



Attack  
on the  
Spiritual Heart  
of  
Islam



O Allah ﷻ, the Living. Surely You are the Most Magnificent, the Most Generous, the Most Forgiving, The most Compassionate. We seek Your forgiveness and pardon for our Beloved Parents Munshi Abdul Haye Lahori and Sakina Motara. Also for our dear departed sister Mooneera Bibi Khan. If from them any disobedience or sins great or small has issued against You, we stand at the Gate of Your Grace, with tears in our eyes as humble descendents of Your Wali Hazrath Maulana Fazle Ahmad Naqshbandi ﷻ and the one You blessed to be his spouse Begam Nur-e-Ilahi ﷻ. We ask you to accept this service of ours, as perpetual blessings (*esale sawaab*) for them. Forgive them for an atom of love that we have in our hearts for Your Beloved Holy Prophet Muhammad ﷺ. Forgive them for the sake of the truthfulness of Hazrath Abu Bakr Siddique ﷻ; the justice of Hazrath Umar ﷻ; the modesty of Hazrath Uthman ﷻ; the majesty of Hazrath Ali ﷻ; the loyalty of Hazrath Khadijah ﷻ; the purity of Hazrath Ayesha ﷻ and the tears of Hazrath Fatimah ﷻ. Fill their graves with light and grant them the highest abode in paradise for the sake of the Blessed Five; the blessed sacrifice and blood of Imam Husayn ﷻ and the Martyr's of Karbala. Accept this service from us for the sake of the Ten who were Promised Paradise; the simplicity of the companions; the majesty and dignity of the warriors of Badr and Uhad. May our last words be

لا إله إلا الله محمد رسول الله

for the sake of Your *Aulia* whose hearts are illumined with your love; who Dispense Love; Hazrath Abd al-Qaadir al-Jilaani ﷻ; Khwaja Muinuddin Chishti ﷻ and The Sufi Masters Of the Qadri, Chishti, Suharwardi and Naqshbandi; Sufi Orders; Who have not strayed from the original teachings of *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة due to ignorance or religious/political/economic convenience. We pray that all who benefit from this publication make sincere *dua* for all our deceased.

# Attack on the Spiritual Heart of Islam

By

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*Chishti*



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اللَّهُ

# Almighty and Glorious

In Your Name

Dedicated

Most Respectfully

To

**The Holy Prophet Muhammad ﷺ**

And the

Dispensers of Love

**Hazrath Abd al-Qadir al-Jilaani ﷺ**

**Khwaja Syed Muinuddeen Chishti ﷺ**

The Sufi Masters

Of the

**Qadri, Chishti, Suhrawardi and Naqshbandi**

**Sufi Orders**

Who have not strayed from the original teachings of

*Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة

due to ignorance or religious/political/ economic convenience.

For the perpetual blessing of my grandparents

**Hazrath Abd Al-Qadir Soofi Siddiqui ﷺ**

**Sayyida Khatun Bibi Soofi ﷺ**

My father

**Ghulam Muhayuddeen Soofi Siddiqui**

My dear and near relatives especially

**Mahmood Hassan, Fatimah Soofie Hassan, Zohra Soofie Fakey, Rabia**

**Soofie Husayn, Feroza Husayn and Abdul Haq Soofie**

And

**Munshi Abdul Haye Lahori; Sakina Motara Lahori**

of Lenasia; Moreeda Sataar of Cape Town; Mariam Bibi and Ismail Bux

of Pietermaritzburg and all deceased family members of all those

responsible for making this publication possible

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُحِبُّكَ

وَالْعَمَلَ الَّذِى يُبَلِّغُنِىْ حُبَّكَ

اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَىَّ مِنْ نَفْسِىْ وَاَهْلِىْ وَالْمَاءِ

الْبَارِدِ

O Allah ﷻ, I beg of You the grant of Your  
Love,

And the love of those who Love You,  
As well as the doing of deeds which beget love  
for You.

O Allah ﷻ, make me value love for You  
more than myself, my family and cold water.

At-Tirmidhi

### **Foreword by Naeem Khan Chishti Sabiree**

Translator and Researcher who has translated numerous books, written over 700 years ago by the Grand Masters amongst the *Khwajagaan-e-Chisht*

Today we find ourselves present in a society that lacks the essence of spirituality and one that has become materialistically motivated. One of the main reasons for this is that we have moved away from the teachings, advices and principles set by our pious predecessors. Actions have become more rituals devoid of love. The heart is the seat of love and if the heart is in order then the entire body is in order. The title of this book 'Attack on the Spiritual Heart of Islam' demonstrates that the spiritual heartbeat of Islam is in a condition of arrhythmias or abnormality.

In this 21<sup>st</sup> century the *Ummah* is facing many challenges and at this point it is important to hold firm to the examples as shown to us by our spiritual elders. Imam Jaafar Sadiq ؑ said:

كل يوم عاشوراء وكل أرض كربلاء

Everyday is Ashura and every place is Karbala

Though Yazid the cursed has died long ago but prevalent and alive is the Yazidi Mindset.

The present mindset is to follow the majority, it is not necessary that those who are in the majority are those who are on the path of truth and the greatest example is that of Karbala. Those that opposed Imam Husayn ؑ were those who read the *kalima*. They were in the majority whilst Imam Husayn ؑ and his followers are in the minority. On whose side would we have been on that day? Has society become like the people of Kufa who gave allegiance to Imam Muslim bin Aqeel ؑ in support of Imam Husayn ؑ but when the time came to stand for truth they abandoned him. Many owe allegiance to the great spiritual orders but when the time comes to uphold principles set by them we move away due to greed and desire for worldly comfort. Feuds between spiritual fraternities, on a personal level, arise, and are kept alive for generations although all have a common spiritual belief but one will show love and reverence for people and institutions that totally have disrespect for the Holy Prophet Muhammad ﷺ and the *awliya*.

It comes as no surprise that our grand spiritual masters such as Khwaja Noor Muhammad Maharvi ؒ, Khwaja Sulaiman Tausawi ؒ, Khwaja Allah Baksh Tawsawi ؒ, Khwaja Habib Ali Shah ؒ, Hazrath Sayed Muhammad Khalid Shah ؒ and many other spiritual giants have warned their followers about the deviant Wahabi sect who in the name of *tawheed* is destroying the spiritual heart of Islam. Unfortunately against the instructions and warnings of our spiritual elders sympathetic behaviour towards this deviant sect has infiltrated into our community and spiritual orders resulting in further harm, from the outside and the other from the inside.

This book 'Attack on the Spiritual Heart of Islam' by Imam Irshad Soofi highlights these issues. It is hoped that the readers read this book in good faith and overlook unforeseen errors and use it as a guidebook to protect us from such corruption that is eroding the love from our hearts.

May the *Khwajagaan* always keep the writer, Imam Irshad Soofi, the readers and the lovers of the *mashaik* under their spiritual gaze and keep us protected from *fitna*.

Naeem Khan *Chishti Sabiree*

6 Rabi al-Awwal 1432 / 10 February 2011

# CONTENTS

Supplication and Salutation .....	13
Preface to First Edition .....	14
Preface to the second Edition .....	22
<i>Nasiha</i> نُصِيْحَةٌ .....	28
<b>Beware Who You Take Your <i>Deen</i> From</b> .....	<b>35</b>
Levels of Knowledge .....	35
Teach an <i>Ayah</i> Even If that's all you Know .....	39
Study Guided By Authorized Teachers .....	40
Rightly Guided Scholars .....	41
Deviant Scholars .....	41
Money-oriented Sufism .....	42
Khilafat or Spiritual Deputy .....	42
Ulama and Sufis Deceiving People .....	42
Taalib Mureed .....	45
Awliya Possessing People .....	46
Ahl as-Sunnah wa'l-Jamā'ah أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ .....	48
Truth is found In the Hearts of Men not in Books .....	49
Tribal Mentalities .....	51
<b>Take Care of your Spiritual Heart</b> .....	<b>56</b>
Modern Literacy .....	59
Consult People whose Hearts Are Constantly Engaged in the Remembrance of Allah أَهْلُ الذِّكْرِ عَلَيْهِ السَّلَامُ .....	60
Activation of the Spiritual Heart .....	61
The 18 <sup>th</sup> Sura, <i>al-Kahf</i> (the Cave) الْكَهْفُ .....	61
Appearance and Reality .....	62
The Dynamics of Leadership in Islam .....	62
Spiritual Blindness .....	63
Combining the External and the Internal .....	64
<b>The Purpose of the Spiritual Quest</b> .....	<b>65</b>
Knowledge of the Heart .....	66
<b>Sufi Orders That Broke From the Authentic Belief System</b> ....	<b>71</b>

A Strange and Mysterious Indian Sect .....	71
Study under Teachers, Authorized By an Unbroken Chain of Enlightened Hearts.....	72
<b>Mysterious Jewish/Christian Alliance.....</b>	<b>78</b>
Mysterious friendship between Christians and Jews .....	80
Has That Alliance Come Into Being As Yet?.....	80
The Saudi Regime and Their Brand of Islam .....	80
‘You Changed the Religion after I Left’ .....	82
A Point to Note:.....	94
<b>Tribal Mentality .....</b>	<b>98</b>
Religious Edict ( <i>Fatawa</i> ) .....	99
History Is an Ever-Renewed Struggle of Good against Evil ...	101
<b>Classical Islamic Texts Are Being Changed .....</b>	<b>106</b>
Sahih al-Bukhari Altered .....	109
Deviation from Truth .....	110
<b>Grades of Human Beings according to Islam .....</b>	<b>112</b>
The Prophets; the Embodiments of Truth, the Martyrs and Intimates of Allah ﷺ .....	112
The Hypocrites الْمُنَافِقُونَ .....	113
The Waverers مُدْبِذِينَ .....	118
<b>We pray daily to Allah ﷻ to keep us attached to His Intimate beings.....</b>	<b>122</b>
<b>The ‘essential’ Holy Prophet Muhammad ﷺ and the Intimates of Allah ﷻ alive and functioning.....</b>	<b>126</b>
<b>Status of the Intimates of Allah ﷻ after Death.....</b>	<b>129</b>
<b>The Spatial-Temporal Dimension of the Soul .....</b>	<b>139</b>
Essence and Existence .....	139
Oneness of Allah ﷻ.....	140
Saluting the Living Prophet ﷺ.....	142
Sahaba left <i>salaah</i> to respond to the Call of the Holy Prophet Muhammad ﷺ.....	145
The Holy Prophet Muhammad ﷺ possesses a status beyond human comprehension .....	147
The status of <i>Wasila</i> .....	149

Scholars Possessing a Degree of ‘so-called’ Intellect but Devoid of Love .....	151
Inviting to Islam .....	152
<i>Da’wah</i> .....	156
Knowledge Is Already In the Soul.....	161
Dealing with Non-Muslims.....	162
Bible thumping style of preaching Islam .....	166
Accommodating Different Cultures.....	167
<b>You Alone Do We Worship and You Alone We Ask For Help</b> .....	172
The scholarly answer simplified for the layman.....	174
<b>Does مَنْ دُونِ اللَّهِ (<i>mindunillah</i>) in the Holy Qur'aan means ‘other than Allah ﷻ’ or idols</b> .....	178
Sahaba seeking forgiveness at the Grave of the Holy Prophet Muhammad ﷺ .....	187
Hazrath Abū Ayyūb al-Ansārī ؓ’s Grave.....	190
Status accorded by Allah ﷻ to the <i>Awliya</i> .....	193
The Holy Prophet Muhammad ﷺ prayed through mediation .....	194
Sayyid Ahmad ar-Rifai ؓ .....	196
Raatib (Sufi Ritual of Piercing Body).....	196
‘īd عید-e-Meelad.....	198
Building <i>Mazaars</i> .....	200
Making <i>Dua</i> at the Blessed Grave of the Holy Prophet ﷺ ....	200
The Supplication ( <i>Dua</i> ) of Saints.....	201
The Grave of Umm Harām bint Milhān ؓ .....	202
Imam Shafi’i ؓ at the grave of Imam Abu Hanifa ؓ.....	202
The Grave of Mūsā Kāzim ؑ.....	203
The <i>Mazaar</i> of Imam ‘Alī ibn Mūsā al-Ridā ؑ .....	203
The Grave of Imam Ahmad bin Hamnbal ؓ .....	204
Graves of the Chosen People of Allah ﷻ are a Source of Benefit for Mankind.....	204
Popularity is Bestowed by Allah ﷻ .....	205
Allah ﷻ is Even Closer to us than our Main Artery .....	205

<b>The Philosophy of Death and the Reality of <i>Ur's</i></b> .....	208
What is Death and why is <i>Ur's</i> celebrated.....	210
The World of the Source or ' <i>alam al-jabarut</i> .....	211
How does a <i>wali</i> encounter death?.....	213
Hazrath Uwais Qarni ؓ.....	215
The fragrant <i>ruh</i> of a Wali is presented to Allah ﷻ.....	216
Religious Symbolism <i>Ur's</i> .....	220
<i>Sandal</i> and <i>Chaadar</i> Procession .....	222
Fragrance of love for Allah ﷻ and the Holy Prophet	
Muhammad ﷺ.....	225
Kissing of Hand and Feet .....	227
<i>Sura al-Fātihah</i> (the Opening) الْفَاتِحَةُ .....	229
Tailored Religious Injunctions for Our Convenience.....	238
<b>Genealogical Chain of Transmission</b> .....	240
<b>Spiritual Line of Transmission</b> .....	242
<b>Endnotes</b> .....	245

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## Supplication and Salutation

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ! فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Allah ﷻ be praised, Lord of the Worlds, Who has guided us to a faith of boundless compassion and love, Islam! Made us follow the way of His Beloved Holy Prophet Muhammad ﷺ, the single Source of Being, Source of the Intricate Evolution of an ever expanding Universe. May the love dispensed by the Intimates of Allah ﷻ, guide us upon the Path of Return to the Source, transform us into Beacons of Light that guide others, who wander among shadows, back to the Source of Light, the exalted Muhammad ﷺ of Light, upon whom was revealed the Light of Divine Guidance. Light upon Light is the Illumined Qur'aan, May this Light of Guidance stream into every human heart, making it conscious of His living presence in human affairs. So that with every breath we take refuge in The Living Truth alone released from bondage, truly following the First Light, Beloved of Allah ﷻ, Perfect Soul, Moon of Tenderness, Forever Resplendent, Sun of Knowledge, Guide of Guides, the Most Beloved of Allah ﷻ, Muhammad of Light ﷺ.

لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Kisses of Loving Respect to the hands and feet of all the Holy Prophets of Allah ﷻ; to the Holy Household and the Companions of our Master, Muhammad ﷺ, The Intimates and the *Awliya Allah* ﷻ, who inherit the spiritual wealth of the Prophets.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

Blessings and peace be upon you O Messenger of Allah,

Blessings and peace be upon you O Beloved of Allah,

Heartfelt and Profound greetings to your Sublime Soul, O Incomparable  
Prophet and Uniquely Beloved one of Allah ﷻ

These writings flow through the Blessings of the Cupbearer of Divine Love, My Master, Hazrath Sufi Sahib ﷺ, lovingly transmitted on the Initiatory Line of the Chishti Sufi Order, into this lowly slave's essence, by my Spiritual Guide, The Dispenser of Divine Wine; Hazrath Ghulam Muhayuddin Kazi *Chishti Nizami Habibi Soofie*. Irshad Soofi Siddiqui 12 Rabi al-Awwal 1431 / 27 February 2010

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## Preface to First Edition

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Being nurtured physically and spiritually, under the loving care of my paternal grandmother *Sayyida* Khatun Bibi Soofie ؎, at the *Khanqah* of my paternal great grandfather Hazrath Soofie Sahib ؎ in Pietermaritzburg, South Africa, in an atmosphere of love and constant sending of salutations on the Holy Prophet Muhammad ؐ, The Beloved of Allah ؐ, commemoration of The Birth of the Light of this Universe, weeping out of love at the annual Remembrance of the Martyrs of Karbala, recognising that blessings and emanation of Divine Light flow through this Blessed Lineage, the Sublime Ali ؎, the Illumined Fatimah ؎, the magnificent daughter of the Holy Prophet ؐ, and their sons Imam Hassan ؎ and Imam Husayn ؎ and Remembering the Intimates of Allah ؐ (*Ur's Shareef*), the personifications of Divine Love instilled a spark of love in my heart. In my grandmother I saw the personification of the Blessed Hadith in the collection of Imam Tirmidhi narrated by Hazrath Abd Allah ibn Salaam ؎ as the first word he heard from the Messenger of Allah ؐ:

أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعَمُوا الطَّعَامَ وَصَلُّوا الْأَرْحَامَ  
وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُونَ الْجَنَّةَ بِسَلَامٍ

O people! Spread the greeting of peace (*salaam*), feed others, maintain family ties, and pray at night when others sleep and you will enter Heaven safely.

The annual functions held at our *khanqahs*, at the other Sufi Order *khanqahs* and held by various other people were occasions of great joy and happiness. People from all walks of life; men and women of all ages; some from far and wide; laymen and professionals; spiritual teachers and disciples; their radiant faces reflecting their pure and clean hearts, turned every gathering into a garden of paradise, watered by the rain of divine mercy. The love called *hubb fi-Allah* ؎ - love for the sake of Allah ؎ - turned strangers into friends, due to the sincere greeting of Peace (*salaam*), family ties were strengthened and food was served to one and all irrespective of cast, creed or religion. The rendition of the verses of the Holy Qur'aan, spiritual songs and lectures made people weep tears of

reverent affection. This Spiritual Banquet not only nurtured the body but infused light and nourished the heart with the love of Allah ﷻ, the Holy Prophet Muhammad ﷺ and the *Awliya*. This was the power of unity and love for the sake of Allah ﷻ that transformed dead hearts into illumined hearts. The Sultan of Love, the Mercy of Allah ﷻ in the Universe the Beloved Holy Prophet Muhammad ﷺ told us as reported in Sahih Muslim:

بَانَ اللَّهُ قَدْ أَحَبَّكَ كَمَا أَحَبَّهُ فِيهِ

Allah ﷻ loves those that love each other for the sake of Allah ﷻ.

These functions were held in an atmosphere of love in a way that would be accessible to everyone who had the heart, not as a segregated religion. Thus hearts were enthroned with, and entrained in love. The Holy Prophet Muhammad ﷺ said:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ -  
رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

Beware in the body there is a lump of flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt, and behold, it is the heart."

This is because the entire body is in entrainment with the heart; so if the heart is diseased then the entrainment will be diseased and if the heart is sound the entrainment will be sound.

As a troop of soldiers walk across a bridge in unison or entrainment their movement causes the bridge to vibrate. If the soldiers are in step and if the frequency of their step is the same as the natural vibration of the bridge, the bridge could collapse. This is because the applied vibration of the troop causes the bridge to resonate i.e. its amplitude (size) of vibration becomes larger and uncontrollable. When we are united we have power and when we are

disunited we become weak. The heart has a power to literally entrain the body. The brain and the heart must be entrained.

To bring the heart back to life is to recognize that the heart has died. There are many reasons for the spiritual death of the heart and one of the signs that the heart is dead is that people don't weep. Another sign is that when one hears the Holy Qur'aan it has no impact on the heart. When one hears a lecture (*waiz*) and it has no impact is another sign. It can also be *vice-versa*, that the lecturer (*waiz*) has a spiritually dead heart. So probably we are the dead talking to the dead.

The Caliphate was abolished on the 3 March 1924 / 27 Rajab 1342 due to a Euro / Zionist plot. This had paved the way for the Spiritual Heartland of Islam, Makkah and Madinah, under Abd al-Aziz ibn Saud, to be transformed into the Monarchy of Saudi Arabia under the protection of an unholy 'predatory elite' alliance of the Euro/Zionist's and Saudi's. Only those scholars who were prepared to skilfully skip and dance to the tunes of those who control power were allowed the unfettered freedom to preach a *sanitized cosmetic* version of Islam acceptable to the godless rulers of the world and their 'so-called' spiritual voice, the '*house-Ulama*'. Ulama and Muftis emerged from the Islamic Institutions built with petro-dollars, declaring all who did not follow this *sanitized cosmetic* version of Islam as being out of the pale of Islam. Islamic books, including classical texts were manipulated and changed. Books reprinted in later editions have certain important issues related to the basic faith of Islam removed from it with the help of publishing houses which were purchased by the Saudi Regime. Many innocent students, very sincerely wanting to study in the Spiritual Heartland of Islam didn't even realize that their Islamic books had been changed, and teachings with a deep spiritual bearing, the essence of Islam, had been removed with the help of modern computers and printing technology.

The teachings of majority agreement in the scholarship of our scholars who protected this religion called *Ahle as-Sunnah wa'l-Jam'ah*, أهل السنة والجماعة, "People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of his companions for him" are now being questioned. The spiritual virus has been released into the Muslim World. This has led to families being

split, communities being at loggerheads with one another and division in the community of unison. Those who should have waged a *jihad* against an interest-centred economy and a caliph-less Muslim world were tricked into waging an obnoxious *jihad* against the belief system of Islam. Some Muslims as a result of their intellectual perversion have ceased to live soulfully i.e. from within. The present moment is one of the greatest crises in the history of Islam. My purpose for writing this book is a humble attempt to firstly enlighten my immediate family, which has also been infected with this virus and my brothers and sisters in Islam. It is my obligation to identify the truth and lovingly pray for the victim's salvation.

Muslims, schooled by 'petro/dollars scholars' are emerging as the major controlling force in Many Muslim communities, unaware that they are groping in the darkness of utter confusion; and in sheer ignorance are adopting the external sunnah whilst neglecting the more important internal dimension. Important beliefs held by the Islamic community which are of a spiritual bearing are being rejected, and the personality of the Holy Prophet ﷺ is being questioned. The status of his true heirs, the *Awliya Allah* ﷺ is being rejected. The essence of true Faith is an undoubting love for the Holy Prophet ﷺ, then, and only then, will actions (*a'maal*) have the desired effect. *Imaan* is weakened and only lifeless ritualistic gymnastics remain.

It is these Muslims who have accepted the Saudi-Wahabi alliance that no longer recognizes Allah ﷻ as sovereign, but have vested this sovereignty in the hands of kings and presidents, who are having a spiritual cardiac arrest, but are unaware of it. Accepting the monarchy in the absence of the Caliphate is the biggest collective *shirk* that the modern Islamic Community is guilty of.

The huge oil wealth of Arabia belongs to the world of Islam. The handing over of the effective control of this oil wealth to American and European cartels is an act of treason. Growing Zionist influence over Middle East foreign policy in the governments of the West, and over decision-making in these international organizations, and the perception of a long-term Islamic threat to Israel, to western capitalism and democracy and to the secular model of society, which was designed to

sustain them, lie at the very heart of the pressure which Muslim governments now face. The capacity of Muslim governments to resist such pressures becomes weaker and weaker as political and strategic vulnerability and the economic stranglehold of *riba* (interest) increase. Indeed the supreme game in the games of dominance, which constitute the New World Order, is political and strategic blackmail and economic and financial imperialism.

It is only the true Sufi's, who see with their hearts that can guide mankind back to Allah ﷻ. The heart sees with light (*Nur*) that comes from Allah ﷻ. Things are seen "as they are" and not as they "appear to be". Shaykh Abd al-Qaadir Jilaani ؒ saw with this light, therefore he rooted out corruption in the *Ummah* and brought the Muslims back to light and love. Khwaja Muinuddin Chishti Gharib Nawaaz ؒ saw with this light, therefore he planted Islam firmly, in the midst of an idol worshipping nation. Hazrath Ghulam Muhammad Siddiqui Chishti Nizami ؒ popularly known as *Soofie Sahib* ؒ saw with this light, therefore he left the land of the Khwajas to spread Islam in Southern Africa. The graduates of the Modern 'Protestant' Islamic institutes, like the Saudi Universities and *Darul Uloom* Deoband can never lead this *Ummah*. They have left the light and hence they cannot see.

I am eternally grateful to my Spiritual Guide, Hazrath Ghulam Muhayuddeen Kazi Chishti Nizami *Soofie* for clasping the hand of this unworthy lowly slave of his, with his blessed hand, fixing his spiritual gaze upon the spark of love in my heart, setting it ablaze with the exquisite Wine of Love and placing me in the radiant circle of eternal Divine Remembrance formed by the highest companions of love. It is through my Spiritual Guides spiritual gaze that I was blessed to sit in the company of great spiritual luminaries like Hazrath Sayed Khalid Shah Chishti Sabri ؒ, Hazrath Kassim Bawa Faridi ؒ, Hazrath Sayed Poona Wale Shah Chishti Nizami ؒ, Hazrath Sayed Mahboob Ali Shah Chishti Nizami ؒ, Hazrath Ambar Shah Warsi ؒ, Hazrath Sayed Nasiruddeen Chishti Nizami ؒ, Hazrath Maulana Sufi Ikraam Shah Sabri ؒ and Hazrath Ghulam Jilaani Chishti Sabri Quddusi ؒ and benefit from their hearts burning with love.

I remain eternally, grateful to Dr Maulana Fazlur Rahman Ansari *al-Qadri* ﷺ, whose taught provoking lectures, answered questions knocking on the door of my intellect, thereby setting me on the path of researching, for the pleasure of Allah ﷻ. Allah ﷻ indeed blessed me to meet with, Dr Maulana Fazlur Rahman Ansari *al-Qadri* ﷺ's finest product, in my opinion, Shaykh Imran Nazar Hosein, who taught me the importance of seeing with both eyes. For the bulk of my material utilised in the opening chapters of this book I acknowledge Shaykh Hamza Yusuf, whose lectures, shaped my trend of thought, I acknowledge using some of his words, as is, due to the paucity of my language skills. I am forever indebted to *Shaykh al-Islam* Maulana Shafi Okarvi *al-Qadri* ﷺ, *Shaykh al-Islam* Sayyid Muhammad Madni *Ashrafi al-Jilaani*, *Shaykh al-Islam* Dr. Maulana Muhammad Tahir *al-Qadri* and all the *Ulama* and Spiritual Guides of the *Ahle as-Sunnah wa'l-Jam'ah* for their guidance and knowledge in keeping us under the blessed feet of those who truly possess the intense love of the Holy Prophet Muhammad ﷺ.

To my beloved cousin, and the son of my Spiritual Guide, Raashid Kazi, your cover design, is a reflection of the beauty you possess within. My nephews Hafiz Fuzail Soofie and Maulana Farouk Soofie I am profoundly grateful for your guidance, from your wealth of knowledge. My spiritual brother, Naeem Khan *Sabri*, I pray Allah ﷻ bless you with even more *ishq* to continue serving the *Khwajagaan*, for always spiritually nourishing me with valuable gems of the Spiritual Masters.

I kiss the hands and feet of Hazrath Chote Bawa *Chishti Nizami Edroosi* ﷺ and Hazrath Ghulam Mustafa *Chishti Nizami Edroosi Jahangiri* ﷺ who are resting in Zeerust, South Africa. My sincere love and respect to the Spiritual Guides of the *Chishti Nizami Edroosi* Spiritual Order of Zeerust, for accepting this *faqir* with love within the Spiritual Order and in their hearts. Allah ﷻ bless their noble families, all *mureeds* and *muhibs* of the *Silsila* in South Africa and in Botswana, for all their love, care and support over the years. *Jazakallah*, to *Hafidh* Abdul Kayyoom Ganie and Amina of Midrand; Fatimah Apa, Essack Ismail Bhai, Imtiaz Ahmad and *Sayyida* Farheen Begum of Rustenburg; Ejaz Hayat Bhai and family of Rustenburg; Abdur Rahman Bhai and Shakira Apa of Klerksdorp; Ghulam Muhammad Tajbhai and Farhana of Gabarone, Khaleel Hayat Bhai and family of Enselsburg; Ghulam Haydar Hayat Bhai and family of

Mafikeng; Feroz Tajbhai and Yasmin Apa of Gabarone; Khalid Mustafa Bhai and family of Gabarone; Mujib Hayat Bhai and family of Cape Town; Shabeer Hayat Bhai and family of Cape Town, Ghulam Ghaus Bhai and family of Cape Town, Dr. Akbar Khan Lahori and Shamim Apa of Wolmaranstad; Muhammad Hoosenmia Tawildar and family of Laudium; and the Lahori Family of Lenasia for opening your hearts and homes to me during my extensive travels. Also all those, too numerous to mention, that shower me with love and support during my travels. A fervent *dua* from the heart for Imtiaz Ahmad Khan, Fahim Saidoo, Feroz Tajbhai, Dr. Akbar Khan Lahori, Ghulam Muhammad Tajbhai and their families for their support and encouragement in making this publication possible.

I pray daily for my ‘genealogical family’ and ‘spiritual family’. For maintaining and upgrading my Personal computer, Nazir Abdullah, as well as his parents who sponsor my website. Muhammad Ridwaan Yusuf and Aadil Gany for assisting in the layout, Allah ﷻ bless you all abundantly. For proof-reading the book, and showering me with love and care, Mohsin Tajbhai, *Hafidh* Abdul Kayyum Ganie and his wife Amina Ganie; my beloved cousins Zameer Ansari and Abd al-Qaadir Soofie for the final read. For your loving care, service and assistance in my propagation efforts, Mudassar Haye, *Hafidh* Kamraan Khan, *Hafidh* Asif Fazle Ahmad and the Haye family; my fervent supplication is that Allah ﷻ infuse all your hearts with intense Divine Love. Zeeshaan Ahmed Khan for always linking your knowledge of science with parallels on the spiritual path, may Allah ﷻ make you a competent physician as well as a spiritual physician.

My fervent prayers for my brothers Dr. Elias Mirza Baig, Dr. A.K. Akoo, Shaheen Essack, Rashid Ballim and all those who assisted and supported me when I suffered a heart attack; may Allah ﷻ reward you abundantly. My caring wife Rooksana Bibi Soofi, for nursing me and caring, as you always do, I remain eternally grateful. To all those that supplicated to Allah ﷻ for my recovery, you are always in my supplications. Rashid and Rehana Ballim, *Jazakallah*, for the generous use of their vehicle, when I was immobile.

Last but not least, to my uncle Hazrath Ghulam Muhammad Soofie, *Jazakallah*, for your invaluable guidance, advice and support. For your constant care and support *Jazakallah*, to my uncle Sayed Abbas Allie Rasool, of Hazelmere. To my beloved wife Rooksana Bibi, and my beloved children Kamil Ahmad, Fatimah Zahra and Rifat Khatoon, *Jazakallah* for patiently bearing with me when I spend long nights at the office translating, researching and writing. Abdul Qaadir Soofie, *Jazakallah* for being a brother to me, all your assistance and being there for my children in my absence.

Allah ﷻ accept my efforts! I pray the Holy Prophet Muhammad ﷺ be pleased with me and make me loved by the *Khwajagaan* (Great Sufi Masters). All praise is due to Allah ﷻ and all shortcomings are mine.

Irshad Soofi Siddiqui *Chishti*

*Khanqae Habibia Soofie Chishti*

Pietermaritzburg

South Africa

12<sup>th</sup> Rabi al-Awwal 1431/27<sup>th</sup> February 2010

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## Preface to the second Edition

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط  
أَمَّا بَعْدُ! فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Allah ﷻ says in the Holy Qur'aan 45<sup>th</sup> Sura, *al-Jāthiyah* (the Kneeling) in verses 27 to 33:

To God belongs the dominion of the heavens and the earth, and the day on which the end of time will happen, a day on which silly talk about unimportant things will lose out. And you will see every people kneeling; every people will be summoned to its record: "Today you are being repaid for what you used to do. This record of Ours speaks about you in truth; for We have been transcribing what you have been doing." As for those who believed and did good works, their Lord will admit them into divine mercy. That is the evident success. And as for those who ridiculed, were not My signs recited to you, yet you were arrogant, and were sinning people? And when it has been said that the promise of God is true, and there is no doubt about the end of time, you have said, "We do not understand what the end of time is; we suppose it merely speculation, and we cannot be sure." And the evils they did will be manifest to them, and what they used to sneer at will have surrounded them.

Abdullah bin Mas'ud ؓ narrated that the Messenger of Allah ﷺ said:

"Never before me had a Prophet been sent by Allah ﷻ to his nation who had not among his people disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practice, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer; he who strove against them with his tongue was a believer; and he who strove against them with his heart was a believer; and beyond that there is no faith, not even as minute as a mustard seed."

Zuhayr b. Abi Sulma, the favourite poet of Hazrath Umar bin al-Khatab ؓ said:

No matter what a Man's foul character may be,  
Though he imagines it is concealed from the people,  
It shall be revealed.

The true scholars and Sufi teachers are a personification of transparent lives. They live without walls, the 'shadow self,' which holds repressed weaknesses and a darker side, is wholly absent from their personalities. A Dr. Jekyll and Mr. Hyde personality seems quite common in modern society. Wikileaks that recently exposed the inappropriate side of the American Empire has caused quite a stir - and quite a backlash. Julian Assange was character assassinated for exposing the real story. The Holy Qur'aan has its own "leaks" and clearly demands utter transparency. The Pharaoh's private conversations are recorded as well as the hidden statements of the Holy Prophet Muhammad ﷺ's enemies, not to mention some of the intrigue from his own family. People with integrity have nothing to hide for transparency is their shield. The Holy Prophet Muhammad ﷺ lived an utterly transparent life. Even his bathing habits are described by his wife. Nothing about his life is hidden from us. No split in his personality, he is the transparent man, *par excellence*. His blessed life is an open book, as he is an example for leaders until the end of time. Leaders are the servants of the people, and they should never fear public opinion or the light of day. They should be concerned only about doing what is right and lawful.

The first publication of this book earned me many friends and foes. When I served as the 'Devils Advocate' I was revered. Then when I decided, with age and maturity to remedy the wrongs in my tribe, I was ridiculed, but the greatest consolation came from a multitude of people internationally and locally who applauded that I had the courage to attempt to slaughter the holy cow.

The pressing need of our time is to strengthen our community centers and *khanqahs*, but this is not possible without wise leadership in our centers. A major problem is that unqualified people too often take the helm. Our centers need a level of professionalism that is grossly lacking today. The future leaders must be empowered, and those of a previous generation need to stand aside, guide wisely, and nurture the young and talented to do the work, unimpeded by the antiquated ways of a bygone era and reintroduce the way of the *Khwajagan* who never patronised the materially rich, or people of deviant belief, funding institutions built on *taqwa* and legally earned wealth; not with blood money.

The true *Awliya* who are always in the benevolent gaze of the Holy Prophet Muhammad ﷺ serve humanity, by his example and pray ceaselessly for the general forgiveness of human sins. Khalifa AL-Mustanjid Billah once came to Hazrath Sayyid Abd al-Qaadir Jilaani ؒ and presented him some bags of gold. He refused but Hazrath took two bags and pressed them. Blood oozed out of them, which was indicative of the fact that the wealth had been amassed by oppressing people. I also have shortcomings and my best friend is not him who praises me but the one who points out my shortcomings, not behind my back but to my face.

"Strange times are these in which we live when old and young are  
taught in falsehoods school.

And the one man that dares to tell the truth is called at once a  
lunatic and fool"

Plato.

Hazrath Soofie Saheb ؒ was commissioned to the Southern tip of Africa to operate a spiritual franchise by Khwaja Muinuddin Chishti ؒ, via his Spiritual Guide, Khwaja Habib Ali Shah ؒ. Adhering to the franchisor's rules is always preferred as he has the experience in the field. Franchisors have to maintain a consistent standard in their different outlets for the brand success. I remind myself firstly of some of the great Khwajas rules for running his franchise:

Have affection like the Sun. When the sun rises, it is beneficial  
to all irrespective of whether they are Muslim, Christian, or  
Hindu.

Display hospitality like the earth. We are raised and cradled in its  
lap, and yet it is always under our feet.

Never seek any help, charity, or favors from anybody except God.

Never go the court of kings, but never refuse to bless and help  
the needy and the poor, the widow, and the orphan, if they come  
to your door.

This is your mission, to serve the people.....

Carry it out dutifully and courageously, so that I, as your Pir-o-Murshid, may not be ashamed of any shortcomings on your part before the Allah ﷻ and our holy predecessors in the Silsila on the Day of Judgment.

Hazrath Nizamuddin Awlia ؒ taught the following:

For a dervish, three things are necessary. They all begin with an 'ain', i.e., Ishq (love), Aql (intelligence) and Ilm (knowledge).

Once Sultan Qutbuddin Mubarak Shah ordered Hazrath Nizamuddin Awlia ؒ to come to him on the last day of every month, to which Hazrat Nizamuddin Awlia ؒ responded:

It is against the tradition of my sheikhs. I will never go to meet the king.

I have made some changes in this second edition. Inserting the Arabic version of the Hadith where I felt it was necessary. Referencing the Hadith from the *Sihah Sittah* or *al-Kutub al-Sittah*, the six major Hadith collections الكتب الستة in accordance with the publications from Saudi Arabia, since hadith numbering differs in different prints and we have a generation mindset that only their version is the most authentic.

I would like to acknowledge the Mr. Shabeer Bux and family of Pietermaritzburg, Mr Ashraf Sataar and family of Cape Town, and Dr Akbar Khan Lahori and family who financed the reprint of this second edition for the perpetual blessings of their dearly departed deceased family members. I pray that Allah ﷻ for the sake of His Most Holy Divine Essence, for the sake of the secrecy of His Holy Name الرشيد , 'The Guide' let us recognise His friends and never leave them and protect us from the assaults and transgressions of His enemies disguised as friends. Let us truly see the truth and recognise the false. Make us close to the people of Allah ﷻ who walk in the radiant and blessed steps of Your Beloved Holy Prophet Muhammad ﷺ, following His example and modelling themselves on his attributes and character. May we never be separated from them. Let us rejoice in your service and save us from pride in our worship. Increase our love and multiply our service. Transfer our names from the register of sinners to the list of the lovers of Your true servants. Have mercy on us, forgive us and pardon our deceased. Let us die reciting the Testification of Faith, reciting the glorious Holy Qur'aan and salutations upon Your Holy Prophet Muhammad ﷺ. Make us be successful in recognising and saluting the Holy Prophet Muhammad ﷺ in our graves.

Irshad Soofi Siddiqui Chishti. 12 Rabi l Awwal 1432/ 16 February 2011

الله

ALLAH





“Everyone is so afraid of death,  
but the adept Sufis just laugh.  
Nothing tyrannizes their hearts.  
What strikes the oyster shell does not  
damage the pearl”

Maulana Jalāl ad-Dīn Muhammad Rūmī رحمۃ اللہ علیہ

مولانا جلال الدین محمد رومی

An article was Posted on the internet site: jaamiahamidia | April 16, 2009

<http://jaamiahamidia.wordpress.com/2009/04/16/istimdaad-asking-from-the-grave-dwellers/>

The following appeared: (with spelling errors)

[Quote] This is an excerpt from the work of imam birkiwi ra on the way grave worshippers entered islaam and how it developed and also the verdict concerning asking the grave dwellers for help!!.

He mentions:-

“if you are in doubt about this issue then let us see if any person on the face of the earth is capable of bringing forward any proof that is saheeh or hasan or even daeef or even munqati3 ( in other words prove asking from the dwellers being permissible from even a weak narration ) .

The grave worshippers habit is that at time of need they visit the graves and make du'aa there and touch the grave. In addition they would pray to the grave and ask from Allah using the Grave dweller's waseela and further ask directly from the occupants their needs.

The onus is upon them to bring forward even one narration to prove this. Never ever!! they will never be able to do so.

Rather they will be able to bring forward many narration from the khalaf(those who were not from the khairul quroon) who came afterwards and as time passed this increased to such an extent that many books were authored

that had no narration from Rasululaah saaw nor from the khulafa Raashideen nor from the Sahaabah and the Taabi een even one letter in favour of their actions, rather there are many narrations opposing it In a marfoo3 hadeeth it is narrated that rasululaah saawx ordered, ‘i prevented you previously from visiting the grave so whoever visits the grave or intends to visit the grave should do so and should refrain from saying words of open sin’

(the author says) Which sin is greater than committing shirk at the grave either by statement or action. [Unquote]

I am bound by the obligation of *Nasiha* to give a reply, to my brother Fahim Saidoo of Rustenburg, South Africa, who brought to my attention an article on the website <http://jaamiahamidia.wordpress.com>. Fahim informs me that this website is run from Rustenburg, North West Province, South Africa.

To know Allah ﷻ and love the Holy Prophet Muhammad ﷺ, the Messenger, is the first duty of this *Ummah*. The Holy Prophet Muhammad ﷺ has left us a *Sunnah* سنة<sup>1</sup> to follow. In a most beautiful hadith the Holy Prophet Muhammad ﷺ tells us:

عَنْ أَبِي رُفَيْدَةَ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :  
الدِّينُ النَّصِيحَةُ ، قُلْنَا : لِمَنْ ؟ قَالَ : لِلَّهِ ، وَلِكِتَابِهِ ،  
وَلِرَسُولِهِ ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ  
رَوَاهُ مُسْلِمٌ

Hazrath Tamim Al-Dari ؓ narrates that the Holy Prophet ﷺ, said:

الدِّينُ النَّصِيحَةُ  
"Deen is nasihah."

We asked:

"To whom?"

The Holy Prophet Muhammad ﷺ replied:

"To Allah ﷻ and His book, and His messenger, and to the **leaders of the Muslims** and their common folk"<sup>2</sup>

[Sahih Muslim, Maktaba Dar-us Salam, 2007, King Fahd National  
Library, Vol 1, The Book of Faith, Chapter 23, Page 150, Hadith  
Number 196.]

*Nasiha* نَصِيحَةٌ is a word that cannot be accurately translated to English because it is a broad concept which cannot be traced in the English language. Some use the terms ‘advice’ and ‘sincerity’ but this is only part of the concept. It also implies, a stance, to negate deception/cheating. According to Imam Ibn al-Salah<sup>3</sup> *Nasihah* نَصِيحَةٌ is:

Truly seeking the best, in terms of intention and action, for the  
one whom he is making *nasihah* to

In the Arabic language that has different meanings, one of the meanings of *Nasihah* نَصِيحَةٌ is ‘to be pure’. We get from it a derived meaning ‘*ikhlaas*’ إخْلَاص. That *deen* is sincerity.

Thus I sincerely write this book, not as a response to the article but with realisation that there is an internal attack on the belief system (*Aqaaid*) of Islam, important aspects of our faith that have spiritual implications, as well as the cultural and emotional aspect, which is an integral aspect of the true Islamic creed, the *aqida* of the *Ahl as-Sunnah wa'l-Jamā'ah*

أهل السنة والجماعة ‘People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of the Companions for him’. The external secular attack wants to make us godless, as they have already done to the spiritual heart of Christianity, Judaism, Hinduism and Buddhism and the internal religious attack, cleverly engineered by those who realize the power of a dynamic vibrant Islam, that would depose them of the seats of monarchies, that are propped up by the Zionist/ Capitalist alliance, wants to make us devoid of love for our master and leader the Holy Prophet ﷺ and his true heirs i.e., the ‘Intimates of Allah’ (*Aulia*). A spiritual affiliation with the members of the *Ahl al-Bayt* أهل البيت [Family of the Blessed

House of the Holy Prophet Muhammad ﷺ ] which is characterized by love for his noble family and companions is an aspect of Islamic Faith, and part of the creed (*aqā'id*) of the *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة.

Hazrath Abdullah Ibn Abbas<sup>4</sup> ؓ commented on the words of Allah ﷻ in the Holy Qur'aan; the 51<sup>st</sup> Sura, *adh-Dhāriyāt* (the Scattering winds) الذَّارِيَّاتِ verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I created the jinn and human beings solely to adopt  
My servitude.

Hazrath Abdullah Ibn Abbas ؓ said لِيَعْبُدُونِ means 'to know Allah ﷻ' لِيَعْرِفُونِ (*li ya'rifuun*). You cannot worship or serve that which you are ignorant of.

Without knowledge man's adoration of Allah ﷻ has no real worth. The actual meaning of adoration is not the performance of rituals or a few prescribed formal prayers, recited by the mouth. Adoration involves surrender of ego, self-control and discipline, so that one acts only in harmony with the expressed Will of Allah ﷻ, by abiding with His commands. The whole life-activity of the individual should be nothing but the fulfilment of the Will of Allah ﷻ. So the Holy Prophet Muhammad ﷺ said:

الدِّينُ النَّصِيحَةُ

Deen is Nasaha

*Nasaha* نَصَحَ also means to 'sow a patch on a torn garment'.

Abd-Allāh ibn Abī Ishāq *al-Hadramī* or *al-Khaffaf*

عبد الله بن أبي اسحاق الحضرمي, (d. AD 735 / AH 117)<sup>5</sup> said, "نَصِيحَةُ النَّصِيحَةِ is doing something which contains relevance and harmony. It comes from *nisah* نَصَحَ which is 'the thread with which a garment

is sewn'. This is *Nasihah* نُصِيْحَةُ. The Holy Prophet Muhammad ﷺ said<sup>6</sup>:

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَدَأَ الْإِسْلَامُ

غَرِيْبًا وَسَيَعُودُ كَمَا بَدَأَ غَرِيْبًا فَطُوبَى لِلْغَرَبَاءِ

The *deen* of Islam began a strange and alien thing in Makkah and it will return a strange and alien thing; so glad tidings to the strangers.

The Sahaba asked:

Who are the strangers? Ya Rasulullah ﷺ!

He ﷺ replied:

Those that rectify my *shariah*

[Sahih Muslim, Maktaba Dar-us Salam, 2007, King Fahd National Library, Vol 1, The Book of Faith, Chapter 65, Page 237, Hadith Number 372.]

That is the meaning of *Nasihah* because it means 'to rectify'. Those that rectify the way of the Holy Prophet Muhammad ﷺ after the people have ruined and changed it. The Holy Prophet Muhammad ﷺ said there will always be a group from my people on the truth and they will manifest the truth. None who go against them, forsakes them or leaves them can harm them.<sup>7</sup>

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَفُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا حَدَّثَنَا

حَمَّادٌ وَهُوَ ابْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ أَبِي قَلَابَةَ عَنْ أَبِي أَسْمَاءَ عَنْ

ثَوْبَانَ قَالَ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ طَائِفَةٌ مِنْ

أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى

يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ

It has been narrated that Thawbaan said:

The Messenger of Allah ﷺ said:

**A group of my Ummah will always continue to prevail on the basis of truth** and they will not be harmed by those that oppose them, until the decree of Allah ﷻ comes to pass [Day of Reckoning (*Qayamah*)] when they are like that (i.e. steadfast on the true path)'. In Qutaiba's version of the tradition, it does not say, 'when they are like that'.

[Sahih Muslim, Maktaba Dar-us Salam, 2007, King Fahd National Library, Vol 5, The Book of Leadership, Chapter 53, Page 252, Hadith Number 4950.]

In effect the Holy Prophet Muhammad ﷺ said that there will never be a time that a group from his *Ummah* will never be upon the truth and the ones who abandon the truthful will not be able to harm them. Every group claims they are that group. Allah ﷻ has endowed man with the faculty of discernment, thus it is the responsibility of each person to look at the movement of history and its effect on the Muslim Community over the passage of time, to identify who this group is. Also one has to do some soul-searching and look into ones innermost being and sincerely pray to Allah ﷻ that one is part of that group. The Holy Prophet Muhammad ﷺ taught beautiful supplications which should be said with longing hearts.

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ  
وَالْعَمَلَ الَّذِي يُبْلِغُنِي حُبَّكَ  
اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمَالِي  
الْبَارِدِ

O Allah ﷻ, I beg of You the grant of Your Love,  
And the love of those who Love You,  
As well as the doing of deeds which beget love for You.  
O Allah ﷻ, make me value love for You more than myself, my  
family and cold water.  
[At-Tirmidhi]

اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي، وَ نُورًا فِي قَبْرِي ، وَ نُورًا مِنْ بَيْنَ  
يَدَيَّ، وَ نُورًا مِنْ خَلْفِي ، وَ نُورًا عَنْ يَمِينِي، وَ نُورًا عَنْ شِمَالِي،  
وَ نُورًا مِنْ فَوْقِي، وَ نُورًا مِنْ تَحْتِي، وَ نُورًا فِي سَمْعِي، وَ نُورًا  
فِي بَصَرِي، وَ نُورًا فِي شَعْرِي، وَ نُورًا فِي بَشْرِي، ، وَ نُورًا فِي  
لَحْمِي، وَ نُورًا فِي دَمِي، وَ نُورًا فِي عِظَامِي، اللَّهُمَّ أَعْظِمْ لِي  
نُورًا، وَأَعْظِمْ نُورًا، وَ اجْعَلْ لِي نُورًا

O Allah ﷻ, pour light into my heart, into my grave, in front of me, behind me, on my right and on my left. Spread light above me and below me. Pour light into my ears, my eyes, my hair, my skin, my flesh, my blood and bones. O Allah ﷻ, increase light for me! Grant me light and create light for me.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ  
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ إِنِّي  
أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ

O Allah ﷻ! I seek Your protection from the torture of hell, and I seek Your protection from the torture of the grave, and I seek refuge with You from the mischief of life and death, and I seek Your protection from the mischief of Dajjal pretending as Messiah. O Allah! I seek refuge in You from sin and from debt.

[Sahih al-Bukhari and Muslim]

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### Beware Who You Take Your *Deen* From

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We must follow the *Sunnah*. The *Sunnah* has characteristics:

1. There is an outward *sunnah* and
2. There is an inward *sunnah*

We cannot relinquish the importance of the outward by emphasizing the inward. Nor can we emphasize the outward while forgetting the inward.

#### Levels of Knowledge

Everybody's level of knowledge is not the same whether one maybe called an *Alime - deen* or whatever. The comprehension of facts through knowledge varies from person to person. According to our tradition, one has to have some degree of knowledge before one can speak of Allah ﷻ and the Holy Prophet Muhammad ﷺ. The reason is obvious. The people of the Indo-Pak Subcontinent have a proverb:

نیم حکیم خطرہ جان، نیم ملا خطرہ ایمان

An incompetent doctor is dangerous for your physical health

But an incompetent scholar is a danger to your *Imaan* (for the soul or spiritual well-being)

In other words, if one goes to a physician, whose medical knowledge has been derived from reading a few medical journals, putting ones life in the hands of an amateur, one would be foolish to do such a thing. That person will do more harm than good. So! The soul is infinitely more important and 'infinitely' means exactly what it means because the body dies but the soul does not. The soul is infinitely more important than the body. So putting your soul in the hands of ignorant people, half educated people or people educated in institutions funded by petro-dollars, loyal to 'a particular brand of Islam' in cahoots with the Capitalist/Zionist

alliance is extremely dangerous and will lead to untold harm to your spiritual heart and possibly to your future life.

We have a responsibility. In the *Shamail* of Imam Tirmidhi<sup>8</sup>, which is a book about the Holy Prophet Muhammad ﷺ's noble qualities and characteristics; he ends that book with a statement by ibn Sireen<sup>9</sup> ﷺ, in which he says:

هذا الحديث دينٌ ، فا نظروا عمن تأخذون دينكم

This affair (the knowledge) of hadith is about your *deen* (your relationship with your Lord). Before acquiring it, be aware (think deeply) about the one you are taking your *deen* from<sup>10</sup>

Imam Muslim also stated in his Introduction to Sahih Muslim with slight different wording:

إن هذا العلم دين فانظروا عمن تأخذون دينكم

This knowledge is the religion so be careful from whom you take your *deen* from

[Sahih Muslim, Maktaba Dar-us Salam, 2007, King Fahd National Library, Volume 1, Narrating from the Trustworthy, Chapter 5, Page 53, Hadith Number 26.]

Knowledge of the *deen* دين is the most important of all knowledge's. We have stopped reflecting on how serious a crisis we are in. We have thousands of *Khutbahs* given by incompetent people, who read books purchased or acquired otherwise. Even if the book is in Arabic, read by one born in an Arab country, speaking Arabic doesn't mean they really know Arabic. In the same way, you have English speaking people who if asked to explain a poem by Shakespeare or Robert Frost, which is not that difficult; most will not be able to do so since they are not trained in literature and the intricacies of the English language. There is a difference between 'principle' and 'principal'. In the Arab world, because somebody speaks Arabic they think they can go into books written a

thousand years ago and derive the meanings without seriously studying. They think that they can read the Holy Qur'aan and because it sounds like words we use they can translate its meaning. Let me present an example. Allah ﷻ says in the Holy Qur'aan in the 93rd Sura, *ad-Duhā* (the Forenoon) الضُّحَى in verse 7:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

Nearly everybody who reads this blessed verse thinks وَجَدَ here means 'He found'. Allah ﷻ doesn't find. Allah ﷻ is not looking for anything. 'Finding' implies that you don't know where something is and then you go after it and look at it. Some Arab speakers like Egyptians, due to their local usage of Arabic will assume it means 'find'. It doesn't mean that! All of the commentators are in agreement that it means 'ta'alima'. A'lima hu daala! Even the word ضَال doesn't mean 'astray' according to the 'mufasssiroon' If you haven't studied Arabic with teachers, possessing proper belief [*aqā'id*<sup>11</sup> عقائد or *aqidah* عقيدة] and extreme love for the Holy Prophet Muhammad ﷺ and the Intimates of Allah ﷻ (*Ishq*<sup>12</sup> عشق) then you won't be blessed to know, that ضَال in the Arabic language means to most Arabs, 'astray'. So translators erroneously translate the 93rd Sura, *ad-Duhā* (the Forenoon) الضُّحَى in verse, verse 7:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

And He **found** you astray and He guided you (*Astagfirullah!*)

ضَال also means that somebody is completely 'enamoured', 'captivated' and 'fascinated' to the level of loss of consciousness of anything else. 'In love' or 'wandering around in a state of love'! That's one of the meanings! There are many interpretations of that verse. On the bases of love we the *Ahl as-Sunnah wa'l-Jamā'ah*

(أهل السنة والجماعة) have always interpreted the 93<sup>rd</sup> Sura, *ad-Duhā* (the Forenoon) الضُّحَى in verse 7 as:

وَوَجَدَكَ ضَالًّا فَهَدَى

And He lovingly, constantly observes you engrossed and completely enamoured in His love and then made you achieve the coveted objective.

Or:

And He endowed you with leadership for a straying people so He provided them guidance (through you).

This translation of ضَالًّا has its base from *Tafsir al-Kabir* (The Large Commentary), also known as *Mafatih al-Ghayb*, (Keys to the Unknown)<sup>13</sup>; *Tafsir al-Qurtubi*<sup>14</sup> تفسير القرطبي; *Tafsir Al-Bahr al-Muhit*<sup>15</sup> البحر المحيط في تفسير القرآن العظيم ('The Encompassing Ocean'); *Tafsir Ruh al-Bayan*<sup>16</sup> تفسير روح البيان by Allama Ismail Haqqi<sup>17</sup> (d. 1731) etc.

People think that they can pick up books, read them and come to conclusions and then go and preach them to others without, studying under people whose hearts are overflowing with extreme love (*ishq*) for the Holy Prophet Muhammad ﷺ and the intimates of Allah ﷻ. Nobody in the history of Islam has accepted interpretation simply taken from books by 'laymen' or so called *Ulama* who have blinkers put on by their 'slave masters'. The word for hadith that are taken without teachers are called '*wijaada*'<sup>18</sup> and most of the *Ulama* are in rejection of using hadith that you did not take from a teacher. People buy their own copy of *Sahih Bukhari*<sup>19</sup> صحيح البخاري and *Sahih Muslim*<sup>20</sup> صحيح مسلم, and they go and start telling people what Imam Bukhari and Imam Muslim collected. There are hadith in there that will lead you astray if you don't understand them or you simply read the translation. The science of hadith deals with a vast and complex literature, a tremendous sea of information that requires a pilot to help one

navigate, without which one is bound to run up on the rocks. In this context, our *Mashaa'ikh* said:

Whoever doesn't have a *Shaykh*, the Devil is his *Shaykh*, in any Islamic discipline.

