Umar ؓ, Hazrath Uthman ؓ and Hazrath Ali ؓ. They were a combination of these two conditions. For the political success of Islam their character was such that just by listening to the name of , or by seeing the glory and stature of Hazrath Umar ؓ, the Caesar of Rome, the Leader of Persia and all hostile leaders of the world shook in fear and awe. They feared to confront him. This was one state that existed in the personality of Hazrath Umar ؓ. On the other hand, at night Hazrath Umar ؓ, the Leader of the Faithful (*amir ul- mumineen*), the Caliph of the era used to patrol the streets and alleys of Madinah, the Illuminated, to assess the situation in his jurisdiction to make sure that no one is sleeping hungry or is in need in the Islamic state. Hazrath Umar ؓ could never sleep peacefully if he did not ensure the residents of his jurisdiction slept peacefully. This was the prophetic character reflecting from him,

which had become part and parcel of the *sahabas* character; this was the *Siddiqi*, *Faruqi*, *Uthmani* and *Alawi* reflection of the character of the Holy Prophet ﷺ that the world observed. If Hazrath Umar ؓ found a household in poverty, need or hunger he would personally carry provisions on his back to that household. One evening he found that household from which the sound of crying children emanated. He heard the children ask their mother:

‘Mum, the night is passing and you have been cooking and stirring the pot from a long time, is the food not yet prepared? We are hungry.’ At that stage the mother cries and tells her sons, ‘My sons there is nothing in the pot except water, for there is nothing to eat. I pretended to cook to appease you, praying that you will fall off to sleep. So it’s best you sleep hungry and we will attempt to get food tomorrow.’

She then exclaimed:

‘O Umar ؓ what kind of Caliph are you. In your jurisdiction, in many households people are sleeping hungry.’

On hearing this Hazrath Umar ؓ, in a disturbed state, goes to his home and gathers provisions, including basic foodstuff and puts them into two large sacks. Hazrath Umar ؓ then instructs his servant to carry the two sacks and place it on his back. The servant tells Hazrath Umar ؓ that he will carry the sacks to where Hazrath Umar ؓ wants it delivered. Hazrath Umar ؓ refuses saying that he should carry out the order and place the sacks on the Caliph’s back. Hazrath Umar ؓ then said:

‘Whilst I carry the sacks, whip me till I reach my destination.’

Again the servant was astounded at the order. Hazrath Umar ؓ sternly ordered him to do as ordered. The servant reluctantly whips Hazrath Umar ؓ and leads him to the intended household. Hazrath Umar ؓ explains to his servant that he would rather be whipped in this world for his neglect than be whipped on the Day of Reckoning. Hazrath Umar ؓ veiled his face on reaching the house and knocked on the door. The lady of the house enquired as to who was at the door. Hazrath Umar ؓ answered that he was unknown to her but he had brought some provisions for her household. He asked the lady to start cooking and he helped to bake the bread. With his own blessed hands he fed the hungry children until he saw their depressed faces smile, and their faces turn radiant. The lady witnessing this act of benevolence insisted that the stranger reveal his identity. Hazrath Umar ؓ said that he did not want to be known. She exclaimed:

‘Allah ﷺ should have made you the Caliph instead of Hazrath Umar ؓ for he is unaware of the state of his jurisdiction.’

Hazrath Umar ؓ still concealing his identity said:

O Noble Lady! If you are so pleased with my actions, then forgive Hazrath Umar ؓ for my sake.’

She said:

‘For your sake I forgive Hazrath Umar ؓ but please reveal your identity.’

When he exposed his face the lady fell on her knees out of shame realizing that, the stranger was none other than Hazrath Umar ؓ. She fell at his feet asking for forgiveness. Hazrath Umar ؓ replied that she was perfectly justified in her complaint, since none should sleep hungry in his jurisdiction, since he had stated that even if a camel on the remote outskirts of his jurisdiction, on the banks of the Euphrates should die, then he would be answerable to Allah ﷻ. This is one aspect of the Prophetic personality as reflected in the *Faruqi* Character and similarly mirrored by the rightly guided caliphs. Those should sit on the seats of authority that have this compassion and caring ingrained in their personality. This selfless service is what was taught by the Holy Prophet Muhammad ﷺ. We should set fire to burn our ego that taints our character and then set fire to the environment to burn and weed out the corrupt leadership of the world and within ‘so called’ Islamic states. Let us now discuss the other aspect.

