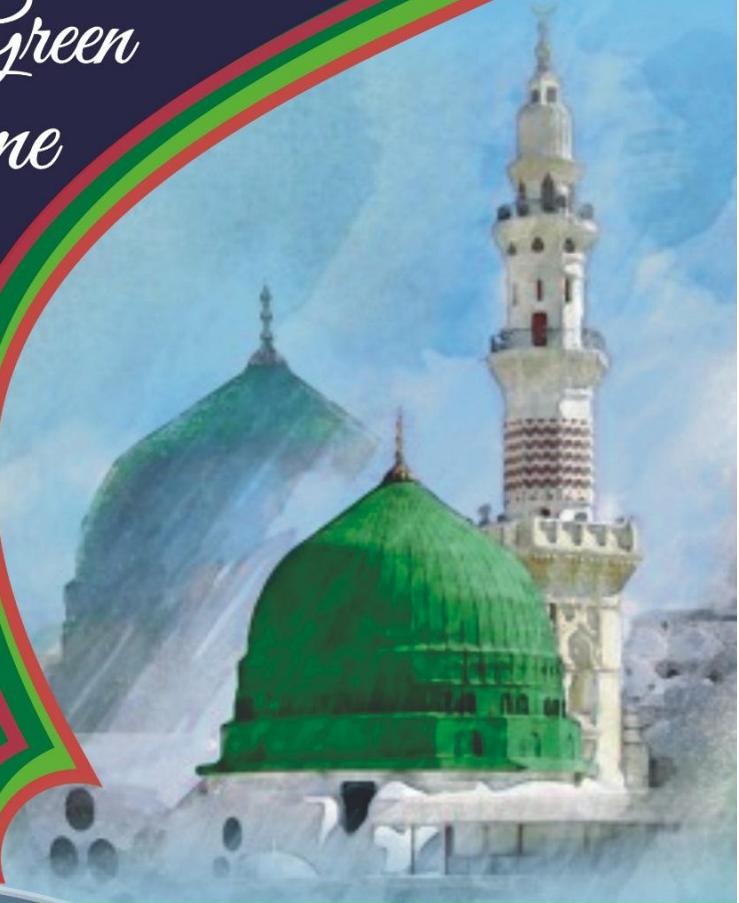


*In the Shade of  
the Green  
Dome*



**Syed Arshad Saeed Kazmi**

In the Shade of the  
Green Dome

Syed Arshad Saeed Kazmi

Translated and edited by

Rashid Saeed Kazmi

Al'araf Publishing House

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold fast to the rope of Allah, all together and do not split up  
(Surah Aal-e-Imran, verse 103).

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

So take whatever the Messenger gives you and refrain from anything he  
forbids you (Surah Al-Hashr, verse 7).

وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

And all those (hypocrites) resent is that Allah and His Messenger have  
enriched them from the divine bounty (Surah Al-Tauba, verse 74).

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ

And (O beloved remember) how you said to the one on whom Allah had  
bestowed favour and you (too) had bestowed favour  
(Surah Al-Ahzab, verse 37).

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## Contents

Introduction	1
Preface	3
Author's introduction	5
Translator's note	9
<i>N'aat</i>	11
The sacred appearance of the Holy Prophet ﷺ	13
The blessed scent of the bodies of the Prophets	19
Prerequisite for perfection of <i>iman</i>	21
Expression of Love for the Holy Prophet ﷺ	23
Reverence for the Holy Prophet ﷺ	29
Truth revealed	32
Bountiful generosity of the Holy Prophet ﷺ	35
Resolver of difficulties	37
Conveying rewards to the deceased	38
Resurrecting of the dead	41
Mountains, stone and trees greeting the Holy Prophet ﷺ	44
Understanding <i>shirk</i>	46
Knowledge of the unseen	50
Intercession	57
Mediation	71
<i>Du'a</i> (invocation) after funeral prayers	76
<i>Bid'a</i> (innovation in religion)	88
<i>N'aat</i>	112

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## Introduction

Almost six years back in the holy month of Ramadan, Allama Syed Arshad Saeed Kazmi composed a number of short essays outlining in a lucid and digestible way the core concepts and beliefs of Islam. To make these accessible for everyday use these were put together in the form of a table calendar. This proved to be immensely popular with a demand for it to be published in a book form. The second edition of this work is now in your hands. We pray to the Almighty Allah to accept this humble effort for the benefit of His people (Aameen).

Hafiz Muhammad Abdurrazzaq Naqshbandi

## Preface

We talk of being logical and sensible.

In daily life, being illogical is a strong criticism as this means you are confused and muddled. Despite this, at times we fall prey to irrationality. While often this is inadvertent, not infrequently we are presented with arguments that appear to be logical and rational on surface. A deeper analysis however, reveals either a lack of full appreciation or misunderstanding of the evidence, or occasionally a wilful intent of misguiding. The two prime examples of this are politics and religion.

Whereas the dynamics of politics are in constant flux, religion with a rock hard foundation in the Scripture, is deeply embedded in our lives and thus a lot more difficult to uproot. However, saturating the mind with a constant bleating of one view so much so that the true voice is completely drowned in the cacophony can slowly erode the face of religion. In recent times the core beliefs of our religion have been targeted utilising a myriad of techniques. This change is being made through an apparently logical interpretation of the fundamentals of beliefs with quotes from the Holy Qur'an and *hadith*. However, the evidence presented is only partial and adapted to draw certain conclusions; with a bit of digging it does not take much effort to unveil the hypocrisy behind this, bringing out the true and glorious teachings.

At its heart, the writing of this book has the devotional love for Allah and His beloved Prophet ﷺ. But the love of Allah is the love of the Unimaginable, as truly whatever comes to one's mind Allah is otherwise. At the same time the love for the Prophet ﷺ has more personal relevance. We are told by the Prophet ﷺ,

‘The true belief cannot come about until I am loved more than your parents, children and all humanity’. The book begins with an attempt to conceptualize the beauty of the Prophet ﷺ. After the scene is set, I move on to highlight the glory of the Blessed Prophet ﷺ as evidenced by the Holy Qur’an and *ahadith* (verbal statement of the Prophet ﷺ describing a brief account of what he did or said) and the different ways of the expression of love of the companions. Some of the core beliefs including the concepts of *shirk* (polytheism i.e. making partners with Allah), *tawheed* (belief in oneness of God) and *bid’a* (innovation) are discussed, together with addressing a few other misconceptions that are raised constantly. In doing so I have tried to preserve the reliability of religion by providing a sound analysis based on the Qur’an and *sunnah* (an act of the Holy Prophet ﷺ).

The glimpses of the life of the Prophet ﷺ that I have presented in this short book would hopefully fuel the embers of love in your heart.

Syed Arshad Saeed Kazmi

## Author's Introduction

Allam Syed Arshad Saeed Kazmi is *Sheikhul-Hadith* (Head of the Department of *Hadith*) at Jamia Anwar-ul-Uloom, Multan. He is the son of the eminent scholar Allama Syed Ahmad Saeed Kazmi whose unrivalled knowledge earned him the titles of *Ghazali-e-Zaman* (Ghazali of time) and *Razi-e-Dauran* (Razi of time). Like his late father he is noted for outstanding comprehension of various Islamic disciplines.

He completed formal education in 1986 from Jamia Anwar-ul-Uloom, a renowned institution founded by his father in 1944. Soon thereafter he was assigned to teaching *hadith* at his Alma Mater. Ever since, he has been teaching *hadith* and has discharged duties as *Sheikh-ul-Hadith* for the past fifteen years. He studied Arabic literature at Jamia Saddam (now Baghdad University) in Baghdad in the early 1990s. He spent some time specifically learning *Ilm-e-meeras* (inheritance laws) from Mufti Abdul Wahid who was the successor to Mufti Siraj Ahmad. A contemporary of Aala Hazrat Maulana Ahmad Raza Khan Bareilvi, Mufti Siraj Ahmad was a towering scholar who was given the title of *Siraj ul fuqaha* by Aala Hazrat in recognition of his deep understanding of the discipline of Islamic jurisprudence.

Allama Kazmi's grasp of knowledge of various academic disciplines of religious studies is astounding. He has researched extensively on a number of areas and has authored numerous books. These include *Ziarat-e-Quboor*, *Taskeen-e-Dil*, (a treatise on the *iman* of the parents of the Holy Prophet ﷺ), *Bid'a*, *Milad-un-Nabi Sharif*, *Nizam-e-Kainat main mashi'at aur hukm ka zahoor*, *Taqdeer aur Tadbeer* (a

discourse on the perplexing subject of fate and destiny), *Munafiq ki Haqeeqat* (a masterpiece that deals with the subject of hypocrisy in Islam) and *Kitab ul Waseela* (a comprehensive account of the subject of intercession). He is currently working on the exegesis of the Holy Qur'an. The first volume of this magisterial work, on *Surah Fatiha*, is expected to be out later in the year.

He has lectured extensively throughout Pakistan. His regular duroors-e Qur'an (lectures on Qur'anic understanding) in various major cities of the country are immensely popular. These are delivered in a way that ensures that there is something to appease the appetite for knowledge of not only laymen but also qualified religious scholars. He has been invited to deliver speeches in Qatar, Saudi Arabia, Iran and Bangladesh. The international television network Noor TV, based in the United Kingdom, has also broadcast his lectures.

Allama Kazmi has established a chain of educational institutions in the country. While at present more than 60 institutions are operating (which include magnificent *dar-ul-ulooms* for *dars-e-nizami* and *hifz* in Ali Pur, Kot Khalifa, Ghaus Pur, Majidabad and Uch Sharif), his most notable achievement would be the establishment of an academic institution, *Al-Jamiatul Islamia tul Arabia Al-Aalamia*, in Multan. The inspiration for this most cherished ambition is to establish an institution, which would be reminiscent of *Bayt al Hikma* of the glorious times of Muslims for the revival of all disciplines of knowledge. Work on this remarkable institution is in progress in the suburbs of Multan on a 14.5 acre piece of land.

In parallel with his efforts for renaissance of Islamic knowledge he has embarked on a mission of spiritual cleansing for the general public. For several years weekly Friday afternoon meetings are held at *Shahi Eid Gah*, Multan where thousands of

people gather to collectively recite *Durood-e-Bahr-ul-Kamal* and *Durood-e-Muhammadia Kabir*, two *duroods* written and compiled by Allama Kazmi. Following this, Allama Kazmi delivers a speech with emphasis on purification of heart.

He did *bay'a* (sacred covenant with Allah and His Prophet ﷺ) on the hand of his father and was given *khilafat* (permission bestowed by Sheikh for continuation of the chain) in four *silasil* (the chain of initiation of Sheikhs establishing unbroken connection to the Holy Prophet ﷺ). Hazrat Maulana Fazl-ur-Rahman (son of *Qutb-e-Madina*, Hazrat Ziauddin Madni) also bestowed him with *khilafat* in *silsila Qadriya, Shazlia, Sanousia, Muammariya, Mehrarwiya* and *Rizvia*.

Allama Kazmi lives in Multan with his wife and two sons.

## Translator's note

In front of the ornately wrought grill I stand – tears welling from eyes, lips dry and crusted; I try to mumble a salutation to the Lord's best creation, a reflection of His attributes, one who gave meaning to all that exists. And I am not alone in this – I see people from all over the globe, heads bowed, shaking with emotions, presenting themselves in the court of their Prophet ﷺ. Sinners and offenders, pious and righteous – all stand before him – seeking his compassion, as he is the mercy for what the Lord has created.

While translating this book I lived in the presence of my Prophet ﷺ, a perpetual abode in the shade of the Green Dome – such is the emanation of love from every page and every line of this beautiful book.

I must admit that despite my efforts it was almost impossible to maintain the air of love and reverence in translation that marks every word of this book. In particular, rendering poetry from Persian and Urdu into English was challenging. Flawed as my translation may be, the task has inscribed an image of the Prophet ﷺ deep in my heart. I hope that once you finish this book you will at least get a glimpse of that.

Rashid S Kazmi

Winchester, U.K

[Shawwal](#)1439

July 2018

## نعت شریف (امیر خسرو)

نمی دانم چه منزل بود شب جائے کہ من بودم

بہ ہر سو رقص بسمل بود شب جائے کہ من بودم

پری پیکر نگار سو قدے لالہ رخسارے

سراپا آفت دل بود شب جائے کہ من بودم

رقیبیاں گوش بر آواز، اودر ناز و من ترساں

سخن گفتن چه مشکل بود شب جائے کہ من بودم

خدا خود میر مجلس بود اندر لامکاں خسرو

محمد شمع محفل بود شب جائے کہ من بودم

### Na'at

*I know not where I was last night,*

*There the dance of delirium was at its height.*

*A nymph-faced beloved, tall like cypress and with rosy cheeks,*

*Was the ecstasy of the hearts when the night was at its peak.*

*Guards heedful of his voice; he immersed in pride,*

*I, full of dread; 'tis so arduous to tell the tale of the night.*

*O Khusro, God Himself presided the sacred conclave,*

*Muhammad was the 'Light' of that assembly which did me enslave.*

*Hazrat Ameer Khusro*

## The sacred appearance of the Holy Prophet ﷺ

وَأَجْمَلُ مِنْكَ لَمْ تَلِدِ الرَّسَاءُ

وَأَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي

كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

خُلِقْتَ مَبْرَأً مِنْ كُلِّ عَيْبٍ

*And more wondrous than you, my eye has never beheld  
And more beautiful than you, no woman has ever borne;  
So perfect was your making, all flaws withheld;  
As though you were created just the way you wanted.*

That the human body goes through an organic change of decomposition after death is inevitable. But, as is narrated in the *hadith*, the sacred bodies of the Prophets are exempt from the process of decay and disintegration. Not only this, but they continue to be provided with food and nourishment. The Holy Qur'an categorically declares that the glory of our Prophet Muhammad ﷺ, infinite peace and boundless blessings be upon him, is most superbly being elevated with every upcoming moment. As a corollary of this, not only is his blessed body fully intact, but also every passing moment is witnessing an upsurge in its glory and splendour.

Now let us imagine the sanctified appearance of our blessed Holy Prophet ﷺ. From his hallowed head to sacred toe, wherever the gaze meets, one is lost in the beauty emanating from his consecrated body.

جلوه والضحیٰ دیکھتے رہ گئے ☆ حسن بدر الدہیٰ دیکھتے رہ گئے

*Eyes riveted on the splendour of the bright forenoon.*

*Gaze transfixed to the beauty of the full moon*

When it comes to describing the sublime appearance of the Holy Prophet ﷺ, tongue appears incapacitated and pen incapable. While people have tried in their own ways, their attempts do not even reach the outskirts of the realms of justice for appreciating the glory and sacred beauty of the Holy Prophet ﷺ. Unsurprisingly, Sayyidina Ali bin Abi Talib كرم الله وجهه, pronounced a most trustful verdict: every narrator expressing the elegant traits of the Prophet ﷺ of Islam finally resigns to the fact that no one has ever seen or will ever see anyone like the Holy Prophet ﷺ.

تیرے خلق کو حق نے عظیم کہا، تیری خلق کو حق نے جمیل کیا  
کوئی تجھ سا ہوا ہے نہ ہو گا شہا، تیرے خالق حسن واداک کی قسم

*The Lord declared noblest, your gracious nature,  
Most elegant He made, your portraiture.  
By the Maker of your radiant reflection,  
By the Creator of your dignified action,  
Never ever was such beautiful born,  
Nor shall there be anyone to adorn,  
The fields and mountains, the lakes and sea.  
For no one in the universe, like you can be.*

Not only was the Holy Prophet ﷺ noble and venerated in his person, but also held great reverence in the eyes of those around him. The companions coined various expressions to describe the charm and grace of his face. A unique feature of these descriptions was resorting to a comparison with celestial bodies – the sun and the

moon. Intriguingly, the *sahaba* (the companions of the Holy Prophet ﷺ) also made comparison of his face to the page from the Holy Qur'an.

The Prophet's height was slightly above the height of most men of that time in that region. Interestingly, at any time he appeared to be much taller than people surrounding him. The contour of his face had an elliptic touch, creating a perfect balance. Although some may argue the way the companions described the elegance of his face as being full of metaphor, the fact remains that the grace of his features was mesmerising and simply left the beholder bewitched. On a moonlit night, when the Prophet ﷺ was wearing a red striped garment, one of his companions Jabir bin Samura رضي الله عنه was so enchanted by his sheer splendour that he narrates, 'I looked at the Prophet's face and I looked at the shining moon. By Allah, I thought the Holy Prophet ﷺ was more glorious and beautiful than the moon'.

جو ساتی کوثر کے چہرے سے نقاب اٹھے  
ہر دل بنے میخانہ ہر آنکھ ہو پیمانہ

*If the face of the distributor of the water of Kauthar is unveiled,*

*Every heart must be lounge bar; every eye goblet.*

The Holy Prophet Muhammad ﷺ, was most radiantly elegant and luminously beautiful among the galaxy of Prophets, and owned the most sweet-voiced speech.