### Teach an *Ayah* Even If that's all you Know

People argue that anyone can spread the *deen* basing their argument on a hadith of the Holy Prophet Muhammad ﷺ in Sahih Bukhari narrated by Abdullah Ibn Amr ؓ:

بلغوا عني ولو آية

Teach an *ayah* even if that's all you know

It does not say that; it says:

Give news of my message **even if it's just an *ayah***

It says *ولو آية* - 'even if it's just a verse *آية* and not 'if that's all you know' for you may quote the '*ayah*' in the wrong context or give the wrong meaning – thus distorting the pristine pure message. *Ayah* *آية* also means 'signs in ones environment' as mentioned in to in the 3rd Sura, *Al-i- Imraan* آلِ عِمْرَانَ [The Family of Imraan] in Verse 190:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

Behold! In the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs  
آيات for men of understanding

So, one has to be able to study the creation to really know the Creator. There are also events unfolding daily in every 'alternation of night and day' that is, 'the movement of history' that has to be read and communicated to the people.

We have to remember when we look at *Ahadith* that the Holy Prophet Muhammad ﷺ said as reported in both Sahih Bukhari and Muslim:

أُعْطِيَ جَوَامِعَ الْكَلِمِ

'I was given the comprehensive word'

"I was sent with the all- comprehensive words"

In other words, the Holy Prophet Muhammad ﷺ said something very short but it is very comprehensive in meaning. A simple statement made up of two words only, books can be written on it because of the gradations and variations of meaning. The Holy Prophet ﷺ spoke in a clear Arabic tongue that could be understood at many levels. Therefore the simplest of the *Sahaba* understood clearly what the Holy Prophet Muhammad ﷺ was saying and the most sophisticated of the *Sahaba* could understand what the Holy Prophet ﷺ was saying and their understandings was not the same. The understanding of Hazrath Abu Bakr Siddique ؓ was not the understanding of the other *Sahaba*, as confirmed in more than one hadith. So there were differences in understanding! The fact that one person understood one thing and the other understood another does not negate either understanding. The depth and nature of the words of the Holy Prophet ﷺ bring out multiple meanings.

### Study Guided By Authorized Teachers

I guarantee you that there are hadith that will completely lead you astray, if you don't study them under authorized teachers. That's not my statement, that's Imam Sufyan Ibn 'Uyaynah<sup>21</sup> سفیان ابن العیینة (198-107 AH) one of the greatest *Muhadditheen* in the history of Islam; who said:

'The hadith are sources of deviation and misguidance (*wijaada*)  
for anyone who takes them from other than their people  
(*fuqaha*)'

Allah ﷻ says in the Holy Qur'aan in the 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) البقرة verse 26:

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

(By the Holy Qur'aan) He causes many to stray, and many  
He leads to the right path

### Rightly Guided Scholars

What ensures that one stays on the right path? By staying with the rightly guided scholars! Who are the rightly guided scholars? Those linked with an **unbroken chain** back to the Holy Prophet Muhammad ﷺ. Being on this chain gives people an added responsibility, because they are representing the Holy Prophet Muhammad ﷺ.

If people don't do what they do well, you and I suffer the consequences of their poor labour. Similarly you don't want to be guided by a scholar, even if he possesses a certificate that classifies him as 'Ālim عالم or a Spiritual Guide who doesn't spend all of his time making sure that he gets right what he's teaching the people. This relates to your relationship with Allah ﷻ. It doesn't relate to whether your bread is under baked or whether the cabinet is well made or not. It's not even as dangerous as to whether a surgeon is as good as he claims. This is about your soul your *Imaan* and ultimately your salvation!

### Deviant Scholars

We are living in the Age of Pamphleteering. An age of weekend Muftis! People, who should not be giving *Khutbah*, are giving sermons. People listen to deviant scholars, astray and don't know what they're talking about in Friday Lectures, confusing some and angering those who know it's not true. Yet those who truly know have the courtesy (*Adab*<sup>22</sup> ادب) to sit through something completely incorrect and wrong.

### Money-oriented Sufism

Within the *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة ("People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of his Companions for him ") we have individuals who are incompetent to be Spiritual Masters promoting themselves due to family lineage or having a degree in external knowledge, causing further harm.

#### *Khilafat or Spiritual Deputy*

The Classical Sufi Masters elected the most accomplished dervishes or disciples (*mureeds*) of the Sufi Order to be their successor (*Khalifa*). Nowadays in most cases the office of *Khalifa* is hereditary passing from father to son and in most cases the son is not competent enough to occupy the office, although there are exceptions. The children of Sufi Masters should be respected for their noble lineage but it does not automatically qualify them to be Sufi Masters. There are also many who don't follow the *Shariah*<sup>23</sup> شريعة and claim to be on *Tariqa*<sup>24</sup>.

There are also those Spiritual Masters, who have become victims of this Age of Greed, in order to secure finances and procure seats of influence, the office of *Khalifa* is given to incompetent people, not due to their spiritual prowess, but due to their material possessions or influence in society. This has led to very little spirituality left behind in certain orders. The *ego* has to be kept in check. If somebody calls one *Qutb* naturally you will accept him as the *Ghaws*.

#### *Ulama and Sufis Deceiving People*

Many *Ulama*, who are well versed in the outer dimensions of the Islamic way of life (*deen*) but are themselves devoid of internal enlightenment, are deceiving people who are already disciples to become their disciples. They cite examples of the Classical Masters of Sufism who took lessons from several teachers. This is

absolutely wrong. The Classical Masters had only one Spiritual Master and whatever bounties or teachings they received from others they regarded as the bounty or teaching received due to the 'benevolent gaze' (*nigah*) of their own Spiritual Master.

Why does this delusion exist in present day *Ulama* and did not exist in *Ulama* previously? Previously the *Ulama* after graduating from a Madrasah used to sit with the Sufi Masters of a Sufi Centre (*Khanqah*), to negate their pride and arrogance concerning their knowledge and ability. These Sufi Masters used to refine them in the mill of spiritual discipline<sup>25</sup> (*riyada*) and turn them into disciplined beings. After being purified in a Sufi Centre (*Khanqah*) they were released to serve Islam. Today graduates have turned away from the Sufi Centre (*Khanqah*) and on graduation align themselves to other graduates and not to Sufi Masters.

Once while Maulana Jalaluddeen Rumi ؎ was teaching his pupils in the open courtyard, next to a fountain, a shabbily externally dressed but perfectly internally adorned Sufi, Hazrath Shams Tabrez ؎ came to their assembly and watched them. He saw Maulana Rumi ؎ referring to numerous handwritten books in the course of his teaching. Hazrath Shams Tabrez ؎ asked Maulana Jalaluddeen Rumi ؎ as to what was in the books. Maulana Jalaluddeen Rumi ؎ replied:

O! Sufi, this contains knowledge that is beyond your understanding so you continue to read your rosary (*tasbeeh*).

Unnoticed by Maulana Jalaluddeen Rumi ؎, Hazrath Shams Tabrez ؎ threw all the books into the pond of water. When Maulana Rumi ؎'s students saw what occurred they began beating Hazrath Shams Tabrez ؎. This and the screams of Shams Tabrez ؎ alerted Maulana Rumi ؎ as to what occurred. He complained that all his valuable knowledge had been destroyed. Hazrath Shams Tabrez ؎ said:

Tell your pupils to leave me alone and I will give back your books

A visibly dejected Maulana Rumi ؒ conceded to the request thinking that this was impossible. He was surprised to see Shams Tabrez ؒ, recite *bismillah*, lift the drenched books from the pond, blow dust off them and return them to him intact. He asked Shams Tabrez ؒ as to how he did this. Hazrath Shams Tabrez ؒ replied:

This knowledge is beyond your understanding so you continue to  
teach your pupils.

Maulana Jalaluddeen Rumi ؒ fell at his feet and was swept into the currents of love. The presence of this ragged Sufi, Hazrath Shams Tabrez ؒ, changed Maulana Jalaluddeen Rumi ؒ from a respected professor of theology into a lover of God, one who summed up his whole life with the phrase:

I burnt, and I burnt, and I burnt.

Hazrath Shams Tabrez ؒ, targeted Maulana Rumi ؒ since he knew that Rumi ؒ was ready for receiving Spiritual Training but the veil of conceit, regarding his knowledge, had to be lifted.

Reflect on the poem of Maulana Jalaluddeen Rumi<sup>26</sup> ؒ a man of great knowledge and piety who says in his famous couplet and allow me to translate according to my taste:

مولوی ہرگز نہ شد مولائے روم

Molvi Rumi ؒ couldn't be transformed into the Spiritual  
Guide (Mawla) of Ruum

تا غلام شمس تبریزی نہ شد

Until he became the lowly slave of Hazrath Shams of  
Tabriz<sup>27</sup> ؒ

Maulana Rumi ؒ acquired much externally derived knowledge but he remained 'Religious Teacher' (Molvi) and not Spiritual Guide (Mawla) until he came under the subservience of a Perfect Saint (Wali-e-Kaamil), Shams of Tabrez ؒ. 'Religious Teachers'

(*Molvis*) are produced at the *Madrasah* whilst Spiritual Guides (*Maulas*) are produced at *Khanqahs*.

Hazrath Abul Hassan Ali al-Kharqani<sup>28</sup> ﷺ didn't attend any institute of learning. He was the *Ghaus* of his time not through knowledge (*ilm*) but through the grace (*fazl*) of Allah ﷻ.

It is unfortunate to note that most of the major *khanqahs* of the world especially in the Indo/Pak subcontinent have stopped giving lessons on the Spiritual Path and are being utilised as platforms for material gain. Allah ﷻ bless those that are still on the path and guide those, who have strayed, due to financial greed back to the path of those illustrious personalities who's Spiritual Centres they are blessed to serve.

### *Taalib Mureed*

A person, who became a *mureed* at a very young chronological age or at a time when he did not fully endeavour to understand the path until he matured and his Spiritual Guide, has passed on into the realm of Divine Beauty, is allowed to become a student (*taalib*) disciple of another Spiritual Guide. An exception is also made for those who discover that their Spiritual Guide, for some reason or the other, has strayed. However, there are many who even after the passing of their Spiritual Guide on into the realm of Divine Beauty, are still guided by him through symbolic allusions or hints in dreams or in a wakeful state (*mubashshira*<sup>29</sup>). Since the Spiritual Guide is the inheritor of the internal condition of the Holy Prophet Muhammad ﷺ. Hazrath Abu'l'Abbas Al-Mursi<sup>30</sup> ﷺ the Spiritual Guide of Hazrath Imam Busiri the composer of the Poem of the Blessed Cloak [*Qasida al-Burda* القصيدة البردة]<sup>31</sup> said:

لو حجب عني رسول الله صلى الله عليه وسلم طرفه  
عين ما عددت نفسي من المسلمين.

If for one moment I don't see the blessed Holy Prophet Muhammad ﷺ in front of me, then at that moment I don't consider myself a Muslim.<sup>32</sup>

### *Awliya Possessing People*

Allah ﷻ says in the 91<sup>st</sup> Sura *ash-Shams* (the Sun) الشَّمْسُ in verse 7:

وَنَفْسٍ وَمَا سَوَّاهَا

By the Soul, and the proportion and order given to it  
*Tafsir ibn Kathir* says that by 'Nafs' (the Soul), and *Ma Sawwaha* (Who apportioned it) Allah ﷻ meant, He created it sound and well-proportioned upon the correct nature (*Al-Fitrah*).

Allah ﷻ is Unique and Singular thus all his creation points to His Singularity. Thus every soul was proportioned for its own body and no soul can manifest in another body. In *Sahih Muslim*, it has been narrated from *Iyad bin Himar Al-Mujashi'i* ؓ that the Messenger of Allah ﷺ said,

يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَهُمُ  
الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ

Allah ﷻ says, "Verily I created My servants *Hunafa* (in singularity), but then the devils came to them and distracted them from their religion.

There was a young Jewish boy in *Madinah* called *Abdullah ibn Sayyad* who used to be visited by people for solving their problems. He appeared to have saintly qualities for he could predict the future and solve problems. One day the Holy Prophet Muhammad ﷺ went with *Hazrath Umar* ؓ to visit him. The narration in *Mishkaat* is as follows:

*Hazrath Abdullah Ibn Umar* ؓ narrates:

"*Umar Ibn al-Khattab* went along with the Holy Prophet ﷺ and a group of people to *Ibn Sayyad*, and found him playing with some children near the battlement of *Banu Maghalah*. At that

time Ibn Sayyad was on the threshold of adolescence; he did not realise that anybody was near until the Holy Prophet ﷺ struck him on the back. The Holy Prophet ﷺ said to him:

'Do you bear witness than I am the Messenger of Allah?'

Ibn Sayyad looked at him and said:

'I bear witness that you are the Prophet of the unlettered.'

Then Ibn Sayyad said to the Holy Prophet ﷺ:

'Do you bear witness that I am the Messenger of Allah?'

The Holy Prophet ﷺ dismissed this and said:

'I believe in Allah and His Messengers.'

Then the Holy Prophet ﷺ asked him:

'What do you see?'

Ibn Sayyad said:

Sometimes a truthful one (*jinn*<sup>33</sup>) comes to me and sometimes a liar comes.'

The Holy Prophet ﷺ said to him:

'You are confused'

Then he said:

'I am hiding something from you.'

Ibn Sayyad said:

'It is *Al-Dukh*<sup>34</sup> (the smoke).'

The Holy Prophet ﷺ said:

'Silence! You will not be able to go beyond your rank.'

Umar Ibn al-Khattab said:

'O Messenger of Allah ﷺ, shall I cut off his head?'

The Holy Prophet ﷺ said:

'If he is (the Dajjal) you will not be able to overpower him, and if he is not, then killing will not do you any good.'

When Ibn Sayyad said, 'Sometimes a truthful person comes to me, and sometimes a liar.' He was referring to the devil which come to man in the form of men and *jinn*. The Holy Qur'aan says in the 114<sup>th</sup> Sura *al-Nās* (Men) النَّاسِ, in verse 4 to 6:

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

(Seek refuge in Allah ﷻ) From the evil of slinking  
whisperer (*Khannas* the Satan) who hides himself  
withdrawing

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

Who whispers into the perceptive centre of men,

مِنَ الْجِنَّةِ وَ النَّاسِ

Whether he (the whispering Satan) comes from the jinn or  
mankind

At the birth of some people, Satan enters into ones body and uses them as a tool of deception. Hence they are able to predict the future and solve certain problems. Such people sometimes claim a certain *Wali* possesses them, so people clamour around them thinking that person is a great Spiritual Guide. Beware of these pretenders they will make the path to hell look like the path to heaven. None of the genuine Sufi Masters ever claimed that another *Wali* has come into them.

The word *shaitaan* شَيْطَان comes from two sources: *shayata*, which means 'to destroy', and *shatana*, which means to 'become distant or remote'. When a person exceeds the limits or deviates from the right path, he takes himself away from the mercy of Allah ﷻ. In other words, when the *jinn* which motivates evil human activities makes man exceed the limits, he becomes displays satanic behaviour.

If we the *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة do not correct our wrong actions, restrained by our individual egos, superiority or inferiority complexes, popularity, rivalry, tribal loyalties etc. we will individually and collectively be held responsible by Allah ﷻ and the Holy Prophet Muhammad ﷺ on the Day of Judgment for our heedlessness.

**Ahl as-Sunnah wa'l-Jamā'ah** أهل السنة والجماعة

The majority of Muslims are called *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة "People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the

obedience and love of his Companions for him " and we hold certain beliefs that classical scholars from the Age of Glory of Islam are in agreement upon. This is called Normative Islam. Every religion that is considered universal has that aspect to it. We have a creed (*aqaa'id*) what the majority follow. The Holy Prophet Muhammad ﷺ said<sup>35</sup>:

إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ  
فَإِذَا رَأَيْتُمْ اخْتِلَافًا فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ

My Ummah will never agree on error and deviancies  
therefore adhere to the majority of Islamic scholars, who  
have followed this right path. <sup>36</sup>

We have something called *Ijma'* إجماع which is the 'consensus of the four juristic schools of thought of the Ummah' أمة and *muttafaq alai* مُتَّفَقٌ عَلَيْهِ the *ahadith* that are agreed upon by both Imam Muslim and Imam Bukhari, that formulates *Ahkaam*<sup>37</sup> أحكام or singular *Hukm* حكم. We also have a majority agreement in the scholarship of our great scholar's سواد الأعظم who protected this religion as to what constitutes *aqaa'id*<sup>38</sup> عقائد or *aqidah* عقيدة. The Holy Prophet Muhammad ﷺ said that:

An upright and just group from every generation will carry this  
knowledge, expelling from it the alterations made by those going  
beyond bounds, and the false claims of the liars, and the  
misinterpretations of the ignorant.

[Takhreej: *Majmoo al-Fatawa* of Ibn Taymiyyah (15/298), *ar-Rawd al-Basim*  
of Ibn al-Wazeer al-Yamaani(1/21-23), *Takhreej ul-Mishkaat* of al-  
Albane(1/82-83, no.248), *Hadiyy*] (*Thahdheeb Sharaf Ashaabul-Hadeeth* of  
al-Khateeb al-Baghdaadee [p.57-58])

Recorded by Ahmad graded authentic by Imam Al-Hafiz Abdullah bin  
Adi<sup>39</sup> and others

### Truth is found In the Hearts of Men not in Books

Truth is transmitted from person to person; it's not taken from books. [The author belongs to an unbroken chain as a descendant

of Hazrath Abu Bakr Siddique ؓ and an unbroken spiritual chain of teachers going back to the Holy Prophet Muhammad ﷺ via Hazrath Ali ؓ. We have in our possession both these lineages for anyone who doubts.] Every book studied with a true scholar, is a book passed down a 'chain of transmission' or one was given permission to study and teach it, since the Spiritual Masters (*shuyukh*) recognized ones ability to read independently. But, initially one has to study and be linked to accomplished, spiritually linked scholars.

People think that they can pick up books, read them and come to conclusions and then go and preach them to others without, studying under Spiritual Masters (*shuyukh*). Nobody in the history of Islam has accepted this. I emphasise that the word for *ahadith* that are taken without teachers, authorised to transmit become sources of misguidance and deviation (*wijaada*<sup>40</sup>) and most of the *Ulama* are in rejection of using *ahadith* that you did not take from an authorised teacher. Without a guide linked to the Holy Prophet Muhammad ﷺ, the untrained reader will misunderstand many of the *ahadith* he reads, and these mistakes, if assimilated and left uncorrected, may pile up until he can never find his way out of them, let alone become a scholar.

Such a person is particularly easy prey for modern sectarian movements of our times appearing in a neo-orthodox guise, well financed and published, quoting Holy Qur'aan and Hadith الحديث<sup>41</sup> to the uninformed to make a case for the basic contention of all deviant sects since the beginning of Islam; namely, that only they are the true Muslims. The Holy Prophet Muhammad ﷺ prophesised:

"I fear for my people only the leaders who lead men astray"<sup>42</sup>

And

“Before the Last Hour there will be great liars, so beware of them”,

Also

“When the most wicked member of a tribe becomes its ruler, and the most worthless member of a community becomes its leader, and a man is respected through fear of the evil he may do, and leadership is given to people who are unworthy of it, expect the Last Hour”,

All of these warnings have already been dramatically and worryingly fulfilled in the world, as well as in the community of Muslims, even here in South Africa! Only those scholars who can skilfully *skip and dance* to the tunes of those who control power are allowed the unfettered freedom to preach a *sanitized cosmetic version of Islam* acceptable to the godless rulers of the world and their group of *house-Ulama*.

### Tribal Mentalities

We don't belong to a tribe; we belong to a Religion of Truth. The 'religion of truth' demand that one embraces truth, attempting to be an embodiment of truth, whether it's against the Muslims or with them. We cannot fall victim to tribal mentalities. Today most Islamic institutions, including *Masaajid*, *Madrasahs*, educational institutions, media etc. are controlled by the predatory elite, who assume the position of leadership due to their financial clout and not their *Taqwa*.<sup>43</sup> Allah ﷻ announced in the 9th Sura, *at-Tawbah* (Repentance) التَّوْبَةِ in verse 18:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ  
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ  
أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

Only he who has **firmly committed himself to Allah ﷻ**  
and the Last Day and establishes Prayer and pays Zakaat

(the Alms-due) and **who fears none but Allah** ﷻ can maintain and frequent the *musjids* of Allah ﷻ. So they alone are expected to become the rightly guided.

Those who think that because the Sacred Sanctuaries are under the control of the Saudi Dynasty they are on the right path, should consider that it was controlled for thousands of years by the polytheists of Makkah prior the Conquest of Makkah by the Holy Prophet Muhammad ﷺ. The Holy Qur'aan says in 9th Sura, *at-Tawbah* (Repentance) التَّوْبَةِ in verse 19:

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ  
اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

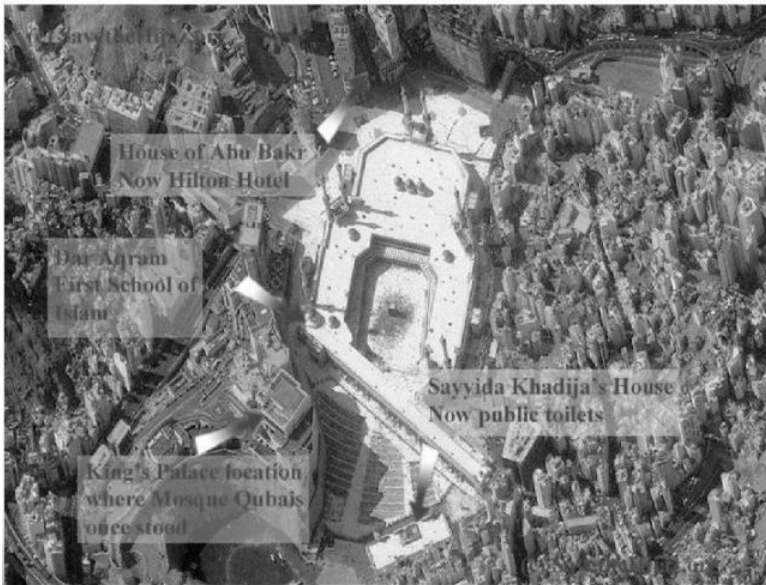
Do you consider (mere) serving of drinking water to the pilgrims and the management and maintainance of the Sacred Mosque (an act) equal to (the works of) a person who believes in Allah ﷻ and the Last Day and fights in the cause of Allah ﷻ ? They cannot be equal in the sight of Allah ﷻ and Allah ﷻ does not guide those who do injustice.

The position of the authentic *Ahl as-Sunnah wa'l-Jamā'ah* in the Spiritual Heartland of Islam is like the position of the Palestinians in Israel. The Palestinians are in a powerful grip of an 'oppressive illegal regime', that will not release its grip, unless, either they are finished or get brainwashed into acceptance of the will of their occupiers.

The majority of the *Ahl as-Sunnah wa'l-Jamā'ah* live below the poverty line. They possess the proper belief but illiteracy is rampant and so they have been reduced into herds of sheep that are moved around to graze at the mercy of powerful missionary sects, with a flair of scholarship, who are well financed, till the poor are either sacrificed at the altar of 'economic dependence' or

declared as polytheist (*mushrikeen*) by a majority vote of the predatory elite, who infuse a feeling of 'religious inferiority' on them. These missionaries are wolves in sheep clothing that grasp the poor in their clutches due to their impoverished position. Eventually they are brainwashed completely into accepting the wrongful beliefs propagated by these 'materially driven' wolves.

The Saudi Dynasty built Public Toilets at the house of the Holy Prophet Muhammad ﷺ where he lived with Hazrath Khadijah رضي الله عنها in Makkah for 28 years. Pray to Allah ﷻ to Save Islam and our Muslim Heritage



يَا مُقَلِّبَ الْقُلُوبِ , ثَبِّتْ  
قَلْبِي عَلَى دِينِكَ

Oh Turner of the  
hearts! Make my  
heart firm on your  
*deen*

At-Tirmidhi



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## Take Care of your Spiritual Heart

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Allah ﷻ says in the Holy Qur'aan in the 26th Sura, *الشُّعْرَاءُ ash-Shu'arā'* (the Poets) in verses 88 and 89:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

The day when wealth and sons shall not benefit (any man)

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

"But only he (will be successful) that brings to Allah ﷻ a sound heart

The physical heart is centred slightly to the left of the human being. It's interesting that the Arabic Language is a movement from right to left. The 'People of Symbolism' *ahle-isharah*:<sup>44</sup> indicated that writing and study should be towards the heart, in other words, the whole purpose of learning is to infuse Allah ﷻ's light (*nur*) in the heart. This is also the reason why the *tawaaf* or the circumambulation around the House of Allah ﷻ is done with the left side facing the house because the heart inclines towards the left and thus inclining the heart towards the Kaaba or the centrality of descent of Allah ﷻ's light.

A sound heart or *الْقَلْبُ السَّلِيمُ* is one that is free of defects and spiritual blemishes. Though the spiritual heart is centred in the physical heart, the heart being referred to here is the spiritual heart, not the physical heart. The soul *ruh* or 'essential being' is that centre within man which is attracted and drawn back to its source, Allah ﷻ. The *ruh* endeavours to pull the heart (*qalb*) towards Allah ﷻ, whilst the lower self (*nafs*) exerts a downward pull on the heart. The human spirit (*ruh*) is also Allah ﷻ's Spirit because Allah ﷻ breathed His Spirit into man. Thus it is the essence of man, and the spiritual heart (*qalb*) is the nucleus of the

soul, thus it never ceases to function. This shall be further discussed later in this book.

It is fascinating to note that the heart starts beating before the brain is formed; the heart begins to beat without any central nervous system. The dominant theory was that the central nervous system controls the entire human body from the brain, yet we know now that in fact the nervous system does not initiate the heartbeat. It is actually self-initiated; we believe and should believe it is initiated by Allah ﷻ. All of the connections from the brain to the entire heart may be severed in a heart transplant, yet the heart continues to beat without any connection to the brain whatsoever.

The heart is the centre of the human being. Many people think the brain is the centre of consciousness, yet Allah ﷻ clearly states in the Holy Qur'aan in the 7<sup>th</sup> Sura, *al-A'raf* [The Heights] الأعراف, Verse 179:

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا

They have hearts that they are not able to think or  
understand with

According to the Islamic Theology, the centre of human consciousness is the heart and *not* the brain itself, and it is only recently that human beings have learned and realized that there are over 40,000 neurons<sup>45</sup> in the heart; in other words, there are cells in the heart that are communicating. Now, it is understood that there is two-way communication between the brain and the heart: the brain sends messages to the heart, but the heart also sends messages to the brain. These things are only recently discovered. There was a study done by two physiologists in the seventies, John and Beatrice Lacey<sup>46</sup> who found that the brain sent messages to the heart but the heart did not automatically obey the messages.

Traditional scholarship is protected from misguidance by the authentic knowledge it has preserved, transmitted from a living teacher to a living teacher, in an unbroken successive chain linking to the Holy Prophet Muhammad ﷺ. Truth is found in the hearts of men not in the lines of books. If somebody reads the following in his Muhsin Khan version of Sahih al-Bukhari صحيح

البخاري:

لعن الله السارق ، يسرق البيضة فتقطع يده ، ويسرق

الحبل فتقطع يده

Narrated Abu Hurraira: Allah's Apostle ﷺ said:  
"Allah ﷻ curses the thief who steals an egg (or a helmet)  
for which his hand is to be cut off, or steals a rope, for  
which his hand is to be cut off." <sup>47</sup>

In Sahih Muslim the Hadith<sup>48</sup> is:

لعن الله السارق يسرق البيضة فتقطع يده ويسرق الحبل

فتقطع يده

Abu Hurraira, رضى الله عنه reported:

Allah's Messenger ﷺ said: Let Allah ﷻ's curse descend  
upon the thief; he gets his hand cut off for stealing an egg  
as well as for stealing a rope

On reading this, if one concludes that for stealing an egg ones hand must be cut off, then one will be mistaken for none of the four Imams (*fuqaha*) of the four recognized Islamic Juristic schools of thought included that hadith in their Schools of Jurisprudence. Therefore Yusuf ibn Abdullah ibn Muhammad ibn Abd al-Barr<sup>49</sup> ابن عبد البر, in the 6th century, a man who memorized 100 000 hadith by heart (*Hafidh al-Maghrib*), who wrote a 30 volume book on

Maliki Fiqh, and a 20 volume book on the Muwatta of Imam Maalik ﷺ, complained of his age saying:

What a terrible time I am living in, these people memorize  
hadith, and they don't study Islamic Jurisprudence (fiqh)

Likewise Imam Abu Hanifa<sup>50</sup> ﷺ أبو حنيفة (d. 150AH) said:

"A person who studies Hadith without paying attention to fiqh is like a pharmacist who collects medicines without knowing the diseases they cure until a physician decides this. Likewise, a student of Hadith would not know the indication of the hadith with which he [or she] is dealing until a scholar of fiqh decides this."

### Modern Literacy

The problem with modern literacy and the easy access mass printed Islamic texts, electronic copies of books, and the internet is that it empowers ignorant people. There are proverbs like:

'A Little Education Is a Dangerous Thing'

And another

'Beware Of the One Book Man'.

This is about fundamentalist Christians that only learn the Bible. That's all the *Kharijites* (Khawārij) حوارج<sup>51</sup> knew, they only knew the Holy Qur'aan; not knowing the *Sunnah* and books of the *fuqaha*. Study the history of the modern day Salafi/Wahabi movement and you will see that they are the representatives of the *Kharijites* today. Read 'The Caliphate, The Hijaz and the Saudi Wahabi Nation State' by Imran Hosein which can be downloaded at: <http://www.imranhosein.org/books.html>

To ensure that one stays on the right path one has to be linked to the rightly guided scholars and the traditional teachers (*shuyukh*)! There are books that can be studied at home. *Riyadh as-Saaliheen* رياض الصالحين<sup>52</sup> (The Garden of the Righteous) by Imam an-Nawawi<sup>53</sup> was written for common people, thus one won't find difficult hadith in them. The majority of hadith in there is to rectify

character. Even the Holy Qur'aan is read for to acquire 'The Theology of Servitude' or 'ta'abbud' which literally means 'to make oneself a slave'.

### Consult People whose Hearts Are Constantly Engaged in the Remembrance of Allah أَهْلَ الذِّكْرِ ﷺ

It is not for the layman to read translations and derive rulings (*ahkaam*) if that's not our speciality. Allah ﷻ says in the Holy Qur'aan in the 16<sup>th</sup> Sura *an-Nahl* (the Bee) النحل in verse 43: [The Bee produces Honey which is a medicine and its sweet, and it produces wax, to make candles, which gives us *light* (*nur*) and it teaches us a sense of communal interaction. Thus Allah ﷻ named this Sura *Nahl* (the Bee) النحل to 'cure our hearts' give us 'sweetness of *Imaan*' and to intract with the illumined to infuse 'light in our hearts']

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Consult the people of remembrance (*dhikr*) if you don't know

*Dhikr* means to be conscious of Allah ﷻ and *ahl* refers to those people who are always conscious of Allah ﷻ, nothing makes them heedless of Allah ﷻ as asserted in the 24<sup>th</sup> Sura *an-Nūr* (the Light) النور in verse 37.

رَجَالٌ لَا تُلِهِمُ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ  
وَإِيتَاءِ الزَّكَاةِ

Men whom neither merchandise nor selling diverts from the remembrance of Allah ﷻ and the keeping up of prayer and the giving of poor-rate;

Also *dhikr* means the Holy Qur'aan or the Holy Prophet ﷺ and *ahl* refers to the people linked to the Holy Prophet ﷺ through blood or a spiritual chain (*Shajrah*<sup>54</sup>). It's an obligation to consult people whose hearts are constantly engaged in the remembrance of Allah ﷻ أَهْلَ الذِّكْرِ ﷻ.

Recent research in cardiology has found that Atrial Natriuretic Peptide (ANP) is a hormone secreted by the heart into the blood, carried to the brain to control hypertension. Thus a tranquil heart puts the brain into a tranquil state. The heart knows who its Lord is thus if you listen carefully every beat is saying 'Allah ﷻ'.

### Activation of the Spiritual Heart

Spirituality is the path through which the spiritual heart is activated. When the spiritual heart comes alive, then it can see; and hear; and understand that which rationality can never penetrate. You know the physical eyes can't see unless there is light. Similarly the spiritual eye of the heart can't see without *Nur*. The source of light is Allah ﷻ but it is dispensed by the Holy Prophet Muhammad ﷺ and obtainable from those who possess it, down the unbroken chain.

### The 18<sup>th</sup> Sura, *al-Kahf* (the Cave) الْكَافَّة

The Holy Prophet ﷺ said that if one recites the 18<sup>th</sup> Sura, *al-Kahf* (the Cave) الْكَافَّة on a Friday<sup>55</sup> it will deliver to one *nur* from the heavens to the earth and that *nur* will stay with one until the next Friday.

In Sura, *al-Kahf* (the Cave) الْكَافَّة Allah ﷻ gives us wonderful instruction on the consequences of not having the capacity to see with the internal eye, in the narration of Hazrath Musa ﷺ and Khidr ﷺ. What's important about the three events that take place, (read these in this Sura) is that on each occasion Hazrath Musa ﷺ formed his judgment based on external observation and rational analysis. And yet on all three occasions he was wrong. Sura, *al-Kahf* (the Cave) الْكَافَّة is knocking at our hearts. Warning us! That in the age of Dajjal, The Great Deceiver, instituting the Age of Deceit, if one depend only on ones external observation and rational investigations to formulate ones judgment, one will be wrong because Dajjal comes with two things: a river and a fire.

His river is a fire and his fire is the cool waters of the river. In other words, *appearance* and *reality* will be completely different from each other in the Age of Dajjal. It looks good but it's dangerous. It looks bad but the *reality* is different, it's good.

### Appearance and Reality

In the Age of Dajjal, the current age, appearance and reality are completely different from each other. If judgment is based on external observation and rational enquiry alone one is going to be deceived and will pay a terrible price for ones wrong judgment. Knowledge is possible, but it does not come learned by the brain only, it also comes revealed to the spiritual heart. Remember that in addition to knowledge externally derived, it is also internally, intuitively, spiritually acquired. In order for the spiritual heart to see it must first embrace Islam, the truth. Only the truth will deliver internal sight. After one have embraced the truth; the truth must travel from ones lips and enter the spiritual heart. Then it is called *Imaan*. In order for it to enter into the spiritual heart, one has to live the truth with sincerity and attach ones self to the Intimates of Allah ﷺ (*Aulia Allah*). Allah ﷻ describes them in the 24th Sura *an-Nūr* (the Light) النُّور in verse 37:

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ

Men whom neither merchandise (business) nor selling  
diverts from the remembrance of Allah ﷻ

No economic system or money can sway such people from becoming the 'personification of truth' it is such people that that have this *nur* in their heart.

### The Dynamics of Leadership in Islam

One such personality, who was the 'personification of truth', was our Master, the Sultan of the *Awliya Allah*, *al-Ghawth al-A'zam* Shaykh Muhayuddin 'Abd al-Qadir al-Jilaani, *al-Hasani*, *al-Husaini*, May Allah perfume his resting place. ﷺ<sup>56</sup> (1078 C.E.

561A.H./1166 C.E -1078) عبد القادر الجيلاني, who was blessed with truly grasping the dynamics of leadership in Islam, who built up the forces, with the spiritual dynamism of his personality and without any political power, the forces that totally crushed the menace of the Assassins<sup>57</sup> جماعة الحشاشين on the one hand and the might of the Crusaders, barbaric hordes entrenched in Palestine at that time, on the other. His high level of practicing the spiritual discipline of *Tazkiyah*<sup>58</sup> not only elevated him to great eminence in spirituality but enabled him to change the course of history.

Another spiritual luminary, on whom the discipline of not swerving from the truth, and more so the *fadl*<sup>59</sup> of Allah ﷻ, bestowed the Light of Allah ﷻ in his spiritual heart was Khwaja Muinuddin Chishti<sup>60</sup> خواجه معين الدين چشتي who with the spiritual dynamic condition of his personality and without any army or political thrust pitched the banner of Islam in the South Asian subcontinent (Indo/Pak) permanently. About ten million people embraced Islam during his lifetime. This is a record.

Only those receive light *nur* from Allah ﷻ that develop and maintain a connection and firm adherence (*ta'alluq*), and relationship (*nisba*) with the Holy Prophet ﷺ. Those that have faith on him with unwavering hearts acting upon his teachings and guidance, will receive light from him and their personalities will become treasure houses of light. Their hearts are enlightened whereas those that turn their faces away from the Holy Prophet ﷺ disconnect from him and avoid a relationship with him are deprived of this light.

### Spiritual Blindness

The spiritual heart is the centre of the human being. Allah ﷻ says in the 22<sup>nd</sup> Sura, *al-Hajj* (the Pilgrimage) الْحَجّ, in Verse 46:

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ

Truly, it's not these eyes (the physical eye) which are blind

وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

What is blind is the heart, which is inside the chest (*sadr*  
(صَدْرُ))

Let us analyze what *sadr* صَدْر means? When Musa ﷺ prayed to Allah ﷻ as mentioned in the 20<sup>th</sup> Sura, *Tāhā* طه: Verse 25:

رَبِّ اشْرَحْ لِي صَدْرِي

Musa ﷺ (Moses) prayed: 'O my Lord, expand my (*sadr*  
(صَدْرُ) for me'

In the Urdu language 'sadre mehfil' or in Arabic the 'sadre majlis' is the centre of the gathering or meeting. So the centre of perception of the human being is the (*sadr* صَدْر). So we are being taught a very powerful *dua*, in my opinion the most important *dua* of the age to see 'reality' amidst 'illusion'. This is Islamic Spirituality.

### Combining the External and the Internal

The Companions of the Holy Prophet ﷺ combined the 'external or manifest' الظاهر (*az-Zāhir*) and 'internal or all encompassing' الباطن (*al-Bātin*), body and spirit, in a way that was to the Pagans, Jewish and Christian contemporaries extraordinary, and which, in our day, when balance of any sort is rare, is hard even to imagine. Their faces radiated with the inner calm that comes of inner peace. The Holy Qur'aan says in the 13<sup>th</sup> Sura *Ra'd* (Thunder) الرَّعْد in verse 28:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

With Allah ﷻ's remembrance the heart finds its  
*equilibrium* or balance

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### The Purpose of the Spiritual Quest

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The purpose of the 'spiritual quest' the ultimate purpose, in this world, of the Gathering of Remembrance or *Dhikr* الله ذكر is to be able to see what otherwise cannot be seen with the physical eye. The ultimate purpose in this life of the spiritual quest is therefore spiritual knowledge. Spiritual knowledge comes when external knowledge and internal knowledge are harmoniously integrated with each other. Allah ﷻ instructed Hazrath Musa عليه السلام to travel to where the 'two oceans' met مَجْمَعُ الْبَحْرَيْنِ (*majmaul bahrain*) and it was there he met Hazrath Khidr عليه السلام.

The مَجْمَعُ الْبَحْرَيْنِ (*majmaul bahrain*) is the meeting of the ocean of knowledge that comes from our 'external observation' and the ocean of knowledge which comes from our 'internal spiritual insight'. Islamic tradition describes Hazrath Khidr عليه السلام, as *mu'allim al-ambiya* (Tutor of the Prophets), for the spiritual guidance he has shown every prophet who has appeared throughout history. The one prophet whom Hazrath Khidr عليه السلام did not teach is the Holy Prophet Muhammad ﷺ; significantly, it is Hazrath Muhammad ﷺ who taught Hazrath Khidr عليه السلام. This is a reversal of the master-disciple relationship exemplified by Hazrath Khidr عليه السلام and Hazrath Musa عليه السلام. The Holy Prophet Muhammad ﷺ teaching the wise, ancient Hazrath Khidr عليه السلام underscores the superiority of the Holy Prophet Muhammad ﷺ and the fact that he is the treasury of Divine bestowed knowledge لَدُنَّا عِلْمًا (*Ilm-i Ladunni*) as mentioned in the 18<sup>th</sup> Sura, *al-Kahf* (the Cave) الكهف in Verse 65.

When these two oceans of knowledge are harmoniously integrated in a single individual, this is the most learned of all men. The *Hujra* is the room used by people seeking inner enlightenment.

The room is usually dark and cut off from external light because it shuts off the physical senses. It is the physical senses that veil you from reality. The Holy Prophet Muhammad ﷺ often went to the Cave of Hira to shut off the *sensoria*. This is the closing of the door of the physical senses and an opening of the door of the inward; and elements of the unseen are opened up to you. This is a means to open the door of knowledge to the heart.

### Knowledge of the Heart

The heart is an extremely sophisticated organ. A hadith<sup>61</sup> says:

أَنَّ لِسَانَ الْمُؤْمِنِ وَرَاءَ قَلْبِهِ

"The heart lies under the tongue"

This means that the tongue is the interpreter of the heart as it tells you what is in the heart. In Chinese Physiology there is a direct connection from the tongue to the heart<sup>62</sup>. They say what the tongue does effects the heart, i.e. even the movement of the tongue affects the heart. According to the hadith, the heart is 'a source of knowledge'.

The 'people who constantly remember Allah أَهْلَ الذِّكْرِ' ﷻ are people, possessing Divine Light or *nur* in their hearts that they receive from, and transmit under authority, through a chain of transmission called *Silsila* or the Spiritual Chain<sup>63</sup>. This Light of Allah ﷻ in their hearts enable them to see 'reality' amidst 'illusion' and thus guide erring man back to the path of truth. The Holy Prophet Muhammad ﷺ said:

اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

Beware the penetrating, intuitive, insight (*firaasa*<sup>64</sup>) of a

Mu'min, for he sees with the light of Allah ﷻ<sup>65</sup>

All the Sahaba present in the physical company of the Holy Prophet Muhammad ﷺ were entrained with his divine heart because his heart was beating for Allah ﷻ, his movement was for

Allah ﷻ and this dynamic condition (*haal*) was ushered into them. Thus people have access to this state, though in not the same degree as that of the Holy Prophet Muhammad ﷺ, by just being in the company of those who have inherited his inner condition. This exemplifies the importance and benefit of belonging to a *Silsila*<sup>66</sup>.

The Muslim is he who sees with both eyes, and hence sees the modern world for what it is. The modern world is a naive victim of the oldest of all illusions, which is the belief that human flourishing occurs when the needs of the outward are met, and that inward excellence is nothing but the vague myth of intangible religion. So a True Believer or *mu'min* is hence truly Muslim to the extent that he rejects imbalance. Loyal and loving adherence to the details of the *fiqh* will change to obsessive and neurotic behaviour when the inward meaning of the *Sunnah* is absent. Imam al-Ghazali ؒ spent much of his life making this point and I quote his words:

‘Performing these outward deeds is like the external application of an ointment to the body when it is stricken with scabies and boils while neglecting to remove the pus by means of a scalpel or a purge. False *Ulama* recommend outward deeds just as fake physicians prescribe external ointments [for virulent internal diseases]. The *Ulama* who seek the *akhirah*, however, recommend nothing but the purification of the *nafs* and the removal of the elements of evil by destroying their nursery-beds and uprooting them from the heart.’

Let me give you one example, which no one in his right mind could describe as controversial. Allah ﷻ says in the 20<sup>th</sup> Sura, *Tāhā* طه: Verse 14:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

And establish the Prayer for My remembrance

Allah ﷻ tells us that the prayer is not just a command, a set of physical movements which earn us treats in the hereafter. It has a higher purpose, which is to help us to remember Him. The believer at prayer is not just offering his physical form as a token of submission to the Divine Presence, whose symbol is the Kaaba but, he, or she, is worshipping with the heart. The body of flesh bows towards the Kaaba of stone; whilst the invisible spirit bows to the Invisible Divine. Only when both of these take place is worship truly present. There is not only an outward *sunan* e.g. cut your moustache in a certain way, trim your nails, wear your clothes a certain way, eat with three fingers, enter the *Masjid* with the right foot and say the various *duas*. This outward *sunan* is important and should not be belittled in any way but they should be balanced with inward prophetic character or *sunan* i.e. the Holy Prophet Muhammad ﷺ's patience, mercy, charity, kindness, humility etc.

The attack of the west extends beyond the intellectual to include the moral and spiritual dimensions of the Muslim personality. Many Muslims are in a condition that can be called a "crisis of character" that is a deadly poison that paralyzes and kills human society. We need to truly reflect the Qur'aanic moral code and its metaphysical foundation as a remedy for this crisis. We need leaders that are reflectors of the Holy Prophet ﷺ's personality, and as such should be spiritually, morally and intellectually illumined persons. No religious leader, however great, can possess any absolute authority over the Muslims, because absolute authority resides, among human beings, only in the person of the Holy Prophet ﷺ, who alone is the absolute Leader of the Muslims for all time, and no one else; so there is no room in Islam for the creation of sects around personalities.

خوش آرندی کہ پامالش کنم صد پارسائی را  
ز بے تقویٰ کہ من با جبه و دستار می رقصم

Drunkenness is my path! In my view Divine  
Intoxication is ultimate purity and a unique way; that  
very many acts of virtue, in this intoxication I  
sacrifice

How can I explain this form of piety that with the  
clerics robe and the turban; I dance.

[neither does the outer robe of piety (robe and  
turban-symbols of sober intellectuals) prevent me; I  
dance

تاوان قاتل کہ از بحر تماشے خون - من ریزی  
منم عثمان ہاروندی کہ یارشخ منصورم  
ملامت می کند خلقے او من ہر دار می رقصم

I am Usman-e-Harooni, O friends, the friend of  
Sheikh Mansur, They revile and rebuke (like they  
misunderstood Shaykh Mansoor al-Halaaj) and upon  
the gallows; I dance.

Some verses of Sufi Poetry by Khwaja Usman Haruni ؒ, The  
Spiritual Guide of Khwaja Gharib Nawaaz ؒ



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## Sufi Orders That Broke From the Authentic Belief System

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There are some (like some scholars of Deoband) who claim to follow Sufi chains, yet they broke from the authentic belief system after Haji Imdadullah Muhaajir Makki ؒ (December 31, 1817 - October 18, 1899) an eminent *Alim* and *Chishti Sabri* saint of the Indian Subcontinent given *Khilafat* by Miyanji Nur Muhammad ؒ (1259AH/1843CE) .

He also learned the various Methodology of Remembrance (*adhkar*) of the *Naqshabandi Silsila* under Hazrath Shaykh Maulana Nizamuddeen Naqshbandi, from whom the mantle of *khilafah* of the *Naqshabandi Silsila* was conferred to him. Haji Imdadullah Muhaajir Makki ؒ had given *Khilafat* to Maulana Muhammad Qasim Nanotvi founder of Madrasah Deoband, Maulana Ashraf 'Alī Thānwī (August 19, 1863 – July 4, 1943); Rashid Ahmad Gangohi (May 10, 1829 – August 11, 1905) co-founder of *Darul 'Ulum Deoband* and Ahmad Hussain whom, thereafter broke away from the original teachings of *ahle sunnah* and the School of *Tasawwuf*. Thus Haji Imdadullah Muhaajir Makki was asked about their breaking away from the chain of truth and he answered in a book called *Faisla Haft Masla* (Decision on Seven Religious Issues) which can be read on the internet: [http://www.yamustafa.com/faisla\\_haft\\_masla.htm](http://www.yamustafa.com/faisla_haft_masla.htm) .

### A Strange and Mysterious Indian Sect

So a strange and mysterious Indian sect was born declaring those within its fold to be a people of Tablīgh (i.e., missionary preaching). Their methodology of reaching out to Muslims and gently leading them back to the non-strategic Sunnah of the blessed Holy Prophet ﷺ is indeed impressive. Many of its members are very sincere Muslims who do live lives of great piety oblivious to the fact that they have a spiritual cataract. Hence it is

quite mysterious that members of this sect would rather shut-out topics like the Zionist / Capitalist grip on the politics and economics of Islam, which deliver knowledge of the strategic Sunnah, than read and learn about Gog and Magog in the blessed Qur'ān. They would act in this strange way even when they have no knowledge of the subject. They would rather close their ears than join in on a conversation or discussion that explores the stance of the Imam Husayn عليه السلام at Karbala or in modern times the American government's claim that Arabs and Muslims planned and executed the 9/11 attack on America. So these scholars of Deoband have lost the true *aqa'id* whilst there are some of them who claim to follow the true Sufi path, but as I have pointed out, they broke the chain of truth transmission.

**Study under Teachers, Authorized By an Unbroken Chain of Enlightened Hearts**

Belief (*aqa'id*) is most important. You cannot take knowledge that has any import or weight in this world; whether medicine or engineering from books. One has to study under qualified teachers, authorized by an unbroken chain of enlightened hearts. At the time of the Holy Prophet Muhammad ﷺ, out of the tens of thousands of Sahaba, only seven to ten people in the whole of Madinah gave Religious Verdicts or *fatawa* فتوى<sup>67</sup>. These days they are given over the media in programs called, 'Ask Mufti'. Do these Muftis realise the consequences of dispensing a Religious Verdict without deep reflection, to ensure they got it right.

Questioning the Status of the Holy Prophet Muhammad ﷺ, like where his parents are in the next world and what is his quality of life, the quality of life of *Awliya*, after physical demise and drawing negative conclusions is a *fatawa*. This relates to the belief (*aqidah*) of the Muslims. There are three acceptable creeds in the tradition of Islam. The *Ashariyya*: the creed of Imam at-Tahawi<sup>68</sup> رحمته الله of the *Ahl as-Sunnah wa'l-Jamā'ah*; then the creed of Imam Abul Hassan

Ash'arī<sup>69</sup> ؒ of the *Ahl as-Sunnah wa'l-Jamā'ah* and also Imam Abu Manthur al-Maturidi<sup>70</sup> ؒ of the *Ahl as-Sunnah wa'l-Jamā'ah*.

The overwhelming majority of the scholars of our *Ummah* after the fourth century are in agreement on this that the Holy Prophet Muhammad ﷺ and *Awliya* have a functioning life after their physical passing. So those that suddenly, come as scholars and change what was known and practiced for the last 1000 years, in this enlightened period claiming they have discovered the true Islam are actually stating that for a 1000 years the *Ummah* was in darkness, enveloped in the stupidity of misguided scholars, are actually giving a bad opinion about Allah ﷻ!

There are misguided people in this strange modern world who continuously attack and seek to demolish the spiritual heart of the religious way of life. They have already demolished the spiritual heart of Christianity, Judaism, Hinduism and Buddhism and are now targeting Islam. They vilify authentic Sufi Scholars like Maulana Dr. Fazlur Rahman Ansari ؒ, his teacher Maulana Abdul Aleem Siddiqui ؒ and his teacher Maulana Ahmad Rida Khan ؒ and Hazrath Sufi Sahib ؒ etc. falsely accusing them of being profoundly misguided to the end of engaging in acts of polytheism (*shirk*).

However I must state that within our circle of the *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة, there is no dearth of pretenders who are creating havoc. The state of Spiritual Centers and *Mazaars* is extremely pathetic. The majority of people who should be serving these places are famous for notoriety, scams, infighting, and exploitation of innocent people. They have a circle of *Mureedeen* and friends, and are more interested to keep their people under the ambiance of their circle rather than looking into the wider spectrum of religious education and training. Of course, there are always exceptions and there are good people who are doing their

## Sufi Orders that Broke away from the Authentic Belief System

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religious duties well. But their numbers seem to be negligible. I have personally been to certain Spiritual Centers and *Mazaars* of our great Sufi Masters and was perturbed to see that the descendants of these great Sufi Masters, who are in charge of these centers, are more interested in being part of the 'predatory elite' in 'un-Islamic political systems' and they are quite successful in securing votes since people have a high respect for their lineage. The poor people are left in abject poverty and exploited. Despite the large sums of money donated no educational upliftment or social upliftment is undertaken. I am bound as a Muslim to make these statements or I will be answerable to Allah ﷻ.

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ  
فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

“Whoever among you sees something disapproved of by Allah ﷻ; let him change it by his hand. If unable, then let him do so by His tongue. If unable to do even that, let Him reject it in his heart, and that is the least (act) of faith.

[Sahih Muslim, Maktaba Dar-us Salam, 2007, King Fahd National Library, Vol 1, The Book of Faith, Chapter 20, Page 143, Hadith Number 177]

It is sad to note that these centers only come to life, during certain occasions like the annual *Ur's*. The *Ur's* has also degenerated into a set of rituals. I don't say that these functions are not spiritually beneficial or that the symbolic teaching through rituals is not important, but an Annual Gathering of Sufi Masters and those desirous of attaining proximity to Allah ﷻ (*murideen*) must serve a greater purpose.

The Classical Sufi Masters had a constant program of education at their centers. The Holy Qur'aan, Hadith and books of the great Masters was taught and people left these centers spiritually and intellectually nourished. It is sad that these centers have now degenerated into places where the people in charge want to exploit

the pilgrims. The qawwals and naat reciters are more interested in making money than reflecting on how blessed they are to be present at these functions. I reiterate that there are exceptions and may Allah ﷻ abundantly bless those that are keeping their centers spiritually alive by following in the footsteps of the great personalities that are buried there.



*Mazaar* of Prophet Yahya ﷺ (John the Baptist) in the Umayyad Masjid in Damascus

In his booklet "Faisla Haft Masla" meaning 'The Decision On Seven Controversial Religious Issues in the Muslim Ummah' by Haji Imdad Ullah Hanafi Muhajir Makki, the well known Islamic scholar and Sufi of the 19th century and Spiritual Guide of Rashid Ahmad Gangohi Deobandi speaks of The importing of the Wahhabi teachings from Najd into Indian sub-continent by Moulvi Ismael Dhelvi and promoting them in the form of his book "Taqwiyat-ul-Iman" split Haji Imdad Ullah's mureeds and associates, regarding some seven religious matters, into groups, criticising and calling each other Kafir or Mushriq, thus frustrating and demoralising the Muslim Ummah. This was painful for Haji Imdad Ullah. In order to reconcile the parties' differences and bring them together, he wrote this booklet providing very liberal, logical and scholarly solutions so as to be accepted by each faction. If these were accepted, there would have been no further divisions in the Muslim Ummah and there would have been no Deobandis or Tableeghis.

Haji Imdad Ullah Hanafi Muhajir Makki states in this book:  
So far as I am concerned, I, not only participate in the Maulood meetings but also hold them regularly every year as means of blessings and find pleasure and (spiritual) uplift in standing and reading *salaam*.

کافر عشقم، مسلمانى مرا در کار نیست  
در رگ من تار گشت، حاجت زنا نیست  
از سر بالین من بر نیزای نادان طبیب  
در دامن عشق را دروب، جز دیدار نیست  
نمدا بر کشتی ماگر نباشد، گو مباحث!  
ماندا داریم ما نمدا در کار نیست  
خلق می گوید که خروبت پرستی می کند  
آری! آری! می کنم! با خلق ما را کار نیست

Kafir-e-ishqam musalmani mara darkaar neest  
Har rag-e mun taar gashta hajate zunnaar neest;  
Az sar-e baaleen-e mun bar khez ay naadaan tabeeb  
Dard mand-e ishq ra daroo bajuz deedaar neest;  
Nakhuda dar kashti-e maa gar nabashad goo mubaash  
Ma khuda daareem mara nakhuda dar kaar neest;  
Khalq migoyad, ki Khusrau butparasti mikunad  
Aare-aare mikunam, ba khalq mara kaar neest.

