

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

In the Name of Allah the Most Compassionate Very Merciful

All Praise Due to Allah Almighty the Lord of Hazrat Muhammad – may Allah send peace and blessings upon him

تَنْوِيرُ السِّرِّ اجِزِي ذِكْرِ الْبِعْرَاجِ

**Me'raj Discourse of Hazrat Malekul 'Ulama
Allamah Zafruddeen Al-Bihaari, the Disciple and
Caliph of Sayyidi A'lahazrat Vol. 5**

May Allah be pleased with them

Introduction:

Hazrat Sayyid Shah Hameeduddeen, Sajjadah Nasheen Hazrat Shah Ruknudeen 'Ishq – rahimahullah – established the conference of Rajab Shareef gathering in the year 1934 A.C. and continued till the year 1946 A.C. and perhaps continued even afterwards. He invited Hazrat Malekul Ulama to deliver the discourse. His students used to transcribe the speech every year and then he would proof read them later. The book "Tanweerus

Siraaj” is the collection of those series of lectures delivered over the period of 14 years at the occasion of Me’raj Shareef.

(Khulafa-e-Imam Ahmed Raza p. 74 by Allamah Abdul Hakeem Sharaf Qadri)

(Unfortunately, we could only find the transcription of the fifth year’s lecture which is translated as follows:)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ALLAH in the name of, the Most Affectionate, the Merciful.

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾

Holy is He Who carried His bondman by night from the sacred Mosque to the Aqsa Mosque (Aqsa) around which We have put blessings that We might show him Our grand signs. No doubt, He is the Hearing, the Seeing.

(Bani Israel 17, Verse 1)

Respected Audience!

Millions of thanks to Allah Almighty that today’s conference will mark the fifth annual conference of Rajab Shareef. Four conferences have already been successfully established and conducted prior to this, in which. The conference has been very successful by the grace of Allah Almighty. It is a great pleasure that in this year’s conference, we have among us one of the most prominent and famous Islamic orator of U.P. (Uttar Pradesh) Maulana Molvi Muhammad Abdul Haamid Badayooni Saheb Qadri, who, due to his priceless services to Deen and nation with his bright and inspiring personality, is not only famous in U.P. but all over India as well. You will not only be amused with his inspiring speech but will also return with your heart fulfilled with the Islamic wish you had arrived here with.

Dear audience!

As I had mentioned last year that my series of speeches in this conference of Rajab Shareef in itself will be a subject of discussion, and a piece of the puzzle is going to be my this year’s speech. Those of you who had the opportunity to partake in previous four conferences, must have remembered that in the first conference, I had discussed the excellence of the Holy Prophet – may Allah send peace and blessings upon him – under the verse:



ALLAH in the name of, the Most Affectionate, the Merciful.

In the second conference I had done the Tafseer of:

سُبْحَنَ الَّذِيَّ أَسْرَى

Holy is He

And in the third and fourth conference, the subject was circulating around:

أَسْرَى

Who carried

Although there is much more still left to be discussed on them:

صد سال می توان سخن از زلف یار گفت

The beauty of the locks of the beloved cannot be explained even in 100 years.

But there was an article published last year in local newspaper by some journalist and it was written that:

“It appears that the Tafseer of the verse will only be completed in 20 years at this rate.”

Therefore, I do not want to take much of your time, and this year, my speech will be on:

بِعَبْدِهِ

His bondman

Which will shed light on the factual reality and research of ‘Abd and its relationship (as it is in the possessive case with the pronoun “His”).

وَبِاللّٰهِ التَّوْفِيقِ وَمَا تَوْفِيقِي إِلَّا بِاللّٰهِ، عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

Allah Almighty is either describing the praise of Himself by mentioning the attributes and qualities of His beloved Messenger, Ahmad Mujtaba, Muhammad Mustafa – may Allah send peace and blessings upon him – or He is praising His beloved Messenger, Ahmad Mujtaba, Muhammad Mustafa – may Allah send peace and blessings upon him – by mentioning the praise of Himself, and states:

سُبْحَنَ الَّذِيَّ أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ
الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ

الْبَصِيرُ ﴿١﴾

Holy is He Who carried His bondman by night from the sacred Mosque to the Aqsa Mosque (Aqsa) around which We have put blessings that We might show him Our grand signs. No doubt, (That bondman) is the Hearing, the Seeing (Or Allah Almighty) is the Hearing, the Seeing.

Respected audience!

It is mentioned in the Hadeeth Shareef that:

إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَافٍ

Indeed the Quran is revealed on seven letters.

Some Ulama have mentioned its meaning that it means, “Seven Qira’ats (different modes of Quran recitation [with differences of vowels]) while some suggest that it refers to “Seven interpretations:

1. The totally apparent meaning which everyone reading the translation knows.
2. Which is a little closer to it i.e. like the one who is well versed in Arabic literature, he knows.
3. The third kind of interpretation which is even finer than that and it is only understood by the one expert in grammar, syntax and rhetoric.

4. Which is even more finer interpretation which is exclusive to the people that are aware of Ma'arif and Haqaiq (Allah's recognition/gnosis or knowledge of reality).
5. The fifth one which is even more intricate and is only known to the Soofie Ulema, and according to the gradations, the more one has the knowledge of Ma'arif and Haqaiq the more he will have the grasp on Quranic interpretation.

This was the case of the Zaahiri (The Scholars of external kingdom of Allah's creation) but when we come across finding out the Quranic understanding of the Mashaaikh and Soofies, it is beyond our wits.

Hazrat Sayyidi Umar, a great Wali, states, "If I wish I can write about the following verse of the Quran so much that it will become a burden for 100,000 camels to carry:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

When any verse We abrogate or cause to be forgotten, then shall bring one better or the like thereof. Do you not know that Allah can do all and every thing?
(Al-Baqarah 2, Verse 106)

And the Tafseer will still not be complete."

Hazrat Sayyidi Ali Khawwaas states, "When Allah Almighty made me aware of the sciences of Surah Fatiha, I acquired 140,999 sciences."

Allamah Abdul Wahhaab Sha'raani states, "My brother Afdalullah derived 247, 999 sciences from Surah Fatiha."

If this is the case of the Awliya then how amazing the Sahaba would have been!

How true the statement of Hazrat Ibn Abbaas – may Allah be pleased with him – is! "Even if the rope of my camel is lost I can find out from Quran."

It is so true what Hazrat Ali – may Allah be pleased with him – stated, "If I wish I can write so much only on the sciences within the dot below the letter "Baa" of "Bismillah" that it would become the burden of 80 camels. I am capable of doing so."

And why not, because Allah Almighty has declared Himself:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have left out nothing in the Book.

(Al-An'aam 6, Verse 38)

It is in the Hadeeth Shareef that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

“One who wishes to acquire the knowledge of the past and future must go the way of Quran.”

It is for this reason that despite the fact that the Ulema have written hundreds of volumes on Tafseer but none could say that its interpretation has come to an end.

Hujjatul Islam, Imam Ghazaali – may Allah be pleased with him – had written the Tafseer “Yaqoot Al-Taweel” in 40 volumes, the Tafseer of Ibn Al-Naqeeb consists of 100 volumes, one of the Tafseers of Allamah Awwfawi comprises of 120 volumes, Allamah Abu Bakr Ibn Abdullah wrote only the Tafseer of Surah Fatiha and first verse of Surah Baqarah in 140 volumes, Imam Abul Hasan Ash'ari's Tafseer consisted of 600 volumes, and this Tafseer was available in the time of Imam Jalaaluddeen Suyooti whose year of demise is 911 A.H.

قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَزِيزُ

الْحَكِيمُ

They said "Sanctity to You", We know nothing but what You taught us, no doubt,
You alone are the Knower and the Wise.

(Al-Baqarah 2, Verse 32)

Dear attendees!

Keeping the abovementioned discussion in mind it is not hard to understand that although, according to the standard Tafseer, the concept is based on Commands and Prohibitions, admonition and wisdom, history and Seerah of Rasoolullah – may Allah send peace and blessings upon him – but there is one such perspective of Tafseer in which, from beginning to the end, each and every word and even letter; all is only in the praise of the Holy Prophet – may Allah send peace and blessings upon him – and in its light, the rest of the concepts of Commands and Prohibitions, admonition and

wisdom, history and Seerah of Rasoolullah – may Allah send peace and blessings upon him – are also highlighted. Hence, Shaikh Muhaqqiq Maulana Abdul Haqq Muhaddith Dehlvi – may Allah be pleased with him – has written about Sayyidi Abdul Haqq – may Allah be pleased with him – in Akhbaar Al-Akhyaar that he wrote the Tafseer of the entire Quran and had proven that it's all the praises of the Holy Prophet – may Allah send peace and blessings upon him, so if the praise of the Holy Prophet – may Allah send peace and blessings upon him – reflects through each letter of this verse then it's no surprise.

