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Our Creed [Aqida] is in
accordance to Quran and
Sunnah

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Habibia Soofie Khanqah Petermaritzburg
South Africa

**OUR BELIEF (AQIDA) IS IN ACCORDANCE
WITH QUR'AAN AND SUNNAH**

Allah ﷻ says in the Holy Qur'aan, in the 9th Sura, *at-Tawbah* (Repentance) in verse 73:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ
وَمَا أُولَئِكَ بِمُصِيرِينَ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ

O! Unique Prophet, strive hard against the
unbelievers and hypocrites and be firm against
them. Their abode is hell an evil place.

And in the 8th Sura, *al-Anfāl* (Spoils of war) in verse 64

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

O Prophet sufficient for you is Allah and the truly
committed believers that follow you

In this age of skepticism and doubt, it is important to reinforce the truth of our belief being in conformity with Qur'aan and *Sunnah*.

Where did the difference of belief start?

Two incidents occurred in which two different interpretations of *Aqida* or Belief came up and *Aqida* got two dimensions; the first incident occurred at the dawn of the creation of man, as mentioned in the Holy Qur'aan and the second occurred during the physical life of the Holy Prophet Muhammad ﷺ as recorded in Hadith.

QUR'AAN

THE FIRST INCIDENT took place in the very beginning of the history of mankind: At the onset of the creation of the Prophet Adam عليه السلام in the heavenly realm, and the preparation of his physical and spiritual being. The Holy Qur'aan says in the 15th Sura, *al-Hijr* (the Rocky tract) الحجر in verse 29:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

When I have fashioned him (physical) and breathed into him My Spirit (spiritual). [O Angels] bow down (i.e. submit to him).

Here two events are mentioned,

1. The creation of " the Physical aspect of man " (*Bashariat*) and
2. The Spiritual aspect' (*Nuraniat*) or the 'acquisition of divine light'

From the above verses we can derive that the external existence of man is human (*Bashariat*) and the internal existence of man is light (*Nuraniat*). So, mankind has a bi-dimensional personality: Physical [*Bashariat*] and Spiritual [*Nuraniat*].

Allah then commanded the angels and spiritual beings to prostrate to Adam عليه السلام. All the angels complied with the Divine Command and prostrated except *Azazel* a.k.a. *Iblis*, the Jinn, who was not 'the accursed devil' (*Shaitaan*) at the time, but a pious, God-fearing, knowledgeable (*Aalim*), teacher on the Angelic Realm. The angels "complied" and *Iblis* "defied".

When Allah asked him why he had abstained, he replied as mentioned in the Holy Qur'aan in Sura 7th Sura, *al-A'raaf* (the Heights) الأعراف, Verse12:

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

He replied, 'I am better than he is I am created from fire, he is created from dust and he is a human (*Bashar*), why shall I prostrate to a human (*Bashar*)'

By reading the above verse, the question arises:

Is Adam ﷺ a Human / Bashari?" Yes! Adam ﷺ possessed *Bashariat* or the physical dimension but at the same time he also possessed *Nuraniat* or the transcendental or spiritual dimension.

So why did the angels prostrate and not Iblis?

Two groups emerged under the command of Allah ﷻ. The group of the angels, and the group of Iblis: The angels knew the Human aspect or *Bashariat* of Adam ﷺ as did Iblis, but Allah ﷻ wanted them to accept the superiority of Adam ﷺ to the angels. The angels saw Allah ﷻ blow divine light into Adam ﷺ, but the reason they prostrated is because they concentrated on the excellence or *Nuraniat* of Adam ﷺ and did not emphasise the *Bashariat*.

Iblis witnessed exactly what the angels did, but the difference between them was that Iblis placed emphasis on the Human aspect or *Bashariat* of Adam ﷺ and neglected the Spiritual aspect or *Nuraniat* - performing the opposite actions of the angels. There was a difference of emphasis between the angels and Iblis, even though the true reality of the excellence of *Nuraniat* and aspect of *Bashariat* was apparent before both.

Those humans who follow the angelic model are "The blessed" or those possessing the inborn ability to rise to the level of the 'Friends of Allah' and those who follow Iblis are "The cursed" or those possessing religious pride and arrogance which make them 'Enemies of Allah'. When the angels prostrated before Adam ﷺ they did not deny the absolute oneness or *Tauhid* of Allah ﷻ by worshipping other than Him, simply because they were complying with the commandment of Allah ﷻ. So the point arises 'Was Iblis protecting *Tauhid*?' NO, he cannot be protecting *Tauhid* because he did not comply with the command of Allah ﷻ. Allah ﷻ cursed Iblis and declared him as "the accursed" or Shaitaan. He was deprived of closeness to Allah ﷻ for one of two reasons: either negation of *Tauhid* OR negation of reverence to Adam ﷺ. The answer is negation of reverence to Adam ﷺ, because Iblis had no reverence for Adam (Alaihi Salaam) since Adam ﷺ

was made out of dust, clay and water, and Iblis was made out fire - and Iblis had the thought that fire is greater than dust. Likewise the angels gained the nearness of Allah ﷻ through the reverence of Adam ﷺ because they took the showing of reverence (*Taazim*) to the Prophet as the command of Allah ﷻ and hence as part of *Tauhid* and *Iman*.

Keeping this in mind, with reference to Holy Prophet Muhammad ﷺ that externally Adam ﷺ was 'Human' (*Bashar*) but internally he possessed the 'Light' (*Nur*). Truly committed believers Accept *Bashariat* but focus on *Nuraniat*. Iblis denied *Nuraniat* and concentrated on *Bashariat*. Those who concentrate on the internal superior level have no problem with reverence. Here comes the difference of formulation of *Aqida*: One should focus on Excellence or *Fazilat* and not on Similarity or *Misliat*. Iblis thought he was protecting *Tauhid* by refusing reverence to the Prophet of Allah. Hence he instituted devilish *Tauhid*, which regarded Prophet's reverence as *shirk*, and was declared, 'the accursed'. Angels on the other hand were given 'special Divine Nearness' due to acceptance of reverence to the Prophet of Allah, as not conflicting with *Tauhid*.

Looking at today's situation in the Muslim Ummah, the people who get the thought of 'associating partners with Allah' or *shirk* in their minds; the people that shout '*Shirk, Shirk*' and the people that issue the religious decree or *fatawas* saying 'this act is *shirk*, that act is *shirk* etc. in fact show a branch of Satanic attitude. Shaitaan thought about *shirk* and not about reverence - exactly what 'people' and certain *Ulama* are doing today - busy in thinking about *shirk* and not about showing reverence to the Prophets since they regard reverence as *shirk*.

And the thinking of reverence and not about *shirk* - this in actual fact is a branch of the angels attitude - and the same attitude is reflected in today's *Ummah* by those that honour the Holy Prophet Muhammad ﷺ by 'celebrating his Birth' (*Meelad*) and revere him by 'standing respectfully and greeting him' (*Salaam*) or the true *Ahlu Sunnah Wal Jamaat*.

One can conclude from the above that showing reverence to a Prophet is not 'associating partners with Allah' or *shirk*. The angels showed reverence whereas Iblis denied it.

HADITH

SECOND INCIDENT

This incident occurred in the days of the physical presence of the Holy Prophet Muhammad ﷺ. The thinking which occurred in this incident still occurs today when you hear the various slogans and *fatwas* saying this is *shirk*, that is *bida't* etc.

It is reported in Sahih Bukhari, Sahih Muslim and Tirmidhi by Abu Said Al Khudri ﷺ - note this is a modern English translation:

"One day the booty from a war was being distributed by the Holy Prophet Muhammad ﷺ to the people according to their needs, the Holy Prophet Muhammad ﷺ was conducting *adal* or (distribution according to need). *Dhul Khawaisira* of the *Tamim*¹ tribe stood up and said to the Holy Prophet Muhammad ﷺ "O Prophet, you are not conducting *insaaf* or equal distribution you are favouring some people over others. Fear Allah! " The Holy Prophet Muhammad ﷺ replied, I am 'the Honest' (*al-Amin*), Allah sends me knowledge of the unseen (*Ilme Ghaib*) in the mornings and nights. Allah trusts me but you don't." The man replied to the Holy Prophet Muhammad ﷺ "Be God fearing." This man was trying to teach the Holy Prophet Muhammad ﷺ, *Tauhid* (*astagfirullah*), and then he turned around and walked off. Abu Said ﷺ then narrates, "The mans eyes were deep set, his forehead and cheeks raised, he had a large beard, he was bold, and his trousers were above his knees. Note (this part is left out of translations from Saudi and

1. Note: Another name of Abd al-Wahab Najdi is Sulaiman at-Tamimi: he was from the same tribe

Tabligh based institutes)" Hazrath Khalid bin Walid ؓ and Hazrath Umar Farooq ؓ asked permission from the Holy Prophet Muhammad ﷺ to behead this man because he was being disrespectful to the Holy Prophet Muhammad ﷺ. The Holy Prophet Muhammad ﷺ replied, "Do not kill him for people will say that the Muslims are killing their own people. It would create misunderstanding amongst the people. Recognise this mans appearance. In the last period of my Ummah some people will come out of his generation and be in my *Ummah*. They will have the same appearance as him and they will read the Qur'aan and *Salaah* more than you. They will practice more than you, but in spite of this they will deviate from the body of Islam just like an arrow deviates from its motion when released from the bow. They will have no connection to Islam at all."