Hazrath Umar ؓ carries provisions on his back and sees to the welfare of the people in his Caliphate. On one hand this compassion and caring, the character inherited from the Holy Prophet ﷺ was one aspect that the *sahaba* had colored their life with. On the other hand, on another night Hazrath Umar ؓ was patrolling the streets at night in the city of Madinah listening for a cry of grief. He heard an old lady lamenting in a home and on listening carefully to assess whether it was a cry of hunger, out of sickness, grief or complaint about the Caliphate but when he listened carefully he heard that she was crying out of separation from the Holy Prophet ﷺ due to his veiling himself from this temporal world. She was reciting the following verses of lament, which reflected her intense love for the Holy Prophet ﷺ. She was reciting in Arabic some verses which roughly translated said,

Pious people send blessings upon the Holy Prophet ﷺ

He would worship at night and fast in the day
Everybody must die, but I wish I could know with certainty
That I would meet and be reunited the Holy Prophet ﷺ after my death

The essence of those verses was:

‘My Beloved, death is a surety everyone has to leave this world. You have migrated to the realm of Divine Beauty and left us alone. If only someone could bring me the glad tidings that I would be joined with you after my death, then I can patiently wait till I die’...

When Hazrath Umar ﷺ heard these verses then the other aspect and *rang* (color) of his personality came to the fore: One aspect of his personality was the yearning of revolution (*joshe inqilaab*) whilst the other was the burning love for the Holy Prophet Muhammad ﷺ. He had a yearning to establish Islamic dominance, eradicating oppression and enforcing justice as prescribed by Allah ﷻ and the Holy Prophet ﷺ. If the rightly guided caliphs are viewed from this aspect then they are seen as steady mountains cemented in Islamic Revolution. If one views the burning love for the Holy Prophet Muhammad ﷺ in their hearts, then they are seen like a child who cries on being separated from its mother. When Hazrath Umar ﷺ heard the cries of separation expressed in poetry by this old woman, his juristic personality should have made him leave seeing that this was a need even the Caliph could not fulfill. On the contrary Hazrath Umar ﷺ was so moved by these verses that it surfaced the state of yearning for the Holy Prophet Muhammad ﷺ that was ingrained in his personality. He lost all senses of it being night, and the woman being a *ghair mehram* or one that *shariah* does not allow a man to be alone with. The burning love of the Holy Prophet ﷺ in his bosom made him knock on the woman’s door. The woman enquired as to whom it was and he replied that it was Umar ﷺ. The lady asked as to what he wanted and Hazrath Umar ﷺ requested permission to enter. She allowed him in and he sat near her saying:

Sister, repeat those poetic verses that you were reciting

Does *shariah* or intellect allow one to go to a strange women’s house, even if one is the Caliph of the time? Also, does *shariah* or intellect allow one to sit and ask her to recite poetry? Friends this color is not attained by making the *shariah* a cult, but it is attained from leaping into the fire of intense love (*ishq*).

Be khatar khud para, aatishe Namrood meh ishq
Aql heh mehwe tamasha, labbe baam abhi

Fearlessly Love leaps into the fire of Nimrod
Intellect stands bewildered at the spectacle

The lady read the verses again and I sense Hazrath Umar ؓ was in a state of *wajd* for when she reached the point when she recited:

‘If only someone could bring me the glad tidings that I would be joined
with you after my death, then I can patiently wait till I die’

Hazrath Umar ؓ jumped up and interjected saying:

‘Add to the verse that Umar also may be joined to the Holy Prophet
Muhammad ﷺ after death’.

Gauge what a condition of love and yearning Hazrath Umar ؓ was in. In another narration it is stated that this very Hazrath Umar ؓ, for whom the Caesar of Rome, the Leader of Persia and all hostile leaders of the world shook in fear and awe, returned home after this incident and remained in bed as a patient of love for days, due to the intense fire of yearning fueled in his heart. This is the ailment of love for the Holy Prophet ﷺ.

Az sar-e baaleen-e mun bar khez ay naadaan tabeeb
Dard mand-e ishq ra daroo bajuz deedaar nehst

Leave from my bedside, you novice physician!
The only cure for the patient of love is the sight of his beloved –
Hazrath Amir Khusro ؓ

This message is contained in the verse of the Holy Qur’aan that I recited [the 7th Sura, al-A’raaf [The Heights] in verse 157]. O Community of the Holy Prophet ﷺ, people of *Imaan*, if you desire success, victory, world dominance, to reach your goal, be released from oppression and injustice, and to take your rightful place in society by fighting and defeating the unholy grip on the *ummah*, then reestablish your link with the Holy Prophet ﷺ. Establish not an enforced legal link but a link of extreme love and respect (*ishq-o-adab*).