Dear attendees!

The letter **ب** in:

بِعَبْدِهِ

His bondman

Is a preposition (in the Arabic language). It is the letter of Jarr (Preposition is called Jarr in Arabic) and Jarr means “one that draws or has the ability to attract and pull” and these are the attributes exclusive to the Holy Prophet – may Allah send peace and blessings upon him – that he attracts and draws all the people of world towards himself to show them the path of guidance.

It is mentioned in the Hadeeth Shareef:

إِنَّكُمْ تَقْتَحِبُونَ فِي النَّارِ كَالْفَرَّاشِ وَأَنَا أَخُذُ بِحُجَزِكُمُ إِلَى

“You would fall into the fire like insects and I am holding all of you by your waistband towards me.”

So this is the miracle of Jarr. Drawing and pulling is done in two ways; one, being driven without any force, which is the quality of Ummat Al-Ijaabah who embraced the Da'wah of Islam and were automatically drawn towards him. Alahazrat's Quddisa Sirruhu's late brother Maulana Hasan Raza Khan says, hinting towards them:

کیا پر و انوں کو بلبل نرالی شمع لائے تم

گرے پڑتے تھے جو آتش پہ وہ پہنچے گلستاں میں

You turned the insects into nightingales by bringing the wonderful lamp

The ones falling into the fire have made their way to the garden (paradise)

Maulana Hasan Raza Khan – may Allah shower mercy upon him – was a wonderful poet and writing Naath was a part of him. Being in the tutorship of Daagh (a great poet) he already had the wonderful command of the literature and the tutorship of Alahazrat had eliminated the Islamic errors and anti-Shariah aspects from his poetry. The beginning of this poetry is like this:

نہ کیوں آرائشیں کرتا خدا دنیا کے ساماں میں

تمہیں دولہا بنا کر بھیجنا تھا بزم امکاں میں

Why would Allah Almighty not decorate the world and increase its beauty

After all, you were to be sent as a groom in the world of possibilities

یہ رنگینی یہ شادابی کہاں گلزارِ رضواں میں

ہزاروں جنتیں آکر بسی ہیں کوئے جاناں میں

This colorful environment and fresh atmosphere cannot be found in the gardens of paradise

Thousands of paradise have made their home in the street of the beloved

حسن کیا لعل کو نسبت یہاں کے سنگریزوں سے

یہ ان کی رہگزر میں ہیں وہ پتھر ہے بدخشاں میں

He writes in the last couplet, inclusive of his pen name:

Ruby is nowhere even close in comparison to the gravels of that land, Hasan

For, they lie in his street while those stones are in the mines

The second way of drawing is by applying force in which the one pulling is applying force but the one on the other end is not responding to the attraction, and they are the Ummat Al-Da'wah who were called towards embracing Islam but due to their ill fate and evil end they denied the truth and deserved the hellfire for eternity, about whom Allah Almighty states:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا

يُؤْمِنُونَ ﴿٦٧﴾

Surely as to those who are destined to infidelity, it is alike whether you warn them or warn them not, they will never believe.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ^ط وَعَلَى أَبْصَارِهِمْ غِشَاوَةً^ع وَلَهُمْ

عَذَابٌ عَظِيمٌ ﴿٦٨﴾

Allah has set a seal on their hearts and on their ears; and over their eyes, there is a dark covering, and for them is great torment.

(Al-Baqarah 2, Verse 6-7)

The people of both these groups exist today as well. On one hand, there are the ones, the buds of whose heart are blooming with the Zikr of the beloved Prophet – may Allah send peace and blessings upon him – and on the other hand, there are those whose fresh buds of their heart get dried by the effect of autumn when exposed to the Zikr of the beloved Rasool – may Allah send peace and blessings upon him.

So far, these were the expressions of the praise of the Holy Prophet – may Allah send peace and blessings upon him – by the grammatical terminology of the letter of Jarr.

When we examine the member of the letters of Jarr, they too are engaging in the praise of the master of both worlds – may Allah send peace and blessings upon him. This blessed verse contains four letters of Jarr:

I. پ

2. مِنْ

3. إِلَى

4. لِ

The letter بِ in:

بِعَبْدِهِ

His bondman

Which fulfils the purpose of joining; as it is evident from the books of Arabic grammar:

الْبَاءُ لِلِلِصَاقِ

The (letter) بِ is for joining.

Although it was the common mission of all the Prophets – peace be upon them – as it is evident from this couplet of Mathnavi Shareef:

تو برائے وصل کردن آمدی

نے برائے فصل کردن آمدی

You have arrived to join (the hearts)

You have not come to cause separation

This incident of Hazrat Sayyiduna Moosa – peace be upon him – is so famous that just by listening to this couplet, the attendees must have got the entire picture because most

of the orators mention this incident, thus I will not further lengthen my speech by mentioning the incident. The point was that all the Prophets – peace be upon them – had come to join the separated ones to Allah Almighty, especially the Holy Prophet – may Allah send peace and blessings upon him – and it is for this reason that the success he enjoyed in this respect none of the other Prophets did. It is mentioned in the Hadeeth Shareef that the Holy Prophet - may Allah send peace and blessings upon him – stated, “There will be 120 rows of the followers of truth.” This is the number of the rows but its length is only known to Allah Almighty and His Rasool – may Allah send peace and blessings upon him – by His blessing, and then whomsoever he conveys the message. 80 of those rows will be of the slaves of the Holy Prophet – may Allah send peace and blessings upon him – only i.e. those who were joined by the medium of the Holy Prophet – may Allah send peace and blessings upon him. Alahzrat – may Allah be pleased with him – has said it very beautifully:

اس کے نائب ان کے صاحب

خلق کو حق سے ملاتے یہ ہیں

He is His representative and their leader

Who joins the creation to the True Creator

Although پ is just a letter but it chants the praises of the Holy Prophet – may Allah send peace and blessings upon him – without having a tongue and expresses his attribute of joining the hearts. It is for this reason that the AwliyaAllah also inculcate the method of Ilsaaq i.e. joining the hearts.

It is mentioned in Fawaaid Al-Fuwaad that a disciple presented a knife or scissors to Hazrat Fareedud Deen Ganj Shakar – may Allah be pleased with him – as a gift. He asked, “Of what use is this to me?” He said, “What else then should I present at your service?” He replied, “Needle and thread.” The attendees could not understand the wisdom, so he himself made it known, “Knife and scissors are the tools of cutting and separating while needle and thread are the tools of joining.”

تو برائے وصل کردن آمدی

نے برائے فصل کردن آمدی

You have arrived to join (the hearts)

You have not come to cause separation

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

And then He states:

مِّنَ الْمَسْجِدِ الْحَرَامِ

From the Sacred Mosque

The preposition مِّنْ serves as the starting point of the end, and this too is exclusive to the Holy Prophet – may Allah send peace and blessings upon him – because the beginning of everything is through the existence of the Holy Prophet – may Allah send peace and blessings upon him.

It is mentioned in the Hadeeth Shareef:

يَا جَابِرُ إِنَّ اللَّهَ خَلَقَ قَبْلَ الْأَشْيَاءِ نُورَ نَبِيِّكَ مِنْ نُورِهِ

O Jabir! Allah Almighty created before all things the light of your Prophet from His Light

The noble Ulema and Awliya have stated, “As in the state of existence it is the existence of Allah Almighty alone, he has no partner, similarly, in the world of creation there is only one personality of the Rasool of Allah – may Allah send peace and blessings upon him – who is the most perfect manifestation of Allah’s radiance, and the rest is enlightened through his light and seek blessings through him.” Imam Booseeri has very beautifully said:

مُنْزَعَةً عَنْ شَرِيكَ فِي مَحَاسِنِهِ

فَجَوْهَرُ الْحُسْنِ فِيهِ غَيْرُ مُنْقَسِمٍ

He has no equal in his magnificence.

The jewel of (excellence) in him is indivisible.

The attributes he received from Allah Almighty were not shared with anyone.

