

Following the Beloved

Allah ﷻ asks His Beloved ﷺ to tell us, in the Holy Qur'aan in the 3rd Sura, Aal-i- Imraan آل عمران [The Family of 'Imraan] in Verse 31:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ

Tell them My Beloved ﷺ! If you do love Allah ﷻ, imitate me (love me and build up your moral and spiritual life on my imitation): Allah ﷻ will love you and forgive your sins: For Allah ﷻ is Most Forgiving, Most Merciful.

Kisliyah yeh fiqr kareh, hashr keh din kya hoga
Saamneh unkeh joh kuch hoga woh acha hoga
Jazbaeh ishq bata waqt woh kaysa hohga
Saamneh jab mere Sarkaar ka roza hohga
Unkeh hohte huwe zulmat ka tasawwur kaysa
Kabr meh meri ujaalah hi ujaala hohga
Nafsi nafsi keh siwa jag na sajhi deka
Rabli habli ki sada kohi laagatah hoh ga
Dhoopteh hi mujhe saahil seh laagaayah kisneh
Mere aaka, mere mowla, mere daata, hohga
Zulmateh dehr meh heh is ki lahu ki taabish
Rab ki Mahboob ki aakoh ka ujaala hohga
Eh Hussain ibn ali teri shahaadat koh salaam
Din e haq ab na kisi dhor meh tanha hoga

Agar kamosh rahu meh, toh tuhi sab

Kuch heh

Joh kuch kaha toh tera husn hoh

Gaya mehdud

Claims And Proof

There has never be a shortage of people who make claims (*daawa*), neither is there a shortage today, nor will there ever be. Every person makes some claim. To claim something is so easy that even a madman makes a claim. Simply making a claim is not enough, but to authenticate a claim one must present proof (*daleel*). There are false claims and truthful claims. Claimants have their own manner of claiming. Let me take you back in time and review a claim that was made. Some people claimed as mentioned in the Holy Qur'aan, 5th Sura, *al-Mā'idah* المائدة (the Table spread) in verse 18:

نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ

‘We are the sons of Allah ﷻ and His beloved ones.’

There are two claims within this claim:

1. We are the sons of Allah ﷻ ; and
2. We are the beloved ones and lovers of Allah ﷻ

Islam demands a proof (*daleel*) of their claims. But, demanding proof also has a precaution. Islam will not ask for proof regarding the claim of being ‘sons of God’ but will ask for proof regarding the claim of being ‘lovers of God’. There were two claims made, so proof should have been asked for both, but we only request proof for one, since some claims are so false that there is no need to ask for proof. Allah ﷻ can never have a son; it is an impossible, ridiculous claim against His Purity and Majesty and proof is not asked for the impossible. Proof should be requested for that which is possible. None can be sons of God so it is a ridiculous claim. Here the lesson for us is not to probe ridiculous claims, especially when they are made against established belief (*aqidah*) that is part of faith. E.g. If somebody

denies the existence of Allah ﷻ and *Tauhid* then don't ask him for proof, since the purpose of asking for proof is acknowledgement of doubt regarding the issue. So since, we believe Allah ﷻ is One and Only, why should we ask for proof to the contrary? Sensible claims should be probed whilst ridiculous claims should be ignored. The first claim is impossible, since no one can be 'sons of Allah ﷻ' and therefore should be ignored, whilst the second claim, of 'being lovers of Allah ﷻ' is possible and a proof could be requested. So we ask in Islam, if you are Lovers of Allah ﷻ, as you claim then furnish your proof? Here also in asking for proof an unusual method is employed. E.g. Maulana Abd al-Majid Noori Saheb who is sitting here makes some claim then I would ask him to provide proof. He is free to give whatever proof he wishes. If there is any shortcoming in his proof, I will expose it but in providing proof, he should be given freedom. This is the way of the world; any claimant should be given complete freedom to provide proof. But Islam has a unique method; one cannot say what he wills. We know as Muslims that the proof of loving Allah ﷻ is only one; that you are imitating Allah ﷻ' s Beloved with love.

The Proof Of Loving Allah ﷻ Is Only One; That You Are Imitating Allah ﷻ 's Beloved With Love.

In Islam the proof of the claim to love Allah ﷻ is to make (*it'teba*) or imitate the Holy Prophet ﷺ with love. We will not accept any other proof that one provides. A question arises in my mind. If somebody claims that they love Allah ﷻ what rights have we got to reject their claim whether they provide proper proof or not. ? Love (*muhabba*) is the name of a condition: the name of the inclination of the heart and mind. So what rights have we to say to Christians and Jews that they don't love Allah ﷻ? What right has Islam got to refute their claim? Love is connected to passion. So what rights have we to deny their fervor? They can furnish proof by saying:

**'If we did not love God then why would we look for a way
to attain His proximity?**

A worshipper of stars, idols, sun or the moon, can reply that:

**'If we did not love Allah ﷻ then why do we worship
fervently? What right have you got to deny that we love God?**

Let me explain something about fervor to you. The fervor to perform pilgrimage (*hajj*) is in the heart of every Muslim. So two people leave their village with the intention of going for *hajj* by ship and both have the fervor but one of them ponders whether to go by ship or by other means. Then he thinks if the ship goes to the other shore, and Jeddah is there, then I can swim to the other side so what need is there for me to board the ship. So you can safely conclude that the one who boards the ship will in all probability reach but the other person is deluded, although he possesses the proper fervor, he will never reach. We cannot deny the passion for *hajj* but he took the wrong way so he will not reach. So we can safely say to the Christians and Jews:

You definitely love Allah ﷻ, but the method that you have chosen to reach Him is the wrong method.

This we can say but we cannot deny their passion. Think! What right do we have to deny someone's love? But, my friends look at the beauty of Islam, it does not deny love but it asks the claimant of love:

'Why do you love Allah ﷻ? What is your purpose?

Each one will give an answer according to his or her level of intelligence. Some will say we want salvation; we want the life of the hereafter; we want paradise or salvation from hell. All have some purpose for loving. The Holy Qur'aan replies to them:

'Listen! If you love Allah ﷻ for these reasons then you will get nothing for the achievement of love is not that the servant loves his Lord but the achievement is that the Lord should love His servant.

O Naive ones! One-sided love will not attain its purpose. The object will be attained if you love God and God loves you. You are satisfied with God and God is satisfied with you. You are pleased with God and God is pleased with you. This is the attainment of servitude (*bandagi*), that the master should be pleased. The servant is always pleased: this is no achievement. The achievement is the master's pleasure. So if you want Allah ﷻ to be pleased with you and love you then listen to the prescription of the Holy

Qur'aan in the 3rd Sura, Aal-i- Imraan آل عمران [The Family of 'Imraan] in Verse 31:

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spiritual life on my imitation): Allah ﷻ will love you
and forgive your sins: For Allah ﷻ is Most Forgiving,
Most Merciful.**

The Holy Prophet ﷺ is asked by Allah ﷻ to proclaim:

**'If you want to bring the love of Allah ﷻ close to you
then get close to me.'**

Let me present an example for your understanding. E.g. stand in front of a mirror, look at your reflection and then call your reflection. Try to entice it, threaten it or shout at it to come to you. All these methods will not work. The only method to get close to the reflection is to approach the mirror and get close to it. You take one step and you will find the reflection taking a step. You walk slowly it will walk slowly. You go running it will come running. If one embraces the mirror the reflection will embrace one. If you cannot call your own reflection then how will you summon the love of Allah ﷻ? So it was difficult to attain Allah ﷻ' s love. Allah was generous (*karam*) to us he kept The Mirror That Reflects Allah ﷻ (*aina-e-haqnuma*) beneath the Green Dome of Madinah, the illuminated. If you want to see The Radiations of Allah ﷻ (*tajalliat*)¹ then this is 'The Mirror' (*aina-e-haqnuma*). As you approach this mirror the love of Allah ﷻ will approach you. You take one step and you will find the Love of Allah ﷻ taking a step towards