ایسا تجھے خالق نے طرح دار بنایا  
یوسف کو ترا طالب دیدار بنایا

*With such beauty has Allah endowed you,*

*That your blessed face, Yusuf longs to view.*

Rubayyi' bint Mu'awwidh رضي الله عنها described the Messenger of Allah. She said, 'had you seen him, you would have seen the sun rising.'

As years pass by, time takes its toll and it is only natural that one's beauty fades. But in the final days of the Prophet ﷺ when one day while Sayyidina Abu Bakr رضى الله عنه led the prayers, the last Prophet ﷺ of Allah emerged from his *hujra* (room). Completely stupefied by his radiant beauty the companions wondered if they were seeing a page from the Glorious Qur'an. So overwhelming were their emotions that they might have relinquished their lives at the feet of the Holy Prophet ﷺ. But the paragon of grace and beauty signalled them to pull themselves together.

پیش نظر وہ نو بہار سجدے کو دل ہے بے قرار      روکنے سر کو روکنے ہاں یہی امتحان ہے

*Beholding the beauty of the new spring, the heart is intent to bow,*

*The test though, is to stop the head, from a bend you should disallow.*

His forehead, broad and wide, was luminous at night. His large and sparkling eyes had a hint of reddish streaks. The white of the eyes was very clear and glistening, and the black, glittering intense black. Additionally, he appeared to be wearing kohl about his eyes. His eyelashes were long, thick and curly, and canopied the eyes below. The eyebrows were arched neatly. From a distance they appeared to be meeting together, but a blood vessel separated them; it would engorge with blood to become prominent at times when the Prophet ﷺ was displeased.

ان کے گیسو نہیں رحمت کی گھٹا چھائی ہے      ان کے ابرو نہیں دو قبلوں کی یکجائی ہے

*His flowing locks: cirrus clouds pouring mercy*

*His joining eyebrows: the two Qiblas uniting you'd see*

His blessed cheeks were perfectly smooth and long, without being high at the balls. The nose had a slight aquiline touch with the top being high, its middle curved and the nostrils were narrow. His mouth was wide and lips thin and pink. His teeth were well set with a slight space between the incisors – which twinkled when he talked or

smiled. At times the sparkle was so intense that the walls of his *hujra* would glitter.

سوزن گم شدہ ملتی ہے تبسم سے تیرے رات کو صبح بناتا ہے اجالا تیرا

*In your glowing smile the lost needle is found,  
Dark night to sunny day, your radiance turns around.*

His inspirationally hallowed beard was thick with a few grey streaks. His sacred head was large and he wore his hair long, reaching anywhere from ear lobes to shoulders. The wavy locks parted neatly in the middle when he shook his blessed head.

روئے روشن پہ زلف سیاہ دیکھ کر ہم ضحیٰ اور سبھی ادیکھتے رہ گئے

*Beholding locks jet-black around face glowing and beaming,  
Eyes riveted on beauty and splendour of bright morning.*

His sanctified neck, with a hue of silver-red, reminded of the perfect art of a seasoned sculptor. His chest was broad and devoid of hairs with only a fine sharp streak running in the midline from the upper chest down to the navel. He had a flat stomach, not protruding beyond the chest. His joints were robust and limbs long and muscular. On the front and back of the arms and shoulders he had some hairs, which served to enhance the grace of his manliness. His wrists were sturdy, hands soft and fleshy with broad palms and tapering fingers. The parts of his blessed body, which were exposed to the sun, were endowed with even more beauty than those that were covered. His complexion was wheatish; those who looked at him wondered if he was moulded in rosy silver.

He walked with calmness, the pace reflecting strength, as if he was treading downhill on a slope – the ground appeared to be embracing his steps.

## The blessed scent of the bodies of the Prophets

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ

‘And when the caravan departed (from Egypt), their father (Yaquub) said, “I’d be sure I got a scent of Yusuf, if you didn’t think me senile” ’ (Surah Yusuf, verse 94).

According to the Holy Qur’an, the shirt of the Prophet Yusuf عليه السلام, which was at a distance of eight days, was enough for his father Sayyidina Yaquub عليه السلام, to get his scent. Not only does this verse tell us about the possession of miraculous powers by the Prophets of Allah, but it also lays open another characteristic of how the Prophets are different from ordinary people by virtue of the distinct scent of their bodies.

In Sahih Bukhari, Sayyidina Anas bin Malik رضي الله عنه narrated: I never touched a cloth weaved of pure wool and silk that was softer and velvety than the palms of the Holy Prophet صلى الله عليه وسلم, – neither did I discover a musk or ambergris with a better fragrance than that of the Holy Prophet صلى الله عليه وسلم (Bukhari, *hadith* 1973).

Jabir bin Samura رضي الله عنه reported: I offered the *zuhr* prayer along with Allah's Messenger, may peace be upon him. He then went to his family and I also went along with him when he met some children [on the way]. He began to pat the cheeks of each one of them. On my turn [to my delight] he patted both my cheeks and I experienced coolness or a fragrance of his hand as if it had been brought out from

the scent bag of a perfumer (Muslim, Vol. 2, page 256).

Such was the fragrance emitted by the body of the Holy Prophet ﷺ that the path he walked at would continue to be redolent of his fragrance to enable the companions to recognise that the Messenger of Allah had been through that route long after he had gone.

Sayyidina Abu Huraira رضي الله عنه narrates: a man went to the Holy Prophet ﷺ, and asked him for assistance for the marriage of his daughter. The Holy Prophet ﷺ, told him to bring a wide-mouthed bottle. He then (miraculously) filled up the bottle with the sweat from his arms and advised the man to tell his daughter to use that as a perfume. So overwhelming was the scent of the sweat of the Messenger of Allah that the people named their house 'the House of Fragrance' as every time his daughter used that it would perfume the entire city of Madina.

جس راہ چل دیئے ہیں کوچے بسا دیئے ہیں

ان کی مہک نے دل کے غنچے کھلا دیئے ہیں

*Buds in the heart with his fragrance bloomed,*

*On the path he treaded, cities plumed.*

## Prerequisite for perfection of *iman*

Narrated by Sayyidina Abdullah bin Hisham رضي الله عنه: we were with the Prophet ﷺ and he was holding the hand of Umar bin Khattab رضي الله عنه. Umar رضي الله عنه said to Him, "O Allah's Prophet ﷺ! You are dearer to me than everything except my own self." The Prophet ﷺ said, "No, by Him in Whose Hand my soul is, (you will not have complete faith) till I am dearer to you than your own self." Then Umar رضي الله عنه (recognising that *iman* is synonymous with love for the Holy Prophet ﷺ and) said to him, "By Allah, now you are dearer to me than my own self." The Prophet ﷺ said, "O Umar, now your *iman* has achieved perfection' (Bukhari, *hadith* 6632). This *hadith* sets the condition of perfection of one's *iman*: Sayyidina Umar رضي الله عنه achieved perfection of *iman* once the Holy Prophet ﷺ, became dearer to him than his life.

## Love for the Holy Prophet ﷺ

### Sayyidina Ali bin Abi Talib's ﷺ love for the Prophet ﷺ

When Ali bin Abi Talib ﷺ was asked about his love for the Prophet ﷺ he said, "By Allah, the Messenger of Allah was dearer to us more than our possessions and riches, our ancestors and our mothers and cold (sweet) water in times of extreme thirst" (Sharah al-Shifa).

نمازا اچھی، روزہ اچھا، حج اچھا، زکوٰۃ اچھی مگر میں باوجود اس کے مسلمان ہونے میں سکتا  
نہ جب تک کٹ مروں میں خواجہ بطحا کی عزت پر خدا شاہد ہے کامل میرا ایمان ہو نہیں سکتا

*Good is to pray and good is to fast,  
Good is pilgrimage and good is Zakat.  
And while these deeds are noble, I agree,  
In all honesty a Muslim I can't be,  
Until I depart to the world hereafter,  
Laying my life for the worthiest master,  
On honour of the Prophet ﷺ, I can die,  
Surely from this noble deed I won't shy.*

## Expression of Love for the Holy Prophet ﷺ

Shedding tears in the remembrance of the Prophet ﷺ was practice of the companions.

Narrated by Anas bin Malik رضي عنه: Abu Bakr رضي عنه and Abbas bin Abdul Muttalib رضي عنه passed by a gatherings of the *ansar*, who were weeping. He (i.e. Abu Bakr رضي عنه or Abbas رضي عنه) asked them, "Why are you weeping?" They replied, "We are weeping because we remember the gatherings of the Prophet ﷺ with us." So Sayyidina Abu Bakr رضي عنه went to the Prophet ﷺ and told him of that. The Prophet ﷺ came out, tying his head with a piece of the hem of asheet on account of severe headache. He ascended the pulpit, which he never ascended after that day. He glorified and praised Allah and then said, "I advise you to take care of the *ansar* as they are my near companions (and close to my heart) to whom I confided my private secrets. They have fulfilled their obligations and rights that I had on them, but there remains what is for them (i.e. paradise and they are destined to get this reward). So, accept the good of the good-doers amongst them and excuse the wrongdoers amongst them." This was in fact the reward for the tears they had shed in the remembrance of the Holy Prophet ﷺ and an accolade for the service to the Holy Prophet ﷺ that they had done with sheer devotional love (Bukhari, *hadith* 3799).

**Deen (religion) is synonymous with the actions and deeds of the Prophet ﷺ**

It is narrated by Jabir bin Abdullah رضي الله عنه that in the year of the conquest of Makkah the Prophet ﷺ of Allah travelled to Makkah. The Prophet ﷺ and the companions were fasting until they reached *Kura' al Ghamim*. It was said to the Holy Prophet ﷺ of Allah that there were some people for whom fasting had become unbearable and they were waiting to see what action he took. The Prophet ﷺ then called for a cup of water when it was afternoon. He raised it till the people saw it and then drank from it. While some people followed the Prophet ﷺ others continued to fast until sunset. When he was told about them the Prophet ﷺ said, 'These people are the disobedient ones; these are the disobedient ones' (meaning "deen is synonymous with my actions") (Tirmidhi, *hadith* 710).

**Great brother and sister sacrificed their Prayer (*salah*) and fast on the Prophet ﷺ**

Asma bint Amays رضي الله عنها narrated: once revelation was being sent on the Prophet ﷺ of Allah while he was resting his head on the lap of Sayyidina Ali bin Abi Talib كرم الله وجهه. Sayyidina Ali كرم الله وجهه had not yet offered *asr* prayer when the sun set. The Prophet ﷺ said, 'O Ali, have you offered your [*asr*] prayers?' When Ali كرم الله وجهه replied, 'No', the Prophet ﷺ prayed to Allah, 'O Allah, he [Ali] was busy in obeying You and Your Prophet ﷺ, so return the sun upon him.' Asma رضي الله عنها narrates that

although the sun had set well, it began to rise back again until it stationed itself between the mountain and the ground underneath. Ali got up for *wudu* (ablution) and offered *asr*. It was only after this that the sun set again.’ This happened at Sehba (a point between Madinah and Khyber) (Al-Khasaa-is-ul-Kubra, Vol. 2, page 87).

مولیٰ علی نے واری تری نیند پر نماز اور وہ بھی عصر، سب سے جو اعلیٰ خطر کی ہے

*On your sleep Ali sacrificed his prayer,  
That it was asr, proves his love and dare.*

Umm-e-Hani bint Abi Talib رضی اللہ عنہا narrated: on the day of conquest of Makkah, Fatima رضی اللہ عنہا sat on the left side of the Prophet صلی اللہ علیہ وسلم while I was on his right side. A slave-girl brought a vessel with a drink and offered it to the Prophet صلی اللہ علیہ وسلم. Having drunk from it he handed it over to me. I drank from that too and said, ‘O Prophet صلی اللہ علیہ وسلم of Allah, I was fasting.’ The Prophet صلی اللہ علیہ وسلم asked me if my fast was *qadai* (one to make up for an obligatory fast). When I said, ‘No’, he said, ‘there is no harm done if it was voluntary’ (Abu Da’ood, *hadith* 2456).

### **Sacrificing everything on the Prophet صلی اللہ علیہ وسلم**

In the battle of Uhud the rumour that the Holy Prophet صلی اللہ علیہ وسلم had been martyred was devastating beyond imagination for the companions. Saad bin Abi Waqas رضی اللہ عنہ narrates the extreme and passionate concern of a woman from Banu Dinar. She had lost her husband, father and brother, but was asking about Allah’s Messenger. When she saw him, she said, “All the misfortunes mean nothing to me as long as you are alive, O Allah’s Messenger!” (Imam Ibn-e-Kathir reported this in *Albidaya Wannihaya*).

## An ethereal death

Ibn Ishaque narrated: in the battle of Uhud when the attack of the enemy peaked to a ferocious level on the Prophet ﷺ, he asked, "Who will sell his life to us?" Ziyad bin Sakan رضى الله عنه with five of *al-ansar* got up. They kept on fighting to defend the Prophet ﷺ. While all ultimately sacrificed their lives for the Prophet ﷺ it was either Ziyad رضى الله عنه or Ammarah رضى الله عنه (more likely Ziyad) who, riddled with wounds, was barely able to move when a group of Muslims came back to drive the enemy away. The Prophet ﷺ told them to bring him close to him and offered his foot as a pillow for him so that he may rest his face on it. With his cheek against the blessed foot of the Prophet ﷺ of Allah he breathed his last (Al-Seerat-un-Nabawiyya, Ibn Hisham, Vol. 3, page 53).

گروقت اجل سرتیرے قدموں میں جھکا ہو۔  
جتنی ہی قضا ہو ایک ہی سجدے میں ادا ہو

*When finally departing, head kneeling at your feet,  
Any prayers pending, will ultimately meet,  
Acceptance by the Lord,  
With a triumphal final chord.*

While interpreting another *hadith* Allama Badruddin 'Aini is of the opinion that on the Day of Judgment one's resurrection will be in the condition that he or she passed away (Umdat-ul-Qari, Sharah Bukhari, Vol. 6, page 72). Will Sayyidina Ziyad رضى الله عنه not rise on the Day of Judgment in the posture that he passed away – embracing the blessed foot of the Holy Prophet ﷺ, his cheek pressed against the hallowed foot?

اے ضعف! مدد کر، در احمد پہ گرا دے  
دربان کہیں اٹھ، کہوں اٹھا نہیں جاتا

*I beg you my frailty, let me fall on the doorstep of Ahmad,  
I'd say 'I don't have the ability', when the guards caution me to get up.*

Much has been said on death and dying but the ethereal sublimity of the death of Ziyad bin Sakan رضي الله عنه would remain beyond what language is capable of describing!

## **Companions regarded their love for the Prophet ﷺ more precious than any possession**

Sayyidina Anas bin Malik رضي الله عنه narrates that a man asked the Holy Prophet ﷺ, “When will the [last] hour come?” He replied, “What preparation have you done for it?” The man said, “Nothing, [I am empty-handed] except for the love for Allah and His Messenger [which is my sole possession].” The Prophet ﷺ replied, “On the day of Judgment you will be with the ones you love.” Anas bin Malik رضي الله عنه said, “We [his companions] never rejoiced at anything more than these words of the Holy Prophet ﷺ.” The man (further) said, “I love the Prophet ﷺ of Allah, Abu Bakr رضي الله عنه and Umar رضي الله عنه, and I hope to be with them [in the hereafter] due to my love for them, even though my deeds are no match of theirs [my love for them would qualify me to accompany them in Paradise].”

*Just a point to ponder:* Anas bin Malik's رضي الله عنه narrative does not imply certainty but rather he *'hoped'* to accompany the Prophet ﷺ. This inevitably means that he was asking the Lord for acceptance of his love of the Holy Prophet ﷺ since that is essential for the grant of the reward.

## The people deserving the Shade of Allah on the Day of Judgement

It is narrated by Sayyidina Abu Hurairah رضي الله عنه in Sahih Bukhari that Allah will shelter seven kinds of people in His Shade on the Day of Judgment when there would be no shade except His: 1) a just ruler; 2) a youth whose (prime) days elapse in the remembrance of Allah the Mighty and Majestic; 3) a man whose heart is attached to the mosque; 4) two men who meet and part with for the love of Allah; 5) a man whose eyes well tears in his private moments in the remembrance of Allah; 6) a man who is tempted by a woman of beauty, elegance and position, but declines this, saying, "I fear Allah"; 7) a man who spends in the way of Allah so that his right hand is not aware of what the left hand gives in charity (Bukhari, *hadith* 660).

## Reverence for the Holy Prophet ﷺ

### Holding respect and reverence for the Prophets is a condition for closeness to Allah

In the Holy Qur'an Almighty Allah promises His favours on the condition of doing good deeds and respecting His Prophets.