وَكُلُّ أَيْ اتَى الرُّسُلُ الْكَرَامِ بِهَا

فَإِنَّمَا اتَّصَلَتْ مِنْ نُورِهِ بِهِمْ

Every miracle which all the Nabies had come with

Verily they have been derived from his Noor

The miracles and signs which the other Prophets had brought they were all derived from his Noor

فَإِنَّهُ شَمْسٌ فَضْلٌ هُمْ كَوَاكِبُهَا

يُظْهِرْنَ أَنْوَارَهَا لِلنَّاسِ فِي الظُّلَمِ

For verily, he is the sun of excellence (and) they (Ambiyaa) are its stars.

Who show their lights to people only in the dark.

He is the sun for Allah's creations that worship him and the rest of the Prophets are like stars who provide light in darkness with the light they received from the sun.

Someone could probably get confused with the apparent meaning of:

نُورَ نَبِيِّكَ مِنْ نُورِهِ

The light of your Prophet from His Light

About the light of Allah Almighty being divisible, Allah forbid! Lo! It's definitely nothing as such. He is the absolute Noor that none can even understand the reality of it.

When we look at the lights of this temporary world we see that one lamp can light thousands of lamps but it's light is never compromised or lessened, or else, we would have to admit that there would come a point where that light will come to an end by being reduced through lighting the others, but this is not the case. If the oil is provided to it then no matter how many other lamps are lit with it, it will never affect its light, so if the light of this world is indivisible then how the Noor of Allah Almighty which is the real Noor, eternal and permanent, how could that be divisible.

Allah Almighty then states:

إِلَى الْمَسْجِدِ الْأَقْصَا

To the Aqsa Mosque

The preposition إِلَى deals with expressing the end of something and all the virtues end on the Holy Prophet – may Allah send peace and blessings upon him. He is the first Prophet:

أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي

The first thing Allah created was my light. (Hadeeth)

And he is also the last and final Prophet. Hazrat Abdullah Ibn Abbaas – may Allah be pleased with him – stated that once Hazrat Jibreel – peace be upon him – visited the Holy Prophet – may Allah send peace and blessings upon him – and said:

السَّلَامُ عَلَيْكَ يَا أَوَّلُ، السَّلَامُ عَلَيْكَ يَا آخِرُ، السَّلَامُ عَلَيْكَ يَا

بَاطِنُ

Peace be upon you, O the first!

Peace be upon you, O the Last!

Peace be upon you, O the Evident!

Peace be upon you, O the Concealed!

The Holy Prophet – may Allah send peace and blessings upon him – stated, “But these are the attributes of my Lord Almighty. Allah Almighty states in the Holy Quran:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠﴾

He is the First, He is the Last, He is the Manifest, He is the Hidden and He knows everything.

(Al-Hadeed 57, Verse 3)

Hazrat Jibreel – peace be upon him – replied, “Allah Almighty has blessed you also with these attributes.”

Allah Almighty made him the first by creating him before all the creation and he made him the last by appointing him after all the Prophets and he made him evident by his manifest miracles and he made him concealed by making him so manifest as the sun hides due to extreme manifestation of light. At the time of sunset and sunrise one can view it but during midday no one's eyes can encircle it in its vision due to its extreme manifestation that the eyes of its viewer are ceased to see and cannot encircle it in the vision.

It is in the Ahadeeth of the incident of Me'raj that when the Holy Prophet – may Allah send peace and blessings upon him – left Masjid Al-Haraam and headed towards Masjid Al-Aqsa Hazrat Mika'eel – peace be upon him – was near the Buraaq's face and Hazrat Jibreel – peace be upon him – was by the saddle. The Holy Prophet – may Allah send peace and blessings upon him – saw three persons who said:

السَّلَامُ عَلَيْكَ يَا أَوَّلُ، السَّلَامُ عَلَيْكَ يَا آخِرُ، السَّلَامُ عَلَيْكَ يَا

بَاطِنُ

Peace be upon you, O the first!

Peace be upon you, O the Last!

Peace be upon you, O Haashir on whose feet will occur the judgment of the entire creation!

Upon asking, it was said to him that they were the Oolul ‘Azm Prophets; Hazrat Ibraheem, Hazrat Moosa and Hazrat ‘Isa – peace be upon them. From this Hadeeth, addressing the Holy Prophet – may Allah send peace and blessings upon him – is established from the lips of Ambiya as “The First” and “The Last”.

Hazrat Abu Sa’eed Khudri – may Allah be pleased with him – narrated that when the Holy Prophet – may Allah send peace and blessings upon him – reached Baitul Maqdis and tied the Buraaq to the area of Masjid and entered, he led all the Ambiya in the Salah which consisted of two Rak’ats and he met the Prophets after concluding the Salah. The Prophets got up and praised Allah Almighty. I will narrate this incident in detail when the occasion will call for it, for now, I would like to summarize the incident just to prove the concept of “The First” and “The Last”. Hazrat Ibraheem – peace be upon him – said, “All praises due to Allah who made me His Friend and granted me a great kingdom and an obedient nation, so that I be followed, and saved me from the fire and cooled it on me and made it peaceful.

Hazrat Moosa – peace be upon him – stood after that and praised Allah Almighty, “All praises due to Allah who made me Kaleem and made me honorable among the people of my era and revealed Torah upon me and perished Pharaoh and saved Bani Israel by my hands and made my nation an Ummah who guide towards the truth and act on truth.

And then Hazrat Dawood – peace be upon him – praised Allah Almighty, “All Praises due to Allah Almighty who granted me a vast kingdom and blessed me with the knowledge of Zaboor and melted the iron in my hand and made the mountains obedient to me and made the birds obedient and blessed me with the title of wisdom and excellence.

Thereafter, Hazrat Sulaiman – peace be upon him – stood up praising Allah Almighty, “All Praises due to Allah Almighty who made the wind and Jinns obedient to me that they made gigantic arches on my command and taught me the languages of animals and gave me everything, and made the Jinns and humans and birds obedient to me and blessed me with such a kingdom which will not be given to anyone after me and made my kingdom pure, so I am not accountable for whatever occurs in it.

Hazrat ‘Isa – peace be upon him – praised Allah Almighty, “All praises due Allah Almighty who created me from the word “Be” and made me similar to Hazrat Adam – peace be upon him – in this respect and granted me book; Torah and Injeel and wisdom and blessed me with the miracle that if I blow on a statue of a bird it becomes a bird by Allah’s command and I cure the blind and the ones afflicted by leprosy, and by the

command of Allah I bring the dead to life and I was raised from the world without death and He kept me and my mother safe from Shaitan (devil).

When all the Prophets – peace be upon him – concluded Allah’s praises by the amount of bounties He had blessed them with, the Holy Prophet – may Allah send peace and blessings upon him – stood up and stated:

“All praises due to Allah Almighty who sent me as a mercy unto all the worlds and as a bearer of glad tidings and as a warner to all the people, and revealed upon me the Furqaan (Quran) which is a clear explanation of everything, and made my Ummah the best of all the Ummahs and made my Ummah the central one who are the first to enter paradise and the last to be created, and opened my chest for me, and lightened my burden and elevated my remembrance (zikr) and made me the portal of guidance and the first Prophet and sent me in the end.”

When Hazrat Ibraheem – peace be upon him – heard it he addressed the entire gathering of the Prophets, “(Hazrat) Muhammad’s status is higher than you all due to these attributes (may Allah send peace and blessings upon him).”

We derive from this Hadeeth that the Holy Prophet – may Allah send peace and blessings upon him – himself has included his attribute of being “The First” and “The Last” whilst praising Allah Almighty.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ اٰلِهٖ وَّبَارِكْ وَسَلِّمْ

Which unfolds that as the Holy Prophet – may Allah send peace and blessings upon him – is the Prophet of all the Prophets and he is also the father of mankind. Highlighting this very subject Alahazrat _ Quddisa Sirruhul Azeez – has mentioned it in his Qaseedah:

ان کی نبوت ان کی ابوت ہے سب کو عام

ام البشر عروس انھیں کے پسر کی ہے

His Prophethood and His Parenthood encompasses all

The mother of mankind (Hazrat Hawwa) was the bride of his son

ظاہر میں میرے پھول حقیقت میں مرے نخل
اس گل کی یاد میں یہ صدا بوالبشر کی ہے

Apparently, he is my flower (descendant) but in reality he is my origin

This is the saying of Abul Bashar (Hazrat Adam) in the remembrance of that flower

It is mentioned in the Hadeeth Shareef that when Hazrat Adam – peace be upon him – used to address RasoolAllah – may Allah send peace and blessings upon him – in the love of his Deedaar (seeing him), he would remember him in these words:

يَا بَنِي صُورَةَ وَأَبَايَ مَعْنَى

O the one who apparently happens to be my son and my father in essence!