¹ **Tajalli:** Self-disclosure. *Tajalli* means Allah's unveiling of Himself to His creatures. The Divine Self-disclosures are never repeated and they are never ending. They are the lights of the Unseen that are unveiled to hearts. They are the 'signs' that Allah has placed within us in order that He may be seen. Each *tajalli* pours more light, and still more light upon whomsoever it falls, for Eternity. The mountain of the *nafs* is blown to pieces in the *tajalli* of Allah. The differences that occur within the various Sufi Orders (*turuuq*) do not indicate disagreement or argument amongst the Masters. Each human is unique, and each *tajalli* is utterly unique, therefore no two people ever experience the same *tajalli*. But, those who have 'tasted' know, and those who have not tasted do not know. *Tajalli* is beyond words. *Tajalli* is bewilderment (*hayrah*).

you. You walk slowly the love of Allah ﷻ will walk slowly towards you. You go running it will come running to you. If you stand in the shade of the Green Dome of Madinah then know that you have come into the embrace of the love of Allah ﷻ. So the ‘Person Of The Holy Prophet ﷺ’ (*zaat e Mustafa*) has been made the ‘Main Center’ (*markaz*) and every aspirant who desires Allah ﷻ’s love is being asked to journey towards him, keep his eye on him and the beauty is that following (*itteba*) is impossible if one does not keep ones gaze fixed on the Holy Prophet Muhammad ﷺ. The Holy Prophet Muhammad ﷺ has been made the ‘Main Center’ (*markaz*) and a *markaz* is necessary.

Everything Revolves Around Its Source

My addition: The Entire Universe is in raqs/ecstasy. Electrons whirl around the nucleus, planets whirl around the sun, and the sun whirls around the centre of the milkyway at a speed of 828000 km/hr!!! So whether we like it or not, we are all dancing at a microcosmic and macrocosmic level.

Let me take you in another direction. There are many disputes in this age. Today it is taught that the sun is moving slowly horizontallu and the planets are revolving around it and the moon is revolving around the earth. Let me explain the philosophy behind this occurrence. If you know the philosophy behind this then you will understand what I am saying. It is a consensus of scientific opinion that everything revolves around its source of origin. Meaning whatever one was created from becomes its central focus (*markaz*). The planets originated from the sun; hence they revolve around the sun. The moon originated from the earth; hence it revolves around the earth. The fact that that everything revolves around its source of origin made me ponder about that Light of The Chosen One (*nur e Mustafa*)². The Holy Prophet ﷺ has stated:

² *Nur Muhammadiyya*: The Light of Muhammad. Allah said; Be! Muhammad!. From this pre-existent Light of Muhammad (*nur Muhammadiyya*) all of the spheres were created. It is the Light of Muhammad that enables the traveler (*salik*) to advance towards the Reality of Muhammad (*al-haqiqa al-Muhammadiyah*). Without the cooling nature of this light the *salik* would not advance, or if he did advance he would be burned up. The differentiation between the Light of Muhammad (*nur Muhammadiyya*) and the Reality of Muhammad (*al-Haqiqat al-Muhammadiyah*) is within the degrees of the

أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي

The first thing which Allah created was my light, [and every other creation was created from my light.]"³

This Light of Muhammad ﷺ is the first of creation. Initially prior to creation, no land, sky, moon, sun, wind, fire, soil, water, east, west, south, north, the world of angels nor the world of souls, etc. existed. If nothing existed then where did the Light of Muhammad ﷺ originate from? If the Holy Prophet ﷺ did not clarify this also then we would have failed to answer this question depending on our limited intellect. He ﷺ said:

أَنَا مِنْ نُورِ اللَّهِ وَ الْخَلْقُ كُلُّهُمْ مِنْ نُورِي

I exist because of the Light of Allah ﷻ and all existence comes into existence due to my light

Friends! There is no need to explain what it means to originate from the light of Allah ﷻ, but for your understanding I will give you an example. E.g. the reflection of the sun is in a mirror and the reflection in the mirror is saying:

أَنَا مِنْ نُورِ الشَّمْسِ

‘I am because of the light of the sun’

In reality the sun was not divided, neither did it descend but the reflection in the mirror is saying:

‘I am because of the light of the sun’

The reflection descended not the sun. Every mirror placed in front of the sun containing the reflection is glowing. The first mirror that reflects the sun’s light is proclaiming:

‘All these mirrors are glowing due to being focused on me for I am glowing due to being focused on the sun.’

descent (*tanazzul*) of Being, from the Inward Non-manifestation of the Hidden Treasure to the outward manifestation of the cosmos.

³ Allama Alusi. *Tafsir Ruh al-Ma’ani*, Vol 1, page 51, quoted on the authority of Muhaddith Abd ar-Razzaq from *has al-Musannaf*.

It means that in effect the first mirror is saying:

**‘Without a means I am taking Divine Emanation (*fayz*)⁴
and everything else is getting *fayz* from me, as the
means’.**

From this we can understand that because of The Light of Allah ﷻ (*Nur e Khuda*) originated The Light Of Muhammad ﷺ (*Nur e Mustafa*). How and when is known to Allah ﷻ, and taught by Allah ﷻ to the Holy Prophet ﷺ. From The Light Of Muhammad ﷺ (*Nur e Mustafa*) evolved the entire universe. So the ‘Main Center’ (*markaz*) and focus of The Light of Muhammad ﷺ (*Nur e Mustafa*) is The Light of Allah ﷻ (*Nur e Illahi*) and the ‘Main Center’ (*markaz*) and focus of the entire creation is The Light of Muhammad ﷺ (*Nur e Mustafa*). So, The Light of Muhammad ﷺ (*Nur e Mustafa*) revolves around The Light of Allah ﷻ (*Nur e Illahi*) and the entire creation revolves around The Light of Muhammad ﷺ (*Nur e Mustafa*).

Translators Note:

When a convex lens is placed in front of the sun and it reflects the sun, a miniature sun appears on the lens. No division from the sun has occurred, hence there is no polytheism (*shirk*)⁵. The miniature sun, in the lens possesses the two attributes of the sun i.e. light and heat. Every other lens or mirror that will focus on this lens will reflect the same. The attributes in the reflector are dependent on the source, whilst the attributes of the source are independent. The mirrored pure personality of Holy Prophet ﷺ reflects the attributes of Allah ﷻ, thus those that revolve around the Holy Prophet Muhammad ﷺ, and create a strong spiritual bond with him, reflect the same light.

There are two types of focusing, one is to go in a circle and the other is to focus straight. Let me explain to you the theory of Newton. Newton says that when you build a straight road the both sides are equal but when it

⁴ al-Fayz- Divine Effusion or Overflow or Emanation. It is a means of attaining knowledge. It is a bestowal from Allah to the heart of His Perfect Slave, the Perfect Man.

⁵ *Shirk*: To associate or join a partner (another reality) with Allah.

takes a turn then the bottom portion has to be constricted and the outer portion has to be lengthened because in taking a turn it is natural to bend, and the lower line makes itself small, without becoming small one cannot revolve. So, the one that goes straight makes itself equal to the other and displays arrogance, whilst the one that revolves will bend in humility. Another point on the 'Main Center' (*markaz*) is that whether it is visible or not the existence of a circle is proof of its existence. Take a compass and draw a circle and you will realize that it is impossible to draw a circle without first creating a central point. Only fools try and create a circle without a center or *markaz*. Therefore whether it is visible or not the existence of a circle is proof of its existence.

'Main Center' (Markaz) Of Messengership (Risaalat)

Let's discuss the 'Main Center' (*markaz*) of Messengership (*Risaalat*). The first circle around this center (*markaz*) is that of The Companions (*sahaaba*). The second circle being of The Companions of the Companions (*ta'bieen*) and the third being of The Companions of the Companions of the Companions (*tabe ta'bieen*). Thereafter we see the circle of the Friends of Allah (*awliya e saaliheen*) and by this 15th Century of the *Hijra* numerous circles have appeared. Thus if one wants to reach 'Main Center' (*markaz*) or the Holy Prophet ﷺ one has to go through all these circles and have a connection with them. One cannot reach the center by bypassing the circles. Therefore the Holy Prophet ﷺ said:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وآلِهِ وَسَلَّمَ : مَهْمَا أُوتِيتُمْ مِنْ كِتَابِ اللَّهِ فَالْعَمَلُ بِهِ لَا عُذْرَ لِأَحَدٍ فِي
تَرْكِهِ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ فَسُنَّةٌ مِنِّي ماضيةً فَإِنْ لَمْ يَكُنْ سُنَّةً مِنِّي فَمَا
قَالَ أَصْحَابِي إِنَّ أَصْحَابِي بِمَنْزِلَةِ النُّجُومِ فِي السَّمَاءِ فَأَيُّمَا أَخَذْتُمْ بِهِ
اهْتَدَيْتُمْ وَاخْتَلَفُوا أَصْحَابِي لَكُمْ رَحْمَةٌ. رَوَاهُ الْبَيْهَقِيُّ.