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقْبَلْتُمْ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ

“And Allah said, ‘I am with you. If you pray regularly, and give alms, and trust My messengers and continue to assist them with respect and reverence’ ” (Surah Al-Ma’ida, verse 12).

### Adopting the station of the Prophets as the place of worship is a Divine command and the practice of companions of the Holy Prophet ﷺ

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

“And take the station of Abraham as a place of prayer”

(Surah Al-Baqra, verse 125).

Sayyidina Utban bin Malik رضي الله عنه who fought the battle of Badr and was from the *ansar*, narrates: I went to the Prophet ﷺ and said, "O Allah's Prophet! ﷺ My eyesight has become weak and I lead my people in the prayer [as an imam]. When it rains, the valley that is between my people and me floods with water, which keeps me from going to their mosque and leading them in the prayers. O Allah's Prophet! ﷺ

I wish that you could come and pray in my house so that I may take it as a praying place.” The Prophet ﷺ said, "Allah willing, I will do that." The next morning, soon after the sun had risen, Allah's Prophet ﷺ came with Abu Bakr رضي الله عنه. The Prophet ﷺ said to me, "Where do you like me to pray in your house?" I pointed at a place of my choice. He led two *raka'* prayers and we lined behind him. Thereafter we requested him to stay for a special meal of *haleem*, which we had prepared for the Holy Prophet ﷺ and he ate with us (Bukhari, *hadith* 1186).

### The respect of the Prophet ﷺ by the companions

Following is the description given by Urwah bin Mas'ud (at the time of treaty of Hudaibiya, before he had embraced Islam) of how the companions venerated the Holy Prophet ﷺ of Allah. "I have visited the kings of the world, and I have had audiences with Caesar and with Khoustrau – the Persian emperor, and with Negus, but I have never seen the followers of a king respecting their leader like the companions of Muhammad revered him. By Allah, if he blew his nose, the secretions would fall in the hand of one of them [i.e. the Prophet's companions] who would rub it on their face and skin. Whenever he would give them a command they would rush to do it; and to get hold of the droplets of water of his ablution they would fight amongst themselves to the extent it appeared they may shed each other's blood; whenever he would speak they would lower their voices and they would not look at his face but keep their gaze low" (Bukhari, *hadith* 2731/2732).

## Truth revealed

Once, two maulanas of Madrissa-e-Anwar-ul-Tawheed, were mulling over how to rid the world of *shirk* and spread the message of *tawheed*. During their conversation, the first said, “I wish to open up my heart to you today. I am astounded on coming across some *ahadith* and am shocked to know how the paragons of virtue – I mean the companions of the Holy Prophet ﷺ, behaved. Scan the entire Qur’an, and you won’t find any ruling whereby Allah ordered them to rub the spittle of the His messenger ﷺ on their faces and bodies; to go to extreme length for obtaining the droplets of water of the messenger’s ablution; in case they were unable to do so, to rub the layer of earth dampened by that water in their faces and bodies; to make every effort (to the extent that the onlookers thought they were picking a fight) that, when his hair was trimmed, they got at least a strand, and when they got one – to revere and love that more than their life. Curiously, in their homes, they liked to pray at the spot where the Holy Prophet ﷺ had done so.

“More interestingly, the Prophet ﷺ of Allah had not ordered them to do so. I have leafed through all the books of *ahadith* and failed to discover any evidence to support these practices. And therefore, I am at a loss to understand why on earth, and by whose orders, they behaved like that. Furthermore, I don’t know why nobody ever tried to stop them from carrying out such acts.

“If I spell out the truth, I am afraid, fellow Muslims will become angry. The reality is that the companions of the Holy Prophet ﷺ seem to have the *barevi* ideology. What they did on account of the Holy Prophet’s love and allegiance is identical to the practice of *barevis*.”

Having made the speech the maulana kept quiet for a while, but started again with a sigh, “I wonder if the companions of the Holy Prophet ﷺ found gratification and pleasure in the love of the Holy Prophet ﷺ. This would ensure their reputation as the zealots with the utmost love of the Prophet ﷺ. And surely they would continue to enjoy this status. But what I don’t understand is why the Holy Prophet ﷺ did not stop them from carrying out such acts. Why did he not say to them, ‘I have never ordered you to act like this and there is no such command in the Qur’an either? So, why do you indulge in these practices?’

“In all honesty I begin to feel that the essence of the Holy Prophet’s doctrine was in favour of *barelvīs*.”

Having listened patiently to what the first maulana had to say, the second maulana said, “But you have overlooked the fact that the man from Bareilly was only born in recent history.”

“Whatever the case may be,” began the first maulana, “I have come to the conclusion that alongside upholding the concept of *tawheed*, the Holy Prophet ﷺ himself acted to spread *barelvīyat*.”

“Let us assume that the Holy Prophet ﷺ allowed those practices because the companions were acting out of sheer love for the Prophet ﷺ and with the purity of heart. However, I find it impossible to dismiss a very obvious point. If the practices of the companions were not in accordance with the Islamic way, why did Allah not reveal an edict telling them to stop at once? Why did He not prohibit them from what might have been perceived as acts of *shirk*? And more importantly why did Allah not order

## Bountiful generosity of the Holy Prophet ﷺ

Sayyidina Jabir bin Abdullah رضي الله عنه relates that, “The Messenger of Allah was never asked anything whatsoever, to which he said no.” (Bukhari, *hadith* 6034).

A grammatical analysis of this *hadith* lets one see the depth of the message as “anything” is in the indefinite case (*shay’an*), to indicate the inclusion both, of major requests and minor ones. It would also imply that if the Prophet ﷺ had what was being sought, he would give; or he would respond with good words – such as promising to give later or making supplication for the seeker. Thus, if he had, he would give generously. And if he didn’t, he would make a promise and would fulfil that.

Once, ninety thousand *dirhams* from Bahrain were presented to the Holy Prophet ﷺ. He asked to heap them up on a mat and then started giving them away. He did not turn away anyone who asked until he gave away all the money, when suddenly another man presented himself. The Prophet ﷺ said, “I don’t have anything but take a loan in my name and when I receive something I will pay it off.” Sayyidina Umar Farooq رضي الله عنه then said, “O Messenger of Allah, why are you taking such an extraordinary step of fulfilling someone’s demand when Allah does not hold you to account for what is beyond your means!” He disliked the words of Umar رضي الله عنه. Another man from the *ansar* said, “O Messenger of Allah, spend without constraint and do not be concerned about any dearth or shortage from the Possessor of the Throne, Allah!” This delighted the Holy Prophet ﷺ with his blessed face appearing like a blossoming flower. He then said, “This is what I have been commanded!”

Imam Muslim reported, on the authority of Rabi'ah bin Ka'b al-Aslam رضي الله عنه that the latter said: "I used to stay with the Prophet ﷺ at night to bring him the water for *wudu* (ablution) and serve him for anything that he might need. Once the Prophet ﷺ (when he was very pleased with me) asked me: "Make a wish!" I said, "O Messenger of Allah, I seek from you, your company in heaven." To this the Prophet ﷺ replied "anything else?" I said, "That is [all that I need]." Then the Prophet ﷺ said: "Assist me in that by your frequent *sujood* (prostrations)."

These *ahadith* elaborate two facts: firstly, that if anyone asked the Holy Prophet ﷺ of Allah for anything, he never left the seeker empty-handed; and secondly, that his sphere of grace extended beyond this globe – to the blissful world of heaven!

That the Holy Prophet ﷺ of Allah told Rabi'ah bin Ka'b رضي الله عنه to assist him with *sujood* was to dispel any impression about the companions of the Prophet ﷺ displaying any laxity in observing *ibada* (prayers).

## Resolver of difficulties

Proclaiming Sayyidina Hamzah رضي الله عنه ‘*resolver of difficulties*’ after his

martyrdom – the saying of the Holy Prophet صلى الله عليه وسلم

Sayyidina Abdullah Bin Mas‘ud رضي الله عنه narrated: “We never saw the Noble Prophet صلى الله عليه وسلم cry as much as he did on the demise of his uncle Hamzah رضي الله عنه. When the body of Hamzah رضي الله عنه was laid in the grave facing the Ka’ba, the Holy Prophet صلى الله عليه وسلم burst into tears with paroxysms of sobs. He kept saying, “O Hamzah, رضي الله عنه O uncle of the Messenger of Allah, صلى الله عليه وسلم O lion of Allah and lion of the Messenger of Allah, O Hamzah - the doer of virtues, O Hamzah - the resolver of difficulties, the defender of the Messenger of Allah, صلى الله عليه وسلم” (Al-Mawahib al-Ladunniyah, Vol. 1, page 212).

Sayyidina Abu Huraira رضي الله عنه reported that Allah's Messenger said, “after death all the deeds of a person are terminated except three: on-going *sadaqah* (charity), knowledge from which others benefit and a righteous child who continues to pray for him” (Muslim, Vol. 2, page 41).

## Conveying rewards to the deceased

Sayyidina Abdullah bin ‘Amr رضي الله عنه, reported that his grandfather, ‘Aas bin Wa’il (who was a *mushrik*) on his deathbed made a will that one hundred slaves be freed on his behalf. One of his sons, Hisham, freed fifty; and ‘Amr wanted to free the other fifty, but decided to ask Allah's Messenger first. When he asked the Holy Prophet of Allah, he replied, "Had he been a Muslim, your freeing slaves, giving *sadaqah*, or performing hajj on his behalf would all have reached [in rewards] and benefited him" (but because he died a *kafir* (non-believer) these acts would not benefit him) (Mishkaat, Vol. 1, page 266). This saying of the Messenger of Allah elaborates that reward can only be conveyed to deceased who dies as a Muslim. Someone who dies a non-Muslim would be excluded from getting the reward of good deeds performed by their Muslim children.

### Conveying rewards to the deceased by the Holy Prophet صلوات الله وسلامه عليه وآله

When slaughtering an animal for sacrifice the Messenger of Allah صلوات الله وسلامه عليه وآله prayed to the Almighty, “O Allah, accept this from my family and me and from all amongst my *ummah*” (Muslim, Vol. 2, page 56). This is a clear submission for conveying the reward of a good deed to all of us.

### Conveying the reward of good deeds causes forgiveness of sins of the deceased

Sayyidina Abu Huraira رضي الله عنه narrates that a man said to the Holy Prophet of Allah, “O Messenger of Allah, my father has died. He has left behind assets and money but

did not make a will. Would he be pardoned if we do charity on his behalf?" The Holy Prophet ﷺ said, "Yes" (Ibn Majah, page 199). This *hadith* provides evidence that charity after one's death rids the deceased of their sins.

## **Dedicating something to the deceased with the intention of conveying reward**

The mother of Sa'd bin Ubada رضى الله عنه died in his absence. He said, "O Allah's Prophet! ﷺ My mother died in my absence; will it be of any benefit for her if I give *sadaqa* (charity) on her behalf?" The Prophet ﷺ said, "Yes." Sa'd said, "I make you a witness that I gave my garden called Al Makhrif in charity on her behalf" (Bukhari, *hadith* 2762).

Another time when he presented himself in the meeting of the Holy Prophet ﷺ, he asked "[This was the charity that I did on my part], may I ask you what the best charity is?" The Prophet ﷺ said, "Offering people a drink of water." Hearing this Sa'd bin Ubada رضى الله عنه had a well dug for supplying water to the people and said, "This is for Sa'd's mother" (the reward of this is for Sa'd's mother) (Mishkaat, page 169). This *hadith* provides evidence that the practice of dedicating an 'act of conveying reward' to someone is entirely in keeping with the practice of the companions of the Holy Prophet ﷺ. Although those who consider this act against *sharia* (Islamic law) have had that well plugged, to this day the place where the well used to be is still well known as '*beram-e-Sa'd*' (well of Sa'd).

# Resurrecting the dead

## Resurrection of the dead by Sayyidina Ibrahim عليه السلام

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And when Sayyidina Ibrahim عليه السلام said, “My Lord, show me how You give life to the dead” Allah said, “Do you not believe.” Ibrahim said, “Yes I do, but it is to satisfy my heart.” He said, “Then, catch four birds and train them to come to you. Then (cut them into pieces and) place them one by one on the mountain all around; and then call them and they will rush to you. And know that Allah is Mighty, most wise” (Surah Baqra, verse 260).

## Resurrection of the dead by Sayyidina Isa عليه السلام

وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

According to the Holy Qur’an Sayyidina Isa عليه السلام said, “I heal him who was born blind, and the leper, and I raise the dead, by Allah's permission” (Surah Aal-e-Imran, verse 49).

The difference between بِإِذْنِ اللَّهِ (*by the permission of Allah*) and مِنْ دُونِ اللَّهِ (*leaving Allah aside*)

The claim of Sayyidina Isa عليه السلام that he healed the blind and the leprosy, and resurrected the dead by *the permission of Allah*, has been interpreted by some to

negate possession of any authority by him. This defies logic; as quite on the contrary, this is reflecting the power bestowed on Sayyidina Isa عليه السلام by Allah. The Almighty is telling us that with His permission بِإِذْنِ اللَّهِ, His devoted slave can cure the incurables and give life to the dead. With His permission one acquires otherwise unimaginable and miraculous powers. This is the difference between بِإِذْنِ اللَّهِ (with Allah's permission) and مِنْ دُونِ اللَّهِ (leaving Allah aside). By مِنْ دُونِ اللَّهِ the Holy Qur'an is referring to those who have not been given any permission by Allah. They do not have the power of even removing a fly from them, let alone owning anything. This is the difference between بِإِذْنِ اللَّهِ and مِنْ دُونِ اللَّهِ. Resolving someone's difficulty can only be accomplished by Allah's permission. The fact is that with power bestowed by the Almighty Allah one can execute the unthinkable acts such as resurrecting the dead.

### **Resurrection of a dead girl by the Holy Prophet ﷺ**

At the time of the Farewell Pilgrimage (*Hujja-tul-Wida'*) a man came to the Holy Prophet ﷺ and said that in the time of *jahiliyah* (*ignorance from Islam*), according to the ill practices of the time, he had thrown his daughter in a valley. The Holy Prophet ﷺ went with him to the valley and called the girl's name and said, "With Allah's permission reply to me." No sooner did the Holy Prophet ﷺ say that than the girl resurrected saying البيك وسعدريك. The Prophet ﷺ of Allah told her that both her parents had converted to Islam and he would unite her with them if she so wished. The girl however replied, "O Messenger of Allah, I have no desire to live with them as I have found my Lord a lot better than them" (Shifa Sharif, Vol. 1, page 316).

## The coming back to life of son by the blessings of mother's prayers

Sayyidina Anas رضي الله عنه said, "We went to an *ansari* who was seriously ill. Unfortunately he passed away while his elderly mother was by his bedside. We covered him with a sheet and one of us told his mother to be patient on her ordeal. Hearing this she asked, "has my son passed away?" When we confirmed this she expressed her ambivalence and asked us, "are you telling the truth?" When we said "yes" she raised her hands in prayer and said, "O Allah, You know that I accepted Islam and migrated to Your Messenger in the hope that You will help me in suffering. I ask you to spare me this hardship today." Sayyidina Anas رضي الله عنه narrates that after her prayer we uncovered the face of that man and saw that he had come to life. We then had a meal together" (Sharah Al-Shifa, Vol. 1, page 649).

## Mountains, stones and trees greeting the Holy Prophet ﷺ

Trees and mountains greeted the Holy Prophet ﷺ by saying

السلام عليك يا رسول الله (peace be upon you, O Prophet of Allah)

Sayyidina Ali bin Abi Talib رضي الله عنه described how the trees and hills of Makkah paid their salutation to the Holy Prophet of Allah. He said, “We were in the presence of the Holy Prophet ﷺ in Makkah. Whenever we came close to a tree or a hill it greeted the Holy Prophet ﷺ by offering the salutation of “السلام عليك يا رسول الله”

(Al-Shifa sharif, page 259 – 260).

Sayyidina Jabir bin Samra رضي الله عنه narrates that the Holy Prophet ﷺ said, “Surely I know the stone which used to salute me. Doubtlessly it was ‘hajr-e-aswad’ ”

(Al-Shifa Sharif, page 260).

Sayyidina Buraydah رضي الله عنه narrates that a Bedouin came to the Holy Prophet ﷺ and said, "O Messenger of Allah, although I am a believer show me a miracle that will reinforce my belief." The Holy Prophet ﷺ asked him about what he desired. He said, “Call that tree, and that tree must come to you". The Holy Prophet ﷺ said, “Go and tell it [that the Prophet of Allah summons it].”

The Bedouin went to the tree and delivered the message of the Holy Prophet ﷺ to it. The tree began to sway from side to side (as if it was dancing with ecstasy) until

it uprooted itself and came to the presence of the Holy Prophet ﷺ. Then it said, “Peace be upon you the Messenger of Allah”.