Hazrat Sayyidi Umar – Quddisa Sirruhul Azaaz – mentioned it in his famous Qaseedah Taaibah in the words of the Holy Prophet – may Allah send peace and blessings upon him:

وَإِنِّي وَإِنْ كُنْتُ ابْنُ آدَمَ صُورَةً

وَلِي عَنْهُ مَعْنَى شَاهِدٌ بِأُبُونِي

Even though I am physically the descendant of (Hazrat) Adam (peace be upon him)

But the attributes I have are evident of me being the father

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَبَارِكْ وَسَلِّمْ

Shaikh Muhaqqiq Maulana Abdul Haqq Muhaddith Dehlvi – Quddisa Sirruhu – has commenced his book “Madaarijun Nubuwwah” with this blessed verse and then he states that in the manner it is the praise of Allah Almighty similarly it is also the praise of the Holy Prophet – may Allah send peace and blessings upon him.

Hazrat Maulana Haaji Shah Muhammad Raza Khan Saheb the Khalf Akbar of Alahazrat Qiblah Sajjadah Nasheen Baargaahe Razviah writes in his Naath:

هو الاول هو الآخر هو الظاهر هو الباطن

بكل شيء علیم لوح محفوظ خداتم هو

He is the first he is the last he is the evident he is concealed

You have the knowledge of everything of the protected tablet of Allah Almighty

زمین میں ہے چمک کس کی فلک پر ہے جھلک کس کی

مہ و خورشید سیاروں ستاروں کی ضیاء تم ہو

Whose light is it on the earth and whose manifestation is it in the skies

You are the light of the sun, the moon, the stars and all the planets

نہ ہو سکتے ہیں دو اول نہ ہو سکتے ہیں دو آخر

تم اول اور آخر ابتداء تم انتہا تم ہو

Neither can there be two Awwal nor two Aakhir

You are the first and last and the beginning and the end

In short, his personality is the beginning of everything like the preposition مِنْ (meaning “from”) and also the end of everything like the preposition إِلَى (meaning “to”), and he is also the evident, that even the leaves of trees, sands of the desert, trees and stones, animals and birds, all know him. It is in the Hadeeth Shareef:

إِنْ مِنْ شَيْءٍ إِلَّا وَيَعْلَمُ أَنَّي رَسُولُ اللَّهِ إِلَّا مَرَدَّةَ الْجِنَّ وَالْإِنْسِ

There is no such thing that does not recognize me as the Messenger of Allah save the disobedient Jinns and humans

His Baatin is such that, the attributes with which Allah Almighty created him, none besides Allah Almighty knows his reality. Allamah Faasi Rahimahullah writes in Mataali' al-Musirraat, the Sharah of Dalaail Al-Khairaat, that the Holy Prophet – may Allah send peace and blessings upon him – has stated:

يَا أَبَا بَكْرٍ لَمْ يَعْرِفْنِي حَقِيقَةً غَيْرَ رَبِّي

O Abu Bakr! None besides my Lord knows me in reality.

People, loved ones, Prophets, Messengers and all the souls know me as per the status of their faith, so the one who is most perfect in Imaan considers me as the most perfect and as the grading of people with lower faith is, their knowledge about me is also defined as such (by the standard of their Imaan).

It is for this reason that the people who are blessed with his sight in their dreams see according to the level of their faith. Different people see him in different light. Even today, if you listen to the speeches of the Muslim scholars and read their writings you will witness this difference that while one is totally dives in the praise of the Holy Prophet – may Allah send peace and blessings upon him – the other causes an obstruction to his praise although he knows it but pretends to be not knowing. According to the soofies there is one mode of Salah where from beginning to the end the imagery of the Holy Prophet – may Allah send peace and blessings upon him – is there while according to others, if the thoughts of all the things in world comes, there is no harm but, as strange as it is, the thought of his should not come, which is the result of the same difference

The arrival of Hazrat Siddeeq Akbar – may Allah be pleased with him – and Abu Jahl in his holy court, Siddeeq Akbar's praise according to his level of the light of faith that how unparalleled in beauty and virtues he is and Abu Jahl, according to his evil-self, the Holy Prophet's – may Allah send peace and blessings upon him – approval to both of their comments, the surprise of Sahaba at it and then the assessment of the Holy Prophet – may Allah send peace and blessings upon him – of their surprise and clearing their confusion, saying that Hazrat Siddeeq Akbar was better and saw his own reflection and praised according to his own inner beauty while on the other hand, Abu Jahl saw his own evil sight in the mirror and considered himself as such.

Allah Almighty then states:

لِنُرِيَهُ

That We might show him

لِ the preposition, acts as a cause. It is a famous rule of Arabic grammar that:

الْأَمُّ لِلتَّعْلِيلِ

Laam is for causation.

And the cause of everything is the Holy Prophet – may Allah send peace and blessings upon him, for the creation and existence of the entire creation is due to the creation of the Holy Prophet – may Allah send peace and blessings upon him. It is mentioned in Hadeeth Shareef that when Hazrat Adam – peace be upon him – made the error of eating the wheat and was descended onto the earth from heaven, he kept on crying for 300 years and the Mercy of Allah Almighty embraced him, then one day, he said, “O Allah! Have mercy on the father of Muhammad through his medium.” Allah Almighty asked him, “How you knew that Muhammad is so close to me, that you are seeking his medium, O Adam?” He replied, “Whenever I observed anything in heaven I found Muhammadur Rasoolullah everywhere written with Laa Ilaaha IllAllah then I knew that he must be the closest and most beloved to you which is why you have joined his name with Yours.” Allah Almighty stated, “You have spoken the truth, O Adam. If it were not for Muhammad Neither I would have created you nor the earth nor the sky.”

Alahazrat Imam Ahlesunnat Mujaddid Me’at Hazirah Quddisa Sirruhul Azeez states:

مقصود یہ ہیں آدم و نوح و خلیل سے
تخم کرم میں ساری کرامت شمر کی ہے

He is the objective of (the creation of) Hazrat Adam, Nooh and Ibraheem – peace be upon them

For, the qualities of all the fruits are contained within the honorable seed

ہوتے کہاں خلیل و بنا کعبہ و منی

لولاک والے صاحبی سب تیرے گھر کی ہے

If it were not for him, there would be no Khaleel, nor will there exist the Ka'bah nor
Mina

It is all the blessing of his blessed chamber

Respected attendees!

The issue of Waseelah has also been declared from this and that making the beloved servants of Allah a medium for achieving blessings is valid in the court of Allah Almighty, or else, why would even Hazrat Adam – peace be upon him – seek medium being a Prophet himself?”

The ones who are against it said:

وہ کیا ہے جو نہیں ملتا خدا سے

جسے تم چاہتے ہو اولیاء سے

What is it you may not receive from Allah?

Which you seek from the Awliya?

Alahazrat Quddisa Sirruhu responded:

توسل کر نہیں سکتے خدا سے

اسے ہم چاہتے ہیں اولیاء سے

We cannot take Allah as a medium

Which is what we require from Awliya

Hazrat Ibn 'Asakir narrated (Hadeeth Qudsi) from Hazrat Sayyiduna Salman Farsi – may Allah be pleased with them:

وَمَا خَلَقْتُ الدُّنْيَا وَأَهْلَهَا إِلَّا لَأُعْرِفَهُمْ مَنْزِلَتَكَ وَكَرَامَتَكَ عِنْدِي

I have created the world just so that I show them your station and honor in my sight.
Someone may just have a doubt, that this Hadeeth apparently goes against the Holy Quran, for it is stated there:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I have created the Jinn and the men only for this that they may worship Me.
(Al-Dhaariyaat 51, Verse 56)

And contrary to this is the Hadeeth where the status of the Holy Prophet – may Allah send peace and blessings upon him – is the main goal.

This Hadeeth is definitely not against the Quranic verse because, as everyone knows that, the actions have a place after the beliefs, so when one has faith in the Holy Prophet – may Allah send peace and blessings upon him – after confirming faith in Allah then only his actions will be considered, or else, if one disregards the Holy Prophet – may Allah send peace and blessings upon him – and does not believe in him, he can never be a Muslim. What value will his Salah hold? All his deeds will be destroyed and all his hard efforts will turn futile:

فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا ﴿١٠٥﴾

Therefore all their deeds are vain, and We shall not establish any weight for them on the day of judgement.
(Al-Kahf 18, Verse 105)

If you broaden your vision and see in the light of truth then it will become clear that the specification of commands and prohibitions, the command of Faraid and Waajibaat, are all there for one purpose which is to distinguish the slaves of Muhammadur Rasoolullah – may Allah send peace and blessings upon him – from the disbelievers, so it could be established as to who is obedient to him and who is not.