Hazrath ibn Abbas ؓ narrates ... that the Holy Prophet Muhammad ﷺ said:, 'My companions are like the stars

whichever one of them you follow, you will be guided
and differences amongst them are a mercy for you.⁶

Every circle is constituted of points and draw a line from any point to the center (*markaz*) and you will get The Straight Path (*siraat ul-Mustaqim*). So around the 'Main Center' (*markaz*) of Messengership (*Risaalat*) in the circle are the points of the Companions, take any one of these to the central point and you will get The Straight Path (*siraat ul-Mustaqim*). The *Sahaaba* were around the light so they were enlightened. The intellectuals got far from the light and eventually from every circle so they could not understand the Light Status (*nuraaniyat*) of the Main Center (*markaz*). Those that are the first circle around the light we cannot even fathom their excellence. No other followers of the Holy Prophet ﷺ can reach the status of His Companions (*Sahaaba*). How did they achieve this excellence in status that no non-companion can surpass? If the answer is 'due to their knowledge (*ilm*)' then I can name great scholars (*ulama*) that surpassed the *Sahaaba* in intellectual pursuit, e.g. Imam Abu Hanifa (رضي الله عنه), (Imam e Aazam Imam Shafei رضي الله عنه, Imam Maalik رضي الله عنه. If you say, 'the *Sahaba* attained their status due to Religious Striving (*riyaazat o mujaheda*)' then I can name great non-*Sahaaba* that surpassed the *Sahaaba* in Religious Striving (*riyaazat o mujaheda*). E.g. research how Shaykh Abd Al-Qadir Jilaani (رضي الله عنه) (*Ghaws al-Azam*) and Khwaja Muinuddin Chishti (رضي الله عنه) strove in the path of Allah ﷻ? So, how did they achieve this excellence in status that no non-companion can surpass? The answer is that they were close to the Holy Prophet Muhammad ﷺ. The ones that are close possess a unique status. To further clarify what I am saying I present an example. Light a candle here and you stand there against the wall and notice your shadow, thrown due to the light of the candle, will be equal your body size. Slowly walk towards the candle and you will see your shadow grow, as you get closer to the light. If you step away from the light your shadow will get

⁶الحديث رقم 54 : أخرجه البيهقي في المدخل إلي السنن الكبرى، 1 / 162، الرقم : 152، وعبد بن حميد نحوه في المسند، 1 / 250، الرقم : 783، والقضاعي في مسند الشهاب، باب : مثل أصحابي مثل النجوم، 275 / 2، الرقم : 1346، والديلمي في مسند الفردوس، 1604 / ، الرقم : 6497، والذهبي في ميزان الاعتدال، 2 / 142 : 8 / 73، وفي لسان الميزان، 2 / 118، 137، الرقم : 594، والخطيب البغدادي في الكفاية في علم الرواية، 48 / 1، والسيوطي في مفتاح الجنة، 1 / 45، وابن كثير في تحفة الطالب، 1 / 451، الرقم : 341، وابن الملقن في خلاصة البدر المنير، 2 / 431، الرقم : 2868 وفي شرح الزرقاني، 2 / 302، وابن عبد البر في التمهيد، 4 / 263، والعسقلاني في فتح الباري، 57 / 4، وابن قدامة في المغني، 3 / 2109، وآمدي في الإحكام، 1 / 290، وابن حزم في الإحكام، 5 / 61.

smaller. If you come very close then the entire room will have your shadow. So the *Sahaaba* were so close to the Holy Prophet Muhammad ﷺ that if we want to be close to him, we have to be in the shadow of the *sahaba*. So, Allah ﷻ says:

**‘If you do love Allah ﷻ, follow My Beloved ﷺ with love
and then Allah ﷻ will be pleased with you and love
you.’**

Permissible And Not Permissible

We are faced with a philosophical point as to how do we please Allah ﷻ? It is necessary for me to clarify this point because these days skepticism is rife and the word ‘impermissible’ (*na-jaiiz*) is being shouted out much too loosely and often. Clarification seems to have taken a backseat to ‘impermissible’ (*na-jaiiz*). So let us understand what is the philosophy behind Permissible (*jaiiz*) and non-Permissible (*na-jaiiz*). What did Islam come for? Did it come to enjoin all permissible actions or to see to it that we should perform all permissible actions? No! It did not come for that because there are many permissible acts that if you don’t perform throughout your life there is no wrongdoing. Let me present an example for the sake of clarification. To eat bread is permissible but if you don’t eat it for your entire lifespan you will not be questioned about it in the grave or on the Day Of Reckoning. Leave eating rice completely you will not be taken to task for it. So we have established that Islam did not come to enjoin all permissible actions or to see to it that we should perform all permissible actions. Yes, that permissible act that Islam wants us to perform, it will classify as ‘compulsory’ (*farz*) or ‘highly recommended’ etc. but Islam has no desire to see to it that we should perform all permissible actions. So for what reason did Islam come? Islam came to save us from all that is impermissible (*na-jaiiz*) or disliked by Allah ﷻ; a minor impermissibility or major impermissibility is ‘completely forbidden’ irrespective of whether it is (*haraam*) or disliked (*makruh*). Whatever the classification Islam came to save us from all that is impermissible (*na-jaiiz*). What is impermissible (*na-jaiiz*)? I don’t direct my question to the scholars of religion (*ulama*) for they may answer in the complex language of law, which I may not understand nor be able to explain. So let me explain in a way that everyone will be able to grasp and

understand. My teacher used to say that when I lecture I should realize that in the gathering are people of different intellectual capacity. Greater care has to be given to the slow in understanding. Impermissible (*na-jaaiz*) is that which Allah ﷻ dislikes. How do we know what is disliked by Allah ﷻ? Can we understand Allah ﷻ' s dislikes with our intellect? Do we have some contact with spiritual being who can inform us? How can you know what Allah ﷻ dislikes? Tell me what I dislike? I am in front of you and you are seeing me. Can you inform me as to what I dislike? With our own intellect we cannot even know the dislikes of a person in full view of us, then how are we going to know the dislike of Allah ﷻ? Therefore we know that Allah ﷻ' s dislike belongs to The Unseen Realm (*aalame ghaib*). So we ask Allah ﷻ as to how do we gain access to information from The Unseen Realm (*aalame ghaib*)? Allah ﷻ answers:

‘O Naive one! That is the reason Informers of The Unseen (*Nabis*) were sent to you. They came to inform you of My dislikes.’

I ask those that say that the Holy Prophet Muhammad ﷺ does not have knowledge of the unseen. If he did not possess this knowledge then what reason did he come for? The basis of the Prophet's coming is to inform of the unseen. Before the Holy Prophet ﷺ ushered it into this world, the entire Holy Qur'aan belonged to the unseen realm. The Holy Prophet ﷺ was the means of exposure of the Holy Qur'aan and so many other aspects that were hidden. The basis of the Prophet's coming is to inform of the unseen. So, who will inform us as to what is disliked by Allah ﷻ? No one except, the Holy Prophet Muhammad ﷺ. The Prophets from Adam ﷺ that came in the serial order told mankind about Allah ﷻ' s dislikes and left some aspects to be told by the Prophet coming after them Our Holy Prophet Muhammad ﷺ who is the seal of Prophethood informed us about everything that is disliked by Allah ﷻ and he completed the impermissible list. If our *deen*⁷ has been completed, which it definitely is, then the complete impermissible list has been given to us. For permissible there is no list. So, the way to gauge if

⁷ *Deen (din)*: The word *din* indicates the 'life transaction' between Allah and man. 'Life transaction' means every facet, every aspect of life.-from the smallest detail to the greatest action.

anything is permissible is to ensure it does not appear on the impermissible list.