In the 7th Sura, *al-A’raaf* (the Heights) الأعراف in verse 157:

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ
الْمُفْلِحُونَ

So those who will believe in this (most exalted Messenger) and will
venerate and revere him and serve and support him (in his *Din*

[Religion]) and follow this light (the Qur'aan) that has been sent down with him, it is they who will flourish and prosper.'

Four conditions have been prescribed by Allah ﷻ for the success of this *ummah*. This is the manifesto of the Holy Qur'aan, the formula for success. Only those will succeed who simultaneously fulfill these four conditions. Those that believe (*a'manu*) in the Holy Prophet Muhammad ﷺ: A belief based on love, for this portion of the Holy Qur'aan is being addressed to people of *iman*. So what kind of belief should believers hold? That level is being demanded here, that was said by the Holy Prophet ﷺ:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَ وَ لَدِهِ وَالنَّاسِ أَجْمَعِينَ

None of you truly believes (possesses *imaan*) until I am more beloved to him than his father (and mother), his children and mankind in its entirety¹

This is the **first** condition, the **second** being *وَعَزَّوْهُ wa azzaruhu* i.e. an infinite respect and reverence for the Holy Prophet ﷺ (*hud se bar kar adab-o-tazeem*) and **thirdly** *وَاتَّبَعُوا watabahu* to i.e. follow and emulate the Holy Prophet Muhammad ﷺ i.e. to practice his teachings, to actualize the teachings of the Holy Qur'aan and through action become reflectors of the personality of the Holy Prophet ﷺ. Imbue ourselves with the personality of the Holy Prophet ﷺ. The **fourth** condition being *وَنَصَرُوهُ nusrat e deen e Mustafa* or to make the way of life (*deen*) of the Holy Prophet ﷺ the dominant way of life, that ushers in truth, thereby canceling all false and oppressive lifestyles, by sacrificing everything i.e. possessions, intellectual stumbling blocks and life to assist (*nusrat*) the *deen*.

If we don't fulfill these four conditions simultaneously the Holy Qur'aan has stated nothing can be attained. To recap:

1. The **first** being Extreme Love of the Holy Prophet ﷺ or *muhabbat-e-Rasul*,

1. بخاري، الصحيح، كتاب الإيمان، باب حب الرسول صلى الله عليه وآله وسلم من الإيمان، 1 : 14، رقم : 15

2. مسلم، الصحيح، كتاب الإيمان، باب وجوب محبة الرسول صلى الله عليه وآله وسلم، 1 : 67، رقم : 44

3. نسائي، السنن، كتاب الإيمان، باب علامة الإيمان، 8 : 114، 115، رقم : 5013، 5014

4. ابن ماجه، السنن، المقدمة، باب في الإيمان، 1 : 26، رقم : 67

2. The **second** being Extreme Respect and Reverence of the Holy Prophet ﷺ or *adab aur tazeem-e-Rasul*, a love knowing no bounds (*behad*). Parents, elders, Religious Scholars (*Ulama*), Spiritual Guides (*Mashaikh*), are loved and respected within bounds (*had*), but the *adab* of the Holy Prophet Muhammad ﷺ is beyond bounds. The word *azaru* is to respect and revere extremely.
3. **Thirdly**, Obeying and lovingly imitating the Holy Prophet ﷺ *ita'at aur itteba-e-Rasul*, and
4. **Fourthly**, Assisting the deen of f the Holy Prophet ﷺ or *nusrat-e-deen-e-Rasul*.