As soon as the Bedouin witnessed this he said, “It suffices to persuade me, it suffices to persuade me”. The Messenger of Allah ﷺ then ordered the tree to go back to its original place. Sayyidina Burayda Aslami رضى الله عنه narrates that he stationed himself in the roots of the tree. The Bedouin asked the Holy Prophet’s ﷺ permission to kiss his blessed head and feet, which the Prophet ﷺ mercifully granted. Having done that, he sought permission to prostrate before him. But the Prophet of Allah ﷺ said, “No human is permitted to prostrate before another”

(Khasais-e-Kubra; Vol. 2, page 35).

# Understanding *shirk*

## The reality of *shirk* in this age

*Shirk* is doubtlessly the greatest sin and the Glorious Qur'an has condemned it repeatedly. The tragedy though, of current times is that a number of true Islamic customs are being reviled on the pretext of being *shirk*. Those who practice these are treated as religious pariahs and excluded from the ambit of Islam. Let us examine what is the reality of this fallacy in the light of sacred sayings of the Holy Prophet

ﷺ.

*Shirk* occurs in different forms and when we study the *ahadith* of the Holy Prophet it becomes clear that the deeds of the *ummah* (Islamic community) will be polluted by a particular type of *shirk* – the *shirk* of hypocrisy and dissimulation. But the acts of the *ummah* will not be corrupted by the *shirk* of worship: as is illustrated in the following *hadith*.

Sayyidina Shaddad bin Aws رضي الله عنه narrates: I witnessed the Holy Prophet ﷺ saying that anyone who offers prayers with the intention of showing off, commits *shirk*; anyone who fasts to show off, commits *shirk*; and anyone who gives alms and charity to show off, commits *shirk* (Mishkaat, page 455).

Once Sayyidina Shaddad bin Aws رضي الله عنه was crying when the companions asked him about the reason of his grief. He responded, "I am crying because of a sacred decree of the Holy Prophet ﷺ when he said, 'I fear my *ummah* will indulge in *shirk* and rapacity.' I said, 'O messenger of Allah, would your *ummah* commit *shirk* after you?' The Holy Prophet ﷺ replied, 'Yes, but beware Shaddad bin Aws رضي الله عنه,

the people of my *ummah* will neither worship [i.e. commit the *shirk* of worship of] the Sun and the Moon, nor would they worship stones [graves] or statues. Instead their deeds will be [full of *shirk* of] hypocrisy' ” (Mishkaat, page 455). Let us now understand how an act of hypocrisy becomes *shirk*.

The essence of an act of worship is to present oneself to the Lord. This is to pave the way to get closer to Him. But such an act can be corrupted by the desire of getting recognition of one's piety by others. The pollution of an act that was purely meant for Allah by such hypocrisy is *shirk* of pretence (as opposed to *shirk* of worshipping another deity) because an act solely meant for Allah is now no longer just for Him. The Holy Prophet ﷺ therefore, elucidated that the *ummah* will indulge in *shirk* of hypocrisy and pretence but not in *shirk* of worship.

### **The *ummah* would yield to pleasures of worldly affairs but not indulge in *shirk***

Sayyidina 'Aqba bin 'Aamir رضي الله عنه narrated: The Holy Prophet ﷺ said, “By Allah I am not afraid that after me you will commit *shirk*, but I am afraid that worldly life will tempt you and cause you to compete with each other for it”

(Bukhari, *hadith* 1334/3596).

Let us now look at what type of *shirk* this *hadith* is negating, and from what kind of people. In present times, everyone, regardless of their credentials, is keen to offer interpretation of the Scripture according to their understanding. This leads to a medley of confusion and the only way to bypass this is to seek guidance from the sayings of the Holy Prophet ﷺ.

What comes out beyond any shade of doubt from the *hadith* narrated by Sayyidina Shaddad bin Aws رضي الله عنه is that this *ummah* will not worship the sun, moon, stones (graves) and idols. At the same time the *hadith* by 'Aqba bin 'Aamir رضي الله عنه is explicitly negating the indulgence of the *ummah* in the *shirk* of worship. Moreover, the dictum of the Holy Prophet صلى الله عليه وسلم (who is the knower of the unknown) swearing upon the name of Allah, that the *ummah* will not commit *shirk*, is telling us that later on the people of the *ummah*, yielding to worldly pleasures, will compete with each other in pursuit of luxuries of the world. There can be no dispute about the fact that the era of the companions of the Holy Prophet صلى الله عليه وسلم was not the time when Muslims had fallen prey to the worldly pleasures. With simple logic, one can therefore infer that this *hadith* is ruling out the prospect of *shirk* of worshipping anyone other than Allah, amongst Muslims for all times to come (until Doomsday) after the time of the companions of the Holy Prophet صلى الله عليه وسلم. At the same time it is clearly indicating that Muslims of later times will surrender to profane pleasures.

## The verdict of *shirk* bounces back

Sayyidina Huzayfa bin Yaman رضي الله عنه narrated: The Holy Prophet صلى الله عليه وسلم said, "No doubt I am afraid of a person dominating over you who will read the Qur'an until its freshness will reveal itself to him. He will hold dear the cloak of Islam as long as Allah will wish so. Then he will get out of that cloak and will throw it behind him. Then he will attack his neighbour with a sword and will accuse him of committing *shirk*." I asked the Holy Prophet صلى الله عليه وسلم who, of those two, will deserve the penalty

of *shirk*. The Holy Prophet ﷺ replied, “The accuser”. This means that *shirk* (of worship) will not prevail in the *ummah* of the Holy Prophet ﷺ and the accusation of *shirk* by anyone on anyone will be baseless. However, the accuser – on account of false accusation – will deserve the punishment for committing *shirk*.

Imam Ibn-e-Kathir has given full credence to this *hadith*. This has also been validated by Imam Ahmad bin Hanbal and Yahya bin Mo’een

(Tafseer Ibn-e-Kathir, Vol 3; page 236).

# Knowledge of the unseen

## Knowledge of علم غيب (the unseen) in the light of the Holy Qur'an

When studying the subject of 'knowledge of the unseen' we come across a variety of verses in the Holy Qur'an. On the one hand there are verses that prove that no one besides Allah possesses the knowledge of the unseen. For example in Surah Namal, Allah says,

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

Say (O Muhammad ﷺ): None in the heavens and the earth knows the unseen, except Allah (Surah Namal, verse 65).

On the contrary, a number of verses prove that Allah bestows the knowledge of the unseen to whosoever He chooses.

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيْ مِنْ رُّسُلِهِ مَنْ يَّشَاءُ

And Allah will not reveal the unseen to you, but (instead) Allah chooses from amongst His messengers whomever He wishes (for the knowledge of the unseen) (Surah Aal-e-Imran, verse 179).

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَي غَيْبِهِ أَحَدًا ۝

إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

(He is) the Knower of the unseen. So He does not disclose His (knowledge of the) unseen to anyone except a (divinely) chosen messenger (Surah Al-Jinn, verses 26- 27).

At the same time Allah has pronounced that, given this is a Divine revelation, there can be no contradiction in the verses of the Glorious Qur'an.

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Do they not reflect upon the Qur'an? Were it from other than Allah, they would have found much contradiction in it (Surah An-Nisa, verse 82).

How then can one resolve this issue and reconcile the apparent divergent messages in the verses? Instead of resorting to the minutiae of etymology and grammar this can be done using conventional wisdom and simple logic. What Allah is saying is that no one can have the knowledge of the unseen of their own accord. But Allah can bestow this knowledge on whosoever He wishes. For example Sayyidina Yaqub عليه السلام described this in the Holy Qur'an as follows:

أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

"Did I not tell you that I know from Allah, which you do not know?" (Surah Al-Yusuf, verse 96).

In essence Sayyidina Yaqub عليه السلام is saying that Allah had given him the knowledge of the unseen that He had not given to others. This fact is further highlighted in Surah Al-A'araf.

وَلَوْ كُنْتَ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ

If I knew the unseen, I would surely have made much of the good and no ill would have touched me (Surah Al-A'araf, verse 188).

Now clearly Allah had given the Holy Prophet صلى الله عليه وسلم abundance of all good and wealth, as is narrated in the Holy Qur'an:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Indeed, We have bestowed on you an infinite abundance

(Surah Al Kauthar, verse 1).

Therefore the clear message that Allah is telling the Holy Prophet صلى الله عليه وسلم to deliver is:

Just as I have not gathered the good and abundance that I have, of my own accord (it has come to me from Allah), the knowledge of the unseen that I have, has also come to me from Allah. And whatever tribulations I have been through have all come from Allah. There is nothing that belongs to me – all that I have, and all that I have been through, have come from my Lord.

This fact that everything belongs to Allah is a basic tenet of Islam. He is the Owner of every substantial and unsubstantial thing and He can give as much as He likes, to whosoever He wishes. Clearly this includes knowledge of the unseen. In this context it will be appropriate to discuss yet another verse in the Glorious Qur'an.

Allah says:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Surely, Allah has the knowledge of Hour, and showers the rain, and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Indeed, Allah is Omniscient and informs best (Surah Luqman, verse 34).

While this verse is negating the possibility of one having knowledge of their own accord, it is also confirming that (as Allah informs best) He gives the knowledge of the unseen to whosoever He wishes. There are several verses and numerous *ahadith* that affirm the belief of the Holy Prophet ﷺ having complete knowledge of the unseen and thus opposition to this notion is a bit of a mystery to comprehend!

## Knowledge of the علم غيب in the light of *ahadith*

Sayyidina Umar bin Khattab رضي الله عنه narrated: One day the Holy Prophet ﷺ stood up amongst us for a long period and began to inform us about the events from the

beginning of creation (and talked about everything in detail) until he mentioned how the people of Paradise will enter their places and the people of Hell will enter their places. Some remembered what he said, and some forgot it (Bukhari, *hadith* 3192).

This *hadith* is a robust testimony to the fact that the Holy Prophet ﷺ has all the knowledge from the beginning of the universe to its very end.

Abu Zayd (Umar bin Akhtab) رضي الله عنه narrated: the Holy Prophet ﷺ led the fajr prayers and then sat on the pulpit and until zuhr he told the people of the things about the Unseen. After zuhr, he sat on the pulpit and continued until asr, then sat on the pulpit and continued until maghrib prayer. In this long sermon (from dawn till dusk) he informed us of all the things of past and of all that is to come. The more one remembers that sermon the bigger a scholar he is amongst us (Muslim, Vol. 2, page 390).

Sayyidina Abu Musa Al Ash'ari رضي الله عنه narrated: The Holy Prophet ﷺ was asked about things that he did not like, but when the questioners insisted, the Prophet ﷺ got vexed. He then said to the people, "Ask me anything you like." A man, whose fatherhood was disputed, asked, "Who is my father?" The Prophet ﷺ replied, "Your father is Huzafa." Then another man got up and said, "Who is my father, O Allah's Messenger?" He replied, "Your father [is not who is your apparent father but] is Salim, the slave of Shaiba" (Bukhari, *hadith* 92-93).

Sayyidina Anas bin Malik رضي الله عنه narrated: Allah's Messenger came out as the sun declined at midday and offered the *zuhr* prayer. He then stood on the pulpit and spoke about the Hour [Day of Judgment] and said that in it there would be tremendous things. He then said, "Whoever likes to ask me about anything he can do so and I shall reply as long as I am at this place of mine. Most of the people wept and the Prophet ﷺ said repeatedly, "Ask me" (Bukhari, *hadith* 540).

Some have given an irrational interpretation of this *hadith*. It has been mooted that the Prophet ﷺ had the knowledge of all things present until he was stationed at the pulpit but Allah took that knowledge away from him as soon as he left that place. This posit is flawed as is evident from the following *hadith*:

Narrated Sayyidina Abdullah bin 'Amr bin Al-'Aas رضي الله عنه: I heard Allah's Messenger saying, "Allah does not erase the knowledge, by erasing it from [the hearts of] the people, but erases it by causing the death of the religious learned men (Bukhari, *hadith* 100).

The Holy Prophet ﷺ conditioned disclosing knowledge of the unseen to his being stationed at the pulpit because he did not want the hypocrites to turn this into some kind of entertainment of fact-finding. He therefore, said that he would allow anyone to ask him while he was there but would not be under obligation to do so later on.

## The Earth under the gaze of the Holy Prophet ﷺ

Sayyidina Th'oban رضي الله عنه narrates that the Holy Prophet ﷺ said, "No doubt, Allah

has shrunk the earth for me; therefore, I've seen its easts and wests" (Muslim, Vol. 2, page 390).

The belief of the *Ahl-e-Sunnah* Islamic belief about knowledge of the unseen of the Holy Prophet ﷺ is that Allah has bestowed him with complete knowledge from the inception of the creation of the universe till the Last Day. The full extent of knowledge is inclusive of the characteristics of Allah, what is inscribed on لوح محفوظ (the preserved tablet) and the knowledge of the end of time (Doomsday).

## Intercession

### What is the destiny of the People who deny the intercession of the Holy Prophet ﷺ?

Those who deny intercession by Holy Prophet ﷺ will have no share of it as is clear from *hadith-e-qudsi*:

The Holy Prophet ﷺ, the mediator and advocate of the Day of Judgment said, 'Allah says: I deal with my slave according to his notion about Me

(Musnad Imam Ahmad bin Hanbal, Vol. 3, page 3).

Sayyidina Anas bin Malik narrated: The Holy Prophet of Allah said, 'He who denied intercession will have no part from it'

(Fathul Bari, Vol. 11, page 426).

Clearly those who do not believe in Allah's acceptance of intercession by the Holy Prophet ﷺ will be left bereft of that.

We find two kinds of verses in the Noble Qur'an about intercession. Firstly, there are verses that prove that there will be no one to advocate for intercession. On the other hand, there are verses that clearly tell that intercession will be pleaded before Allah and He will accept that. As a Muslim one cannot be discerning towards the Glorious Qur'an and has to believe in every word of the Book in accordance with the verdict of Qur'an itself:

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُحْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ ° تَتَّبِعُونَ عَلَيبَهُمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أَسْرَى تُفْدُوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتُوهُمُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَسَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

So do you believe in part of the Book and disbelieve in part?

Then what is the penalty for those who do that among you, except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the most intense torment. And Allah is not unaware of what you do (Surah Al-Baqra, verse 85).

It should be clear that the verses denying intercession are for the *kafirs* and *mushrikeen* whereas the ones affirming this are for *mo'mineen* (believers) and Muslims, as is evident from the following:

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ

And the Day the Hour comes the culprits will despair. And there will be no intercessor for them from among their idols. And they will reject their idols (Surah Ar-Rūm, verses 12, 13)

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

On that day, no intercession will avail, except one whom the Benevolent One has permitted and accepted his word

(Surah Al-Tāha, verse 109).

It is abundantly clear that those whom the Holy Qur'an is ordaining as the ones who do nothing against Allah's will spearhead all intercession.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

Nor does he speak out of [his own] desire. It is nothing but a revelation revealed (Surah An-Najm, verses 3,4).

## Quagmire of bafflement

Astounding is the fact that people deny intercession by the Holy Prophet ﷺ in the face of numerous *ahadith* in Bukari Sharif and Muslim Sharif explicitly endorsing this. It appears that a number of postulates form the basis this aberrant notion. Some of these are:

- Intercession is for an unjust cause, which defies the principle of justice.
- It should not be possible to influence Allah's decision, as already He is the most Just.
- Can the real culprits be set free on the Day of Judgment?

While questions like these have been addressed fully by a number of scholars, at this point in time, suffice is to answer this question by asking the questions:

Are the deniers of intercession people who have never committed a sin? Are they confident that when their deeds will be weighed they will have enough good deeds to sway the balance in their favour?

If there is such a person they should come forth. Otherwise, think how one would

avert the torments of the Day of Judgment. It is inconceivable that the agonies and sufferings of that Day can be avoided without recourse to the mercy of the Holy Prophet ﷺ. Of course, the Blessed Prophet ﷺ will not intercede in favour of *mushrikeen* and *kafirs* and Allah will not pardon them.

Yet another moot point is that if for a moment, intercession is deemed unnecessary, what one would make of all the *ahadith* describing not only intercession by the Holy Prophet ﷺ but also detailing the circumstances and the feelings associated with this.

Sayyidina Ubai bin Ka'b رضي الله عنه narrated: I began to have [polluted] thoughts about Islam, which had never occupied my mind, even before embracing Islam. The Holy Prophet ﷺ recognized my predicament and struck my chest with his blessed hand. As soon as he did that I began to sweat profusely and felt as if I was seeing Allah. At that time the Prophet of Allah said, 'I have preserved the prayer of forgiveness for my *ummah* for the Day of Judgment. I will submit this prayer when all creatures of Allah will be before me – even Ibrahim عليه السلام' (Muslim, Vol. 1, page 273).