I am a pagan (O Vile Muslim) of love: the creed (of your Islam) I  
do not need;

Every vein of mine has become (taut like a) wire; the girdle I do  
not need.

Leave from my bedside, you ignorant physician!

The only cure for the patient of love is the sight of his beloved—  
other than this no medicine does he need.

If there be no pilot on our ship, let there be none:

We have God in our midst: the pilot we do not need.

The people of the world say that **Khusrau** worships idols.

So I do, so I do; the people I do not need,  
the world I do not need.

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### Mysterious Jewish/Christian Alliance

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There are people who have effectively joined the ranks of the enemies of Islam who are waging a war on Islam and Muslims around the world. They themselves are unaware that they have become instruments in the hands of those who dismantled the political system of Islam by closing down the Caliphate on the 3 March 1924/27 Rajab 1342. By handing over the Spiritual Heartland of Islam to the Saudi Dynasty, the Euro/Zionist alliance closed down the effective usage of our international parliament, the Hajj.

Allah ﷻ speaks of them in the Holy Qur'aan, which has been mistranslated by most modern translators even Yusuf Ali and Maulana Thanvi. Allah ﷻ speaks in the 5<sup>th</sup> Sura, *al-Mā'idah* المائدة (the Table spread) in verse 51 (some versions verse 54) of the Holy Qur'aan and where Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا

O You! Who are divinely committed to Allah ﷻ

لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ

Do not (this is a command from Him who created us from a drop of sperm) take Jews and Christians as your friends and allies

Is Allah ﷻ speaking about all Jews and all Christians or is He speaking about some Jews and some Christians? The Holy Qur'aan answers that question. There are many verses of the Holy Qur'aan which commit us to establish fraternal relations with Jews and Christians. A Muslim man can even marry a Christian or Jewish woman for the Holy Qur'aan permits that (Sura 5: Verse 5). We should hold no enmity for all Jewish people for they are the children of Prophets, the children of Jacob (Yacub ﷺ). Many Jews themselves condemn Zionism, the 'illegitimate State of Israel

and condemn the oppression that they see with their own eyes. So very clearly this verse of the Holy Qur'aan is speaking of some Jews and some Christians and not all Jews and all Christians. So which Jews and which Christians with whom it is prohibited for us to maintain friendly ties with; to establish alliance with? The verse goes on to answer that question:

لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

**Which means; and read with methodical carefulness!**

Do not take **such Jews and such Christians** as your friends  
and allies **who (later) become friends and allies of each  
other**

The Lord of the Heavens and the Earth is speaking!

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ

Whosoever amongst you joins this alliance...

Whether you be a carpenter, taxi-driver, 'Ālim عالم, Sufi Shaykh or whatever; it doesn't matter. Whosoever amongst you establishes friendly relations or alliance with **such Jews and Christians**, who form an 'unholy alliance' in the name of religion, will no longer be part of the Muslim World. 'You have now joined them, you're part of them; not us. When you die and the angel comes to take your soul at that time you will have it confirmed that you're not a Muslim:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

You that turns to them (for friendship and protection) is  
**of them**

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Surely Allah ﷻ does not provide guidance for a people  
who commit such an atrocious act of evil and  
**wrongdoing**

### **Mysterious friendship between Christians and Jews**

Jews and Christians were never friends of each other. Never in history! In fact the Christians accused the Jews of having committed the ultimate crime of killing 'god', himself. To kill 'god' himself is the ultimate crime. The Christians say that the Jews conspired to crucify 'the lord'. As a consequence there was always animosity; hatred and hostility between Christians and Jews. So this verse of the **Holy Qur'aan** revealed 1400 years ago in the Desert of Arabia **anticipates a day that would come in history when there would be a strange; baffling; puzzling; mysterious and mystifying friendship between Christians and Jews through which a Christian Jewish alliance would emerge.** 1400 years ago, Allah ﷻ said that this would happen and when it happens you'd better be careful; because **if you allow yourself to maintain friendly ties with them your Islam is gone.**

### **Has That Alliance Come Into Being As Yet?**

Yes! Whilst we were indulging in frivolities, a mysterious Christian Jewish alliance emerged in Europe. Whilst we were studying our economics and politics in university a mysterious Christian Jewish alliance emerged. It is that Christian Jewish alliance that delivered to the world Modern Western Civilization. It is that Christian Jewish alliance which today rules and dominates the world; gave to the world the United Nations Organization; Bretton Woods<sup>71</sup>; the International Monetary Fund and today's 'so-called' International Monetary System. **If you join them; if you become a part of them;** if you allow yourself to become subservient to them; if you establish friendly ties with them and become part of that alliance and part of that system; **then you've lost your Islam.**

### **The Saudi Regime and Their Brand of Islam**

**Has not the Saudi Regime and their brand of Islam joined this alliance?** *Ash-Shaykh as-Sayyid* Muhammad b. Ibrâhîm al- Yacoubi *al-Hasani al-Idrisi* <sup>72</sup> on a visit to South Africa in 2008 made the following comments at the NMJ Hall in Durban:

[Quote] No one has done the *Ummah* أمّة, as bad as the Saudi Royal Family has done the Muslim *Ummah* أمّة, The worst thing is taking away from the hearts of the believers the love and attachment to Rasulullah ﷺ. Every time we go to Hajj all they speak about is *shirk* (polytheism) and *mushrikeen* (polytheists). Are those three million Muslims coming from around the world *mushriks*? Aren't they believers in Allah ﷻ? They come there to worship Allah ﷻ. There is no one single Muslim on the face of the Earth who believes Rasulullah ﷺ is god, son of god or god incarnate. There is no one single Muslim on the face of the Earth who thinks he has any divine quality. Rasulullah ﷺ is a human being like all other human beings in terms of his humanity or humanness but unlike all other human beings in his characteristics. In his *jawhar*<sup>73</sup>, in his essence, in his life, in his function as a Messenger, in his perfection, in his impeccability, in his sinless ness (he is) unlike all other human beings. All other human beings compared to him are like stones, rocks and he ﷺ is like a piece of diamond. A ruby! A pearl! We have so many sound hadith that tell us that Rasulullah ﷺ was different from other human beings. In *Sahih* Bukhari itself you read that Rasulullah ﷺ used to see behind....: He says:

‘I see from behind as I see in front of me’

...Still he is a human being and this is a sound hadith....I am talking of things that are sound and undeniable by the consensus of the *Ummah* أمّة. Why not highlight the importance of Rasulullah ﷺ in our life...Total submission to Rasulullah ﷺ as we have total submission to Allah ﷻ...He is the tissues of our lives...in the past 70 to 80 years since the establishment of the Saudi Royal Family and the Saudi Dynasty in Saudi Arabia- so-called Saudi Arabia, I have not seen any country hijacked by one family. I haven't seen any wealth concentrating in one family. If divided it could suffice for the whole Muslim

*Ummah* أمة. It could make every Muslim rich. No one has done destruction to Islam through undermining the role of the Prophet ﷺ as much as the Saudi Royal Family has done. It's enough. It is the beginning, it should be...and it is high time that they should go and withdraw in the deserts and leave Makkah and Madinah to Muslims. To true Muslims! To *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة; to the followers of the four *madhabs*! It's enough! We go and perform Hajj and Umra there and all we hear we're *mushriks* because we're visiting Rasulullah ﷺ. The *Ummah* are *mushrikeen*- associating 'other gods with Allah ﷻ. What's that! ...Billions of Muslims around the world are *Kuffaar* because of their love for Rasulullah ﷺ...because of their attachment to Rasulullah ﷺ. They don't worship him... It's enough! ...Loving Rasulullah ﷺ knows no limits. [Unquote]

The Tabligh Jamaat as much as they deny they are Wahabi or are in cahoots with them, their actions show the opposite. They are the ambassadors of disseminating the Saudi views throughout the world. Don't you see them driving the Saudi *Imams* around when they visit our country? This is the condition of those fiercely defending their misconstrued conception of *Tauhid* exported worldwide by the *Saudi-Wahabi* regime. Those who should be waging a *jihad* against an interest-centred economy and a caliph-less Muslim world are waging a despicable *jihad* against the belief system of Islam. In the shadows of this internal attack on the spiritual heart of Islam is the 'so-called' *Tabligh Jamaat* who deceives people with their emphasis on *salaah*; but have cast doubts about important beliefs held by the Islamic community which are of a spiritual bearing.

### **'You Changed the Religion after I Left'**

The Holy Prophet Muhammad ﷺ said<sup>74</sup> on the day, when we shall be raised to life again from the grave, to face judgment, it will be very hot, people will be very thirsty, they would want water and the followers of the Holy Prophet ﷺ, would go to him and he

would be standing by this spring of الْكَوْثَرُ *al-Kauthar*<sup>75</sup>, [The 108<sup>th</sup> Sura *al-Kauthar* (the Abundance) الْكَوْثَرُ in verse 1]

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

A spring of water! The Holy Prophet Muhammad ﷺ will be giving us water to drink to quench our thirst (the thirst on the Day of Reckoning will be a spiritual thirst). There would be some, when they go to him for water, he would refuse to give them water; and they would say:

‘O Messenger of Allah ﷺ! We are Muslims why are you not giving us water; we are Muslims’

The Holy Prophet Muhammad ﷺ will reply:

‘You changed the religion after I left so no water for you’.

Indeed he gave an even greater warning than that; he ﷺ prophesied<sup>76</sup>:

‘Instead of following me, Muhammad ﷺ you will abandon me and you will follow those that came before you; you will follow them step by step, those who came before you, to such an extent that if they were to go down into a lizards hole, you will also go down into the lizards hole’.

So we asked:

‘O Messenger of Allah ﷺ! Who are you referring to, those who came before us; are you referring to Jews and Christians?’

He ﷺ said:

Who else?

So, he prophesied this age when the Jewish Christian world is exerting such a powerful influence over the Muslims that some ‘so-called’ Muslims have effectively abandoned Muhammad ﷺ and instead of following him they are following them. And we follow them so slavishly that even if they were to go down into a lizard’s hole we will go down into the lizard’s hole with them. ....Are we also in the lizard’s hole?

The Holy Prophet Muhammad ﷺ prophesized something even more astounding than that when he ﷺ said<sup>77</sup> as reported by Hazrath Ali ؓ:

يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنْهُ إِلَّا اسْمُهُ  
لَا اسْمُهُ

There will come a time when nothing will remain of Islam  
but the name

The submission and commitment to Allah ﷻ will be gone! All that will remain is this shell. The rice grain gone and all that remains is the husk. The Holy Prophet Muhammad ﷺ had prophesized this time. This is the age we live in There are many people who are brilliant yet completely unaware of their arrogance. Just as the outer eye when it is closed you don't see anything; there is an inner eye also that when it's closed it's like a spiritual cataract. It's literally blinded by the veil of wrong action, desire and an illusion of being pious.

وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ

And that time will certainly come when nothing will  
remain of the Qur'aan except the pages that are  
mechanically read

Very few embrace the Holy Qur'aan for the guidance that it has. Therefore no one follows that guidance that is in the Holy Qur'aan. When that time comes (we are in that age) when nothing remains of Islam but the name and nothing remains of the Holy Qur'aan but the traces of the writing mechanically read. Then he ﷺ continued:

مَسَاجِدُهُمْ عَامِرَةٌ وَهِيَ خَرَابٌ مِّنَ الْهُدَى

The Masaajid will be grand structures

In the Age of Faith the Masjid had a roof that leaked when it rained and mud walls. In this Age of Doubt and Slavery the time has come when nothing remains of Islam but the name and the

*Masaajid* have become grand structures; multi-million dollar buildings, iron and steel but devoid of guidance. The religious scholars who support and are embraced by the Saudi/Zionist/Capitalist Alliance are so blinded that most are unaware they are holding on to nothing but the rice husk. Mesmerizing people with pretty (sic) lectures, refined pronunciation of Arabic, lectures emphasizing the non-strategic *Sunnah* and receiving large grants from the Saudi Monarchy. About these scholars the Holy Prophet Muhammad ﷺ said:

عُلَمَاؤُهُمْ شَرُّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ

Those Ulama would be the worst people [creatures]  
beneath the sky

Note the words ‘worst creatures’ *شَرُّ مَنْ تَحْتَ أَدِيمِ السَّمَاءِ*. Their contamination is even worse than the vermin found under toilet seats. From them, ‘the house *ulama*’ receiving large grants from the Saudi Monarchy, with refined pronunciation of Arabic, giving lectures emphasizing the non-strategic *Sunnah*, preaching politics has no place in Islam.

مِنْ عِنْدِهِمْ تَخْرُجُ الْفِتْنَةُ وَفِيهِمْ تَعُودُ

From them will emerge that which will constitute *fitna*<sup>78</sup>  
for the people; but it will return (to haunt) them

Tests and trials! Corrupt people! They will become the centres of *fitna* for the people. The house of Islam is burning down and the scholars of Islam don’t even know that, and even if they know they adopt the ostrich policy of refusing to acknowledge that such a situation exists, since it will offend their ‘slave masters.’

At the time, of writing this book, the Saudi Regime is waging a war against Yemen. One of the greatest qualities of the human heart is *Riqah*. It is a type of refinement, and the Holy Prophet ﷺ praised the *Yemenis* when he said, ‘They are tender hearted (*araqtu*

*qulooban*) because they have more tender hearts than other people. In other words they wept easier and that was better for them in terms of their relationship with Allah ﷻ. There are numerous hadith expounding the virtues of the people of Yemen. In *Sahih Bukhari*<sup>79</sup> narrated by Abu Masood ؓ:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْإِيمَانُ هَا هُنَا  
وَأَشَارَ بِيَدِهِ إِلَى الْيَمَنِ وَالْجَفَاءُ وَغَلِظُ الْقُلُوبِ فِي  
الْفَدَّادِينَ عِنْدَ أَصُولِ أَذْنَابِ الْإِبِلِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا  
الشَّيْطَانِ رِبِيعَةَ وَمُضَرَ

Narrated Abu Masud: The Holy Prophet ﷺ beckoned with his hand towards Yemen and said, "Belief (*Imaan*) is there."

The harshness and mercilessness are the qualities of those farmers etc, who are busy with their camels and pay no attention to the religion (is towards the east) from there comes out the era of Satan. [Najd is to the east, the home of the Saudis]

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 5, The book of *al-Maghazi*, Chapter 75, Hadith 4387, Page 410]

The Holy Prophet ﷺ also said<sup>80</sup> as narrated Abu Hurraira ؓ:

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ  
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْفَخْرُ  
وَالْخِيَلَاءُ فِي الْفَدَّادِينَ أَهْلُ الْوَبَرِ وَالسَّكِينَةُ فِي أَهْلِ  
الْغَنَمِ وَالْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ

Pride and arrogance are characteristics of the rural bedouins (the qualities of the owners of camels) while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite i.e. the Yemenites are well-known for their true belief and wisdom) ...

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 4, The book of Virtues, Chapter 1, Hadith 3499, Page 436]

Abu Hurraira رضي الله عنه narrated that Allah ﷻ's Messenger ﷺ said<sup>81</sup>:

"أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَرْقُ أَفْنَدَةً وَلَيْنُ قُلُوبًا، الْإِيمَانُ  
يَمَانٌ وَالْحِكْمَةُ يَمَانِيَّةٌ"

'The people of Yemen have come to you. They are tenderer of heart, and more delicate of soul. Faith is Yemeni, and wisdom is Yemeni.'

[Also in Jaami at-Tirmidhi Maktaba Dar-us-Salam 2007, King Fahd National Library, Volume 6, The book of al-Manaqib, Chapter 71, Hadith 3935, Page 526]

Anas bin Maalik رضي الله عنه narrated that the Holy Prophet ﷺ said<sup>82</sup>:

"When the people of Yemen came, the Holy Prophet ﷺ said:  
"The people of Yemen have come, and they have softer hearts than you," and they were the first people to initiate the tradition of shaking hands."

In contrast in reference the present day Saudi Dynasty the Holy Prophet Muhammad ﷺ said<sup>83</sup>:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلَهُ وَسَلَّمَ : اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا قَالُوا : يَا رَسُولَ اللَّهِ ، وَفِي نَجْدِنَا؟ قَالَ : اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا، قَالُوا : يَا رَسُولَ اللَّهِ ، وَفِي نَجْدِنَا فَأُطِنُّهُ قَالَ فِي الثَّلَاثَةِ : هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ، وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ.

رَوَاهُ الْبُخَارِيُّ وَالتِّرْمِذِيُّ وَأَحْمَدُ.

وَقَالَ أَبُو عِيسَى : هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Hazrath Abdullah ibn Umar ؓ narrates that the Messenger of Allah ﷺ supplicated to Allah ﷻ, ‘O Allah ﷻ! Bless Syria for our sakes. O Allah ﷻ! Bless our Yemen for us’. Then some people requested that he supplicate to Allah ﷻ for Najd. The Messenger of Allah ﷺ supplicated again to Allah ﷻ, ‘O Allah ﷻ! Bless Syria for our sakes. O Allah ﷻ! Bless our Yemen for us’. Then some people again requested that he supplicate to Allah ﷻ for Najd. As far as my memory serves me he ؓ replied on the third similar request; ‘from there (*Najd*) will emanate earthquakes and *fitna* (mischief, trials and tribulation); and the *Qarn* (horn or era) of Satan will emerge from there. [The era of the Wahabi/Zionist/Euro Alliance]<sup>84</sup>

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 9, The book of *al-Fitan*, Chapter 16, Hadith 7094, Page 141]

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَآلَهُ وَسَلَّمَ وَهُوَ مُسْتَقْبِلُ الْمَشْرِقِ يَقُولُ : أَلَا  
إِنَّ الْفِتْنَةَ هَاهُنَا مِنْ حَيْثُ يُطْلَعُ قَرْنُ الشَّيْطَانِ . مُتَّفَقٌ عَلَيْهِ

Hazrath Abdullah bin Umar ؓ narrates; ‘I heard the Messenger of Allah ﷺ say whilst looking with his blessed face to the East (of Madinah towards the Province of Najd): “Be extremely cautious for the *Qarn* (horn or era) of Satan will emerge from there.”<sup>85</sup>

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 9, The book of *al-Fitan*, Chapter 16, Hadith 7093, Page 141]

The words قَرْنُ الشَّيْطَانِ *qarnus shaitaan* means ‘horn of shaitaan’ and also means ‘time of shaitaan’. . . But the Holy Qur’aan has always used the word قَرْنُ *qarn* to mean ‘age’ and has never used it to mean ‘horn’. We are living in that ‘time’ (قَرْنُ *Qarn*) presently.

There are other more astonishing *Ahadith*:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مِنَ الْيَمَنِ بِذَهَبِيَّةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحْصَلْ مِنْ ثَرَابِهَا. قَالَ : فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ بَيْنَ عَيْنَةَ ابْنِ بَدْرٍ وَأَقْرَعَ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ وَالرَّابِعِ إِمَّا عَلْقَمَةَ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ : كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ هَؤُلَاءِ قَالَ : فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ : أَلَا تَأْمُنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً، قَالَ : فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْهَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُ اللَّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِزَارِ. فَقَالَ : يَا رَسُولَ اللَّهِ ، اتَّقِ اللَّهَ ، قَالَ : وَيْلَكَ أَوْلَسْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ اللَّهَ ؟ قَالَ : ثُمَّ وَلَّى الرَّجُلُ، قَالَ خَالِدُ بْنُ الْوَلِيدِ : يَا رَسُولَ اللَّهِ ، أَلَا أَضْرِبُ عُقَّةُ؟ قَالَ : لَا، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي. فَقَالَ خَالِدٌ : وَكَمْ مِنْ مُصَلٍّ يَقُولُ بَلْسَانَهُ مَا لَيْسَ فِي قَلْبِهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : إِنِّي لَمْ أُؤْمَرْ أَنْ أَتَّقِبَ عَنْ قُلُوبِ النَّاسِ، وَلَا أَشَقُّ بَطُونَهُمْ، قَالَ : ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُقَفٍّ، فَقَالَ : إِنَّهُ يَخْرُجُ مِنْ ضِضْبِي هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا لَا

يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ  
مِنَ الرَّمِيَةِ. وَأَظْنُهُ قَالَ : لَنْ أَدْرَكَتَهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ.  
مَتَّفَقٌ عَلَيْهِ.

Narrated Hazrath Abu Said Al-Khudri ؓ: Hazrath 'Ali bin Abi Taalib ؓ sent a piece of gold not yet taken out of its ore, in a tanned leather container to the Holy Prophet Muhammad ﷺ. The Holy Prophet ﷺ distributed that amongst four Persons: 'Uyaina bin Badr, Aqra bin Habis, Zaid Al-Khail and the fourth was either Alqama or Amir bin At Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Holy Prophet ﷺ, he said, "Don't you regard me as being trustworthy? I am regarded as trustworthy enough to receive the Divine Revelation from the heavens in the morning and in the evening (i.e. at all times)." The narrator says that a man stood up who had sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up (high above the ankles) and he said, "O Messenger of Allah ﷺ! Be afraid of Allah ﷻ." The Holy Prophet ﷺ said, "You have become deluded! Am I not of all the people of the earth the one with the most fear of Allah ﷻ?" Then that man turned around (showing his back to the blessed Holy Prophet Muhammad ﷺ) to leave. Khalid bin Al-Waleed ؓ said, "O Messenger of Allah ﷺ! May I behead this man?" The Holy Prophet ﷺ said, "Don't do it! Maybe he offers salaah." Hazrath Khalid ؓ said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." The Messenger of Allah ﷺ said, "I have not been allowed (by Allah ﷻ) to search the hearts of the people or cut open their bellies." The narrator says that the Holy Prophet ﷺ looked at him (i.e. that man) whilst he was going away and said, "From the offspring of this man there will come out people who will recite the Qur'aan consistently and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body." I think he also said, "If I should be present and encounter such people I would kill them as the nations of Thamud were killed<sup>86</sup>

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 5, The book of al-Maghazi, Chapter 61, Hadith 4351, Page 387]

In another version:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقْسِمُ ذَاتَ يَوْمٍ قِسْمًا فَقَالَ ذُو الْخُوَيْصَرَةِ رَجُلٌ مِنْ بَنِي تَمِيمٍ : يَا رَسُولَ اللَّهِ ، أَعْدَلُ ، قَالَ : وَيْلَكَ مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ فَقَالَ عُمَرُ : أَئِذَنْ لِي فَلَا ضَرْبَ عُنُقِهِ ، قَالَ : لَا ، إِنَّ لَهُ أَصْحَابًا يَخْفَرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِمْ ، وَ صِيَامَهُ مَعَ صِيَامِهِمْ ، يَمْرُقُونَ مِنَ الدِّينِ كَمُرُوقِ السَّهْمِ مِنَ الرَّمِيَةِ يَنْظُرُ إِلَيَّ نَصْلُهُ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَيَّ رِصَافُهُ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَيَّ نَضِيهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ يَنْظُرُ إِلَيَّ قُدْزُهُ فَلَا يُوجَدُ فِيهِ شَيْءٌ ، قَدْ سَبَقَ الْفَرْتُ وَالْدَّمَ

يَخْرُجُونَ عَلَيَّ حِينَ فُرْقَةٍ مِنَ النَّاسِ آيَتُهُمْ رَجُلٌ إِحْدَى  
يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ أَوْ مِثْلُ الْبُضْعَةِ تَدْرُدُ. قَالَ  
أَبُوسَعِيدٍ : أَشْهَدُ لَسَمْعَتِهِ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
وَسَلَّمَ، وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيٍّ حِينَ قَاتَلَهُمْ فَالْتَمَسَ  
فِي الْقَتْلَى فَأُتِيَ بِهِ عَلَيَّ النَّعْتِ الَّذِي نَعَتَ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَآلِهِ وَسَلَّمَ. مُتَّفَقٌ عَلَيْهِ. <sup>87</sup>

Hazrath Abu Said Al-Khudri ؓ narrated:

While we were with the Holy Prophet ﷺ who was distributing (i.e. some property), there came Dhu-l-Khuwaisira, a man from the tribe of Bani Tamim and said, "O Allah's Messenger! Do Justice." The Holy Prophet ﷺ said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." Hazrath Umar ؓ said, "O Messenger of Allah ﷺ! Allow me to chop his head off." The Holy Prophet ﷺ said, "No, for he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayer, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim's body (game etc.) in which case if its *Nasl* (arrowhead) is examined nothing will be seen thereon, and if its *Nady* (place of entry of arrow) is examined, nothing will be seen thereon, and if its *Qudhadh* (point of departure of arrow) is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the excretions and blood to smear over it. Such people will come out at the time of difference among the (Muslim) people and the sign by which they will be recognized, will be a man whose one of the two hands will look like the breast of a woman or a lump of flesh moving loosely." Hazrath Abu Said ؓ added, "I testify that I heard this blessed hadith from the Holy Prophet ﷺ and also testify that I was with Hazrath Ali ؓ

when Hazrath Ali ﷺ fought against these people (cut off from Islam). The man described by the Holy Prophet ﷺ was searched for among the killed, and was found, and he was exactly as the Holy Prophet ﷺ had described him."<sup>88</sup>

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 8, The book of *al-Adab*, Chapter 95, Hadith 6163, Page

106]

In the above two Ahadith ponder and reflect on the identification signs of these people that the Holy Prophet Muhammad ﷺ narrated to his companions (*Sahaba*):

“A thick beard, a shaven head and a waist sheet that was tucked up (high above the ankles)”

And

"From the offspring of this (man there will come out (people) who will recite the Qur'aan consistently and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body."

And

"You have become deluded!

Also:

'he has companions (who are apparently so pious that) if anyone of (you compares his prayer with) their prayer, he will consider his prayer inferior to theirs, and similarly his fasting inferior to theirs, but they will desert Islam (go out of religion) as an arrow goes through the victim's body (game etc.) in which case if its *Nasl* (arrowhead) is examined nothing will be seen thereon, and if its *Nady* (place of entry of arrow) is examined, nothing will be seen thereon, and if its *Qudhadh* (point of departure of arrow) is examined, nothing will be seen thereon, for the arrow has gone out too fast even for the excretions and blood to smear over it.

So Ponder:

1. Who does this dress code fit in this age? Every one of them dress in such a manner that no sign of *Imaan* leaving them is apparent?

2. Who recites Holy Qur'aan beautifully and prays much *salaah* that it gives us an inferiority complex?

Beware don't let 'illusion' delude you from seeing 'reality'.

### A Point to Note:

Abdul Wahab Najdi, the founder of Wahabism, the religion of present day Saudi Arabia is from the same tribe of Dhul Khawaisira *at-Tamimi*, and his other name is Sulaiman ibn Ali ibn Muhammad ibn Ahmad ibn Rashid *Al-Tamimi*. The *Tauhid* of the Sahaba included reverence for Holy Prophet ﷺ; whilst the *Tauhid* of Dhul Khawaisira *at-Tamimi*, regarded reverence of the Holy Prophet Muhammad ﷺ as alien to *Tauhid*. He did not say it but his actions confirmed his belief. The Saudi power in the Najd, which re-emerged with the capture of Riyadh in 1902, was the product of an old alliance between a tribal chief, Muhammad ibn Saud (d. 1765) the first head of the House of Saud, and the religious leader, Muhammad ibn Abd-al-Wahab, an 18th century scholar, of the puritanical fanatical Wahabi religious sect. Ibn Abd al-Wahab was invited to settle in neighbouring Diriyah by its ruler Muhammad ibn Saud in 1740 (1157 AH), two of whose brothers had been students of Ibn Abd al-Wahab. Upon arriving in Diriyah, a pact was made between Ibn Saud and Ibn Abd al-Wahab, by which Ibn Saud pledged to implement and enforce Ibn Abd al-Wahab's teachings, while Ibn Saud and his family would remain the temporal "leaders" of the movement. They formed an alliance, and this was formalized by the wedding of Ibn Saud's son to Ibn Abdul Wahab's daughter. That alliance ensured that while the descendants of the tribal chief would wield political power over territory ruled by the alliance, religious affairs would be subject to the authority of the descendants of the religious chief. As a consequence it was inevitable that the Najdi Saudis would be under pressure from the Wahabis to seek to force the submission of the heart land of Islam (the Hijaaz) to the Wahabi perception of the true faith. **Wahabism predominantly influenced the central Arabian Peninsula, known as Najd**, originally advocating the

Hanbali School of jurisprudence and **now following none of the Imams of *Fiqh***, having their own interpretation. The Wahabis/Salafis consider themselves to be 'non-imitators' or 'not attached to tradition' (*ghayr muqallidun*), and therefore answerable to no school of law at all, observing instead what they deceive innocent minds as being the practice of early Islam (*salafi*<sup>89</sup> سلفي). This is Protestant Islam. It has developed considerable influence in the Muslim world through the funding of *Masajids*, schools, scholars, television and radio stations and other means from Persian Gulf oil wealth. It is interesting to note that nobody calls themselves Wahabi; but they are called by others as Wahabi. The name stems from following the strict interpretations of Muhammad Ibn Wahab. The terms "Wahabi" and "Salafi" are often used interchangeably, but Wahabi has also been called "a particular orientation within Salafism". One of their most famous and controversial attacks was on Karbala in 1802 (1217 AH). There, according to a Wahabbi chronicler Uthman bin Abdullah bin Bishr in his History of Najd called Ibn Bishr's *Unwan al-Majd fi Tarikh Najd*:

"[Wahabis] scaled the walls, entered the city ... and killed the majority of its people in the markets and in their homes. [They] destroyed the dome placed over the grave of al-Husayn [and took] whatever they found inside the dome and its surroundings. .... the grille surrounding the tomb which was encrusted with emeralds, rubies, and other jewels ... different types of property, weapons, clothing, carpets, gold, silver, precious copies of the Qur'aan."

The Saudi government established the Commission for the Promotion of Virtue and Prevention of Vice, a state religious police unit, to enforce Wahabi rules of behaviour. Afghanistan maintained a similar government ministry from 1992 to the downfall of the Taliban in 2001. It was revived by the Supreme Court of Afghanistan as the Ministry for Hajj and Religious

Affairs. The Taliban regime, which called itself the "Islamic Emirate of Afghanistan", gained diplomatic recognition from only three states: Pakistan (economically enslaved by the West), Saudi Arabia, and the United Arab Emirates (both Monarchies dependant on the Capitalist/Zionist alliance].

The Taliban and 'like minded' groups giving the world the impression they are engaging in *Jihad* are a deviated minority sect funded by the Saudi Regime. Some of them are sincere thinking that they are fighting for Islam but are ignorant of history. They don't realise they are tools in the hand of a 'predatory elite' fuelled by political, greed and power, and backed by sinister forces wanting to rule the world by any means fair or foul. Perhaps this will spur a young mind reading this to research this topic further. They use all sorts of names in different countries to misguide people.

We must not practice the devilish *Tauhid* of Dhul Khawaisira, who in protection of his misconstrued concept of *Tauhid* questioned the Holy Prophet Muhammad ﷺ's justice and fear of Allah ﷻ. Today the same problem persists; all acts of reverence directed to Holy Prophet ﷺ like *Meelad*, Standing and sending salutation upon the Holy Prophet Muhammad ﷺ, Kissing the thumbs, addressing as '*Ya Rasul*' are being labelled as *shirk*. Follow the love of the truthful companions and all those that followed them. I pray Allah ﷻ save us from this 'concocted and tasteless' Islam, devoid of love, 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 (*Munaafiq*) of this age. Our *Aqidah* is based on reverence, as demonstrated by Angels and Sahaba.



تیری معراج کہ تو لوح و قلم تک پہنچا  
میری معراج کہ میں تیرے قدم تک پہنچا

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### Tribal Mentality

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Its also unfortunate that amongst our own leadership, within the *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة although there are a sincere minority, the majority are lecturing long, long, pretty, pretty lectures just to be praised. *Wah wah!* But the house of Islam is burning down and they can't even see, or don't want to see, the house burning down. Or they know their house is burning down but they afraid to say it.

Every little group believes that only they are on the right path. I respect their internal belief which they are quite entitled to. However the *Ahl as-Sunnah wa'l-Jamā'ah* are like a basket with various different types of fruit in it. Now consider an apple in that basket. The apple has general properties which classify it as a fruit, hence it can be said:

"An apple is a fruit"

However, it also has specific properties which identify it as an apple, such as taste, colour, appearance, shape, core, etc. These properties are not necessarily contained in the other fruit, hence it cannot be said:

"All fruit are apples"

Thus an apple is from the basket of fruit; but all fruit are not apples.

All followers of the Four Imams of *Fiqh* and the Four Imams of *Tasawwuf* are in the basket of *Ahl as-Sunnah wa'l-Jamā'ah*. Ones own school of *fiqh* or *tasawwuf* (the apple) is in keeping with the general principles of *Ahl as-Sunnah wa'l-Jamā'ah* (fruit in general), but also has specific principles which identify it. Like all fruit do not share the same taste as the apple, all schools of *Ahl as-Sunnah wa'l-Jamā'ah* do not necessarily hold the same views. There are

differences of views on certain issues. The Islamic stance is to tolerate differences and respect alternative views but it is *haraam* to impose ones views on others. Knowledge is a living dynamic thing that by its nature, must constantly deal with the creative tensions that arise out of intellectual confrontation. We are being confronted intellectually and at every level in our age. If we do not have individuals who are willing to rise up to the level of this *deen* and be willing to think deeply about the profound issues of our age, which includes theology, then who are going to guide the masses.

### Religious Edict (*Fatawa*)

*Fatawa* are issued at a certain time and place, in a particular circumstance and should not be treated as binding at all places for all times. Umar Faruq Abd-Allah put it beautifully in his article; Islam and the Cultural Imperative.<sup>90</sup>

[Quote]: For centuries, Islamic civilization harmonized indigenous forms of cultural expression with the universal norms of its sacred law. It struck a balance between temporal beauty and ageless truth and fanned a brilliant peacock's tail of unity in diversity from the heart of China to the shores of the Atlantic. Islamic jurisprudence helped facilitate this creative genius. In history, Islam showed itself to be culturally friendly and, in that regard, has been likened to a crystal clear river. Its waters (Islam) are pure, sweet, and life-giving but~having no colour of their own~reflect the bedrock (indigenous culture) over which they flow. In China, Islam looked Chinese; in Mali, it looked African. Sustained cultural relevance to distinct peoples, diverse places, and different times underlay Islam's long success as a global civilization. The religion became not only functional and familiar at the local level but dynamically engaging, fostering stable indigenous Muslim identities and allowing Muslims to put down deep roots and make lasting contributions wherever they went.[Unquote]

The Holy Qur'aan says about implementing *Shariah* in the 5th Sura, *al-Mā'idah* المائدة (the Table spread) in verse 48:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

We have given you the *Shariah* (law) and an all-embracing methodology (to implement the law)

Imam Ali ibn Abdul-Salaam al-Tusuli from Fez (d. 1258 A.H./1842 C.E.), in his *al-Bahjafi Sharhal-Tuhfa*, asserted:

"Allowing the people to follow their customs, usages, and general aspirations in life is obligatory. To hand down rulings in opposition to this is gross deviation and tyranny."

The eminent nineteenth-century Syrian legal scholar Ibn Abidin<sup>91</sup> warned that any jurist who held rigidly to the standard legal decisions of his school without regard to changing times and circumstances would necessarily obliterate fundamental rights and extensive benefits, bringing about harm far exceeding any good he might possibly achieve. Ibn Abidin asserted further that such blindness constituted nothing less than oppression and gross injustice.

Al-Qarāfi<sup>92</sup>, a renowned thirteenth-century jurist, declared in his *al-ahkam wa tasarrufat al-qadi wa'l-imam* (The Book of Perfecting the Distinction between Legal Opinions, Judicial Decisions, and the Discretionary Actions of Judges and Caliphs) similarly:

Persons handing down legal judgments (*fatawa*) while adhering blindly to the texts in their books without regard for the cultural realities of their people are in gross error. They act in contradiction to established legal consensus and are guilty of iniquity and disobedience before Allah ﷻ, having no excuse despite their ignorance; for they have taken upon themselves the art of issuing legal rulings without being worthy of that practice.... Their blind adherence to what is written down in the legal compendia is misguidance in the religion of Islam and utter ignorance of the ultimate objectives behind the rulings of the earlier scholars and great personages of the past whom they claim to be imitating.

These words resounded well in the ears of Ibn al-Qayyim<sup>93</sup>, a great jurisconsult and scholar of the following century, who commended al-Qarafi by saying:

This is pure understanding of the law. Whoever issues legal rulings to the people merely on the basis of what is transmitted in the compendia despite differences in their customs, usages, times, places, conditions, and the special circumstances of their situations has gone astray and leads others astray. His crime against the religion is greater than the crime of a physician who gives people medical prescriptions without regard to the differences of their climes, norms, the times they live in, and their physical natures but merely in accord with what he finds written down in some medical book about people with similar anatomies. He is an ignorant physician, but the other is an ignorant jurisconsult but much more detrimental.<sup>94</sup>

We live in an age in which the vast majority of the *Ulama* of Islam seem to have forgotten the inner dimension of the Qur'aanic revelation. The Sufis in the West are now busy with mystification. Sufism is not mysticism but it is the Science of Spirituality guided by the *shariah*. Most Sufis in the East seem more concerned with rituals. Their treatment of our earlier sages is no more than marvelling at their feats, which they should do, but it is only the means, to nourish one to emulate their devotion to Allah ﷻ and the Holy Prophet Muhammad ﷺ.

### **History Is an Ever-Renewed Struggle of Good against Evil**

Most modern day *Sufis* and *Ulama* do not perceive history as an ever-renewed struggle of good against evil – hence their inability to read and understand the movement of history, as well as to anticipate and respond to the challenges of those forces which move history. This is true for both the institutions of *Shari'ah* (i.e., the externally imposed sacred law) and *Tariqa* (i.e., the path through which that external law is internalised). The forces that want to secularise us and make us God-less will allow the gathering to express love, the gatherings of *dhikr* in the *Sufi Khanqahs* and all associated rituals, which have a spiritual bearing and should not

be totally condemned. However the Zionist/Capitalist greed will never allow meddling in politics and economics, as though to say:

"Do anything you like, but do not touch the systems of production and consumption."

So when Allah ﷻ declares *Jihad* against an interest based-economy, our response has always been inadequate - individual at times, but never collective. If you think that situation is bad; listen to this one. It is the Day of Judgment; the hadith is in Sahih Bukhari and Muslim- it is repeated four times in Sahih Bukhari by four different companions of the Prophet ﷺ. So it is known as a multiply transmitted hadith. When a hadith comes from only one source it is known as *a'had* but when it is repeated by several companions it is called *mutawatir*.<sup>95</sup>

يَقُولُ اللَّهُ تَعَالَى: يَا آدَمُ، فَيَقُولُ: لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ  
فِي يَدَيْكَ. فَيَقُولُ: أَخْرِجْ بَعَثَ النَّارَ، قَالَ: وَمَا بَعَثُ  
النَّارَ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعَةً وَتِسْعِينَ.  
فَعِنْدَهُ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا  
وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ  
شَدِيدٌ. قَالُوا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِنَّا  
ذَلِكَ الْوَاحِدُ؟ قَالَ: أَبْشِرُوا فَإِنَّ مِنْكُمْ رَجُلًا وَمِنْ يَأْجُوجَ  
وَمَأْجُوجَ أَلْفًا. ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي أَرْجُو أَنْ  
تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ. فَكَبَّرْنَا، فَقَالَ: أَرْجُو أَنْ تَكُونُوا  
ثُلُثَ أَهْلِ الْجَنَّةِ. فَكَبَّرْنَا، فَقَالَ: أَرْجُو أَنْ تَكُونُوا نِصْفَ  
أَهْلِ الْجَنَّةِ. فَكَبَّرْنَا، فَقَالَ: مَا أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّعْرَةِ

السَّوْدَاءِ فِي جِلْدِ ثَوْرٍ أَبْيَضٍ أَوْ كَشَعْرَةٍ بَيْضَاءٍ فِي جِلْدِ  
ثَوْرٍ أَسْوَدَ.

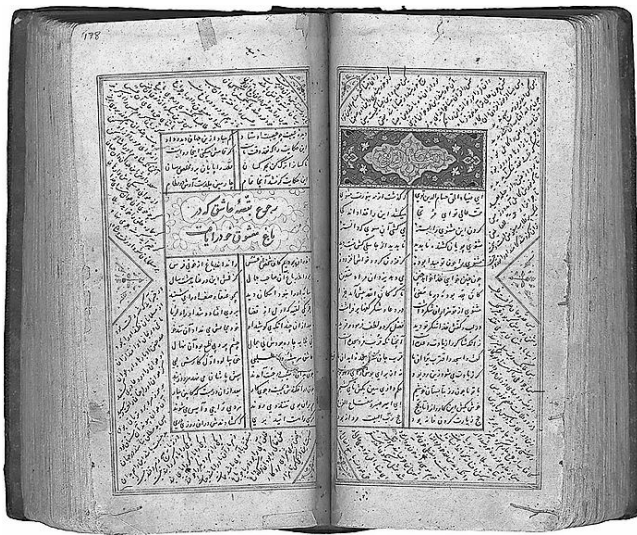
Narrated Abu Said Al-Khudri: The Holy Prophet ﷺ said, "Allah ﷻ will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa'daik', and all the good is in Your Hand.' Allah ﷻ will say: 'Bring out the people of the fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah ﷻ will reply: **'From every one thousand, take out nine-hundred-and ninety-nine.'** At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah ﷻ." The companions of the Holy Prophet ﷺ asked, "O Allah's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and **one-thousand will be from Gog and Magog.**" The Holy Prophet ﷺ further said, "By Him in Whose Hands my life is, hope that you will be one-fourth of the people of Paradise." We shouted, "Allahu Akbar!" He added, "I hope that you will be one-third of the people of Paradise." We shouted, "Allahu Akbar!" He said, "I hope that you will be half of the people of Paradise." We shouted, "Allahu Akbar!" He further said, "You (Muslims) (compared with non Muslims) are like a black hair in the skin of a white ox or like a white hair in the skin of a black ox (i.e. your number is very small as compared with theirs ).

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 4, The book of the Stories of the Prophets, Chapter 7, Hadith 3348, Page 342]

So, on the Day of Judgment Allah ﷻ addresses Adam ﷺ and he says to Adam ﷺ to separate the people for the hell-fire and informs him that out of every 1000; 999 are for the hell-fire. The companions of the Holy Prophet ﷺ were terrified. But then the Holy Prophet ﷺ smiled at them and informed them that the ones for *jannah* will be from them. We have to strive to ensure we are not of Gog and Magog who are destined for hell. The ones who truly loves and comprehensively follows the Holy Prophet

Muhammad ﷺ, is on the path of salvation. Someone who holds on regardless of the price he may have to pay. That one is for heaven. But he ﷺ went on to say that the 999 would all be the people of Gog and Magog. [Read Imran Hosein: Gog and Magog in the Modern Age].

If we do not sacrifice our tribal mentalities, due to our individual egos, superiority/inferiority complex, popularity, rivalry, etc., we individually and collectively, are going to be held responsible by Allah ﷻ and the Holy Prophet Muhammad ﷺ on the Day of Judgment for not forging a united front to reverse the tide of faithlessness in the World.



MS 5322  
Jalal al-Din Muhammad Rumi: Mathnavi-i Ma'navi. Iran, 1479



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## Classical Islamic Texts Are Being Changed

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We live in times now when most people including *molvis* and *muftis* studying in *Uloom*s and institutions sponsored by petrodollars don't know what the truth is anymore. Our books, including classical Islamic texts are being manipulated. Books reprinted i.e. later editions; have things removed from it because the publishing house was purchased by a certain sect (Wahabi/Deobandi/Saudi) that didn't want those ideas disseminated in the *Ummah*, so people don't even realize, that their books are being manipulated. The tradition of Islam is being changed in computers, by being deleted and retype-set. Refer to the following website and read the article 'The re-formers of Islam'.

<http://www.masud.co.uk/ISLAM/nuh/masudq3.htm>

Let me present some examples.

***Kitaab al-Adhkar*** الأذكار المنتخبة من كلام سيد الأبرار [The Book of Remembrance of Allah ﷻ], a compendium of some 1227 hadith on prayers and *dhikr* of the Prophetic *Sunnah* by Imam an-Nawawi<sup>96</sup> has been tampered with. The text that Nawawi wrote in the Book of Hajj of the *Adhkar* reads:

"Section: The Visit to the *Mazaar* of the Messenger of Allah ﷺ, and the Remembrances of Allah Made There"

Know that everyone who performs the Hajj should set out to visit the Messenger of Allah ﷺ, whether it is on one's way or not, **for visiting him ﷺ is one of the most important acts of worship, the most rewarded of efforts, and best of goals.** When one sets out to perform the visit, one should increase the blessings (*durood*) and peace (*salaam*) upon him ﷺ on the way. And when one's eye falls on the trees of Madinah, and its sanctum and landmarks, one should increase saying the blessings and peace upon the Holy Prophet ﷺ, asking Allah ﷻ to benefit one by one's visit to him ﷺ and grant one contentment in this world and the next through it. One should say:

"O Allah ﷻ, open for me the doors of Your mercy, and bestow upon me, through the visit to the tomb of Your prophet ﷺ, that which You have bestowed upon Your friends, those who obey You. Forgive me and show me mercy, O Best of Those Asked" (Al-Adhkar al-Nawawiyya, 283–84).

In the 1409/1988 printing of this work, published by *Dar al-Huda* in Riyadh, Saudi Arabia, under the inspection and approval of the *Riyasa Idara al-Buhuth al-'Ilmiyya wa al-Ifta'* or "Presidency of Supervision of Scholarly Studies and Islamic Legal Opinion," the same section has been changed to agree with Taqi ad-Din Ahmad ibn Taymiyyah's (1263 CE/661 AH – 1328 CE/ 728 AH)<sup>97</sup> 's view that **setting out to visit the Holy Prophet Muhammad ﷺ's tomb is disobedience**. (It only becomes permissible, according to this point of view, if one intends visiting the mosque of the Holy Prophet ﷺ) The re-formed version is written in *italics* showing the alterations or what was changed or deleted from Nawawi's text in bold and within [brackets]:

"Section: The Visit to the **Mosque** [Mazaar] of the Messenger of Allah ﷻ [deletion]" [and the Remembrances of Allah ﷻ Made **There**]

Know that *it is preferable, for whoever wants to visit the Mosque of the Messenger of Allah ﷻ, (deletion) [that everyone who performs the hajj should set out to visit the Messenger of Allah ﷻ, whether it is on one's way or not, for visiting him ﷻ is one of the most important acts of worship, the most rewarded of efforts, and best of goals.]* to make much blessings and peace upon him ﷻ on the way. And when one's eye falls on the trees of Medina, and its sanctum and landmarks, to increase saying the blessings and peace upon the Holy Prophet Muhammad ﷺ, asking Allah ﷻ to benefit one by one's visit *to his mosque ﷺ, [(deletion) one's visit to him ﷻ]* and grant one felicity in this world and the next through it. One should say: "O Allah ﷻ, open for me the doors of Your mercy, and bestow upon me, through the visit *to the mosque of Your prophet ﷺ, [(deletion) to him ﷻ]* that which You have bestowed upon Your friends, those who obey You. Forgive me and show me mercy, O Best of Those Asked" (*al-Adhkar*, 295).

The same printing has completely dropped nearly a half page of the section of *tawassul* (supplicating Allah ﷻ through the Holy Prophet ﷺ when visiting the Prophet's blessed tomb—apparently to promote the Wahabi doctrine that this is *shirk* or "assigning co-sharers to Allah ﷻ." They have attributed the above words to Imam Nawawi without mentioning that it has been altered in any way.

Even the Ḥadīth quoted on the authority of *muḥaddith* 'Abd ar-Razzaq as-Sana'ni ﷺ (126 AH - 211 AH)<sup>98</sup>, (the eminent fore runner of Imam Bukhari ﷺ and author of *Al-Musannaf*<sup>99</sup> on The Light of Muhammad ﷺ (*Nure Muhammadi*) being the first of creation has been removed from the original book reprints. The original may be viewed on the web at:

<http://www.sunnah.org/sources/musannaf/musannaf.f.htm>.

The hadith is as follows:

Hazrath Imam al-Hafidh Abi Bakrin `Abdi'r-Razzaq ibn Husam as-San`ani (126 AH - 211 AH)<sup>100</sup> ﷺ the teacher of Imam Bukhari ﷺ writes in his book *al-Musannaf* narrates a Hadith Shareef , narrated by Hazrath Jaabir bin Abdullah ﷺ in which the Holy Prophet Muhammad ﷺ is reported to have stated:

يا جابر ان الله تعالى قد خلق قبل الاشياء نور نبيك من  
نوره (الى قوله) فلما اراد الله ان يخلق الخلق قسم ذلك  
النور اربعة اجزاء فخلق من الجزء الاول القلم ومن الثاني  
اللوح و من الثالث العرش ثم قسم رابع اربعة اجزاء  
فخلق من الاول حملة العرش و من الثاني الكرسي و من  
الثالث باقي الملائكة الحديث

O Jaabir! Most certainly Allah ﷻ created the *Nur* (Light) of your *Nabi* before anything else. Then, when He decided to create the world, He divided the *Nur* (light) of your *Nabi* ﷺ into four portions. From the first portion, He created the *Qalam* [The Divine Pen that records on the *lauh al-mahfuz*] of destiny, from the second, the *lauh al-mahfuz* and the third He subdivided into Divine Portions. From the first of these portions, He created those Angels who are the bearers of the *Arsh* [The Divine Throne of Allah ﷻ] from the second, the Divine Chair [The *Kursi*, which is mentioned in the famous *Ayatul-Kursi*] and from the third, the rest of the Angels etc... (So a portion remains for an ever evolving universe)

Also:

Imam ‘Allama Muhammad bin Ahmad bin ‘Al- Fasi ﷺ records in *Mutala al-Musarrat Sharh Dala’il al-Khayrat* under the discussion of *Dala’il*, the following Hadith from Imam Ash’ari ﷺ who narrates:

التقدم من نور ضيائك ناقل قد قال الاشعري انه تعالى  
نور ليس كالألوان و قال صلى الله تعالى عليه و سلم اول  
ما خلق الله نوري و من نوري خلق كل شئ

Verily, I (Allah ﷻ) am an Incomparable Light, the soul (essence) of Hazrath Rasulullah ﷺ is the splendid glow of that light. I Allah ﷻ first created the *Nur* (light) of my Holy Prophet ﷺ and due to this *Nur* I created everything else.

### Sahih al-Bukhari Altered

This changing of original Islamic texts is a deliberate attack on the Spiritual Heart of Islam... In Sahih al-Bukhari we find Bukhari’s heading about the effects of the Holy Prophet ﷺ: "and of his hair, his sandals, and his vessels, of that which his Companions and others used to obtain blessings through after his death (*yatabarraka bihi As-habuhu wa ghayruhum ba‘da wafatihi*)," In

Muhammad Muhsin Khan's translation of it the words *yatabarraka bihi* have been rendered as "*were considered as blessed things*" in the English (Khan, Sahih al-Bukhari, 4.218). The Arabic verb *tabarraka bihi* signifies **"He had a blessing; and he was, or became, blessed; by means of him, or it"** (Lane, Arabic-English Lexicon, 1.193), or often, "he looked for a blessing by means of," or "regarded as a means of obtaining a blessing from," him or it. In either case actually obtaining, or hoping to obtain, a blessing by means of these things, a nuance quite different from the passive **"were considered as blessed,"** which does not entail any special benefit emanating from them.

### Deviation from Truth

When somebody consciously or unconsciously turns away from the Holy Prophet Muhammad ﷺ, [this turning away being limiting his function to the delivery of a divine message i.e. the Holy Qur'aan i.e. being a divine postman and nothing beyond that] and the Intimates of Allah ﷺ (*Aulia-Allah* ﷺ) then Allah ﷻ causes them to deviate even further from the truth due to this illness مرض. Illness مرض is mentioned 24 times in the Qur'aan, 13 times in terms of spiritual sickness (disease of the heart) or hypocrisy and 11 times referring to physical illness.



This long introductive essay had to precede the answer.

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## Grades of Human Beings according to Islam

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The highest grade of human beings are categorised in the 4<sup>th</sup> Sura, *an-Nisā'* (Women) النِّسَاء, Verse 69:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ  
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسُنَ أُولَئِكَ رَفِيقًا

And whoever obeys Allah ﷻ and His Messenger ﷺ, they are the people who shall be in the company of those (spiritual dignitaries on the Last Day) whom Allah ﷻ has blessed with His (special) favour: the Prophets, the Truthful, the Martyrs and the Most Pious. And how excellent these companions are!

### The Prophets; the Embodiments of Truth, the Martyrs and Intimates of Allah ﷻ

So the the 4<sup>th</sup> Sura, *an-Nisā'* (Women) النِّسَاء, Verse 69 quoted above is clear that:

‘Whosoever obeys Allah ﷻ and His Messenger ﷺ becomes the companion of one of those upon whom Allah ﷻ’s blessings descend...’

Who are the recipients of Allah’s blessings - there are four categories:

1. *alnnabiyyeena*, النَّبِيِّينَ The Prophets,
2. *waalssiddeeqeena* وَالصِّدِّيقِينَ The embodiments of Truth
3. *waalshshuhadaai*, وَالشُّهَدَاءِ The Martyrs
4. *Waalssaliheena* وَالصَّالِحِينَ the righteous who have attained the status of being Intimates of Allah ﷻ; أَوْلِيَاءَ اللَّهِ (Aulia Allah).

The other human beings are divided into the categories as defined in the opening verses of 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) الْبَقَرَة in the

Holy Qur'aan. The three types of people are the *mu'min* مُؤْمِن (believer) the *kaafir* كَافِر (unbeliever), and the *munaafiq* مُنَافِق (hypocrite). The *mu'min* مُؤْمِن (believer) is one whose spiritual heart is alive while the *kaafir* كَافِر (unbeliever) is one whose hearts are dead. The *munaafiq* مُنَافِق (hypocrite) is one who has a disease or a sickness in the heart; thus, Allah ﷻ says in the 2<sup>nd</sup> Sura, *al-Baqarah* (the Cow) البَقَرَة in verse 10:

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

In their hearts is a disease, and Allah ﷻ increased their disease.

The 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) البَقَرَة gives a definition of the *mu'min* مُؤْمِن (believer) in four verses and the description of the *kaafir* كَافِر (unbeliever) is in two verses. A point to ponder upon is that the *munaafiq* مُنَافِق (hypocrite) is described in thirteen verses.