This man, who was a blasphemer of Holy Prophet Muhammad ﷺ's faultless Holy being (*ghustaq e Rasool*), was named *Dhul Khawaisira Tamimi*.

Again in this incident two groups of Belief (*Aqida*) emerged: the group of Umar Faruq ؓ and Khalid bin Walid ؓ, and the group of Dhul Khawaisira Tamimi.

One group was of reverence whereas the other was not. Dhul Khawaisira Tamimi ignored reverence of the Holy Prophet Muhammad ﷺ even though the reality of the Holy Prophet Muhammad ﷺ was apparent before him. Hazrath Umar Farooq ؓ and Hazrath Khalid bin Walid ؓ inherited the attitude of the angels, and Dhul Khawaisira Tamimi inherited the attitude of Iblis.

Now, Dhul Khawaisira Tamimi was a well-known Muslim. He read *salaah*, he read Qur'aan, he paid his *zakaat* and he practised Islam more than most people, but still he was a hypocrite. Why? The reason why is that he had no love and reverence for the Holy Prophet Muhammad ﷺ in his heart.

Because of this he was a Blasphemer of Holy Prophet Muhammad ﷺ's faultless Holy being (*ghustaq e Rasool*), a person with no true *Iman*.

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TAUHID- TWO POINTS OF VIEW

Here we have two points of view on *Tauhid* of two individuals. Hazrath Umar ؓ and Dhul Khawaisira of the Tamim tribe. A POINT TO NOTE here is that Abdul Wahab Najdi, the founder of Wahabbism is from the same tribe, his other name is Sulaiman at-Tamimi. The *Tauhid* of Umar ؓ included reverence for Holy Prophet Muhammad ﷺ whilst that of Dhul Khawaisira regarded reverence of Holy Prophet Muhammad ﷺ as alien to *Tauhid*. He did not say it but his actions confirmed his belief. We must not practice the devilish *Tauhid* of *Dhul Khawaisira*, who in protection of *Tauhid* questioned the Holy Prophet Muhammad ﷺ's justice and fear of Allah. Today the same problem persists; all acts of reverence to the Holy Prophet Muhammad ﷺ like Meelad, Standing, Kissing thumbs, addressing as 'Ya Rasul' are being labelled as *shirk*. Follow the love of the truthful companions and all those that followed. I pray Allah save us from this Islam, and raise us as the dust under the feet of the lovers of the Holy Prophet Muhammad ﷺ. Those who are empty of sentiment are the Hypocrites (*Munafiqs*) of this age. Our *Aqida* is based on reverence, as demonstrated by Angels and *Sahaba*.

EXAMPLES OF PRACTICE OF SAHABA

Sahih Muslim Hadith Narrated by Umm Sulaym ؓ

The Holy Prophet Muhammad ﷺ visited her house and she spread a piece of cloth for him, on which he took a nap. He sweated profusely and she collected his sweat and put it in a perfume and in bottles. The Holy Prophet Muhammad ﷺ awoke and asked, "Umm Sulaym, what is this?" She said, "It is your sweat, which I put in my perfume". The Holy Prophet Muhammad ﷺ sweated in cold weather when revelation descended upon him. The Holy Prophet Muhammad ﷺ asked as to what was she doing and she said 'we get blessings from your sweat' (*narju barkatuhu*). He said, '*kala asbati*', or 'you have done a good act'. This made acts of extreme reverence *Sunnah* and in accordance with *Shariah*. Did the Holy Prophet Muhammad ﷺ command that his sweat should be collected or did the Holy Qur'aan do so? There is no explicit text enjoining this practice but it does fall under reverence. The

Holy Qur'aan says: *wa azzaruhu* or 'revere him' and the Hadith commands us to love him more than our life.

Sahih Muslim Hadith Narrated by Anas ibn Malik

"When the Holy Prophet Muhammad ﷺ used to cut his blessed hair, a barber would come. We, the companions would stand around the Holy Prophet Muhammad ﷺ and the barber as people do *Tawaaf* around the Kaaba. When the barber started to cut the hair, we fell down onto the ground and started to catch the hair, we did not let even one single strand of hair touch the ground."

Again, out of love for the Holy Prophet Muhammad ﷺ not one strand of the Holy Prophet Muhammad ﷺ's hair touched the floor. But this was not done out of just any love. It was done out of extreme love. Does plain love lead you to keep the hair of your most loved ones? I doubt it very much, but out of extreme love and respect for the Holy Prophet Muhammad ﷺ; love that is greater than plain love. The companions kept the hair of the Holy Prophet Muhammad ﷺ. It is mentioned that the *Sahaba* were going around the Prophet to acquire a strand of hair as if they were making *Tawaaf* of the Kaaba (*wa ataafa bihi ashabuhu*). They did not allow one hair to fall on the ground. Again this extreme reverence is only for anything attached to the Holy Prophet Muhammad ﷺ. This is called *ishq*. This extreme will not be displayed in worldly love.

ABLUTION WATER

It is reported in Sahih Bukhari by Abu Juhafa ﷺ that:

"The Holy Prophet Muhammad ﷺ was once with us and the companions were in his company. He ﷺ performed *wudhu*. The companions stood around the Holy Prophet Muhammad ﷺ and raced to catch a drop of the water on their hands! They did not let a drop touch the floor. Each drop of water that they caught was rubbed on their faces and chest. (Abu Bakr ﷺ, Uthman ﷺ, Umar ﷺ, Ali ﷺ and the rest of the *Sahaba* were doing this. It was the collective Sunnah of the *Sahaba* to do this. Whoever missed the chance to catch a drop of the water rubbed their hands with the *Sahaba* who

caught a drop, and then rubbed this all over their faces and bodies. Why? Just to get the moisture of the holy water."

The same Hadith continues that Abu Musa said: The Holy Prophet Muhammad ﷺ asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abu Musa ؓ and Bilal ؓ), "Drink from the tumbler and pour some of its water on your faces and chests."

Sahih Al-Bukhari Hadith Narrated by Israil ؓ

Uthman bin 'Abdullah bin Mauhab ؓ said, "My people sent me with a bowl of water to Um Salama ؓ." Israil approximated three fingers (indicating the small size of the container in which there was some hair of the Holy Prophet Muhammad ﷺ). 'Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Um Salama. I looked into the container (that held the hair of the Holy Prophet Muhammad ﷺ) and saw a few red hairs in it."

This is ample proof for drinking water that had touched the blessed hair of the Holy Prophet Muhammad ﷺ.

Sahih Al-Bukhari Hadith Narrated by Jabir

While I was sick, The Holy Prophet Muhammad ﷺ came to me and asked for some water to perform ablution, and after he had finished his ablution, he sprinkled some water of his ablution over me, whereupon I became alert. I said, "O Allah's Apostle! I have sisters." Then the Divine Verses regarding the laws of inheritance were revealed.

Sahih Al-Bukhari Hadith Narrated by Abu Juhaifa

"The Holy Prophet Muhammad ﷺ was once with us and the companions were in his company. He ﷺ performed *wudhu*. The companions stood around the Holy Prophet Muhammad ﷺ and raced to catch a drop of the water on their hands! They did not let a drop touch the floor. Each drop of water that they caught was rubbed on their faces and chest. (Abu Bakr ؓ, Uthman ؓ, Umar ؓ, Ali ؓ and the rest of the Sahaba were doing this. It

was the collective Sunnah of the Sahaba to do this.) Whoever missed the chance to catch a drop of the water rubbed their hands with the Sahaba who caught a drop, and then rubbed this all over their faces and bodies. Why? Just to get the moisture of the holy water."

Sahih Al-Bukhari Hadith Narrated by As Saib

My aunt took me to Allah's Apostle ﷺ and said, "O Allah's Apostle ﷺ! My nephew is ill." The Prophet ﷺ touched my head with his hand and invoked Allah to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw "The Seal of Prophethood" (*Khatam An-Nubuwwa*) between his shoulders like a button of a tent.