Building Mosques

This is a great favor for us from Allah ﷻ that there is no list for the permissible, for many actions are to be implemented till The Day Of Reckoning. If everything permissible had to be listed then the Holy Qur'aan would not have comprised thirty books (*paras*) perhaps it would have been housed in thirty libraries. So the favor of Allah ﷻ is that He informed us about the impermissible and everything else is permissible. So now that the list of impermissible actions is available, ask any question and I will answer it for you. E.g. if you ask whether it is permissible to build such a beautiful mosque, containing all modern conveniences, since this type of structure and such conveniences, did not exist in the earthly term of the Holy Prophet Muhammad ﷺ? So I will ask you:

‘Did Allah or the Holy Prophet list the building of such mosques in the impermissible?’

You will answer:

‘No!’

So! It is totally permissible.

Mihraab

A question arises, that the building of a distinct arched *Mihraab* in the mosque structure, which exists in virtually all mosque buildings today, never existed in the earthly term of the Holy Prophet ﷺ, the *Qibla*⁸ wall being straight. The middle section of the wall, which was plain, was called *istilaam e mihraab*. Do you know what the word, *Mihraab* means? *Harb* means ‘combat’ and *Mihraab* means ‘place of combat’. When the *Imam* stands there, as long as he leads the prayer he is in ‘combat with the devil.’ The *Imam* is not fighting on his own behalf; he is fighting the devil on behalf of all those praying under his leadership. But, the point is that there was no distinct arched *Mihraab* in the earthly term of the Holy Prophet ﷺ. So, is it permissible to build such an arch? Did Allah ﷻ or the Holy Prophet ﷺ

⁸ *Qibla*: The ritual orientation or direction in which one prays.

forbid such an innovation in the building? No! So, there exists no prohibition and it is completely permissible.

Two 'Calls To Prayer' (Azaan) During Friday Congregational Prayer (Jumua'h)

I am giving you a yardstick. Using this you can supply answers to many questions. Another example is that there were no two 'calls to prayer' (*azaan*) during Friday Congregational Prayer (*Jumua'h*) in the earthly term of the Holy Prophet ﷺ. The only *azaan* that occurred during *Jumua'h* was prior to the 'sermon' (*khutba*). People used to read their *sunnat salaah* at home and come to listen to the lecture when the *azaan* was read. This was the exact procedure that was followed during the Caliphate of Abu Bakr Siddique ؓ. Neither did Allah ﷻ nor His Holy Prophet ﷺ give an instruction to introduce another *azaan*, so how did we adopt a second call to prayer in *Jumua'h*? The answer is neither was an instruction given to adopt a second call to prayer in *Jumua'h* nor was it prohibited, so it is permissible.

Niyyah For Salaah

The Intention to Pray (*niyyah*) was also not in a vocalized formula. The Holy Prophet ﷺ never gave a vocalized formula because Intention to Pray (*niyyah*) refers to the intention of the heart. The Holy Prophet ﷺ intended in his blessed heart but, he never vocalized his intention. It is also not proved from the Companions (*sahaaba*) that The Intention to Pray (*niyyah*) was in a vocalized formula. The Intention to Pray (*niyyah*) is a condition of the heart therefore the Religious Verdict (*mas'ala*) is that if one intends to pray *Zuhr* and mistakenly vocalizes *Asr* then the prayer will be of *Zuhr*. So neither did the Holy Prophet ﷺ vocalize *niyyah* nor did the Companions. So, is it permissible to vocalize as we do today? The jurists say it is 'highly recommended' (*mustahab*) to vocalize *niyyah*.

Holy Qur'aan In Book Form

The existence of Holy Qur'aan in book form never occurred in the earthly term of the Holy Prophet ﷺ. Abu Bakr Siddique ؓ asked the same question as to how could he compile the Holy Qur'aan in a book when the Holy Prophet ﷺ did not do it? So Hazrath Umar ؓ interceded saying:

‘The Holy Prophet ﷺ did not compile the Holy Qur’aan in a book form and neither did he prohibit it. So it was a good innovation to do so and completely permissible.’

The existence of Holy Qur’aan in book forms, its division into 30 parts and the dialectical marks or (*zabar/zer*) was introduced by Hajjaj bin Yusuf⁹. All this never existed in the earthly term of the Holy Prophet ﷺ. So is all this permissible? Again we ask did Allah ﷻ or the Holy Prophet ﷺ prohibit it? No! So it is completely permissible. Many things have been adopted today like going on Pilgrimage (*hajj*) by airplane. Air travel never existed in the earthly term of the Holy Prophet ﷺ. So! Should we all travel by camel?

Islamic Observances

These days we are asked if it is permissible to partake in *Fateha*, *Esale Sawaab*, 40 day *khatam*, Prophet’s Birth Celebration (*Meelad*) and standing out of reverence etc. Each one can be answered individually but a general answer is that did Allah ﷻ or the Holy Prophet ﷺ prohibit it? The answer is, ‘No!’ So, it is completely permissible. The question for those who object to these practices is that if the Holy Prophet ﷺ did not prohibit it, then are you completing the establishment of the religion? Did the Holy Prophet ﷺ forget certain aspects? No person has the right to prohibit anything that Allah ﷻ or the Holy Prophet ﷺ did not prohibit.

Allah ﷻ says in the 59th Sura, al-Hashr (the Gathering) الحُشْر in verse 7:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

**And whatever the Messenger ﷺ awards you, take that
and whatever he forbids you, abstain (from that)**

"Everything Is Mubah Or Acceptable In Essence."

So what about that which he never withholds from us? Think clearly on these matters. There is a saying amongst jurists that it is the basic rule of Shari'ah that:

⁹ Al-Hajjāj ibn Yūsuf (Arabic: الحجاج بن يوسف, also known as Hajjāj ibn Yūsuf ath-Thaqafī), born in June 661 in at-Ta’if and died 714.

**Everything in its *Asal* (essence) is *Mubah* (permissible)
until there is any *Shar'i* proof against it¹⁰**

It only becomes impermissible when Islamic Law (*Shariah*) prohibits it. So to deem anything permissible there is no need to provide proof. Proof is only needed to prove something impermissible. Today our people are being fooled by this question, where is it mentioned that it is permissible? You should respond by asking where has it been mentioned as impermissible? E.g. there were many who continued alcohol consumption after acceptance of Islam since it was not yet forbidden, they did not even ask for permission to continue. The moment the explicit command of prohibition came they stopped. They never asked permission to consume alcohol but they obeyed the prohibition. Two sisters were being married at once and gambling continued only to be stopped by specific prohibition. So we know that the Companions never asked for permission to perform any act. They only refrained from those acts that were prohibited. The Power of Prohibition only belongs to Allah ﷻ and the Holy Prophet ﷺ. Understand this properly. To attain the pleasure and love of Allah ﷻ we must follow His principles and laws, not our own. Let me point out the difference between Islam and other faiths. Christianity, Judaism, Zoroastrianism and all faiths want to please God but the difference is that they want to please God according to principles and laws that they have formulated, but Islam seeks to please God with His principles and laws. To show us the way to Divine Pleasure, Allah ﷻ sent us His Beloved Messenger ﷺ. We cannot please a servant of Allah ﷻ using our own concept of what will please him. E.g. If we entertain a guest with what we assume he like to eat, we may upset his digestive system. Yet we will think that we are pleasing him. We have got to find out his likes and dislike before entertaining him.

Following The Beloved

Allah ﷻ's pleasure is attained through lovingly following the Holy Prophet ﷺ. The word *itteba* is to obediently walk behind someone with love. One word is *Itta'at* or obedience and another is *itteba*. *Itta'at* means to follow an

¹⁰ Tafseer Ahmadiya, page13; Tafseer Kabeer, Vol. 4, pg. 201; Mosallamus Suboot, pg. 21; Mirqaat, Vol. 263; Ash'atul Lam'aat, Vol. 3, pg. 479; Talveeh, pg. 302

order. *Itteba* means to copy ones actions. Here in the Holy Qur'aan in the 3rd Sura, Aal-i- Imraan آل عمران [The Family of 'Imraan] in Verse 31:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ

Tell them My Beloved ﷺ! If you do love Allah ﷻ, imitate me (love me and build up your moral and spiritual life on my imitation): Allah ﷻ will love you and forgive your sins: For Allah ﷻ is Most Forgiving, Most Merciful.