### The Hypocrites الْمُنَافِقُونَ

The الْمُنَافِقُونَ (the hypocrites) are a group of people who emerged only after Islam had become a power and an authority in Madinah. Check all verses that speak of the Hypocrites and you will see they were revealed in Madinah. In Makkah when Islam was only a doctrine and creed there were no hypocrite's الْمُنَافِقُونَ. In Madinah when Islam entered into the political and economic arena giving it an operational model, then emerged this group called the hypocrites الْمُنَافِقُونَ. Hypocrisy is the product of power. Their only concern is to be with the side that wields power, whether that side is right or wrong, moral or evil, Islamic or *kaafir*. These are opportunistic and expedient people who will sacrifice their *Imaan* as long as it benefits them. Read to how Allah ﷻ describes them in the 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) البَقَرَة in verse 8 to 18:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ  
بِمُؤْمِنِينَ

And there are some people who say: 'We are committed to Allah ﷻ and the Day of Judgment, whereas they are not (at all) believers (not committed).

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

They collaborate to deceive Allah ﷻ (i.e. the Messenger) and the believers but (in fact) they deceive only themselves and they are not aware of it.

Here a *mudaf mahdhuf* (a hidden and inherent co-related noun) is used which is Rasul. The words 'يُخَادِعُونَ اللَّهَ' 'they seek to deceive Allah ﷻ' denote 'يُخَادِعُونَ رَسُولَ اللَّهِ' 'they seek to deceive the Messenger of Allah ﷺ'. Most of the leading authorities of *Tafseer* have drawn the same meaning<sup>101</sup>.

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا  
كَانُوا يَكْذِبُونَ

In their hearts is a disease, and so Allah ﷻ lets their disease increase. For them, there is painful punishment because of their deception.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ  
مُصْلِحُونَ

When it is said to them: 'Do not spread corruption on earth,' they say, 'It is we who reform.'

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

Beware! (Truly) it is they who are spreading corruption, but they perceive it not!

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ  
السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ

And when it is said to them: 'Believe as (other) people have believed,' they say: 'Shall we also believe (as those) fools have believed?' Beware! (Certainly) they are themselves fools but they do not know (their foolishness and low level).

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى  
شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ

And when they (the hypocrites) meet the believers, they say: 'We (too) have believed,' and when they meet their devils in privacy they assure them: 'We are certainly with you. We only mock (the believers).'

Allah ﷻ punishes them for their mockery and lets them loose (so that they meet their fate). So they are wandering blindly in their transgression.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَت  
تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

These are the people who have **purchased misguidance for guidance**; but their trade did not yield any gain and nor did they wind up being guided.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ  
ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ

Their example is like a person who lit a fire (in surrounding darkness) and when it brightened the environment, Allah ﷻ **took away their light and left them in senseless darkness**. Now they cannot see anything.

صُمُّ بَكْمٌ عَمِي فَهُمْ لَّا يَرْجِعُونَ

They are deaf, dumb and blind. So they will not return (to the right path).

This is also in accordance with the 61<sup>st</sup> Sura, *as-Saff* (Battle array) verse 5:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

When their hearts deviated, Allah ﷻ made them deviate further

Allah ﷻ warns us again and again about them. A complete chapter of the Holy Qur'aan is named after them and describes the actions from which you can recognise them. The 63<sup>rd</sup> Sura *al-Munāfiqūn* (the Hypocrites) in verse 1

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ  
يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

(O Esteemed Beloved!) When the hypocrites come to you they say: 'We bear witness that you are certainly the Messenger of Allah ﷺ.' And Allah ﷻ knows that surely you are His Messenger ﷺ. But Allah ﷻ bears witness that undoubtedly the hypocrites are liars.

Thus despite their recitation of the testimony of faith they have no *Imaan*. In the fourth verse Allah ﷻ warns that we should not be fooled by their external dress. (*Kurta*, *Turban* etc.) Nor by their lectures:

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ  
كَانَتْهُمْ حَشَبٌ مُسْتَنْدَةً يَخْسِبُونَ كُلَّ صَيِّحَةٍ عَلَيْهِمْ هُمْ  
الْعَدُوُّ فَاحْذَرْهُمْ قَاتِلْهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

When you look at them (with physical eyes), their exteriors please you; and when they speak, you listen to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every

cry is against them. They are the enemies; so beware of them. The curse of Allah ﷻ is on them! How they are deluded (away from the Truth)!

Here a warning is being delivered that their 'apparent' dress will fool you but you need to observe the 'reality'. No troublemaker will tell you he has come to make trouble. E.g. Builders and demolishers are similar in dress and they use similar tools. Don't be fooled with the tools, see whose hands the tools are in. The sword is a beneficial tool for Islam if it is in the hand of Hazrath Ali ؑ or Hazrath Khalid bin Waalid ؑ but not if it is in the hand of a hypocrite. The pen is beneficial for Islam in the hand of Hazrath Hassan bin Thabit ؑ, Ghaus al A'zam ؑ, Khwaja Muinuddin Chishti ؑ and the true Awliya and Ulama of *Ahl as-Sunnah wa'l-Jamā'ah* (أهل السنة والجماعة) "People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of his Companions for him ". The pen is not beneficial in the hands of an unbeliever who defiles the *deen* or a Hypocrite blaspheming the Holy Prophet Muhammad ﷺ. Similarly the Holy Qur'aan and Hadith are beneficial if taught by people of correct belief but can be detrimental to belief if taught by people of corrupt belief. In the fifth verse Allah ﷻ says:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا  
رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

And when it is said to them: Come, the Messenger of Allah ﷺ will ask forgiveness for you, they turn back their heads and you may see them turning away in arrogance.

When we stand to send salutations on the Holy Prophet Muhammad ﷺ you will witness this arrogance.

### The Waverers مُذَبِّذِينَ

Allah ﷻ warns us about a group He calls The Waverers مُذَبِّذِينَ that will sympathise with the hypocrites, in the Holy Qur'aan, in the 4<sup>th</sup> Sura, *an-Nisā'* (Women) النِّسَاء, Verse 143:

مُذَبِّذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضْلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah ﷻ causes to err, you shall not find a way for him.

These are persons who compromise with everyone because of family, business and other selfish motives. Allah ﷻ has warned in the Holy Qur'aan in the 9<sup>th</sup> Sura, *at-Tawbah* (Repentance) التَّوْبَةِ in verse 24:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

(O Esteemed Messenger!) Say: 'If your fathers (and forefathers) and your sons (and daughters) and your brothers (and sisters) and your wives and your (other) kith and kin and the riches that you have earned (so hard) and the trade and business that you fear may decline and the homes you are fond of are dearer to you than Allah ﷻ and His Messenger ﷺ and struggling in His cause, then wait until Allah ﷻ brings His command (of torment).

And Allah ﷻ does not guide the disobedient.'

Allah ﷻ has spoken about eight attachments and possessions:

1. Parents
2. Children, sons and daughters
3. Brothers, which includes sisters
4. Wives
5. Associates i.e. relatives and friends
6. Wealth
7. Commerce and Business
8. Homes

Allah ﷻ says if these eight attachments and possessions, or any one of them becomes dearer to you than Allah ﷻ and His Holy Messenger, Prophet Muhammad ﷺ then you are worthy of punishment from Allah ﷻ, so await the punishment. You will be counted amongst the transgressors and Allah ﷻ will not guide you.

On the other hand, if Allah ﷻ, the Holy Prophet ﷺ and striving (*jihaad*) in the cause of Allah ﷻ are dearer to you than all these eight things then you are a true believer who is worthy of Allah ﷻ's mercy and gifts.



Love for You took away my rosary (*tasbeih*) and gave  
verses and songs; I cried “No strength (save with  
Allah ﷻ)” and repented oft, but my heart did not  
heed.

At Love’s hand I became a singer of odes, hand-  
clapping; love for you consumed reputation and  
shame and all that I possessed.

Maulana Jalāl ad-Dīn Muhammad Rūmī ؒ

مولانا جلال الدین محمد رومی



We Pray daily to Allah ﷻ to keep us attached to His Intimate  
Beings

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We pray daily to Allah ﷻ to keep us attached to His  
Intimate beings

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The companionship and attachment to the Intimates of Allah ﷻ is not severed even after the life of this world. Therefore we pray daily in the 1<sup>st</sup> Sura *al-Fātihah* (the Opening) *الْفَاتِحَة*, verse Verses 5 to 7:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us on the straight way

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those upon whom You have bestowed Your  
favours

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Not of those who have been afflicted with wrath and nor  
of those who have gone astray

So Allah ﷻ has not only given an abstract idea but has personified the path. Thus we come to the significance of personage in Islam. The ideas have been personified in a form that can be perceived and Allah ﷻ says in the 4<sup>th</sup> Sura, *an-Nisā'* (Women) *النِّسَاء*, Verse 69:

أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ

They are the Intimates of Allah ﷻ (spiritual dignitaries)  
whom Allah ﷻ has blessed with His (special) favour: the  
Prophets, the Truthful, the Martyrs and the Most Pious.

Attachment to the Intimates of Allah ﷻ is not severed  
even after the life of this world

To befriend them is proclaimed by Allah ﷻ as:

وَحَسَنَ أَوْلَئِكَ رَفِيقًا

The most beautiful (spiritually beneficial) friendship

The reason being that the companionship and attachment to the Intimates of Allah ﷺ is not severed even after the life of this world, for Allah ﷻ says in the 43rd Sura *az-Zukhruf* الزُّخْرُف (Ornaments of gold) in verse 67:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

On that Day, all friends and acquaintances (from a worldly perspective) will become enemies to one another **except the pious**. (Only their friendship (with you) and their nearness (to Allah ﷻ [wilaya] will prove fruitful)

This means that the *nisba*<sup>102</sup> with the Intimates of Allah ﷻ extends beyond this world and is transcendental in nature. Allah ﷻ has replaced their will, with His will. Allah ﷻ radiates upon his Intimates His attribute of الولي Al-Waliyy (The Protecting Friend, Patron and Helper) and thus their help and protection is actually the help and protection of Allah ﷻ. They become the means through whom Allah ﷻ activates His attribute of protective friendship. When we have a physical ailment we go to a physician upon whom Allah ﷻ radiates his attribute of *al-Shafi* الشافي (The Healer). I have to emphasize here that faith in Allah ﷻ, the Messenger of Allah ﷺ, and His Intimates is to be lived and not merely held. This Imaan (faith) should be a living, dynamic and consequential faith. The Holy Prophet ﷺ has been appointed by Allah ﷻ as the Divine Instrument of *Tazkiyah* (purification of the personality) for all time. (62: 2-4 etc.).

Those that have been blessed, to be in this Blessed Fellowship, among them the central luminary being the Holy Prophet Muhammad ﷺ, the most excellent, Beloved of Allah ﷻ, (in whom Allah ﷻ's choicest blessings abide in abounding measure),

## We Pray daily to Allah ﷻ to keep us attached to His Intimate Beings

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they also become Allah ﷻ 's Beloved, and acquire new properties (qualities). Their attitude in the transcendental realm of existence is one of compassion, sympathy and kindness towards those that remember them. To receive these blessings however, it is necessary to rise up to the spiritual level, where contact becomes possible. Associations with spiritualized personalities who are physically present in this world and with those on the transcendental dimension assist man in attaining heights of spirituality. The companionship's analogous meaning is: if a piece of iron stays in the company of a magnet, it becomes magnetized. It acquires new properties (qualities). Similarly if a gardener stays in the company of fragrant flowers, he himself attains fragrance by being in touch with the flowers. We pray to Allah ﷻ daily for this spiritual companionship in 1<sup>st</sup> Sura *al-Fātihah* (the Opening) الْفَاتِحَةِ, verse Verses 5 to 7.

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یہ قدرتی طور پر لکھا گیا اسم محمد (ﷺ)  
دنیا میں رائج رسم الخط خط دیوانی

محمد

سے مشابہت رکھتا ہے

عالمی میلاد کا نفرنس 2007 (12 ربیع الاول کی رات) شیخ الاسلام ڈاکٹر محمد طاہر القادری کے خطاب میں "اسم محمد" کے بیان کے دوران بادلوں سے  
چاند کے قریب اسم محمد (ﷺ) کا منظر جسے لاکھوں شرکاء کا نفرنس کے علاوہ کروڑوں ناظرین نے ٹیلی ویژن کے ذریعے دنیا بھر میں براہ راست دیکھا

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## The ‘essential’ Holy Prophet Muhammad ﷺ and the Intimates of Allah ﷻ alive and functioning

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The latest advances in the domain of Physical Science reveal that the basis of ‘Matter’ is ‘Energy’<sup>103</sup> and we may reasonably regard the world to have begun in the form of "waves of probability." Again, the analysis of the atom demonstrates that the basic constituents of matter are the electric particles whose fundamental attributes are ‘light’ and ‘heat’.

Remember Science came to the Modern West from the world of Islam. It was the Muslims who after the conquest of certain parts of Europe, especially Spain, that established the first universities, scientific observatories, laboratories and libraries on the soil of Europe and the first Christian scientists who, after centuries of darkness and ignorance, lit the torch of scientific knowledge in England, France, Germany and so on, were pupils of Muslim masters.<sup>104</sup>

Einstein was asked:

‘How did this universe come into existence?’

He answered:

‘The entire universe must have begun as a point of light in intense motion and the point of light projected itself on the tape of extension and became space and the intense motion of that point of light projected itself on the tape of duration and became time’.

According to Islam, the universe, which is of an expanding and evolutionary character, began within the ‘waves of probability’, as a nucleus of Light - known in Islamic terminology as the ‘Light of Muhammad’ that has been continuously ‘unfolding’ itself. The Hadith is:

أَنَا مِنْ نُورِ اللَّهِ وَالْخَلْقُ كُلُّهُمْ مِنْ نُورِي

**I exist because of the Light of Allah ﷺ and all existence comes into existence due to my light<sup>105</sup>**

Therefore the essential Muhammad ﷺ is the foundation of the universe and all creation came through him. *Mi'raaj* (Ascension) can be understood in terms of a transcendental transformation of the personality of the Holy Prophet Muhammad ﷺ by Allah ﷻ. It should be noted that some scholars who subscribe to no adequate notion either of the nature of human personality or of the dimensions of the personality of the Messenger of Allah ﷺ - whose view of religious verities is, for all practical purposes, either 'formalistic' or 'naturalistic' - consider it necessary to explain away or minimize every paranormal, or metaphysical, element of the Holy Prophet ﷺ's personality.

The fact that we live in an expanding universe is proof enough that the 'essential' Holy Prophet Muhammad ﷺ is alive and functioning. The highest in the scale of creation are the human beings. Now, according to Islam, the highest among the human beings themselves are the Prophets and Messengers of Allah ﷻ. It is they who are the embodiments of true human perfection, which is spiritual. Among the Prophets and Messengers of Allah ﷻ, again, the highest in the scale is the personality of the Holy Prophet Muhammad ﷺ. For, his perfection is comprehensive, while others were blessed only with basic perfection.

The Prophets and the Messengers are perfectly sinless in spite of their humanity. This forms the foundation of their perfection. The Truthful, the Martyrs and the Righteous stand below them serially in their order of merit, and their immunity from sinfulness is in accordance with their grades. Imam Al- Qastallānī <sup>106</sup> (851AH/ 1448 CE|923 AH/1517 CE) in *Al-Muwahib al-ladunniyya bi al-minah al-Muhammadiyya* says:

لا فرق بين موته وحياته صلى الله تعالى عليه وسلم في  
مشاهدته لامته و معرفته باحوالهم و نياتهم وعزائمهم  
وخواطرهم وذاك عنده جلى لاخفاء به

There is no difference in the life and demise of the  
Messenger of Allah ﷺ in that he is witnessing his  
*Ummah*; he knows their state, their intentions, their plans,  
and the thoughts of their hearts. These things are so  
apparent to the Messenger of Allah ﷺ that there is no veil  
in between.

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### Status of the Intimates of Allah ﷺ after Death

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Followers of some Muslim sects, like *Salafis* and their like minded groups, reject the concept of 'Life after Death' as illogical and absurd. They claim that after death, people cannot talk or listen. To prove their claim, they always quote the 35<sup>th</sup> Sura *Fātir* (the Originator) فاطر verse 22:

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ  
وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

**The *Salafis* wrongly translate the verse as:**

‘Nor are the living and the dead alike, Allah ﷻ surely will make hear to whoever He will like. (O Prophet!) You cannot make those hear who are in graves’.

**The Translation of *Ahl as-Sunnah wa'l-Jamā'ah* is:**

And nor the living and the dead can be alike. Surely Allah ﷻ makes him hear whom He wills, and it is not your responsibility to make those hear who are (buried) in the graves (i.e. you are not responsible to make the disbelievers accept what you say).

In this verse مَنْ فِي الْقُبُورِ ‘who are in graves’ refers to the disbelievers. The Imams of *Tafsir* have transmitted this meaning to us<sup>107</sup> via the Sahaba and the generation that followed them.

In a Hadith reported in both *Sahih* Bukhari and *Sahih* Muslim Abu Talha رضي الله عنه reported:

"On the day of the Battle of Badr, the Holy Prophet ﷺ ordered that the bodies of twenty-four leaders of the Quraysh be thrown into one of the foul, abandoned wells of Badr. On the third day after the battle the Holy Prophet ﷺ called for his mount and saddled it. Then he set out, so his companions followed him. They said amongst themselves:

"He must be going to something important."

When the Holy Prophet ﷺ arrived at the well, he stood at its edge and began addressing those therein by calling upon them by their names:

"O so and so, son of so and so; and you, so and so, son of so and so! Would it not have been easier to have obeyed Allah ﷻ and

His Messenger ﷺ? We have found that which Allah ﷻ promised us to be true. Did you find what your God's promised you to be true?'

Thereupon Hazrath Umar ؓ said:

"O Messenger of Allah ﷺ, what are you saying to these bodies without souls?! Do they hear? For Allah ﷻ says,

وَمَا أَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُورِ

"Verily, you cannot make the dead hear.

The Holy Prophet ﷺ answered:

"By Him in whose hand lays the soul of Muhammad, they heard what I just said better than you."

(Bukhari and Muslim)

The Hadith in Bukhari is as follows:

اطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَهْلِ الْقَلْبِ فَقَالَ  
وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا فَقِيلَ لَهُ تَدْعُو أَمْوَاتًا فَقَالَ مَا أَنْتُمْ  
بِمُسْمِعِينَ مِنْهُمْ وَلَكِنْ لَا يُجِيبُونَ

Narrated Ibn Umar ؓ: The Holy Prophet Muhammad ﷺ looked at the people of the well (the well in which the bodies of the pagans killed in the Battle of Badr were thrown) and said, 'Have you found true what your Lord promised you?' Somebody said to him, 'You are addressing dead people'. He replied, 'You do not hear better than they but they cannot reply'

**(Note:** If the dead disbelievers can hear better then what about the *awliya*)

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 2, The book Funerals, Chapter 86, Hadith 1370, Page 261]

If anyone agrees with the *Salafi* line of thinking, they deny these Qur'aanic verses and *Ahadiith*.

Allah ﷻ says in the 3<sup>rd</sup> Sura, *Al-i- ‘Imrān* آل عمران [The Family of ‘Imrān] Verse 169:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ  
عِنْدَ رَبِّهِمْ يُرْزَقُونَ

And do not (ever) think that those who are slain in the way of Allah ﷻ are dead. They are rather alive in the Presence of their Lord. They are served with sustenance (comprising bounties of Paradise)

Allah ﷻ says in the 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) البقرة in verse 154:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءُ  
وَلَكِنْ لَا تَشْعُرُونَ

And do not say about those who are slain in the cause of Allah ﷻ that they are dead. (They are not dead.) They are rather alive but you have no perception (of their life)

Some people take the literal meanings of the above verses and say that the above verses are only for those who were martyred. We advise them read the life histories of *Awliya Allah* and practitioners of *Ihsaan* (احسان)<sup>108</sup> ; how they have brought their ego (*nafs*) under their control and then took on their adversaries and helped the Muslim community by spreading truthful Islamic beliefs under difficult circumstances. The Holy Prophet Muhammad ﷺ has described ‘pruning the ego’ (*Tazkiyah Nafs*)<sup>109</sup> as a greater *Jihad* than fighting the enemy on the battle field. Therefore, all pious Muslims and *Awliya Allah* are included under the ambiance of the above quoted Qur’anic verses.

While an ordinary Muslim after death has to wait in the timeless existence of ‘*alam al-Barzakh*’<sup>110</sup> ; there are those elite people who through their cultivation of love for Allah ﷻ and through their

realization of the truth - who have entered into the category of being blessed by Allah ﷺ. About them the Holy Qur'aan says in 16<sup>th</sup> Sura, Sura Nahl (the Bee) النحل in verse 97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ  
حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever performs pious works, man or woman provided he or she is a believer, We **will revive them to live a functioning life of extreme purity and a life of contentment (after death)** and I will reward them in a most beautiful manner for what they have done

Here it is clear that whoever from among the believers, male or female, leads a life of righteousness - truly and comprehensively and genuinely, then he or she gets two rewards: One reward is that he or she is revived into:

حَيَاةً طَيِّبَةً a 'Functioning Life of Purity' immediately after death.

Because man is superior to the Angels when he activates his inner potential of being *Khalifatullah*<sup>111</sup> خَلِيفَةُ لِّمَنْ أَرَادَ and not as a sinful human being, therefore those who become Allah ﷺ's beloved, Intimates of Allah ﷺ; أَوْلِيَاءَ اللَّهِ (Aulia Allah) - they are given the freedom of both the worlds. Allah ﷺ says:

فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً "I revive them immediately after death to a new functioning life"

Which is:

طَيِّبَةً "extremely healthy and pure and a life of felicity"

The reward which is to come on the Day of Judgment has been mentioned separately:

وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"And I will reward them in a most beautiful manner for what they have done"

Allah ﷻ says حَيَاةُ ‘I revive them’ and what happens is, that because man is superior to the angels and the angels are the functionaries of Allah ﷻ in this universe, about which the whole Islamic theology bears testimony to, these people are joined to the company of angels and are made their leaders. One of the greatest thinkers in Islam, Shah Waliullah *Muhaddith Dehli* (February 21, 1703 - August 20, 1762)<sup>112</sup> says:

“When a human being passes away no relation is left between his soul and the world of matter. The souls return to their origin, become like angels, and like them, give inspiration and help to men. They help in the dissemination and strengthening of Allah ﷻ’s religion. They rush to help those who work for this path. It has been witnessed that they come to help in groups”<sup>113</sup>

These *Awliya Allah* become the leaders of companies of Angels. Because they are superior to Angels and they become Functionaries and they have the freedom, and just like the Angels about whom the Holy Qur’aan says in the 42<sup>nd</sup> Sura, *ash-Shūrā* (the Consultation) السُّورَى in verse 5:

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ  
بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ  
الْعَفُورُ الرَّحِيمُ

The heavenly spheres are nearly rent asunder from above them. And the angels keep glorifying their Lord with His praise and **begging for forgiveness for those on the earth**. Remember! Allah alone is Most Forgiving, Ever-Merciful.

So the Angels are all the time seeking forgiveness of Allah ﷻ for everyone who is living on the earth. The angels have an attitude of goodwill and love which means the Angels love the human beings so that they pray for the forgiveness of Allah ﷻ, for all of Allah ﷻ’s creation on the earth. At another place the Holy Qur’aan says in the 33<sup>rd</sup> Sura *al-Ahzāb* الْأَحْزَاب (the Confederates) in verse 43:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ  
إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

He (Allah ﷻ) is the One who sends peace and blessings on you **and His angels as well**, so that He may take you out of the layers of darkness into the light. And He is Ever-Merciful to the believers.

The Angels of Allah ﷻ are all the time assisting the Muslims spiritually to attain greater and greater heights in Godliness.

So what should be the Function of the Saints after Death? Should their attitude be as leaders of groups of angels, sympathy and love for all human beings whom they have left behind or should it be one of indifference? Logically, it should be one of goodwill and love for all those who are on Earth. Because now they are in the angelic group and about the angels the Holy Qur'aan has said that they plead for Allah ﷻ's forgiveness and assist one spiritually. Consequently those who go and pay homage to the Saints naturally can go only to their graves. That is the only approach open for them. Of course the, essential being, *ar-ruh*<sup>14</sup> transcends space and time, so saints are not restricted to their graves. It is their body that has been laid down there. But the graves are the station from where you can contact their souls or their "space less and timeless transcendental essence."

Anybody who goes there and pays homage to them, they cannot be so discourteous as not to be in the mood to help them. By Allah ﷻ's grace they have been appointed to help. This is their prerogative; the special reward that they have earned from Allah ﷻ. Forty hadith have been collected by the great Islamic Scholar Ahmad bin Sulaiman bin Kamal Pasha *al-Hanafi* ؒ in 934 AH, which was translated into Turkish by Sayyid Peer Muhammad Nitai in 979 AH. The translation was published in Istanbul in 1316. The eighteenth hadith states:

إذا تحيرتم في الأمور فاستعينوا من أهل القبور

"If you are perplexed in your affairs seek help from the *ahl al-Quboor* (Dwellers of the Graves)!"

Shaykh al-Islam Ahmad Effendi ﷺ explains this hadith as follows:

It is a strong love that has attached the soul to the body. Man's death means his soul is separated from his body. But the soul's love does not die after the separation. Long after death, the soul still has the same love and strong attraction towards the body. It is for this reason that it has been prohibited to break the bones of the dead and to step on graves.

If a person stands by the grave of a spiritualized person and contemplates over that soil and that exalted person's body, since that exalted person's soul is attached to his body and thereby to that soil, the two souls will meet. The visitor's soul will receive many benefits from the high person's soul, thus becoming graceful and mature. It is on account of this utility that visiting graves has been permitted, although there are other reasons. Imam al-Ghazali (1111–1058 CE)<sup>115</sup> says<sup>116</sup>:

وقد ذكره الغزالي ولذا قيل - وليس بحديث كما توهم  
- إذا تحيرتم في الأمور فاستعينوا من أصحاب القبور أي  
أصحاب النفوس الفاضلة المتوفين ولا شك في أنه يحصل  
لزائرهم مدد روحاني ببركتهم وكثيراً ما تنحل عقد  
الأمور بأنامل التوسل إلى الله تعالى بحرمتهم،

That whenever anyone is in some difficulty then he should ask the people of tombs for help فاستعينوا من أصحاب القبور, who are of (sacred) souls but have passed away (i.e. transferred into another dimension). There is no doubt in it that any person visiting (their tombs) gets spiritual help plus benefit from them and many times when their *Waseela* is

presented in the court of Allah ﷻ, the difficulties are removed.

Imam Fakhruddin al-Razi<sup>117</sup> [1149 (543 AH)/ 1209 (606AH)] says in his book *Al-Matalib al-'Aliyya* and mentioned by Abu'l-Faraj ibn al-Jawzi (508 AH-597 AH) **not to be confused with** Ibn al-Qayyim<sup>118</sup> ؒ (1292-1350CE / 691 AH- 751 AH) in *Zad al-Ma'ad*<sup>119</sup> (Provision of the Hereafter),

"The visitor's soul and the soul of the exalted person in the grave are like mirrors. When they stand against each other the light in one of them reflects on the other. If the visitor looks at the soil, meditates on how great Allah ﷻ is, how He kills and enlivens, submits himself to His *qada'* (The decree or predetermination) and *qadar* (Destiny or fate or the measure allotted to each entity) and thus rebukes his *nafs* (ego or lower self), *ma'rifa* (Divine knowledge a light which Allah ﷻ casts into the heart of whomsoever He Wills) and *alfayd* (Divine effusion or overflow or emanation) develop in his soul, and thence they transmigrate to the soul of the exalted person. In return, the knowledge and powerful signs that have come to the exalted person's soul from the world of spirits and due to the Mercy of Allah ﷻ after his death pass on the visitor's soul

This puts the visitor's heart into a dynamic condition of tranquillity; therefore the Holy Prophet Muhammad ﷺ said:

"If you are perplexed in your affairs seek help from the *ahl al-Quboor* (Dwellers of the Graves)!"

The Intimates of Allah ﷻ (*Awliya*) are not like other Muslims of the ordinary type and consequently Muslims can derive benefits by visiting their graves. Offering the Sura *al-Fatiha* which is the manner of paying homage is remaining within the confines of *Shariah*. There would undoubtedly be spiritual and other benefits, as Allah ﷻ would permit. A battery that is flat is charged when it is linked to a charged battery. Similarly a highly spiritualized soul charges those that create a link (*ta'alluq*) with it. The Sahaba were called 'companions' because they were in the company of the 'most sound heart, the 'heart' of the Holy Prophet Muhammad ﷺ. All the Sahaba present in *his company* were entrained with his

divine heart because his heart was beating for Allah ﷻ, his movement was for Allah ﷻ and this state was ushered into them. The power of Islam is the power of the human heart.

قال الحسن البصري : " العلم علمان : علم في القلب  
وعلم على اللسان . فعلم القلب هو العلم النافع وعلم  
اللسان حجة الله على عباده "

Al Hasan Al Basri ؓ said, "Knowledge is of two types, the knowledge of the heart and the knowledge of the tongue. The knowledge which is in the heart is the knowledge which benefits. And the knowledge which is on the tongues is an evidence for Allah ﷻ upon his servants".



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### The Spatial-Temporal Dimension of the Soul

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The Holy Prophet Muhammad ﷺ did not have his body and spirit as two things, nor do I, nor do you. The body is only the manifestation of the projection in the spatial-temporal dimension, of the soul. The real human personality is a point of light in intense motion. This point of light in intense motion is the transcendental factor which was created by Allah ﷻ in the Garden of Eden and which was there and which projects itself in the spatial-temporal dimension and assumes the form of the body. When it projects itself only in the temporal dimension it assumes the form of mind. Mind is only temporal, whilst body is spatial-temporal. The moment the essence of the human personality withdraws itself, there is nothing left. This is the meaning of death. Consciousness is a part and parcel of the soul. We call it الروح *ar-Ruh*. The word رُوح *ruh* in Arabic means the essence not the soul. Essence is the exact meaning of the word رُوح *ruh*.

#### *Essence and Existence*

In modern and ancient philosophy there has been given a vital importance to this distinction between the concept of essence and the concept of existence, as to whether essence or existence is the basic factor in connection with a certain thing. We say in Islam that existence precedes essence and that human beings existed in the knowledge of Allah ﷻ. They were not then even essences but only ideas. When those ideas crystallized, the first form that they took was essence, which is the exact meaning of the word رُوح *ruh*. The Arabic الروح *ar-Ruh* means 'The Essence.' This essence has evolved under the Divine Law for billions of years and emerged here in the spatial-temporal dimension as a person. It will travel away from here at the time of death. It will be the essence with all the accumulated properties which it accumulated in the process. To say that:

‘I have got a body, mind and soul’

is the talk of ignorant people. A scientist, philosopher or Muslim i.e. a believer in the Holy Qur'aan, should not talk in this fashion. The most important contribution that the Holy Qur'aan has made in the history of mankind is the principle of Unity or *Tauhid*. We are *Ahle Tauhid*. Due to ignorance people understand *Tauhid* as being God is one. Again they are wrong for God is not one. If you say that God is one, i.e. numerically one then you are committing *kufr* because the numerical one is a finite concept whilst God is infinite. He is not an arithmetical one. He is unity. There is a big difference between the concept of the numerical one and the concept of unity. So when we say Oneness of Allah ﷻ, these are our words because of paucity of our knowledge and paucity in our power of expression.

### *Oneness of Allah ﷻ*

A question could arise that ‘Could one say that Allah ﷻ is a whole?’ This is wrong! Once one says Allah ﷻ is whole then one will land ones self in pantheism, that all is God, that evil is God, devil is God, dirt is God and dust is God. People allege that the Sufis say this, for they talk of the pantheistic theory? Yes, some do say this but it is not comprehended properly! The classical Sufis exercise caution, like the greatest classical master of Sufism, Sayyiduna *al-Ghaus al-A'zam* Sayyid Abd al-Qaadir al-Jilaani ؒ. Those who were *sahibul irshad*<sup>120</sup>, the greatest Classical Masters, Shahabuddin Suharwardi ؒ, the author of *Awaarif al Ma'arif* ؒ, others Shaykh Ali Hujwari ؒ, the author of *Kashf alMahjub* ؒ and so on. They don't preach this. It appears to a man of less knowledge that they are preaching this. In connection with this again, there are distinct schools. If the connotation of this distinction is understood properly then this Islamic Principle of unity does not break itself up into plurality. It remains all the time ‘one’. But then this distinction is made that God alone is really existent, as He says about Himself in the Holy Qur'aan 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) البَقَرَة Verse 255:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah! None is worthy of worship but He, the Ever-Living,  
the Self-Subsisting, the One Who sustains and protects  
(the entire universe with His Strategy).

He is *الْقَيُّومُ* *al-Qayyum*, which means He Who Is Self Existent. Then the Sufis say Allah ﷻ is *wajud* or He is Existence Personified. Allah ﷻ is *al-Haqq* or He is Truth Personified. Allah ﷻ is *Nur*; He is light personified and so on. Here, Allah ﷻ is Existence Personified. We are not. We are *mawjud* whilst He is *Wajud*. We exist by the fate of His will. He exists by Himself. To be *mawjud* is just to be a mere speck on the tape of The Will of His Supreme Power. This distinction stops that unity from becoming divided into plurality. Instead of interpreting the Sufi's as saying that He is whole; a better word is that He is The Absolute, as the word *as-Samad* indicates. He is The Unity and He is The Absolute. Then we have the whole philosophy to study what is it to truly be a *Mu'min* like *Awliya*?

When we visit the graves of *Awliya Allah*, they listen to whatever is told to them. Whoever informs them of any of his problems, they do take note of it. While they pray to Allah ﷻ in their inconceivable state of existence after their physical death, they pray for all Muslims of the world in general, particularly for those who visited their graves. It is a wrong notion that Muslims pray to the graves of *Awliya Allah*. This talk is nonsensical, purely biased, and misleading. How can one dare to accuse a Muslim to be a grave worshiper? A person who is devoid of common sense, a sound Islamic Education and having a spiritual cataract can only speak such words of no import that only exposes their ignorance.

The Essence of Muhammad ﷺ is alive and functioning  
Allah ﷻ says in the Holy Qur'aan in the 4<sup>th</sup> Sura, *an-Nisā'*  
(Women) النساء, Verse 64:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ  
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

If these people who transgress the divine laws and damage  
their personalities, come to thee O Prophet ﷺ! And they  
seek the forgiveness of Allah ﷻ and if the Prophet ﷺ also  
seeks forgiveness for them most surely they will find Allah  
ﷻ the Acceptor of Repentance and Bestower of Mercy.'

This verse of the Holy Qur'aan is for all times. The Question  
arises, how do I approach the Holy Prophet Muhammad ﷺ today?  
Some people say go to Madinah the Illuminated. Then forgiveness  
is only for those who can afford the journey. If we say the verse  
was only for the companions then we are denying the Qur'aan is  
for all times.

People who say the Holy Prophet ﷺ is only *hayaat* or living in  
Madinah the Illuminated seem to be very ignorant about the  
constitution of human life and the meaning of death. If one  
means by the Holy Prophet ﷺ his bodily constitution that lies  
buried in Madinah, then this is a childish view. Madinah the  
Illuminated has an added affinity because the blessed body,  
divinely preserved, lies buried there but the essential Holy Prophet  
ﷺ transcends the limitations of space and time and thus, he is a  
living Prophet that is approachable everywhere.

### Saluting the Living Prophet ﷺ

Allah ﷻ says in the 33<sup>rd</sup> Sura *al-Ahzāb* الْأَحْزَاب (the Confederates) in  
verse 56:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا  
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Surely Allah ﷻ and (all) His angels invoke blessings and greetings on the Holy Prophet ﷺ ceaselessly. O Believers!

You (also) send blessings on him and salute him with a worthy salutation of peace abundantly (and fervently).

When one approaches anyone, with a plea of help, one approaches with full respect and humility. Thus our elders have taught, and which has been rejected lately on the basis of defective knowledge, that we should stand with full respect and humility and greet him (*salaam*), and present our plea (*dua*). The word *salaat* in Arabic has over twenty five or more meanings<sup>121</sup>, amongst these are prayer (*salaah*), nearness (*qurbayat*) and greeting. Thus *salatu salaam* means approach and greet. The Arabic word of *yusalloona* is derived from the root word of '*salaat*'. Taken in its original form it means worship or *dua*, prayer. In this context it also signifies a sense of nearness and proximity, a consequence of people gathering in *Masaajids* for prayers. This is a physical and spiritual congregation. This theme of connection and nearness can also be seen in other derivatives of the word *salaat*:

- *mussalee*: the runner up in a horse race since he is the companion of the winner, the closest to him than any other
- *salaah*: the middle part of the human body which joins the upper and lower limbs together
- *salayah*: a flat stone on which condiments are added together and ground with a muller
- *miswalah*: a broom that collects segments of dust

It becomes apparent that all of the derivatives of *salaat* convey the meaning of relation, nearness, togetherness and connection. *Yusalloona* يُصَلُّونَ creates a beautiful imagery of Allah ﷻ blessing the Holy Prophet Muhammad ﷺ with His proximity and close

relation abolishing the distances between them. Traditional concepts of separation vanish away and the Holy Prophet Muhammad ﷺ gradually rises up the stages of Divine proximity. This process continues and will continue forever. Moreover, it is not only that Allah ﷻ is pleased with His servants sending salutations upon the Holy Prophet ﷺ but that Allah ﷻ is pleased with the pleasure of His beloved Holy Prophet Muhammad ﷺ. When Muslims send blessings upon the Holy Prophet Muhammad ﷺ they do so with humility, modesty and reverent respect.

*Salaat* is also taken to mean the heat of fire (the fire of extreme love and reverence) which straightens the crookedness of wooden sticks. In the same manner *Yusalloona* يُصَلُّونَ signifies a worshipper wanting correction of his inner and outer self by prayers and other worships. Believers are also being asked to salute, 'sallimoo' سَلِّمُوا the Holy Prophet Muhammad ﷺ. The Arabic word of 'sallimoo' سَلِّمُوا is derived from the word *salaam*, meaning peace. It is not sufficient just to send *durood* (ask Allah ﷻ to bless him) upon the Holy Prophet Muhammad ﷺ but to salute him too, acknowledging his high rank and status. A salute is normally given to a person of seniority, a leader or a statesman. The living Holy Prophet Muhammad ﷺ is deemed by Allah ﷻ to be the worthiest of all those who deserve to be saluted. One of the Companions, Hazrath Abdullah Ibn Abbas ؓ said that the command of *salaat* and *salaam* is the magnification of Divine remembrance. Allah ﷻ continues to arrange such conditions as to pave the way for the exaltation and dissemination of the Holy Prophet ﷺ's dignity, excellent qualities and matchless lifestyle.

In the sitting posture (*attahiyat*) of *salaah* we recite السلام عليك أيها النبي (*as-salaamu alaika ayyuhan Nabi*) sending a direct salutation to the Holy Prophet Muhammad ﷺ. Form a direct contact with him and present ones petition to him. If he feels we are fit then he will plea

for us to Allah ﷻ. Is Allah ﷻ an impersonal force? We greet a living Prophet in *salaah*. In *attahiyaat* one greets the Holy Prophet ﷺ with *salaam*. Imam Ghazali has stated<sup>122</sup> that at this point, one should believe the Holy Prophet Muhammad ﷺ is present and near.

واحضر قلبك النبي صلى الله عليه وآله وسلم و شخصه  
الكریم و قل السلام عليك ايها النبي و رحمه الله و  
بركاته

From your heart believe that the Holy Prophet  
Muhammad ﷺ is present in front of you and the Holy  
Prophet ﷺ is the witness that Allah ﷻ's peace, mercy and  
blessings are showered on you

Therefore those who have *aqidah* that the Holy Prophet ﷺ is *Haazir* and *Naazir* (present and seeing) will be certain of a reply to this greeting. This actually is the point of acceptance of *Salaah*. That which is acceptable to the Holy Prophet ﷺ is acceptable to Allah ﷻ. This method of asking Allah ﷻ, by praising and greeting His beloved, ensures the flow of Allah's mercy on the worshipper.

### **Sahaba left *salaah* to respond to the Call of the Holy Prophet Muhammad ﷺ**

I draw your attention to a Hadith in the collection of Ahmad bin Hamnbal ﷺ as reported by Abu Hurraira ﷺ. A companion of the Holy Prophet Muhammad ﷺ, Hazrath Ubayy ibn K'ab ﷺ was performing the compulsory (*farz*) *salaah*, not the optional (*nafil*) *salaah*, mind you. The Holy Prophet ﷺ called him. He did not respond to the call immediately since he was busy reading his compulsory Prayer (*Farz Salaah*). He quickly concluded his prayer and came to the door. The Holy Prophet Muhammad ﷺ asked him why he did not immediately respond to his call. He explained that at the time he was busy reading his Compulsory Prayer (*Farz Salaah*). The Holy Prophet ﷺ asked him did he not hear the

Qur'aanic injunction in the 8<sup>th</sup> Sura, *al-Anfāl* الْاَنْفَال (Spoils of war) in verse 24:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ نُحْشَرُونَ

O Believers! Whenever the Messenger ﷺ calls you for some assignment that brings you (eternal) life, present yourselves (immediately), responding to Allah ﷻ and His Messenger ﷺ [NOTE: **Here the Holy Prophet ﷺ called but Allah ﷻ says that He called**] with submissiveness and obedience. And bear in mind that Allah ﷻ intervenes between man and his heart (with a Glory of exclusive nearness), and that all of you will (ultimately) be gathered towards Him.

Hazrath Ubayy ibn K'ab ؓ had told the Holy Prophet ﷺ that he was pre-occupied in *salaah*, but the Holy Prophet Muhammad ﷺ still read this verse. This implies that the Holy Prophet ﷺ meant that whatever state you were in it was incumbent on you to respond. Or else the Holy Prophet ﷺ could have said:

‘Since you were busy in *salaah*, and failed to respond then you acted correctly’

From this incident the four Imams of the schools of jurisprudence have stated that, if any person is reading *salaah*, and the Holy Prophet Muhammad ﷺ calls him, then it is compulsory (*farz*) on him to leave his *salaah* and respond immediately. If he is in the standing posture (*qiyaam*) or prostration (*sajda*), immediately on hearing the call of the Holy Prophet Muhammad ﷺ he must get up from whatever posture he is in and immediately respond. Not that he must complete his *salaah*, but he should immediately respond. There is agreement of all jurists on this point. A question arises that after responding to the Holy Prophet ﷺ should he restart his *salaah* or read from where he had left it? E.g.

one had read two cycles (*rakaat*), and then the Holy Prophet Muhammad ﷺ called. One responded, leaving the two remaining cycles that has to be read and carried out whatever order the Holy Prophet Muhammad ﷺ had issued. Now on returning should one restart *salaah* from the beginning or just continue from where one had left? Imam Shafi'i رحمه الله says that ones *salaah* does not break and one should continue from where one left it, since attention to the Holy Prophet Muhammad ﷺ is attention to Allah ﷻ.

Firstly, note that after Allah ﷻ and His Messenger are mentioned, the quoted pronoun and verb in the next clause are singular: For the Holy Prophet Muhammad ﷺ represents nothing but the will and intention of Allah ﷻ. Secondly, if any person is in *salaah* and the Holy Prophet Muhammad ﷺ calls him he must leave his *salaah* and respond immediately.

### **The Holy Prophet Muhammad ﷺ possesses a status beyond human comprehension**

Another status is that which is unknowable to us. The Holy Qur'aan proclaims in the 33<sup>rd</sup> Sura *al-Ahzāb* الْأَحْزَاب (the Confederates) in verse 45:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا

O (Esteemed) Prophet! Surely **We have sent you as a Witness** (to the Truth and the Creation), a Bearer of glad tidings (of the Beauty of the Hereafter) and a Warner (of the Torment in the Hereafter),

Who else can be a witness شَهِيدًا except him who sees the things upon which he stands witness? He is witness that Allah ﷻ exists and unless he has seen Allah ﷻ he cannot be witness. He is a witness that the universe is infinite, heaven exists, angels etc. This status is beyond our understanding. The Hadith is in the Authentic Collection (*Sihah*), were he says,

لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعُنِي فِيهِمْ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ  
مُرْسَلٌ

There is an aspect of my life when my personality is projected in that direction, then I am with Allah ﷻ and my time is with Him. It is at a level where no angel and no Divine Messenger can even witness it.

The report which stands behind the saying of the Holy Prophet ﷺ is from his beloved wife Hazrath Aisha Siddiqua رضي الله عنها who says:

“One day I went into the room of the Holy Prophet ﷺ where he was sitting. I went inside and I said”

‘Salutations to you My Beloved (as salaam mu alaikum - Ya Habibi)

The Holy Prophet ﷺ raised his eyes towards her and asked:

‘Who are you?’ (*Man anti*”).

He is asking his own beloved wife as to whom she is! She says that she replied:

‘I am Aisha, daughter of Abu Bakr’ (*Aisha binti Abu Bakr*)

The Holy Prophet ﷺ asked:

‘Who is Abu Bakr?’ (*Man Abu Bakr*)

His closest, beloved friend is Hazrath Abu Bakr رضي الله عنه but he is asking:

“Who is Abu Bakr?”

‘The Mother of the Believers’ says that she replied:

Abu Bakr, the son of Kahafa (*Abu Bakr ibn Kahafa*).

The Holy Prophet ﷺ asked:

‘Who is Kahafa?’ (*Man Kahafa*).

Hazrath Aisha Siddiqua رضي الله عنها says:

“I shivered and trembled and immediately left.”

She says that when she met the Holy Prophet ﷺ again she asked:

“Sir, do you remember I met you at such and such a place at such and such an hour? Then you asked me “who am I?” Startled! I replied that I am the daughter of Abu Bakr and then you asked me “*man Abu Bakr*” why did you ask me that?”

The Holy Prophet ﷺ replied, “Ya Aisha!”

لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعُنِي فِيهِمْ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ

There is an aspect of my life when my personality is projected in that direction then I am with Allah ﷻ and my time is with God. It is at a level where no angel brought near and no Prophet sent

as a Divine Messenger could even witness it as to what it is. It transcends everybody."

How can I explain this status of the Holy Prophet ﷺ? How could Hazrath Abu Bakr ؓ? So great, greatest among the Sahaba! How could Hazrath Ali ؓ? Yet you see little, little *Molvi's*, walking on their two legs, opening their mouths that the Holy Prophet ﷺ is just like our elder brother. What are they talking about? He is just our elder brother? It is an insult to human reason, it is an insult to the Holy Qur'aan, it is an insult to your *Imaan*, and it is to lay eggs at your feet. You cannot damage the Holy Prophet ﷺ and his status but you are going to damage yourself. Beware of it!

### The status of *Wasila*

Everything in this world is constantly in need of the "Light" of Allah ﷻ. Nothing in this world can survive without that radiation of Divine Light flowing into it. Unless the proper connection between this universe and Allah ﷻ remains, this universe will vanish. Just as we use transformers to step the voltage down, Almighty Allah ﷻ created the "First transformer", the "heart" of the Holy Prophet ﷺ to link this world to Allah ﷻ. This status of *Wasila* was given to our Holy Prophet Muhammad ﷺ because he is the nucleus of the universe. Thus Allah ﷻ says in the Holy Qur'aan regarding this universe in the 3<sup>rd</sup> Sura, *Āl-i- 'Imrān* آلِ عِمْرَانَ [The Family of 'Imrān] Verse 185:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

The life of this world is but **fleeting images**.

Maulana Fazlur Rahman Ansari ؓ translates the word *mata'al guroor* مَتَاعُ الْغُرُورِ as 'fleeting images'. Ibn Kathir ؓ in his explication<sup>123</sup> (*tafseer*) of these words explains it as 'mean and vanishing'. Of course this world and all it contains is a projection of Allah ﷻ saying (*kun Muhammad*) 'Be Muhammad ﷺ'. My love tells me that on the night of Mi'raaj the projection of *kun* was withdrawn hence no images remained. The total personality of the

Holy Prophet Muhammad ﷺ was ushered into the Divine Presence and hence the entire world ceased to exist. The universe resumed functioning as soon as he was ushered back into it. The fact that we live in a functioning world is proof of the presence (*haazir*) of the 'soul of the universe' or (*ar-Rūh al-qayināt*). Therefore, unless we understand the personality of the Holy Prophet ﷺ the events of the Mi'raaj would remain inconceivable and dogmatic or we will doubt that the event occurred. According to Islam, the highest among the human beings themselves are the Prophets and Messengers of God. It is they who are the embodiments of true human perfection, which is spiritual. Among the Prophets and Messengers of God, again, the highest in the scale is the personality of the Holy Prophet Muhammad ﷺ. For, his perfection is comprehensive, while others were blessed only with basic perfection. The three other grades of perfection have been clarified earlier.

Death is not annihilation but a gateway for entering into a new life - a life of unlimited progress. But we can enter that life only if we have made ourselves fit for it. This may be illustrated by an example. Suppose we take down two seeds from a tree - one ripe, the other immature. We sow both under similar conditions but we do not get any plant from the immature although it commenced its life with the same potentialities as the ripe one. Similarly if we have not attained a certain stage of spiritual development in our earthly life, we cannot enter the heavenly life.

I feel bound by the obligation of *Nasiha* to point out that the writer of the article and challenge in the article posted by: jaamiahmidia | April 16, 2009

<http://jaamiahmidia.wordpress.com/2009/04/16/istimdaad-asking-from-the-grave-dwellers/> shows lack of knowledge of the sources of Islam on the issue of grave visitation and the etiquette pertaining thereto. I pray for this brother, for his salvation and mine. One will find numerous commentaries of the Holy Qur'aan

regarding the status of the Holy Prophet Muhammad ﷺ and the Intimates of Allah ﷻ (Awliya-Allah) totally misleading. We need to present an anecdote for this poison that is infiltrating into this community. These are the misleading translations that, as a community, we have to denounce. I really believe the onus is on people like us, who Allah ﷻ blessed to belong to true *Sufi Tariqah's* and have been authorized to disseminate the truth. We have to tell them who our Holy Prophet Muhammad ﷺ is and what the status of the Aulia is. Whoever translates the Holy Qur'aan in an ugly fashion I don't accept because that's not my Holy Prophet ﷺ. That's some poor man's misinterpretation and despite his labour it's a serious misunderstanding for the labour lacked love and *suhbah*<sup>124</sup> of lovers. I reject any insult or denigration. Our Holy Prophet ﷺ, we honour and love him. We should also honour him and love him by living up to his words, by living up to his religion, and then by telling people about him. Truth is transmitted from person to person; it's not taken from books. Every book studied with a true scholar, is a book passed down a 'chain of transmission' or permission was given to study and teach it, since the scholars recognized the ability to read independently. But, initially you have to study and be linked to accomplished and authorised teachers.

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### Scholars Possessing a Degree of 'so-called' Intellect but Devoid of Love

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Many people today are fascinated by Dr. Zakir Naik, the famous 'made in Saudia' scholar of *Ahle Hadith* (a 'like minded' group of *Salafis*) He said ﷻ 'May Allah ﷻ be pleased with him' with Yazid's name in a public gathering. Later he tried to clarify his position in an article as follows.

[Quote] - As far as the *Ahl as-Sunnah wa'l-Jamā'ah* is concerned (Dr. Naik calls himself as *Ahl as-Sunnah wa'l-Jamā'ah* even though he belongs to *Salafi/Ahle Hadith* group), in spite of the difference of opinion it is agreed upon that it is permissible to say "May Allah have mercy on him" or "May Allah be pleased with him"

## Does Mindunillah in the Holy Qur'aan mean 'other than Allah ﷻ' or Idols

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for Yazeed. Therefore saying "May Allah be pleased with him"  
after Yazeed's name is not *Haraam* or a sin and is not wrong. -  
[Unquote]

In the same article they have manipulated and removed the special mention of Yazid from the *Fatawa* and Statements of Sunni Scholars in which they cursed Yazid based on the verdict of classical scholars from the Golden Age of Islam.

Dr. Naik has memorized a lot, has mastered the art of debate, but has not disciplined himself with a prominent Shaykh of *Ihsaan* احسان<sup>125</sup>. Before coming on the scene of public debate, it would have been good if he sat in front of an Intimate of Allah ﷻ (*Waliullah*) for some time and grasped the essence and spiritual facts of Islam and thus imbued some *nur* in his heart. Instead of depending upon his book knowledge and photographic memory, he should try to see reason. We pray people are not deluded by 'the path leading to Hell will look like the path leading to heaven' in this age of Dajjal who possesses a PhD. in deception.

Imam Maalik ﷺ said:

**Laysal ilm kasartal riwayaath**

Real knowledge is not knowing many, many hadith and knowing  
all of the Holy Qur'aan and these things

**Wa innama huwa Nurun yaja' alahu fi qalbun mu'min**

(The real knowledge) is a light that Allah ﷻ puts into the hearts  
of the *mu'mineen*

### Inviting to Islam

Allah ﷻ says in the Holy Qur'aan in the 16th Sura, Sura Nahl (the Bee) النحل in verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Invite (all) to the Way of thy Lord with wisdom and  
beautiful preaching;

It's important to understand the psychology of the people you are dealing with. The Holy Prophet Muhammad ﷺ said:

The Best of kings are those who are at the doors of scholars and  
the worst of scholars are those who are at the doors of kings

Islam prohibits demonising others according to an explicit verse of the Holy Qur'aan. Allah ﷻ says in the 6<sup>th</sup> Sura *al- An'ām* [The Cattle] الأَنْعَام Verse 108:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا  
بَغْيٍ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ  
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

And, (O Muslims,) do not abuse the Idols these  
(polytheists) worship besides Allah ﷻ lest these people  
should (also, in retaliation,) revile against Allah ﷻ's Glory  
wrongfully due to ignorance.

This verse prohibits even the cursing of false gods because of the consequences. We see image after image of Muslims with beards and turbans, who by all outward means look religious and pious - but are they really? Their behaviour portrays something else. Unfortunately, the West does not know what every Muslim scholar knows; that the worst enemies of Islam are from within. The worst of these are those that 'break away' (*khawaarij*), from mainstream Islam deluding others by their deeply dyed religious exterior that they project. The Holy Prophet Muhammad ﷺ said about them,

“When you see them pray you will consider your own prayers insignificant. They recite the Qur'aan but it does not exceed the limits of their throat.”

In other words, they don't understand the true meanings. The outward religious appearance and character of the *khawaarij* deluded thousands in the past, and continues to delude people today. The Muslims should be aware that despite the *khawaarij* adherence to certain aspects of Islam, they are extremists of the worst type. Our Holy Prophet Muhammad ﷺ said:

## Does Mindunillah in the Holy Qur'aan mean 'other than Allah or Idols

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“Beware of extremism in your religion”

Islam is the middle way between excess and neglect. Zealots are a plague upon religion. These extremists come in two types. The first is a reactionary extremist who falls far right of a centre-point.

Reactionary extremists do not want any pluralism; they view the world in melodramatic, black and white, good and evil terms. They are good and anyone who opposes them is evil. From among the Muslims these are people who 'excommunicate' any Muslim who fails to share their interpretations of the Qur'aan. They use *takfir* and character assassination as a tool for marginalizing any criticism directed at them. They are used often by the Western media in order to scare simple people and cause them to believe that Muslims are insane. Unfortunately, our communities provide them with much fuel to fire their incendiary flames.

The second group are radical extremists, who while they are almost identical to the former group, differ in that they will use violence to further their cause. They are actually worse than the first. They believe like every evil secret society before them that 'the end justifies the means.' They see any act as acceptable if it will further their 'cause.' This is blatantly anti Islamic for a number of reasons.