Sahih Al-Bukhari Hadith Narrated by Abu Juhaifa

The Holy Prophet Muhammad ﷺ came to us at noon and water for ablution was brought to him. After he had performed ablution, the people took the remaining water and they started smearing their bodies with it since they believed it was blessed. The Prophet ﷺ offered two *Rakaats* of the Zuhr prayer and then two *Rakaats* of the Asr prayer while an 'Anza (spearheaded stick) was there (as a *Sutra*) in front of him. Abu Musa ﷺ said, "The Prophet ﷺ asked for a tumbler containing water and washed both his hands and face in it and then put a mouthful of water in the tumbler." He said to both of us (Abu Musa ﷺ and Bilal ﷺ), "Drink from the tumbler and pour some of its water on your faces and chests."

So in the first few Hadith the Holy Prophet Muhammad ﷺ approved the act, but in the last Hadith the Holy Prophet Muhammad ﷺ commanded the act. This was a requirement of showing extreme love and respect to the Holy Prophet Muhammad ﷺ.

SALAAH

There are numerous Hadith in Sahih al-Bukhari, reported by Hazrath Anas bin Maalik ﷺ and Sahl bin Sad as Saidi ﷺ on the event on the Day of the Holy Prophet Muhammad ﷺ's leaving this world. The incident was as follows:

While Abu Bakr ﷺ was leading the people in the Morning Prayer on a Monday, during the Holy Prophet Muhammad ﷺ's illness. The Prophet ﷺ wanted to see them praying and lifted the curtain of Hazrath Aisha ﷺ's house, and looked at them as they were standing in rows and smiled. The house was situated, adjoining the Masjid, to the left of the Imam's Prayer Mat. The attention of those engaged in worshipping God (the *Musalis*) was diverted from the prayer because they were delighted to see the Prophet ﷺ. They report that when the curtain was lifted it was as if a light had shone into the Masjid. They had not seen the Prophet ﷺ, for three days and their eyes desired a glimpse of his beautiful countenance. The law states that if you move your face and chest away from *Qiblah* your *Salaah* is invalidated, but their love told them:

**Namaaze joh Qazah hoh phir ada hoh
Nigahoh qi Qazae kab ada hoh**

**Namaaz that is missed can be read later
Missing a chance to see such beauty can never be
regained.**

**Udhar Kaaba heh, Idhar Kaabe ka Kaaba
In front of us is the Kaaba, but he is the Kaaba of
the Kaaba.**

Thinking that Allah's Apostle ﷺ wanted to come out for the prayer the *Sahaba* clapped their hands to attract Hazrath Abu Bakr ﷺ's attention. Some were so emotional after seeing the Prophet ﷺ they became ecstatic, whilst others lost consciousness. Abu Bakr ﷺ tried to come back to allow the Holy Prophet Muhammad ﷺ to come forward and lead the prayer. The Holy Prophet Muhammad ﷺ waved his hand to them to complete their prayer from where they had stopped, saying:

"you have passed your test".

Then he went back into the room and let down the curtain. The Holy Prophet Muhammad ﷺ passed into the realm of Divine Beauty on that very day.

POINTS TO BE NOTED FROM THIS INCIDENT ARE:

The Sahaba had overflowing love for the Holy Prophet Muhammad ﷺ and they regarded his love and reverence as a necessary pre-requisite to worship (*Ibaadat*), including *Salaah*. They would rather leave their *Salaah* than being denied an opportunity to see him.

He told them to complete their *Salaah* although they moved away from facing the Kaaba. This showed that their *Salaah* did not become invalidated as long as they fixed their attention on him. Attention to Holy Prophet Muhammad ﷺ is attention to Allah. The Holy Prophet Muhammad ﷺ had stated:

مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ.

He who has seen me has seen al-Haqq (The Truth or God)²

This again is extreme love and reverence or *ishq*. Thus we are not only *ahle sunnah* [people of sunnah] but *ahle muhabbah* [people of love]. There is a difference between *tazeem* (intense respect and love) and *Ibaadah* (worship). Those who confuse these are guilty of branding pious, loving Muslims as *Mushrik*. Trees, stones, mountains and animals revered the Holy Prophet Muhammad ﷺ.

TAWAAF

In the sixth year after the Hijra, whilst negotiating with the *Kuffar* for the Muslims to perform the lesser pilgrimage or *Umra*, Hazrath Uthman رضي الله عنه refused to perform the circumambulation of the Holy Kaaba (*Tawaaf*) because the Holy Prophet Muhammad ﷺ was not present. Although Islamic Law (*Shariah*) permitted that he perform this great act of worship (*Ibaadat*), he held the love for the Holy Prophet Muhammad ﷺ above this *Ibaadat*.

² صحيح البخارى، 2 : 1036

مسند احمد بن حنبل، 3 : 55

ALI AND SALAAH

This Hadith is in the Hanafi book, *Mushkil al-athar*, by Imam Abu Ja`far al-Tahawi (239-321)³ ﷺ, the greatest Hanafi Imam of Hadith, presented with two chains of narration.

عن أسماء بنت عميس رضي الله عنه ان النبي صلي
الله عليه وآله وسلم كان يوحى اليه و راسه في حجر
علي فلم يصل العصر حتي غربت الشمس فقل النبي
صلي الله عليه وآله وسلم اصليت يا علي قال لا
فقال اللهم انه كان في طاعتك و طاعة رسولك
فاردد عليه الشمس قالت اسماء رضي الله عنه فرايتها
غربت ثم رايتها طلعت بعد ما غربت

Hazrath Asma bint Umais ibn Ma'bad ibn al
Haarith ﷺ (أسماء بنت عميس)⁴ reports that,
'Revelation descended on the Holy Prophet ﷺ

³ Imam Abu Ja`far Ahmad ibn Muhammad al-Azdi, known as Imam Tahawi after his birthplace in Egypt, is among the most outstanding authorities of the Islamic world on hadith and jurisprudence (fiqh). He lived at a time when both the direct and indirect disciples of the Four Imams of law were teaching and practicing. This period was the greatest age of Hadith and fiqh studies, and Imam Tahawi studied with all the living authorities of the day.

⁴ Asma bint Umais ibn Ma'bad ibn al Haarith ﷺ (أسماء بنت عميس) from the Banu Hashim tribe was a Sahabi who lies buried in *Baab Sagheer* cemetery, Damascus, Syria. She is probably the only Sahabia ﷺ who has this unique honour of being the wife of three different Sahaba ﷺ at three different times viz. Hazrath Ja'far ibn Abu Talib ﷺ till his martyrdom in *Ghazwa-e-Mauta* in 8 AH. Then Hazrath Abu Bakr Siddique ﷺ till his death in 13 Hijri. When married to Abu Bakr ﷺ, she was expecting their child but did not want to miss the last and only pilgrimage, of the Holy Prophet Muhammad ﷺ even though her delivery was near and so she decided to accompany her husband. On one of the stops along the pilgrimage route, Asma gave birth to their son who they named Muhammad ibn Abu Bakr. and then when Abu Bakr ﷺ died, Asma married Ali ibn Abu Talib ﷺ. Both Muhammad ibn Abu Bakr ﷺ and Umm Kulthum bint Abu Bakr ﷺ went to live with Hazrath Ali ﷺ.

whilst his blessed head was resting on the lap of the Hazrath Ali ؓ. Hazrath Ali ؓ did not read his *asr salaah* on time to the extent that the sun set. The Holy Prophet Muhammad ﷺ asked Hazrath Ali ؓ, ‘Ali! Did you read your *salaah* on time?’ Hazrath Ali ؓ replied, ‘No!’ The Holy Prophet Muhammad ﷺ supplicated, ‘O Allah ﷻ! Undoubtedly Ali was in Your obedience and the obedience of Your Messenger’ and the sun came back. Hazrath Asma ؓ says I saw the sun set and I saw it re-rise.

(مشكل الآثار، 4 : 388)

Asma bint Umais ibn Ma’bad ibn al Haarith ؓ أسماء بنت عميس is the wife of Hazrath Abu Bakr Siddique ؓ, from whom Hazrath Ghulam Muhammad Siddique ؓ (Hazrath Soofie Saheb ؓ) of South Africa descends.