Keeping the pleasure of Allah ﷻ and His Beloved Holy Prophet Muhammad ﷺ in mind and not caring who in creation amongst the predatory, capitalist elite or scholars aligned to them from I have to state very frankly, that historical circumstances and tactical manipulation by the materialists have divided the *deen* of Unity (*Tauhid*) into pieces. Those that are aligned and maintain correct *aqaa'id* and a proper relationship (*ta'alluq*) with the Holy Prophet ﷺ have also been divided by self-centered personalities, that want to claim leadership yet they profess to believe that our leader, the Holy Prophet Muhammad ﷺ is a living prophet. Indeed he is a functioning and living Prophet! Each group is now propagating Islam through publications, lectures, tours etc. but none are achieving the goal. The condition of the *ummah* is not changing, darkness is not being dispelled and light is not being received. What is the reason for this apathetic state? Ponder! The Holy Qur'aan has promised:

أُولَئِكَ هُمُ الْمُفْلِحُونَ

It is they who will be victorious

These four conditions have to be fulfilled simultaneously. Those who fulfill two and neglect the other two will fail. If an examination has to be written and passing requires passing four papers then only those who pass all four will be issued with a degree of success. The degree of *أُولَئِكَ هُمُ الْمُفْلِحُونَ* which is the degree of honor, status, victory and of attaining the divinely prescribed goal is dependant on passing the four pre-conditions. We see two groups in our society. One group has taken the first two conditions and neglected the other two whilst the second have taken the last two and neglected the first two. I am not naming the groups, but you can figure them out. One group has taken the **first** and **second** being Extreme Love of the Holy Prophet ﷺ or *muhabbat-e-Rasul* and Extreme Respect and Reverence of

the Holy Prophet ﷺ ***adab aur tazeem-e-Rasul***. They have not rejected the other two, obeying and lovingly imitating the Holy Prophet ﷺ or ***ita'at aur itteba-e-Rasul***, and assisting the *deen* of the Holy Prophet ﷺ or ***nusrat-e-deen-e-Rasul*** but the majority have neglected it. Who are these people? It is us. Only wanting to hear about love but partially neglecting the *Sunnah*. We have not neglected the *sunnah* and *jihad* but we have laidback in practicing it as we have practiced acts of love.

The other group has stated there is no need to express love through words or a deed, for this is like, Allah ﷻ forbid, Romeo and Juliet. They claim that their external concept of obedience and imitation of the Holy Prophet ﷺ is their love and following and also that their concept of *tabligh*, and going out in groups is the assistance of the *deen*. Take this message to their centers. When we talk of and express love for the Holy Prophet ﷺ, speak of his facial beauty, blessed eyes, fragrant hair and expound his transcendental status they get agitated and condemn it as innovation (*bid'at*) and polytheism (*shirk*). They tell their followers that we are intoxicating our followers with the opiate of love. This is written in their books and said in their discussions. They have failed the papers of ***muhabbat-e-Rasul*** and ***adab aur tazeem-e-Rasul***. Most have not expressed their rejection of this but their state reflects their neglect. Some have gone to the extreme of blasphemy and have totally rejected the significance of ***muhabbat-e-Rasul*** and ***adab aur tazeem-e-Rasul***. It is one thing to neglect a belief in action but to believe in it for it shows a weakened *Imaan*. On the other hand if one rejects the relevance of this belief totally, then one throws oneself out of the fold of *Imaan*. The refusal to write two papers in a four paper examination is enough reason to be thrown out of an examination room even if the other two papers are passed with distinction. The Extreme Love of the Holy Prophet ﷺ or ***muhabbat-e-Rasul*** and Extreme Respect and Reverence of the Holy Prophet ﷺ ***adab aur tazeem-e-Rasul*** is the root of the tree of *Imaan*. The cutting of the root kills the branches, leaves and fruit. Religious actions (*A'mal*) is the branch of the tree, following and imitation (*itteba*) are the leaves that make the tree of *Imaan* beneficial in giving shade, so that people may come close to this tree and be comforted. The loss of the root kills the entire tree. When our *Ulama* translate 93rd Sura, الضُّحَىٰ *ad-Duhā* [The Glorious Morning Light]: Verse 7:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

اور اس نے آپ کو اپنی محبت میں خود رفتہ و گم پایا تو اس نے مقصود تک پہنچا دیا۔ یا۔ اور اس نے آپ کو بھٹکی ہوئی قوم کے درمیان (رہنمائی فرمانے والا) پایا تو اس نے (انہیں آپ کے ذریعے) ہدایت دے دی۔
* اس ترجمہ میں ضالاً کو فہدی کا مفعول مقدم قرار دیا گیا ہے۔ (ملاحظہ ہو: التفسیر الکبیر، القرطبی، البحر المحیط، روح البیان، الشفاء اور شرح خفاجی)

And He found you engrossed and lost in His love and draws you closer and closer to Him.

Or:

And He found in you (a leader) for a straying people so He provided them guidance (through you).