Allah Almighty declared the wisdom behind changing the Qiblah in the Holy Quran that what was the reason that in the beginning, the Holy Ka'bah was the Qiblah and then Baitul Maqdis, and then again, finally, the Holy Ka'bah?:

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ
مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ط

And O, beloved! We had not made that Qiblah upon which you had been before, but to see who follows the Messenger and who turns back upon his heels.

(Al-Baqarah 2, Verse 143)

So here we derive that, the revelation of commandments is due to the Holy Prophet – may Allah send peace and blessings upon him – and his blessed personality is the cause of it.

It is mentioned amongst the narrations of Me'raj Shareef that when the Holy Prophet – may Allah send peace and blessings upon him – reached the place of:

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ؕ

So there was a distance of two hands between the Splendid sight and the beloved (Prophet) but rather less than that.

(Al-Najm 53, Verse 9)

He saw the Almighty Allah without a veil and heard Allah's speech without a medium. Allah Almighty states:

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ؕ

No doubt, He (The Prophet) is the Hearing, the Seeing.

i.e. He heard something which none could hear so far neither will anyone do so in future, which is, the speech of Allah Almighty without a medium and he saw Him like none could see so far and neither will anyone do in future, which Allah Almighty describes in:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ؕ

Now He revealed to His bondman whatever He revealed.

(Al-Najm 53, Verse 10)

There are two opinions of great scholars in this concern:

1. Some suggest that if Allah Almighty kept it concealed and did not reveal it then it is definitely a secret which is only known to the one who said it and the one who heard it:

میان طالب و مطلوب رمزیت
کراما کا تبیں راہم خبر نیست

There is a secret between the seeker and his objective

Which not known to even the Kiraaman Kaatibeen

Thus, we are not to persuade as to what the Wahy was all about etc.

2. Some Ulama suggest that although it is a secret but if everyone cannot be aware of it then, on the other hand, all the slaves of that court should not be deprived of it either. The Holy Prophet – may Allah send peace and blessings upon him – must have elevated the status of the ones that are the bearers of those secrets even by way of indication; as Hazrat Abu Hurairah – may Allah be pleased with him – has stated, “The Holy Prophet – may Allah send peace and blessings upon him – has taught me two types of sciences; one is that I share with you, the other are, the Ma’arif and Haqaaq, that if I were to tell you, my head will be detached.” i.e. people will not be able to grasp it which will cause chaos among them and by rejecting it people might become his enemies and come after him. If this is the case of Hazrat Abu Hurairah then what would be the state of the Sahaba that were closer to him. They will definitely know, for, the friend of a friend is also a friend and similar is the case of the ones who keep secrets of one another.

There are many different opinions in its Tafseer which surpasses the number of a hundred, the details of which come in its place when the occasion will call for the

Tafseer of **فَاَوْحٰى اِلٰى عَبْدِهٖ مَا اَوْحٰى** and its contents, but for now, I will only mention one of those quotes which is connected to the “Laam” of causation:

“When the Holy Prophet – may Allah send peace and blessings upon him – went into the proximity of Allah Almighty and was at that extraordinary station and was blessed

with the honor of communicating with Allah Almighty, He inspired him with the Wahy:

أَنَا وَأَنْتَ وَمَا سِوَى ذَلِكَ خَلَقْتُ لِأَجْلِكَ

It is only you and I, and whatever is besides that I have created (them) because of you.

In response to the affectionate blessings, the Holy Prophet – may Allah send peace and blessings upon him – cut off connection with everything else besides Allah, and said:

أَنَا وَأَنْتَ وَمَا سِوَى ذَلِكَ تَرَكْتُ لِأَجْلِكَ

It is only You and I, and whatever is besides that I have abandoned because of You.

Respected attendees!

Although the preposition بِ in:

بِعَبْدِهِ

His bondman

Is for joining but one meaning of it is “companionship” too.

Mubarrad and Sohaili (Masters of Arabic grammar) considered the preposition to be in the meaning of companionship and say that apparently, it seems that “Baa” is serving as “transforming-into-transitive-process” but the verb “Asra” itself is a transitive verb belonging to the “If’aal” (a form of verb family which is considered as a “transitive form for an intransitive verb” e.g. Asra-Yusri from Sara-Yasri) family of verbs, so there was no need to bring “Baa” to make it transitive but rather it serves as “companionship”, so that it should be known that Allah Almighty was his companion in this journey and took His beloved from Masjid Haraam and after taking him through all the places, showing him all the signs and creations, he ultimately took him to a special place:

ثُمَّ دَنَا فَتَدَلَّى

Then that splendid sight drew nearer, then he came close well.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

So there was a distance of two hands between the Splendid sight and the beloved (Prophet) but rather less than that.
(Al-Najm 53, Verse 8-9)

And communicated with him the secrets, placing His hands (Mutashaabeh) over his chest or shoulders and manifested all the things of the world and the hereafter for him and granted him the knowledge of past and future. He blessed him with the gift of peace, mercy and blessings, and for his nation, the gift of five times Salah and then safely returned him to his home.

It was the result of the Du'a which the Holy Prophet – may Allah send peace and blessings upon him – used to make:

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ

O Allah! May You be my companion in the journey!

When he needed Him in the minor journeys of the world, that Allah Almighty be his companion then, for this lengthy journey, from Majid Haraam to Masjid Al-Aqsa, then from there through heavens to Sidrat Al-Muntaha, and then from there to wherever Allah Almighty willed him to travel until he arrived at:

ثُمَّ دَنَا فَتَدَلَّىٰ

Then that splendid sight drew nearer, then he came close well.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

So there was a distance of two hands between the Splendid sight and the beloved (Prophet) but rather less than that.
(Al-Najm 53, Verse 8-9)

He most definitely needed Allah's company on such a lengthy journey, and to highlight this, Allah Almighty added the Baa of "companionship" and stated:

سُبْحَنَ الَّذِيَّ أَسْرَى بِعَبْدِهِ

Holy is He who carried His bondman

In my opinion, Mubarrid and Sohaili's quotations are also supported by the principle that when Baa serves as "transforming-into-transitive-process" then it does not join with Hamzah of "transforming-into-transitive-process". It is for this reason that to say, "أَذْهَبْتُ بِرَيْدٍ" is incorrect and hence, Allah Almighty did not mention "سَرَى" in "intransitive form" but He rather used the form "أَسْرَى" in "transitive form", and that too, the one with Hamzah and then "Bi 'Abdihi" with "Baa", therefore, this "Baa" can never be for making it "transitive" (which already was in a transitive form) and it is also evident from other verses that when Allah Almighty mentioned the common people's journey He mentioned them without adding "Baa":

هُوَ الَّذِي يُسِيرُكُمُ فِي الْبَرِّ وَالْبَحْرِ ط

It is He Who conveys you on the land and sea

(Yunus 10, Verse 22)

He did not mention "يُسِيرُكُمْ" to distinguish the matter of His beloved distinctly from the others but since, at this occasion, some, who hold superficial values of things, could be confused with Allah Almighty having a body etc. therefore He commenced the verse with Subhaana and cleared the doubt.

Similarly, as some short-sighted individuals have this fancy that the Me'raj was not for his body but it was just for his soul and it did not occur when he was awake but it occurred in his sleep, therefore, to eradicate this confusion, the word "Abd" is mentioned, and it is clear that "Abd" is spoken on the combination of both the body and the soul. If the Me'raj was for his soul then there should have been:

سُبْحَنَ الَّذِيَّ أَسْرَى بِرُوحِهِ

Instead. Wherever the word “Abd” appears in the Holy Quran, Hadeeth and in the poetry and maxims of Arabs, nowhere it referred to only the soul or in a state of sleep but it always referred to both the body and the soul.

It is mentioned at one occasion in the Holy Quran:

أَرَأَيْتَ الَّذِي يَنْهَى

Well, you see him who forbids

عَبْدًا إِذَا صَلَّى

A bondman of Ours when he offers prayer.

(Al-Qalaq 96, Verse 9-10)

Allah Almighty is mentioning the evil act of Abu Jahl that he stops the Holy Prophet – may Allah send peace and blessings upon him – from reading Salah, and it is clear that he could not possibly stop his soul from reading Salah and in no way he could have done that. In the other verse it is mentioned:

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ

And that when the bondman of Allah stood up praying Him.