Firstly, Islam's means must reflect its noble ends. Any means that does not embody the core truths and ethics of Islam is not from Islam and thus denounced as aberration. Secondly, Islam is not a secret society of conspirators who no one knows what they are planning. Islam declares openly its aims and objectives and these are recognized by good people everywhere as pure and consistent with their own wisdom and traditions. In the case of many of these extremists even the non-Muslims recognize that no religion of any weight could sanction the taking of innocent lives. The Qur'aan says that the Torah and the Gospel have guidance and light and that the Qur'aan came to fulfil these prior dispensations.

Good Christians and Jews who believe in God and live ethically upright lives have no frames of reference for such acts, so how could these acts be from Islam, which confirms what has come before it? Thirdly, they are invariably people who have never taken a true spiritual path to God and nor have they studied the humanities. I can almost guarantee that you will not find a scholar of poetry among the whole vile lot of these people. They have no true knowledge of Arabian culture, which is cantered in the idea of *futuwwa*; a word akin to the western word chivalry. Those who take innocent lives are cowards of the worst type. Killing themselves was not bravery but stupidity, but killing one's enemy in such a way is the worst form of treachery and the Arabs have many poems denouncing such type of people.

Our real situation is this: we Muslims have lost a theologically sound understanding of our teaching. Islam has been hijacked by a discourse of anger and the rhetoric of rage. Our platforms are used to rile Muslims up, only to leave them feeling bitter and spiteful towards people who in the most part are completely unaware of the conditions in the Muslim world, or the oppressive assaults of some Western countries on Muslim peoples. We have lost our bearings because we have lost our theology. We have almost no theologians in the entire Muslim world.

The reality is we are an Ummah that no longer realizes that Allah ﷻ is the power behind all power; that it is Allah who subjugates one people to another; that He gives dominion to whomsoever He pleases and He takes it away from whom He pleases. Our understanding of *Tauhid* has fallen into such disarray that we can no longer introspect when afflictions befall us and then wonder in amazement at why the West seem incapable of introspection. America must ask herself what she has done either wittingly or unwittingly to incur the wrath and hate of people around the world. Muslims on the other hand, generally prefer to attack the

## Does Mindunillah in the Holy Qur'aan mean 'other than Allah ﷻ' or Idols

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West as the sole reason for their problems when the truth is we are bankrupt as a religious community and our spiritual bankruptcy has led to our inability to even deliver the message of Islam to Westerners in a time when they were giving us platforms to do so.

Where is our media? Where are our spokespeople? Where are our scholars? Where are our literary figures? The truth is we don't have any - and so instead of looking inward and asking painful questions such as why we don't have such things and such people, we take the simple way out by attacking people whom Allah ﷻ tells us will do mean things, say bad things and plot against us. And always when we are warned about a 'zionist/capitalist' grip on Islam by people of insight, we are told by their paid *ulama* to be patient, to work for the good, to trust in Allah ﷻ, to return to Allah ﷻ, to implement our *deen*.

Conspiracy or not, we are to blame for the terrible backlash against Muslims. The simple reason is that when a crazy Christian does something terrible, everyone in the West knows it is the actions of a mad man because they have some knowledge of the core beliefs and ethics of Christianity. When a mad Muslim does something evil or foolish they assume it is from the religion of Islam, not because they hate us but because they have never been told by a Muslim what the teachings of Islam are all about

### *Da'wah*

Let's look at two aspects of *da'wah*. *Da'wah* is misunderstood by many Muslims to include Muslims. There is no such thing as *da'wah* to Muslims; if we use *da'wah* in the technical term that scholars use it; in terms of calling people to Islam. Muslims are already Muslim so they don't need to be invited to Islam. The term which is used for dealing with Muslims who are wayward and need to be reminded; and that includes the majority of us is called: (alluded to in the Holy Qur'aan in 3:110; 3:104; 9:112; 31:17)

## أَمْرٌ بِالْمَعْرُوفِ نَهْيٌ عَنِ الْمُنْكَرِ

Commanding to good and forbidding what is wrong

That is what a Muslim does with another Muslim. That has conditions! One must have knowledge before one actually engage in *da'wah* or *أَمْرٌ بِالْمَعْرُوفِ نَهْيٌ عَنِ الْمُنْكَرِ* i.e. in calling people to Islam and in 'commanding towards right and forbidding what is wrong'; because, there are many people who actually don't know what's right and what's wrong. That is actually a level of knowledge, in Islam to be able to discern between right and wrong. Then an added nuance to that is what is called in western civilization- 'situational ethics'. There are things that are wrong in certain situations and they are not wrong in other situations. So, if people have studied 'western philosophy' they know something which is called the 'categorical imperative'; which is an ethical theory in western society that to tell a lie is always wrong and in any situation. Well, that is not true in Islam. There are actually times when it's not only permissible to prevaricate<sup>126</sup>; it's actually considered an obligation. That would be for instance when a tyrant is trying to unjustly kill or persecute somebody it's actually permitted for you to divert that tyrant away from that innocent person through a lie. There are many examples of that, which can be looked at in the books of *fiqh*. But, generally lying is a heinous wrong in Islam.

The way the Holy Prophet Muhammad ﷺ treated people during his early period was very different from his later period, not because he changed but because the level of consciousness and awareness of the people had changed. So, for instance, there are many hadith in which the Holy Prophet ﷺ excused the most grouse breaches of courtesy. During the time of the Holy Prophet ﷺ, there was a Bedouin who literally yanked the coat of the Holy Prophet ﷺ and since the Holy Prophet ﷺ was light skinned, a red mark appeared on his neck. The Holy Prophet ﷺ smiled and dealt

## Does Mindunillah in the Holy Qur'aan mean 'other than Allah ﷻ' or Idols

---

with this man in a very beautiful way, partly because he understood that he was a Bedouin, who are very rough in their behaviour and partly because people are ignorant. When people are ignorant there is a different level of understanding.

So Muslims today have distanced themselves so far from the basic teachings that to apply the same hadith that we find in the *Sunnah* of the Holy Prophet ﷺ that relate to a earlier time, now, would be a grouch injustice. This is something that takes knowledge and discernment of understanding; the situation; the level of the person you are talking to; of who's in front of you. There are many people; with tape recorders and they have pre-recorded messages that they are going to deliver. It doesn't matter; who you are, what your level of education is but this person who is a *da'ee* will come, click; turn on the cassette which is in his brain and then the same thing comes out. Then he is worried why he gets the same responses from people. When you are dealing with the human being you are dealing with a very complicated creature. Each human being is bringing with him or her; an entire history. They are bringing with them their childhood; they're bringing with them their relationship with their parents which is the first authoritative experience; and some people have very traumatic experiences with their parents which leads to a certain response to any type of authority that they see in the world. There are other people who have had very dysfunctional family situations with their siblings; with their uncles and aunts; there are people who are victims of incest; of child abuse; there are people who witnessed their children constantly fighting; there are people that were abandoned by their father; there are children that have no legitimacy, they don't even know who their father is, which is another type of trauma. There are people that were raised orphans. So, each one of these human beings that you see out there have an entire biography, so one must take that into consideration when you are looking at a person; that this is a unique human being that has a unique experience of the world.

So, as human beings we have a common experience in the world in terms of being human; of being conscious. We also have very particular experiences that give each one of us a nuanced perspective on the world. There are some people to whom the world has been a wonderful place since they got into it.

If you went to a Public School you will have a very different experience of Africa than if you went to a Private School. So we're dealing with many, many different experiences of the World, when we look at people.

The Holy Prophet Muhammad ﷺ when he looked at people he saw who he was looking at. Mus'ab ibn 'Umair مصعب بن عمر was sent to Madinah, to in a sense prepare Madinah for the coming of the Holy Prophet ﷺ; learned about every body in that city. When the Holy Prophet ﷺ came he sat next to him, and when people would come into his blessed gathering (*majlis*), he would whisper into the ear of the Holy Prophet ﷺ, 'this is so and so; he's got this position'. He would inform the Holy Prophet ﷺ of who each person was because the Holy Prophet ﷺ would not talk to the *Sayyid*, the Nobleman of a people, in the way he would talk to another person. This is not that he treated people differently but he said:

### **Umirtu an-u nazilan nas manazilahum**

I was commanded to observe the protocols of people  
[Speak to men according to their mental capacities]

Every people have a protocol. So when you go into the presence of a Judge and raise your voice you will be charged with contempt of court. It is not the same as sitting with common people and raising your voice because you want to make a point. In a court you cannot raise your voice like that because the Judge will not tolerate it; Why? He represents an authority. If you don't respect what he represents then he will fine you; hold you in contempt of court or have you arrested if he has to.

## Does Mindunillah in the Holy Qur'aan mean 'other than Allah ﷻ' or Idols

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Every society has these protocols and if they're not understood and observed, then you're doing an injustice to the people you're dealing with. Some of them are fine; Islam accepts them and other ones, that if people became Muslims then they would throw them out of the window. Not everything is appropriate but those things that become part of a culture are understood by those people to have a certain import and if they're not honoured by other people they see it as disrespect. Therefore strangers are often excused for certain things.

There's a man that came to the Holy Prophet ﷺ, a Muslim! He gave the Holy Prophet ﷺ as a gift wine.

Abd al-Rahman b. Wa'ala as-Saba'i (who was an Egyptian) asked Hazrath Abdullah b. Abbas ؓ; about that which is extracted from the grapes, whereupon he said: A person presented to Allah's Messenger ﷺ a small water-skin of wine. Allah's Messenger ﷺ said to him: Do you know that Allah ﷻ has forbidden it? He said: No. He then whispered to another man. Allah's Messenger ﷺ asked him what he had whispered. He said: I advised him to sell that, whereupon he, the Holy Prophet ﷺ said: Verily He Who has forbidden its drinking has forbidden its sale also. He (the narrator) said: He opened the water skin until what was contained in it was spilt.

Sahih Muslim Book #010, The Book of Transactions (*Kitaab Al-Buyu'*),  
Hadith #3836

The Holy Prophet Muhammad ﷺ was not harsh with him. the Holy Prophet ﷺ looked at the level of a person's knowledge and consciousness. People are on an evolutionary journey. The evolution of the soul is something very real. People are on different levels. The Arabs say:

**Hassanatul abraar sayyi'atul muqarribeen**

The good actions of righteous people are the bad actions of  
people in the Divine Presence

This is because their evolution is different. Somebody seems to be a very good Muslim externally but he doesn't even know his actual

condition. There are many Muslims that outwardly everything is fine, but there is an inward and outward aspect to *fiqh*. One could do a perfect prayer outwardly, having perfected the outward (*zaahir*) *fiqh* but the inward *fiqh*, the *khushu*, *sakina* and ‘presence of mind’ (*hudhur*) in the prayer. One may enter prayer and a thousand thoughts rush into ones mind. Ones mind thinks about the latest football scores because that’s where the heart is. Where the heart is that’s where you are. Your body might be in prayer but your heart is in sin. That’s the state of the children of Hazrath Adam ﷺ so one has to look at the level of the person’s spiritual evolution and understanding in speaking to them. People get into big arguments over certain issues, based on their knowledge and understanding at that stage, and years later they apologize for at that stage they had not evolved enough to see what they see now. A sign of Spiritual Immaturity in people is being hasty to judge.

*Ibn Hazm*<sup>127</sup> ﷺ, who was a great scholar, somebody who did not study with *Shuyukh*; he had a brilliant intellect but he studied on his own. These people can make a great contribution but they will always be deficient in what is called *tarbiyyah* i.e. they will not have the qualities of taking knowledge, from people who have taken knowledge stretching in an unbroken chain back to the Holy Prophet Muhammad ﷺ.

### Knowledge Is Already In the Soul

There is a certain *tehzeeb*, which is a beautiful word which implies a polishing of the soul that goes with knowledge. The scholar you study with is breaking away ignorance because knowledge is already in the soul and what the teacher does is sculpting what is already in the soul. The word education comes from the Latin *educere* meaning ‘to lead out of’ or ‘to bring out of’. عَلَّمَ الْإِنْسَانَ (Sura 92, *al-Alaq*, verse 5) means Allah ﷻ has already imprinted in the human being knowledge. Therefore knowledge in reality is recollection. It’s actually memory. Therefore the Holy Qur’aan is

## Does Mindunillah in the Holy Qur'aan mean 'other than Allah ﷻ' or Idols

---

called *dhikr*, 'the remembrance'- because what you are doing is remembering what was already put in you. But, if your heart is so encrusted, there's blockage then you are unable to recollect.

So in dealing with people we have to have compassion for our brothers and sisters. Hadith like 'Frowning on the face of the innovator' etc, were related when the *Ummah* was filled with knowledge and apply to times when peoples deviancy was clearly unacceptable. We live in times now when nobody knows what the truth is anymore. Our books, including classical Islamic texts are being manipulated.

### Dealing with Non-Muslims

One of the basic policies of the Muslim Caliphate was that they did not have conversion policies. The *Umayyad* actually discouraged conversion to Islam and that is historically documented. One had to join an Arabian Tribe in order to become a Muslim. This system was called the *Mawali* System. The Abbasids were much more tolerant than the Umayyad, and they dropped the total war policy of the Umayyad. The Umayyad believed in this idea that's its historical destiny that Islam had to conquer the entire planet and they basically destroyed their empire in attempting that. They expanded too quickly, too far, too fast and basically imploded.

The Abbasids recognized this and adopted a much more tolerant position of dealing with conquered people. The Ottomans did not have a conversion policy. They did not proselytize Islam as a State Religion. They did not proselytize non-Muslims. They basically left them and they had their own court systems. They based it on when the Holy Prophet Muhammad ﷺ was asked to judge between some Jews he asked them to Judge according to the Torah.

Allah ﷻ says in the 5th Sura, al-Mā'idah الْمَائِدَة (the Table spread) in verse 43:

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ

And how do they make you a judge and they have the Torah wherein is Allah ﷻ's rule?

Thus the Ottoman's had courts for the Jews in which the Rabbi's did their own rulings and the Christians had their own courts. The Ottomans did not interfere unless it was Penal and not Civil. In the same way as in the 'so-called' modern democracy we have people's courts. If people agree on self arbitration they can do that. The West actually got this from the Ottoman Muslims. Henry Stubbs, who was an expert on Ottoman policies of toleration, was a contemporary of Hobbs<sup>128</sup> who introduced the idea and from him you get Locke<sup>129</sup>, who writes the famous treatise on toleration which becomes the pillar of American freedom of religion, because America has probably the first freedom of religious act which is from the 17<sup>th</sup> century in Maryland. It's quite radical although it's very consistent with the Ottoman Tradition. Obviously the founding fathers were very wary of having any State Religion and they felt that all religions, including Islam, should be recognised and they documented it. Thomas Jefferson mentions it very clearly that Muslims should have the right to worship and John Adams says that not only should they have the right to worship but we should prevent religious tests in order to prevent other religions from actually being in public office - this is part of the Early American History.

So where then did the spread of Islam come? It usually came from individuals, the people that are called the *Muhsineen*<sup>130</sup>. Particularly from people that were associated with what were later termed the *Sufia*. There are many books on The Role of the Sufis in the Spread of Islam in the world. Anybody who is from the Indo-Pak

## Does Mindunillah in the Holy Qur'aan mean 'other than Allah ﷻ' or Idols

---

subcontinent knows that the spread of Islam is directly related to famous *Awliya* who came into that country and just by their presence, and by their 'dynamic spiritual condition, many, many people became Muslim. This is also true of Bosnia- it is very well known that the Ottoman's did not have a policy on the Bosnians and it was the *Qadri* Sufi Order, the *Halveti* (*Khalwatiyyah*) and the *Bektashi* Sufi Orders that went up into the mountains and began to call these people to Islam. They were always very active in proselytizing Islam. One of the things about the people of *Tasawwuf*, traditionally in the Muslim World, is that they were known for their tolerance. They were people who were less condemnatory and less judgmental which is obviously why they were very successful in calling other people to Islam.

Allah ﷻ says in the 17<sup>th</sup> Sura, *al-Isrā'* (the Night journey),  
الْإِسْرَاءُ / بَنِي إِسْرَءِيلَ in verse 15:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

We do not punish people until We send a messenger to  
them

So those people who have not heard the message of Islam have an excuse with their Lord for whatever they're doing; whereas, we have no excuse for any disobedience. That is a different way of looking instead of looking at people with contempt. One should actually look at them with compassion. Instead of seeing them as ones enemies one should look at them as potential friends and brothers. That's what the Holy Qur'aan says in the 60th Sura *al-Mumtahinah* (the Woman to be examined) in verse 7:

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً  
وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ

It may be that Allah ﷻ will put love between you and  
those of them with whom you now feel enmity and

animosity towards. Allah ﷻ is All Powerful, and Allah ﷻ is Forgiving, Merciful.

When the Holy Prophet Muhammad ﷺ saw his uncle Hamza mutilated he swore an oath that he would mutilate seventy people from amongst the enemy because he also had the human dimension to his personality, although he was the Messenger of Allah ﷻ. Even though we believe that his nature is impeccable he was human and he felt things very strongly. He wept when he saw suffering and pain. It caused him to move inside. He visited a sick man once and seeing the man suffering he began to weep. When the *Sahaba* saw *his* weeping they all began to weep.

Allah ﷻ guided both the killers of Hazrath Hamza ؓ, Hind and Wahshi to Islam. The Holy Prophet Muhammad ﷺ took *shahada* from them and sat with them after swearing an oath he would mutilate seventy.

Hungarians used to flee Christian Rule to live in the Ottoman Empire, because there were no taxes; there was upward nobility. Some of the greatest Ottoman sailors were Greeks that fled the Greek navy because there was upward nobility in the Ottoman Navy where they could move up. In the Greek Navy if you were a man that just rowed the oars that was your life. Only aristocrats got into positions of authority. The Ottoman Empire had a meritocracy or a social system that gave opportunities and advantages to people on the basis of their ability rather than their wealth or seniority. If you showed that you had leadership qualities and ability you were upwardly mobile. Muraad Raees is a Scottish man who became an admiral in the Ottoman Empire. In Britain, because there was no upward mobility, many Irish and Scottish, like much of the world, were stuck in this caste system.

We should not condemn people to hell because of our egoistic, self-cantered views. Some people condemn those who have never

## Does Mindunillah in the Holy Qur'aan mean 'other than Allah ﷻ' or Idols

---

heard about Islam to the fire. Even ibn Urafa ؓ, one of our great scholars said that there are people on the earth who are:

**kaafiru hukman la ma'nan**

They are *kaafir* by ruling but not in meaning

This is what we would call in English, 'a non-Muslim'. A 'non-Muslim' is different from a 'disbeliever'. Why? Because they have never heard a message; to reject or accept! Why would Allah ﷻ take somebody into account who was never presented a message? Abu Sufyaan ؓ, who fought the Holy Prophet Muhammad ﷺ for twenty years, was eventually graced by Allah ﷻ with faith. Allah ﷻ would only take a person to account if that person was exposed to the truth. Allah ﷻ is just. Allah ﷻ says:

Don't set up idols with God, once you know

The *Ulama* say even an idolater will not be thrown into the fire if they did not receive a message. All of the hadith indicating the people before Islam are in the fire relate to those who introduced these ideas like Amr ibn Luhayy the first to bring idols into Makkah. Reflect on what is being said and recognize the absolute need for sound knowledge based on the majority of our scholars. The modern age is in disarray because they have people like us to give them the message. We need to introspect.

### **Bible thumping style of preaching Islam**

This Bible thumping style of preaching Islam was never practiced in the history of Islam except in this Modern Era. Perhaps it is a Capitalist/Zionist/Saudi plot to give people the *sanitized cosmetic* version of Islam acceptable to the godless rulers of the world that doesn't allow meddling in politics and economics. Perhaps they want to produce a brand of Muslims who will never interfere in the systems of 'production' and 'consumption'.

Zakir Naik and his like are causing more harm to Islam than benefit. People of different religions are offended when their beliefs are ridiculed. It is inherent in the nature of man that he begins to hate the person ridiculing him or the cause he claims to

stand for. In our case it is Islam! Investigate who is sponsoring Dr. Naik and look for yourselves which scholars are only allowed on his Television Channel. Therefore I reiterate the verse quoted earlier. Allah ﷻ says in the 6<sup>th</sup> Sura *al- An'am* [The Cattle] الأَنْعَام Verse 108:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا  
بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ  
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

And, (O Muslims,) do not abuse the Idols these  
(polytheists) worship besides Allah ﷻ lest these people  
should (also, in retaliation,) revile against Allah ﷻ's Glory  
wrongfully due to ignorance.

This verse prohibits even the cursing of false gods because of the consequences. The Holy Qur'aan further tells us in the 2<sup>nd</sup> Sura *al- Baqarah* (the Cow) البَقَرَة in verse 256:

لَا إِكْرَاهَ فِي الدِّينِ

There is no compulsion in *Deen* (Religion)

Islam wants people to come to Islam, out of love, not to make them Arabs. Wherever Islam went it did not divorce the people from their land, from their culture and their traditions-but rather it purified those people. It purified them and made them realize their own inherent genius.

### Accommodating Different Cultures

The Holy Prophet Muhammad ﷺ and his Companions were not at war with the world's cultures and ethnicities but entertained an honest, accommodating, and generally positive view of the broad social endowments of other peoples and places. They did not look upon human culture in terms of black and white, nor did they drastically divide human societies into spheres of absolute good

and absolute evil. Islam did not impose itself among Arabs or non-Arabs as an alien, culturally predatory worldview. Rather, the Prophetic message was, from the outset, based on the distinction between what was good, beneficial, and authentically human in other cultures, while seeking to alter only what was clearly detrimental. Prophetic law did not burn and obliterate what was distinctive about other peoples but sought instead to prune, nurture, and nourish, creating a positive Islamic fusion. The narration of the "sons of Arfida"~a familiar Arabian linguistic reference to Ethiopians~provides a significant illustration of the place of culture, in this instance Black African culture, within the Prophetic dispensation. In celebration of an annual Islamic religious festival, a group of Black African Muslims began to beat leather drums and dance with spears in the Masjid of the Holy Prophet ﷺ. Hazrath Umar ibn al-Khattab ؓ felt compelled to interfere and stop them, but the Holy Prophet ﷺ intervened on their behalf, directing Umar to leave them alone and noting to him that they were of African Culture that is, not Arab. The Holy Prophet Muhammad ﷺ invited his wife Aisha to watch the ecstatic cultural expression of love of the African Muslims, took her into the crowd, and lifted her over his back, so that she could watch them clearly as she eagerly leaned forward, her cheek pressing against his. The Holy Prophet ﷺ made it a point to dispel the Ethiopians' misgivings about Umar ؓ's intrusion and encouraged them to dance well and, in one account of this authentic story, reassured them to keep up their drumming and dancing, saying:

Continue, sons of Arfida, so the Jews and Christians know there  
 is latitude in our religion.<sup>131</sup>

In keeping with this sunnah of the Holy Prophet Muhammad ﷺ, Khwaja Muinuddin Chishti ؓ of Ajmer, who is historically credited with pioneering the propagation of Islam in the Indo-Pak sub-continent and had launched his missionary activity with the blessing of the Holy Prophet ﷺ, had spiritually obtained the Holy Prophet ﷺ's permission to utilize *sama*<sup>132</sup> with musical instruments

as part of his mission. The people of India are culturally attuned to instrumental music. This response to their cultural needs helped Islam spread with ease.

Hazrath Jaafar bin Muhammad ﷺ reports<sup>133</sup> that when Jaafar ibn Abi Talib ﷺ returned to Madinah from Abyssinia, he was involved in a 'dispute' with his brother Hazrath Ali ﷺ and Zaid bin Haritha ﷺ regarding who would take care of an orphan. They went to resolve the case to the Holy Prophet Muhammad ﷺ. The Holy Prophet Muhammad ﷺ said to Zaid:

‘You are the true slave (anta maula) of Allah ﷻ and the Holy Prophet ﷺ’.

Turning to Jaafar ﷺ he ﷺ said:

‘You resemble me most in looks and character’ (*anta ashbahta khalqi wa khuluqi*)

Then turning to Hazrath Ali ﷺ he ﷺ said:

You are of me and I am of you’ (*anta minni wa ana minka*)

When the Holy Prophet Muhammad ﷺ addressed Zayd ﷺ, he got up and began dancing ecstatically (*raqs*), then when the Holy Prophet ﷺ addressed Hazrath Jaafar ﷺ, he danced ecstatically around the already ecstatic Zayd ﷺ and when he ﷺ addressed Hazrath Ali ﷺ he began dancing ecstatically around both Hazrath Zayd ﷺ and Hazrath Jaafar ﷺ. Hazrath Jaafar ﷺ danced in a particular way, hopping on one leg. When he was asked as to why he danced in that peculiar fashion, he said that the Abyssinians dance in this way when they become really excited and happy. Thereafter the Holy Prophet ﷺ awarded the responsibility of the maintenance and care of the orphan to Jaafar ﷺ.<sup>134</sup>

This is one of the greatest strengths of this religion that wherever it went it enhanced the natural genius of the people- whether it went to India, Africa, Turkey, and Asia even to Europe when it was in Spain and in East Europe-in Hungary and Albania- it

## Does Mindunillah in the Holy Qur'aan mean 'other than Allah ﷻ' or Idols

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brought out the inherent genius of those people. Some of the greatest human contributions in our history have been from the Muslims. Diverse contributions from Persia, from Muslim China, from Spain and these contributions have infused Western Civilization with gifts that they, the majority of people in both Europe and the USA, have yet to recognize. An immense debt is owed to this religion and ultimately to the founder and the Prophet of this religion. He is the source. Allah ﷻ made him the source, of those blessings.



بمصطفیٰ برساں خویش را کہ دیں ہمہ اوست  
اگر بہ اُونر سیدی، تمام بولہبی است

Take yourself to the blessed shoe straps of the  
Chosen One

If you don't do this you are a Abu Lahab (all  
your Islamic deeds are flaming futility)

Allama Iqbal

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## You Alone Do We Worship and You Alone We Ask For Help

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It is the belief of the *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة “People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of his Companions for him” that the Pious Servants of Allah ﷺ are our helpers. This is proven from the Holy Qur’aan and from the Hadith of the Holy Prophet Muhammad ﷺ. There are some who read the 1<sup>st</sup> Sura *al-Fātihah* (the Opening) الْفَاتِحَةِ, verse 4:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

(O Allah ﷻ!) You alone do we worship and to You alone we ask for help.

They misinterpret its translation giving commentary that is not actually correct. It is this Qur’aanic verse that lays the foundation of appeal for help and assistance where worship and help are mentioned one after the other.<sup>135</sup> The first part of the Holy Verse *إِيَّاكَ نَعْبُدُ* *iybaka na‘budu* consists of the concept of Islamic worship, and the second part *إِيَّاكَ نَسْتَعِينُ* *iybaka nasta‘inu* explains the concept of help and assistance. It is this verse whose superficial understanding has prompted some individuals to level allegations of disbelief against the entire Muslim community. In fact, a superficial study of the verse has induced in them the baseless idea that both of its parts comprise semantically identical words. The first part mentions worship, which is exclusively reserved for Allah ﷻ, while the second part refers to help and assistance. The use of identical words generally reflects an identical reality, and if one looks at this relationship superficially, one is likely to be deceived by the surface resemblance and may draw an incorrect inference. These people are the victims of a similar deception. They ignore

the contextual implications of these words and equate appeal for help and assistance with the act of worship.

But if we neutrally analyze the Qur'aanic verse, without tribal affiliation, we come to an entirely different conclusion. Though the repetition of similar words cannot be denied, the interpolation of the letter *ṣ waw* (and) between the two parts of the Qur'aanic verse is not to be ignored either as it reflects a much deeper and more significant reality. If the injunction relating to help and worship were identical, Allah ﷻ would never have inserted the letter *ṣ waw* between the two parts. The addition of *ṣ waw* points towards a clear-cut differentiation between the apparently similar expressions. This difference in meaning leads to the formulation of a different injunction for each one of them. If the appeal for help in *إِيَّاكَ نَسْتَعِينُ* *iyaka nasta'inu* were equated with the worship of Allah ﷻ, the Holy Qur'aan would not have disassociated it from *إِيَّاكَ نَعْبُدُ* *iyaka na'budu* through the conjunction of separation i.e. *ṣ waw*. The use of the separative particle clearly indicates that the two parts of the Holy Verse reflect two different types of reality. If they were meant to portray identical reality, the two parts would not have been de-linked by placing *ṣ waw* between them. The Holy Qur'aan is an inimitable model of verbal condensation and precision and is, therefore, immune to the fallacies and distortions coined by logicians and philosophers. Each word in the Holy Qur'aan carries a precise and specific denotation and none of its letters can be declared irrelevant and superfluous as it discards all forms of waste and superfluity. If Allah ﷻ had meant to forge a semantic coalescence between the two parts of the verse, He would never have differentiated them semantically through the addition of the particle of separation. The Holy Qur'aan contains scores of examples to endorse this dissimilarity. Where the difference is not intended, there the distinction is made conspicuous by the

absence of any delinking element. *Sura al-Fatihah*, especially its first four verses, furnishes a clear proof of distinction:

Allah ﷻ, All praise is only due to Him, The Sustainer of all the worlds. He is extremely Kind and Merciful. He is the Lord of the Day of Judgment. (O Allah ﷻ,) we worship only You and we seek help only from You.

An examination of these four verses reveals that, after a description of His extraordinary nature, four of His attributes are consecutively mentioned. Since they are not mutually exclusive and are specifically designed to create a cumulative impression so that each attribute reinforces the other, the separative *ﻭ* *waw* is nowhere inserted between them. But, in the following verses, where difference is intended, the linguistic particle *ﻭ* *waw* is inserted to indicate the difference. Thus, it proves that worship and appeal for help and assistance are two different realities and, therefore, deserve different treatment and reception, and any attempt to remove their semantic difference is an explicit violation of the inherent purpose of the Revelation. An exclusive reliance on flawed human reasoning spawns various forms of disbelief and those who are trapped in philosophical nuances and innuendoes drift far away from their real destiny. They not only create doubts in the minds of others but also become hostages to infinite confusion and fuzziness.

### **The scholarly answer simplified for the layman**

Here two aspects are mentioned:

1. Worship (*ibaadat*) and 2. Seeking help (*istiaanat*)

Worship is exclusively for Allah ﷻ whilst help can be sought from many sources, although ultimately the provider is Allah ﷻ. Material and spiritual help may be obtained from various sources. The ability to help, whether spiritual or material is given by Allah ﷻ. E.g. If the citizens of a country ask for military assistance from the country's army, it is acceptable. But, if help is sought from another army whilst, one is a citizen of a certain country, then this is viewed as treachery. In the same way *al-Ghawth al-A'zam* ﷺ

*Khwaja Sahib* ﷺ and the glorious *Awliya* are the army of Allah ﷻ.  
Seeking help from them cannot be *shirk*.



نمی دانم که آخرچوں دم دیدار می رقصم  
مگر نازم یہ آں ذوق کہ پیش یار می رقصم

I do not know why that at mere sight of the Beloved I  
am so enraptured with delight that I dance,  
But I am proud that drunk with extreme love; before  
the Friend; I dance.

حضرت خواجہ عثمان ہارونی رحمۃ اللہ علیہ

**Hazrath Khwaja Usmaan Harooni** ﷺ  
Spiritual Guide of Khwaja Muinuddin Chishti ﷺ  
Gharib Nawaaz

### The Holy Prophet Muhammad ﷺ's Court

From the sunrise of every Thursday to the afternoon (asr) of every Friday, the Holy Prophet Muhammad ﷺ holds an assembly of all the Friends of Allah (Aulia - Allah).

نمی دانم چه منزل بود شب جائے کہ من بودم  
بہ ہر سو رقص بسمیل بود شب جائے کہ من بودم  
پری پیکر نگارے سرو قدے لالہ رخسارے  
سراپا آفت دل بود شب جائے کہ من بودم  
خدا خود میر مجلس بود اندر لامکاں خسرو  
محمد شمع محفل بود شب جائیکہ من بودم

Namey danum chih manzil bud shab jai kih mun budam

I do not know the stations, the blessed night where I was,

Baher su raqsey bismil bud shab jai kih mun budam

All around me were half-slaughtered victims of love,  
tossing about in agony.

Raqeeban gosh ber awaz, ou der naaz-o-mun tersaan

My rivals were all ears, elated he, and craving I!

Sukhan guftan chih mushkil bud shab jai kih mun budam

How hard it was to say a word! The blessed night where I was!

Pari paiker nigara, surv qadday lalah rukhsaray

A fairy-like my beloved, he stood aloft with rosy cheeks,

Sarapa aafay dil bud shab jai kih mun budam

Luminous was he embodied, the blessed night where I was!

Khuda Khud mir-e-majlis bud ander lamakan *Khusro*

God Himself chaired assemblage in the non-place, O Khusro!

Muhammad sham'ay mehfil bud shab jai kih mun budam

Muhammad ﷺ illuminated the assembly, the blessed night where  
I was!

Friends of Allah (Aulia - Allah) have the capability to be present at a number of places simultaneously and it is quite easy for them.

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Does مِنْ دُونِ اللَّهِ (mindunillah) in the Holy Qur'aan means  
 'other than Allah ﷻ' or idols

---

There has been much confusion regarding Allah ﷻ's Friends (Aulia Allah) and مِنْ دُونِ اللَّهِ (mindunillah) or idols. Idolatry was widespread in Arabia at the advent of the Holy Prophet Muhammad ﷺ. Allah ﷻ therefore sent revelation regarding these مِنْ دُونِ اللَّهِ (mindunillah) or idols. The verses that instruct man not to ask for help or benefit from idols has been used out of context by the Wahabi / Deobandi Ulama to be referring to the Intimates of Allah ﷻ (Aulia Allah). On the basis of these verses, quoted out of context, they try to justify their claim that the Intimates of Allah ﷻ (Aulia Allah) cannot benefit or harm us, so we should ask directly from Allah ﷻ without intermediation. Is the use of verses revealed regarding مِنْ دُونِ اللَّهِ (mindunillah) or idols, against Allah's Friends (Aulia Allah) being just or unjust to the Muslim faith or *aqidah*? Let me clarify this first since they show their concocted translations and confuse sincere Muslims.

Is this not casting doubt on an important avenue of Divine help? Allah ﷻ, in His divine wisdom knew that this will happen, therefore He says in the Holy Qur'aan, in 17th Sura, *al-Isra'* (the Night journey), الْإِسْرَاءِ / بَنِي إِسْرَءِيلَ, verse 82:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ  
 الظَّالِمِينَ إِلَّا خَسَارًا

And We are sending down in the Qur'aan what is healing  
 and mercy for the believers. And it only increases the  
 wrongdoers in loss

Allah ﷻ refers to as ‘*zalimeen*’ <sup>136</sup> الظَّالِمِينَ, referring to those who read the Holy Qur'aan but twist its meaning. Everywhere the word مِنْ دُونِ اللَّهِ (*mindunillah*) meaning idols are used, they translate it as ‘other than Allah’. E.g.: The 16th Sura, Sura *Nahl* (the Bee) النحل in verse 20, Allah ﷻ says:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ

### Saudi Translation in Alim Computer Software

Those whom they invoke besides Allah ﷻ (wrong translation)  
create nothing and are themselves created

### Correct translation

And those (*idols*) which they (*the pagans*) call upon apart from  
Allah ﷻ; create nothing and are themselves created. <sup>137</sup>

The incorrectly translated verse is shown to the common man and he is told that asking the *Aulia* is invoking ‘other than Allah’ and hence saying *Ya Rasulullah*, *Ya Ghaus* and *Ya Khwaja* are acts of ‘associating partners to Allah ﷻ (*shirk*)’. Those that are fooled by them their ‘belief’ (*aqidah*) are destroyed. Most definitely Prophets and *Aulia* are not Allah ﷻ but they are not included in (*mindunillah*) or idols. What is our proof of this? Let us read the 21<sup>st</sup> Sura, *al-Ambiya*’ (the Prophets) الْأَنْبِيَاء in verse 98 of the Holy Qur’aan where Allah ﷻ says:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصْبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ

### Misleading translation

Verily ye, (Unbelievers), and the (false) gods that ye  
worship besides Allah ﷻ, are (but) fuel for Hell! To it will  
ye (surely) come!

### Right translation

## Dors Mindunillah in the Holy Qur'aan mean 'other than Allah ﷻ or Idols

---

Surely you and the (idols) you worship besides Allah ﷻ (all) are the fuel of Hell. You are going to enter it.

Here Allah says مِنْ دُونِ اللَّهِ (*mindunillah*) or idols will be put into hellfire. If Prophets and *Aulia* are included in *mindunillah* or idols then according to the interpretation of the Wahabi / Deobandi Ulama, (*Astagfirullah*), **Prophets and *Aulia* will be in hellfire**. The 21<sup>st</sup> Sura, *al-Ambiya'* (the Prophets) الْأَنْبِيَاءُ in verse 98 is our proof that Prophets and *Aulia* are not included in مِنْ دُونِ اللَّهِ (*mindunillah*) or idols, since they can never be cast into hell. Can there be contradiction in Holy Qur'aan? Never! Allah ﷻ says in the 4<sup>th</sup> Sura, *an-Nisa'* (Women) النِّسَاء, Verse 82:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Do they not ponder over the Qur'aan? Had this (Qur'aan come) from anyone other than Allah ﷻ, these people would have found in it **many contradictions**.

So **there can be no contradiction in the Holy Qur'aan**, since it is from Allah ﷻ. Let me present two verses from the Holy Qur'aan, which if looked at externally, without proper guidance, seem to contradict each other, [let's examine how contradiction sets in and what is the remedy for it]. Allah ﷻ says in the 9<sup>th</sup> Sura, *at-Tawbah* (Repentance) التَّوْبَةُ in verse 116:

وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

### Correct translation

From amongst **these idols**, you have neither protector nor helper (who can support you going against Allah ﷻ's command and means of helping)

The Wahabi / Deobandi Ulama **wrongly translate** this verse as meaning:

Except for Him (Allah ﷻ) you have neither protector nor helper  
In the 5<sup>th</sup> Sura *al-Ma'idah* (the Table spread) الْمَائِدَةِ in Verse 55;  
Allah ﷻ says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ  
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your friends and protectors are Allah ﷻ, His Messenger  
ﷺ, and the Believers, those who establish regular prayers  
and regular charity, and they bow down humbly.

Ponder on these two verses, in the first the translation is given as if Allah ﷻ states that none can protect and help you except Allah ﷻ, whilst the second says that your helper and friend is Allah ﷻ, His Messenger ﷺ and the group of believers possessing perfect *Imaan*. There is no contradiction if the verses are translated properly. In the first verse where it is stated وَمَا لَكُمْ مِنْ دُونِ اللَّهِ *wa ma lakum mindunillah*. I have already stated that *mindunillah* refers to idols and wrongly translated as 'other than Allah' in certain sectors. If *mindunillah* is translated, as it should be, referring to idols then there is no contradiction between the two verses. The 9<sup>th</sup> Sura, *at-Tawbah* (Repentance) التَّوْبَةِ verse 116 is correctly translated:

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

### Correct translation

From amongst these idols, you have neither protector nor  
helper (who can support you going against Allah ﷻ's  
command and means of helping)

O! Allah ﷻ if we have no helper and protector from these idols, then do we have any that can protect and help us? Allah ﷻ replies 5<sup>th</sup> Sura *al-Ma'idah* (the Table spread) الْمَائِدَةِ in Verse 55;  
Allah ﷻ says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ  
 الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your friends and protectors are Allah ﷻ, His Messenger  
 ﷺ, and the Believers, those who establish regular prayers  
 and regular charity, and they bow down humbly (totally  
 submitted i.e. the Aulia).

There is no contradiction if the verses are translated properly. So  
 these Wahabi / Deobandi Ulama and their propagation body, the  
 Tabligh Jamaat attribute verses referring to idols as being in  
 reference to Prophets and Saints. They also make reference to  
 path of a verse and quote it out of context.

This is the condition of those fiercely defending the conception of  
 Tauhid exported worldwide by the Saudi-Wahabi regime. They read  
 part of a verse, that suits their ideology, and leave out,  
 conveniently, the rest of the verse or chapter that puts it into  
 context. E.g. they read 7<sup>th</sup> Sura, *al-A'raf* (the Heights) الأعراف, Verse  
 194 out of context to mislead people:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ  
 فَلَيْسَ تَسْجِيئاً لَكُمْ إِنَّ كُنْتُمْ صَادِقِينَ

#### Correct translation

Surely those (idols) whom you worship besides Allah ﷻ  
 are also slaves (of Allah ﷻ) just like you. So when you call  
 on them, they should answer you if you are true (in  
 making them gods).

#### Misleading Translation

Verily those whom ye call upon besides Allah ﷻ are  
 servants like you. So when you call on them, they should  
 answer you if you are true (in making them gods).

On the basis of the wrong translation of this verse they say we proclaim ‘Ya! Rasulullah, Ya Ghaus and Ya Khwaja’, and since they are servants of Allah ﷺ being created being like us we are committing an act of ‘assigning partners to Allah ﷻ or *shirk*. In this verse also عِبَادُ أَمْثَالِكُمْ *ibaadun amsaalukum* refers to idols. The proof being that Allah ﷻ says in the very next verse of 7<sup>th</sup> Sura, *al-A‘raf* (the Heights) الْأَعْرَافِ, Verse 195:




لَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْتَطِشُونَ بِهَا أَمْ لَهُمْ  
أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا  
شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ

Do they have feet (which you sculpted) to walk with or hands (which you sculpted) to hold with or eyes (which you sculpted) to see with or ears (which you sculpted) to hear with? Say: ‘(O disbelievers!) Call your (false) partners (for my destruction). Then execute (your) plot against me and do not give me any respite.

Did we sculpt feet, hands, eyes or ears for *Aulia*? Definitely not! So these verses refer to idols. Remember if you see the word مِنْ دُونِ اللَّهِ (*mindunillah*) ensure it is translated as idols and not wrongly translated as ‘other than Allah ﷻ’ to confuse you.


Imam Jalaluddeen Al-Suyuti (1445-1505 AD) <sup>138</sup>جلال الدين السيوطي has quoted a Hadith with reference to *Tabraani Shareef* by Imam *Al-Tabarani*<sup>139</sup> [(260 AH (821 CE) 360 AH (918 CE)] that narration has been made by Hazrath Abdullah ibn Umar رضي الله عنه that the Holy Prophet Muhammad ﷺ has stated<sup>140</sup>:

There are certain of Allah ﷻ’s servants who are appointed to fulfil the needs of the people. People will call to them in their times of need. They are protected from the punishment of Almighty Allah ﷻ.


Al Muhaddith Shah Abdul Aziz Dehlavi  الخدث شاه عبدالعزيز دهلوي (1745- 1823 CE)<sup>141</sup> narrates from Hazrath Shaykh Ahmed Zarruq <sup>142</sup> who is the teacher of Allama Ahmad Al-Qastallani  (851H/ 1448|923H/1517)<sup>143</sup> the commentator of Bukhari Shareef and is also well recognized in the academic and spiritual world. Read this and ponder who *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة are. He says:



"I am the one who comforts my disciple in his difficult times, when the world breaks unto him. If you are in any discomfort, shortage or grief, then call to me with the words "Ya Raza" and I will present myself."


(*Bustaanul Muhaditheen* by Shah Abdul Aziz Dehlavi)

Belief (*aqidah*) is formulated by the directives of the Holy Qur'aan and the Hadith and not by the saying of any Imam or Scholar (*Alim*). If the statement of any Imam or Scholar (*Alim*) is not in conformity with the teachings of the Holy Qur'aan and the Hadith then it does not warrant acceptance. Read the Holy Qur'aan, Allah  says in the 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) البقرة, verses 154:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءُ  
 وَلَكِنْ لَا تَشْعُرُونَ

And do not say about those who are slain in the cause of Allah  that they are dead. (They are not dead.) They are rather alive but you have no perception (of their life).

Here Allah  is saying that we should not say that those slain in the path of Allah  are dead for they are alive and we cannot comprehend their existence.

So it could be that someone would not verbalize they are dead but think them to be dead, so Allah  revealed another verse, the 3<sup>rd</sup>

Sura, *Al-i- 'Imrān* آلِ عِمْرَانَ [The Family of 'Imrān] in Verse 169 and 170:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ  
عِنْدَ رَبِّهِمْ يُرْزَقُونَ

And do not (ever) think that those who are slain in the way of Allah ﷺ are dead. They are rather alive in the Presence of their Lord. They are served with sustenance (comprising bounties of Paradise)

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

They rejoice in these (blessings of eternal life) which Allah ﷻ has conferred on them of His Bounty

These two verses prove that martyrs are alive so neither should they be called dead nor thought of as dead. If anyone says or thinks they are dead they are denying the Holy Qur'aan. When the martyrs were made *shaheed*, were their souls removed or not? Were their bodies buried or not? Has not thousands of years passed since they were buried? Yet Allah ﷻ says we should not think of them as dead. This proves that the removal of the soul from the body, or the body being buried is not proof of death or the termination of a functioning life. The *Ahl as-Sunnah wa'l-Jamā'ah* “People who follow the inner and outer dimensions of the tradition of the Holy Prophet Muhammad ﷺ and the obedience and love of his Companions for him” believe that the life of the Prophet's is of a higher status than that of the martyrs. So if Allah ﷻ says don't say or think that the martyrs are dead then what must be the status of the Prophet's who are of a higher status than the martyrs? How can we call them dead? Their souls were removed; bodies buried but it in no way affected their functioning life (*Hayaat*). I did not simply give you my analogical conclusion, but listen to the saying of the Holy Prophet ﷺ. The

Prophets have a functioning life and are still in a state of *ibaada*<sup>144</sup> to their Lord <sup>145</sup>. In another Hadith the Holy Prophet ﷺ said:

إِنَّ اللَّهَ حَرَّمَ عَلَيَّ الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ.

'Undoubtedly Allah ﷻ has forbidden the Earth from consuming or inflicting any harm to the bodies of Prophets'<sup>146</sup>

إِنَّ اللَّهَ حَرَّمَ عَلَيَّ الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَفَبَيُّ  
 اللَّهُ حَيٌّ يُرْزَقُ.

رَوَاهُ ابْنُ مَاجَهَ بِإِسْنَادٍ صَحِيحٍ 147

Allah ﷻ has forbidden the earth from consuming the bodies of Prophets so the Prophet of Allah ﷺ is alive and is sustained <sup>148</sup>

[Sunan ibn Majah, Maktaba Dar-us-Salam, 2007, King Fahd National Library, Volume 2, The Chapters regarding Funerals, Chapter 55, Page 471, Hadith Number 1637]

This is our belief (*aqidah*), the prophets, martyrs, saints and true believers are alive. The levels of existence after death are of a different nature. The life after death of the Friend of Allah ﷺ (*Awliya*) is of a higher degree than the life after death of an ordinary Muslim. The life after death of the martyrs (*shuhada*) is of a higher degree than the life after death of *Awliya*, whilst the quality of life of the Prophets (*Ambiya*) is of a higher state than the *shuhada*. Our Holy Prophet Muhammad ﷺ is the Leader of All Prophets hence his quality of existence and intervention is of the highest state and degree.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : إِنَّ رَسُولَ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ : مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ  
 اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرَدَّ عَلَيْهِ السَّلَامَ.

Hazrath Abu Huraira ﷺ narrates that the Holy Prophet Muhammad ﷺ said: There is none in my community who

sends salutations to me that I don't reply to it for Allah ﷺ has returned my soul to my body.<sup>149</sup>

[Sunan Abu Dawud, Maktaba Dar-us-Salam, 2008, King Fahd National Library, Volume 2, The Rites of Hajj and Umrah, Chapter 96/7, Page 496, Hadith Number 2041]

عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ : حَيْثُمَا كُنْتُمْ فَصَلُّوا عَلَيَّ  
فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي.

Hazrath Hassan bin Ali ﷺ narrates that the Holy Prophet Muhammad ﷺ said, 'Where ever you may send durood on me for your durood reaches me.'<sup>150</sup>

How the Holy Prophet Muhammad ﷺ can separately reply to everyone who sends *salaam* to him at the same moment? If one reflects on nature, it is like the sun illuminating thousands of cities simultaneously and technologically it is like replying to the entire address record of e-mails on your PC simultaneously.

### Sahaba seeking forgiveness at the Grave of the Holy Prophet Muhammad ﷺ

Ibn al-Jawzi (508 AH-597 AH)<sup>151</sup> writes in *Muthir Al-Gharam Al-Sakin Ila Ashraf Al-Amakin* in the Chapter on 'Some Sayings That Were Retained from the Visitors to his Grave and States They Have Experienced'. This was also quoted by Imam al-Qurtubi<sup>152</sup> (1214 - 1273) in his twenty-volume *Tafsir al Jami' li-ahkam al-Qur'aan*. [5:265/6] regarding the 4th Sura, an-Nisā' (Women) النساء verse 64:

روي أبو صادق عن علي، قال : قدم علينا أعرابي بعد ما  
دفنا رسول الله صلى الله عليه وآله وسلم بثلاثة أيام،

فرمى بنفسه علي قبر رسول الله صلى الله عليه وآله  
 وسلم، وحثاً علي رأسه من ترابه، فقال : قلت يا رسول  
 الله! فسمعنا قولك، و وعيت عن الله فوعينا عنك،  
 وكان فيما أنزل الله عليك : ﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا  
 أَنفُسَهُمْ﴾ الآية، وقد ظلمت نفسي، وجئتك تستغفر  
 لي. فنودي من القبر أنه قد غفر لك.

Abu Saadiq ﷺ reports from Hazrath Ali ﷺ:

We saw a Bedouin who came to Madinah three days after  
 the passing away of the Holy Prophet Muhammad ﷺ. His  
 grief made him fall on the Blessed Grave of the Holy  
 Prophet Muhammad ﷺ. He put some of the soil of the  
 grave on himself and and said:

O Messenger of Allah ﷺ! You had stated and I heard the  
 Laws of Allah ﷻ from you and amongst them is this:

: ”وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ - - -

‘If those who transgress the Divine Law come to you....’

So implore forgiveness for me.

On hearing this plea (filled with humility and love) a voice  
 from the grave said:

Undoubtedly you have been forgiven<sup>153</sup>

Ibn Kathir has reported a similar hadith<sup>154</sup> with these additions:

I have come to you asking forgiveness for my sin, seeking your  
 intercession with my Lord.

“Then he began to recite poetry:

أخير من دفنت بالقاع أعظمه

O best of those, whose bones are buried in the deep earth,

فطاب من طيبن القاع و الأكمر

And from whose fragrance the depth and the height have  
become sweet,

نَفْسِي الْفِدَاءَ لِقَبْرِ أَنْتَ سَاكِنَهُ

May I be the ransom for a grave which thou inhabit,

فِيهِ الْعَفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

And in which are found purity, bounty and munificence!  
The Qurtubi Version says that the Holy Prophet Muhammad ﷺ  
replied from the Grave:

فَنُودِيَ مِنَ الْقَبْرِ أَنَّهُ قَدْ غُفِرَ لَكَ .

‘You have been forgiven’.

Imam Jawzi reports it as:

Then he left, and I dozed and saw the Holy Prophet ﷺ in my  
sleep. He said to me:

"Run after the Arab and give him glad tidings that Allah ﷻ has  
forgiven him through my intercession."

Ibn al-Jawzi also records in *Kitaab al-Wafa* (p. 818 #1536)

Al-Hafiz Abu Bakr al-Minqari said: I was with al-Hafiz al-Tabarani  
and al-Hafiz Abu al-Shaykh in the Holy Prophet ﷺ's Masjid, in  
some difficulty. We became very hungry. That day and the next  
we didn't eat. When it was time for *isha*, I came to the Holy  
Prophet ﷺ's grave and I said:

"O Messenger of Allah ﷺ, we are hungry, we are hungry!"

Then I left. Abu al-Shaykh said to me: Sit. Either there will be  
food for us, or death. I slept and Abu al-Shaykh slept. Al-  
Tabarani stayed awake, researching something. Then an Alawi<sup>155</sup>  
(a descendant of Hazrath Ali ؑ) came knocking at the door with  
two boys, each one carrying a palm-leaf basket filled with food.  
We sat up and ate. We thought that the children would take  
back the remainder but they left everything behind. When we  
finished, the `Alawi said: O people, did you complain to the  
Holy Prophet ﷺ? I saw him in my sleep and he ordered me to  
bring something to you.

Hazrath Dawud bin Salih ؑ narrates<sup>156</sup> that one day the Caliph  
Marwan bin al-Haakim came to the Blessed Grave of the Holy  
Prophet Muhammad ﷺ and saw a person with his face on the  
Blessed Grave. Marwan said to that person:

Do you know what you are doing!

When Marwan walked towards that person he saw it was the Sahaba Hazrath Abu Ayub Ansari ﷺ. Hazrath Abu Ayub Ansari ﷺ replied to Marwan saying:

نَعَمْ، جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَلَمْ  
 آتِ الْحَجَرَ.

Yes! (I am aware of my actions) I have come to the Holy  
 Court of the Messenger of Allah ﷺ not to a stone.<sup>157</sup>

The use of the word “stone” in the above hadith indicates that the Holy Prophet Muhammad ﷺ's grave was built up with stone already in the time of Hazrath Abu Ayub al-Ansari ﷺ.

Marwan Ibn al-Hakam was an unjust ruler Abū Ayyūb al-Ansārī ﷺ continued his response with what he heard the Messenger of Allah ﷺ say:

Do not cry over the Religion of Islam if the rulers are ruling  
 correctly. Rather, cry over this Religion if the rulers are ruling  
 incorrectly.

By his response, Hazrath Abū Ayyūb al-Ansārī ﷺ was telling Marwan Ibn al-Hakam:

You are not one of those rulers who are correctly ruling by the  
 rules of Islam.<sup>158</sup>

### Hazrath Abū Ayyūb al-Ansārī ﷺ's Grave

Hazrath Abū Ayyūb al-Ansārī ﷺ was one of the greatest Companions of the Holy Prophet Muhammad ﷺ; he never neglected performing *jihad*-even as an old man. He went with one of the Muslim armies at the time of Hazrath Muawiyah ﷺ to liberate Constantinople. Despite his advanced age, he was patient on the hardship of the journey from Madinah to surround

Constantinople where he eventually died. Near the enemy border he fell ill. As the illness grew worse, he dictated his will as follows:

When I die, take my dead body with you, when you line up  
against the enemy, bury me in your feet.<sup>159</sup>

So, acting on his will, the Islamic soldiers buried him at the foot of the fort and warned the enemies that in case they tried to desecrate his grave, no church in the Islamic country would remain safe. Thus, even the enemies were forced to revere his grave, and people soon came to realise the blessings emanating from the grave. Whatever they prayed for at the grave was immediately granted.

Abū Ayyūb's grave lies near the walls of the fort and everybody  
knows it... When people pray for rain there, it starts raining.<sup>160</sup>

Mujāhid ibn Jabr<sup>161</sup> مجاهد بن جبر (d.722CE) says:

Whenever there is famine, people expose the grave, so it starts  
raining.<sup>162</sup>

This is in keeping with the Hadith<sup>163</sup> narrated by Hazrath Abu'l-Jawza Aws ibn 'Abdullah ؓ who said:

The people of Madinah were faced with a severe drought. They complained to Hazrath Aisha ؓ who said:

حدثنا أبو النعمان حدثنا سعيد بن زيد حدثنا عمرو  
بن مالك النكري حدثنا أبو الجوزاء أوس بن عبد الله  
قال قحط أهل المدينة قحطاً شديداً فشكوا إلى  
عائشة فقالت انظروا قبر النبي صلى الله عليه وسلم  
فاجعلوا منه كوى إلى السماء حتى لا يكون بينه وبين  
السماء سقف قال ففعلوا فمطرنا مطراً حتى نبت العشب

وسمت الإبل حتى تفتت من الشحم فسمي عام

الفتق

Go to the blessed grave of the Holy Prophet Muhammad ﷺ and make an opening facing the sky so that there will be no barrier between him and the sky. They did accordingly and it rained so heavy until grass grew and camels became fat...