Most translators have erroneously translated the word 'daul' in such a way that it affects the prestige and personality of the matchless and sinless prophet. Nearly everybody who reads that thinks وَجَدَ 'wajada' here means 'He found'. Allah ﷻ doesn't find. He is not looking for anything. 'Finding' implies that you don't know where something is and then you go after it and look at it. [Some Arab speakers like Egyptians, due to their local usage will assume it means 'find']. It doesn't mean that! All of the commentators are in agreement that it means 'ta'alima'. *A'lima hu daala!* Even the word ضال 'daal' doesn't mean 'astray' according to the 'mufasssiroon' If you haven't studied Arabic with teachers [who have proper (*aqaid* and *ishq*)] seriously (then you wont be blessed to know) that ضال 'daal' in the Arabic language means to most Arabs, 'astray'. [So they translate]:

And He knew you were astray and guided you

(Asgagfirullah!)

ضال 'daal' means also that somebody is completely 'enamored' [captivated and fascinated to the level of loss of consciousness of anything else]. 'in love'; 'wandering around in a state of love'. That's one of the meanings! There are many interpretations of that verse. The word wandering does not befit his dignity. They wrongly translate this verse as:

And He found thee wandering, and He gave thee guidance.

They show from their translations, reaction to translations of love and their arrogance which has reached epidemic proportions, the fact that the root of their

Imaan has died. Hypocrisy like an infection has eaten the root of their *Imaan*. They have fallen into the trap of destruction and disbelief. They can carry their wrongly translated Holy Qur'aan a million times on their heads and cry out that they are assisting the *deen* and giving Qur'aanic lessons but they are lost. If they have doubted the status of the Master of The Holy Qur'aan (*sahib-e-Qur'aan*) via whose blessed heart we received the Holy Qur'aan then what remains except delusion. They say we should not call the Holy Prophet ﷺ beloved. If he is not the beloved then there is no love in the universe. All love, including creation is due to him. The universe is enlightened by the rays of Allah ﷻ's love for him. The *deen* is his love, *Imaan* is his love. Protect your *Imaan* by establishing an unswerving bond with the Holy Prophet Muhammad ﷺ. When we speak frankly then both parties get offended.

Zahide tung nazar ne mujhe kaafir jaana
Aur kaafir ye samajhta heh ke musalmaan hu me

The short sighted worshipper brands me as disbeliever
Whilst the disbeliever, fears me, knowing I am a true Muslim

Group acceptance is not what we should aim for. If both groups reject us for speaking the truth then so be it. We only desire that the Holy Prophet Muhammad ﷺ, the chosen one counts us as one of his lowly servants or a dog in his alley.

As Maulana Jami ﷺ said:

Saghat ra khash Jami naam lude
Ke aamad bar zubanat gaye gaye

O Messenger of Allah ﷺ if only your dog was named Jami,
then you would called out my name again and again.

Hamme is ka ghum nahi he ke badal gaya zamaana
Meri zindagi he tum se, kahi tum badal na jaana

Obtain the pleasure of Allah ﷻ and the Holy Prophet ﷺ, his companions, family and true heirs, the *Aulia Allah*. Protect your *Imaan* by establishing an unswerving bond with the Holy Prophet Muhammad ﷺ. If you are successful in fulfilling these four Qur'aanic injunctions then success will kiss your feet. The *Sahaaba* reflected all these in their personalities.

You have heard of the *sahaba* obeying and lovingly imitating the Holy Prophet ﷺ or *ita'at aur itteba-e-Rasul*, sacrifices of life and property and the detailed following of his orders and example.

Now listen to their annihilation in love and ecstasy. Hazrath Bilaal ؓ reflected annihilation in the love of the Holy Prophet ﷺ in his behaviour. The Holy Prophet ﷺ had veiled himself from this temporal world. Hazrath Bilaal ؓ decided that he could no longer live in the City of Madinah without physically seeing the Holy Prophet ﷺ daily so he left Madinah and took up residence in Damascus, in Syria. It was the Caliphate of Hazrath Abu Bakr Siddique ؓ and Hazrath Bilaal ؓ whilst sleeping in his residence in Damascus is blessed with a dream of the Holy Prophet ﷺ. The Holy Prophet ﷺ says to him:

‘O My Bilaal, don’t you desire coming to Madinah and visiting my grave.’