We are asked to perform *Itteba* of the Holy Prophet ﷺ or to copy his actions? The question that arises is can we perform the same actions as the Holy Prophet ﷺ? Intellect answers that we are not capable of performing *Itteba* of the Holy Prophet. It is impossible.

Testify the faith or read *Kalimah*

We cannot Testify the Faith (*Kalimah*) like he did because he testifies:

La illaha illallah inni Rasulullah

'none is worthy of worship besides Allah ﷻ I am the messenger of Allah ﷻ.'

Allah ﷻ asks the Holy Prophet to say in the Holy Qur'aan, in the 7th Sura, al-A'raaf (the Heights) الأعراف, Verse 158:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O Mankind! I am sent unto you all, as the Messenger of Allah ﷻ"

Think, if we Testify the faith or read *Kalimah* like the Holy Prophet ﷺ we will put ourselves out of the fold of Islam and become disbeliever (*kaafir*). This shows us that even in reciting *Kalimah* we are not like the Holy Prophet ﷺ

Salaah

Five times prayer (*salaah*) is compulsory on us whilst six times, including *tahajjud*, was compulsory on him. If we argue that we also read *tahajjud* then

remember our intention (*niyyat*) will be for Optional Prayer (*nafil*) whilst the Holy Prophet ﷺ's intention (*niyyat*) will be for Compulsory Prayer (*farz*). If the intention is different then this is not *Itteba* of the Holy Prophet ﷺ or to copy his actions. Another difference is that whether the Holy Prophet ﷺ stands or sits and performs prayer there is no difference in virtue (*sawaab*). If we sit and read Optional Prayer (*nafil*) then the virtue is halved. Therefore it is good that the Holy Prophet ﷺ said:

‘O People! Pray as you see me praying’

(Sallu kama raitu muuni nusalli)!

He said pray **as you see** not like my prayer. What will we see? We will see the external postures of prayer and imitate. But internally how can we attain the elevated spiritual status that the Holy Prophet ﷺ possesses? If he had said, ‘pray like me’, we would have been given an impossible task. So even in praying we are not like the Holy Prophet ﷺ

Zakaat

Even if the Holy Prophet ﷺ possessed gold, the size of Mount Uhud, then even Poor Tax or *Zakaat* is not compulsory or *farz* on the Holy Prophet Muhammad ﷺ. If we possess gold for over one year, then *zakaat* is compulsory on us. If we deny *zakaat* being compulsory on us, then we become disbelievers or *kaafir*. So from the Pillars of Islam, the Holy Prophet ﷺ is excluded from *zakaat*. So if we make *itteba* of him, regarding *zakaat*, it is impossible. At this juncture a thought occurred to me, that even if the Holy Prophet ﷺ paid *zakaat* then what was the difference? Remember a Member of the Holy Prophet ﷺ's Household (*Sayyid*) cannot be a recipient of *zakaat*. It is totally forbidden for a *Sayyid* even in the state of desperation. Here *Sayyid* refers to a member of the Hashmi Family, whether he is *Allawi*, *Abbassi* or *Fatimi*. There is great wisdom in this so that opponents of Islam cannot accuse the Holy Prophet ﷺ of making provision for his family members. It is forbidden to a member of the Hashmi Family, even if he is dying. But, as I mentioned thought occurred to me, that the Holy Prophet ﷺ could have paid *zakaat*? So why is it forbidden for the Holy Prophet ﷺ to give *zakaat*? The answer is that *zakaat* should be given to poor Muslims and it is so strict that one cannot give it to ones slave. Here we refer to The Institution of Slavery, which was eventually abolished and not ordinary

servants. Therefore *zakaat* must be given to free from the bonds of dependency. We are all dependant on the Holy Prophet Muhammad ﷺ. Here it became clear to me that Allah ﷻ must have said, ‘O My Beloved! How can I impose *zakaat* on you for it is in the Holy Qur'aan in the 33rd Sura *al-Ahzaab* الأَحْزَاب (the Confederates) in verse 6:

التَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

This (Esteemed) Prophet ﷺ is nearer to and has a greater claim on the believers than their own souls

One of the meanings is that the Holy Prophet ﷺ has greater right on the believers than their own lives. For we are all his slaves, then to whom will he give *zakaat*? Allah ﷻ says to the Holy Prophet Muhammad ﷺ:

‘Since there is no one you can give *zakaat* to then why impose it on you?’

This *mas’ala* of *zakaat* shows that our master is the Holy Prophet ﷺ and we are all his slaves. So even in *zakaat* we are not like the Holy Prophet ﷺ.

Fasting

The Holy Prophet ﷺ began The Continuous Fasting (*saume wisaal*) without Eating To Commence Fasting (*sehri*) and Eating To Terminate Fasting (*iftaar*). Try this fast for at least three days. Can we make *itteba* or copy this action? We are weak, but his lovers amongst the Companions once copied this action without asking permission from the master. The Holy Prophet ﷺ noticed the effect of this fast on their faces and asked them as to what had occurred? Don’t presume from this question that the Holy Prophet ﷺ did not know what they were doing. If one presumes that the reason for questioning was ignorance of the fact then would one presume that Allah did not know when He asks in the Holy Qur'aan in the 20th Sura, *Tāhā* طه in Verse 17:

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ

And what is that in your right hand, O Moses?

Thus every question is not proof of ignorance. So the Holy Prophet ﷺ asked the Companions:

‘Why are you in this physically weak condition?’

They replied:

‘O Prophet! We saw you keeping The Continuous Fasting (*saume wisaal*) and we also started this fast.’

The Prophet ﷺ asked:

‘Whom amongst you is like me? (*ayyukum misli*). I am not like you! My Sustainer provides me with food and drink.’

Here there is a beautiful point to stress. Hazrath Adam ﷺ was told in the Holy Qur'aan in the 2nd Sura *al-Baqarah* (the Cow) البقرة in verse 35:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا

And We ordained: ‘Adam, reside you and your wife in this Paradise and eat of it, both of you, whatever you like and from wherever you will.

Adam ﷺ was told:

حَيْثُ شِئْتُمَا

‘(Eat) whatever you like and from wherever you will.

The choice was Adam ﷺ’s as to what he would eat. But for His Beloved, Holy Prophet Muhammad ﷺ Allah ﷻ says:

‘I will feed you with My choice.’

I am delving deeper into this topic to reveal some secrets to you. What does the Holy Prophet ﷺ eat? Let us ask his beloved wife Hazrath Aisha Siddiqua ؓ, Hazrath Khathija ؓ and Abu Bakr Siddique ؓ as to what they saw the Holy Prophet eating? Let me explain. Allah ﷻ is the Creator of body and soul and sustainer of both. The sustenance of body is different from that of soul. Remembrance of Allah ﷻ (*zikre illahi*) is sustenance of the soul and food is sustenance for the body. Neglect the Remembrance of Allah ﷻ (*zikre illahi*) and the soul will wither and become weak. Leave eating food, and the body will wither and become weak. Allah ﷻ has made such a time for His Beloved that the soul overpowers his body so with the Remembrance of Allah (*zikre illahi*) the

soul is also sustained. His blessed body takes on angelic qualities. So when the Holy Prophet ﷺ asked the Companions:

‘Are you like me?

(ayyukum misli),

this was an opportune time for Hazrath Abu Bakr ؓ to exclaim:

‘Of course you are like us’

if this was their belief, as some misguided individuals maintain these days. They could also have provided proof from Holy Qur'aan, 18th Sura, al-Kahf (the Cave) الكهف in Verse 110:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

I am human being as you are human

None of the Companions objected to the Holy Prophet ﷺ saying that none of them was like him. I can challenge you that no messenger ever told his followers that he was like them. They never said it to their followers but to the disbelievers. Also, no believer ever told their Prophet that they are equal to him. In *Tafsir ibn Kathir* it is stated that this statement was addressed to the unbelievers (*kaafirs*). When Allah ﷻ said, *kul* He said:

قُلْ

‘O My Beloved! Tell these unbelievers (*kaafirs*).’