[Mishkat al-Masabih, book 4, published by Book Lovers Bureau, Book Market Lahore, Chapter 50, Miracles of the Holy Prophet ﷺ, Page 606, Hadith no 720.]

They did that then it rained until the plants grew and the camels grew exceedingly fat, and it was called the Year of the Exceedingly Fat Animals.

Prior to Hazrath Abū Ayyūb al-Ansārī ؓ death, he asked the Muslims to advance as far as possible and bury him in that spot which they did. The Muslim army at that time was not successful in liberating Constantinople, and it remained in the hands of the *kuffaar* who themselves tended the grave of Hazrath Abū Ayyūb al-Ansārī ؓ because of the *barakah* they saw there! After several hundred years, Constantinople was liberated by Muhammad al-Fatih, the Ottoman. He wanted to know the location of the grave of Abu Ayub which was no longer apparent since so many years had passed. Muhammad al-Fatih asked one of the pious shaykhs in his army if he knew the location of Abu Ayub's grave. He answered Muhammad al-Fatih by recalling a light he had seen the previous evening coming from a specific location which went all the way up in the sky. The Shaykh suggested digging there might present the grave. They dug in that location until they uncovered a plate with a writing indicating this was the grave of Abu Ayub. Muhammad al-Fatih built a *Masjid* in that location that still exists until today in Istanbul, Turkey. There is a great feeling of *barakah* and tranquillity there.

### Status accorded by Allah ﷻ to the *Awliya*

Allah ﷻ has accorded a great status to the *Awliya* in the Community of the Holy Prophet Muhammad ﷺ as recorded in Bukhari:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : إِنَّ اللَّهَ قَالَ : مَنْ عَادَى لِي وَلِيًّا ،  
فَقَدْ آذَنْتُهُ بِالْحَرْبِ ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ  
إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ ، وَمَا يَزَالُ عَبْدِي ، يَتَقَرَّبُ إِلَيَّ  
بِالتَّوَافُلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحْبَبْتُهُ : كُنْتُ سَمْعَهُ الَّذِي  
يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا ،  
وَرِجْلَهُ الَّتِي يَمْشِي بِهَا ، وَإِنْ سَأَلَنِي ، لَأُعْطِيَنَّهُ ، وَلَكِنْ  
اسْتَعَاذَنِي ، لَأُعِيدَنَّهُ ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ  
تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَ  
تَهُ. 164

رَوَاهُ الْبُخَارِيُّ وَأَبْنُ حَبَّانَ.

Hazrath Abu Hurraira ؓ narrates that the Holy Prophet Muhammad ﷺ reported that Allah ﷻ has said:

Whosoever bears enmity towards an intimate friend of Mine (*wali*) I declare war on him; and no servant of mine can attain intimacy with Me with anything better than what I have made obligatory upon him; and My servant continues to seek nearness to Me with optional devotions until I begin to love him. When I love him I become (the faculty of) hearing with which he hears and the (the faculty of) sight with which he sees and the hand with which he grasps and the legs with which he walks; and when he asks

of Me, I (certainly) grant him and when he seeks refuge in Me, I grant him refuge. I have no greater hesitation for anything than My hesitation to remove the soul of the believer at death that dislikes death-as I dislike grieving him but none has escape from it.

### **The Holy Prophet Muhammad ﷺ prayed through mediation**

If this is the Status given by Allah ﷻ to the followers of the Holy Prophet Muhammad ﷺ what a status the Holy Prophet Muhammad ﷺ must have. According to an authentic tradition the Holy Prophet Muhammad ﷺ himself prayed through the mediation of other prophets; as well as his mediation. Following are the words of the tradition narrated by Anas bin Mālik ؓ.

عن أنس بن مالك قال: لما ماتت فاطمة بنت أسد بن هاشم أم علي رضي الله عنهما دخل عليها رسول الله صلى الله عليه وسلم فجلس عند رأسها فقال: "رحمك الله يا أمي، كنت أمي بعد أمي، تجوعين وتشبعيني، وتعرين وتكسيني، وتمنعين نفسك طيباً وتطعميني، تريدن بذلك وجه الله والدار الآخرة". ثم أمر أن تغسل ثلاثاً فلما بلغ الماء الذي فيه الكافور سكب رسول الله صلى الله عليه وسلم بيده، ثم خلع رسول الله صلى الله عليه وسلم قميصه فألبسها إياه، وكفنها ببرد فوقه، ثم دعا رسول الله صلى الله عليه وسلم أسامة بن زيد وأبا أيوب الأنصاري وعمر بن الخطاب وغلاماً أسود

يحفرون، فحفروا قبرها، فلما بلغوا اللحد حفره رسول  
الله صلى الله عليه وسلم بيده وأخرج ترابه بيده، فلما  
فرغ دخل رسول الله صلى الله عليه وسلم فاضطجع فيه  
فقال: "الله الذي يحيي ويميت، وهو حي لا يموت، اغفر  
لأمي فاطمة بنت أسد، ولقنها حجتها، ووسّع عليها  
مدخلها بحق نبيك والأنبياء الذين من قبلي فإنك أرحم  
الراحمين". وكبر عليها أربعاً، وأدخلوها اللحد هو  
والعباس وأبو بكر الصديق رضي الله عنهم

When the mother of Hazrath ‘Alī bin Abū Tālib ؑ, Fātimah bint Asad bin Hāshim, died, Allah’s Messenger ﷺ called on her and sat down by the head of the bed and said, “O dear mother, may Allah have mercy on you. After my mother, you were the one I regarded as my mother. When I was hungry you fed me to the point of saturation while you yourself remained hungry. Then you helped me put on clothes and instead of eating yourself, you gave me nice things to eat. You did all this for Allah ﷻ’s pleasure and for a good reward in the Hereafter.”

Then he (the Holy Prophet ﷺ) ordered to bathe her three times. When camphor water was brought, Allah’s Messenger ﷺ poured some water on to his blessed hands. Then the Holy Prophet ﷺ took off his shirt and clothed her with it and used his own sheet of cloth as her coffin. Then Allah ﷻ’s Messenger ﷺ sent for Usāmah bin Zayd ؑ, Abū Ayyūb al-Ansārī ؑ and ‘Umar bin al-Khattāb ؑ and another person to dig up the grave. So they dug her grave. When they reached near the *lahd* (bottom), the Holy Prophet Muhammad ﷺ dug it up and drew the soil out with his hands. When he finished, the Holy Prophet Muhammad ﷺ entered and lay down in (the grave), and said:

“It is Allah ﷻ Who controls life and death, and He is ever living and will never die. (O Allah ﷻ,) forgive my mother, Fātimah bint Asad, and help her answer properly at the time of

questioning and **through the mediation of Your Prophet  
(Muhammad ﷺ) and the former prophets**, make her grave  
spacious. Surely You are infinitely Merciful.”

Then he repeated, “Allah ﷻ is the Greatest” four times (i.e. led  
the funeral prayer). Then he ﷺ, ‘Abbās ﷺ and Abū Bakr as-  
Siddiq ﷺ lowered her into the grave.<sup>165</sup>

As it is reported the Holy Prophet Muhammad ﷺ knows and  
answers when one greets him, could there be another honour and  
bliss greater than this for a Muslim?

**Sayyid Ahmad ar-Rifai** ﷺ

It is written in very reliable books that Sayyid Ahmed ar-Rifa'i<sup>166</sup>  
ﷺ, the Imam of the Rifai Sufi Order who passed away in Basra in  
578 A.H. (1183 C.E.) and whose *mazaar* and *Masjid* were repaired  
and ornamented by the Ottoman Sultan Abdul Hamid Khan II ﷺ  
one of the prominent *Awliya*. Sultan Abdul Hamid Khan II ﷺ and  
many other *awliya* ﷺ heard the reply when Sayyid Ahmed ar-Rifa'i  
greeted the Holy Prophet Muhammad ﷺ and witnessed Sayyid  
Ahmad ar-Rifai ﷺ attaining the honour of kissing the Holy  
Prophet Muhammad ﷺ's blessed hand.

Shaykh Ahmed ar-Rifa'i ﷺ was an extremely pious man of a  
humble nature who preferred to be amongst the poor and weak of  
society. Born in 1118 CE in Basra in southern Iraq he was a  
descendant of the Holy Prophet Muhammad ﷺ and related to  
Shaykh Abdul Qaadir al-Jilaani ﷺ.

### ***Raatib* (Sufi Ritual of Piercing Body)**

It is also said that the ability of his followers being able to pierce  
their bodies without injury relates to this incident when Shaykh  
Ahmed ar-Rifa'i ﷺ went to perform Hajj and on arriving at  
Madinah he went to visit the Blessed Burial Place *Rawda Mubarak*.  
He said:

**As-Salaam alaika ya jaddi**  
Peace be upon you O my father

At which the Holy Prophet Muhammad ﷺ replied:

Walaikum salaam Ya walidi

Upon you be peace O my son

Then the blessed hand of the Holy Prophet Muhammad ﷺ came out from the *mazaar* which Ahmed ar-Rifa'i ﷺ kissed. On seeing this people around him went ecstatic and began piercing themselves with, their travellers, knives and swords. When this incident had passed and on seeing the injured people lying around him Shaykh Ahmed ar-Rifa'i ﷺ went amongst them and healed them, since then the *Rifai Tariqa* has always had this gift to heal. This is the ritual of *Raatib* in this *Silsila*.

To think that these are fabricated tales is like throwing mud at the sun. The great Islamic scholar Imam Jalaluddeen Al-Suyuti (c. 1445-1505 AD) <sup>167</sup>جلال الدين السيوطي who passed away in Egypt in 911/1595, refuted them in his well-documented book *Sharaf al-Muhkam* and proved that the Holy Prophet Muhammad ﷺ is alive and hears those who greet him. He quotes Mahal ibn 'Amr who narrated:

"One day, I sat with Said ibn Musayyab ﷺ at our mother Umm Salama ﷺ's room. Many people came to visit the *Rawda*. Said ibn Musayyab ﷺ, being astonished at the people and said:  
'How naive they are! They think the Holy Prophet Muhammad ﷺ is in the grave. Do prophets ever stay in their graves longer than forty days?'

Said ibn Musayyab ﷺ was one of the seven famous '*ulama*' in Madinah and he could understand the transcendental dimension of the soul. He passed away in Madinah in 91 A.H. (710 C.E.) He had reported he had heard the *adhaan* called from the Holy Prophet Muhammad ﷺ's grave on the day the disaster called *Harra* or the desecration of *Masjid an-Nabawi* by Yazid's forces. Hazrath Uthman ﷺ, when his house was blockaded, said,

I will not go anywhere! I cannot leave Madinah and the  
Messenger of Allah ﷺ.

Note he did not say, 'grave' but he said, 'Messenger of Allah ﷺ'

**'Do not make my grave a [a place of] festival,'**

Hafiz 'Abd al-'Azim al-Munziri ﷺ a scholar of hadith, who passed away in Egypt in 656 A.H. (1257), said explaining the meaning of this hadith:

لَا تَتَّخِذُوا قَبْرِي عِيدًا

Do not make my grave a [a place of] festival,

He said it means:

'Do visit me as frequently as you can',

That is,

Do not restrict your visiting my grave to festive occasions one or two times a year! Do visit me frequently!

Most of the 'ulama' explained the hadith as:

For visiting the Blessed Grave, do not fix a certain day like 'Īd عيد  
Day.

Some people use this hadith to say we should not celebrate Meelad-un Nabi ﷺ or Ur's since we are making it a festival 'Īd عيد.

They also use this Hadith and object to us calling Meelad, 'Īd عيد-e-Meelad.

### **Īd عيد-e-Meelad**

The Friday prayer is the universal gathering of one-fifth of the population of this world; to celebrate a day called the 'Īd عيد, or Festival of the Muslims. There is a *hadith* which is in the *Sunan of Abu Daud*, the *Sunan of Nisa'i* and *Sunan of ibn-Majah*. This is a *hadith-e sahih*<sup>168</sup> from amongst the Six most Authentic Collections. The Holy Prophet Muhammad ﷺ has stated regarding *Yawmul Jumuah* as narrated by Hazrath Abdullah ibn Abbas ؓ:

إِنْ هَذَا يَوْمٌ عِيدٌ، جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ، فَمَنْ جَاءَ إِلَى  
الْجُمُعَةِ فَلْيَغْتَسِلْ، وَإِنْ كَانَ طَيِّبٌ فَلْيَمْسِ مِنْهُ، وَعَلَيْكُمْ  
بِالسَّوَاكِ

Undoubtedly, this (i.e. *Jumu'ah*) is the Day of 'īd (عيد)

which was created by Allah ﷻ for the Muslims.

Whosoever comes for the *Jumu'ah* Prayer should perform

*Ghusl* and if he can he should put on fragrance. Also to

clean the teeth (*miswaak*) is necessary.

The question now arises as to what happens to those who declare there are only two 'īd (عيد) in Islam? The Holy Prophet Muhammad ﷺ has declared the Day of *Jumu'ah* as also being a Day of 'īd (عيد) for us. Why did the Holy Prophet Muhammad ﷺ call *al-Yawmul Jumu'ah* the Day of 'īd عِيدٌ? This question is also answered in *hadith*. The Holy Prophet Muhammad ﷺ said, as contained in *Abu Daud* and hence in the *Sihah*:

إِنْ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ

The best of days is the Day of *Jumu'ah*

He ﷺ continued to explain why it is the best of days:

فِيهِ خُلِقَ آدَمُ،

Adam ﷺ was created (born) on this Day

If, the Day of the birth of Adam ﷺ, يوم الجمعة, Friday, is called the Day of 'īd (عيد) and the Best of Days أَفْضَلُ أَيَّامٍ, then how virtuous must the Day of the birth of the Holy Prophet Muhammad ﷺ be? *Yawmul Jumu'ah* is a virtuous day primarily because of the birth of Adam ﷺ. All other virtues were added later. Allah ﷻ makes us celebrate this day. He instructs us to make *ghusl* and put on fragrance since it is the day of the *Meelad* of Adam ﷺ. Thereafter gather in the *Masaajids*, close your

businesses and listen to lectures from the Pulpit (*mimbar*). Allah ﷻ has arranged for the entire universe to celebrate the *Meelad* of Adam ﷺ.

### **Building *Mazaars***

The 'Perfumed Room' (*Hujrat al-Mu'attara*), where the Holy Prophet Muhammad ﷺ is buried is a *mazaar*. Every other Prophet is buried in *mazaars* throughout the Arab World and they have cloths *gilaafs* placed on them. The book which has a *gilaaf* on it is distinguished as the Book of Allah ﷻ. The building which has a *gilaaf* on it is distinguished as the 'House of Allah ﷻ'. The grave which has a *gilaaf* on it is distinguished as the grave of an 'Intimate of Allah ﷻ'.

Shaykh Abd al-Ghani al-Nabulusi<sup>169</sup> (1641 to 1731 C.E.) said in *Kashf al-Nur an Ashab al-Qubur* ("The Unveiling of Light from the Occupants of the Graves") the sum of which is that a good innovation that agrees with the objectives of the Sacred Law is called a *Sunnah*. Thus, building domes over the graves of Scholars, friends of Allah ﷻ (*Awliya*) and the righteous and placing covers, turbans and cloth over them is permissible if the objective therein is to create reverence in the eyes of ordinary people so that they will not disrespect the occupant of that grave.

### **Making *Dua* at the Blessed Grave of the Holy Prophet ﷺ**

Imam Mālik ﷺ's prominence as one of the four jurists of Islam is well-established. Once caliph Abū Ja'far Mansūr visited Madinah and he asked Imam Mālik:

"While supplicating, should I turn my face to the prayer niche (towards *Qiblah*) [and turn my back to the Holy Prophet Muhammad ﷺ or should I turn my face to the Holy Prophet Muhammad ﷺ (and turn my back to the prayer niche)?"

On this questioning, Imam Mālik replied:

(O caliph!) Why do you turn your face away from the Holy Prophet Muhammad ﷺ, as he is the source of mediation for you and for your ancestor Adam ؑ on the Day of Judgement? Rather you should (pray and supplicate by) turning towards the Holy Prophet ﷺ and seek his intercession so that he intercedes for you before Allah on the Day of Judgement.

Allah ﷻ says in the Holy Qur'aan in the 4<sup>th</sup> Sura, *an-Nisā'* (Women) النساء, Verse 64:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ  
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

If these people who transgress the divine laws and damage their personalities, come to thee O Prophet! And they seek the forgiveness of Allah and if the Prophet also seeks forgiveness for them most surely they will find Allah ﷻ the Acceptor of Repentance and Bestower of Mercy.'

This incident has been narrated by Qādī 'Iyād<sup>170</sup> in his *Ash-shifa bi Ta'rif Huquq al-Mustafa*,<sup>171</sup> كتاب الشفاء بتعريف حقوق المصطفى (2:596) with a sound chain of transmission. Besides, it has been related by a number of other collators of *ahadith* of impeccable credibility. Imam Subkī<sup>172</sup> in *Shifā'us-siqām fī ziyārat khayr-ilanām*, Ali bin Ahmad al-Samhūdī<sup>173</sup> in *Khulāsat-ul-wafā*, Imam Al-Qastallānī<sup>174</sup> in *al-Mawāhib-ul-laduniyyah*, Ibn Jamā'ah<sup>175</sup> in *Hidāyat-us-sālik* and Ibn Hajar Haythamī<sup>176</sup> in *al-Jawhar-ul-munazzam*.

### The Supplication (*Dua*) of Saints

The qualities and accomplishments of a special group of saints are recorded in the traditions. The blessing of their supplication causes rain and brings victory and triumph to the Muslims. Al-Qastallani ﷺ (851H/ 1448|923H/1517)<sup>177</sup> views about them are given below:

When ordinary people fall into trouble, first of all, the Heralds<sup>178</sup> (*qutb*) supplicate for them, then turn by turn the Nobility<sup>179</sup>

(*nuqaba*), Substitutes<sup>180</sup> (*abdaal*), the righteous<sup>181</sup> (*siddique*) and the ministers (*awliya*) (supplicate for them). If their supplication is granted, well and good, otherwise, the saint of the highest rank, *Ghawth* (who is all the time engrossed in Allah ﷻ 's worship,) supplicates for them, and before he winds it up, his prayer is granted. (This is Allah ﷻ' s special blessing on them.)<sup>182</sup>

Qastallānī has also mentioned intermediation in the beginning of *al-Mawāhib-ulladuniyyah*<sup>183</sup>

### **The Grave of Umm Harām bint Milhān ﷻ**

Umm Harām bint Milhān ﷻ is the sister of Umm Sulaym ﷻ, who served the household of the Holy Prophet Muhammad ﷺ. She accompanied the Muslim army that invaded Cyprus. The Holy Prophet Muhammad ﷺ had prophesised that she would participate in the naval war. It so happened that she fell down from a horse boarding a ship or just her foot slipped and she died as a martyr and she was buried at that spot and her blessings were revealed to the people. Her grave came to be known as the grave of a pious woman, **and people supplicate at her grave**, their supplications are granted by Allah ﷻ and people also supplicate for rain through her mediation<sup>184</sup>

### **Imam Shafi'i ﷻ at the grave of Imam Abu Hanifa ﷻ**

Imam Shafi'i ﷻ describes his experience about the blessings of the *mazaar* of Imam Abu Hanifa ﷻ:

I derive blessing from the person of Imam Abu Hanifa and I visit his grave everyday. When I face a problem, I offer two optional cycles of prayer and **visit his grave** and (while standing) I pray to Allah ﷻ to solve my problem. And I have not even left the place that my problem is solved.<sup>185</sup>

This was the statement and practices of such a great Imam whose status and scholarly stature had been acknowledged by the entire world of Islam. His conceptual and intellectual integrity was simply unassailable. When he himself is saying that visiting the

*mazaars* of Allah ﷻ's *Aulia* is a source of blessing, then there is hardly any justification for denying its credibility.

### The Grave of Mūsā Kāzim عليه السلام

Shaykh Abdul Haqq Muhaddith Dehlawi or *Al Muhaddith* Shaykh Abdul Haqq Dehlawi المدت شيخ عبدالحق دهلوي<sup>186</sup> has reproduced a statement by Imam Shafi'i in his book *Ashi'at-ullam'āt* (2:923):

The illumined grave of Mūsā Kāzim<sup>187</sup> is a manifest place of cure and for the acceptance of prayer.

It was Imam Shāfi'ī's practice that he called on the *mazaars*, supplicated extensively and his supplications were accepted. From this he drew the correct inference that these places were patent or elixir for the acceptance of prayer. That is why he pronounced the *mazaar* of Imam Mūsā Kāzim as a patent antidote (manifest place of cure).

### The *Mazaar* of Imam 'Alī ibn Mūsā al-Ridā عليه السلام

The acclaimed Muhaddith Imam ibn Hibban<sup>188</sup> عليه السلام, reports about the *Mazaar* of Imam 'Alī ibn Mūsā al-Ridā عليه السلام علي بن موسى الرضا<sup>189</sup>:

قد زرتَه مراراً كثيرة، وما حلّت بي شدّة في وقت مقامي بطوس، وزرت قبر علي بن موسى الرضا صلوات الله علي جده وعليه، ودعوت الله تعالى إزالتها عني إلا استجيب لي، وزالت عني تلك الشدّة وهذا شيء جرّبته مراراً فوجدته كذلك، أمانتنا الله علي محبة المصطفي وأهل بيته صلي الله وسلم عليه وعليهم أجمعين.

I have visited his *mazaar* on numerous occasions. When I stayed in the city of Tus (an ancient city in the Iranian province of Razavi Khorasan) and when I experienced any problems, I presented myself at the *Mazaar* of Imam 'Alī

ibn Mūsā al-Ridā الرضا علي بن موسى and prayed to Allah ﷻ to resolve my problem, then my supplications were answered and the problem was dispelled. This is such an established fact in my life that it occurred many times. May Allah ﷻ grant us death with love for the Holy Prophet Muhammad ﷺ and his pure family!<sup>190</sup>

### The Grave of Imam Ahmad bin Hamnbal ﷺ

Abd-ul-Ghanī Maqdisī Hambalī ﷺ<sup>191</sup> عبدالغاني المقديسي says that a swelling appeared on the upper side of his arm so he rubbed the affected part against the grave of Imam Ahmad bin Hamnbal ﷺ and the swelling subsided. Muhammad Zāhid Kawtharī (1296 AH-1371 AH)<sup>192</sup> says: "This incident is recorded in Diyā' Maqdisī Hambalī's book *al-Hikāyāt-ul-manthūrah*.<sup>193</sup>

### Graves of the Chosen People of Allah ﷻ are a Source of Benefit for Mankind.

These are a few of the observations and experiences which span centuries of human existence. They clearly prove that the graves and tombs of the chosen people of Allah ﷻ are a steady source of divine blessings and benefits for mankind. The discerning persons do not treat these spots of the saints as worthless or as mere heaps of mud and mortar; rather they believe that they are men of distinction and Allah ﷻ has specially rewarded them for their piety and human service. Some of these saints are looked upon as ultra-magnanimous. Therefore, no one should entertain any doubt or reservation about their purity and exceptional status.

A person, who himself is stripped of spiritual vision, has no right to misguide people about these favourites of Allah ﷻ. He has no right to say that these people are dead, lying inert and lifeless in their graves, and therefore, lack the power and the energy to help anyone. His statement is completely baseless and is justified neither by historical precedent nor by rational argument.

### Popularity is Bestowed by Allah ﷻ

An important point to be noted in this context is that only those residents of the *mazaars* deserve our reverence that had attained access to the nearness and the pleasure of Allah ﷻ and whose pious acts and virtuous deeds had made them popular during their lives and their popularity lingers on long after their death since the public opinion is the litmus test of the popularity or unpopularity of a saint. Allah ﷻ infuses the love of His Intimate friends (*Awliya*) into the hearts of believers via Hazrath Jibra'eel عليه السلام:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وآلِهِ وَسَلَّمَ قَالَ : إِذَا أَحَبَّ اللَّهُ الْعَبْدَ نَادَى جِبْرِيلُ : إِنَّ  
اللَّهَ يُحِبُّ فُلَانًا، فَأَحْبِبْهُ، فَيَحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ  
فِي أَهْلِ السَّمَاءِ : إِنَّ اللَّهَ يُحِبُّ فُلَانًا، فَأَحْبِبُوهُ، فَيَحِبُّهُ  
أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ. مُتَّفَقٌ عَلَيْهِ.

Hazrath Abu Huraira رضي الله عنه narrates that the Holy Prophet Muhammad ﷺ said:

“When Allah ﷻ loves a person, He calls Jibra'eel عليه السلام and tells him: ‘Allah ﷻ loves so and so you must also love him’; and then Jibra'eel عليه السلام also is infused with this love. Then Jibra'eel عليه السلام makes an announcement to the dwellers of the heavens, ‘Allah ﷻ loves so and so’. The dwellers of the Heaven are infused with his love. Then the inhabitants of the earth (past, present and future) are infused with love and reverence for him.<sup>194</sup>

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 4, The book of the Beginning of Creation, Chapter 6, Hadith 3209, Page 276]

### Allah ﷻ is Even Closer to us than our Main Artery

Allah ﷻ says in the 50<sup>th</sup> Sura *Qāf* ق in verse 16:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And We are nearer to him than his jugular vein

It is quite true that Allah ﷻ is even closer to us than our jugular vein, and anyone who denies this reality in fact denies a Qur'aanic injunction. But, along with it, we should also concentrate on His *Sunnah*. If Allah ﷻ had willed, He could have sent His Word and commands, unmediated and unfiltered, but He has not opted for this course of action or mode of revelation. He chose His revered prophets as the carriers of His Message. This is the established divine practice. Then how is it possible to attain access to Him or win His pleasure by ignoring His practice, that is, without relying on the means of His Prophets and Messengers? Is it possible without them to act on His revealed commands in the way He desires us to act? If Allah ﷻ had desired that His creatures should have direct access to Him and witness His blessings upfront, He would never have sent the honoured messengers and commanded the believers through the Holy Qur'ān to seek means of help and support.

This can be illustrated by a simple example. Power Stations generate electricity but from there it cannot be directly supplied to houses and factories. If anyone tries to obtain electricity directly from a Power Station, he will be burnt into cinders. First of all, electricity is supplied to the grid stations from the power station and then it is supplied to different places in varying voltage with the help of a variety of transformers. People do not rely on this alone, but they use other gadgets, like stabilizers etc., to make its domestic and industrial supply as safe and secure as possible. All these precautions are taken to ensure regular supply and minimize risk. If we cannot operate our domestic and electric outfits by obtaining electricity directly from the power station, how is it possible to draw Allah ﷻ's blessings directly from Him? How is it

possible for us sinners to have unveiled and unscreened access to the glory of Allah ﷻ when His honoured Prophet Mūsā عليه السلام and his seventy Companions could not stand even a reflection of His glimpse? Prophet Mūsā عليه السلام fell unconscious while his seventy Companions, overawed and over dazzled, collapsed dead as doornails on the spot, as it is revealed in the fifty-fifth verse of the 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) البقرة. When His own chosen Prophet عليه السلام fell unconscious by the sight of even the faintest reflection of His splendour and seventy of His Companions lost their lives, how is it possible for us creatures of sin and guilt of this century to even dream about an access to His unveiled glory?

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## The Philosophy of Death and the Reality of *Ur's*

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Allah ﷻ says in the Holy Qur'aan in the 3<sup>rd</sup> Sura, *ali-Imraan* سُورَةُ آلِ  
عِمْرَانَ, verse 185:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Every soul shall taste death

What happens after death according to Islam? A sinful person becomes embroiled in the tortures of his own evil deeds. A person who has balanced his life with goodness and piety on the one hand and some sins on the other - he is asked to be in a state of Festivity - the Hadith says:

عن أبي هريرة قال « قال رسول الله صلى الله عليه وسلم  
إذا قبر الميت أو قال أحدكم أتاه ملكان أسودان أزرقان  
يقال لأحدهما المنكر والآخر النكير فيقولان ما كنت  
تقول في هذا الرجل فيقول ما كان يقول هو عبد الله  
ورسوله أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله  
فيقولان قد كنا نعلم أنك تقول هذا ثم يفسح له في قبره  
سبعون ذراعا في سبعين ثم ينور له فيه ثم يقال له نم  
فيقول أرجع إلى أهلي فأخبرهم فيقولان نم كنومة  
العروس الذي لا يوقظه إلا أحب أهله إليه حتى يبعثه الله  
من مضجعه ذلك وإن كان منافقا قال سمعت الناس  
يقولون فقلت مثله لا أدري فيقولان قد كنا نعلم أنك  
تقول ذلك فيقال للأرض التثمي عليه فتلتئم عليه

فتختلف فيها أضلاعه فلا يزال فيها معذبا حتى يبعثه الله  
من مضجعه ذلك »

رواه الترمذي . والحديث : صححه الألباني في " السلسلة الصحيحة

Narrated Abu Hurairah ؓ:

Allah's Messenger ﷺ said: When the deceased-body or he said one of you- is buried, there appear before him two Angels, black and blue (eyed). One is called al-Munkar and the other is called an-Nakir and they ask him:

ما كنت تقول في هذا الرجل

Say what you **used to say** about this person and he will say: He is the servant of Allah and His Messenger. I bear testimony to the fact that there is no god but Allah and that Muhammad is His Messenger and they both will say: **We already knew that you would say this.** Then his grave will be expanded to the extent of 4900 square cubic feet and **it will be illuminated**, then it will be said to him: Go to sleep and he will say: I intend to go to my family in order to inform them and they would say:

نم كنومة العروس

Go to sleep like the sleep of a newly wedded bride whom no one awakens but one who is dearest to her amongst his family members. Only Allah would resurrect him from his resting place. **If he (the dead) were a hypocrite he will say: I heard people making a statement (pertaining to the oneness of Allah and the apostlehood of Muhammad) and I said the same but I do not know.** And they would say: We already knew that you would say this and the earth will be told to press him and it will press him till his ribs are clasped together and he will not be relieved of the torment till Allah resurrects him from his resting-place.

[Also in Jaami at-Tirmidhi Maktaba Dar-us-Salam 2007, King Fahd National Library, Volume 2, The Chapters on *Janaiz*, Chapter 70, Hadith 1071, Page 443]

**Note:** The only question asked in the grave is what You **used to say not what do you say** about Muhammad ﷺ. This is also reported in Sahih Bukhari Vol 2, page 262, Hadith number 1374.

Therefore Imam Ahmad Rida Khan ؒ said:

آج لے ان کی پناہ آج مدد مانگ ان سے

پھر نہ مانیں گے قیامت میں اگر مان گیا

Aaj leh un ki panah, aaj madad mangh un seh

phir na manenge, qiyamat meh agar maangaya

Seek his recognition and favour in this world and obtain his help  
today

We will not accept if you accept him, after seeing his status, on  
the Day of Reckoning.

### What is Death and why is *Ur's* celebrated

There is much confusion and difference of opinion as to what death is. Those who have been deprived of the light of true knowledge and guidance, or those that deliberately avoid this aspect regard death as a termination of man and ones life. Those who hold this erroneous belief that death terminates the functioning of man regard *Ur's* as a celebration without basis. So the proper concept of death and the celebration of *Ur's* are linked. If one has a proper understanding of death then *Ur's* is thereby understood.

Remember death is not the termination of life but is the name of the next stage of life. Death is a door through which man steps out of one stage of life and enters another stage. Let me expound what I am saying in the light of what Allah ﷻ says in the Holy Qur'aan regarding the reality of death and no man has the right to formulate his opinion as regards death.

Allah ﷻ says in the Holy Qur'aan in the 3<sup>rd</sup> Sura, *Āl 'Imrān* (the Family of 'Imrān) سُورَةُ آلِ عِمْرَانَ, verse 185:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Every soul shall taste death

The Holy Qur'aan has described death as 'taste' ذَائِقَ. This very significant point has to be properly understood. 'Taste' ذَائِقَ (*dhawk*<sup>195</sup>) is an 'experience or condition' كَيْفِيَّة that possesses no 'tangible existence'. Food and drink possesses 'physical tangible existence' but when it is eaten or drunk a taste is emitted on ones taste buds that gives one an 'experience' كَيْفِيَّة. Similarly, fragrance is a scent that possesses no 'tangible existence'. Taste is a temporary sensation that wears off and is removed with washing of the mouth with water and brushing of the teeth. Thereafter another variant if eaten emits a new taste sensation. So taste in essence is a temporary sensation or condition. Therefore Allah ﷻ has utilized the word 'Taste' ذَائِقَ to explain the reality of death to us. Everyone understands what taste is since it is experienced daily on a number of occasions. Fever or ill health can change and effect taste. So Allah ﷻ is explaining that death is an experience like taste that comes upon a person and leaves. It is a temporary condition possessing no permanence. So how can a 'non tangible' temporary experience like death annihilate a man. So death does not terminate mans existence nor his functioning.

#### **The World of the Source<sup>196</sup> or '*alam al-jabarut***

Before man was created he was in 'the state of non-being or non-existence'<sup>197</sup> (*al 'adam*) he only did not possess a 'tangible existence' (*wujud*). On the birth of a baby we are under the misconception that life has commenced but this is not the beginning of life. The human being was in the world, known as the mother's womb. Within the womb the baby possessed life. So

birth is the name of another stage of being or existence<sup>198</sup> *wujud* for life existed before this.

The baby on birth is transferred into the 'world of sensible experience'<sup>199</sup> or (*alam ash-shahadah*). Just as birth is not the commencement of life similarly death is not the termination of life. As a man was alive prior to birth in a different realm similarly after birth he is alive in a different realm. Death therefore is transference of life into a different realm as birth was transference into a different realm.

Did mans existence begin in the womb of the mother? No! He existed prior to his physical birth in the World of Souls (*'alam al-Arwah*). There are stages in a human beings life. He appears in the World of Souls<sup>200</sup> (*'alam al-Arwah* or *'alam-i-ulwi*) and then in the world known as the mother's womb. It has been mentioned in hadith and by *Awliya* and *Urafa*<sup>201</sup> that when a child emerges from the womb of its mother it cries because it perceived life and the world as the confines of the womb. That was the level of its understanding for it perceived the transference of its life into another realm as a termination of its life. It is mentioned in the hadith, and by *Sahaba*, *Ta'bieen* and *Aulia* that when the newborn sees the light in this new world it has been ushered into it realizes that it was under the misconception that it's previous abode was the world. It now realizes that that was a confined world and this is the real world. *Urafa* say that as a newborn cries until it sees the light of the new world it has been ushered into, and now does not want to go back to its former world of existence, similarly when a *mu'min* is ushered into the 'intermediate stage between this world and the hereafter'<sup>202</sup> (*'alam-e-Barzakh*) he realizes that this world was a confined world also like the womb. The veils are lifted in *'alam-e-Barzakh* and he sees the light from the earth, till the Divine throne<sup>203</sup> (*al-'arsh*) and Heaven. He sees the lights (*tajalliat-e-anwaan*) of the souls of Prophets, *Aulia*, Angels and the delights and gets

the fragrance of Heaven and if anyone would ask him to go back to this world he proclaims, 'I swear by Allah ﷻ, when I was in that temporal world I did not know what is life. That was prison this is the real life'.

A vehicle utilizes different gears and changes into gears that propel it forward. If the reverse gear is engaged it will hamper its forward movement to its destination. Thus the *mu'min* is moving forward to his destination and abode of origin. So when a *mu'min* leaves this world he goes with a smile and those that he leaves behind cry. The Holy Prophet Muhammad ﷺ stated in a Hadith reported by Hazrath Abdullah ibn Umar ؓ, that:

تحفة المؤمن الموت

A (beloved) present for a *Mu'min* (believer) is Death

Ibn Mubaarak<sup>204</sup>, ibn Abid Darda, Tabaraani and Haakim

We Muslims have many misconceptions regarding the true nature of death. The Holy Prophet ﷺ also said:

For a *mu'min* there is no greater comfort (*rahat*) than death for it  
is a means to meet one's beloved

### How does a *wali* encounter death?

The Holy Prophet Muhammad ﷺ stated in a hadith and those who deny the *juloos* (of *sandal* and *chaadar* procession) should ponder carefully on what being said in the following taken from various hadith<sup>205</sup>:

At the time of death of a *mu'min* five hundred angels accompany *malaaiikal maut* to the *wali*.<sup>206</sup>

بيض الوجوه. كأن وجوههم الشمس

The angel's faces are white and shining like the sun

They carry with them *kaffan* of *jannah* and fragrance of *jannah*. They seat themselves in front of the *mu'min*. *Malaaiikal maut* comes and greets the *mu'min*<sup>207</sup>

إذا جاء ملك الموت إلى ولي الله و سلامه عليه انيقول:

اسلام عليك يا ولي الله

The angels greet the *wali* by saying, 'Salutations of peace!

O Intimate of Allah ﷺ!

They then present *salaams* from Allah ﷻ to the *wali*:<sup>208</sup>

رَبُّكَ يُكْرِئُكَ السَّلام

Your Rabb! Conveys His *salaams* to you

What greater blessing and gift can there be than to receive *salaams* from Allah ﷻ? Thereafter with great respect they remove the *ruh* of the *wali*. The *ruh* comes out with ease like water flows out of a water bag. The *ruh* is then clothed with the *kaffan* of *jannah* and on it is put the fragrance of *jannah*. The *ruh* is then transported in a procession of five hundred angels with great respect to through the *samawaat*. Usually the word سَمَآوَاتِ (*samawaat*) is translated as heavens but I have translated it as *samawaat* because it refers to the seven strata of space and time that exists between this world and Allah ﷻ's *Arsh*, as mentioned in The 2nd Sura, *al-Baqara*, verse 29:

فَسَوَّاهُنَّ سَبْعَ سَمَآوَاتٍ

And He fashioned this *sam'a*, as seven *samawaat*

The doors of each *samawaat* are opened with great respect for the *ruh* to pass through. In each *samawaat* the angels of that *samawaat* enquire as to who this good and pleasant soul is? They are told, 'this is so and so, son of so and so'. They also mention the laudable names with which that *wali* was well known in the world. The angels of each *samawaat* send *salaam* on that blessed soul.<sup>209</sup>

No fragrance can compare to a fragrance emitted due to the love of the Holy Prophet Muhammad ﷺ. Thus, my love compels me to state that, the fragrance emanating from the ruh of the wali eclipses the fragrance of Heaven.

### **Hazrath Uwais Qarni ؓ**

A companion, who had never seen the Messenger of Allah ﷺ and longed to see him, lived in far away Yemen. He wanted to travel to Madinah just to see the one he loved. He lived with an old mother and she needed him, so he could not get permission to go. He kept on asking until finally she gave him permission. She said:

Uwais you can go, but when you arrive in Madinah, you are allowed to stay for only three days and then come back

His name was Hazrath Uwais Qarni ؓ. He promised his mother he will act accordingly. With a heart full of joy and excitement he travelled to Madinah. It was a long journey. When he arrived in Madinah he found that the Messenger of Allah ﷺ was not there. He waited, three days and the Messenger of Allah ﷺ did not come. He had to keep his promise and very sorrowfully he had to return to Yemen without seeing the beloved. Shortly after he left, the Messenger of Allah ﷺ returned to Madinah. His ؓ camel came on the same road that Uwais Qarni ؓ had took to leave. As he ؓ was approaching Madinah, he began sniffing at the air. The Holy Prophet Muhammad ﷺ said:

I smell a wonderful fragrance; what is this fragrance, where does it come from?

No one knew. Only when they arrived in Madinah, did they get the news, that Uwais Qarni ؓ, had come to see the blessed Messenger of Allah ﷺ for the first time and had to leave after three days without seeing him because of a promise he made to his mother. That love in his heart for the Messenger of Allah ﷺ had been transformed into perfume, into fragrance.

According to another report when he finally reached the home of the Holy Prophet Muhammad ﷺ, where his knock was answered by the respected Hazrath Aisha ؓ, wife of the Chosen Prophet and Mother of the Believers.

Allah's Messenger is not at home

She told him.

You will find him in the *Masjid*

Keeping his promise to his mother, Hazrath Uwais Qarni ؓ replied:

Please convey my salutations to the Holy Prophet ﷺ. Kindly inform him that Uwais came from the Yemen, did not find him at home, and is returning to the Yemen, since he does not have permission from his mother to meet him in the *Masjid*.

When the Holy Prophet Muhammad ﷺ came home from the mosque, he found the radiance and fragrance of Hazrath Uwais Qarni ؓ in his house. Hazrath Aisha ؓ told him what had happened, and conveyed Hazrath Uwais Qarni ؓ' s salutations. Looking towards Yemen, the Holy Prophet Muhammad ﷺ said:

The fragrance of my lover is reaching us

The noble Companions asked:

If Uwais is your lover, why did he not stay to see you?

The Holy Prophet ﷺ replied:

He is attending serving his mother.

### **The fragrant *ruh* of a Wali is presented to Allah ﷻ**

The Angels then present the fragrant *ruh* to Allah ﷻ. On presenting the *ruh* they say to Allah ﷻ; 'O Allah ﷻ we present the *ruh* of your beloved *wali*'. Allah ﷻ then orders the angels to prostrate to the *wali*. Allah ﷻ then calls the angel Mika'eel ؑ and asks him to write the name of this *wali* in the '*illiy yeen*' amongst the Intimates (*muqarrabin*). This '*illiy yeen*' is spoken of in the Holy Qur'aan in the 83<sup>rd</sup> Sura, *al-Mutaffifin* الْمُطَفِّفِينَ (Dealing in fraud): Verse 19:

وَمَا أَدْرَاكَ مَا عَلَيْنَا

And what will explain to thee what *Illiyin* is?

Allah ﷻ continues in the next verse:

كِتَابٌ مَّرْقُومٌ

It is an inscribed book, register, (set down in the large ante-chamber of a lofty mansion of Paradise with the names and pious deeds of those who will be allocated superior stations in Paradise).

*Illiyuun* عَلَيْنَا is a well-preserved record that we can call the honours list, that Allah ﷻ has opened to record the names for His beloved ones and the so-called graduates of the class. The *wali* has graduated so to speak on top of the class. Do you know where *illiyin* is? This tablet is above the seven heavens and literally, hanging from the *Arsh* of Allah ﷻ. Allah ﷻ then orders the angels to take back the blessed *ruh* to its body.

فَيَعَادُ رُوحَهُ فِي جَسَدِهِ

The *ruh* is returned to the body<sup>210</sup>

The *ruh* was only removed to satisfy the condition of death; to be blessed at the *Arsh*; to be prostrated to by the angels and to be recorded in the *illiyin*. Thereafter the *ruh* is returned to the body of the *wali*. Thereafter the body is placed in the grave. The angels are ordered to place a floor cover from *jannah* in the grave; clothe him with the clothing of *jannah*. Human beings shroud and bury the body, whilst angels honour the *ruh*. The *ruh* is blessed with two visions (*dedaar*): first the Vision of Allah ﷻ (*deedar-e-illahi*) and then the Vision of the Holy Prophet Muhammad ﷺ (*deedar-e-Mustafa*).

It is protocol in the world that if one has to meet a minister and the president, then first one is given an audience with the

minister, who is lower in rank and then one is given an audience with the president who is higher in rank. However for the *wali* the protocol is reversed. Which is greater the Vision of Allah ﷻ (*deedar-e-illahi*) or the Vision of the Holy Prophet Muhammad ﷺ (*deedar-e-Mustafa*)? Naturally the court of Allah ﷻ is greater so the Vision of Allah ﷻ (*deedar-e-illahi*) is greater. Of course the people of *irfaan* and *muhabbah* know that both visions are one but that is a separate topic. So the Vision of Allah ﷻ (*deedar-e-illahi*) is greater. Allah ﷻ wants to thoroughly cleanse the *ruh* with a thorough purification to make it fit to face His Beloved.

The *wali* is then placed in the grave. Normally people quote the hadith of the three questions asked in the grave, which is true but I have already explained above the hadith where it is stated that only one question is asked. The only question that is asked is<sup>211</sup>:

ما كنت تقول في هذا الرجل

Tell us what you used to say about this person

In another version of the hadith it is stated that the deceased asks:

About whom are you questioning?

The angels reply:

Muhammad ﷺ

So the Holy Prophet Muhammad ﷺ appears in the grave and the angels ask:

ما كنت تقول في هذا الرجل محمد

Tell us what you **used to say** about this person,

Muhammad ﷺ

Note the words كنت تقول 'what you used to say' indicates that the proper belief has to be held in this world.

Let me also present the Hadith where three questions are asked and then we will connect both. According to the Hadith in Sahih Bukhari the angels will ask three questions:<sup>212</sup>

من ربك

Who is your *Rabb*?

Whether one answers this question successfully or not the angels proceed to ask

ما دينك

What is your *Deen*?

Again, whether one answers the second question successfully or not the angels proceed to ask the most important, primary question:

ما كنت تقول في هذا الرجل محمد

What you **used to say** about this man, Muhammad ﷺ

The third and primary question renders a man successful even if he falters in the first two. Thus the recognition of Allah ﷻ (*Rabb*) and the *deen* is in recognizing the Holy Prophet Muhammad ﷺ. Those who spend their entire life pondering on Allah ﷻ and the *deen* but neglected the status of the Holy Prophet Muhammad ﷺ; if he did not attempt to recognise the Holy Prophet ﷺ in this world he fails the test and the result is that he is devoid of *imaan*.

The hadith continues:

Whereas a **hypocrite or a non-believer** will be asked:

What did you say about this man?

He or she will reply:

I do not know; but I used to say what the people used to say.

So they will say to him:

Neither did you know nor did you realize his status from  
guidance

Then he will be hit with iron hammers once, that he will send such a cry as everything near to him will hear, except Jinn's and human beings. A believer will be shown his place in paradise and the one who fails to answer the third question successfully will be shown his place in hell. The hadith says<sup>213</sup>:

A caller (from Allah ﷻ) will call out from the heavens:  
'My servant has given the correct answer. Spread out for him a floor covering from *jannah*; clothe him with the clothing of *jannah*; and open for him a door towards *jannah*.'

Hence a breeze of sweet fragrance blows towards him. His grave is widened as far as (the width) the eye can see. A well dressed person with a sweet smelling fragrance will come and say to him:  
'News of glad tidings of happiness to you; this is the day you have been promised.'

Then hell will be shown to him and the angels will say:

If you didn't recognize the Holy Prophet Muhammad ﷺ then that would have been your abode.

The *wali* then asks the angels to leave him so that he may go and give news of his success to his household. This is an interactive 'life after death *الحياة بعد الموت*'. On this request the angels reply<sup>214</sup>:

نم كنومة العروس

Sleep like a bride, like a newly wed only to be awakened by  
the Beloved

### Religious Symbolism *Ur's*

The word *Ur's* is from the word '*aroos*' in this Hadith *نم كنومة العروس*. 'Take rest like a bride after the nuptial night - be at rest'. Religious Symbolism is used here. As the bride is delighted to be intimate to her lover so is the *wali* delighted to be intimate with the True Beloved; Allah ﷻ. The success was attained due to the cultivation of love for the Holy Prophet Muhammad ﷺ. The Hadith is clear:

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

None of you truly has committed to Allah ﷻ (believes - possesses Imaan) until I am more beloved to him than his father (and mother), his children and mankind in its entirety<sup>215</sup>

So the first night of the *wali* in the grave is called the day of his or her wedding in accordance with the hadith of the Holy Prophet Muhammad ﷺ. So annually when this blessed day arrives that blessed soul, out of happiness, gives out fragrant blessings being in a 'festive mood' since on this day it was blessed with the vision of Allah ﷻ and the Holy Prophet Muhammad ﷺ. Our wedding is a meeting with a beloved of this world whilst the *Ur's* of the *wali* is the meeting with Allah ﷻ and the Holy Prophet Muhammad ﷺ. So the *ruhani* meeting of the *wali* is celebrated annually as what we call *Ur's*. As we shower and garland the bride and groom in our worldly weddings, so to do we shower flowers on the *wali* annually on the day of his or her *ur's*. Paradise is the beautiful vision of Allah ﷻ and the Holy Prophet Muhammad ﷺ. Spiritual Perfection, is a dynamic condition that is never static, the condition of this blessed soul ascends infinitely to nearness.

There are numerous hadith that bear testimony to the fact that the *wali* recognizes every visitor to his or her blessed grave and even replies to the *salaam* offered. He even expresses happiness at the visit like a person expresses happiness when one visits in this world. The various Spiritual Orders or *salaasil* are channels to obtain *faize-Mustafa* ﷺ or 'divine pouring of light into the heart', till the Day of Judgment (*Qiyaamah*) and beyond.

When one builds a house and wants to get a connection for electricity one does not go directly to the powerhouse. The powerhouse supplies the local transformer which is supplied to

the house at the accessible power. Every house needs a stabilizer to ensure there is no surge of power beyond what the appliances can bear. The stabilizer in ones spiritual life is ones Spiritual Guide. The source of all power is Allah ﷻ but He bestows it on the Holy Prophet Muhammad ﷺ who supplies it to the various transformers in the personalities of Shaykh Abd al-Qaadir Jilaani ؒ, Khwaja Muinuddin Chishti ؒ, Bahauddin Naqshbandi ؒ or Shahabuddin Suharwardi ؒ. This is the divine order of dispensation of Allah ﷻ's light. The Holy Prophet Muhammad ﷺ said as recorded in both Bukhari and Muslim:

أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي

I am the distributor of bounties; Allah ﷻ bestows them on me

He ﷺ also said:

قلب المؤمن عرش الله

The Heart of a Mu'min is the Arsh<sup>216</sup> of Allah ﷻ

The annual function, *Ur's* is an occasion for rejoicing, which is held in memory of all such personalities, an occasion for being happy, expressing our happiness to Allah ﷻ for having bestowed upon us that great blessing in the form of that great godly person. It is actually an annual conference for those who believe in the mission and work of this great man. He worked all his life, fulfilling the mission of the Holy Prophet ﷺ, of bringing life and light, virtue and piety, goodness and beauty in this world. It is not only a festival for social gathering and exchange of ideas, but also an occasion for intense spiritual training. Spiritual inspiration (*faizaan*) flows in the form of Divine outpouring from the spiritual heart (*qalb*), the nucleus of the blessed soul, which is being remembered.

### ***Sandal and Chaadar Procession***

The Symbolic Demonstration of how the *ruh* of the *wali* is honoured by Allah ﷻ and by angels is re-enacted in the

procession and rites and rituals performed at this function. The cloth (*chaadar*) represents the *kaffan* of *jannah* and the *sandal* represents the fragrance of *jannah*. Let no one say that symbolism is forbidden in Islam. Imagery is definitely forbidden but not symbolism. The entire rituals of Hajj are full of symbolism. Even the devil is symbolised by stone walls. Allah ﷻ says in the Holy Qur'aan the 2<sup>nd</sup> Sura *al-Baqarah* (the Cow) البقرة in verse 158:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Behold! Safa and Marwa are indeed among the Symbols of  
Allah ﷻ

And Allah ﷻ also says in 22nd Sura, *al-Hajj* (the Pilgrimage) الحج, in Verse 32:

وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

And whoever venerates the Symbols of Allah ﷻ (i.e. honouring those living beings, shrines, monumental sites, commands and performing those prescribed rituals known and recognized due to some pious association or link with Allah ﷻ or Allah ﷻ 's devoted servants), this (veneration) comes from *Taqwa* in their hearts (only those venerate whose hearts have been blessed with fear of Allah ﷻ).

The Holy Qur'aan says about implementing Shariah in the 5th Sura, *al-Mā'idah* المائدة (the Table spread) in verse 48:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

We have given you the *Shariah* (law) and an all-embracing methodology (to implement the law)

One of the most unique and most beautiful expressions of love, admiration and devotion to an Intimate of Allah, is expressed in the ritual, which is known as The Procession of Sandal. When one walks behind the *sandal* procession, then for every person desirous

of reaching Allah ﷻ, the solemn motivation and intention must be:

‘O Allah ﷻ! As I walk behind this procession physically, spiritually and mentally I am making a commitment to follow in the footsteps of your beloved *Waliullah*. In the manner he was a personification of Qur’aan and Sunnah, I to desire to become a personification of Qur’aan and Sunnah. I humbly pray to You , that by following him, I too might achieve success.

You may have noticed the use of a awning (*shamiana*) whose practical use is to shelter one from natural elements like the rain and sun, but the spiritual significance is that it is symbolic of the shade of Allah ﷻ, for it is stated that the two people who will be under the shade of Allah ﷻ, on the day of *Qiyaamah* will be those that loved one another for the sake of Allah ﷻ. So if you love the *Waliullah* and the *Waliullah* loves you then know and be rest assured, that on the day of *Qiyaamah*, the day on which the Holy Prophet Muhammad ﷺ said that there will be no shade except the shade of Allah ﷻ, you will be under the shade of Allah ﷻ. The *shamiana* is the symbolic reminder of that aspect.

When you enter the *mazaar* and the *chaadar* is placed on the grave, then learn this lesson, that as you put on external clothing, the *Waliullah* put on one more garb. The garbs that we should all wear the *libaas at taqwa* according to the Holy Qur’aan in 7th Sura, *al-A’raf* (the Heights) الأعراف, Verse 26:

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

The clothing of restraint from evil (adorning your heart),  
that is best (clothing).

You have to put on the Clothing of *Taqwa* and Allah consciousness, for that is the garb of the *Waliullah*. His external garb was something else, but his internal had been fragrant with the Clothing of *Taqwa* (*libaas at taqwa*).

### Fragrance of love for Allah ﷻ and the Holy Prophet Muhammad ﷺ

At the grave of a *wali* you can get a flavour and a fragrance of love for Allah ﷻ and the Holy Prophet Muhammad ﷺ. The fragrance *ishq* of the *Wali* spreads far and wide and it attracts people, men and women, who came in droves, across all divides of class, caste and creed.

You may have noticed people burn fragrance in the *mazaar*. This gives you three important lessons.

1. For a person who merely comes to the *mazaar* for *dua*, to ask through the means (*wasila*) of the *Waliullah*, that Allah ﷻ may accept his *dua*, the fragrant stick is giving you a message, that no *dua* of yours will reach Allah ﷻ, until and unless you do it with a burning heart.

Allah ﷻ says in the Holy Qur'aan, in the 27<sup>th</sup> Sura, *an-Naml* (the Ants) النمل: Verse 62:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Or, who listens to the (burning soul) distressed when it calls on Him, and who relieves its suffering ... besides Allah ﷻ?

So for an ordinary visitor, take a lesson that until your heart is not burning with love and restless to meet the beloved your *dua* will not be effective.

2. For a Traveller on the Path to Allah ﷻ (*Saalik*) the burning stick gives lessons that until you are not prepared to endure pain, live and sacrifice for the benefit of other people, you will not achieve success.