وہ جہنم میں گیا جو ان سے مستغنی ہوا ہے خلیل اللہ کو حاجت رسول اللہ کی

*Leaving the Prophet aside is grim*

*As in the depths of hell you'll be*

*Even the friend of Allah, Ibrahim*

*Needed the Holy Prophet of mercy*

Every loving devotee of Mustafa the Holy Prophet ﷺ will be blessed  
with the intercession of the Holy Prophet ﷺ

Sayyidina Auf bin Malik Ashja'i رضي الله عنه narrated: The Holy Messenger of Allah revealed, "Do you know what power has Allah bestowed on me tonight?" We responded, "Allah and His Messenger ﷺ know best." The Blessed Prophet of Allah ﷺ then said, "Allah gave me the choice between half of my *ummah* entering Paradise [without any inquisition of their deeds], and my intercession [that will lead to the entire *ummah* entering Paradise], and I chose intercession [that will guarantee all of my *ummah* entering Paradise ultimately]". We then supplicated, "Pray to Allah so that we become eligible for your intercession." The Holy Prophet ﷺ said, "Every Muslim will have the right on my intercession"

(Ibn-e-Maja, page 330; Tirmidhi, *hadith* 2441).

Unambiguously, the last part of the Holy Prophet's ﷺ saying confirms that his intercession will not be conditioned to anything or limited to anyone, but will be for every loving devotee of the Blessed Prophet ﷺ.

دُہائی دے رہے ہیں صاحب تاجِ شفاعت کی      قیامت میں تمام اہوالِ محشر دیکھنے والے

*The owner of the crown is beckoning all to intercession*

*All those present on the Day of Judgment witness*

## On the Day of Judgment all will come to the Holy Prophet ﷺ to seek intercession

Sayyidina Abu Hurairah رضي الله عنه narrated: The Holy Prophet ﷺ said, "When on the Day of Judgment people will come to me for intercession I will prostrate under the *arsh* to Allah. Then I will be asked, "O Muhammad ﷺ, raise your [hallowed] head to intercede, your intercession will be granted; what you ask will be given; what you say will be heard" (Bukhari, *hadith* 3340).

Sayyidina Anas bin Malik رضي الله عنه narrated: I supplicated to the Messenger of Allah ﷺ to intercede for me on the Day of Judgment. To this the Holy Prophet ﷺ (peace be upon Him) responded, "I will intercede". I then asked him, "Where will I find you there?" The Prophet ﷺ said, "First look for me at *siraat*". I said, "What if I cannot find you at *siraat*?" The Prophet ﷺ said, "Look for me around *meezan*". I said, "What if I don't find you around *meezan*?" The Holy Prophet ﷺ said, "Look for me at *kauthar* because I will not go beyond these three locales" (Sunnun Tirmidhi, *hadith* 2433).

The appearance of the Holy Prophet ﷺ at these three points is in a way, of strategic significance. At the *meezan* the deeds of the *ummah* will be weighed and it is not surprising that a compassionate intercessor will be desperately needed. His appearance at *kauthar* will be to quench the thirst of the parched *ummah*. Likewise, the time at *sirat* will be so harrowing and arduous for the *ummah* that survival will not be possible without the support of the Holy Prophet ﷺ.

رضاپل سے اب وجد کرتے گزریئے کہ ہے ربِّ سَلِّمِ صَدَائِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Raza, cross the bridge dancing with ecstasy*

*Because Rabb-e-Sallim is the plea of Muhammad ﷺ*

Our life is a succession of fleeting moments holding joys and sorrows, fulfilments and disappointments. While there is no denying the fact that our fate will be on the basis of our deeds in this life, the Day of Judgment will witness the guilt of people who disobeyed Allah on account of not following the path of the Blessed Messenger ﷺ. As the Qur'an says:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ لِيَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا  
لِيُؤْتِنِي لِيَتَّبِعُنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا  
لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي، وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

And the Day, every evildoer will bite his hands (in disappointment and frustration and) will say: 'If only I had gone along with the Messenger ﷺ. Oh woe to me, if only I had not taken so-and-so for a friend – he misled me away from the message after it had come to me

(Surah Al-Furqan, verses 27 – 29).

درِجی پر پڑا ہوں گا پڑے ہی رہنے سے کام ہو گا

*On the doorstep of the Prophet*

*With all my heart I'll stay*

*As this will get me what I wish*

*And forever make my day*

Sayyidina Abu Saeed Khudri رضي الله عنه narrated: The Holy Prophet ﷺ said, "No one among you would have strived more for his right in this world than the struggle he would put up to free his Muslim brethren [on the Day of Judgment] who would have entered Hell. There, the intercessors [from amongst you] will supplicate, 'O our Lord! You've driven our brothers, who observed fast with us and performed hajj with us, into Hell'. Allah will say to them, 'Go, and get those, whom you know, out of hell'. Thus, they will go into hell [and the hellfire will do them no harm] and will identify them by their faces. Some of them would have sunk into fire up to half of their shins; some would be in fire up to their ankles. And they will go and bring forth those whom they will recognize. Then, they will come back and He will say, 'Go, and bring forth whomever you find with a dinar's worth of faith in his heart', and then He will say, 'Go, and bring forth whomever you find with half-a-dinar's worth of *iman* in his heart'. And finally He will say, 'Go, and bring forth whomever has even a trace of *iman* in his heart' " (Nasai, Vol. 2, page 269).

## **Fasting and the Holy Qur'an will also intercede**

Sayyidina Abdullah bin Umar bin 'Aas رضي الله عنه narrated: The Holy Prophet ﷺ said "(on the Day of Judgment) *roza* (fast) and the Holy Qur'an will both intercede. Fast will say, 'O Lord! I prevented him from eating and fulfilling his (sexual) desire (he did so for my sake); so accept my intercession in his favour. And the Holy Qur'an will say, 'I kept him from sleeping (he kept awake for the sake of my recitation), so accept my intercession in his favour'. [The Holy Prophet ﷺ said] the intercession of both will be granted (and that person will be redeemed by the grace of Allah)" (Mishkaat, page 173).

## امتی کی فریاد شافعِ روزِ جزاء کی بارگاہِ اقدس میں

کاش! فریادِ مری سُن کے یہ فرمائیں حضور (ﷺ)

ہاں کوئی دیکھو یہ کیا شور ہے غوغا کیا ہے

کون آفت زدہ ہے کس پہ بلا ٹوٹی ہے

کس مصیبت میں گرفتار ہے صدمہ کیا ہے

کس سے کہتا ہے کہ اللہ خبر لیجئے مری

کیوں ہے بیتاب یہ بے چینی کا رونا کیا ہے

اِس کی بے چینی سے ہے خاطرِ اقدس پہ ملال

بے کسی کیسی ہے پوچھو کونئی گزرا کیا ہے

یوں ملائک کریں معروض کہ اک مجرم ہے

اِس سے پر سش ہے بتا تو نے کیا، کیا کیا ہے

سامنا قہر کا ہے دفترِ اعمال کے ہیں پیش

ڈر رہا ہے کہ خدا حکم سناتا کیا ہے

آپ سے کرتا ہے فریاد کہ یا شاہِ رُسل

بندہ بے کس ہے شہارِ حم میں وقفہ کیا ہے

آبِ کوئی دم میں گرفتار بلا ہوتا ہوں

آپ آجائیں تو کیا خوف ہے کھٹکا کیا ہے

سُن کے یہ عرضِ مری بحرِ کرمِ جوش میں آئے

یوں ملائک کو ہوا ارشادِ ٹھہرنا کیا ہے

کس کو تم مَورِدِ آفات کیا چاہتے ہو

ہم بھی تو آ کے ذرا دیکھیں تماشا کیا ہے

ان کی آواز پہ کراٹھوں میں بیساختہ شور

اور تڑپ کر یہ کہوں اب مجھے پروا کیا ہے

لو وہ آیا مرا حامی مرا غم خوار اُمم

آگئی جاں تن بے جاں میں یہ آنا کیا ہے

پھر مجھے دامنِ اقدس میں چھپالیں سرور

اور فرمائیں ہٹو اس پہ تقاضا کیا ہے

بندہ آزاد شدہ ہے یہ ہمارے درکا

کیسا لیتے ہو حساب اس پہ تمہارا کیا ہے

چھوڑ کر مجھ کو فرشتے کہیں محکوم ہیں ہم

حکم والا کی نہ تعمیل ہو زہرہ کیا ہے

یہ سماں دیکھ کے محشر میں اُٹھے شور کہ واہ

چشمِ بد دور ہو کیا شان ہے رتبہ کیا ہے

صدقہ اس رحم کے اس سایہ دامن پہ نثار

اپنے بندے کو مصیبت سے بچایا کیا ہے

اے رضا جانِ عنادل ترے نغموں کے نثار

بلبلِ باغِ مدینہ ترا کہنا کیا ہے

## Humble supplication of an *ummati* in the court of the 'Intercessor of the Day of Judgment'

*If only my Prophet on hearing me lamenting*

*Would make an inquisition on who is repenting?*

*"Who is this victim of immense tribulations?*

*On who has unfolded a saga of vexations?*

*And whom is he calling in utter desperation?*

*Perturbed so he looks and in need of consolation?*

*His angst fills my heart with gloominess and woes.*

*Ask him to speak of his crises and throes".*

*"A miscreant he is", the angels would say,*

*"We ask him to tell us what he's done to this day,*

*Due to his misdeeds he faces retribution,*

*Anguished, he awaits the final destination,*

*O King of all Messengers, to you he does plead,*

*And counts on your help and in his favour to intercede".*

*Destitute I am and to you I implore,*

*O my hallowed master, this you can't ignore.*

*While scourge is ready to grip me in time short,  
With your grace and blessing, all distress will abort,  
On hearing my beseeching, let mercy pour in showers  
And order all the angels to stop the flight of hours  
I hear you inquire about whom mishaps are afflicting  
And witness the affairs that misfortune's depicting.  
As your voice echoes, a clamour I do make,  
And writhe with emotions; that now nothing is at stake.  
Here comes my defender, the ummahs' sympathizer  
For my dead and lifeless body, a miraculous reviver  
O sublime king, hide me in your cloak  
Ordering all to get aside, mercy you invoke  
"Free him to go as yet, connected he's to me  
Don't fret yourself as to his accountability"  
Leaving me the angels would bow their heads and say  
"You rule on us O mighty king, by all means have your way"  
Seeing this on Day of Judgment all will be dazed*

*Marvels on his awe, the Prophet will be praised.*

*To your mercy this humble servant owes all of his salvation*

*How an arduous journey ended, this is his narration.*

*O Raza, to your melodies the heart is going out*

*O chirping bird of Madina, you're unrivalled no doubt.*

## Mediation

Sayyidina Anas bin Malik رضي الله عنه narrated: In times of drought and famine Sayyidina Umar bin Khattab رضي الله عنه used to pray for rain by mediation of Sayyidina Abbas bin Abdul Muttalib رضي الله عنه and said, 'O Allah! We always sought the mediation of our Prophet صلى الله عليه وسلم for rain, and You would bless us with rain, and now we seek the mediation of his uncle for rain. O, Allah! Bless us with rain,' and so it would rain (Bukhari, *hadith* 1010).

In essence, this *hadith* provides a sound proof for seeking mediation not only through the Holy Prophet صلى الله عليه وسلم but also other pious people. Given that Sayyidina Umar رضي الله عنه sought the mediation of Sayyidina Abbas رضي الله عنه at a time when the Holy Prophet صلى الله عليه وسلم had departed, it can be argued that mediation can only be sought through living people. This premise is flawed and incorrect as the Holy Prophet صلى الله عليه وسلم while praying, sought the mediation of Prophets before his time, as is evident from the following *hadith*:

Sayyidina Anas bin Malik رضي الله عنه narrated: When the mother of Sayyidina Ali bin Abi Talib كرم الله وجهه, Fatima bint Asad bin Hashim رضي الله عنها passed away, the Holy Prophet صلى الله عليه وسلم dug her grave and drew the soil out with his blessed own hands. Having finished, Allah's Messenger entered and lay down in the grave and said, 'It is Allah who gives life and death, and it is He who is ever living and will never die. [O, Allah] forgive my mother Fatima bint Asad رضي الله عنها and help her answer the questions in the

grave, and through the mediation of Your Prophet [Muhammad ﷺ] and the Prophets before my time, make her grave capacious. Surely, You are the most Merciful'. Then, reciting the *takbir* four times, he led the funeral prayer. Thereafter he, Sayyidina Abbas رضي الله عنه and Sayyidina Abu Bakr رضي الله عنه lowered her into the grave. (Tibrani Kabeer, Mujma-uz-zawa'id; Vol. 9, page 257).

## The instruction of the Holy Prophet ﷺ to his companions to pray to Allah through seeking his mediation

Sayyidina Usman Bin Hunayf رضي الله عنه narrated: A blind man came to the Holy Prophet ﷺ and asked him to pray to Allah for restoration of his eyesight. The Holy Prophet ﷺ said, 'If you wish I can defer this for you, and this will be better for you [as you will be rewarded for this in the life hereafter]; and if you wish I can pray for you [now]'. The man asked the Holy Prophet ﷺ to pray for him at that time. The Holy Prophet then told him first to perform *wudu*, offer two *raka* prayers and then to pray to Allah by saying,

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِحُكْمِ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ  
لِتَقْضَى بِي اللَّهُمَّ فَشَفِّعْهُ فِيَّ

'O, Allah, I ask You and turn to You through our Prophet Muhammad ﷺ, the Prophet of mercy. O Muhammad ﷺ, I have turned to my Lord through your mediation for the fulfilment of my need. O Allah, accept the mediation of the Holy Prophet ﷺ for me'. Usman bin Hunayf رضي الله عنه said, 'By Allah, neither had we

dispersed from the meeting nor had there been any further conversation than the [blind] man returned in a state where he had no affliction of his eyes [he had had full restoration of his vision] (Ibn Maja, page 100).

Sayyidina Sahl رضي الله عنه narrated: a woman brought a woven sheet with an edging [border] to the Holy Prophet ﷺ and said, 'I have woven it with my own hands and I have brought it so that you may wear it'. The Holy Prophet ﷺ accepted it, and at that time he was in need of it. So he came out wearing it as his waist-sheet. A companion (either Abdur Rahman bin 'Auf رضي الله عنه or Sa'd bin Abi Waqas رضي الله عنه) praised it and said, 'How nice it is! Will you give it to me?' The other people said to him, 'You have not acted right, knowing that the Holy Prophet ﷺ never turns down a request you asked for it.' The companion replied, "By Allah, I have not asked for it to wear it but to make it my [consecrated] shroud." Later that sheet was his shroud (Bukhari, *hadith* 1277).

Clearly, he had asked the Holy Prophet ﷺ for the sheet so that he would make that his shroud in the belief that it would serve to lessen the hardships of the grave and elevate his status in the life hereafter. This is what is meant by being blessed through recourse to the belongings of the righteous and pious souls. One should bear in mind that Sayyidina Abdur Rahman bin 'Auf رضي الله عنه and Sa'd bin Abi Waqas رضي الله عنه were amongst the *ashra-e-mubashira* (the ten companions who were guaranteed Paradise by the Holy Prophet ﷺ).

## Acquisition of the *tabarrukat* of the Holy Prophet ﷺ and their use as a remedy for the ailing

Sayyidina Anas bin Malik رضي الله عنه narrated: When Allah's Messenger got his head shaved, Abu-Talha رضي الله عنه was the first to take some of his hair (Bukhari, *hadith* 171).

Sayyidina Anas bin Malik رضي الله عنه narrated: On the occasion of the Last hajj after the ritual of sacrifice, the Holy Prophet ﷺ called the barber and got the hair on the right side of his blessed head shaved and gave it to Talha رضي الله عنه. Then he had the left side of his head shaved and [again] gave the hair to Talha رضي الله عنه and told him to distribute the hair among people (Mishkaat, page 232).

Sayyidina Abu Musa Ash'ari رضي الله عنه narrated: The Prophet ﷺ asked for a tumbler containing water and washed both his hands and face in it and then rinsed his mouth in it and said to both of us (Abu Musa رضي الله عنه and Bilal رضي الله عنه), 'Drink from the tumbler and pour some of its water on your faces and chests'

(Bukhari, *hadith* 188).

Sayyidina Jabir bin Abdullah رضي الله عنه narrated: Allah's Messenger ﷺ came to visit me while I was sick and unconscious. He performed ablution and sprinkled the remaining water of his ablution on me and I regained consciousness

(Bukhari, *hadith* 194).

These *ahadith* show clearly that the Holy Prophet ﷺ gave away the cuttings of

his blessed hair and provided the companions with his mouth-rinse as a means of getting blessings.

*Ummul mo'mineen* Ayesha رضي الله عنها narrates: When anyone pleaded to the Holy Prophet صلى الله عليه وسلم about an ailment, the Prophet صلى الله عليه وسلم mixed his blessed saliva with some soil and said, 'On mixing with the saliva of some of us [the Holy Prophet صلى الله عليه وسلم] the soil of our land provides cure by the will of the Lord (Abu Daood, page 543).