I am not going into details due to time constriction. No believer was TOLD:

‘I am human like you.’

So those who say that the Holy Prophet ﷺ told us, then you should now the condition of his belief. The Holy Prophet ﷺ was asked to tell this to those **out of the fold** and had not yet understood the Prophets status. Here there is a beautiful point also, since Allah ﷻ asked the Holy Prophet ﷺ to proclaim this and did not want to even utter this being the Creator. Think! What did those **within the fold** say about the Holy Prophet ﷺ?

Abu Bakr Siddique ﷺ said:

"I have not seen anyone more handsome than you".

Abu Hurraira ﷺ said:

"The sun and moon are envious of your brilliance".

Hazrath Ali ﷺ said:

"There has not been seen anyone as handsome before or after".

Hazrath Hassan bin Thabit ﷺ said:

"It is as if Allah ﷻ has made you like you requested".

Hazrath Jibrael ﷺ said:

In all my time and in the entire universe I have seen none like you.

Ponder upon what has been said by those who saw the Holy Prophet ﷺ and think how foolish these statements of these latter day fools are. So even in fasting we are not like the Holy Prophet ﷺ.

Jihaad

If the Holy Prophet ﷺ goes out for Holy War (*jihaad*) it becomes compulsory (*farz*) upon every Muslim to join him. There is no other in the world who if he steps out for *jihaad* then it becomes compulsory upon all believers. So even in *jihaad* we are not like the Holy Prophet ﷺ.

Pilgrimage

Allah ﷻ has sent out a call to all nations to come for pilgrimage. On reaching the boundaries of the Sacred Land we are asked to remove our clothing. Every male has to wear two pieces of unstitched cloth and every female is to adopt simplicity in dress. We ask Allah ﷻ as to why we cannot come for pilgrimage in our other attire and He answers:

Adopt the dress code of My Beloved!' Wrap yourself in these clothes, similar to what he wore so that he may wrap you in his garment on the Day Of Reckoning.

On reaching the Sacred Mosque one is asked to Circle (*tawaaf*) The House of Allah (*Kaaba*). On enquiry whether God lives in the house, the

answer received is, No! So why do we call it the House Of God? Allah ﷻ says that:

**My Beloveds built it for My Pleasure, therefore I call it
My House**

Every action of *Hajj* on enquiry as to whether Allah ﷻ performs all these rites is, No! So we ask as to why we call the entire pilgrimage (*Hajj*) *farz* if every action performed is a *sunnat* of the Holy Prophet ﷺ? Allah says:

**‘I have called it *farz* so that it may be performed in My
Court, but every action must be a reminder of My
Beloved ﷺ’s action.’**

The entire *Hajj* ritual in Makkah the Ennobled ushers in the State of a Mad Lover or *Diwaanagi*. For the Pilgrims are performing acts like Mad Lover’s. Dressed in rags; circling the house of the Beloved, crying, shouting, embracing, kissing; running in between two mountains; sleeping on one piece of land at night and standing in the sun on the other; hair is unkempt, nails long; drinking water standing and throwing stones sometimes here and sometimes there. Every action of A Crazy Lover (*diwaana*) is adopted in the *Hajj*. But then Allah ﷻ says:

**‘Hey Crazy Lover (*diwaana*)! Stop! Remove your
clothing and dress up properly. Cut your nails. I am
now going to present you to the One I Love. Here you
behaved as a Madman but where you are going to be in
your full senses. In My Court if you falter he will
intercede for you but in his court if you falter I will
never forgive you.’**

**Ba Khuda diwaana Bashi, Ba Muhammad ushayaar
Approach Allah ﷻ as a crazy person, but be on your
guard when approaching His Beloved.**

When going to Madinah the Illuminated we are warned to be careful of our conduct, by Allah, in the Holy Qur'aan in the 49th Sura, *al-Hujuraat* [The Inner Apartments] الخُجُرَات, 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, remember all your prayers, fasting, Hajj, Zakaat, and every act of virtue will be annulled totally and you will not even be made aware of the annulment

Approach Allah ﷻ as a crazy person. But be on your guard when approaching His Beloved. Tell me O Pilgrims! Why did you circle the Kaaba? Why did you kiss the Black Stone? Why did you journey between Mounts Safa and Marwa? Your answer will be that the Holy Prophet ﷺ had done all this therefore you did it. But, what was your intention for kissing the Black Stone? You will answer, because the Holy Prophet ﷺ kissed it. So, what was the Prophet's intention? Our intention or *niyyat* is different from the Holy Prophet's ﷺ in every rite of Hajj so how do we perform *itteba*? So even in *Hajj* we are not like the Holy Prophet ﷺ since our intentions are different from his. A point to ponder upon here is that the kissing of the black stone was it worship? Remember even the Kaaba and The Black Stone is 'other than Allah ﷻ' to worship them also is *shirk*. So if we associate kissing with worshipping, then all Pilgrims are *mushriks*. So we come to learn that kissing is a different act from worshipping. That act which is *shirk*, is *shirk* in all circumstances. To 'worship anything or being other than Allah ﷻ' is *shirk*. If the 'act of kissing' is also *shirk* then kissing the hands of the righteous out of reverence and the face of children out of love will also render the performer of these acts to be a *mushrik*. If a stone has a link with Allah ﷻ and we kiss it the act is termed as worship (*ibaadat*)¹¹, so if we kiss a place (*dar*) that has a link with Allah ﷻ, then even this act is termed as

¹¹ **Ibada:** Worship and service of Allah with absolute obedience and love. Man was created in order to "know" Allah. Therefore the essential meaning of (ibada) is Knowledge of Allah. Allah says in al-Qur'aan, 'I created jinn and men only to worship (know) Me' (51:56). The Holy Prophet Muhammad said, "Perfection (ihsaan) is to worship (know) Allah like you see Him.'(Ibada) should penetrate every aspect of a man's existence. The rites and rituals of Islam are the outer forms containing the inner meanings, which will enable the worshipper to become a knower.

worship (*ibaadat*). This teaches us that kissing is done out of love and reverence and not with the intention of worshipping.

Zam-Zam

When we drink *Zam-zam* it is Near Compulsory (*Waajib*) to stand and drink out of reverence for the blessed water, yet people find it hard to stand out of reverence for the Owner of the fount of Kausar. (*Maalik- o- Saqi e kausar*). The object of relating all these is to point out that even in performance of *hajj* we are not like the Holy Prophet ﷺ. We cannot copy or make *itteba* of his *hajj*.

Social Acts

We are allowed for wives while there is no restriction for the Holy Prophet ﷺ. Our wives can remarry after our death but the Holy Prophet ﷺ's wives were forbidden, because his death is not a termination of his functioning life. We cannot be like him in worshipping (*ibaadat*) and social transactions (*muamalaat*). The Holy Prophet ﷺ's excellence (*kamaalat*) is definitely out of reach. He split the moon into two, brought back the setting sun, made pebbles recite the *Kalimah*, animals prostrated to him, trees bowed to him and he went on *Mi'raaj*. These are actions impossible to follow which I am expounding to make those fools who take the Holy Prophet ﷺ to be an ordinary mortal like them to at least feel ashamed of their foolish beliefs. This makes it clear that *Itteba* or to copy the Holy Prophet ﷺ's actions is impossible. Intelligence is telling us that *itteba* is impossible, yet the Holy Qur'aan is instructing us to perform *itteba*; this poses a problem. So *itteba*, although literally means to copy but within the context of this verse does not mean 'we should imitate every action of the Holy Prophet ﷺ but implies we should copy as per his command. Follow the command and don't even attempt to follow every action. Here the scholars could interject and say then the verse could have read *fa 'atiuni* instead of *fatabiuni*.

Why was the word *Itta'at* or follow an order not used?