Other Imams have presented this Hadith and classified it as *Hassan Sahih*. Those who get uncomfortable when we expound the excellence of the Holy Prophet ﷺ say this Hadith is weak. I say that their *Iman* is weak. The Holy Prophet ﷺ was present at *Wadi e Sheda* and the Muslim army was around him. The *salaah* of Asr had been performed and Hazrath Ali ؓ did not read his *salaah*, for he only arrived after the *Asr* Congregational *Salaah* had been performed. The Holy Prophet ﷺ after reading *salaah* intended to rest and Hazrath Ali ؓ requested that the Holy Prophet ﷺ rest on his lap. The Holy Prophet ﷺ rested on Hazrath Ali ؓ’s lap. Hazrath Ali ؓ let the time of *Asr salaah* expire not wanting to disturb the Holy Prophet Muhammad ﷺ. Probably he did not inform the Holy Prophet ﷺ out of jealousy (*ghayrate ishq*) that whilst he is reading his *Asr*, the Holy Prophet Muhammad ﷺ may find another lap to rest on. The sun was about to set and Hazrath Ali ؓ is looking at the setting sun of the sky and sometimes looks at that beautiful sun of Madinah resting on his lap. The sun in the sky says:

‘Read your *Asr salaah*’

And Hazrath Ali ؓ’s love says:

‘How could you dare disturb the Holy Prophet ﷺ’s sleep’?

Which is the most meritorious prayer? Allah ﷻ referred to *Asr* when he says in the Holy Qur'aan, in the 2nd Sura, *al-Baqara*, verse 238:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ

قَانِتِينَ

Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah ﷻ in a devout (frame of mind).

A Hadith in Sahih Bukhari expounds the word ‘*wusta*’ (middle) as being reference to *Salat ul-Asr*. There is a Hadith in Sahih Muslim that reports the Holy Prophet ﷺ as saying:

Man taraqa salat ul-Asre faqad habita amaluhu
He who deliberately leaves his *Asr* prayer all his
deeds are annulled⁵

Ponder! He who leaves a single *Asr* Prayer deliberately, his deeds is annulled, so what must the position of him be who leaves his five prayers deliberately daily? The Holy Prophet ﷺ has stressed the importance of this prayer. Here the time for this very important *salaah* of Hazrath Ali ؑ is expiring? Did he not know its importance? Nay! He knew for he is the door of knowledge. The Holy Prophet ﷺ stated:

عن ابن عباس رضي الله عنه انه قال قال النبي صلى الله
عليه وآله وسلم انا مدينة العلم و علي بابها فمن اراد
العلم فليات الباب

Hazrath ibn Abbas ؓ narrates that the Holy Prophet Muhammad ﷺ said, ‘I am the City of

⁵ Bukhari: 1.568 narrated by ibn Abu Malih. 1.527 narrated by ibn Umar and 1.528 narrated by Abu al-Mahh

Knowledge and Ali is its door ; whosoever wants to
attain knowledge must come to the door⁶

My elders and friends, Hazrath Ali عليه السلام knew that this was the *Asr salaah*, but he did not awaken the Holy Prophet صلى الله عليه وسلم. Why? I present to you some words of love, if you like it take it if you don't, return it. He did not awaken him because only he is awoken, who is asleep. Him who came to awaken the world from a slumber, what will awaken him? The Holy Prophet صلى الله عليه وسلم is not heedless even in a state of sleep. Therefore he صلى الله عليه وسلم said:

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ
اللَّهُ عَنْهَا كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي رَمَضَانَ؟ فَقَالَتْ : مَا كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَزِيدُ فِي رَمَضَانَ وَلَا فِي
غَيْرِهِ عَلَيَّ إِحْدَى عَشْرَةَ رُكْعَةً يُصَلِّي أَرْبَعًا فَلَا تَسَلُ
عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسَلُ عَنْ
حُسْنِهِنَّ وَ طُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا قَالَتْ عَائِشَةُ :
فَقُلْتُ : يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ فَقَالَ : يَا
عَائِشَةُ،

إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي.
مُتَّفَقٌ عَلَيْهِ.

1⁶. المعجم الكبير لطبراني، 11 : 55

2. مستدرک للحاکم، 3 : 126 - 127، ح : 11061

3. مجمع الزوائد، 9 : 114

Abu Salamah bin 'Abdul-Rahman reported that he asked Hazrath 'A'ishah, رضي الله عنها, 'during the month of Ramadan how did the Messenger of Allah ﷺ pray?'

She replied, 'The Messenger of Allah ﷺ did not observe either in Ramadan or in any other month more than eleven rak'ahs (of the Tahajjud Prayer). He (in the first instance) observed four rak'ahs. Ask not about their excellence and their length (i.e. these were matchless in perfection and length). He again observed four rak'ahs, and ask not about their excellence and length. He would then observe three rak'ahs (of the Witr Prayer). 'A'ishah again reported: I asked: Messenger of Allah ﷺ, do you sleep before observing the Witr Prayer? He said: O 'A'ishah, my physical eyes sleep but my heart (*qalb*⁷) does not.⁸

The spiritual heart (*qalb*) of the Holy Prophet ﷺ possesses two eyes and ears that see and hear (*basirah*⁹). So the Holy Prophet ﷺ is aware of the circumstances. The sun is nearly setting. *Salaah* is compulsory (*farz*) and on the lap is the Beloved of Allah ﷻ, most beloved to Ali رضي الله عنه. Hazrath Ali رضي الله عنه knew the deeper meaning of 'salatul wusta' (prayer of the heart), so he decided:

Namaaze jab qaza hoh, pir ada hoh

⁷ The essence of man the nucleus of the soul.

⁸ الحديث رقم 26 : أخرجه البخاري في كتاب : التهجد، باب : قيام النبي صلى الله عليه وآله وسلم بالليل في رمضان وغيره، 1 / 385، الرقم : 1096، ومسلم في الصحيح، كتاب : صلاة المسافرين وقصرها، باب : صلاة الليل وعدد ركعات النبي صلى الله عليه وآله وسلم في الليل، 1 / 509، الرقم : 738، والترمذي في السنن، كتاب : الصلاة عن رسول الله صلى الله عليه وآله وسلم، باب : ما جاء في وصف صلاة النبي صلى الله عليه وآله وسلم بالليل، 2 / 302، الرقم : 439، وقال أبو عيسى : هذا حديث حسن صحيح، وأبو داود في السنن، كتاب : الصلاة، باب : في صلاة الليل، 2 / 40، الرقم : 1341، والنسائي في السنن، كتاب : قيام الليل وتطوع النهار، باب : كيف الوتر بثلاث، 3 / 234، الرقم : 1697، وفي السنن الكبرى، 1 / 159، الرقم : 393، ومالك في الموطأ، كتاب : صلاة الليل، باب : صلاة النبي صلى الله عليه وآله وسلم في الوتر، 1 / 120، الرقم : 263، وأحمد بن حنبل في المسند، 6 / 36، الرقم : 24119، وابن خزيمة في الصحيح، 1 / 30، الرقم : 49، 2 / 217، وابن حبان في الصحيح، 6 / 186، الرقم : 2430، وعبد الرزاق في المصنف، باب : صلاة النبي صلى الله عليه وآله وسلم من الليل ووتره، 3 / 38، الرقم : 4711، والطحاوي في شرح معاني الآثار، 1 / 282.

⁹ Basirah: Insight. Basirah is the inner eye that perceives the World Of The Unseen. Man's basirah is veiled and covered with rust (rayn) that can only be removed through the sincere practicing of the Remembrance Of Allah (zikrullah). Insight is one of the forms of the inward knowledge of reality.

Muhabbat ki qazae, kab ada hoh

Prayer that is delayed can be performed
When will love that is delayed be expressed?

Is koh kehte heh muhabbat, haidare qaraar ne
Tere soneh par namaaze *Asr* wari, Ya Rasul!

This is what you call love. Ali ﷺ left his *salat ul-Asr*
for you. Ya Rasul ﷺ!

The sun had set. The Holy Prophet ﷺ opened his eyes and enquired from Hazrath Ali ﷺ as to why he looked disturbed? Hazrath Ali ﷺ said that he had missed his *Asr salaah*. The Holy Prophet ﷺ never forbade him or admonished him for holding such belief.