At the time of the battle of Khyber when Sayyidina Ali كرم الله وجهه was entrusted with the task of waving the flag of victory he was suffering from sore eyes. The Holy Prophet صلى الله عليه وسلم put his spittle in Sayyidina Ali's كرم الله وجهه eyes, which led to an instantaneous and complete remission of his ailment (Bukhari, *hadith* 3701).

# Du'a (invocation) after funeral prayers

## Importance of *du'a*

As soon as the funeral prayer is over, breaking ranks and gathering round the deceased to offer group *du'a* (invocation) (for their salvation has been a very longstanding practice of the Muslim *ummah*. In recent times questions have been raised about its permissibility as some consider this a *bid'a*. Let us view this from the perspective of *sharia* (Islamic law).

## The importance of *du'a* in the light of the Holy Qur'an and *hadith*

The Glorious Qur'an has illustrated how some people plead to Allah by way of *du'a* while others, stand around making a mockery of them. Candidly, the Holy Qur'an's verdict about those who abstain from *du'a* after *salat* and funeral is:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

And your lord says, 'Call on Me, and I shall certainly answer you. Surely, those who turn away from My worship in defiance, will soon enter hell abjectly (Surah Al-Mo'min, verse 60).

إِنَّهٗ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا  
وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿٦٠﴾ فَاتَّخَذُوا لَهُمْ سَخِرًا حَتَّىٰ آنَسُوا كَمَا ذُكِّرُوا وَكُنْتُمْ  
مِنْهُمْ تَضْحَكُونَ ﴿٦١﴾ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا ۗ إِنَّهُمْ هُمُ الْفَآئِزُونَ ﴿٦٢﴾

Indeed, there was a party of My servants who said [while praying to Me]: O our Lord, we have believed, so forgive us and have mercy on us. And [surely] You are the Best of the merciful. But [because of their act of praying to Me ] you made them a target of ridicule to the point where it made you forget My admonition as you continued making fun of them. Surely today [on the Day of Judgment] I have rewarded them for the fact that they endured: so they are the ones who are triumphant [the ones who prayed to Me ] (Surah Al-Mominoon, verses 109 – 111).

And the encouragement to do *du'a* comes from the Lord:

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً

Pray to your Lord most humbly and secretly

(Surah Al-A'araf, verse 55).

وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

And pray to Him with fear and longing. Indeed, the mercy of Allah is close to those who do good (Surah Al-A'araf, verse 56).

Describing the way of the truthful and victorious people Allah says:

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

رَبَّنَا إِنَّكَ رَعُوفٌ رَّحِيمٌ

As for those who came after them, they say, “Our Lord forgive us and those who preceded us in the faith: and put no malice in our hearts towards those who believe our Lord, for You are most kind, most merciful (Surah Al-Hashr, verse 10).

Not only has the importance of *du'a* been highlighted in the Qur'an but this has also been a subject of several *ahadith*:

Sayyidina Anas رضي الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, '*du'a* is the essence of prayers' (Tirmidhi, *hadith* 3371).

Sayyidina Abu Huraira رضي الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, 'For Allah there is nothing more prestigious than *du'a*' (Tirmidhi, *hadith* 3370).

Sayyidina Salmaan Farsi رضي الله عنه narrated that the Holy Prophet صلى الله عليه وسلم said, 'Surely, Allah has gracious deference and will not leave anyone who raises his hands to Him, empty handed' (Tirmidhi, *hadith* 3556).

## Etiquettes of *du'a*

While describing the etiquettes of calling upon Allah Sayyidina Umar رضي الله عنه narrated that the Holy Prophet صلى الله عليه وسلم did not lower his hands until he had brushed his face with them (Tirmidhi, *hadith* 3386). There are several verses in the Qur'an corroborating this and various *ahadith* that emphasise performing *du'a*. This generalization includes doing *du'a* after the funeral prayers. Once people have broken ranks they gather round the deceased with the intent of doing *du'a* for the salvation and elevation of the rank of the deceased in the life hereafter. Furthermore it is important to appreciate that neither a particular time has been specified for this, nor has it been forbidden to do it at any specific moment. It is

therefore strange that Muslims tend to place confines and boundaries on the time – which is at odds to the open invitation of the Lord for seeking His forgiveness and blessings. In other words we are distancing ourselves from the unconditional command of Allah – *I give you whenever you seek from Me* – and consequently make ourselves a reflection of the verse:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Surely Allah does not withdraw His blessing from a people unless they (due to persistent disobedience) make themselves undeserving of that (Surah Al-R'ad, verse 11).

In short, although Allah is telling us to seek His blessings at all times because He is closer to us than our jugular vein, we are distancing ourselves from His grace and clemency by barricading this Divine command in the confines of time. For those who may still demand an explicit proof of *du'a* after funeral prayer I would like to present the following *hadith* from *Abu Da'ood Sharif (hadith 3199)* together with a word-by-word analysis of the linguistic construct to show how clear the verdict pronounced by the Holy Prophet ﷺ regarding performing *du'a* after the funeral prayers is:

The Holy Prophet ﷺ said:

قال رسول الله ﷺ إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ

When you finish the prayer	إِذَا صَلَّيْتُمْ
----------------------------	-------------------

On the deceased	عَلَى الْبَيْتِ
Then after that	فَ
With pure intention do	أَخْلِصُوا
Especially for him	لَهُ
Du'a	الدُّعَاءَ

Once you have offered funeral prayer (*salah*) for the deceased, with pure intention do *du'a* especially for the deceased. The word *du'a* in the *hadith* is not referring to the *du'a* that is a part of the funeral prayer but is clearly indicating a *du'a* that should be performed *after* the funeral prayer (*salat-e-janaza*). This is clear from the word “*fe*” as the *du'a* that is a part of the funeral prayer is a general *du'a* inclusive of all Muslims. For example in funeral prayers we say, ‘O, Allah, forgive *our* living and deceased’. The word ‘*our*’ is a generalisation including all Muslims and is not particularly indicating the deceased in question. Whereas the *hadith* is, without any ambiguity telling us to do *du'a* specifically for the deceased for which the funeral prayer has been said.

## Proof of *du'a* after funeral prayer from the actions of the Holy Prophet ﷺ

Sayyidina Abdullah bin Abi 'Auf رضي الله عنه narrated that those companions who were from *ba'yet-e-ridwan* described that on the death of their daughter, women began to wail. Sayyidina Abdullah رضي الله عنه told them not to lament elegies as the Prophet ﷺ had forbidden from doing so although they could shed tears out of grief. Then he said four *takbeers* on the funeral and paused for a time that was equal to the interval between two *takbeers*. He continued to do *du'a* in that period and said, 'the Holy Prophet ﷺ used to do like this in funeral prayers' (Musnad Ahmad, Vol. 4, page 356).

This *hadith* provides yet another clear proof for the *du'a* after funeral prayers. There are four *takbeers* in the funeral prayer and the prayer concludes as the fourth *takbeer* is said. The *du'a*, which is included in the funeral prayer, is recited after the third *takbeer*. The fact that Sayyidina Abdullah رضي الله عنه performed *du'a* after the fourth *takbeer*, which marks the end of the prayer, is evidence that this *du'a* was distinct from the actual *salat-e-janaza*.

Sayyidina 'Auf bin Malik رضي الله عنه narrates: The Prophet ﷺ offered prayers on a funeral. I learnt the following words from his *du'a*, 'O, Allah, grant him clemency, have mercy on him, give him solitude and forgive him, and host him with respect, make his grave spacious, purify him with water, snow and hails and cleanse him of his sins as you cleanse white cloth of dirt. Grant him better abode than this and give him better family than this and give him better wife than this. Grant him entry into Paradise. Keep him safe from the torments of grave and [hell] fire.' So moved was Sayyidina 'Auf رضي الله عنه on hearing such affable speech that he wished to be in

place of the deceased (Muslim, *hadith* 963; Sunnan Tirmidhi, *hadith* 1025).

This *hadith* is a glaringly clear proof for validity of *du'a* after the funeral prayers.

Evidently, Sayyidina 'Auf رضي الله عنه had learnt the words of *du'a* when the Prophet ﷺ had read those aloud as the *du'a* that is part of the funeral prayer is recited softly. The practice of Muslims *Ahle- Sunnah* of doing *du'a* aloud after the funeral prayer is entirely according to the practice of the Holy Prophet ﷺ. By and large *Ahle- Sunnah* abide by the *sunnah* by doing *du'a* specifically for the deceased after the funeral prayers have been said.

The objection that these *du'as* are a part of the funeral prayers and recited after the fourth *takbeer* immediately before the *salam* does not hold as only four *takbeers* have been described in Bukhari Sharif:

Sayyidina Abu Huraira رضي الله عنه narrated that the Prophet ﷺ made a rank of Muslims in *Eid-Gah* and said four *takbeers* in the funeral prayer (Bukhari, *hadith* 1328).

Sayyidina Jabir رضي الله عنه narrated that the Holy Prophet ﷺ led the funeral prayer of Ashamah Al-Najashi (Negus). He recited four *takbeers* (Bukhari, *hadith* 1334).

There are several other *ahadith* in Bukhari further reinforcing the practice of four *takbeers* in funeral prayers. This led to the four imams forming a unanimous consensus on this practice.

This is also the practice in *Haramain Sharifain* to this day. Everyone knows that there is no loud recitation in this with the fourth *takbeer* marking the end of the prayer.

## Sayyidina Ali bin Abi Talib كرم الله وجهه performed *du'a* after having offered the funeral prayer of Sayyidina Umar bin Khattab رضي الله عنه

Narrated Sayyidina Abdullah bin Abbas رضي الله عنه: When [the dead body of] Umar رضي الله عنه was put on his deathbed, the people gathered around him and invoked [Allah] and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was Ali bin Abi Talib كرم الله وجهه. Ali invoked Allah's Mercy for Umar رضي الله عنه and said, "O Umar! May Allah bestow His Mercy on you. You have not left behind you a person whose deeds I like to imitate and meet Allah with more than I like your deeds. By Allah! I always thought that Allah would keep you with your two companions [the Holy Prophet صلى الله عليه وسلم and Abu Bakr رضي الله عنه], for very often I used to hear the Prophet صلى الله عليه وسلم saying, 'I, Abu Bakr رضي الله عنه and Umar رضي الله عنه were [somewhere]; I, Abu Bakr رضي الله عنه and Umar رضي الله عنه did [something]; I, Abu Bakr رضي الله عنه and Umar رضي الله عنه went [somewhere]; I, Abu Bakr رضي الله عنه and Umar رضي الله عنه entered [somewhere]; and I, Abu Bakr رضي الله عنه and Umar رضي الله عنه went out' " (Bukhari, *hadith* 3677 & 3685).

## Belief of the Holy companions of the Holy Prophet صلى الله عليه وسلم to pray after having offered the funeral prayer

Sayyidina Abdullah Bin Umar رضي الله عنه arrived at a funeral after the funeral prayer had

been offered. He said, ‘O people, if you have already offered the funeral prayer do not supersede me in performing the *du’a* [let me join you] (Mabsoot Sarkhasi, Vol. 2, page 67).

Sayyidina Abdullah bin Umar’s رضي الله عنه statement is clearly telling that although he was unsure if the people had offered the funeral prayers, the people had not yet started the *du’a* that was done after the funeral prayer but were about to do that. This also illustrates an important point that offering *du’a* for the dead after the funeral prayer was a practice of the companions of the Holy Prophet ﷺ. Furthermore, it gives credence to the notion that the *du’a* that Sayyidina Ali كرم الله وجهه performed at the funeral of Sayyidina Umar رضي الله عنه was in fact distinct from the funeral prayer and was in fact done after the funeral prayer. In short, this was the custom and practice of the companions of the Holy Prophet ﷺ.

## **It is prohibited to offer the funeral prayer, stand by the graves and pray for those who scorn the Messenger of Allah**

Who was Abdullah bin Ubai? He had said *shahada*, observed *salat* and fasting with punctuality and participated in *jihad*. And yet despite all these attributes he scorned and disrespected the Holy Prophet ﷺ. Due to his insolence towards the blessed Messenger ﷺ, Allah revealed verses in the Holy Qur’an strongly censuring and condemning him and all those like him to hell.

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

It is all the same to them, whether you ask forgiveness for them or not. Allah will never forgive them (on account of their insolence

towards you). Surely, Allah does not guide the defiantly disobedient (Surah Al-Munfiqoon, verse 6).

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّا تَأْتِيهِ وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَأْتُوا

وَهُمْ فَاسِقُونَ

And never perform (funeral) prayer for anyone of them who has died and do not stand at his grave; Indeed they denied Allah and the messenger of Allah, and died while they were defiantly disobedient (Surah Al-Tawbah, verse 84).

## The wisdom of Holy Prophet's leading the funeral prayer of Abdullah bin Ubai

The people whose belief was corrupted with hypocrisy have been called 'hypocrites' in the Holy Qur'an. Muslims in name only, they harboured a lot of rancour and malice towards the Holy Prophet ﷺ in their hearts. Allah revealed Surah Munafiqoon about this devious group in the Glorious Qur'an. Abdullah bin Ubai was their leader.

The Holy Prophet ﷺ led the funeral prayer of Abdullah bin Ubai. But immediately thereafter, Allah declared prohibition on offering funeral prayers of hypocrites like him. The wisdom behind the Holy Prophet ﷺ leading the funeral prayer of the leader of the hypocrites was to publicize to the Muslims that while he adhered to the rituals of Islamic prayers, the divine decree (that came immediately after the funeral prayer) forbidding this is proof that how much one may stick to the Islamic way of life, all their acts of prayers will be utterly futile as long as one has any trace of grudge or disrespect for the Holy Prophet ﷺ. This sends a clear

message to the people to not fall into the trap of observing the prayers without first ensuring the love of the Holy Prophet ﷺ in their hearts. Offering funeral prayer or observing prayers of *fatiha* (salvation) are only beneficial to people who keep their hearts aglow with the warmth of the love of the Holy Prophet ﷺ. But doubtlessly, there is no reprieve from the burning fire of hell for those whose hearts are corrupted by spite and malice for the Prophet ﷺ.

## ***Bid'a* (innovation in religion)**

In recent times some self-proclaimed scholars have ushered in an era of declaring acts that have been embedded deep into Islamic culture as *shirk* and *bid'a*. The tarnishing of our rich religious and cultural heritage through criticism on the Imams and *muhaditheen* by those who have superficial understanding of the religion does not only reflect their complete lack of understanding of the core concepts of Islam but at times amounts to intellectual dishonesty. It therefore, has become essential that we become aware of the true meanings of these terms. In particular the term *bid'a* appears to be relentlessly used pejoratively for a wide range of Islamic practises. I would try to present the true concept of *bid'a* in the light of the Glorious Qur'an and *hadith*. I hope that at the end of this short essay you should be able to denounce the misconceptions cast by the unscrupulous 'crusaders'.

To start the subject let us seek to address what the term *bid'a* refers to in the *hadith*. The Prophet ﷺ said:

قال رسول الله صلى الله عليه وآله وسلم كل محدثة بدعة وكل بدعة ضلالة

Every innovation is *bid'a* and every *bid'a* is misguidance (Ibn e Maja.46).

To understand this *hadith* we have to comprehend the meanings of the main words “كل” and بدعة.

In Arabic language the word “ كل ” is used to mean 'all' and 'every one'. But in addition to this, it also means 'a few (or some)' or 'a handful'. The latter meaning is used when there is an exception to the use of the first meaning on account of

valid reasoning. This is illustrated by the use of “كل” in the following verse:

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا

[This blast] will destroy everything by the command of its Lord  
(Al-Ahqaf, verse 25).

The deduction from **كُلِّ شَيْءٍ** would be to assume that the torment inflicted on the nation of ‘Aad, in the form a windstorm annihilated virtually everything. But later in the same verse is mentioned **فَأَصْبَحُوا لَا يَرَى إِلَّا مَسْكِنَهُمْ** and they became so that nothing was seen except their dwellings.

The reconciliation between the two parts of the same verse can only come about if we accept that the word **كل** is used to denote ‘some’ or ‘part’ rather than alluding to totality. To give another example to illustrate this point; when Sayyidina Ibrahim **عليه السلام** asked his Lord:

ثُمَّ اجْعَلْ عَلَيَّ كُلَّ جَبَلٍ مِّنْهُنَّ جُزْءًا

‘My Lord! Show me how You give life to the dead’, Allah said, ‘Do you not believe?’ to which Ibrahim replied, ‘Yes, but it is to satisfy my heart’. Allah said, ‘Take four birds, draw them to you, and (having slaughtered them) place a portion of them on every mountain, then call them; they will rush to you’  
(Al-Baqra, verse 260).