How can the word for imitation (*itteba*) be used yet the meaning implied is obedience (*Itta'at*)? Let me explain *itteba* means to copy so as long as you don't love an action, you will not copy. So love is a prerequisite of *itteba*. Obedience (*itta'at*) can also be performed out of fear or greed. E.g. perform

one *chilla*¹² of a sort and so much will be the reward. The word *itteba* is used and not *itta'at* or obedience because obedience can be done out of fear while *itteba* can only be performed out of love. The claim of love for Allah ﷻ is the love for The Holy Prophet ﷺ furnished as proof. Also if one claims one loves the Holy Prophet ﷺ then the proof of this love is love for his Family (*ahle bayt*) and companions (*sahaaba*). For it can be that someone professes love for the Holy Prophet ﷺ but curses his companions. It can arise that someone professes love for the Holy Prophet ﷺ but bears arms against his family. It is impossible that the lover of his Family (*ahle bayt*) and companions (*sahaaba*) does not love the Holy Prophet ﷺ. If we profess love for the Holy Prophet ﷺ's Family (*ahle bayt*) and companions (*sahaaba*) then present love of the Imams Of Shariah as proof. For it can happen that someone claims love for the Holy Prophet ﷺ's Family (*ahle bayt*) and companions (*sahaaba*) but he detests following Imam Abu Hanifa ؒ, Imam Shafei ؒ, Imam Maalik ؒ or Imam Hamnbal ؒ. If one claims one loves the Imams of *Shariah* then provide proof of love of the Imams of *Tariqah*? For it can occur that one claims to love the Imams of *Shariah* but is not prepared to follow the Schools of *Tariqah*. The lovers of *Awliya* are definitely following the Imams of *Shariah*. We always profess:

‘We will not leave Holding Fast (*daaman*) of *awliya*’

The question could be raised that why we don't say:

‘We will not leave Holding Fast (*daaman*) of the Holy Prophet ﷺ?’

The answer is that if we proclaim:

‘We will not leave Holding Fast (*daaman*) of the Holy Prophet ﷺ’

Then in this proclamation those who leave holding fast to the Holy Prophet ﷺ's Family (*ahle bayt*) and companions (*sahaaba*). So we proclaim that in which our belief system (*aqaid*) is reflected. For when we proclaim:

¹² *Chilla*: A forty day spiritual retreat.

‘We will not leave Holding Fast (*daaman*) of *Ghaws al-Azam* ﷺ’

Then this spells out that this includes all the categories including Imams of *Fiqh* and *Tariqah*, all *Sahaba* and *Ahle Bayt*. So we stretch out such a rope to hold fast onto that it is linked to all. We have to make a distinction of our recognition. For it has happened that he who does not distinguish can be fooled. E.g. is not the instruction for *Durood Shareef* given in the Holy Qur'aan? Ask Allah ﷻ to bless the Holy Prophet ﷺ (*durood*) and you bless him (*salaam*) [*Sallu alaihi salimu*] is mentioned in Holy Qur'aan. We accordingly recite:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ

‘O Allah ﷻ! Send your blessings on our Leader Muhammad ﷺ and bless him.’

So we noticed that people became enemies of the Holy Prophet ﷺ’s Family (*ahle bayt*), and bore arms against them, we decided to add to the *durood* so that it may be clarified that we are not enemies of the Prophet ﷺ’s Family (*ahle bayt*). So we added:

اللهم صلي وسلم على سيدنا محمد وعلى آله

‘O Allah ﷻ! Send your blessings on our Leader Muhammad ﷺ and bless him and his family’

This distinguished us as lovers of his family. We noticed that people became abusive towards the Holy Prophet ﷺ’s Companions (*sahaba*) so we decided to add to the *durood*. So we added:

اللهم صلي وسلم على سيدنا محمد وعلى آله وصحبه اجمعين

‘O Allah ﷻ! Send your blessings on our Leader Muhammad ﷺ and bless him and his family and companions’

As different groups arose rejecting certain aspects of Holy Prophets personality and excellent qualities we increased the *Darood Shareef*. Hence we have ‘The Invocation of the Crown’ (*duroode Taaj*).

People interject that during the earthly term of the Holy Prophet ﷺ 'The Invocation Of The Crown' (*duroode Taaj*) did not exist, then I also answer that possessors of confused beliefs like you also did not exist. As people like you instituted corrupt beliefs our *durood* increased. Therefore, I implore you to differentiate and distinguish yourselves (as Sunnis). I was in Gujarat and had to arrive by plane at a strange location and on enquiry was informed that I would be met at the airport as soon as I land. When I arrived at my destination I found no known person had met me. I was disturbed and a person who noticed I was disturbed asked me as to what was the problem. When I explained my problem to him then he said that he had come to meet me. I became angry and asked him as to where he was when I landed. He said that he saw me getting off the plane but could not recognize me. Let me explain. This person did not know me but my host had explained to him how to identify me by my way of dress. I had my turban, walking stick etc. in my bag and got off the plane dressed without my usual style. So that is why the person did not recognize me. My host had explained to him my recognition features. Friends, in the grave you will be asked to recognize the Beloved Holy Prophet ﷺ therefore build your recognition of him from here. I then asked him what made him come and talk to me then he said he noticed I was wearing a hat from Lucknow, not usually worn in Gujerat. I exclaimed fortunately I had worn this hat for he recognized me to be different. Friends, it made me think that to use the coat (*jubbah*), walking stick, style of turban and carrying a shawl in my hand as I do is neither compulsory (*farz*) nor near compulsory (*waajib*) but I have made it my recognition feature and when I abandoned it I had to endure distress. So understand the *mas'ala* The functions of *Meelad*, *Ur's*, *Fateha*, *Khatam* visiting *mazaars* or the food of *kitchra*, *halwa* etc is neither compulsory (*farz*) nor near compulsory (*waajib*) but has become the identification of the Sunni Muslims of this age so I have to profess my identification so that I am not wrongfully identified.

So the conclusion is if you are lovers of Allah ﷻ then make *itteba* of the Holy Prophet ﷺ. Let me tell you about the incident of two saintly persons in passing. The Holy Qur'aan command obedience of the Holy Prophet ﷺ

but these two prominent personalities refused to obey the commands of the Holy Prophet ﷺ. One of them is Hazrath Abu Bakr Siddique ؓ and the other Hazrath Ali Murtaza ؓ.

❖ **Hazrath Ali Murtaza:** It was the occasion of the drafting of the Treaty Of Hudaibiya and Hazrath Ali ؓ wrote Muhammad, Messenger of Allah ﷺ. Suhail ibn Amr objected saying, ‘we refuse to accept Muhammad ؓ as Messenger of God, so you should write, Muhammad the son of Abdullah.’ The Holy Prophet ﷺ instructed Hazrath Ali ؓ to erase the words ‘Messenger of Allah ﷺ’ (*Rasulullah*) from the document. Hazrath Ali ؓ refused, with the thought that, ‘we did not come here to erase the name of the Messenger of Allah ﷺ but to uphold it.’ So the Holy Prophet ﷺ picked up the paper and himself erased the words Messenger of Allah ﷺ and himself wrote Son of Abdullah¹³. This was the first act recorded in *Seerah* that the Holy Prophet ﷺ wrote, so that in future we may refute those who say he could not write.

❖ **Hazrath Abu Bakr Siddique ؓ:**

عن سهل بن سعد الساعدي: أن رسول الله صلى الله عليه وآله وسلم ذهب إلى بني عمر و بن عوف ليصلح بينهم، فحانت الصلاة، فجاء المؤذن إلى أبي بكر، فقال: أتصلي للناس فأقيم؟ قال: نعم، فصلّى أبوبكر فجاء رسول الله صلى الله عليه وآله وسلم والناس في الصلاة، فتخلّى رضي الله عنه حتى وقف في الصفّ، فصقّ الناس، وكان أبوبكر لا يلتفت في صلاته فلما أكثر الناس التصفيق إلتفت فرأى رسول الله صلى الله عليه وآله وسلم، فأشار إليه رسول الله صلى الله عليه وآله وسلم: "أن امكث مكانك" فرجع أبوبكر رضي الله عنه يديه، فحمد الله على ما أمره به رسول الله صلى الله عليه وآله وسلم من ذلك،

¹³ The narratives of the life of the Prophet record an incident concerning the peace treaty of Hudaibiya in which the Prophet, upon the objection of the Makkans, himself amended the written statement. One such narrative, recorded by al-Bukhari, says:

«Narrated Al-Bara: When the Holy Prophet intended to perform 'Umra in the month of Dhul-Qada, the people of Makkah did not let him enter Makkah till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: 'These are the terms on which Muhammad, Allah's Apostle agreed (to make peace).' They said, "We will not agree to this, for if we believed that you are Allah's Apostle we would not prevent you, but you are Muhammad bin 'Abdullah." The Prophet said, "I am Allah's Apostle and also Muhammad bin 'Abdullah." Then he said to 'Ali, "Rub off (the words) 'Allah's Apostle' ", but 'Ali said, "No, by Allah, I will never rub off your name." **So, Allah's Apostle took the document and wrote,** 'This is what Muhammad bin 'Abdullah has agreed upon: No arms will be brought into Mecca except in their cases, and nobody from the people of Mecca will be allowed to go with him (i.e. the Prophet) even if he wished to follow him and he (the Prophet) will not prevent any of his companions from staying in Mecca if the latter wants to stay.'» [Sahih Bukhari, Volume 3, Book 49, Number 863, M. Muhsin Khan's translation, web version]

Such narratives quite clearly disprove the commonly held notion that the Prophet couldn't read or write.