Ali ﷺ read his *Asr salaah*. *Ala Hazrath*, Imam Ahmad Rida Khan ﷺ says:

Teri marzi pa gaya suraj phira ulte kadam
Teri ungli uth gayi mah ka kaleja chirgaya

According to your desire (O Prophet!) the sun
returned

Your finger gestured and the moon tore open its
bosom

At another place he says:

Suraj ulte paw palte, Chand ishare se hoh chaak
Ande munkir dekh le, qudrat Rasulullah ki

The sun returns and the moon splits with one
gesture of his

O blind disbelievers! See the power of the Holy
Prophet ﷺ

Either he reads his *salaah* or retains the honour of having the Holy Prophet Muhammad ﷺ resting on his lap. Ponder, as to what is *Imaan*. The *Imaan* of Ali ﷺ is not going towards *salaah* but towards the Holy Prophet ﷺ. *Asr* time passed and it was the time of *Maghrib* for the sun was setting. The Holy

Prophet Muhammad ﷺ now enquires if Hazrath Ali ؑ had read his Asr. Hazrath Ali ؑ was instructed by the Holy Prophet ﷺ to read his salaah *qaza*. Hazrath Ali ؑ saying with his expression ‘O Holy Prophet ﷺ, with you being here how can, Ali read *qaza*’. ﷺ.

The Holy Prophet ﷺ raised his blessed hands and supplicated to Allah ﷻ¹⁰:

"Allāhumma! innahû kâna fî tâ`atiqa wa tâ`ati
rasûlika fardu alaihis shams"

"O Allah ﷻ! He was in your obedience and the
obedience of Your Messenger."

Hazrath Ali ؑ missed his *salaah* and Holy Prophet ﷺ says that He was obeying Allah ﷻ? This emphasizes the status of Holy Prophet Muhammad ﷺ's respect. The Holy Prophet Muhammad ﷺ gestured at the sun and it came back to the time of *Asr*. Thus Ali ؑ read his salaah on time. Hazrath Ali ؑ held the belief (*aqida*) that time and the movement of the sun is subject to the Holy Prophet ﷺ, for he ﷺ is the most perfect *khalifat-Allah* and is the embodiment of what Allah ﷻ says in the Holy Qur'aan says in the 45th Sura, *al-Jāthiyah* الجاثية (the Kneeling): Verse 13:

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ

And He has subjected to [all of] you what is in the heavens and
what is in earth

He, Hazrath Ali ؑ, knew that the personification of this mastery is none other than the *khalifat-Allah* ‘par-excellence’.

Another point is that it is mentioned in hadith in both Bukhari and Muslim¹¹ that a setting sun is actually prostrating itself to Allah ﷻ.

¹⁰ * Abû Ja`far Ahmad Tahâwî (229-321AH), *Mushkilul-Âthâr* (4 vols. India, Haydarabad: Majlis Dâ'iratul-Ma`ârif, 1333AH), 2:9; 4:388.

* Jalâlud-Dîn Suyûtî (d. 911AH), *al-Khasâ'isul-Kubrâ* (Pakistan: Faisalabad: al-Maktaba an-Nûriyya ar-Ridwiyya), 2:82.

* Qâdî `Iyâd (476-544AH), *ash-Shifâ`* (2 vols. Lebanon, Beirut: Dârul-kitâb al-`Arabî, 1977), 1:400.

* Cf. Prof. Dr. Muhammad Tahir-ul-Qadri, *Real Islamic Faith and the Prophet's Stature*.

¹¹ This hadîth is found in *Sahîh al-Bukhârî* (3199, 7424). Its text, as related by Abû Dharr al-Ghifârî, is as follows: The Prophet ﷺ said to me: "O Abû Dharr! Do you know where the Sun goes when it sets?"

حدثنا يحيى بن أيوب وإسحاق بن إبراهيم جميعا
عن ابن عليّة قال ابن أيوب حدثنا ابن عليّة
حدثنا يونس عن إبراهيم بن يزيد التيمي سمعته
فيما أعلم عن أبيه عن أبي ذر
أن النبي صلى الله عليه وسلم قال يوما أتدرون أين
تذهب هذه الشمس قالوا الله ورسوله أعلم قال إن
هذه تجري حتى تنتهي إلى مستقرها تحت العرش فتخر
ساجدة فلا تزال كذلك حتى يقال لها ارتفعي ارجعي
من حيث جئت فترجع فتصبح طالعة من مطلعها ثم
تجري حتى تنتهي إلى مستقرها تحت العرش فتخر
ساجدة ولا تزال كذلك حتى يقال لها ارتفعي ارجعي
من حيث جئت فترجع فتصبح طالعة من مطلعها ثم

I said: "Allah ﷻ and His Messenger ﷺ know best." He said: "It goes until it prostrates beneath the Throne. Then it seeks permission and permission is granted to it. Soon it will prostrate and it will not be accepted from it, and seek permission and will not be granted permission. It will be said to it: 'Go back where you came from.' Then it will rise from its setting place. This is Allah ﷻ's statement: 'And the Sun runs on to its place of settlement. That is the determination of the Mighty the Knowing. [Sûrah YâSin: 38]'. It is also found in Sahîh Muslim, Book 1: The Book of Faith (Kitâb Al-Imân) Chapter 73: Description of the Period in Which Iman Would Not Be Acceptable to Allah ﷻ. Its text is similar and also related by Abû Dharr al-Ghifârî ﷺ.

تجري لا يستنكر الناس منها شيئا حتى تنتهي إلى
مستقرها ذاك تحت العرش فيقال لها ارتفعي أصبحي
طالعة من مغربك فتصبح طالعة من مغربها فقال
رسول الله صلى الله عليه وسلم أتدرون متى ذاكم
ذاك حين

لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو
كسبت في إيمانها خيرا

و حدثني عبد الحميد بن بيان الواسطي أخبرنا خالد يعني ابن عبد الله عن
يونس عن إبراهيم التيمي عن أبيه عن أبي ذر أن النبي صلى الله عليه
وسلم قال يوما أتدرون أين تذهب هذه الشمس بمثل معنى حديث ابن علي

Abu Dharr, رضي الله عنه, narrated:

Allah's Messenger ﷺ one day asked: Do you know where the sun goes? They replied: Allah ﷻ and His Messenger ﷺ know best, He (the Holy Prophet ﷺ) explained: Verily it (the sun) glides till it reaches its resting place under the Throne. Then it falls prostrate and remains there until it is asked: Rise up and go to the place whence you came, and it goes back and continues emerging out from its rising place and then glides till it reaches its place of rest under the Throne and falls prostrate and remains in that state until it is asked: Rise up and return to the place whence you came, and it returns and emerges out from its rising place and then it glides (in such a normal way) that the people do not discern anything (unusual in it) till it reaches its resting place under the Throne. Then it would be

said to it: Rise up and emerge out from the place of your setting, and it will rise from the place of its setting. Allah's Messenger ﷺ asked: Do you know when it would happen? It would happen at the time when no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his

Faith

Hadith number in Sahih Muslim:

The setting sun of that day was in *sajda* and the Holy Prophet Muhammad ﷺ calls it. The sun must have asked, 'O Allah ﷻ! What must I do, leave prostration to You or heed the call of the Holy Prophet Muhammad ﷺ. Allah ﷻ must have said, O Sun! Did you not see what Ali ﷺ did, he left *salaah* out of reverence and respect to My beloved Holy Prophet Muhammad ﷺ. Every night you can prostrate yourself, now you should respond to his call'. So the sun came back and Hazrath Ali ﷺ read his *salaah* on time.

ALLAH COMMANDS RESPECT OF HOLY PROPHET ﷺ

Remember Allah has said in the Holy Qur'aan in the 49th Sura, *al-Hujuraat* [The Inner Apartments] الحُجُرَات, Verse 2:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ
النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن
تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

O Believers do not raise your voices above the pitch of the voice of the Holy Prophet ﷺ and do not talk with him in the fashion, which you speak amongst yourselves. If you make even this slight unconscious mistake, all your virtuous acts [prayer (*salaah*), fasting, pilgrimage (*hajj*), alms (*zakaat*), and every act of virtue] will be annulled totally and you will not even know it.

Sahih Al-Bukhari Hadith 6.368 Narrated by Ibn Abi Mulaika

Hazrath Abu Bakr ﷺ and Hazrath 'Umar ﷺ raised their voices in the presence of the Holy Prophet Muhammad ﷺ when a mission from Bani Tamim came to him. One of the two recommended Al-Aqra' bin Habis, the brother of Bani Mujashi (to be their governor) while the other recommended somebody else. (Nafi', the sub-narrator said, I do not remember his name). Hazrath Abu Bakr ﷺ said to Hazrath 'Umar ﷺ:

"You wanted nothing but to oppose me!"

Hazrath 'Umar ﷺ said:

"I did not intend to oppose you."

Their voices grew loud in that argument, so Allah revealed:

"O you who believe! Raise not your voices above the voice of the Prophet." (49.2)

Ibn Az-Zubair said:

"Since the revelation of this Verse, 'Umar used to speak in such a low tone that the Prophet ﷺ had to ask him to repeat his statements."