In this verse the phrase **عَلَيَّ كُلِّ جَبَلٍ** can have two meanings. It can either mean to put a portion of their meat on *every* mountain of the world or to cover *every* bit of the surface of a particular mountain with their meat (covering the surface in its

entirety). Neither act was possible and nor did it happen. As *ahadith* testify to this, the word 'كل' here means 'some' or 'part' rather than encompassing totality. There are numerous examples to corroborate this in the Holy Qur'an. From the above discussion I only mean to elucidate the point that if the word 'كل' does not portray the meanings of 'all' or 'everyone' logically or according to the rules of *sharia*, it would unmistakably mean to denote 'some' or 'part'. Ibn Qutayba has elucidated this point in his book *Taweel-e-mushkil-al-Qur'an* (page 189). We now turn to the *hadith* under discussion to find out what is meant by the word 'كل' here. For doing this let us analyse this in the light of yet another *hadith* to find out the meanings of the word 'كل'.

The Prophet ﷺ said,

قال رسول الله صلى الله عليه وآله وسلم كل محدثة بدعة وكل بدعة ضلالة

Every innovation is *bid'a* and every *bid'a* is misguidance (Ibn e Maja.46).

قال رسول الله صلى الله عليه وسلم من احدث في امرنا هذا ما ليس منه فهو رد

'Whoever innovates something (in religion) which is not from within religion, that thing is rejected' (Bukhari, *hadith* 2697).

It is important to note that if introducing *any* new act was considered to be bad the Prophet ﷺ would have simply said,

من احدث في امرنا هذا ما ليس منه فهو رد

He who introduced anything new in our religion is rejected.

But the explicit phrase 'ما ليس منه' in this *hadith* is clearly denouncing introducing only those things that have no basis in the religion. To say the obvious, this means

that new practices or acts, for which there is a basis within the religion, are permissible. But this is an oft-quoted *hadith* to prove that a number of everyday practices of Muslims are *haram* (forbidden). What is dismissed though, is the essence of the part of the *hadith*, 'what is not from within religion, that is rejected'. Essentially, this means that any innovation that has *no basis* in the religion is rejected. Being 'from within religion' or *having basis* in religion means that the act in question is at least *permissible* due to the absence of any ruling against it. Clearly, it is not a permission to change the status of an act; for example downgrading an act, which is *fardh* (obligatory) to being *sunnah*, which doubtlessly, would be an innovation. By the same token, pronouncing an act *haram* even though it is permissible by virtue of absence of any ruling prohibiting it, would – in itself be an innovation. Drawing lines and putting barriers of one's own accord, without any basis in *sharia* is distortion of religion. There is an explicit *hadith* condemning people who try to change the boundaries laid out by Allah.

The Holy Prophet ﷺ said, "What has happened to people who impose conditions (in religion) which are not present in Allah's Book? Whoever imposes conditions which are not in Allah's Book, his conditions will have no validity, even if he imposed them a hundred times" (Bukhari, *hadith* 456).

The default position in our religion is that the basis of everything is such that it is permissible, *halal* and pure unless there is a ruling to the contrary. We therefore are not required to prove that an act is permissible or *halal*. On the other hand, a proof will be required for proclaiming an act impermissible or *haram*. If there is difference of opinion on the permissibility of something the only thing needed – to prove that it is permissible and *halal* will be to invalidate the arguments that

are given to prove its impermissibility. By virtue of the default position that I have described already this would establish the permissibility automatically without further recourse to proof of validity. With this premise we can now examine the *hadith* afresh. Using the tools of rationality and logic it should be glaringly clear that only those things would be prohibited for whom an edict or some explicit preclusion is prescribed in *sharia*. For example, a number of *ahadith* in Bukhari and Muslim prohibit mourning – as a result of which this becomes impermissible.

The Prophet ﷺ of Allah said, ‘he who slapped his cheek, ripped his clothes and talked ignorantly is not one of us’

(BuhkariVol,1Page,173 & MuslimVol,1Page, 70).

An innovation against which there is no religious ruling will be assumed to have a basis of purity and being halal. We therefore come across a number of things that despite not being found in the time of the Holy Prophet ﷺ, or in the times of the *khulafa-e-rashideen* are accepted whole-heartedly by the entire *ummah*.

A prime example of this is the placement of *a’irāb* on the Qur’anic text. The Arabs were fully capable of reading the Qur’an without *a’irāb* and diacritics and could deduce the pronunciation of a word by the context. However, where there was risk of misreading the text they made slight changes in the writing of the script.

For example, to differentiate between اوليك and اليك an extra و was added although this is not pronounced. This was nevertheless deemed necessary as in Arabic language at a number of places either of these words can be used to make a perfect sentence although the meanings would be different. Likewise, adding a wow at the end of عمر made the difference between عَمْر and عُمر.

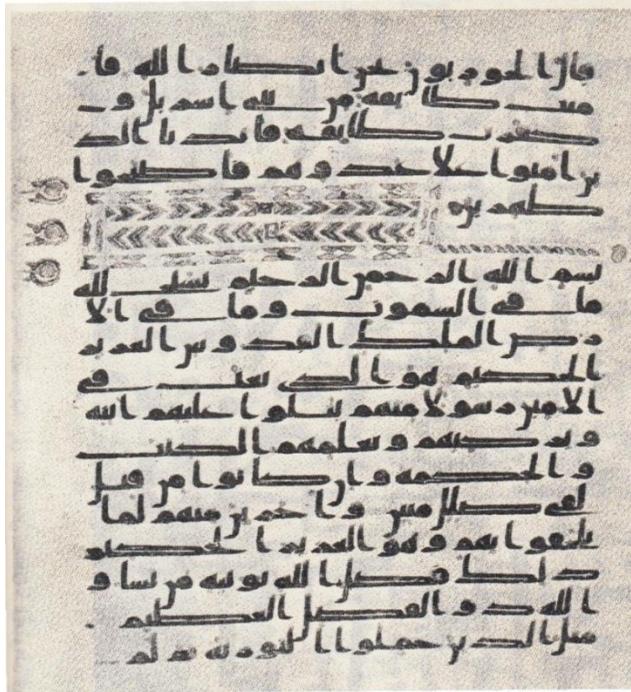


Figure 1

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَتَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ ۗ  
 فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَيَّ وَعَدُوَّهُمْ فَأَصْبَحُوا ظَاهِرِينَ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝ هُوَ الَّذِي  
 بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
 وَإِنْ كَانُوا مِنْ قَبْلُ لَنْفِي ضَلَالٍ مُبِينٍ ۝ وَأَخْرَجْنَا مِنْهُمْ كَلْبًا لِيُضِلَّهُمْ وَهُوَ الْعَزِيزُ  
 الْحَكِيمُ ۝ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

Figure 2

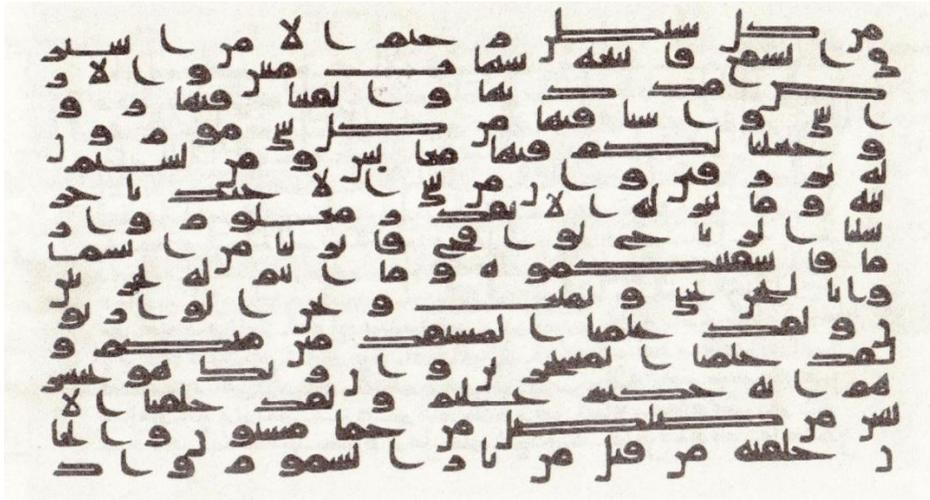


Figure 3

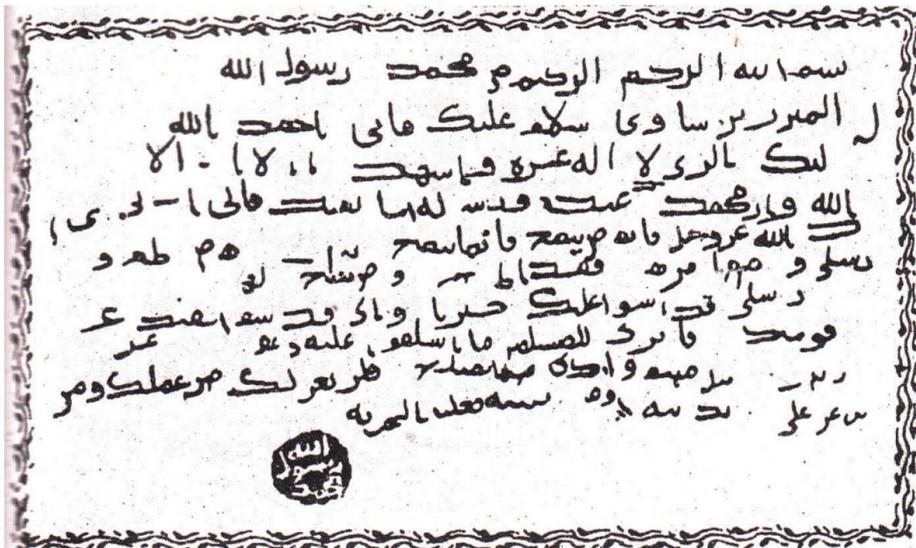


Figure 4

Figures 1 show page from the Qur'an without *a'irāb* from the time of Sayyidina Usman رضي الله عنه kept at Topkapi Palace in Istanbul, Turkey. For the sake of comparison, Figure 2 shows the same verses from a modern day script of the Qur'an, which is

fully adorned with *a'irāb*. Figure 3 shows a copy of the Qur'an from the time of Sayyidina Ali كرم الله وجهه (Surah Al-Hajar verses 17 – 27). Figure 4 is a copy of the Prophet's ﷺ letter to the governor of Bahrain Manzar bin Sawa showing yet another example of the *a'irāb-less* piece of Arabic writing. It was Abdul Malik bin Marwan who felt the need for notations in the Qur'anic script to facilitate the pronunciation of the Holy Book due to spread of Islam into the non Arabic speaking areas. He deputed this task to hajjaj bin Yusus Saqafi who added these *a'irāb* in the entire script of the Qur'an. This innovation in *deen* had no ruling against it and therefore the entire Muslim *ummah* accepted this. The basis of this (that is to enable the reading of the Qur'an with accuracy and precision) was already a part of the religion and putting *a'irāb* simply reaffirmed that. It is thus clear that in the *hadith* under discussion the word innovation is referring to those acts that are against the Qur'an and *sunnah*. And doubtlessly any such innovation is misguidance. Furthermore, this discussion also clarifies the point that in

كُلُّ مَحْدُوثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

'كُلُّ مَحْدُوثَةٍ' the word **كُلُّ** denotes some or a part as obviously not all new practices are innovations of misguidance.

### ***Taraweeh, an excellent bid'a***

When Sayyidina Umar رضى الله عنه ordered observance of *taraweeh* prayers he said, 'what a good innovation this is' (Bukhari, Vol. 1, page 260). There are two very important points that come out of this:

1. Not every innovation is misguidance or else Sayyidina Umar رضي الله عنه would not have expressed admiration for the innovation of *taraweeh*.'
2. Contrary to what is often proclaimed *bid'a* did not start after the time of the *khulafa-e-rashideen* but instead has its origin from their time as any new practice introduced by them was technically a *bid'a* – but clearly a *bid'a-e-hasana* (virtuous innovation).

At this point one might argue that the introduction of any new practice in the time of *khulafa-e-rashideen* – despite falling into the realms of *bid'a* would be outside the realms of misguidance on account of the Prophet's saying, 'hold fast to my *sunnah* and the *sunnah* of the rightly guided caliphs who will come after me' (Tirmizi, hadish 2676).

While certainly introduction of any new act by the *khulafa-e-rashideen* cannot remotely be considered to be misguidance and would therefore lie outside the purview of the *hadith* 'every innovation is a *bid'a* and every *bid'a* is misguidance', good practices introduced after the time of the caliphs would also be exempt from this. I have already given the example of putting notation marks and diacritics on the Qur'anic text that was done well after time of the rightful caliphs. But perhaps more importantly let us examine yet another *hadith* narrated in Muslim. There is a maxim of the Holy Prophet ﷺ praising those who introduce a good practice in religion. At the same time the blessed Prophet of Allah ﷺ forewarned those who introduce a bad practice in the religion. The *hadith* is as follows:

قال رسول الله صلى الله عليه وسلم من سن في الاسلام سنة حسنة فله اجرها واجر من عمل بها من بعده من غير ان ينقص من اجورهم شيء ومن سن في الاسلام سنة سيئة كان عليه وزرها ووزر من عمل

بها من بعده من غير ان ينقص من اوزارهم شيء

Whosoever introduced a good practice in Islam, will be rewarded for it, and those who adopt that practice will be rewarded too. And the person who initiated that practice will be rewarded for the practice of all who adopt that later on (on account of being the pioneer). And whosoever introduced a bad practice in Islam will be punished for that, and those who adopt that practice will be punished too. And the person who initiated the bad practice will bear the brunt of all (Muslim, *hadith* 1017).

This *hadith* provides a conclusive and incontrovertible proof that there is no restraint about practising an act that has not been specifically prohibited in Islam. This is further highlighted in the *hadith*, as the Blessed Prophet ﷺ gave the example of the murder of Abel (*Hābeel*) by Cain (*Qābeel*). The first murder was committed when Cain killed Abel, and he earned punishment for that. The sin of taking life was unknown until then and Cain introduced this into the catalogue of misdeeds. While Cain will be punished for the sin of murdering his brother, the fact that he introduced a new form of sin, an unprecedented evil, affirms that the onus of the sin of any murder committed by anyone at any time until the Day of Judgment will not be only on the murderer but on Cain too.

Briefly, this *hadith* establishes without a hint of doubt that our Blessed Prophet ﷺ permitted the introduction of a new benevolent act in Islam. In particular, it is entirely appropriate to establish a practice by putting together a number of good deeds that have Islamic credence separately. In fact, this would just enhance

the reward, for example organising and holding *Qur'an khwani*, *mehfil-e-zikr* or *milad-e-Mustafa*, as these meetings are group recitation of the Holy Qur'an and attributes of the Blessed Prophet ﷺ. Every part of such an event is like putting euphony before the Lord as it is all about the love of Allah and His beloved people. If due to ignorance, someone while conducting such an activity begins to indulge in any activity against the principles of Islam, the focus should be on curbing that activity rather than declaring an all-out war on the entire event. Would you be happy to prohibit the hajj and *umrah* because someone picked your pocket in the Harem?

Going back to the *hadith*, I would like to draw your attention to the words of the Prophet ﷺ "من سن في الاسلام الخ" (*whosoever introduced a new practice in Islam*). This obviously means that the *hadith* was not just meant for the companions of the Prophet ﷺ but is illustrating a fundamental principle for the formation of an ethical precept. A *bid'a* that is not discordant with the rulings of the *deen* has three categories.

1. It is supported by *deen*, for example observing *taraweeh* with *jama'at*. Although *taraweeh* was not observed with *jama'at* in the time of the Holy Prophet ﷺ, the fact that he had performed it reinforced establishing it in its current form. Such a *bid'a* that has credibility due to some ruling of *deen* will be desirable and recommended, and would at least merit being regarded مستحب. That is what Sayyidina Umar رضى الله عنه alluded to by saying نعم البدعة هذه (what an excellent innovation).
2. It may not be explicitly supported by *deen* but has a basis for its practice.

For example learning Arabic grammar and establishing modern academic institutions was not found in the time of the Holy Prophet ﷺ. Similarly, a number of situations fall in this category of having justification for their occurrence due to need without explicit endorsement from the Scripture. Occasionally, this may assume a more pressing significance to the point of becoming essential, for example the need for grammatical understanding of Arabic language for the sake of comprehending the Holy Qur'an. While the knowledge of *deen* can be acquired at home, few will doubt the efficacy of establishing Islamic schools. Given the practicality and convenience that comes out of setting academic institutions of this kind have proven to be desirable.