3. The third lesson is that as you are present at The Station of a Beloved One of Allah ﷺ (*maqam*) and seeing the fragrant stick burn, learn what is 'annihilation in Allah ﷻ' (*fana fillah*). If you ask the fragrant stick as to what it symbolizes, it will tell you, 'I am the heart of the lover of Allah ﷻ, whose cold sigh reaches the heavens. And when I sigh in the love of Allah ﷻ, I perfume the entire surroundings. This is the lesson.

We know that on 'īd (عيد) day we are required to put on our best attire and celebrate 'īd (عيد), since it is a day of rejoicing. The Holy Prophet Muhammad ﷺ has stated that for a fasting person there are two glad tidings, one being breaking the fast and the second being the meeting with Allah ﷻ. The *wali* of Allah ﷻ keeps a perpetual fast of abstaining from filling his heart with anything but the love of Allah ﷻ for the duration of his life. Not a moment went by when their tongues are not wet with the *zikr* of Allah, or their eye gazed at anything prohibited, or performed an action contrary to the will of Allah ﷻ. They kept this fast of the elite for the duration of their lives. This is the fast of *haqiqa*. Their hearts had nothing except the love of Almighty Allah ﷻ, and their eyes saw nothing but Allah ﷻ.

Allah ﷻ says in the Holy Qur'aan, in the 89<sup>th</sup> Sura, *al-Fajr* (the Dawn) الفجر, verses 27 to 30:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

O contented (pleased) self!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

Return to your Lord in such a state that you are both the aspirant to and the aspired of His pleasure (i.e. you seek His pleasure and He seeks yours).

فَادْخُلِي فِي عِبَادِي

So join My (perfect) servants.

وَادْخُلِي جَنَّتِي

And enter Paradise (of My proximity and vision)

First enter into the company of My Beloveds.

Here the Spiritual line of *Awliya* is there to welcome him. Hazrath ibn Ata ؒ has stated that, *nafse mutmainna* is that *nafs*, that does not rest until it gets a Vision of The Beloved. May Allah ﷻ grant us the way of love, for deeds without love is absolutely useless. For if one does not possess *ishq* but has the converse which is disrespect; then according to the Holy Qur'aan, ones *a'maal* can be cancelled.

### Kissing of Hand and Feet<sup>217</sup>

#### Kissing the hand

Ibn Abidin<sup>218</sup> al-Hanafi (d. 1252), said in *Hashiyat radd al-muhtar 'ala al-durr al-mukhtar* (5:244-246)

According to the Hanafi and Shafi School of Jurisprudence, after the meeting and greeting (*musaafa-hah*) it is permissible for males to kiss the hand, head or feet of the *Ulama*, the pious and a just Muslim ruler, a person who is strictly religious and one's parents. This is to show respect for the adherence to Islam and to obtain blessings. It is undesirable (*makruh*) to do so for obtaining worldly favours. It is *makruh* to kiss ones own hand after the *musaafa-hah*

Females must refrain from kissing someone who you can marry (*non-mahrams*)

#### Ahadith regarding kissing of the hand

Hazrath Anas ؓ narrates that when the Holy Prophet ﷺ returned from Tabuk, he was welcomed by Hazrath Sa'ad bin

Muaz al Ansari ؓ. The Messenger of Allah ﷺ asked:

'What is that which I see on your hand?'

He replied:

'It is caused by the rope and shovel with which I work and feed my family'.

The Holy Prophet Muhammad ﷺ kissed his hand and said:  
'This hand the fire will not touch.'

(*Asadul Gabah*, Seerat Ibn Hisham<sup>219</sup>, vol2 – p.269).

Hazrath ibn Umar ؓ narrates:

'We were at a *gazwah* (battle), and many people were deserters.

They said:

'How must we face the Holy Prophet ﷺ when we had abandoned  
(the battle)?'

Then the following was revealed: (8th Sura, al-Anfāl **الْأَنْفَالُ**)

(Spoils of war) verse 16)

إِلَّا مُتَحَرِّفًا لِّقِتَالٍ

"Unless it is in a stratagem of war"

We said:

'When we enter Madinah Munawwarah we should not be seen  
by anyone'.

Then when we entered the Holy Prophet ﷺ came out from Fajr  
Salaah then we said to him:

'We are the deserters'.

He said:

'You are the vanguard'.

Then we kissed His hand'.

He said:

'I sanction the stance of your group'.<sup>220</sup>

Hazrath Abdur Rahman bin Razeen ؓ narrates:

We passed by (a place called) Rabtha and we were told that  
Hazrath Salaamata bin Al Akwa ؓ resides here. I came to him  
and offered *salaam* to him, he stretched out both his hands and  
said:

'I made *bay'ah* (pledged allegiance) to the Holy Prophet ﷺ with  
these two hands'.

He then extended His thick palms as if they were like the palms  
of camels. We rose towards them and kissed them.<sup>221</sup>

Hazrath Aisha ؓ relates that when Rasulullah ﷺ entered the  
house she rose to welcome him she used to kiss his hand.<sup>222</sup>

Hazrath Sabith ؓ relates that he was with a delegation that went to Rasulullah ﷺ. When we reached Madinah Munawwarah we hastily dismounted and kissed the hand of Rasulullah ﷺ.<sup>223</sup>

### Ahadith regarding the kissing of the feet

Hazrath Waz-zaa bin Aamir ؓ says we reached Madinah Munawwarah and we were told that it is Rasulullah ﷺ. We clasped his hands and feet and kissed them.<sup>224</sup>

Hazrath Shuaib ؓ says I saw Hazrath Ali ؓ kiss the hand of Hazrath Abbas ؓ and his feet.<sup>225</sup>

Hazrath Buraydah ؓ relates that a person came to Rasulullah ﷺ and kissed his hand and feet.<sup>226</sup>

Hazrath Safwaan ؓ narrates that a group of Jews came to Rasulullah ﷺ and kissed both his hands and feet.<sup>227</sup>

### *Sura al-Fātihah* (the Opening) الفَاتِحَة

Why is this recitation of *Sura al-Fātihah* (the Opening) الفَاتِحَة been emphasized in our *Salaah*, *Meelad* and *Ur's* commemorations? Narrated Abu Said ؓ:

Some companions of the Holy Prophet ﷺ were on a journey and it was evening time; and they were tired; and they were hungry.

They came upon a tribe who were not Muslims. They worshipped the idols; but still Arab hospitality is famous and they were expecting some hospitality but they got none because the tribe didn't like the new religion, Islam. All right! So they settled down and spent the night. During that night a snake bit the chief of that tribe and they had no means of curing it. He would die by morning time. So they humbled themselves and they came to the companions of the Holy Prophet ﷺ said: 'Do you have anything to help us, this is our chief and he is going to die'.

The companions said,

'Well! Since you treated us so badly; if we are to help you out you are going to have to pay for it'.

They said:

How much!

So the companions said:

A flock of sheep

They said:

Deal!

One of the companions went and he recited *Sura al-Fātihah*; and he blew on the chief and the chief was cured. So they collected the flock of sheep and they came back to Madinah. They went to the Holy Prophet ﷺ and they said:

‘O Messenger of Allah ﷺ! This is what happened; can we keep the sheep?’

He said:

‘Yes! Keep the sheep’ [because people are paying for services, much less than what you have done].

He also said:

In *Sura Fatiha*, there is a cure for every illness.

[Sahih al-Bukhari, Maktaba Dar-us-Salam 1997, King Fahd National Library, Volume 6, The book of Virtues of the Holy Qur'aan , Chapter 9, Hadith 5007, Page 435]

In the *Sunan* of *Abu Daud* Hazrath Alaqar ibn Sahar ؓ reports how after he came to the Holy Prophet Muhammad ﷺ and accepted Islam and on his journey home he passed some people who had a person afflicted with lunacy tied in chains. Those people asked him for help and he recited *Sura al-Fātihah* and the man was cured. They gave him 100 sheep. When he informed the Holy Prophet Muhammad ﷺ of the incident and the gift of one hundred sheep the Holy Prophet Muhammad ﷺ said he could keep it for he had performed a genuine service whilst many accept gifts for worthless service. Ponder he was a new Muslim, had just learned *Sura al-Fātihah* and could institute cure through its recitation. This was because of the effectiveness of the one whom taught him the *Sura al-Fātihah*. So choose your Spiritual Master from whom you receive instruction carefully.

So *Sura al-Fātihah* is not only *al-Fātihah al-Kitaab*, that which ‘Opens the Book’ or more accurately ‘The Opening’ it opens much more than the book. In fact it opens the door to *nur* from Allah ﷻ. How does it open the door to *nur* from Allah ﷻ? Well if *Sura al-Fātihah* has a cure for every illness; there is that which logically follows from it. That is; He Allah ﷻ is the *Shafi*. From

Him comes *shifa* only. He can cure. Not the hospitals, not the doctor, only He Allah ﷻ can cure. So it follows that if *Sura al-Fātihah* reaches Allah ﷻ; then *Sura al-Fātihah* can open the door for the *dua* to be accepted. Then any and every illness can be cured. These are not my words; these are the words of the Holy Prophet Muhammad ﷺ, who is the greatest teacher of the Holy Qur'aan. How can *Sura al-Fātihah* open the way, the road to Allah ﷻ? So that it may reach Allah ﷻ. Allah ﷻ says in the 2<sup>nd</sup> *Sura al-Baqarah* (the Cow) البقرة verse 29:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

Allah ﷻ is the *nur* of the *samawaat*

Allah ﷻ mentions the سَمَاوَاتِ (*samawaat*) or the seven strata of space and time that exists between this world and Allah ﷻ's *Arsh*, mentioned in The 2<sup>nd</sup> *Sura, al-Baqara*, verse 29:

فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ

And He fashioned this *sam'a*, as seven *samawaat*

So between here and the *arsh* are seven *samawaat*. Allah ﷻ has also described the seven *samawaat* as being seven *samawaat* which are pregnant with *nur* in the 24<sup>th</sup> *Sura, Nur* النور [Light], Verse 35:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

Allah ﷻ encompasses the totality of the *Nur* in the *samawaat* and the Earth

So the seven *samawaat* are pregnant with *nur*. Allah ﷻ then makes mention in the Holy Qur'aan in the 15<sup>th</sup> *Sura, al-Hijr* (the Rocky tract) الحجر in verse 87 about:

سَبْعًا مِّنَ الْمَثَانِي

The Seven Oft-repeated (verses)

Verses which are constantly recited! The Holy Prophet Muhammad ﷺ told us that these seven verses were the seven verses of *Sura al-Fātihah*. The Holy Prophet Muhammad ﷺ was so particular, that whenever he recited *Sura al-Fātihah*, he always recited each *ayah* separately.

So why did the Holy Prophet Muhammad ﷺ recite each *ayah* separately in *Sura Fatiha* and he would never combine two *ayahs*? The answer is very straightforward. These are seven verses and here are seven *samawaat*. This is *Sura al-Fātihah*; not only The Opening of the Book but the key to The Opening of the seven *samawaat* between us and the center where the Essence of Allah ﷻ is manifest, the *Arsh*. Each *ayah* of *Sura al-Fātihah* is a key for a Spiritual Strata (*sam'aa*) and at the end of *Sura al-Fātihah* as we say *ameen*, then our *Sura al-Fātihah* will reach the *arsh*. When *Sura al-Fātihah* comes at the beginning of the *salaah*; at the beginning of the unit of prayer and we recite it *ayah* by *ayah* with the consciousness – this is called the psychology of religion (*at-Tariqa*) - that our recitation is ascending the *samawaat*; then our minds wont wander when we are concentrating on each *ayah* of *Sura al-Fātihah* transporting us through the *samawaat* then by the time we reach *aameen* we would have been psychologically transported to the *arsh*. Then in that sublime situation; the rest of the recitation of that *rakaat* will take place. And each *rakaat* of *salaah* performed that way. Then you can understand now why the Holy Prophet Muhammad ﷺ said:

الصلاة معراج المؤمن

The *salaat* is the Ascension (*Mi'raaj*) of the believer

But, then he ﷺ also said:

قَالَ رَسُولُ اللَّهِ (ص): صَلَاةُ الرَّجُلِ نُورٌ فِي قَلْبِهِ فَمَنْ شَاءَ  
مِنْكُمْ فَلْيُنَوِّرْ قَلْبَهُ.

The Messenger of Allah ﷺ said: “The *salaat* of a person is a light in his heart, so whoever desires, can illuminate his heart (by means of prayers).

[Kanzul ‘Ummal, Volume7, Tradition 18973]

Meaning that *salaat*, if performed, with the proper methodology, and spiritual conditioning, could be the door through which *nur* can enter into the heart. So, *nur* comes down from the *arsh* through the ‘seven spiritual strata’ سَبْعَ سَمَاوَاتٍ into the heart of the believer.

It is also reported by Abdullah ibn Abbas ؓ in *Sahih Muslim* that the Holy Prophet Muhammad ﷺ said:

Rejoice in the two lights brought to you which have not been brought by any Prophet before me: al-Fatiha and the last verses of Sura al-Baqara (2:284-5)

The Divine Light (*nurullah*) that enters the heart permits the believer’s power of observation and internal intuitive spiritual insight to penetrate beyond the ‘external’ appearances of things to reach their ‘internal’ reality. At this stage of the growth of truth in the heart, the believer now sees with two eyes- the ‘external’ and the ‘internal’. The believer who pursues *Jihad-fillah* (i.e. a struggle in Allah ﷻ) is blessed with growth from *Imaan* to the stage of *Ihsaan*. This is *Tasawwuf*. It is only with the inner light in the heart of a true believer that the Signs of Allah ﷻ can be recognized and understood and taught to others.

Spirituality is the path through which the heart comes alive. When the heart comes alive, then it can see; and hear; and understand that which rationality can never penetrate. You know these (physical) eyes can’t see unless there is light. Similarly this eye (spiritual eye of the heart) can’t see without *Nur*.

Allah ﷻ says further in the 24<sup>th</sup> Sura, *Nur* النُّور [Light], Verse 35

مَثَلُ نُورِهِ كَمِشْكَاةٍ

To understand His *nur* you must turn to a *mishkaat*

مِشْكَاةٍ

مِشْكَاةٍ is A hollow space where a lamp is normally put. Abdullah ibn Abbas ؓ said that the Holy Prophet ﷺ said that that *mishkaat* or niche is not in the wall. Its here in the chest and in that space within the chest there is a lamp. The Holy Prophet Muhammad ﷺ said that hollow space is 'the heart of the one who has Imaan' (*fi qalbil mu'min*). In that *mishkaat* there is:

فِيهَا مِصْبَاحٌ

مِصْبَاحٌ 'there is a lamp'

The source of light is Allah ﷻ but it is dispensed by the Holy Prophet Muhammad ﷺ and obtainable from those who possess it.

If we reflect on the incident of Hazrath Musa ؑ wanting a direct experience of Allah ﷻ mentioned in the Holy Qur'aan in the 7th Sura *al-A'raf* (the Heights) الأعراف Verse 143 when Allah ﷻ cast His light on the Mountain:]

فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا

Allah ﷻ cast a radiation of His Majesty (*adna tajalli*) on the mountain (Sinai) and it burnt into ashes.

This teaches us that the entire Universe would crumble and we will all perish if Allah ﷻ were to cast His *Nur* directly on the universe. So how is the *nur* of Allah ﷻ present?

Hazrath Jaabir bin Abdullah al-Ansari ؓ reports that the Holy Prophet Muhammad ﷺ informed him that:

اول ما خلق الله نوري و من نوري خلق كل شئ

The first thing which Allah ﷻ created was my light, and  
every other creation was created from my light.

According to another Hadith quoted by Shaykh Abd al-Qaadir Jilaani ؒ in *Sirr al-Asrar*:

أَنَا مِنْ نُورِ اللَّهِ وَالْخَلْقُ كُلُّهُمْ مِنْ نُورِي

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

Allah ﷻ is indivisible, so the meaning in the Hadith is 'due to' (*sababbiya*), not from the light of Allah ﷻ, but because of the light of Allah ﷻ.

To get to the source one has to go to source; the transformer. The transformer is the Holy Prophet Muhammad ﷺ. It is mentioned in the Hadith of Bukhari and Muslim:

أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي

I am the distributor of bounties; Allah ﷻ bestows them on  
me<sup>228</sup>

Allah ﷻ says in the Holy Qur'aan, 57<sup>th</sup> Sura al-*Hadid* (Iron) الحَدِيد in verse12:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

(O Beloved!) The Day when you will see the believing  
men and the believing women (of your *Ummah*  
[Community])

يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ

Their light [*nur*] will accompany them when they walk, in  
front of them and on their both sides

Allah ﷻ says in the next verse:

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ

The Day when the hypocritical men and the hypocritical  
women will say

لِّلَّذِينَ آمَنُوا

to the believers

انْظُرُوا نَاقَتَنَا نَقَتَبَسْ مِنْ نُورِكُمْ

O Possessors of light and true belief! Look at our state.

Grant us some light from your light.

The answer they will receive is:

قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا

It will be said to them: 'Go back and look for light (there  
where you used to deny the source of light).'

Go back to the earthly realm and ask for light. This light was  
available in the earthly realm from the Holy Court of the Holy  
Prophet Muhammad ﷺ but you did not accept his light status.  
Hence you did not ask and you did not receive. The people of  
*Imaan* will say:

You did not ask and receive from the Holy Prophet ﷺ so  
why do you ask us on this Day of Judgment? Go back to  
the earthly realm and ask for light! When you read *Sura al-  
Fātihah* where you not sent back in a sitting posture and  
asked to recite in the sitting *السلام عليك أيها النبي* (*assalaamu  
alaika ayyuhan Nabi*) sending a direct salutation to the Holy  
Prophet Muhammad ﷺ. To form a direct contact with  
him and present ones petition to him. You were greeting a  
functioning Prophet in *salaah*, he had come to put *nur* in  
your heart but your heart was not entrained with his  
blessed heart. You refused to acknowledge his presence

Therefore those who have *aqidah* that the Holy Prophet ﷺ is  
*Haazir* and *Naazir* (present and seeing) will be certain of a reply to  
this greeting. This actually is the point of acceptance of *Salaah*.  
That which is acceptable to the Holy Prophet ﷺ is acceptable to  
Allah ﷻ. This method of asking Allah ﷻ, by praising and greeting  
His beloved, ensures the flow of Allah ﷻ's mercy on the

worshipper, therefore Satan try's his best to keep people who hold proper belief away from *salaah*. This light is available to those who hold out their beggar's bowl, which is obtained from the Spiritual Guide. As a beggar (*fakir*) one has to beg. Those receive light that have a connection and firm adherence and relationship with the Holy Prophet ﷺ. Those that have faith on him with unwavering hearts, act upon his teachings and guidance, receive light from him and their chests become treasure houses of light. Their hearts are enlightened whereas those that turn their faces away from the Holy Prophet ﷺ disconnect from him and avoid a relationship with him are deprived of this light. When fire touches you and the oil is already there inside of you, then you attain light.

When that lamp is lit in the heart then; anything you do that is an act of *ibaadah* (worship); and is accepted by Allah ﷻ is transformed into *nur*. Therefore the *ayah* says:

نُورٌ عَلَى نُورٍ

Light upon light; upon light; upon light

Because the lamp is lit; every act of worship that is accepted is now transformed into *nur*. This constitutes the answer to the question: What is Spirituality in Islam? It is *al-Ihsaan* and it is the capacity for Internal Intuitive Spiritual Insight, the capacity to see not only with the 'external eye' but also with the 'internal eye'. When a man can see with the *nur* of Allah ﷻ; the Holy Prophet Muhammad ﷺ said of such a man:

اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

Fear the wisdom (Internal Intuitive Spiritual Insight), of  
such a man who sees with the *nur* of Allah ﷻ

Fear his wisdom because this man sees with the *nur* of Allah ﷻ,  
Fear the commanding wisdom; fear the Internal Intuitive Spiritual

Insight of such a believer because when he sees he sees with more than a PhD from a university or a petro/dollar sponsored *uloom*.

### **Tailored Religious Injunctions for Our Convenience**

Unfortunately, today, we have tailored religious injunctions to our nature and convenience. Whatever caters to our temperament and pampers our mood is faith; and whatever goes against our grain and is in conflict with our liking and inclination, even though it is established by sound traditions and the practice of the favourites of Allah ﷻ, we discard. This is sheer expediency and fundamentally incompatible with the universal principles of our faith. Therefore, the imperative need of the times is not to follow a calculus of compromise but to understand the essence of our faith, which is the faith of *Ahl as-Sunnah wa'l-Jamā'ah* أهل السنة والجماعة and follow its principles without any attempt at self-indulgence and self-gratification. Stop the tribal mentality of 'my tribe or no tribe' as if *Jannah* has a sign on it, 'My members only'. Stand for the truth even if it is against your tribe.

May Allah bless us with the power and ability to understand our faith correctly! I pray Muslims stop bickering on these topics and become beacons of light that radiate on others and draw them to the truth. By the way who is Imam Birkiwi?

Irshad Soofi Siddiqui (Humble pursuer of knowledge and *ishq*)



**JANNATUL BAQI BEFORE DESTRUCTION  
(MADINA)**

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### Genealogical Chain of Transmission

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Great Grandson of Hazrath Soofie Sahib ؒ who was a direct descendant of Hazrath Abu Bakr Siddique ؓ, the first Caliph of Islam and the father-in-law of the Holy Prophet Muhammad ﷺ. We are in possession of an ancient genealogy kept updated at Port Ibrahim Pattan (Ratnagir), India on 24 Ramadan 1185 AH (1771), a little over two hundred years ago. Most of the names in the genealogy, especially in the latter generations, have the title Qadi. They were Islamic judges and were posted to various parts of the Middle East and India. The first Qadi-e-Shariah was Hazrath Qadi Ismail ؒ, appointed on 15 Ramadan 854 (1450).

1. Hazrath Abu Bakr Siddique;
2. Muhammad Bin Abu Bakr
3. Muhammad Omar
4. Abdullah
5. Qauhafa
6. Abdur Rahman
7. Uthman
8. Muhammad Aabir
9. Abbas
10. Ahmed
11. Saaeeb
12. Muhammad Jaafar
13. Qaasim
14. Uthman
15. Hareeth
16. Abdurahaman
17. Idrees
18. Abdullah
19. Qadi Ismail Sahib
20. Qadi Ali
21. Qadi Ibrahim
22. Qadi Noorudeen Foki
23. Qadi Ahmed
24. Qadi Ainudeen
25. Qadi Ahmed Sahib

26. Qadi Ibrahim
27. Qadi Ahmed
28. Qadi Hussain
29. Abdul Ghani
30. Qadi Ibrahim
31. Qadi Yusuf
32. Qadi Ismail
33. Qadi Isa
34. Qadi Abdullah
35. Qadi Ibrahim
36. Ghulam Muhammad Soofie Sahib
37. Abd al-Qadir Soofie
38. Ghulam Muhayuddin Soofie
39. Irshad Soofie

Ten generations that preceded Hazrath Abu Bakr Siddique ؓ are, Maalik, Fihr, Lowee, Qaab, Marra, Tain, Saad, Qaab, Aamir, Abu Khaihafa Uthman to Hazrath Abu Bakr Siddique ؓ

### Spiritual Line of Transmission

The transmission via the *Chishtia, Nizaamia, Sulaimania, Hafizia, Habibia, Sufia* Sufi Order

	Name	Date	Buried Place
1	The Refulgent Sun of Piety, Truth, Justice, Love, Selflessness, Wisdom and Beauty, who came as the Last Prophet and Messenger of Allah to entire Humanity The Holy Prophet Muhammad ﷺ	12 Rabi al- Awwal	Madinah, Arabia
2	Hazrath Ali son of Abu Taalib	21 Ramadaan	Najaf, Iraq
3	Khwaja Hasan of Basra	4 Muharram	Basra, Iraq
4	Khwaja Abdul Wahid son of Zaid	27 Safar	Basra, Iraq
5	Khwaja Fuzail son of Ayaaz	3 Rabi al-Awwal	Makkah, Arabia
6	Khwaja Ibrahim son of Adham	26 Jamad al- Awwal	Syria
7	Khwaja Sadid ad-Din Hudhaifa al- Marashi	4 <sup>th</sup> Shawwal	Syria
8	Khwaja Amin ad-Din Hubayra	7 <sup>th</sup> Shawwal	Basra, Iraq
9	Khwaja Mumshad Uluw al- Dinawari	14 <sup>th</sup> Muharram	Baghdad, Iraq
10	Khwaja Abu Ishaq al- Chishti	14 <sup>th</sup> Rabi us- Saani	Acer, border of Syria
11	Khwaja Abu Ahmad Abdaal	1 <sup>st</sup> Jamad-us- Saani	Chisht
12	Khwaja Abu Muhammad	4 <sup>th</sup> Rabi al- Awwal	Chisht
13	Khwaja Nasir ad-Din Abu Yusuf	13 <sup>th</sup> Rajab	Chisht
14	Khwaja Qutb ad-Din	1 <sup>st</sup> Rajab	Chisht

## Attack on the Spiritual Heart of Islam

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	Maudud		
15	Khwaja Haji Sharif Zandani	3 <sup>rd</sup> Rajab	Syria
16	Khwaja Uthman Haruni	5 <sup>th</sup> Shawwal	Madinah, Arabia
17	Hazrath Sultan al-Hind Khwaja Muin ad-Din Hassan al-Chishti	6 <sup>th</sup> Rajab	Ajmer Sharif, India
18	Khwaja Qutb ad-Din Kaki	14 <sup>th</sup> Rabi-al- Awwal	Delhi, India
19	Baba Farid ad-Din Masood Ganje-Shakar	5 <sup>th</sup> Muharram	Paak, Pattan, Pakistan
20	Khwaja Nizaam ad-Din Aulia	18 <sup>th</sup> Rabi as- Saani	Delhi, India
21	Khwaja Nasir ad-Din Chiragh	18 <sup>th</sup> Ramadaan	Delhi, India
22	Khwaja Kamaal ad-Din Allama	27 <sup>th</sup> Dhul Qadah	Delhi, India
23	Khwaja Siraaj ad-Din Chishti	21 <sup>st</sup> Jamaad al- Awwal	Mubarak Patan, Gujarat
24	Khwaja Muhammad Ilm ad-Din	26 <sup>th</sup> Safar	Pir Pattan, Gujarat
25	Khwaja Mahmud 'Urf Rajan	12 <sup>th</sup> Safar	Pir Pattan, Gujarat
26	Khwaja Jamaal-ud-Din Juman	20 <sup>th</sup> Zil Hajj	Ahmadabad, Gujarat
27	Khwaja Hasan Muhammad	28 <sup>th</sup> Zil Qadh	Ahmadabad, Gujarat
28	Khwaja Shams ad-Din Muhammad	19 <sup>th</sup> or 29 <sup>th</sup> Rabi al-Awwal	Bank of River Jamman, Akbarabad
29	Khwaja Muhyi ad-Din Yahya Madni	28 <sup>th</sup> Safar	Madinah, Arabia
30	Khwaja Kalimullah of Jahanabad	24 <sup>th</sup> Rabi al- Awwal	Delhi, India
31	Khwaja Nizaam ad-Din of Aurangabad	12 <sup>th</sup> Zil Qadh	Aurangabad, India

## Chain of Transmission

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32	Khwaja Maulana Fakhr ad-Din of Delhi	27 <sup>th</sup> Jamad as-Saani	Delhi, India
33	Khwaja Nur Muhammad of Mahar	3 <sup>rd</sup> Zil Hajj	Taaj Sarwar in Chishtia near Mahar Shareef, Pakistan
34	Khwaja Sulaiman of Taunsa	7 <sup>th</sup> Safar	Taunsa, Pakistan
35	Khwaja Hafiz Muhammad Ali of Khairabaad	19 <sup>th</sup> Zil Qadh	Khairabaad, India
36	Khwaja Habib Ali Shah of Hyderabad	6 Zil Hajj	Hyderabad, India
37	Khwaja Ghulam Muhammad Soofie Sahib	2 <sup>nd</sup> Rajab 1911	Riverside, Durban
38	Khwaja Muhammad Ibrahim Soofie Sahib	18 <sup>th</sup> Ramadaan 1955	Ajmer India
39	Khwaja Ghulam Muhayuddin Qazi		
40	Irshad Soofi		

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### Endnotes

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<sup>1</sup> *Sunnah* سنة is an Arabic word that means habit, usual practice. The Muslim usage of this term refers to the sayings and living habits of the Holy Prophet Muhammad ﷺ, the prophet of Islam. The Sunnah of Muhammad includes his specific words, actions, and practices.

<sup>2</sup> The above hadith is related in many of the standard hadith-collections, such as Muslim, Abu Dawud, Al-Nasa'i, Al-Tirmidhi etc, and is considered one of the general and universal principles of Islam, so it was included as the seventh hadith by Imam Al-Nawawi into his 'Forty Hadith' collection.

<sup>3</sup> Abu 'Amr Uthman ibn Abd al-Rahman Salah al-Din al-Kurdi al-Shahrazuri (1181/577 - 1245/643), commonly known as Ibn al-Salah, was a Shafi'i hadith specialist, author of the seminal *Al-Muqaddimah* - 'Introduction to the Science of Hadith' and *Siyanah Sahih Muslim* - an explanation of Sahih Muslim

<sup>4</sup> Ibn Abbas ؓ was born in 3 BH (618-619 CE) and his mother took him to the Holy Prophet Muhammad ﷺ before he had begun to suckle. Muhammad ﷺ put some of his blessed saliva on the newborn's tongue, and that was the gifting of his extensive knowledge. He attained that stature in virtue of the Holy Prophet ﷺ's prayer: "O Allah! Give him knowledge of Islam and teach him the meaning of the Qur'aan." [Ahmad, Musnad, Vol. 1: 266]

<sup>5</sup> Abd-Allāh ibn Abī Ishāq al-Hadramī or al-Khaffaf عبيد الله بن أبي اسحاق الحضرمي, (died AD 735 / AH 117) an Arab grammarian and is the earliest known grammarian of the Arabic language. He compiled a prescriptive grammar by referring to the usage of the Bedouins, whose language was seen as especially pure. Two students of Abi Ishaq's were Isa ibn Umar al-Thaqafi (died 149 H) and Abu Amr ibn al-Alā' (died 154 H.). Al-Thaqafi seems to have had more prescriptive

views while al-Ala's were more descriptive. Their differences have been suggested to lie at the core of the later division of Arabic grammar into the schools of Kufa and Basra.

<sup>6</sup> صحيح مسلم كتاب الإيمان (145) ، سنن ابن ماجه كتاب الفتن (3986) ، مسند أحمد بن حنبل (389/2)

<sup>7</sup> Agreed upon by Bukhari and Muslim.

<sup>8</sup> Abū Īsā Muhammad ibn Īsā ibn Surat ibn Mūsā ibn ad-Dahhāk as-Sulamī at-Tirmidhī (824-892, ie 209 AH - 13 Rajab 279 AH) was a collector of hadith. He wrote the *Sunan al-Tirmidhi*, one of the six canonical hadith compilations used in Sunni Islam. Starting at the age of twenty, he travelled widely, to Kufa, Basra and the Hijaz, seeking out knowledge from, among others, Qutaiba ibn Said, Bukhari, Imam Muslim and Abu Dawud.

<sup>9</sup> Abu Bakr Muhammad Ibn Sirin *Al-Ansari* (33-110 AH; 653-728 CE), was born in Basra, in the 33rd year after Muhammad ﷺ's migration from Makkah to Madinah. He was a Muslim interpreter of dreams who lived in the 8th century. He is a contemporary of Anas ibn Malik ؓ.

<sup>10</sup> *Shamaa-il Tirmidhi* Chapter on seeing Sayyidina Rasulullah ﷺ in a dream (397) *Athar* Number 2

<sup>11</sup> **aqā'id** عقائد or **aqidah** عقيدة is a branch of Islamic studies regarding the beliefs associated with the Islamic faith

<sup>12</sup> **Ishq** عشق: Intense, passionate and overflowing love of Allah ﷻ *Ishq-e-Haqīqi* and *ishq-e-rasūl* or *ishq-e-Muhammadi* (overflowing love of the Holy Prophet Muhammad ﷺ). Some say that 'ishq cannot arise without actual vision of the Beloved. 'Ishq is the highest stage before absorption in Allah ﷻ. It is as rare as the red sulphur. It burns away everything of the lover ('*ashiq*) transforming him into the beloved. After annihilation in Allah ﷻ (*fana' fillah*) and absorption in Allah ﷻ (*jam' al-jam'*), where all is

blindness and there is longer any vision, the lover is separated from the beloved (*jam'u tafriqa*) and his *'ishq* burns afresh. *'Ishq* is without limit.

<sup>13</sup> ***Tafsir al-Kabir*** (The Large Commentary, also known as *Mafatih al-Ghayb*, (Keys to the Unknown) is a classical Islamic Tafsir book, written by the well-known Persian theologian and philosopher Muhammad ibn Umar Fakhr al-Din al-Razi d. 606H (1149-1209). It is not unusual for contemporary works to use it as a reference.

<sup>14</sup> ***Tafsir al-Qurtubi*** تفسير القرطبي Imam Qurtubi's best known book *Al-Jami' li Akam il-Qur'an*, a 10-volume *Tafsir* (commentary) on the Qur'aanic verses dealing with legal issues. It is a famous Qur'aan exegesis (*Tafsir*)

<sup>15</sup> ***Tafsir Al-Bahr al-Muhit*** ('The Encompassing Ocean'), generally known as *Tafsir ibn 'Ajibah* - a two-volume work by Ahmad Ibn 'Ajibah (1747-1809) an 18th-century, a Moroccan Sheikh of the Darqāwī branch of the Shādhilī Order of Sufis.

<sup>16</sup> Burusawi (Bursali), Isma'il Haqq (d. 1731). *Tafsir Ruh al-Bayan* 10-volume Arabic work by the founder of the *Hakkiyye Jelveti* Sufi order, Allama Ismail Hakki being a super commentary on Sayyid Mahmud *al-Alusi's* commentary of the Holy Qur'aan called *Tafsir Ruh al-Ma'ani*

<sup>17</sup> **Allama Ismail Haqqi** (d. 1731 CE/1127 AH)<sup>17</sup> : Ismail Haqqi al-Barousawi (d. 1731 CE/1127 AH) شيخ اسماعيل حقي الرسوي was a great sheikh of *Naqshabandi Mujaddidi* order and belonged to the *Khalidi* branch of this order. It is available in 30 volumes. This *tafsir* has been accepted by the scholars of *Ahlus Sunnah*, in particular those who have an inclination towards *Tasawwuf*.

<sup>18</sup> ***Wijaada***: One of the weakest types of Hadith, 'Wijaada' or "Finding or Deviation" which applies to what a reader narrates from a book he has not been given permission by a teacher, *ijaaza* to study independently.

<sup>19</sup> **The Sahih of al-Bukhari** صحيح البخاري, as it is commonly referred to as, is one of the Six major Hadith collections of Sunni Islam. These prophetic traditions, hadith were collected by the Muslim scholar Muhammad ibn Ismail al-Bukhari (810-870) and published during his lifetime. Most Sunni Muslims view this as their most trusted collection of hadith and it is considered the most authentic book after the Qur'aan.

<sup>20</sup> **Sahih Muslim** صحيح مسلم, Sahih Muslim, full title "*Al-Musnadu Al-Sahihu bi Naklil Adli*") is one of the six major collections of the hadith in Sunni Islam, oral traditions relating to the words and deeds of the Holy Prophet Muhammad ﷺ. It is the second most authentic hadith collection according to Sunni Muslims, the most authentic book of hadith after *Sahih Al-Bukhari*. It was collected by Muslim ibn al-Hajjaj, also known as Imam Muslim.

<sup>21</sup> **Imam, Sufyaan ibn 'Uyaynah** [d. 198 AH] was the rare and unique scholar of his age, and he was a torch for the Sunnah and a proof upon the *Ummah* (أمة). Imam Shafi'i said of him: "Were it not for Imams Malik and ibn Uyaynah, the learning of the Hijaaz would have been lost." Imam Ahmad said, "I have not seen anyone more knowledgeable in the Sunnah than ibn Uyaynah."

<sup>22</sup> **Adab** أدب: Gracious behaviour and spiritual courtesy of the Path and perfect refinement of words and deeds. *Adab* is giving each thing and each moment it's due. The technology of transformation (*tasawwuf*) is based upon *Adab*, which extends from right behaviour with regard to the Sacred Law (*Shari'ah*) and reaches to unceasing spiritual courtesy to Allah ﷻ Himself. *Adab* is knowing what belongs to oneself and what belongs to Allah ﷻ. The one with *Adab* knows that everything belongs to Allah ﷻ!

<sup>23</sup> **Shariah** شريعة is an Arabic word meaning 'way' or 'path'. It is used to refer both to the Islamic system of law and the totality of the Islamic way of life, dealing with many things, including politics, economics, banking, business, contracts, family, sexuality, hygiene, and social issues.

<sup>24</sup> **Tariqa:** The Way or Path. *Tariqa* is the narrow and steep spiritual path to reality (*haqiqa*). Each *tariqa* has an authoritative, qualified Shaykh at its head. Each *tariqa* starts with the Prophet Muhammad ﷺ and the spiritual chain (*silsila*) is a connection of links. Link by link the chain grows through the masters (*Shuyukh*) up to the present Shaykh. The name *tariqa* is specific to the Islamic spiritual path. There are many *turnuq* all of which lead back to the Prophet Muhammad ﷺ.

<sup>25</sup> **Riyada:** Ascetic discipline. Throughout the initial stages of the spiritual journey when the traveller is in a condition of disequilibrium (*inhiraf*), he is required to exert himself in spiritual struggle (*mujahadah*) and ascetic discipline (*riyada*). Coupled with this is the purification of intent (*niyya*) and benevolent works. These elements will bring about greater harmony and balance (*i'tidal*). As with all the methods of *tasawwuf*, ascetic discipline is a means and not an end in itself. When balance is attained ascetic discipline is replaced with moderation. The greatest *riyada* of the knowledgeable 'slave' is to refrain from denying Allah ﷻ in any form and from delimiting Allah ﷻ by Incomparability. Allah ﷻ is absolutely incomparable with any declaration of His Incomparability, because such a declaration delimits Allah ﷻ!

<sup>26</sup> **Mawlānā Jalāl-ad-Dīn Muhammad Balkh** ﷺ (Persian: محمد بلخی), but known to the English-speaking world simply as Rumi, (September 30, 1207–December 17, 1273), was a 13th century Persian, Muslim saint, poet, jurist, and theologian. He wrote *Masnavi-ye Manavi* (Spiritual Couplets), a six-volume poem regarded by many Sufis as the manual of *Tasawwuf*. In fact, the *Masnavi* is often called the "*Qur'aan-e Parsi*" (The Persian Qur'aan). It is considered by many to be one of the greatest works of mystical poetry.

<sup>27</sup> **Shams-e Tabrizī** (Persian: شمس تبریزی, d. 1248) was an Iranian Sufi born in the city of Tabriz in Iranian Azerbaijan. He is responsible for initiating Mawlānā Jalāl ad-Dīn Muhammad Rūmī, usually known as Rumi in the West, into Islamic Sufism, and is immortalized by Rumi's poetry collection *Diwan-e Shams-e Tabriz-i* ("The Works of Shams of Tabriz").

<sup>28</sup> **Abul Hassan Ali al-Kharqani:** He was the *Ghawth* (Arch-Intercessor) of his time and unique in his station. He was the *Qiblah* (focus of attention) of his people and an Ocean of Knowledge from which saints still receive waves of light and spiritual knowledge. Died on Tuesday, 10th of Muharram in 425 H. (1033 CE). He was buried in Kharqan, a village of the city of Bistam in Persia.

<sup>29</sup> ***Mubashshira*:** A heralding vision or sound dream (*al-nu'ya al-saliha*), through which the disciple receives instruction from his guide.

<sup>30</sup> **Hazrath Abu'l-Abbas Al-Mursi** ﷺ (1219, Murcia - 1286 CE) المرسى أبو العباس is a famous Sufi saint from *Al-Andalus* who later in his life moved to Alexandria in Egypt. He was born in Murcia in Muslim Spain in 616 H (1219 CE) to a wealthy family in the trading business and was well educated in religious sciences. He was the disciple of Shaykh Abu'l-Hassan ash-Shadhili, founder of the *Shadhiliyya* Sufi Order.

<sup>31</sup> ***Qasīda al-Burda*** قصيدة البردة, (Poem of the Blessed Cloak) is an ode of praise for the Holy Prophet Muhammad ﷺ composed by the eminent Sufi Imām Salih Sharaf ad-Deen Abū `Abdullah Muhammad ibn Hasan al-Būsīrī (1212-1296) of Egypt. The poem, whose actual title is *al-Kawāḳib ad-Durrīya fī Madh Khayr al-Barīya* ("Celestial Lights in Praise of the Best of Creation"), is famous throughout the Muslim world.

<sup>32</sup> (رُوح المعاني، 22 : 36)

<sup>33</sup> ***Jinn*:** The subtle beings, both intelligent and imperceptible, who inhabit the psychic world and whose bodies are made of air or fire. Allah ﷻ says in al-Qur'aan, "I created *jinn* and men only to worship (know) Me." (al-Qur'an 51:56)

<sup>34</sup> ***Ad-Dukhan*** is 'the smoke'- one of the awaited signs of the hour. Some modern commentators refer to it as environmental pollution.

<sup>35</sup> ابن ماجه عن أنس - ح 3940 - الفتن

<sup>36</sup> Imam Hakim related a Sahih Hadith from the Holy Prophet ﷺ in the following words: "My Ummah shall not agree upon error."

<sup>37</sup> **Ahkam** أحكام or singular **Hukm** حكم is a reference to the Islamic commandments, derived and understood from religious jurisprudence resources (المنابع الفقهية)-A law, value, ordinance or ruling of *Shariah* (Islamic law). In order to arrive at any new legal doctrine, or *hukm*, one must employ a systematic methodology by which to extract meaning from the sources. Traditionally, this methodology has been categorized under the rules of *ijtihad* (independent reasoning, authentic scholarly endeavour)

<sup>38</sup> **aqī'id** عقائد or **aqidah** عقيدة is a branch of Islamic studies regarding the beliefs associated with the Islamic faith

<sup>39</sup> Ibn 'Adi': Abu Ahmad, 'Abdullah bin 'Adi Al-Jurjani was born in 279 AH. He was a famous Imam, an eminent *Hafidh* and one of the celebrated *'Ulama*. He was also nicknamed *Ibn Al-Qisar*. *Ibn 'Adi* died in Jumada-ul-Aakhir, 365 AH.

<sup>40</sup> These are outlined in the literature on hadith science such as Dr. Itr's *Manhaj al-Naqd fi 'Ulum al-Hadith*. One of the weakest types is *Wijaada* or "Finding" which applies to what a reader narrates from what he read in a book, pamphlet etc. Such a narration is rejected by the vast majority.

<sup>41</sup> **Hadith** الحديث *al-hadīth* "literally meaning narrative are oral traditions, relating to the words and deeds of the Holy Prophet Muhammad ﷺ. Hadith collections are regarded by all traditional schools of jurisprudence as important tools for determining the Muslim way of life, the *Sunnah*. The two major aspects of a hadith are the text of the report (the *matn*), which contains the actual narrative, and the chain of narrators (the *isnad*), which documents the route by which the report has been transmitted

<sup>42</sup> Al-Barqani recorded this Hadith in his *Sahih صحيح*

<sup>43</sup> **Taqwa:** Godfearingness or awesomeness of Allah ﷻ. Without *taqwa* man cannot attain direct tasting (*dhawq*) or unveiling (*kashf*). When faith and practice are combined with *taqwa* then man is on the Path to knowledge. The hadith says, "To fear Allah ﷻ is the highest wisdom."

<sup>44</sup> **Isharah:** Symbolic allusions or hints. The Sufis express themselves through these symbolic allusions thereby communicating with those men and women who have 'tasted' and recognize the message. *Isharah* exists in the state of nearness to Allah ﷻ (*qurb*) when the heart is present with Allah ﷻ, and also when one is distanced from Allah ﷻ, because in knowing one's distance one is brought nearer!

<sup>45</sup> **Neurons** (also known as neurones and nerve cells) are electrically excitable cells in the nervous system that process and transmit information.

<sup>46</sup> In the 1970's, physiologists John and Beatrice Lacey of the Fels Research Institute found that the heart did not mechanically respond to signals from the brain, but was selective in its response. Furthermore, they found that the heart actually sent messages back to the brain and the brain listened. In 1976 in his book, "Emotional Intelligence", Daniel Goleman wrote that success in life is more about managing our emotions than it is about our intellectual capabilities. In additional research from the Institute of Heart Math, Boulder California, it was concluded that intelligence and intuition are heightened when we learn to listen more deeply to our own heart. They demonstrated that when we "listen to" and focus our attention on our hearts, the synchronization between our hearts and brains increases. In fact our bodies were designed to function at optimum capacity when the heart and head are attuned to one another. Therefore, we must learn to listen from a whole body to a whole body. We must listen with our head and heart to the heads and hearts of others.

<sup>47</sup> الراوي: أبو هريرة خلاصة الدرجة: [صحيح] المحدث: البخاري المصدر: الجامع الصحيح الصفحة أو الرقم:

6783

<sup>48</sup> الراوي: أبو هريرة خلاصة الدرجة: صحيح الحديث: مسلم المصدر: المسند الصحيح الصفحة أو الرقم:

1687

<sup>49</sup> **Yusuf ibn Abdullah ibn Muhammad ibn Abd al-Barr**, Abu Umar *al-Namari al-Andalusi al-Qurtubi al-Maliki*, known as Ibn Abd-al-Barr ابن عبد البر (463–368)AH/983-1078CE) was a famous Sunni Maliki Islamic Scholar. Ibn Abd al-Barr was born in 978 and died in 1071 in Shatiba in Al-Andalus.

<sup>50</sup> **Imam Abu Hanifa** أبو حنيفة Numān ibn Thābit ibn Zutā ibn Marzubān نعمان بن ثابت بن زوطا بن مرزبان, known as Abū Hanīfah or *Imaam al-A'zam* Abu Hanifa (The Great Imam Abu Hanifa), (أبو حنيفة) (699 – 765 CE / 80 – 148 AH) was the founder of the Sunni Hanafi school of *fiqh* (Islamic jurisprudence). Imam Abu Hanifa was a *Tabi'un*, the generation after the companions (*Sahaba*), because he met the Sahabi Anas ibn Malik رضي الله عنه, and transmitted hadith from him and other Sahaba.

<sup>51</sup> **Kharijites** (Khawārij) خوارج, literally "Those who Went Out" is a general term embracing various Muslims who, while initially supporting the caliphate of the fourth and final "Rightly Guided" caliph Ali ibn Abi Talib, later rejected him. They are distinct from the Sunnis and Shiites and today they are the Salafi/Wahabbi/Deobandi.

<sup>52</sup> **Riyadh as-Saaliheen** رياض الصالحين a collection of hadith on ethics, manners and conduct collated by Abu Zakaria Muhayuddin Yahya Ibn Sharaf al-Nawawi أبو زكريا يحيى بن شرف النووي, popularly known as *al-Nawawi* or Imam Nawawi (631 - 676 A.H. / 1234 - 1278 CE), is very popular in the Muslim world today.

<sup>53</sup> **Abu Zakaria Muhayuddin Yahya Ibn Sharaf al-Nawawi** (1234 – 1278) أبو زكريا يحيى بن شرف النووي, popularly known as *al-Nawawi*, or Imam Nawawi (631 - 676 A.H. / 1234 - 1278 CE), was a Sunni Muslim author on *Fiqh* and *hadith*. His position on legal matters is considered the authoritative one in the *Shafi'i Madhhab*. He was born at Nawa near Damascus, Syria.

As with many Arabic and Semitic names, the last part of his name refers to his hometown.

<sup>54</sup> *Shajrah* is the record of the line of succession of a Sufi Shaykh. It traces the spiritual genealogy from the present Shaykh, back in the line to the Holy Prophet Muhammad ﷺ, who first translated the spiritual possessions.

<sup>55</sup> The Holy Prophet ﷺ said: "Whoever would read Sura *Al-Kahf* on Friday it would provide him of light for the duration between the two Fridays". It was reported by 'Al-Hakim, page 564 of volume 1 who said that it was of sound ascription.

<sup>56</sup> Shaykh 'Abd al-Qaadir Jilaani رحمه الله عبد القادر الجيلاني 1078/1166 CE - 470-561 A.H. the greatest Sufi Master, after the Holy Prophet Muhammad ﷺ and his companions, the figurehead of the *Qadiri* Sufi order, whose blessings permeate all Sufi orders He was a direct descendent of the Holy Prophet Muhammad ﷺ. He was born during Ramadan in 1078, in the Persian province of Jilaan (Iran) south of the Caspian Sea. His contribution to thought and his spiritual status in the Muslim world earned him the title *al-Ghawth al-A'zam* (the "Supreme Helper").

<sup>57</sup> **Assassin's** جماعة الحشاشين the *Nizari* branch of the Ismaili Shia Muslims during the Middle Ages who were active in the coastal mountains of the Levant and then moved to Alamut by the Caspian Sea from the eighth to the fourteenth centuries. This group killed members of the crusaders, Abbasid and Seljuk elite for political and religious reasons, but mostly targeted the Sunni Muslims.

<sup>58</sup> *Tazkiyah*: eradication of the positive and the negative evils that obstruct or keep in abeyance them development of human personality in the spiritual dimension, and consequently in the moral dimension,—thereby ensuring healthy spiritual growth under the impact of Islam—which operates on the wheels of *Zikr* ('Remembrance of God') and *Fikr*

<sup>59</sup> *Fadl*: Benevolence and bounty and gift. The cosmos itself, which is the very manifestation of engendered existence, derives from Allah ﷻ's

benevolence and bounty. It is a gratuitous gift of His Infinite Mercy (*rahma*). The entire spiritual journey is a journey from immaturity to maturity, from being here "to get for oneself" to being here "to give unconditionally", from malevolent intent to benevolent intent.

<sup>60</sup> **Khawaja Muinuddin Chishti** خواجہ معین الدین چشتی رحمۃ اللہ علیہ, also known as *Gharib Nawaaz* غریب نواز the most famous Sufi saint of the Chishti Order of South Asia, was born in 536 A.H./1141 CE, in Sajistan, Khorasan (other accounts say Isfahan) in Persia. He was a direct descendent of the Holy Prophet Muhammad ﷺ. He was one of the most outstanding figures in the annals of Islamic Sufism and founder of the Chishtiyyah order in India.

<sup>61</sup> **Abū Hāmid Muhammad ibn Muhammad al-Ghazālī** or *Abū Ḥamad* ابو حامد امام محمد غزالی in *Ihya al-Ulum al-Din* (The Revival of Religious Sciences) quoted from *Makarim al-Akhlaq* مكارم الأخلاق by Abu Bakr al-Khara'iti on the authority of Imam Hassan *al-Basri*

<sup>62</sup> The role of the heart (*xin*), known in traditional Chinese physiology as the ruler of the other organs, has exceptional importance. Its function in traditional Chinese medicine parallels its Western anatomic function of pumping blood throughout the body to maintain life, but in the Eastern tradition it is also intimately involved with mental and emotional processes. The heart opens onto the tongue. In Chinese physiology, when an internal organ opens onto a sensory organ, it means the two organs are linked through structure, function, or physiology.

<sup>63</sup> **Silsila**: The Spiritual Chain. The Spiritual Chain of each order (*tariqa*) descends from the Holy Prophet Muhammad ﷺ himself down to the present Shaykh. It is through his attachment to the *Silsila* that the *mureed* has the means to travel to Allah ﷻ under Divine Protection.

<sup>64</sup> **Al-firasat al-imaniyya**: Perspicacity through faith. This is a divine light that Allah ﷻ gives to the person of faith in his inner eye (*basirah*). Perspicacity through faith is gained through assuming the noble

character traits in perfect harmony, balance and equilibrium. The Prophet Muhammad said, "Be wary of the *firaasa* of a man of faith for he sees with the Light of Allah ﷺ."

<sup>65</sup> الحديث رقم 31 : أخرجه الخوارزمي في جامع المسانيد للإمام أبي حنيفة، 1 / 189، وأخرج المحدثون هذا الحديث بأسانيدهم منهم : الترمذي في السنن، كتاب : تفسير القرآن عن رسول الله صلى الله عليه وآله وسلم، باب : من سورة الحجر، 5 / 298، الرقم : 3127، والطبراني في المعجم الأوسط، 8 / 23، الرقم : 7843، والقضاعي في مسند الشهاب، 1 / 387، الرقم : 663.

<sup>66</sup> **Silsila:** The spiritual chain. The *Silsila* of each Sufi Order (*tariqa*) descends from the Holy Prophet Muhammad ﷺ down through all the Spiritual Masters (*shuyukh*) of the *tariqa* to the present day Shaykh. It is through their attachment to the *Silsila* that mureeds have the *barakah* to travel to Allah ﷻ under Divine Protection.

<sup>67</sup> **Fatwa** فتوى in the Islamic faith is a religious opinion concerning Islamic law issued by an Islamic scholar. In Sunni Islam any *fatwa* is non-binding since people have subjective limitations. The person who issues a *fatwa* is called, in that respect, a Mufti, i.e. an issuer of *fatwa*. This is not necessarily a formal position since most Muslims argue that anyone trained in Islamic law may give an opinion (*fatwa*) on its teachings. If a *fatwa* does not break new ground, then it is simply called a ruling.

<sup>68</sup> **Imam Tahawi** رحمه الله - Abu Jaafar Ahmad ibn Muhammad at-Tahaawi, (843 or 853 to 935) was a famous Sunni Islamic Scholar who followed the Hanafi *Madhhab*. He 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.

<sup>69</sup> **Imam al-Ash'arī** رحمه الله Abū al-Hasan Alī ibn Ismail al-Ash'arī [260 AH (874) – 324 AH (936)] ابن إسماعيل الأشعري was a Muslim Arab theologian and the founder of the *Ash'ari* school of early Islamic

philosophy and Islamic theology. He was born in Basra, Iraq, a descendant of the famous companion of the Holy Prophet Muhammad ﷺ and arbitrator at Siffin for Ali ibn Abi Talib ﷺ, Abu Musa al-Ashari ﷺ. He spent the greater part of his life at Baghdad. He is said to have written over a hundred works, from which only four or five are known to be extant.

<sup>70</sup> **Imam al-Maturidi** ﷺ (333 A.H.) - Muhammad Abu Mansur al-Maturidi محمد بن محمد بن محمود أبو منصور ماتریدی سمرقندی حنفی was a Muslim theologian, and a scholar of Islamic jurisprudence and Qur'aanic exegesis. Al Maturidi is one of the pioneers of Islamic Jurisprudence scholars and his two works are considered to be authoritative on the subject. He had a "high standing" among the scholars of his time and region.

<sup>71</sup> A 'paper currency' international monetary system at Bretton Woods: They used the link between the US dollar and gold in the Bretton Woods Agreement as a fig leaf to hide the fact that paper could now be printed and used as money without any requirement that it be redeemable in the market in real money, i.e., money with intrinsic value. The Bretton Woods Agreement paved the way for the International Monetary Fund to be established in 1944 with the explicit function of maintaining an international monetary system of precisely such non-redeemable paper currencies.