(Jinn 72, Verse 19)

It is obvious that this standing was for the body and not merely for the soul of Rasoolullah – may Allah send peace and blessings upon him.

In short, these two verses, and wherever in other verses, Ahadeeth, in the poetry of Jaahiliyyah, in the speech of eloquent Arabs, the word “Abd” occurred it referred to both the body and the soul and the ones who are not into believing it, there is no other way but to bring something which is far cry from intellect which I had mentioned in previous discourses on this same date, same place in front of you which needs no repetition but yes, today also, I will provide some fresh and new proofs so that today’s Zikr is not deprived of it.

Apart from this, there are other Quranic verses as well in support of the view that Me’raj Shareef took place in the state of wakefulness and with his blessed body; as it is stated in Surah Al-Najm:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾

The eye deviated not, nor crossed the limit.
(Al-Najm 53, Verse 17)

i.e. his eyes neither deviated upon seeing the wonders of the angelic world nor at the time of seeing the Ultimate King, nor it crossed the limit, and then it was stated:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾

Certainly, he saw very big signs of his Lord.
(Al-Najm 53, Verse 18)

In this verse, referring to the act of seeing towards the eye and praising him through “Ru’yat” is an open proof of being awake and present in bodily form, where there is no need to divert from the actual meaning, or else the speech will turn meaningless.

Dear attendees!

He is the leader of the mankind and the cause of the creation of the universe. Incidents like this occur even from his slaves on a daily basis that they travel with their bodies very far in a very short span of time; as the great pious predecessors have recorded them in their authentic books which cannot be ignored.

Hazrat Shaikh Al-Shuyookh Shahaabuddeen Suharwardi Quddisa Sirruhul Azeez narrated an incident that Shaikh Al-Shuyookh Ibn Sakeenah/Sukainah – may Allah be pleased with him – had a disciple who was a goldsmith. His duty was to bring the Salah-mats of the Soofies on Fridays and spread them in the Masjid and when they completed their Salah he would wrap them and put them back in the Khanqaah. On a Friday, when he took the Salah-mats and left for Masjid and when he reached near a river he wanted to take a bath, so he took off his clothes and placed them on the bank. When he dived into the water and then lifted his head up he was in some other place and saw there is no river neither his clothes were there nor the Salah-mats. When he asked people as to what place it was? They replied, “It’s Egypt”. He was shocked at it and then headed towards the residential area. On his way, he saw a jewelry shop and paused there for a little while looking and examining the artwork carefully. The goldsmith recognized with his experienced eyes that he is also a goldsmith and a good jeweler. When he called him and asked him about his situation, he told him whatever had transpired.

He took him to his house and got him married to his daughter. He stayed there for seven years and during this time, he had 3 children from her. One day, he went to a pool to take a bath and when he dived and lifted his head up he found himself at the bank of the same river where he had disappeared previously after diving into it. His clothes were still there at the bank and also the Salah-mats. He put his clothes on, took the mats and headed towards the Jame' (Jumu'ah) Masjid. After praying Salah he returned to Khanqaah and began to look at everyone in surprise and then went home. He had given his wife fish to cook to feed his friends whom he had invited before he had left for Jumu'ah and when he reached home, his wife had kept the fish ready to serve. His friends came and then they all ate and left. After that, he went to his Peer-o-Murshid Hazrat Shaikh Ibn Al-Sakeenah and related to him the whole incident. Shaikh instructed him to go to Egypt and bring his wife and children. He went and brought them.

Shaikh asked him, "Did you have a doubt in your heart?" He replied, "Yes, I had a doubt about Me'raj, as to how could the Holy Prophet – may Allah send peace and blessings upon him – have gone with his body to such a long journey of Me'raj in such a short time?" Shaikh then said, "It's the mercy of Allah Almighty that he has cleared your doubt and kept your Imaan at perfection."

Respected attendees!

If this is the case of the servants of Rasoolullah's servants (may Allah send peace and blessings upon him) that they appear in Egypt after diving in a river of Baghdad then from there, back to Baghdad, then how could there be a doubt about the Holy Prophet – may Allah send peace and blessings upon him? This happened during the day and in water, so if it were to happen in one's sleep the water would have awakened him, and in no way was this incident a dream but it happened while he was awake and it occurred in his bodily form and not just his soul alone, the proof of which were his wife and his three children.

A similar incident is related to a disciple of Hazrat Junaid Baghdadi – may Allah be pleased with him. He went to a river to have a bath and kept his clothes on the bank and when he dived into the river and lifted his head up he found himself in India. He married there and had many children. He stayed there for a long time. One day, he went to take a bath and when he dived and lifted his head up he found himself back in Baghdad Shareef. His clothes were still kept there. When he reached the Khanqaah he saw other colleagues were making Wudu for Salah. When he mentioned this incident to Hazrat Jinaid Baghdadi – may Allah be pleased with him – he sent someone to India to bring his wife and children.

These were the Awliya of the Holy Prophet – may Allah send peace and blessings upon him.

The incident of Hazrat Asif Ibn Barkhiya – may Allah be pleased with him – a disciple of Hazrat Sulaiman – peace be upon him – is mentioned in the Holy Quran itself:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ
طَرْفُكَ ط

One who had knowledge of the Book said, 'I shall bring it to you before twinkling of an eye.'

(Al-Naml 27, Verse 40)

Although the throne of Bilqees was 80x80x80 yards decorated with precious stones and diamonds. So if such a gigantic throne could be delivered within the blink of an eye from Yemen to Shaam (Syria) by the miracle of a Wali then how it could be surprising for the Holy Prophet – may Allah send peace and blessings upon him – to go to Me'raj with his Noorani body?

When it comes to providing the proof on the Me'raj occurring in the state of sleep and it being exclusive to the soul, they provide a verse on the intellectual side:

وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

And We made 'not the vision which We had shown you but as a test for the people

(Bani Israel 17, Verse 60)

Objection: Allah Almighty mentioned it to be “Ru’ya” and “Ru’ya” means dream.

Answer: It is entirely baseless argument that “Ru’ya” means only dream but both the forms “Ru’yat” and “Ru’ya” means to see with eyes; as the words “Qurbat” and “Qurba” are synonymous, in the same manner “Ru’yat” and “Ru’ya” are also synonyms, and if we supposedly accept it to be in the meaning of “dream” then it is concerning the year of Hudaibiyah, which is mentioned in the Holy Quran:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ

Undoubtedly, Allah has proved true the true vision of His messenger.

(Al-Fath 48, Verse 27)

It is about the incident of the battle of Badr which the Holy Prophet – may Allah send peace and blessings upon him – had seen, the death spots of the kuffaar, and when the Holy Prophet – may Allah send peace and blessings upon him – mentioned it and the kuffaar ridiculed him although it did happen ultimately as he had predicted.

They also bring the Hadeeth of Hazrat ‘Ayesha – may Allah be pleased with her – as a point of argument that she said:

مَا قَدْتُ جَسَدَهُ أَوْ لَا

I did not see his body disappearing

The reply to this objection is that this Hadeeth is not Sahih but it is a Maudoo’ Hadeeth which someone fabricated to contradict the Sahih Hadeeth; as the Muhadditheen have declared it. Apart from this, the actual text (Matn) also contains very ugly concept as well as the Sanad (chain) is also broken (Munqate’) and the narrator is also unknown, and the words themselves are evident for it to be Maudoo’. Hazrat ‘Ayesha – may Allah be pleased with her – was only married after migrating to Madinah Munawwarah and the incident of Me’raj took place in Makkah when she was very young and was not married to him yet. How could she have said that she did not find him disappearing?

Hypothetically, even if we suppose that the Hadeeth is Sahih then according to the writing of great Ulema the Holy Prophet – may Allah send peace and blessings upon him – was blessed with Me’raj 34 times, so she could have said it about some other Me’raj. Allamah Sa’duddeen Taftazaani has responded that the soul was not detached from the body but his body was also present on this journey along with his soul.

Although ‘Abd is often considered to be an ordinary servant but ‘Uboodiyyat is amongst the most superior stations of human faculty but rather it’s the head of all the other virtues, therefore Allah Almighty has addressed his beloved Prophet – may Allah send peace and blessings upon him – with this word in the verse:

سُبْحَنَ الَّذِيَّ أَسْرَى بِعَبْدِهِ

Holy is He Who carried His bondman

(Bani Israel 17, Verse 1)

And in:

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

Now He revealed to His bondman whatever He revealed.