Imam Bukhari relates regarding this verse that once in the presence of the Holy Prophet Muhammad ﷺ a discussion took place between Hazrath Abu Bakr ﷺ and Hazrath Umar ﷺ, where these two had a difference of opinion. The conversation led to raised voices, whereupon this verse was revealed. When Allah warns the likes of Hazrath Abu Bakr ﷺ and Hazrath Umar ﷺ with such stern words, and this warning is for all time, how much more should we not fear that punishment?

In another Hadith it is said that Hazrath Umar ﷺ became so affected by this that thereafter he lowered his voice so much that whenever he spoke he had to be asked to repeat his words.

Hazrath Abu Bakr ﷺ said,

"O' Messenger of God ﷺ from now on I shall address you as if I am talking to you about something secret."

It is reported that Hazrath Thabit bin Qais ؓ used to have a naturally loud voice. Since the above verse was revealed he became immensely sad and distressed saying:

"I shall enter Hell for I always speak loudly."

Thereafter he confined himself to his house, not setting foot from there. A few days later the Prophet Muhammad ﷺ on missing him, inquired about him and was informed about what happened. The Prophet Muhammad ﷺ consoled him and gave him the glad tidings of him being one of the inmates of Jannah (*Durre Manthoor*). He still continued crying and said:

" your reverence and respect (*Tazeem-o-Adab*) is greater than Heaven"

In the verses that follows it is stated that true 'piety and God consciousness' (*Taqwa*) is given to those whose hearts are full of love and respect for Holy Prophet Muhammad ﷺ. To have true *Taqwa* is to know the correct concept of *Tauhid*.

REVERING SYMBOLS OF ALLAH

WORSHIP (IBADAH) AND REVERENCE (TAAZIM)

Taazim (reverence) is not worshipping or joining partners to Allah ﷻ (*shirk*). *Taazim* of anything else other than Allah ﷻ is not *shirk*. *Shirk* is the worshipping (*ibadah*) of anyone else other than Allah ﷻ.

Coming to the basis of the argument, is worship of the lowest level permissible for your parents? NO! No Muslim will worship other than Allah even if he respects and loves that being intensely. Reverence (*Taazim*) and worshipping (*ibadaah*) are two separate things. Reverence is permissible for the elders. The Holy Prophet Muhammad ﷺ said in a Hadith Sharif,

"He who does not pay respect and reverence to the elders is not from my Ummah."

If anyone worships the elders he is not from the *Ummah* and if anyone does not revere and respect the elders he is not from the *Ummah*. *Taazim* is permissible for the companions of the Holy Prophet Muhammad ﷺ (*Sahaba*), *Aulia*, spiritual guides, *Ulama* and elders. This reverence is permissible even to the extent of kissing their hands and feet. All the Hadith on the permissibility of kissing hands and feet out of reverence has surprisingly been presented in a book from the Deobandi affiliate institute in South Africa ¹². Respect and reverence to the Holy Prophet Muhammad ﷺ at an extreme level is a sign of intense love. *Ibadah* is only for Allah.

Allah ﷻ says in the 2nd Sura *al-Baqarah* (the Cow) البقرة in Verse 158 :

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Behold! Safa and Marwa are among the symbols of
Allah ﷻ

There is no chemical difference between Safa and Marwa and other mountains, but these, have been declared as Divine Signs of Allah ﷻ because of a connection (*Nisbat*) thousands of years ago by Bibi Hajra رضي الله عنها, a saint of Allah and Hazrath Ismail عليه السلام a Prophet of Allah. Those that respect these signs are people of *Taqwa* according to Holy Qur'aan in the 22nd Sura, *al-Hajj* (the Pilgrimage) الحج, in Verse 32:

وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Who holds in honour the symbols of Allah ﷻ it
comes from a high level of piety and Allah ﷻ
consciousness (*taqwa*) in the heart

Because of the rubbing of the feet and the stepping on the mountain by the Beloved people of Allah ﷻ has declared these mountains his signs. The reverences of these places have been commanded and have come to be respected by us. Then why should not the place where Allah's Beloved Messenger ﷺ is resting be worthy of respect? The Green dome of Madinah

12. Reference: Greetings of a Muslim: Waterval Islamic Institute. Publication No: 133/bks- 32. 1st impression 1414-1994 and 2nd impression 1418-1997

the Illuminated and The Gold Cage surrounding it are revered because of its link with the Holy Prophet Muhammad ﷺ.

BLACK STONE

When you go on Hajj you kiss the walls of the Kaaba. Is this worship of the Kaaba? NO. You then go to the black stone. You wait there hours on end in the red-hot sun, just to get a chance to kiss the stone. Why kiss the stone? Is it Allah? NO! The reason that we kiss it is because it has a link with our Prophet ﷺ. We kiss it because it was placed in the wall of the Holy Kaaba by the Holy Prophet Muhammad ﷺ and he kissed it. We do not worship it, but we respect it, just as we respect the mountains of Marwa and Safa. Now are the *Najdi /Wahhabi Ulema* and their followers going to tell us this is shirk? When we kiss the hands of great Shaykhs/*Aulia/Walis*, some people do not stop screaming "Shirk, shirk", "Bida't, Bida't". Now I put this question forward to them. If the kissing of the hand of a friend of Allah is *shirk*, then why is it not *shirk* to kiss the House of Allah and the black stone embedded in the Kaaba. When we are in the middle of doing the worship of Allah we kiss a stone. Is this not *shirk*? Man being the highest in Allah's creation is worthy of much more respect than stone, is he not?

Hazrath Umar ؓ kissed the black stone and said,

" You are a stone and neither can you benefit or harm me, I kiss you because I saw my beloved's lips touch you".

Everything touched by the object of love becomes worthy of reverence. Lovers also say that it seemed as if the Holy Prophet Muhammad ﷺ kissed the Black Stone but in reality the Black Stone kissed the Holy Prophet Muhammad ﷺ. According to the Hadith in *Ibn Majah* the Holy Prophet Muhammad ﷺ declared at the Kaaba that:

"The Holy Prophet Muhammad ﷺ during Tawaaf, stood in front of the Holy Kaaba and said, "O Kaaba, by your greatness you are great, by your environment you are great, by your place you are great, but by the greatness of Allah ﷻ , the true

believers (*Mumins*) of my Ummah are greater than you! He (*mumin*) possesses higher respect than you!"

Now if a *Mumin* possesses higher respect than the Kaaba, and we all know how much respect the Kaaba possesses, then just imagine how much respect the Holy Prophet Muhammad ﷺ must possess. Just imagine how much respect we owe to the Holy Prophet Muhammad ﷺ for he is greater than a *mumin*, and a *mumin* is greater than the Kaaba.

Hazrath Bayazid Bistami رحمته الله says:

'Where the ordinary human status ends, the believers (*mumins*) status begins; where the believers status ends the friend of Allah (*walis*) status begins, where the *walis* status ends, the martyrs status begins; where the martyrs status ends the truthful (*siddiqs*) status begins; where the *siddiqs* status ends the prophets status begins; where the prophets status ends the Holy Prophet Muhammad ﷺ 's status begins.'

Thus to term kissing of hands of the pious as polytheism or *shirk* is unpardonable from an intellectual point of view.

STATION OF IBRAHIM

After kissing the black stone and the Kaaba, you go to 'Station of Abraham المقام', (*maqam e Ibrahim*). There is no *Tauhid* or command in it. You go there to look at it, admire it and then offer two- cycles of optional prayer (*nafil*) in front of it. After every seven circling of the Kaaba (*Tawaaf*): two cycles of *salaah* must offered as close as possible to the *Maqam-e-Ibrahim* or ones *Tawaaf* would not be complete without offering this. WHY? What is so special about *Maqam-e-Ibrahim* that our *Tawaaf* would not be accepted without praying in front of it? It is special because it contains the sign of the print of the feet of Prophet Ibrahim عليه السلام! Now my brothers, we prostrate to Allah ﷻ at the signs of the feet of a Prophet, because we believe that

Allah's blessings are overflowing at this spot. Then how blessed must that spot be where Allah's Beloved, Holy Prophet Muhammad ﷺ is resting. If believing that the graves of *Aulia* and *Ambiya* and believing them to have a functioning life after death is *shirk* then the biggest *shirk* (if it is) is committed in Hajj and Ummah, right in the middle of doing the *ibadaah* of Allah ﷻ, where we believe that places touched thousands of years ago are places that are blessed.

From the above examples I hope you can see how ridiculous these *fatwas* of *shirk* and *bida't* against acts of love and reverence are! Allah ﷻ says that my *Tawaaf* in my *Hajj* for Me will be incomplete if you do not show respect and reverence to the print of the feet of my beloved Prophet Ibrahim ﷺ. This means that showing the respect and reverence to the feet of the Prophet Ibrahim ﷺ is acceptable at the spiritual centre of *Tauhid* at the *Hajj* and *Umrah*! *Hajj* and *Tawaaf* are not complete without reverence to the Beloveds of Allah.