In a state of ecstasy, Hazrath Bilaal ؓ immediately left for Madinah, the Illuminated. Listen to the state of annihilation in love of the Holy Prophet Muhammad ﷺ. On entry in Madinah, although Hazrath Bilaal ؓ is looking at the Holy Grave of the Holy Prophet ﷺ his ecstatic condition makes him run around The Masjid of the Holy Prophet Muhammad ﷺ stopping anyone he sees asking if they had seen his beloved Holy Prophet ﷺ. This is a condition of intense longing and sacrifice of intellect on the altar of love. He the runs to the Holy Grave of the Holy Prophet ﷺ and embraces it. He rubs his face and chest on Holy Grave of the Holy Prophet ﷺ and intense longing and love is reflected in his behavior. Hazrath Abu Bakr Siddique ؓ, Hazrath Umar ؓ, Hazrath Uthman ؓ, Hazrath Ali ؓ, and the other citizens of Madinah gathered to witness this scene on hearing Hazrath Bilaal ؓ’s cries and outbursts of love. He had returned to Madinah after an absence of 6 to 7 months. Hazrath Bilaal ؓ was comforted by the companions and Hazrath Umar ؓ, requested, after a while:

‘My dear Bilaal ؓ, please afford us the opportunity of listening to that Call to Prayer (*azaan*) that we used to listen to during the physical presence of the Holy Prophet ﷺ’.

Hazrath Bilaal ؓ refused to give the *azaan* saying:

‘My brother Umar, Bilaal only could give that call to prayer when he could behold the blessed face of the Holy Prophet ﷺ in front of his eyes’.

The *sahaba* decided to solicit, the young Hazrath Imam Hassan ﷺ and Hazrath Imam Hussain ﷺ, who were reared in the lap of the Holy Prophet ﷺ to request Hazrath Bilaal ﷺ to call the *azaan*. They asked politely:

Uncle Bilaal, for our sakes call that azaan that you called for our grandfather.

Unable to refuse these two princes, Hazrath Bilaal ﷺ began the Call. On hearing the *azaan*, cries and laments could be heard in the Masjid, and from every quarter of Madinah, the Radiant. When Hazrath Bilaal ﷺ reached the blessed declaration 'I bear witness that Muhammad, is the Messenger of Allah ﷺ', (*ashadu anna Muhammad-ar-Rasulullah ﷺ*) the cries of the people of Madinah, ignited by the fire of separation and the memories that Hazrath Bilaal ﷺ's *azaan* ushered in reached its peak. Hazrath Bilaal ﷺ fell down unconscious. Every companion, male and female; young and old, were so moved that it sounded as if it was The Day of Judgment (*qiyaamah*). This was the color of love of the Holy Prophet Muhammad ﷺ that was evident in the companions (*sahaba*) and family of the Holy Prophet ﷺ (*ahle bait*). Is this attained through only a dry ritualistic obedience of the Holy Prophet ﷺ, which some poor souls term as obeying the Holy Prophet ﷺ or *ita'at-e-Rasul!* This is only attained by plunging oneself into the fire of love.

After the Holy Prophet Muhammad ﷺ was ushered into the Realm of Divine Beauty and the *sahaba*, who were longing to see the Holy Prophet ﷺ went to the house of the Mother of the Believers, Hazrath Maimuna ﷺ, who possessed a mirror once utilized by the Holy Prophet ﷺ. She kept that blessed mirror wrapped in a cloth for it had refused to release the image of the Holy Prophet ﷺ. The *sahaba* used to look at this mirror and see the Holy Prophet ﷺ. If the mirror could not let go of the image, how could the *sahaba* ever let go of the memory of the Holy Prophet Muhammad ﷺ. *Ala Hazrath*, Imaam Ahmad Raza ﷺ, says:

Mit gaye, mith teh heh, mitjayege aada tere
 Na mita heh, na miteh ga kabhi charcha tera
Wara fa na laka zikrak ka he saaya tujh par
 Zikr uncha he tera, bol heh baala tera

Obliterated were your enemies, they are being obliterated and they will
 be obliterated

Your status could not and will not be obliterated

Allah ﷻ's Qur'aanic Divine promise of elevating your status shades you

Your praises are elevated, and only praises are showered on you

O Allah ﷻ! Let every young Muslim make his heart like the mirror of Hazrath Maimuna ﷺ, so that when he lowers neck and looks at his heart, he sees the Holy Prophet Muhammad ﷺ mirrored therein.

aainae dil me he tasweere yaar
Jab zara gardan jukali dekhli

In the mirror of my heart is the picture of my beloved
When I lower my neck, I see my beloved

If we could combine this love with obeying and lovingly imitating the Holy Prophet ﷺ or *ita'at aur itteba-e-Rasul* then none will dare speak insolently against the Holy Prophet Muhammad ﷺ. Imitation of the Holy Prophet ﷺ is only that *ita'at aur itteba* that stems from love, is a result of love not that obedience or *ita'at* that is a dry ritual with the performer desirous of reward.