3. A few *bid'aat* (plural of *bid'a*) may not appear to be fully concordant with the rulings of *deen*, for example, decorating the mosques, as the Holy Prophet ﷺ said, "you are going to adorn the mosques as the Jews and Christians adorn their places of worship". Clearly comparing adorning a mosque to an act of the Jews and Christians portrays dissent of the Blessed Prophet ﷺ. However, with the construction of lofty houses for personal dwellings, it was felt that an unadorned mosque might not attract the public as much, with a resultant undermining of its prestige in the hearts of the people. Adornment of mosques was therefore permitted with an immediate reflection of this in the beautification of mosques and later architectural grandeur. This *bid'a* started in the era of Sayyidina Usman رضي الله عنه, as narrated in a *hadith* in Sunnan Abu Da'ood , *hadith*,451

وغير عثمان فزاد فيه زيادة كثيرة وبنى جداره بالحجارة المنقوشة والقصة وجعل عمده من حجارة

## منقوشة وسقفه بالساج

Sayyidina Usman رضي الله عنه made a number of changes to *Masjid-e-Nabawi*. The walls and pillars were built of carved stones and lime and the timber used in ceiling was teak.

Nowadays, regardless of the ideological ethos one subscribes to, the mosques are not without hue and colour – most are decorated and painted with intricate designs. Thus the scholars of all schools of thought of this time are following the footsteps of Sayyidina Usman رضي الله عنه in executing a *bid'a* that originated due to the need of time. Imaam-e-A'azam Abu Hanifa's رضي الله عنه saying is another clear testimony to the permissibility of this act:

There is no harm in gold plating mosques.

Notwithstanding all these arguments – and at a slight tangent, a question does come up as to why did Sayyidina Usman رضي الله عنه – despite a clear edict of the Prophet صلى الله عليه وسلم – begin the practice of adorning the mosques. The answer to this is that the Prophet's صلى الله عليه وسلم dislike of decoration of mosques had stemmed from the pretentious display of wealth and luxury that marked the decoration of Cathedrals and synagogues. Such ostentatious expression, defying the spirit of Islam was the reason for the Holy Prophet's صلى الله عليه وسلم disapproval for this practice. However, adornment of mosques would be permissible if done out of love and with the intent of glorification of the name of Allah.

## Finding solutions for modern challenges

While we have an incredibly rich heritage of knowledge in virtually all disciplines to aid us in finding solutions to new challenges, *sharia* does not necessarily provide clear solution for every problem – or else there would be no contention. As new issues keep cropping up, causing conflicts and raising controversies, every Muslim needs to understand that an act will be permissible as long as it has a basis in Islam or is in conformity with the teachings of Qur’an and *sunnah*. Eschewing this principle would mean that teachings of our religion have limitations which in turn would require further divine guidance from yet (*na’oozobillah*) another Prophet thus challenging one of the basic tenets of Islam about the finality of the Holy Prophet ﷺ ending the chain of Messengers of God. After this preamble I would like to discuss a few acts that have been labelled as *bid’a* by some.

## Sending blessings on the Holy Prophet ﷺ

As I have mentioned above, the Holy Prophet ﷺ warned us about imposing conditions in religion, which are not present in Allah’s Book (Bukhari, *hadith* 456). Allah says in the Holy Qur’an:

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

Surely, Allah and His angels shower blessings on the Prophet ﷺ.

O you who believe! Ask blessings on him and salute him with a worthy salutation (Surah Al-Ahzaab, verse 56).

While maintaining the sanctity of this sacred act, it is clear that sending blessings and greetings on the Prophet ﷺ is a general command not conditioned to time, place, gender or circumstances. You can do it on your own, with the family, in small groups or large congregations. In particular – due to the objections raised

specifically on the practice of *durood* preceding *adhan* – I want you to note that there is no restriction on sending blessings on the Prophet ﷺ before or after *adhan*. In fact the Holy Prophet ﷺ said to send *durood* on him after *adhan* just before *dua-e-waseela*.

عن عبد الله بن عمرو بن العاص، أنه سبغ النبي صلى الله عليه وسلم يقول: «إذا سمعتم المؤذن، فقولوا مثل ما يقول ثم صلوا عليّ، فإنه من صلى عليّ صلاة صلى الله عليه بها عشرا.

ثم سلوا الله لي الوسيلة، فإنها منزلة في الجنة

Sayyidina Abdullah bin Umr bin Al-'Aas رضى الله عنه heard the Holy Prophet ﷺ saying: on hearing the (*adhan* from) the muezzin repeat after him and then send blessings on me. He, who sends *durood* on me once, is showered ten blessings by Allah.

(Muslim, *hadith* 384).

The Prophet ﷺ did not prescribe to do this softly (in heart, in low voice) or loudly but left it to us. The objection to the practice of sending *durood* on the Prophet ﷺ immediately after *adhan* on the premise that it will become a part of *adhan* should be raised in the court of the Prophet ﷺ. Of course *Ahl-e-Sunnah* will abandon this practice if someone can show a single *hadith* prohibiting this act. Likewise, there is nothing to bar the *ummah* from sending *durood* standing and collectively after *Jumma'* prayers. In fact a closer look at the verse shows the use of the plural (*sallu*), which would reinforce doing this in a group. As antagonism knows no boundaries, it is possible for someone to come up with the argument that the practice of sending *durood* and blessings should be confined to the Holy Land only as in the time of Prophet ﷺ this was never done at the places we

organise today. If that were a valid argument would it not be fair to say the same for *salat* and fasting. Let us be honest – misinterpreting *bid'a* would bring the entire edifice of *deen* down!

## Holding services for the deceased

It is also incorrect to say that holding a service after someone's death (*soyam, chehlum*) and celebrating *urs* of saints are forms of *bid'a*. Nowhere in the Holy Qur'an or *hadith* have these been prohibited. On the other hand we find corroboration of doing so as is mentioned in the *hadith*:

فرجم، فكان الناس فيه فرقتين. قائل يقول: لقد هلك، لقد أحاطت به خطيئته، وقائل يقول: ما توبة أفضل من توبة ماعز، أنه جاء إلى رسول الله صلى الله عليه وسلم فوضع يده في يده. ثم قال: اقتلني بالحجارة. قال: فلبثوا بذلك يومين أو ثلاثة. ثم جاء رسول الله صلى الله عليه وسلم وهم جلوس، فسلم ثم جلس. فقال: استغفروا لباقر بن مالك، قال: فقالوا: غفر الله لباقر بن مالك، قال: فقال رسول الله صلى الله عليه وسلم: لقد تاب توبة لو قسمت بين أمة لوسعتهم

Two or three days after Sayyidina Ma'iz bin Malik رضي الله عنه was stoned, the Prophet صلى الله عليه وسلم told the companions to seek forgiveness for him, as having had himself stoned he had made such a repentance that if that were to be divided among a people, it would have been enough for all of them. (Muslim, Vol, 2, pg ,68).

In the context of our discussion there are two learning points here:

1. A prayer for forgiveness for the dead was done two or three days after the funeral.
2. Clearly Sayyidina Ma'iz bin Malik رضي الله عنه had been purified of all his

wrongdoings after what he put himself through. The fact that the Holy Prophet ﷺ still told the companions to seek forgiveness for him is testimony to the fact that prayer for forgiveness for someone else is not just to ask for relief from torment but serves to raise the status of the person in the life hereafter.

One can argue that while seeking forgiveness for the dead is permissible there still is no proof for doing so with food served in front of the people in attendance. This is certainly not a valid argument and in fact in a way supports this practice. We regard this as permissible and مستحب only and do not put this in the category of *sunnah*. Had the Prophet ﷺ performed the two acts together the practice would become a *sunnah*. But as these acts were performed on different occasions there is no harm in grouping them together as in fact this will still earn reward. An additional point I want to raise is that specifying a day for a good practice is in accordance with the *hadith* as is reported in Bukhari sharif.

عن أبي وايل قال كان عبد الله بن مسعود رضى الله تعالى عنه يذكر الناس في كل خميس فقال له رجل يا أبا عبد الرحمن لو ددت انك ذكرتنا كل يوم قال اما انه يمنعني من ذلك اني اكره عن املكم واني اتخولكم بالموعة كما كان النبي ﷺ يتخول لنا بها مخافة السامة علينا

Abu Wa'il narrated that Sayyidina Abdullah bin Mas'ood رضى الله تعالى عنه used to preach to the people every Thursday. Once a man said, "O Abu Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which restricts me from doing so, is that I might cause boredom for you. And (therefore) I have allocated a (specific) day to preach to you in line with the Prophet's practice, so that you do not succumb to ennui. (Bukhari, Vol, 1, pg, 16)

## A dilemma seen too often

As I have discussed much has been said on the topic of *bid'a* in recent times. But these efforts appear like redefining this core concept of Islam and have caused a great deal of confusion in the minds of ordinary Muslims. The following parable illustrates this:

A man was mourning the lack of his knowledge of Islamic principles. “I have spent my entire life eating and drinking *haram* food.” He wailed with grief.

A passer-by sympathetically asked him if he had been taking bribes or charging interest. “Well, something even worse”, he said. “I have been drinking milk and consuming meat of buffaloes. I have just discovered that there is essentially no ruling regarding permissibility of these in the Qur’an or *sunnah*. Have you not heard the *hadith* of the Prophet ﷺ, ‘every new practice is innovation; every innovation is misguidance and every misguidance makes way for Hell’? Moreover the Prophet ﷺ also said, ‘Whoever innovates something [in religion] which is not from within religion, that thing is rejected’ (Bukhari, *hadith* 2697, Muslim, Vol. 2, page 77). Thus until justification from Islamic rulings can be found for consuming the meat and milk of buffalo we cannot use these. If we do, we will be eating *haram* – and that is exactly what I have been doing all my life”.

A friend heard the arguments of the distressed man and tried to calm him down, “Allah has not provided us with a comprehensive and all inclusive list of things that are *halal*. This is simply because it would be a mammoth task – almost impossible – for us to refer to such a list. Instead, Allah has described what is *haram*. Just to give you an example: a donkey eats grass, just like a buffalo. But unlike buffalo, donkey is *haram*. This is because the Holy Prophet ﷺ, on the occasion of Khyber, proclaimed donkey *haram*. If someone tries to prove that

donkey is *halal*, we have an explicit ruling by the Prophet ﷺ declaring it *haram*, and we will present this to prove our point. On the other hand, there is no ruling, whatsoever – to declare a buffalo *haram*. Therefore, we do not have to find an edict in the *sharia* to show that buffalo is *halal*.”

The answer caused more distress and confusion for the poor man. He said, “If that is the case then why do you keep bringing proofs from the Scripture for things being obligatory, *wajib* or *sunnah*? For example, you say that according to the Qur’an *salat* is obligatory, and according to *hadith* such and such act is *wajib*.”

The friend did not give up and said, “What is important is to understand that placing an act in the categories of obligatory, *wajib* or *sunnah* demand clear evidence from the Qur’an and *hadith*. But when it comes to deciding about the *permissibility* of an act or thing we only require the absence of an edict or ruling that prohibits that. A *hadith* from Tirmidhi corroborates this point.

When someone asked the Blessed Prophet ﷺ about cooking fat, cheese and hides, he said, ‘What Allah has decreed *halal* is *halal*, and what Allah has decreed *haram* is *haram*. And things for which there is no decree are permitted for you’  
(Tirmidhi, page 412).”

### **Indiscriminate labelling of practices as *bid’a***

Just like the yardstick for declaring something obligatory, *wajib* or *sunnah* is to have unequivocal affirmation for it from the *sharia*, declaring anything *haram* or *bid’a* would necessitate the same level of corroboration. Naturally this means having some kind of proof or evidence should we wish to place an object or act in the category of *haram* or *bid’a*. A deviation from this rule would limit the number of *halal* things to only a few objects that are explicitly mentioned by name in the

Scripture and everything else will fall in the category of *haram* or *bid'a*. As one can envisage the implications of this are immense and a number of Islamic practices that make a part of our everyday life will suddenly become *haram*. Just to give you a few examples consider the following:

Finishing the Holy Qur'an in *taraweeh*. There is no evidence of *taraweeh* being observed in the time of the Holy Prophet ﷺ as it is observed nowadays.

*Khatm-e-Bukharif*. In all *madaris* reaching the end of the second most authentic book after the Holy Quran is an occasion of celebration. But the compilation of *Sahih Bukhari* was only done after the time of the Holy Prophet ﷺ. Thus, there is no evidence to substantiate the practice of celebrating the occasion of finishing this book of *hadith*.

Likewise everyday practices such as printing and distributing invitation cards for marriage, decorating the marriage venue with lights, and bridegroom wearing garlands would all become *haram* as none of these happened in the time of the Holy Prophet ﷺ. We must therefore, be cautious when pronouncing anything *haram*. In particular, it will be outright injustice to pass a verdict of *haram* or *bid'a* for acts that are explicitly or implicitly supported by *sharia*. In this context it becomes inconceivable why objections are raised with varying degrees of ferocity – ranging from frowns to fury – against practices such as celebrating the birthday of the Holy Prophet ﷺ. The confusion grows as one looks at what is in the Qur'an about this:

- The days of births and deaths of the Prophets have been declared auspicious by the Holy Qur'an (Surah Maryam, verse 15).

- It is Allah's order to remind the people of His days (Surah Ibrahim, verse 5).
- Allah speaks of conferring His great blessing on the believers by sending His blessed Prophet ﷺ (Surah Aal-e-Imran, verse 164).
- Allah tells us of spreading the word of His blessings (Surah Al-Duha, verse 11).

For some time there has been a zealous mission of vehement criticism on some of the practices of Muslims. The arguments are constructed by comparing some of the Hindus customs with Muslim. To give a couple of examples:

- Hindus worship idols and Muslims worship graves.
- Hindus douse their idols and Muslims do the same to the graves and shrines.

The edifice of these arguments is built on false analogies and comes crumbling down when put to scrutiny. Look at the following:

- Hindus believe that the water of Ganges and Jumna is consecrated. You hold the same belief for water of *zam-zam* and *kauthar*.
- Hindus douse idols carved out of stone. You douse Ka'ba – that essentially is a cubic building made of stones.
- Hindus kiss stones in reverence. You kiss *hajr-e-aswad* in the same vein.
- Hindus prostrate facing idols made of stone. You prostrate facing Ka'ba that is also made of stones.
- Hindus hold only a few stones in reverence. You hold the whole mountains of *Safa* and *Marwa* in reverence. Moreover, you have even declared the place of Sayyidina Ibrahim's station a place of prayers.
- Hindus also believe in one God who they call *Vishnu*. You too believe in one God who you call Allah. As the beliefs about *Vishnu* and Allah are

exactly the same would you revisit your faith and retract your belief in Allah?

- Hindus make an annual pilgrimage to the temple of *Somnat*. You also hold an annual pilgrimage of hajj to Ka'ba.
- The *mushrikeen* used to slit the ears of their animals. Just like them you slit the humps of the animals for sacrifice (and this is evidenced by your Prophet ﷺ).
- The *mushrikeen* used to give names to their esteemed animals, e.g. *Buhaira, Sa'iba, Waseela and Haam*. Likewise, you name the animals kept for sacrifice on the occasion of hajj e.g. *Hadi, Budna and Dum*.
- *Mushrikeen* used to ornate their revered animals. Following their footsteps you do the same to the sacrificial animals (and this is proven by the practice of your Prophet ﷺ).
- Sikhs grow beards and you grow beards too.
- Would it be sensible, logical or rational to jettison an Islamic practice just because there may be some form of resemblance to a practice that is observed by another community? If the answer is no, then please stop making parallels between Islamic practices with customs of *mushrikeen*.

## نعت شریف (مولانا عبدالرحمن جامی)

نسیم! جانبِ بطحا گزر کن      ز احوالم محمد را خبر کن  
توئی سلطانِ عالم یا محمد ﷺ      ز روئے لطف سوئے من نظر کن  
ہے بُر ایں جانِ مشتاقم بہ آنجا      فدائے روضہٴ خیرالبشر کن  
مُشرفِ گرچہ شد جامی ز لطفش      خدایا! ایں کرم بارِ دگر کن

### Na'at

*O morning breeze! Set out towards Madinah*

*And inform Muhammad of my entire plight*

*Muhammad, you, who are the king of both worlds*

*Please cast your graceful, blessed glance towards me*

*Take this longing admirer to the place*

*Where I lay my life at the shrine of Muhammad*

*Although due to his grace, Jami has been blessed*

*O Allah, grant this favour once again on me.*

*(Maulana Abdul Rahman Jami)*

*In Islamic tradition unerring belief and sound understanding of the Scripture are essential for achieving purity of heart. But for an ordinary Muslim a great dilemma of our time is the confusion that springs from inadequate acquaintance and flawed interpretation of the very sources that are the means of enlightenment. As a result of this, attempts have been made to challenge the basic tenets of the religion and uproot the general consensus of traditional Islamic scholarship. This short book begins by setting the scene of describing the blessed appearance of the Holy Prophet and moves on to address various issues of traditional Islam that have been made controversial in recent times.*

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