RUKNE YAMANI

This corner is an exposed brick of the Kaaba that was touched by the Holy Prophet Muhammad ﷺ hence it is revered. Finally the above act is an act of the inner self and trust in the spiritual guide, and reality of inner self. The companion's inner self's were contained with so much love for the Holy Prophet Muhammad ﷺ that they did exactly what he ﷺ did, even if it was kissing a stone.

MULTAZAM

This spot at the door of Kaaba is revered and is a spot of guaranteed acceptance of supplication or *Dua* because the Holy Prophet Muhammad ﷺ stood and prayed here. If these objects have become signs of Allah ﷻ due to being linked to Prophets and Saints temporarily, what about their graves that are permanently linked to the blessed bodies?

SIGHT OF YACUB ﷺ

Hazrath Yaqub ﷺ had lost his eyesight and when it was reported to Hazrath Yusuf ﷺ, who replied as mentioned in the Holy Quran in the 12th Sura, Yusuf (Joseph) يُوسُف in verse 93:

اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا
وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

Take my shirt and cast it over his eyes and he will
see clearly

The brothers followed his orders and the Qur'aan says in the 12th Sura, Yusuf (Joseph) يُوسُف in verse 96 :

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا

The shirt was cast over his eyes and his sight was
restored

Thus there is a great blessing in the articles attached to Prophets and saints.

HADITH ON CALLING THE PROPHET

In addition to the Quraanic verses, the sayings of the Holy Prophet Muhammad ﷺ provide a clear proof that the believers relied on the Holy Prophet ﷺ as a source of intermediation in his earthly life. Besides, he himself commanded people to depend on him as a source of intermediation as has been narrated by 'Uthmān bin Hunayf رضي الله عنه:¹³

Besides, he himself commanded people to depend on him as a source of intermediation as has been narrated by 'Uthmān bin Hunayf رضي الله عنه:¹⁴

¹³ Ibn Mājah transmitted it in his Sunan, b. of iqāmat-us-salāt was-sunnah fihā (establishing prayer and its sunnahs) ch.189 (1:441#1385); Tirmidhī in al-Jāmi'-us-sahīh, b. of da'awāt (supplications) ch.119 (5:569#3578); Ahmad bin Hambal in his Musnad (4:138); Nasā'ī, 'Amal-ul-yawm wal-laylah (p.417#658-9); Hākim, al-Mustadrak (1:313,519); Ibn Khuzaymah, as-Sahīh (2:225-6#1219); Bayhaqī, Dalā'il-un-nubuwwah (6:166); Subkī, Shifā'-us-siqām fī ziyārat khayr-il-anām (p.123); Nawawī, al-Adhkār (p.83); Ibn-ul-Athīr, Asad-ul-ghābah (3:571); Yūsuf Mizzī, Tuhfat-ul-ashrāf bi-ma'rifat-il-atrāf (7:236#9760); Ibn Kathīr, al-Bidāyah wan-nihāyah (4:558); Ibn Hajar Haythamī, al-Jawhar-ul-munazzam (p.61); and Shawkānī in Tuhfat-udh-dhākīrīn (pp.194-5).

¹⁴ Ibn Mājah transmitted it in his Sunan, b. of iqāmat-us-salāt was-sunnah fihā (establishing prayer and its sunnahs) ch.189 (1:441#1385); Tirmidhī in al-Jāmi'-us-sahīh, b. of da'awāt (supplications) ch.119 (5:569#3578); Ahmad bin Hambal in his Musnad (4:138); Nasā'ī, 'Amal-ul-yawm wal-laylah (p.417#658-9); Hākim, al-Mustadrak (1:313,519); Ibn Khuzaymah, as-Sahīh (2:225-6#1219); Bayhaqī, Dalā'il-un-nubuwwah (6:166); Subkī, Shifā'-us-siqām fī ziyārat

حَدَّثَنَا أَحْمَدُ بْنُ مَنصُورٍ بْنُ سَيَّارٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمرَةَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَعْفَرٍ الْمَدِينِيِّ عَنْ عُمَارَةَ بْنِ مُحَمَّدٍ عَنْ ثَابِتٍ عَنْ عُثْمَانَ

بْنِ حُنَيْفٍ

أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ ادْعُ اللَّهُ لِي أَنْ يُعَافِيَنِي فَقَالَ إِنْ شِئْتَ أَخَرْتُ
لَكَ وَهُوَ خَيْرٌ وَإِنْ شِئْتَ دَعَوْتُ فَقَالَ ادْعُهُ فَأَمَرَهُ
أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ وَيُصَلِّيَ رَكْعَتَيْنِ وَيَدْعُو
بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ
نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي
حَاجَتِي هَذِهِ لِتُقْضَى اللَّهُمَّ شَفِّعَهُ فِيَّ

قَالَ أَبُو إِسْحَاقَ هَذَا حَدِيثٌ صَحِيحٌ

It was narrated from 'Uthman bin Hunaif رضي الله عنه that a blind man came to the Holy Prophet صلى الله عليه وسلم and said: "Pray to Allah عز وجل to heal me." He said: "If you wish to store your reward for the Hereafter, that is better, or if you wish, I will supplicate for you." He said: "Supplicate." So he told him to perform ablution and do it well, to pray two *Rak'ah*, and to say this supplication:

khayr-il-anām (p.123); Nawawī, al-Adhkār (p.83); Ibn-ul-Athīr, Asad-ul-ghābah (3:571); Yūsuf Mizzī, Tuhfat-ul-ashrāf bi-ma'rifat-il-atrāf (7:236#9760); Ibn Kathīr, al-Bidāyah wan-nihāyah (4:558); Ibn Hajar Haythamī, al-Jawhar-ul-munazzam (p.61); and Shawkānī in Tuhfat-udh-dhākirīn (pp.194-5).

إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا
 مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ
 لِتُقْضَى اللَّهُمَّ شَفِّعَهُ فِيَّ

"Allahumma Inni as'aluka wa atawajjahu ilaika bimuhammadin nabiyyir-rahma. Ya Muhammadu inni qad tawajjahtu bika ila rabbi fi hajati hadhihi lituqda. Allahumma fashaffi'hu fiya (O Allah ﷺ, I ask of You and I turn my face towards You by virtue of the intercession of Muhammad ﷺ the Prophet of mercy. O Muhammad ﷺ, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allah, accept his intercession concerning me)".

[Sunan Ibn Majah, Vol 2, The Chapter of Establishing Salah and the Sunnah Chapter 189, Maktaba Dar-us-Salam, Edition 2007, King Fahd National Library Page 329, Hadith Number 1385]

Ibn Mājah, Hākim and Dhahabī have declared it a sound (sahīh) tradition while Tirmidhī graded it hasan (fair) sahīh, gharīb (unfamiliar or rare).

Similarly, another tradition narrated by Imam Hākim is couched in different words. In this tradition, 'Uthmān bin Hunayf says that he was present in the Prophet's company. A blind person called on the Prophet ﷺ and complained about the loss of his eyesight. He added: 'O Messenger of Allah ﷺ, there is no one to guide me and I am in great trouble.' On hearing his complaint, the Prophet ﷺ said:

Bring an earthen pot for ablution, then perform the ablution and offer two cycles of optional prayer. Then say: "O Allah, I appeal to You, and submit to You through the mediation of Your merciful Prophet Muhammad ﷺ. O Muhammad ﷺ, through your mediation I submit myself to your Lord that He should give light to my eyes. O Allah ﷻ, acknowledge his intercession in my favour and

accept my supplication also in my favour.”
‘Uthmān bin Hunayf ؓ says: I swear by Allah that
we had neither left the company nor had we carried
on a long conversation that the man entered (with
his sight fully restored) and it seemed as if he had
never been blind¹⁵

In addition, a number of other traditionists of great repute have recorded this sound tradition and their names are given below:

Nasā’ī, ‘Amal-ul-yawm wal-laylah (p.418#660).
 Bukhārī, at-Tārīkh-ul-kabīr (6:209-10).
 Ahmad bin Hambal, Musnad (4:138).
 Bayhaqī, Dalā’il-un-nubuwwah (6:166-7).
 Ibn-us-Sunnī, ‘Amal-ul-yawm wal-laylah (p.202#622).
 Mundhirī, at-Targhīb wat-tarhīb (1:473-4).
 Subkī, Shifā’-us-siqām fī ziyārat khayr-il-anām (pp.123-4).
 Ibn Kathīr, al-Bidāyah wan-nihāyah (4:559).
 Suyūtī, al-Khasā’is-ul-kubrā (2:201).
 Qastallānī, al-Mawāhib-ul-laduniyyah (4:594).
 Zurqānī, Commentary (12:221-2).
 Mahmūd Sa’īd Mamdūh has also expressed his views in his book Raf-ul-Minārah (p.123):

“All these chains are sound which have been certified by persons who have committed the traditions to memory.
 Among these are also included Imam Tirmidhī, Tabarānī, Ibn Khuzaymah, Hākim and Dhahabī.”