(Al-Najm 53, Verse 10)

Even though the word ‘Abd (worshipper/servant) is the substance of both the ‘Ibaadat and ‘Uboodiyyat but there is a difference between the two. ‘Ibaadat refers to the state when the servant is pleased with the Lord, so in this context, an ‘Abd is the one who is pleased with Allah’s commands and, on the other hand, the meaning of ‘Uboodiyyat is the state, where the Lord Almighty is pleased on the actions of His servant, so in this context, an ‘Abd is the one with whom Allah Almighty is pleased in everything he does.

It is for this reason that when the station of ‘Uboodiyyat is established for someone then he becomes heedless of everything besides Allah and none can provide him a sense of peace and tranquility but Almighty Allah Himself.

The meaning of the ‘Abd in essence is the one who finds peace in something he becomes its ‘Abd.

It is mentioned in the Hadeeth Shareef that:

تَعَسَّ عَبْدُ الدِّينَارِ وَالْدِّرَاهِمِ

The ‘Abd (slave) of Dirham and Dinar (wealth) is destroyed.

A human firstly comes in the state of ‘Ibaadat and then he enters the station of ‘Uboodiyyat, meaning, when ‘Abd fulfils the Fard duties (‘Ibaadat) sincerely and then furthermore strives beyond his reach in its perfection just for the pleasure of Allah Almighty then he enters the station of ‘Uboodiyyat which is a higher station than ‘Ibaadat.

Ustaadh Abu ‘Ali Daqqaaq – may Allah be pleased with him – states that ‘Uboodiyyat is more excellent than ‘Ibaadat, the required action in the first stage is ‘Ibaadah and then comes the state of ‘Uboodiyyat, and thereafter, the station of ‘Uboodat.

‘Ibaadat is for general people, ‘Uboodiyyat is for the important individuals and ‘Uboodat is for VIPs (the spiritual version of VIPs).

‘Ibaadat is for the people of ‘Ilmul Yaqeen (Who have full conviction) and ‘Uboodiyyat is for the people of ‘Ain Al-Yaqeen (Who live it) and ‘Uboodat is for Haqq Al-Yaqeen (They themselves are its living reality).

‘Ibaadat is for the people who strive in the path, ‘Uboodiyyat is for the ones who are the regular traveler of the path and ‘Uboodat is for the ones who are the Shaahid of the path.

One who does not lag behind in making all the physical efforts in order to worship Allah Almighty through Salah, Sabr etc. is the man of ‘Ibaadat.

One, whose heart is making all efforts to connect it to Allah alone by cutting connection with the rest of the creation is the man of ‘Uboodiyyat.

One who engages his soul in pursuit of Allah Almighty and is drowned in His Ultimate Kamaal and Jamaal is the man of ‘Uboodat.

For example, if one makes Du’a because Allah Almighty has commanded him to do so in His command:

ادْعُونِي أَسْتَجِبْ لَكُمْ

'Pray to Me, I shall acknowledge your call.

And it is in the Hadeeth Shareef:

الدُّعَاءُ مَخُّ الْعِبَادَةِ

Due is the essence of worship

And his action is driven by a wish or need while he also has the intention of fulfilling the command at that time, then this is ‘Ibaadat.

If one strives solely for the pleasure of Allah and makes the Du’a then it is ‘Uboodiyyat.

If one intends only pleasure of Allah by his Du’a keeping in view Allah’s greatness the Most High without asking for anything then it is ‘Uboodat, and its sign is that both the acceptance and rejection of the Du’a are equal to him. The amount of happiness he would enjoy at the acceptance of Du’a he must feel the same at rejection, for the Du’a was just a medium to establish his connection of faith and its expression and fulfillment of His Command.

Imam Abul Hasan Shaadhili – may Allah be pleased with him – states that if the happiness of Allah’s Munajaat reduces due to the happiness one enjoys at Du’a’s acceptance, then do not consider yourself amongst the loved ones, meaning, more than the acceptance of the Du’a one should feel happy about enjoying the blessings of communication (with Allah) for as long as he engages in the Du’a. The conclusion is that ‘Ibaadat is the quality of general disciples and ‘Uboodiyyat is of the closer ones and ‘Uboodat is the quality of ‘Aarifeen.

It is for this reason that the Soofies say that ‘Uboodiyyat is that he considers all his endeavors (to be) by Allah’s blessings without even acknowledging his efforts.

Someone asked Imam Muhammad, “When does ‘Uboodiyyat occur?” He replied, “When one leaves all his problems entirely on Allah’s mercy and has patience in His test.”

Hazrat Sahl Ibn Abdul Azeez – may Allah be pleased with him – states that one will not receive ‘Uboodiyyat until he becomes immuned and does not take any effect upon four situations when they befall him:

1. Insult
2. Poverty
3. Hunger
4. Exposure.

Some suggest that the sign of ‘Uboodiyyat is in abandoning the reasoning and witnessing the fate; as it was the case in the story of Hazrat Ibraheem – peace be upon him – when he was thrown in the raging fire and Hazrat Jibreel – peace be upon him – appeared and asked:

أَلَيْكَ حَاجَةٌ

Is there any assistance you need?

He replied:

أَمَّا إِلَيْكَ فَلَا

Yes, but not from you.

He then suggested, “Then ask Allah Almighty.”

He replied:

عَلَيْهِ بِحَالٍ كَفَى عَنْ سُؤَالِي

His awareness of my situation is too sufficient for me to ask Him for anything.

Hazrat Zun Noon Misri – may Allah be pleased with him – states that ‘Uboodiyyat is to be pleased for being Allah’s servant with Allah Almighty in whichever situation he puts you through, just as he remains your Rabb whether you obey him or disobey him.

Hazrat Jareeri states that the servants of bounties are plenty but very seldom is there any who give bounties i.e. put their pleasure in whatever situation they go through and consider them all to be Allah’s gift. As it was in the incident of Hazrat Sayyiduna Ayyoob – peace be upon him – that when he was suffering in various kinds of difficulties and still regularly remained grateful to Allah Almighty then one day, shaitan (devil) came in the form of a man and said, “You are surrounded in calamities from head to toe, then what are you so grateful for?” He replied, “I am grateful for his blessings that although he has made my body afflicted but Alhamdulillah my heart is still directed towards him and not for a second does it become negligent of Him (His remembrance).” This is the state of ‘Uboodiyyat!

Ustaadh Abu Ali Daqqaaq – may Allah be pleased with him – stated that you are the servant of whomever you are attached to. If you are in control of your carnal desires then you are the servant of your Nafs and if you are engrossed in the world then you are the servant of Dunya, therefore the Holy Prophet – may Allah send peace and blessings upon him – has stated:

تَعِسَ عَبْدُ الدَّرَاهِمِ وَتَعِسَ عَبْدُ الدِّينَارِ وَتَعِسَ عَبْدُ الْخَبِيصَةِ

The ‘Abd (servant) of Dirham and Dinar (wealth) and the servant of bread is destroyed

Hazrat Sahl Ibn Abdullah Tustari states that the status of ‘Uboodiyyat cannot be acquired until the feeling of helplessness in the state of poverty and the effect of riches in the state of being financially well off; both are absent, meaning, the reality of ‘Uboodiyyat is to cut off the connection of the heart from all the loved ones and only concentrate on the blessings of Allah Almighty.

Hazrat Nazrabadi states that the value of the ‘Aabid (worshipper) is in accordance with his Ma’bood (whom the ‘Aabid worships) as the value of ‘Aarif is in accordance with his Ma’roof, so the one whom he worships, his status is in accordance with his Ma’bood. One who is trapped in the love of his wife, children and wealth and assets etc. his value is also defined accordingly and the one who worships Allah Almighty sincerely by all means and loves Him then his status in the world and in the hereafter is defined accordingly, due to Allah’s sacredness and His glory, for the honor of a slave (‘Abd) is in the honor of the Master.

Hazrat Ibn ‘Ata – may Allah be pleased with him – states that ‘Uboodiyat consists of four characteristics:

1. Fulfilling the promise

Allah Almighty states:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ

And fulfil the covenant of Allah when you have made the covenant
(Al-Nahl 16, Verse 91)

2. Protecting the boundaries

To abstain from what is forbidden at all cost.

3. Pleasure with what is there

Whatever bounties Allah Almighty has blessed one with, he must be pleased with that.

4. Patience upon a loss

To have patience on whatever he failed to acquire or were given but then taken away.

Ustaadh Abu ‘Ali Daqqaaq – may Allah be pleased with him – states that there is nothing better than ‘Uboodat and there is no title better for a believer than ‘Abd. It is for this reason that Allah Almighty addressed His beloved with his most exclusive title and stated:

سُبْحَنَ الَّذِيَّ أَسْرَى بِعَبْدِهِ

Holy is He Who carried His bondman
(Bani Israel 17, Verse 1)

فَاَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۖ

Now He revealed to His bondman whatever He revealed.