Belief, love and imitation has to be combined with *assisting* the *deen* or *nasaruhu* then only will we be successful. This divinely prescribed way of life as personified by the Holy Prophet ﷺ is being eroded from within by hypocrites and attacked from the outside by the predatory capitalist elite. We need to make an almighty struggle to retain our *Imaan* and secure the future for our youth. Listen to this fervour in the heart of a young *sahaba*. He had just married and it was his first night with his bride. They are young, it is their first night together and no intimacy had taken place, when suddenly they heard the call of *jihad* from the Holy Prophet ﷺ. The Holy Prophet ﷺ asked all the menfolk to gather their arms and to assemble in the open grounds. The young man on hearing this call, gets out of bed, dresses, takes his sword and gets ready to go. His young bride runs behind him pleading:

‘O The crown of my head! Don’t leave now. Spend this night with me
for the army will only depart at daybreak’.

He replied:

‘Don’t you know that the crown of *my* head, has called me to
participate in Jihad. If I don’t live till the morning, how can I die
knowing that I had not responded to the call of the greatest love of all in
creation, the Holy Prophet Muhammad ﷺ? If I survive I will return, but
if I am martyred and Allah ﷻ so wills we will be together in the
hereafter’.

He then left and joined the army. O Young men! We have a system of *Dajjal* out there, which sees with one eye of materialism and a system of hypocritical Muslims

working with this system; arm yourselves with these four prescribed orders of the Holy Qur'aan and become a soldier of Islam. Act upon the *sunnah* of Imam Hussain عليه السلام, make a stand for justice. Don't become a slave to wealth, and pressure from the elite. Become true slaves of the Holy Prophet صلى الله عليه وسلم.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : صَعِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَحَدًا وَ مَعَهُ
أَبُوبَكْرٍ وَ عُمَرُ وَ عُثْمَانُ فَرَجَفَ بِهِمْ فَضْرَبَهُ بِرِجْلِهِ وَ قَالَ : أَنْبَتُ أَحَدًا، فَمَا
عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ، أَوْ شَهِيدَانِ.

رَوَاهُ الْبُخَارِيُّ وَ التِّرْمِذِيُّ وَ أَبُو دَاوُدَ.

Hazrath Anas bin Maalik t narrates that one day the Holy Prophet Muhammad صلى الله عليه وسلم went upon Mount Uhad accompanied by Hazrath Abu Bakr عليه السلام, Hazrath Umar عليه السلام and Hazrath Uthman عليه السلام. Due to their presence upon it the mountain shook out of love, ecstasy and awe (*wajd*).

The Holy Prophet صلى الله عليه وسلم stamped his blessed foot on the mountain and said. 'O Uhad! Settle down! Upon you is a Prophet, an embodiment of truth (*Siddique*) and two martyrs (*shaheed*) and no other.

This was narrated by Imams Bukhari عليه السلام; Tirmidhi عليه السلام and Abu Daud عليه السلام ²

Irshad Soofi Siddiqui
19 August 2005
13 Rajab 1426

² الحديث رقم 70 : أخرجه البخاري في الصحيح، كتاب فضائل الصحابة، باب مناقب عمر بن الخطاب، 3 / 1348، الحديث رقم : 3483، و في كتاب فضائل الصحابة، باب لو كنت متخذًا خليلًا، 3 / 1344، الحديث رقم : 3472، و الترمذي في الجامع الصحيح، كتاب المناقب، باب في مناقب عثمان، 5 / 624، الحديث رقم : 3697، و أبوداؤد في السنن، كتاب السنة، باب في الخلفاء، 4 / 212، الحديث رقم : 4651، و ابن حبان في الصحيح، 15 / 280، الحديث رقم : 6865، و النسائي في السنن الكبرى، 5 / 43، الحديث رقم : 8135.