This sacred tradition clearly indicates that the creature is imploring Allah ؓ Who Alone can help him and provide relief to him. He alone has the power to transform non-existence into existence, non-entity into entity. But the point to be noted here is that the words of the supplication are being taught by the Holy Prophet ؓ himself in which God’s attention and help are being invoked for its acceptance through his own mediation. It may be further noted that it is not only his person that is being relied upon for the acknowledgement of the prayer, but also the quality of his mercy that he has been vested with through Allah’s kindness. Thus the prayer boils down to the fact that the petitioner is saying:

O Allah, I appeal to You through the mediation of
the Prophet ؓ whom You have Yourself vested

¹⁵ Hākim graded it saḥīh (sound) in al-Mustadrak (1:526-7) according to the conditions of Imam Bukhārī and its authenticity has been acknowledged by Dhahabī as well.

**with infinite mercy that You should restore my lost
eyesight and return light to my eyes which they
have lost.**

Since the prayer was processed through the Prophet ﷺ's mediation, the Lord's mercy gushed forth instantly as it is against the divine will that some petitioner should invoke His mercy through the mediation of the Holy Prophet ﷺ and his petition should not be granted. In this case the grant of the prayer was neither delayed nor was the phenomenon of cause-and-effect allowed to interfere in its acceptance. It was the blessing of the Prophet ﷺ's mediation which returned the eyesight instantly as if it had never been lost.

Now we would like to explain that this mode of intermediation was not confined to his life on earth alone, but the Companions relied on it even after his death. It is clear from Tabarānī's tradition that a person used to visit 'Uthmān bin 'Affān ؓ on a personal errand. 'Uthmān bin 'Affān ؓ not only was indifferent to him but also turned a deaf ear to his need. That person met 'Uthmān bin Hunayf and lodged his complaint against it. 'Uthmān bin Hunayf said to him: fetch an earthen pot and perform the ablution, then go to the mosque and offer two cycles of prayer and say:

**O Allah ﷻ, I beseech you and submit myself to you
through the mediation of our Prophet Muhammad
ﷺ, a merciful Prophet. O Muhammad ﷺ! I submit
to my Lord through your means so that He should
fulfil my need. And then mention your need.**

The man went away and he did as he was told to do. Later when he arrived at 'Uthmān bin 'Affān's door, the caretaker caught him by his hand and took him to 'Uthmān bin 'Affān ؓ who made him sit beside him on the mat and asked him: what is your need? He mentioned the need and the caliph fulfilled his need and said to him: why haven't you mentioned your need so far? He told him further: do come to me whenever you have a problem? When the man left his place, he met 'Uthmān bin Hunayf and said to him: May God bless you! He neither gave any thought to my need

nor turned his attention to me until you recommended me to him. ‘Uthmān bin Hunayf replied:

By God! I did not say this, but once I was in the company of the Messenger of Allah ﷺ that a blind man came over to see him and complained to him about the loss of his eyesight. The Prophet ﷺ asked him to be patient, but he said: O Messenger of Allah! I don’t have any servant and I am in great trouble. The Prophet ﷺ said: ‘fetch an earthen pot and perform the ablution, then offer two cycles of prayer and implore Allah ﷻ with these praying words.’ Then ‘Uthmān bin Hunayf said: ‘By God! We had neither gone out far away from the meeting nor had the conversation among us stretched out that the man came running to us as if he had never been blind.¹⁶

That is, ‘Uthmān bin Hunayf taught him the prayer that had been used as the source of the Prophet’s help and succour after his death. The point to be noted is that the person was under the illusion that his need had been fulfilled on account of ‘Uthmān bin Hunayf’s recommendation to the caliph. So ‘Uthmān bin Hunayf instantly shed his illusion and related to him the tradition he had heard from the Prophet ﷺ and had himself put to test to prove that his need was fulfilled because he had relied on the means of the Prophet ﷺ by calling on him and seeking his help. He swore by God and convinced him that he had not recommended him to the caliph but it had all happened through the blessing of the Prophet’s mediation.

THE PLACES ATTACHED TO THE PIOUS

Those who believe in a pious personality assemble annually, especially where his last remains are buried in a function called *ur’s* and remember this pious personality and exchange notes so that they to might be inspired by his life

¹⁶ Related by Tabarānī in al-Mu‘jam-ul-kabīr (9:31#8311) and al-Mu‘jam-us-saghīr (1:183-4); Bayhaqī, Dalā’il-un-nubuwwah (6:167-8); Mundhirī, at-Targhīb wat-tarhīb (1:474-6); Subkī, Shifā’-us-siqām fī ziyārat khayr-il-anām (p.125); Haythamī, Majma‘-uz-zawā’id (2:279); and Suyūtī in al-Khasā’is-ul-kubrā (2:201-2). Mundhirī graded it sahīh (sound).

of proximity to Allah. The Holy Qur'aan says in the 3rd Sura, Aal-i- Imraan آل عمران [The Family of 'Imraan] in Verses 37 and 38.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا
 زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ
 عِنْدَهَا رِزْقًا ۖ قَالَ يَا مَرْيَمُ أَنَّى لَكِ هَذَا ۖ قَالَتْ هُوَ
 مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {37}
 هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ
 ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ

So, her Lord graciously accepted her (Maryam [Mary]) with excellent acceptance and brought her up immaculately and entrusted her guardianship to Zakariyya (Zacharias). Every time Zakariyya (Zacharias) entered her chamber of worship, he found with her with fruit and food items that was out of season (uncommon). He inquired: 'O Maryam, wherefrom have these things come for you?' She replied: 'This (sustenance) comes from Allah ﷻ. Verily, Allah ﷻ provides sustenance without measure to whom He wills.'

At the same place, Zakariyya (Zacharias) supplicated his Lord. He submitted: 'O my Lord, bless me, out of Your Grace, with a virtuous and pure offspring. Surely, You alone hear the supplication.'

Hazrath Zakaria ﷺ, though a Prophet himself, recognized that this spot where Bibi Maryam ﷺ sits and prays is a blessed spot, a place of acceptance of supplications. Many of the scholars count Bibi Maryam ﷺ as the first of the *siddiqin*, The Siddiqua! Zakaria ﷺ had no offspring and he was eager to have a son to become his good successor. He did not long for a son to satisfy

a mere human desire for one's progeny. He wanted to have a son to maintain the warmth of religious activities. Zakaria عليه السلام, according to the Holy Qur'aan, stood on the *Musalla* of Bibi Maryam عليها السلام and prayed to Allah تعالى to give him a son.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ
ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

At the same place, Zakariyya (Zacharias) supplicated his Lord. He submitted: 'O my Lord, bless me, out of Your Grace, with a virtuous and pure offspring. Surely, You alone hear the supplication.'

His *dua* was answered and he was blessed with a son, Hazrath Yahya عليه السلام. The place where a friend of Allah تعالى sits become blessed and a place of acceptance of *dua*, then how blessed that spot must be where they are buried? How blessed is that place where the Holy Prophet Muhammad عليه السلام was born? This is our basis for assembling at the grave or *maqam* of a saint and celebrating Ur's.

I hope that this brief insight into our *Aqida* has reaffirmed in your hearts the real Islamic faith. I can tell you with 100% confidence that our *Aqida* is completely right and in complete compliance and compatibility with the Qur'aan, the sunnah of the Holy Prophet Muhammad عليه السلام and his Companions (*Sahaba*) . We are the true *Ahl as-Sunnah wa'l-Jama'ah*¹⁷ أهل السنة والجماعة and we have Allah to thank for that.

Never forget your love and respect and reverence for Allah's most blessed and beloved Holy Prophet Muhammad عليه السلام.

¹⁷ People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad عليه السلام and the obedience and love of his Companions for him

I pray that this humble presentation will reinforce the *Aqida* of those whom have come under attack about their beliefs due to the influence of *Wahabbism*.

IRSHAD SOOFI

Adapted from a lecture delivered by PROF. TAHIR AL QADRI.

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