ثم استأخر أبو بكر رضي الله عنه حتى استوي في الصف، و تقدم رسول الله صلى الله عليه وآله وسلم فصلي، فلما انصرف قال: ” يا أبا بكر، ما منعك أن تثبت إذ أمرتك“. فقال أبو بكر: ما كان لابن أبي قحافة أن يصلي بين يدي رسول الله صلى الله عليه وآله وسلم“

” حضرت سہل بن سعد ساعدی روایت فرماتے ہیں کہ حضور صلی اللہ علیہ وآلہ وسلم بنی عمر و بن عوف کے ہاں تشریف لے گئے تاکہ ان (کے کسی تنازعہ) کی صلح کرا دیں۔ اتنے میں نماز کا وقت ہو گیا۔ مؤذن، حضرت ابو بکر صدیق رضی اللہ عنہ کے پاس آئے اور کہہ: اگر آپ رضی اللہ عنہ لوگوں کو نماز پڑھا دیں تو میں اقامت کہہ دوں؟ آپ رضی اللہ عنہ نے فرمایا ہاں! پس حضرت ابو بکر صدیق رضی اللہ عنہ نماز پڑھانے لگے۔ تو اسی دوران رسول اکرم واپس تشریف لے آئے اور لوگ ابھی نماز میں تھے۔ پھر آپ صلی اللہ علیہ وآلہ وسلم صفوں میں داخل ہوئے پہلی صف میں جا کھڑے ہوئے۔ لوگوں نے تالی کی آواز سے آپ رضی اللہ عنہ کو متوجہ کرنا چاہا۔ مگر چونکہ حضرت ابو بکر صدیق رضی اللہ عنہ حالت نماز میں ادھر ادھر متوجہ نہ ہوتے تھے اس لئے ادھر متوجہ نہ ہوئے۔ پھر جب لوگوں نے بہت زور سے تالیاں بجائیں تو آپ رضی اللہ عنہ متوجہ ہوئے اور حضور صلی اللہ علیہ وآلہ وسلم کو دیکھا۔ آقا علیہ الصلوٰۃ والسلام نے انہیں (ابو بکر صدیق کو) اشارہ فرمایا کہ اپنی جگہ پر کھڑے رہو۔

حضرت ابو بکر صدیق رضی اللہ عنہ نے اپنے دونوں ہاتھ بلند کئے اور اللہ رب العزت کی حمد بیان کی اور اللہ کے رسول مکرم صلی اللہ علیہ وآلہ وسلم نے انہیں نماز پڑھاتے رہنے کا جو حکم فرمایا اس پر اللہ کا شکر ادا کیا۔ حضرت ابو بکر صدیق رضی اللہ عنہ پیچھے بٹھے اور صف میں مل گئے۔ رسول اللہ صلی اللہ علیہ وآلہ وسلم آگے تشریف لائے اور نماز پڑھائی۔ جب آپ صلی اللہ علیہ وآلہ وسلم نماز سے فارغ ہوئے تو ادھر متوجہ ہوئے اور ارشاد فرمایا: ”اے ابو بکر! جب میں نے تمہیں حکم دیا تھا تو کس چیز نے تمہیں اپنی جگہ پر قائم رہنے سے منع کیا۔“ حضرت ابو بکر صدیق رضی اللہ عنہ نے عرض کی۔ ”ابو قحافہ کے بیٹے کی کیا مجال کہ رسول اللہ صلی اللہ علیہ وآلہ وسلم کے آگے کھڑا ہو کر نماز پڑھائے۔“

1. بخاری، الصحيح، 1، 242، كتاب الجماعة والامامة، رقم 652 :
2. مسلم، الصحيح، 1 : 316، كتاب الصلاة، رقم : 421
3. نسائي، السنن، 2 : 82، ، كتاب الامامة، رقم : 793
4. نسائي، السنن، 3 : ، 3، كتاب السهو، رقم : 1183
5. ابو داؤد، السنن، 1 : 247، كتاب الصلوة، رقم : 940
6. ابن حبان، الصحيح، 6 : 35، رقم : 2260
7. مالک، المؤطا، 1 : 163، رقم : 390
8. احمد بن حنبل، المسند، 5 : 332، رقم : 22867
9. ابن خزيمة، الصحيح، 3 : 58، رقم : 1623

The Holy Prophet ﷺ went to some region to teach the Muslims (*islaah*), it was the time of prayer, ‘the call to prayer’ (*azaan*) and ‘summon to commence’ (*iqaamah*) was pronounced and Hazrath Abu Bakr Siddique ﷺ went forward and led the prayer. Whilst *salaah* was in progress, the Holy Prophet ﷺ arrived. As the Holy Prophet ﷺ arrived ‘those engaged in prayer’ (*musallees*) clapped their hands to attract the attention of Hazrath Abu Bakr

Siddique ﷺ who began dragging his feet backwards to join the *musallees*. The Holy Prophet ﷺ asked him to remain in his position as Imam but he refused. The Holy Prophet ﷺ took the position of Imam and completed the prayer. After the prayer the Holy Prophet ﷺ asked Abu Bakr Siddique ﷺ, 'Why did you not continue as Imam when I summoned you to?' Abu Bakr Siddique ﷺ replied, 'It does not befit the son of Abu Qahafa to stand ahead of the Holy Prophet.'¹⁴

O Abu Bakr Siddique ﷺ! O Ali Murtaza ﷺ! Is it not mentioned in the Holy Qur'aan that you should obey the Holy Prophet ﷺ? Did you not see what happened to Iblis? They reply, 'Iblis refused being arrogant and thinking he was greater than the messenger. Our refusal was based on reverence wanting to remain slaves of the Messenger. His refusal made him rejected (*mardood*) whilst our refusal has made us beloved (*mahboob*). Do you see even refusal based on love is blessed? One more point that comes to mind is that when the Holy Prophet ﷺ came to join the *salaah* did his thought not occur in the minds of the *musallees*? They clapped? If any Scholar comes to you whilst praying and you clap will your *salaah* be valid? Think! That was the age that the thought of the Holy Prophet ﷺ whilst praying fragranced the prayer so how could it not be valid. Remember also that incident when the Holy Prophet ﷺ is prostrate (*sajda*) and the infant Imam Hassan ﷺ and Hussain ﷺ climb onto his back. The Holy Prophet ﷺ prolonged his prostration. At this juncture we ask as to why did the Holy Prophet ﷺ go into prostration and why is he prolonging the prostration? The answer being that he prostrated for the sake of Allah ﷻ and prolonged the prostration for Imam Hussain ﷺ. So did not the thought of Imam Hussain ﷺ and love for him occur to the Holy Prophet ﷺ whilst he was in prayer? Was his prayer valid or not? If the prayer of the grandfather is not invalidated when he thinks of his grandson then how can the prayer of a follower not be accepted when he thinks of his Prophet?

Translation of a lecture delivered by Hazrath Allama Sayed Madni Mia
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In Urdu in South Africa in 1984/ 1404

¹⁴ Bukhari: Chapter58, Book of Reconciliation, Hadith 2544

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