<sup>72</sup> **Ash-Shaykh as-Sayyid Muhammad b. Ibrahim al- Ya'qoubi al-Hasani al-Idrisi** is a well-known scholar from Syria. Born in Damascus in 1962, Shaykh Muhammad descends from a family whose lineage goes back to the Holy Prophet Muhammad ﷺ, through his grandson Sayyiduna al-Hasan ﷺ. His ancestors also include some of the greatest scholars of Syria. His father, Shaykh Ibrahim al-Ya'qoubi (d. 1985/1406 H.), was one of the greatest scholars Syria saw in the past 50 years. As a little boy, Shaykh Muhammad crawled in the Grand Umayyad Mosque and the *Darwishiyya* Mosque, where his father was an instructor for 40 years, and sat in the laps of some of the greatest scholars. Under his father's tutelage, Shaykh Muhammad followed a solid traditional curriculum

since the age of four, studying the major classical works on the various disciplines of the *Shari'ah* as well as the instrumental disciplines. He received *ijazas* in Hadith from several of the most prominent scholars in Syria.

<sup>73</sup> **Jawhar**: The jewel or substance. *Jawhar* indicates the very essence of a thing. The incorruptible nature of a precious jewel is the symbol for the immutability of the essence.

<sup>74</sup> *Sahih Bukhari* Volume: 9 Book: 88 (Afflictions and the End of the World)

<sup>75</sup> **Al-Kauthar** has a deeper connotation. He has been given الْكَوْثَرُ i.e. "an abundance of virtues". Therefore he will liberate us sinners from hell by giving us charity from his abundance of virtues, on the Day of Reckoning. This is what *Shafa'at* or intercession means.

<sup>76</sup> **Bukhari**: Vol 009, Book 092, Hadith 422

<sup>77</sup> From the Book '*Jawahirul Hekam*', written by Maulana Mohammed Badre Aalam, one of the leading luminaries of Deoband, India, a Hadith which speaks volumes on the *Fitna* or mischief-making *Ulama* of the latter days and their *Fitna*-making worshippers who congregate in the *Masaajids*. The Hadith is quoted from *Mishkat al-Masabih* by Abd Allah al-Tabrizi d. 741AH as recorded on page 38 by Baihaqi.

<sup>78</sup> Strife, trials, tribulations-that which fascinates, confuses, deceives, intimidates, corrupts and oppresses

<sup>79</sup> *Sahih Al-Bukhari*, Book of Military Expeditions, Hadith No. 4069

<sup>80</sup> *Sahih Al-Bukhari*, Book of Military Expeditions, Hadith No 4070

<sup>81</sup> Tirmidhi, *Fi fadl al-Yaman*, no.4028. Mubarakpuri, X, 435, 437: hadith *hasan sahih*. On page 436 Imam Mubarakpuri points out that the ancestors of the Ansar were from the Yemen.

<sup>82</sup> *Silsilat al-Ahadith as-Sahihah* # 527

<sup>83</sup> *Sahih Al-Bukhari*, Book of Tribulations and the End of the World, Hadith No. 6641

<sup>84</sup> لحديث رقم 17 : أخرجه البخاري في الصحيح، كتاب : الفتن، باب : قول النبي صلى الله عليه وآله وسلم : الفتنة من قبل المشرق، 6 / 2598، الرقم : 6681، وفي كتاب : الاستسقاء، باب : ما قيل في الزلازل والآيات، 1 / 351، الرقم : 990، والترمذي في السنن، كتاب : المناقب عن رسول الله صلى الله عليه وآله وسلم، باب : في فضل الشام واليمن، 5 / 733، الرقم : 3953، وأحمد بن حنبل في المسند، 2 / 118، الرقم : 5987، وابن حبان في الصحيح، 16 / 290، الرقم : 7301، والطبراني في المعجم الكبير، 12 / 384، الرقم : 13422، والمقرئ في السنن الواردة في الفتن، 1 / 251، الرقم : 46، والمنذري في الترغيب والترهيب، 4 / 29، الرقم : 4666.

<sup>85</sup> الحديث رقم 16 : أخرجه البخاري في الصحيح، كتاب : الفتن، باب : قول النبي صلى الله عليه وآله وسلم : الفتنة من قبل المشرق، 6 / 2598، الرقم : 6680، ومسلم في الصحيح، كتاب : الفتن وأشراف الساعة، باب : الفتنة من المشرق من حيث يطلع قرن الشيطان، 4 / 2228، الرقم : 2905، وأحمد بن حنبل في المسند، 2 / 91، الرقم : 5659، والطبراني في المعجم الأوسط، 1 / 122، الرقم : 387، والمقرئ في السنن الواردة، 1 / 246، الرقم : 43

<sup>86</sup> لحديث رقم 1 : أخرجه البخاري في الصحيح، كتاب : المغازي، باب : بعث علي بن أبي طالب وخالد بن الوليد رضي الله عنهما إلى اليمن قبل حجة الوداع، 4 / 1581، الرقم : 4094، ومسلم في الصحيح، كتاب : الزكاة، باب : ذكر الخوارج وصفاتهم، 2 / 742، الرقم : 1064، وأحمد بن حنبل في المسند، 3 / 4، الرقم : 11021، وابن خزيمة في الصحيح، 4 / 71، الرقم : 2373، وابن حبان في الصحيح، 1 / 205، الرقم : 25، وأبو يعلى في المسند، 2 / 390، الرقم : 1163، وأبو نعيم في المسند المستخرج، 3 / 128، الرقم : 2375، وفي حلية الأولياء، 5 / 71، والعسقلاني في فتح الباري، 8 / 68، الرقم : 4094، وفي حاشية ابن القيم، 13 / 16، والسيوطي في الديباج، 3 / 160، الرقم : 1064، وابن تيمية في الصارم المسلول، 1 / 188، 192

<sup>88</sup> الحديث رقم 3 : أخرجه البخاري في الصحيح، كتاب : الأدب، باب : ماجاء في قول الرجل ويلك، 5 / 2281، الرقم : 5811، وفي كتاب : استنابة المرتدين والمعاندين وقتلهم، باب : من ترك قتال الخوارج للتلأف وأن لا ينفِر الناس عنه، 6 / 2540، الرقم : 6534، ومسلم في الصحيح، كتاب : الزكاة، باب : ذكر الخوارج وصفاتهم، 2 / 744، الرقم : 1064، والنسائي في السنن الكبرى، 5 / 159، الرقم : 8560 - 8561، 6 / 355، الرقم : 11220، وأحمد بن حنبل في

<sup>89</sup> It is generally used to refer to the first three generations of Muslims: the *Sahaba* ("The Companions"), the *Tabi'in* ("The Followers") and the *Taba' at-Tabi'in* ("Those after the Followers"). These three generations are looked upon as examples of how Islam should be practiced

<sup>90</sup> <http://www.nawawi.org/downloads/article3.pdf>

<sup>91</sup> **Muhammad Amin Ibn Abidin**, honoured as Allama Ibn Abidin (1198 - 1252 AH.) is a well known Hanafi Sunni Islamic scholar, who was born in Damascus. He is known as *Imam Shami* in the Indian Subcontinent

<sup>92</sup> **Ahmad ibn Idris Shihabudin as-Sanhaji al-Qarafi al-Maliki** (1228 - 1285/ 684 A.H.), was born in Egypt in the seventh Century, and died there in the year 684. He was one of the greatest Maliki scholars who ever lived and is especially known for his work in methodology and law (*usul al-fiqh*). He was a master of the Arabic language and has remarkable works in grammar. The most important of his many works are *Al-Dhakhirah* (The Stored Treasure), a magisterial 14 volume work recently published in the Emirates, that looks at Maliki fiqh with proofs from *usuli* sources, *Al-furuq* (Differences), *Nafais al usul* (Gems of Legal Theory), and *Kitaab al-ihkam fi tamyiz al-fatawa* and *alahkam wa tasarrufat al-qadi wa'l-imam* (The Book of Perfecting the Distinction Between Legal Opinions, Judicial Decisions, and the Discretionary Actions of Judges and Caliphs).is He is buried in Qarafi in Egypt near Imam as-Shafi'i. May Allah have mercy on them both.

<sup>93</sup> **Ibn al-Qayyim** (1292-1350CE / 691 AH- 751 AH) was a famous Sunni Islamic jurist, commentator on the Qur'aan, astronomer, chemist, philosopher, psychologist, scientist and theologian. Although he is commonly referred to as "the scholar of the heart," given his extensive

works pertaining to human behaviour and ethics, Ibn al-Qaayim's scholarship focused in the sciences of Hadith and Fiqh.

<sup>94</sup> Both quotations are from *Adil Quta*, Al-Urf, 1:64-65

<sup>95</sup> رواه الإمام البخاري (4741، 6530، 7483) وأخرجه مسلم (222)

<sup>96</sup> **Abu Zakaria Muhayuddin Yahya Ibn Sharaf al-Nawawi**

أبو زكريا يحيى بن شرف النووي, popularly known as *al-Nawawi*, or Imam Nawawi (631 - 676 A.H. / 1234 - 1278 CE), was a Sunni Muslim author on *Fiqh* and *hadith*. His position on legal matters is considered the authoritative one in the *Shafi'i Madhhab*. He was born at Nawa near Damascus, Syria. As with many Arabic and Semitic names, the last part of his name refers to his hometown.

<sup>97</sup> **Taqī ad-Dīn Abu 'l Abbās Ahmad ibn 'Abd al-Halīm ibn 'Abd as-Salām Ibn Taymiyyah al-Harrānī** تقي الدين أبو العباس أحمد بن عبد السلام بن عبد الله ابن تيمية الحاراني was a Kurdish scholar born in Harran, located in what is now Turkey, close to the Syrian border. He was also a staunch critic of veneration of tombs and treating them as place of worship and supplication. He influenced an 18th century Arabian scholar named Muhammad ibn 'Abd al-Wahab, who studied the works of ibn Taymiyyah and aimed to revive his teachings and founded *Wahabism*.

<sup>98</sup> **'Abd al-Razzaq ibn Hammam ibn Nafi' al-Sanaani** (126 AH - 211 AH) was a Sunni Islamic scholar of the Science of hadith. He lived in San'a', the capital of Yemen. His pursuit of studies also included travels to Mecca, Medina, Syria and Iraq, where he studied under many scholars in all these cities. His narrations are quoted in *Sahih Bukhari* and *Sahih Muslim*. Imam Bukhari says: "When Abd Al-Razzaq reports hadith reading from his book, then what he reports is more authentic." This means that Al-Bukhari would accept hadith reported by Abd Al-Razzaq as authentic when he is aware that he was reading from his book. If he was reporting from memory, then Al-Bukhari would want some corroboration to classify the reported hadith as authentic.

<sup>99</sup> *Al-Musannaf* of Abd al-Razzaq is a very early book of Hadith that was collected by 'Abd ar-Razzaq. It not only contains a huge number of hadith directly from the Holy Prophet Muhammad ﷺ but also from the Sahaba and early Muslim scholars. The title roughly means "The Categorized", which suggests the nature of this hadith collection, as it is arranged according to categories of Fiqh. The hadith in the Musannaf come mainly from three people: Ma'mar Ibn Rashid (d. AD 770), Ibn Jurayj, and Sufyan al-Thawri. There are also relatively small numbers of hadith from Sufyaan Ibn 'Uyayna, Abu Hanifa, and Malik Ibn Anas among a large number of other people. Most of them are said to have been compilers of hadith books in their own right. An article by Harald Motzki appeared in the Journal of Near Eastern Studies that mentioned the Musannaf of 'Abd al-Razzaq al-San'ani as a source of authentic ahadith of the first century AH. The conclusion of the author was, "While studying the Musannaf of 'Abd al-Razzaq, I came to the conclusion that the theory championed by Goldziher, Schacht, and in their footsteps, many others - myself included - which in general, reject hadith literature as a historically reliable sources for the first century AH, deprives the historical study of early Islam of an important and a useful type of source.

<sup>100</sup> See note 98

<sup>101</sup> Refer: Tafsīr al-Qurtubī, al-Bedāwī, al-Baghawī, an-Nafasī, al-Kashshāf, al-Mazharī, Zad-almasīr, al-Khāzin etc.

<sup>102</sup> *Nisba*: Relationship. Lordship is the relationship (*nisba*) of the "He-ness" to the entity. The "He-ness" (*huwiyyah*) in itself does not require such a relationship but the entities demand it. Allah ﷻ has placed the Divine Names between Himself and the cosmos and from this connection relationships are formed. Each Name is a relationship not an entity. Each existent thing has a specific relationship with one particular Divine Name. That Name will exert a stronger effect and power over the exist thing than any of the other Names. Allah ﷻ radiates His attribute of الولي *Al-Waliyy* (The Protecting Friend, Patron and Helper) upon his Intimates.

<sup>103</sup> That Energy and Matter are inter-convertible has been stated by Einstein in his famous Theory of Relativity. His formula is:  $E = mc^2$ . Here, E = energy, m = mass, and c = velocity of light. As regards the source of Energy itself, Dr Alan Isaacs say: "The ultimate source of the energy of the universe is a subject for speculation; it is possible indeed, that it is being continuously created by a power beyond the scope of our understanding". (Introducing Science, p. 130)

<sup>104</sup> **Ansari F.R.** ; Qur'aanic Foundations and Structure of Muslim Society, Volume One, Chapter 2, page 35

<sup>105</sup> **Allama Allusi** - *Ruh al-Ma'ani fi Tafseer al-Quran al-Azim wa al-Sab al-Mathan*, vol 1. quoted, on the authority of *muhaddith* Abd al-Razzaq, the eminent fore-runner Imam Bukhari and author of *al-Musannaf*. Allama Yusuf bin Ismail al-Nabhaani, in *al-Anwaar al-Muhammadiyah min Mawaahib al-Ladunniyah* p.12, Beirut, 1310 A.H.

<sup>106</sup> Imam Shihab al-Din Abu al-Abbas Ahmad ibn Muhammad ibn Abu Bakr, **al-Qastallani** al-Qutaybi al-Shafi'i also renowned as *Qutb al-din* al-Qastallani.

<sup>107</sup> **Tafsir al-Qurtubi** تفسير القرطبي (14:340); *Tafsir al-Baghawi*<sup>107</sup> البغوي (3:569); *Zad al-Masir fi 'Ilm al-Tafsir*<sup>107</sup> (7:484); *Tafsir-e-Khazin*<sup>107</sup> (3:498); *Tafsir Ibn Kathir*<sup>107</sup> تفسير ابن كثير (3:553) and many others

<sup>108</sup> **Ihsaan** احسان an Arabic term, from the hadith, meaning "perfection" or "excellence", a matter of taking one's inner faith (*Imaan*) and showing it in both deed and action instilling a sense of social responsibility borne from religious convictions due to attainment of perfection, or excellence, in worship, such that Muslims worship Allah ﷻ as if they see Him, and although they cannot see Him (due to the belief that Allah ﷻ is transcendental and not made of materials), they undoubtedly reach conviction that He is constantly watching over them.

<sup>109</sup> *Tazkiyah*, a Qur'aanic term, referring to the process of transforming the *nafs* (carnal self or ego) from its deplorable state of ego-centeredness through various psycho-spiritual conditions to the 'dynamic condition' of purity and submission to the will of Allah ﷻ i.e., eradication of the positive and the negative evils that obstruct or keep inactivates the development of the human personality in the spiritual dimension, and consequently in the moral dimension,—thereby ensuring healthy spiritual growth under the impact of Islam—which operates on the wheels of *Zikr* ('Remembrance of God') and *Fikr* (contemplation of the creation).

<sup>110</sup> *Al-Barzakh*: Barrier or isthmus or separating partition. '*alam al-Barzakh* is the world of an intermediate state. It is something which separates two other things whilst never going to one side. It is the barrier between the known and the unknown; the existent and the non-existent. Imagination is the *barzakh* '*par excellence*' in that it is 'neither this nor that', or both 'this or that'. Or the realm of 'He/not He' (*Huwa/ la-Huwa*)

<sup>111</sup> *Al-Khalifah*: Allah ﷻ is free of representation so the *Al-Khalifah* of Allah ﷻ is the perfected human being who has fulfilled his *raison d'être* or 'the purpose that justifies a thing's existence'. He or she has carried the trust offered by Allah ﷻ of being the locus of the manifestation of Allah ﷻ's attributes on Earth through him. Hence the Hadith in Bukhari 'My servant attains proximity to Me though performing optional devotions (*nafil*), (*Yatakarribu ilaia bin nawaafil*) [he attains the state that] I make him or her My beloved (*Hatta ahbabtuhu*). When I begin loving him (*Fa iza ahbabtuhu*) I become his faculty of hearing whereby he listens (*Fakuntuh samahum lazi yasmahu bihi*), I become his faculty of sight whereby he sees (*Wa basara hul lazi yubsiru bihi*) I become his hands whereby he grasps (*wayatahul lazi yabtisu biha*) I become his feet with which he walks (*wa rijlahullati yamshi beha*) [and in another similar hadith it states] (*wa lisanahu bihi ya takallamu bihi*) I become his tongue with which he speaks

<sup>112</sup> **Shah Waliullah Muhaddith Dehlvi** (February 21, 1703 - August 20, 1762) was an Islamic scholar and reformer. He worked for the revival of Muslim rule and intellectual learning in South Asia, during a time of

waning Muslim power. Shah Waliullah urged Muslim rulers to a jihad against the enemies of Islam and hoped to restore the *Ulama's* former power and influence. He despised the divisions and deviations within Islam and its practice in India and hoped to "purify" the religion and unify all Indian Muslims under the "banner of truth". He is also thought to have anticipated a number of progressive, social, economic, and political ideas of the modern era such as social reform, equal rights, labour protection, welfare entitlement of all to food, clothing, housing, etc.

<sup>113</sup> *"Al intibah fi Salasile-Awliya"* He also states: "One should first perform two *Rakaats* of *Nafil Salaah*. After completion he should recite the following - 111 times *Durood Shareef*, 111 times *Kalima Tamjeed* and 111 times '*Shay an Lillah, Ya Shaikh Abdal Qaadir Jilaani*.'" From this book, it has also been proven that all the great Luminaries believed in the proclamation of "*Shay an Lillah*" as being a valid and a great solution to many unsolved problems.

<sup>114</sup> ***Ruh:*** The essence. The *ruh* is that centre within man which is attracted and drawn back to its Source. The *ruh* endeavours to pull the heart (*qalb*) towards Allah ﷻ, whilst the lower self (*nafs*) exerts a downward pull on the heart. The human spirit (*ruh*) is also Allah's Spirit because Allah breathed His Spirit into man. Thus it is the essence of man, the nucleus of the soul.

<sup>115</sup> Abū Hāmid Muhammad ibn Muhammad **al-Ghazālī** or ابو حامد امام محمد غزالی, known as Algazel to the western medieval world, was born and died in Tus, in the Khorasan province of Persia (modern day Iran). He was a Muslim theologian, jurist, philosopher, cosmologist, physician, psychologist and Sufi of Persian origin, and remains one of the most celebrated scholars in the history of Sufi Islamic thought. He is considered a pioneer of the methods of doubt and scepticism, and in one of his major works, *The Incoherence of the Philosophers*, he changed the course of early Islamic philosophy, shifting it away from the influence of ancient Greek and Hellenistic philosophy, and towards cause-and-effect that were determined by God or intermediate angels

<sup>116</sup> *Tafsir Ruh ul Ma'ani*, Volume 30, Page No. 24

<sup>117</sup> **Fakhruddin Razi** or Abu Abdullah Muhammad ibn Umar ibn al-Husayn al-Taymi al-Bakri al-Tabaristani Fakhr al-Din al-Razi was a well-known Persian, Sunni Muslim theologian and philosopher. He was born in 1149 (543 AH) in Ray of Persia (today located in Iran) and died in 1209 (606AH) in Herat (today located in Afghanistan). He also wrote on medicine, physics, astrology, literature, history and law.

<sup>118</sup> Ibn al-Qayyim رحمہ اللہ (1292-1350CE / 691 AH- 751 AH) was a famous Sunni Islamic jurist, commentator on the Qur'aan, astronomer, chemist, philosopher, psychologist, scientist and theologian. Although he is commonly referred to as "the scholar of the heart," given his extensive works pertaining to human behaviour and ethics, Ibn al-Qayyim's scholarship focused in the sciences of Hadith and Fiqh. Ibn al-Qayyim studied under Taqiyyu-Deen Ahmad Ibn Taymiyyah, 661H - 728H (1263-1328), who is a staunch *Wahabbi* but eventually became the disciple of the Sufi Master, Hazrath Abdullah al-Ansari رحمہ اللہ of Herat, Afghanistan. *Madaarij Saalikeen* which is commentary of the book by Shaykh Abdullah al-Ansari, *Manazil-u Sa'ireen* (Stations of the Seekers) that brought Ibn al-Qayyim رحمہ اللہ to the Sufi Path.

<sup>119</sup> *Zad al-Masir fi 'Ilm al-Tafsir*, 4 volumes by Abu'l-Faraj ibn al-Jawzi (508 AH-597 AH) an Islamic scholar whose family traces their lineage back to that of Hazrath Abu Bakr رضی اللہ عنہ. He belonged to the Hanbali school of jurisprudential thought

<sup>120</sup> *Sahibul irshad*: The Sufi that utters statements according to his dynamic condition of proximity to Allah ﷻ.

<sup>121</sup> The bulk of this is taken from Allamah Dr. Muhammad Tahir al-Qadri's research site <http://www.minhajbooks.com/english/control/Fehrist/Books-Index.html>

<sup>122</sup> احیاء العلوم، 1 : 169

<sup>123</sup> Al-Hafiz Imad al-Din abu fidaa Ismail **bin Kathir** Ibn al Dimishki ر.ه. Explication of the Holy Qur'aan Volume 1, Page 352

<sup>124</sup> **Suhba**: Companionship. This term applies most specifically to the spiritual relationship between the *Murshid* (the guide) and his *mureed* (the desirous of Allah ر.ه.). The basis of such companionship is spiritual conversation and communion, both of which intensify as the *mureeds* heart becomes purified under the *Murshid's* guidance. It is a profound mutual love based on the Pure Love of Allah ر.ه.

<sup>125</sup> Refer to note 107

<sup>126</sup> Evade or beat around the bush

<sup>127</sup> **ibn Hazm** (7 November 994–15 August 1064[1] 456 AH[2]) in full Abū Muhammad Alī ibn Ahmad ibn Saīd ibn Hazm

أبو محمد علي بن أحمد بن سعيد بن حزم – sometimes with al-Andalusī az-Zāhirī as well was an Andalusian-Arab philosopher, litterateur, psychologist, historian, jurist and theologian born in Cordoba, present-day Spain. ] He was a leading proponent of the *Zahiri* school of Islamic thought and produced a reported 400 works of which only 40 still survive, covering a range of topics such as Islamic jurisprudence, logic, history, ethics, comparative religion, and theology, as well as the *The Ring of the Dove*, on the art of love

<sup>128</sup> **Thomas Hobbes** (5 April 1588 – 4 December 1679) was an English philosopher, whose famous 1651 book *Leviathan* established the foundation for most of Western political philosophy from the perspective of social contract theory. Hobbes is remembered today for his work on political philosophy, although he contributed to a diverse array of fields, including history, geometry, and physics of gases, theology, ethics, general philosophy, and political science. Nonetheless Hobbes's account of human nature as self-interested cooperation has proved to be an enduring theory in the field of philosophical anthropology.

<sup>129</sup> **John Locke** (29 August 1632 – 28 October 1704) was an English philosopher. Locke is considered the first of the British Empiricists, but is equally important to social contract theory. His ideas had enormous influence on the development of epistemology and political philosophy, and he is widely regarded as one of the most influential Enlightenment thinkers, classical republicans, and contributors to liberal theory. His writings influenced Voltaire and Rousseau, many Scottish Enlightenment thinkers, as well as the American revolutionaries. This influence is reflected in the American Declaration of Independence.

<sup>130</sup> **Muhsin**: The *muhsin* is the man of virtue, the one who has devoted all his efforts towards acquiring ihsan, that quality of excellence and perfection, sanctifying virtue and spiritual beauty which is embodied in the Prophet Muhammad ﷺ.

<sup>131</sup> . The story is related in Bukhari and Muslim and the concluding references are taken from *Musnad al-Humaydi*.

<sup>132</sup> **Sama'**: The spiritual *dhikr* or audition or listening. This refers specifically to the Sufi gatherings where music and song are employed as a means of opening the heart to inrushes (*waridat*) of knowledge and awareness. During the *Sama'* the listener may experience ecstasy (*wajd*) and find Allah ﷻ, the Real (*al-Haqq*) within that ecstasy. However, before true ecstasy can be experienced the listener must be spiritually mature, having been prepared through *dhikrullah*, *mujahadah*, *riyada*. Without this initial contraction (*qabd*) of spiritual endeavour the expansion (*bast*) of ecstasy will not be real. True *sama'* is a bird which flies from Allah to Allah. Allah ﷻ is the singer and Allah ﷻ is the hearer. At this Divine Feast the singer and hearer become one.

(226/10) للبيهقي<sup>133</sup>

<sup>134</sup> Hazrath Jaafar ؑ, had lived for ten years in Abyssinia.

<sup>135</sup> The bulk of this is taken from Allamah Dr. Muhammad Tahir al-Qadri's research site <http://www.minhajbooks.com/english/control/Fehrist/Books-Index.html>

<sup>136</sup> **Zulm**: Wrongdoing. The ones not capable of receiving internal enlightenment are not only wrongdoers, but also display ignorance (*jahl*), spiritual immaturity and even arrogance and pride (*takabbur*).

<sup>137</sup> Turkish translation by Ali Ozek , Nureddin Uzunoglu, Tefiq Rusti Topuzoglu and Mehmet Maksutoglu.: Ilmi Nesriyat., Istanbul

<sup>138</sup> Imam Jalaluddeen **Al-Suyuti** (c. 1445-1505 AD) جلال الدين السيوطي also known as *Ibn al-Kutb* (son of books) was an Egyptian writer, religious scholar, juristic expert and teacher whose works deal with a wide variety of subjects in Islamic theology. He was precocious and was already a teacher in 1462. In 1486, he was appointed to a chair in the mosque of Baybars in Cairo. He adhered to the *Shafi'i Madhhab* and is one of the latter-day authorities of the *Shafi'i School*, considered to be one of the *Ashabun-Nazzar* (Assessors) whose degree of *Ijtihad* is agreed upon. *Tafsir al-Jalalayn* (*Tafsir* of the twin Jalaals) is a classical Sunni *tafsir* of the Qur'aan, composed first by Jalal ad-Din al-Mahalli d. 864H and then completed by his student Jalal ad-Din as-Suyuti d. 911H, thus its name. It is recognized as one of the most popular exegeses of the Qur'aan today, due to its simple style and its conciseness: It being only one volume in length

<sup>139</sup> Abu al-Qasim Sulaiman ibn Ahmad ibn **Al-Tabarani** born 260 AH (821 CE) and lived, according to the sources, until 360 AH (918 CE). He narrated numerous *ahadeeth*. Amongst his students Ahmad bin 'Amr bin 'Abdul-Khaliq Al-Basri or Abu Bakr Al-Bazzar.

<sup>140</sup> *Al-Jaami' al-Saghir* الجامع الصغير pg 78 volume 1

<sup>141</sup> **Al Muhaddith Shah Abdul Aziz Dehlavi** ( 1745- 1823 CE)

المحدث شاه عبدالعزيز دهلوي was one of the great Sunni Islamic scholar scholars of Hadith in India. He was the eldest son of Shah Waliullah and was only 17 years old when Shah Waliullah died. He took over as the teacher of Hadith in place of his father, and later became famous as the

*Muhaddith* of Delhi (just like his father) and one of India's greatest Islamic scholars.

<sup>142</sup> **Shaykh Ahmed Zarruq** ﷺ or Sheikh Shihab al-Din Abu al-Abbas Ahmed b Ahmed b Muhammad b Isa al-Barnusi al-Fasi Zarruq (1442 – 1493) ﷺ was a Shadhili Sufi Sheikh and founder of the *Zarruqiyye* branch of the *Shadhili* Sufi order (Tariqa). He was born on the 7th June 1442 (846 of the Islamic 'Hijra' calendar). He took the name 'Zarruq' (meaning 'blue') and he studied the traditional Islamic sciences such as jurisprudence, Arabic, traditions of the Holy Prophet ﷺ and wrote extensively on a number of subjects. His most famous works are first of all his *Qawa'id al-Tasawwuf* (The Principles of Sufism), his commentaries on *Maliki* jurisprudence and his commentary upon the *Hikam* of ibn 'Ata Allah.

<sup>143</sup> **Al-Qastallani** ﷺ (851H/ 1448|923H/1517) was a Sunni Islamic scholar. His full name was Imam Shihab al-Din Abu al-Abbas Ahmad ibn Muhammad ibn Abu Bakr, al-Qastallani al-Qutaybi al-Shafi'i also known as Qutb al-din al-Qastallani. He authored many books including *Irshad al-Sari* in 10 volumes, one of the best commentaries on *Sahih Bukhari*.

<sup>144</sup> ***Ibada***: Worship and service of Allah ﷻ with absolute obedience and love. Man was created in order to "know" Allah ﷻ. Therefore the essential meaning of (*ibada*) is Knowledge of Allah ﷻ. Allah ﷻ says in al-Qur'aan, 'I created jinn and men only to worship (know) Me' (51:56). The Holy Prophet Muhammad ﷺ said, "Perfection (*Ihsaan*) is to worship (know) Allah ﷻ 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.

<sup>145</sup> A sound (Sahih) hadith related on the authority of Hazrath Anas bin Maalik ﷺ by al-Bazzar in his *musnad*, Abu Yala in his *musnad*, al-Bayhaqi in *Hayaat al-anbiya fi quburihim* and also by many others

<sup>146</sup> رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَابْنُ مَاجَهَ. الحديث رقم 1 : أخرجه أبو داود في السنن، كتاب : الصلاة، باب : فضل يوم الجمعة ليلة الجمعة، 1 / 275، الرقم : 1047، وفي كتاب : الصلاة، باب : في الاستغفار، 2 / 88، الرقم : 1531، والنسائي في السنن، كتاب : الجمعة، باب : يكثر الصلاة علي النبي صلى الله عليه وآله وسلم يوم الجمعة، 3 / 91، الرقم : 1374، وابن ماجه في السنن، كتاب : إقامة الصلاة، باب : في فضل الجمعة، 1 / 345، الرقم : 1085

<sup>147</sup> لحديث رقم 3 : أخرجه ابن ماجه في السنن، كتاب : الجنائز، باب : ذكر وفاته ودفنه صلى الله عليه وآله وسلم، 1 / 524، الرقم : 1637، والمنذري في الترغيب والترهيب، 2 / 328، الرقم : 2582

<sup>148</sup> Ibn Majah; Bayhaqi in *Sunan al-Kubra*

<sup>149</sup> رَوَاهُ أَبُو دَاوُدَ وَأَحْمَدُ. الحديث رقم 35 : أخرجه أبو داود في السنن، كتاب : المناسك، باب : زيارة القبور، 2 / 218، الرقم : 2041، وأحمد بن حنبل في المسند، 2 / 527، الرقم : 10867، والطبراني في المعجم الأوسط، 3 / 262، الرقم : 3092، 9329، والبيهقي في السنن الكبرى، 5 / 245، الرقم : 10050، وفي شعب الإيمان، 2 / 217، الرقم : 5181. 4161، وابن راهويه في المسند، 1 / 453، الرقم : 526، والمنذري في الترغيب والترهيب، 2 / 326، الرقم : 2573، والهيثمي في مجمع الزوائد، 10 / 162.

<sup>150</sup> رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ بِإِسْنَادٍ حَسَنٍ وَاللَّفْظُ لَهُ. الحديث رقم 36 : أخرجه أحمد بن حنبل عن أبي هريرة رضي الله عنه في المسند، 2 / 367، الرقم : 8790، والطبراني في المعجم الكبير، 3 / 82، الرقم : 2729، وفي المعجم الأوسط، 1 / 17، الرقم : 365، والديلمى في مسند الفردوس، 5 / 15، الرقم : 7307، والمنذري في الترغيب والترهيب، 2 / 326، الرقم : 2571.

<sup>151</sup> **Abu'l-Faraj ibn al-Jawzi** (508 AH-597 AH) was an Islamic scholar whose family traces their lineage back to that of Abu Bakr, the famous companion of the prophet Muhammad and first caliph. He belonged to the Hanbali School of jurisprudential thought. His full name was Abd al-Rahman ibn Ali ibn Muhammad بن محمد بن عبد الرحمن بن علي بن محمد Abd Allah ibn `Abd Allah ibn Hammadi ibn Ahmad ibn Muhammad ibn Jaafar ibn `Abd Allah ibn al-Qaasim ibn al-Nadr ibn al-Qaasim ibn Muhammad ibn `Abd Allah ibn al-Faqih `Abd al-Rahman ibn al-Faqih al-Qasim ibn Muhammad ibn Abi Bakr. He was known for his works in exegesis of the Qur'aan as well as his numerous hadith writings.

<sup>152</sup> Imam Abu 'Abdullah **Al-Qurtubi** or Abu 'Abdullah Muhammad ibn Ahmad ibn Abu Bakr al-Ansari al-Qurtubi (أبو عبد الله القرطبي d (1214 - 1273) was a famous classical Sunni Maliki scholar.

<sup>153</sup> إمام قرطبي، الجامع لأحكام القرآن، 5 : 265

<sup>154</sup> ابن كثير، تفسير القرآن العظيم، 1 : 519 – 520

<sup>155</sup> Descendants of Hazrath Ali ؑ from his other wives are called *Alawi*. The descendants through Hazrath Fatimah ؑ are called *Sayyids*

<sup>156</sup> 1. أحمد بن حنبل، المسند، 5 : 422

2. حاكم، المستدرک، 4 : 560، رقم : 8571

3. طبراني، المعجم الكبير، 4 : 158، رقم : 3999

<sup>157</sup> Narrated by **Ahmad** (5:422) and al-Hakim in his *Mustadrak* (4:515 “Sahih”) cf. al-Subki in *Shifa' al-siqam* (p. 126) and Ibn Taymiyya in *al-Muntaqa* (2:261f.).

<sup>158</sup> **Ibn Hibban** in his *Sahih*, Ahmad (5:422), Tabarani in his *Mu'jam al-Kabir* (4:189) and his *Awsat* according to Haythami in *al-Zawa'id* (5:245), al-Hakim in his *Mustadrak* (4:515); both the latter and al-Dhahabi said it was *sahih*. It is also cited by al-Subki in *Shifa' al-siqam* (p. 126), Ibn Taymiyya in *al-Muntaqa* (2:261f.), and Haythami in *al-Zawa'id* (4:2).

<sup>159</sup> Ibn 'Abd-ul-Barr, *al-Istī'āb fī ma'rifat-il-ashāb* (1:404-5)

<sup>160</sup> Ibn 'Abd-ul-Barr, *al-Istī'āb fī ma'rifat-il-ashāb* (1:405)

<sup>161</sup> Mujahid ibn Jabr مجاهد بن جبر (d.722CE) was a Tabi'in and one of the major early Islamic scholars. He was one of the leading Qur'aanic commentators of the generation after that of the Prophet Muhammad ﷺ and his Companions. He is the first to compile a written exegesis of the Qur'aan. He is said to have studied under Hazrath Ali ibn Abi Talib ؑ until his martyrdom. At that point he began to study under Ibn

Abbas, a Companion of the Holy Prophet ﷺ known as the father of Qur'aanic exegesis. It is related by Ibn Sa'd in the *Tabaqat* (6:9) and elsewhere that he went over the explanation of the Qur'aan together with Ibn 'Abbas thirty times

<sup>162</sup> Ibn 'Abd-ul-Barr, *al-Istī'āb fī ma'rīfat-il-ashāb* (4:6)

<sup>163</sup> Narrated by **al-Daarimi** (1/56), no. 92, in the chapter: How Allah ﷻ honoured His Holy Prophet ﷺ after his death

<sup>164</sup> لحديث رقم 21 : أخرجه البخاري في الصحيح، كتاب : الرقاق، باب : التواضع، 5 / 2384، الرقم : 6137، وابن حبان في الصحيح، 2 / 58، الرقم : 347، والبيهقي في السنن الكبرى، 10 / 219، وفي كتاب الزهد الكبير، 2 / 269، الرقم : 696.

<sup>165</sup> **Tabarānī** related it in *al-Mu'jam-ul-kabīr* (24:351-2#871) and *al-Mu'jam-ul-awsat* (1:152-3#191) and its men are those of sound hadith except Rawh bin Salāh who is *da'if* (weak), while Ibn Hibbān and Hākim declared him *thiqah* (trustworthy). Haythamī also cites it in *Majma'uz-zawā'id* (9:256-7); Ibn-ul-Jawzī in *al-'Ilal-ul-mutanāhiyyah* (1:268-9#433); Abū Nu'aym in *Hilyat-ul-awliya' wa tabaqāt-ul-asfiya'* (3:121); and Mahmūd Sa'īd Mamdūh graded it *hasan* (fair) in his *Raf'ul-minārah* (pp.147-8).

<sup>166</sup> **Sayyid Ahmed ar-Rifai** رحمه الله 512 A.H. /1119 A.D. - 578 A.H./1183 A.D. was the founder of the *Rifai* Sufi Order. He was born in Hasen Region of Wasit, Iraq on a Thursday. Paternally and maternally he descends from Hazrath Husayn ibn Ali رضي الله عنه.

<sup>167</sup> See note 137

<sup>168</sup> 1. ابن ماجه، السنن، كتاب إقامة الصلاة، باب في الزينة يوم الجمعة، 1 : 349، رقم : 1098  
2. طبراني، المعجم الأوسط، 7 : 230، رقم : 7355  
3. منذري، الترغيب والترهيب من الحديث الشريف، 1 : 286، رقم : 1058

<sup>169</sup> Abd al-Ghani **al-Nabulusi** (1641 to 1731 C.E.) was the most outstanding scholarly Sufi of Ottoman Syria. He was regarded as the

leading religious poet of his time and as an excellent commentator of classical Sufi texts. At the popular level, he has been read as an interpreter of symbolic dreams. Moreover, he played a crucial role in the transmission of the teachings of the Naqshabandi in the Ottoman Empire, and he contributed to the eighteenth-century Sufi revival via his disciples.

<sup>170</sup> Qadi Ayyad bin Musa القاضي عياض بن موسى, or **Qadi Iyad** or Abu al-Fadl Ayyad ben Amer ben Moussa ben Ayyad ben Mohammed ben Abdellah ben Moussa ben Ayyad al-Yahsobi al-Sabti ( أبو الفضل عياض بن موسى بن عياض بن ) عمرو بن موسى بن عياض بن محمد بن عبد الله بن موسى بن عياض اليحصبي السبتي, born 1083 in Gibraltar - 1149) was the great imam of Ceuta and, later, a high judge (Qadi) in Grenada. He was one of the most famous scholars of Maliki law.

<sup>171</sup> *Kitab Ash-shifa bi Ta'rif Huquq al-Mustafa*, Healing by the recognition of the Rights of the Chosen one), of Qadi 'Iyad (d. 544H / 1149CE) is perhaps the most frequently used and commented upon handbook in which Muhammad's life, his qualities and his miracles are described in every detail. Generally known by its short title, Ash-Shifa, this work was so highly admired throughout the Muslim world that it soon acquired a sanctity of its own for it is said: "If Ash-Shifa is found in a house, this house will not suffer any harm...when a sick person reads it or it is recited to him, Allah ﷻ, will restore his health."

<sup>172</sup> **Imam Subki**: Taj al-Din al-Subki, the author of the *Mu'id al-Ni'am wa Mubid al-Niqam* during the seventh and eighth century A.H. his family became renowned, not only for their learning, high positions as Qadis, jurisconsultants, professors, preachers, and writers, but also for their high personal qualities.

<sup>173</sup> Ali bin Ahmad *al-Samhudi* علي بن أحمد السهمودي, Nur al-Din `Ali b. `Abd Allah b. Ahmad, al-Hasani al-Shafi'i was a Sunni Shafi'i Islamic scholar.

<sup>174</sup> **Al-Qastallani** ﷺ (851H/ 1448|923H/1517) was a Sunni Islamic scholar. His full name was Imam Shihab al-Din Abu al-Abbas Ahmad ibn Muhammad ibn Abu Bakr, al-Qastallani al-Qutaybi al-Shafi'i also known as Qutb al-din al-Qastallani. He authored many books including *Irshad al-Sari* in 10 volumes , one of the best commentaries on Sahih Bukhari.

<sup>175</sup> **Ibn Jamā'ah** (639-733 A.H. / 1241-1333 A.D.) was a distinguished Shafi'i Chief Judge and prominent scholar of Islamic studies during the Bahri Mamluk's Sultanate in Egypt and Syria. Ibn Jama'ah's theory of education reflects an emphasis on the Qur'aan and hadith as primary sources of knowledge.

<sup>176</sup> Ibn Hajar **Haythamī** al-Makki was a Sunni Muslim Shafi'i scholar, born in 909 AH (1503CE). A brilliant scholar of in-depth applications of Sacred Law, and with al-Imām Ahmad al-Ramlī, represents the foremost resource for fatawa (legal opinion) for the entire late Shāfi'ī School. He authored major works in Shafi jurisprudence, hadīth, and tenets of faith, education, hadīth commentary, and formal legal opinion. His most famous works include *Tuhfah al-muhtāj bi sharh al-Minhāj*, a commentary on al-Imām al-Nawawī's *Minhāj al-tālibīn* whose ten volumes represent a high point in Shafi scholarship; the four volume *al-Fatāwā al-kubrā al-fiqhiyyah*; and *al-Zawājir an iqtirāf al-kabāir*, which with its detailed presentation of Qurān and Hadīth evidence and masterful legal inferences, remains unique among Muslim works dealing with taqwa (God-fearingness) and is even recognized by Hanafi scholars like al-Imām Ibn Ābidīn as a source of authoritative legal texts valid in their own school. After a lifetime of outstanding scholarship, the Imām died and was buried in Makkah in 974 AH.

<sup>177</sup> See note 173

<sup>178</sup> **qutb**: The Pole or Pivot or Axis. Within the Sufi hierarchy the *qutb's* or *aqtaab* occupy the peak, under the *Ghawth*, the one person in every era forming the focus of Allah ﷻ's supervision of the world. Traditionally there are four spiritual poles or pivots amongst the *awliya*. Every pole or qutb had two names: firstly, through his essential

perfection of manifesting the Name Allah ﷻ, he is the 'slave of Allah ﷻ' ('*Abdullah*'), and secondly, through the accidental perfection of being in a particular place in a particular era to fulfil a particular function, he is the 'slave' of a specific Divine Name, e.g. 'slave of the Merciful' ('*Abd al-Karim*') or 'slave of the Merciful' ('*Abd ul-Rahman*').

<sup>179</sup> ***Nuqaba'***: The Examiners. Within the traditional Sufi hierarchy the Examiners are those draw the hidden things out of people's selves.

<sup>180</sup> ***Abdaal***: "The Substitutes or Changed Ones." Within the traditional Sufi hierarchy there are seven (or forty) men or women called *abdaal*. They are exalted Sufis whose slavehood is perfect, constantly immersed in the Divine Presence and are often seen simultaneously at two places, therefore the name Substitute or Changed One.

<sup>181</sup> ***Siddique***: The men embodying truth who are the veracious men of purity. The greatest *Siddique* is Abu Bakr as-Siddique ؓ, the beloved companion of the Prophet Muhammad ﷺ.

<sup>182</sup> Qastallānī, *al-Māwāhib-ul-laduniyyah* (2:726); Zurqānī, Commentary (7:487)

<sup>183</sup> See p. 149.

<sup>184</sup> Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:235)

<sup>185</sup> ***Khatīb Baghdādī*** has related the incident with a sound chain of transmission in his *Tārīkh Baghdād* (1:123); Ibn Hajar Haythamī, *al-Khayrāt-ul-hisān fī manāqib-il-imām ala'zam Abū Hanīfah* (p.94); Muhammad Zāhid Kawtharī, *Maqālāt* (p.381); and Ibn 'Ābidīn Shāmī in *Radd-ul-muhtār 'alā Durr-il-mukhtār* (1:41).

<sup>186</sup> Sheikh Abdul Haqq Muhaddith Dehlawi or Al Muhaddith Shaykh Abdul Haqq Dehlavi المحدث شيخ دهلوي was an Islamic scholar who authored more than 100 works, noted among them a history of Madinah, a biography of The Holy Prophet Muhammad ﷺ, and a work

on the lives of saints. He died in Delhi, in 1642 (1052 AH. and has over 40 works to his name

<sup>187</sup> **Imam Mūsá ibn Ja'far ibn Muhammad al-Kaazim** الإمام موسى الكاظم (November 6, 745 AD - September 1, 799 / Safar 7, 128 AH - Rajab 25, 183 AH). He was the son of Imam Jaafar al-Sādiq and his mother's name was Hamidah Khātūn. Imprisoned and poisoned in Baghdad, Iraq . Buried in the *Al-Kadhimiya Masjid* in Kadhimiya, Baghdad.

<sup>188</sup> **Ibn Hibban** رحمه الله - Abu Hatim Muhammad ibn Hibban ibn Ahmad al-Tamimi al-Busti, from Bust in Khorasan: was a prominent Shafi'i hadith specialist and prolific author who died in the year 965 C.E/354 AH. Sahih Ibn Hibban is a collection of hadith by him. It has the distinction of being one of small number of collections intended by the respected author to contain only authentic hadith.

<sup>189</sup> **Imam 'Alī ibn Mūsā al-Ridā** علي بن موسى الرضا رحمه الله (December 29, 765 - August 23, 818) the son of Imam Mūsá ibn Ja'far ibn Muhammad al-Kāzīm رحمه الله. He was famous for his discussions with both Muslim and non-Muslim religious scholars. He is buried in the Imam Reza shrine in Mashad, Iran

<sup>190</sup> ابن أبي حاتم رازي، كتاب الثقات، 8 : 457، رقم : 14411

<sup>191</sup> **Abd-ul-Ghanī Maqdisī Hambalī** رحمه الله عبد الغاني المقديسي is a classical Sunni Islamic scholar, one of the most prominent Hadith masters. He was one of the students of Abu-al-Faraj Ibn Al-Jawzi. He died in 600 AH

<sup>192</sup> **Muhammad Zāhid Kawtharī** (1296 AH-1371 AH) was the assistant to the last Sheikh al-Islam of the Ottoman Empire and a well known Hanafi jurist. He studied under his father as well as the scholars of Qur'aan and hadith: Ibrahim Haqqi, Shaykh Zayn al-'Abidin al-Asuni, Shaykh Muhammad Khalis al-Shirwani, al-Hasan al-Aztuwa'i, and others.

<sup>193</sup> Muhammad Zāhid Kawtharī, Maqālāt (p.381).

<sup>194</sup> الحديث رقم 80 : أخرجه البخاري في الصحيح، كتاب : بدء الخلق، باب : ذكر الملائكة، 3 / 1175، الرقم : 3037، وفي كتاب : الأدب، باب : المَقَّة من الله تعالى، 5 / 2246، الرقم : 5693، وفي كتاب : التوحيد، باب : كلام الرب مع جبريل ونداء الله الملائكة، 6 / 2721، الرقم : 7047، ومسلم في الصحيح، كتاب : البر والصلة والآداب، باب : إذا أحب الله عبدا حبه إلى عباده، 4 / 2030، الرقم : 2637، ومالك في الموطأ، 2 / 953، الرقم : 1710.

<sup>195</sup> *Dhawq*: Taste or direct spiritual experience. This is the first stage of the experience of Allah ﷻ's Self-disclosure (*tajalli*). It is followed by "drinking" (*shurb*) and "quenching" (*ri*) and sometimes by the final stage "intoxication" (*sukr*). "Those who have tasted know. Those who have not tasted do not know." Without direct tasting there can be no Knowledge of Allah (*ma'rifa*).

<sup>196</sup> *'alam al-jabarut*: The World of the All-Powerful! The World of the Source! It is the Reality of Muhammad ﷺ linked to the level of the Attributes. Within this World are the pools or reservoirs of non-manifestation from which Existence gushes forth. These pools are the Light of Muhammad (*Nur-e Muhammadiyya*) through which the entire creation is made manifest. *'Alam al-jabarut* corresponds to "attention" in the contemporary sufic triad of action/intention/attention.

<sup>197</sup> *al 'adam*: The state of non-being or non-existence. *Al 'adam* is the absence or nothingness. In its positive sense it indicates the state of non-manifestation within the Knowledge of Allah ﷻ (that state to which the perfect 'slave' retires). In its negative sense it indicates relative nothingness and privation.

<sup>198</sup> *Wujud*: Being, existence or finding. When considered as 'Being' *wujud* designates Allah ﷻ's Own Reality and Essence. When considered as 'existence' *wujud* designates the things found in the cosmos. When considered as 'finding' *wujud* designates the subjective experience of finding Allah ﷻ and having awareness of Allah ﷻ. The 'verifiers' (*al-muhaqqiqun*) and the 'people of unveiling and finding' (*ahl al-kashf wa'l-wujud*) continually and everlastingly 'find' Allah ﷻ both in the cosmos and within themselves.

<sup>199</sup> *'alam ash-shahadah*: The World of sensible experience. The visible.

<sup>200</sup> *'alam-i-ulwi*: The High Universes! The World of the Spirits! There is a relationship between the World of the Spirits and the essence of man's heart. The essential being or *ruh*. Through this relationship, which is a secret of Allah ﷻ, the heart of purified man or woman may soar towards that spiritual realm when listening to the spiritual concert (*sama'*), when immersed in deep meditation (*muraqabah*), when performing *hadra*.

<sup>201</sup> *al-'arif*: (plural: *urafa*) The knower (of Allah ﷻ). He is the complete and perfect man. The *'arif* has been given Divine Knowledge (*ma'rifa*), and "Ma'rifa is a light which Allah casts into the heart of whomsoever He Wills". All is a gift from Allah. The *'arif* is the Aware one, the Wise one. He has penetrated into the mystery of the paradoxical relationship between the One and the many, between Allah ﷻ and His creation. His Lord causes the *'arif* to witness his own self (*nafsahu*), so that spiritual states are manifested in him. The knower who is a lover (*'ashiq*) is the most perfect of human beings.

<sup>202</sup> *al-barzakh*: Barrier or separating partition. *Al-barzakh* is the symbol of an intermediate state. It is something which separates two other things whilst never going to one side. It is the barrier between the known and the unknown, the existent and the non-existent -The stage between the preceding life and the new life.

<sup>203</sup> *al-'arsh*: The Divine Throne. Allah ﷻ, Who is without place, created a *samawaat* called *al-'arsh* where His essence is centred in order for man to supplicate and seek his needs from Allah ﷻ. This Throne upon which Allah ﷻ's essence is centred is the seat of those Divine Names that are bound (*muqayyidah*), because of His mercy, to a *maqam*. The Divine Word (*al-kalimat al-ilahiyya*) which descends from Allah ﷻ contains the Sacred Law within which is all knowledge. The "place" of Unity of the Word is His Throne (*al-'arsh*). Beneath the Throne is His Footstool (*al-kursi*) where the Word becomes differentiated into rulings (*hukm*) and reports (*khabar*). And, although the earth and the heavens do not contain Allah ﷻ the heart of His 'slave' does contain Allah ﷻ. Such a heart is

*al-'arsh*. It is the heart of the lover of Allah ﷻ and around it spiritual realities circle. *Al-'arsh* is the universal manifestation taken in its total unfolding. The greatest heart is that of the Prophet Muhammad ﷺ. All love and all knowledge are overflowing from his heart.

<sup>204</sup> **Abdullah bin Mubarak** ؓ, *Amir ul Mu'mineen fil Hadith*, was born in 118 hegira / 726 CE. He travelled the entire Islamic world in order to preserve Hadith. He was intelligent, cautious (in narrating Hadith), trustworthy and a true scholar of Hadith. It is sufficient to know (his status) that many narrated from him, thus he is one of the narrators of Imam Bukhari ؓ.

<sup>205</sup> Referenced from the book *شوق و تن* by **Maulana Ashraf Ali Thanvi** . Translated into English by Muhammad ibn Abdurrahman Ebrahim as *Desire for the Aakhirah*: Ilmi Publications, Ferrierasdorp, Johannesburg, South Africa. pp:18 to 25

<sup>206</sup> Ahmed; Abu Dawud; Hakim, Bayhaqi and others

<sup>207</sup> Qadi Abul Husayn bin bin Al'urayf; Abu Rabii' al-Mas'u-dii, *Sharhus Sudur*

<sup>208</sup> Abul Qaasim ibn Mandah in *Kitaabul Ahwaal* ; *Sharhus Sudur*

<sup>209</sup> Ahmed; Abu Dawud, Bayhaqi and others

<sup>210</sup> Ahmed; Abu Dawud, Bayhaqi and others

<sup>211</sup> Also in Tirmidhi and Bayhaqi

<sup>212</sup> *Sahih Al-Bukhari* Hadith 2.456 Narrated by Hazrath Anas bin Malik also 2:422.

<sup>213</sup> Ahmed; Abu Dawud, Bayhaqi and others

<sup>214</sup> Tirmidhi , Bayhaqi

<sup>215</sup>

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

15

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

44

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

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

<sup>216</sup> *Al-Arsh*- the Divine Throne of Allah ﷻ: It is the heart of the Lover of Allah ﷻ and around it spiritual realities circle.

<sup>217</sup> All these Hadith are quoted in The Greeting of a Muslim , 2<sup>nd</sup> Impression 1418/1997 Published by **Waterval Islamic Institute**, Johannesburg, South Africa

<sup>218</sup> **Muhammad Amin Ibn Abidin**, honoured as Allama Ibn Abidin (1198 - 1252 AH.) is a well known Hanafi Sunni Islamic scholar, who was born in Damascus. He is known as *Imam Shami* in the Indian Subcontinent

<sup>219</sup> **Abu Muhammad 'Abd al-Malik bin Hisham** (أبو محمد عبدالمالك بن هشام), or Ibn Hisham (died 833 CE/213 or 218 A.H.) Edited the biography of Muhammad ﷺ written by Ibn Ishaq. Ibn Ishaq's work is lost and is now only known in the revised texts of Ibn Hisham and al-Tabari. Ibn Hisham grew up in Basra, Iraq, but moved afterwards to Egypt, where he gained a name as a grammarian and student of language and history. His family was of Himyarite origin, though some narrators trace him to Mu'afir ibn Ya'far, while others say he is a Dhuhli.

<sup>220</sup> Abu Dawood and Ahmad

<sup>221</sup> *Al Adab Al Mufrad* - الأدب المفرد - Guidance in Good Manners and Etiquette for Muslims by Imam Bukhari, vol 2 – p.438

<sup>222</sup> Abu Dawood

<sup>223</sup> Sahih Al Bukhari and Abu Dawood

<sup>224</sup> Abu Dawood

<sup>225</sup> *Al Adab Al Mufrad* - الأدب المفرد - Guidance in Good Manners and Etiquette for Muslims by Imam Bukhari,- p.440

<sup>226</sup> *Al-Mustadrak alaa al-Sahihain* or *Mustadrak al-Hakim* (المستدرک علی (الصحيحين)

<sup>227</sup> Tirmidhi- Ibn Majah- Nasa'i

<sup>228</sup> (صحيح البخارى، كتاب العلم، 1 : 16) (الصحيح لمسلم، كتاب الزكوة، 1 : 333) (مسند احمد بن حنبل، 2 : 234) (المعجم الكبير، 19 : 284، رقم : 755) (شرح السنة، 1 : 284، رقم : 131)