(Al-Najm 53, Verse 10)

And should there have been a greater title more honorable than that then it would have been stated at this occasion of honor; as a poet says:

لَا تَدْعُنِي إِلَّا بِعَبْدَهَا

فَإِنَّهُ أَشْرَفُ اسْمَائِي

Call me only by “O his slave!”

For being called “the ‘Abd of his” is the most honorable name for me

Imam Abu ‘Ali Jauzjaani states regarding the nobility of the status of ‘Uboodiyyat that this station contains all the attributes. Pleasure (Rida) is the station of ‘Uboodiyyat, patience is its portal and Tafweed is its home. It is for this reason that the beginning of ‘Uboodiyyat is ‘Ibaadat, meaning, it is the steadfastness on the commands and refraining from the forbidden things which cannot be acquired without patience, so it became the portal, opened to advance towards the high stations, and when the slave reaches those high stations then he receives something from Allah Almighty and when he is pleased with everything then it is the station of pleasure (Rida). One needs to suppress the Nafs in the beginning and get it accustomed to it but when he is at the peak then the Nafs itself becomes eager and handles everything on Allah’s Will and then comes the station of Tafweed (Entrusting):

وَأَفَوِّضُ أَمْرِي إِلَى اللَّهِ ۖ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ۖ

And I entrust my affairs to Allah. Undoubtedly Allah sees all His bondmen.

(Al-Mu’min 40, Verse 24)

It’s not just an utterance of his lips but becomes his lifestyle and then the noises stay outside the portal but space in the house and peace and tranquility at home.

The three stages; patience, pleasure (Rida) and Tafweed are essentials for ‘Uboodiyyat:

1. It's the portal where there is noise and less peace and when one is granted the permission to go beyond this it's the house of:
2. Rida which is very vast, and when one is granted the honor to enter the home
3. That home is Tafweed where there is only peace and tranquility and salvation

In short, being 'Abd is such an ultimate attribute that a slave does not regard anything else better than that to be addressed as "His slave" and thus Allah Almighty also addresses his most beloved slaves with this attribute and elevates his status by that; as it is mentioned in someone's poetry:

فَإِنْ تَسْأَلُونِي قُلْتُ هَا أَنَا عَبْدُهُ

وَإِنْ سَأَلُوهُ قَالَ هَذَاكَ مَوْلَائِي

If you were to ask me about myself then I would say "I am His slave"

And if you were to ask Allah Almighty about me He would reply "He is My slave"

Finally, 'Uboodiyat is such a great station that there is no other station greater than that for the slave.

Allamah Abdul Wahhaab Sha'raani Quddisa Surruhur Rabbaani writes in his book "Anwaar Al-Qudsiyyah Fi Bayaani Aadaab Al-'Uboodiyat" that on 17 Rajab, Monday 931 A.H. a thought was absorbed in my heart to find out about the stations of Awliya and I was so carried away by the thought that nothing besides that could make me feel better and my life felt distasteful without this knowledge, and then another state overcame and I went into a state between sleep and wakefulness and heard a voice but I did not see the speaker; as if someone was conveying from Allah Almighty (Ilhaam), "O my slave! If I were to make you aware of the entire universe and tell you the number of sand particles in the desert and of all the atoms in the world and make you aware of the number of all the trees and leaves, their names, lives, qualities, usage, the names of all the animal species, their lifespan, their connections etc, and similarly tell you everything about all the animals and birds and even insects etc. etc. and open for you the kingdom of angels of the skies and earth to explore and heaven, hell and their contents inwards and outwards, and if I were to rain due to your Du'a and bring the dead to life on your hand and grant you with whatever I have given My pious servants, then despite all of that, you will still not fit into any chamber of the station of 'Uboodiyat."

It is therefore necessary for the slave to obey the commands and refrain from the forbidden things only for the Honor and Dignity of Allah Almighty, not in greed of anything nor due to fearing from anything, and not even for reward nor in the pursuit of paradise nor in the fear of hell, whatever it may be; whether heaven or hell, they do not seek anything from anyone else than Allah Almighty.

Our Buzurgs of the Sisilah of Marehra shareef Hazrat Sayyiduna Aale Ahmad Acche Mia Saheb Quddisa Sirruhul Azaaz, pen name Faqeer, who is Dada Peer of Alahazrat Quddisa Sirruhul Azaaz, states:

صاحب نظر آں آز تو بغیر تو نخواهند

یارب کہ فقیر تو بود نیز از آنها

Saahibe Nazar (Man of deep insight) is the one who wants nothing from You without You

O Rabb! May Your Faqeer also become one of them!

And if we have a closer look then really, asking for reward on good deeds feels like injustice.

Firstly, whatever one says, in that, he speaks for himself, whatever one does for his own sake, does he have a right to take a wages on that from anyone? Look at all the professionals in the world; when a carpenter makes a door or cupboard for himself, whom is he to ask for its wages? If an ironsmith makes a hoe or hammer for himself, does he require anyone to pay him for that? Similarly, when a tailor sews his own shirt, turban or sherwaani then whom does he ask for the money of his labor? So, if a professional does not require or expect a payment for something he does for his own sake then what gives a Muslim the right to do something for his own good and then expect rewards for it from Allah Almighty?

اینکہ بر حسن عمل نیک جزای طلبی

شرم باند ز خدا غیر خدای طلبی

If you ask Allah for reward upon doing a good deed

Shame on you, for you ask for something other than Allah (Ghairullah) from Allah
Secondly, if we closely examine, we find that whatever good one does, is he the real active force behind it? Especially, when it, by itself, is created by Allah Almighty; as He states:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

And Allah has created you and your actions.
(Al-Saaffaat 37, Verse 96)

Then how courageous can one become, so much as to go about expecting a reward from Allah Almighty?

Thirdly, if one looks at his actions then no action is such that is flawless and without a defect, then on such faulty action, what reward can one expect? One must rather fear after doing something good that if Allah Almighty were to hold him accountable of whatever errors he made in his actions, may he not be punished for that!

Hazraat Soofiya state that if one does something good and he only sees goodness in it, and in his opinion, there was nothing wrong done in it then such a person must fear whether is it going to be accepted or not, and then on what basis can one expect a reward?

Although if one receives confirmation of acceptance, even then he cannot expect the reward because then, he cannot also have complete faith in it, and if supposedly, it is such, then again, asking for reward will be considered to be a bad thing, for then it is a form of doubt in Allah's promise of fulfilling it.

Fourthly, no slave has the right to demand wages from his master, and if he does, he will be considered very disrespectful, then how can the slave ('Abd) be rightful in asking his Master and Maula, his Creator Subhaanahu Wa Ta'ala for a reward in exchange of obeying His orders, knowing that the Almighty Lord, the most Compassionate and most Honorable, will never break or go against His promise and He will give what He has promised:

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٩﴾

Undoubtedly the promise of Allah changes not.
(Aale 'Imraan 3, Verse 9)

Look at the relationship of an employer and an employee in today's world, that when the employer sees that a certain worker is always above the board in everything he does and can do things as soon as he is told, and as per instructed, and whatever he does he does with respect and passion, the employer is happy with such worker and finally makes it known that he is pleased with him and then honors him by rewarding him with things that were out of his wits but on the other hand, if he has an employee who is always attempting to make his cut and has a personal gain in whatever he does then the employer is very upset with such employees and always looks at them in aversion.

Think of it, on one hand, there is a slave who expects Hazrat Jibreel – peace be upon him – to descend just after offering two Rak'ats of Salah, and on the other hand, there is this close slave who is engaging in worship all night and all day long, so much that his feet begin to swell but he does not stop there and continues to strive, and in this state, he bows his head before Allah Almighty and says:

سُبْحَانَكَ مَا عِبَدْنَاكَ حَقَّ عِبَادَتِكَ

Glory be to You! We did not worship You as much as You rightfully deserve.

In the Ma'rifah of Allah Almighty No. 1 is the Holy Prophet – may Allah send peace and blessings upon him – that no other Nabi, any Wali, common angels or close ones can reach that status but still he says:

سُبْحَانَكَ مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ

Glory be to You! We did not recognize You as much as You rightfully deserve.

One who chanted Allah's praises and His Glory all night and all day long while sitting, sleeping, standing, eating and drinking but at the end, he still says:

لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

I could not completely deliver Your praises compared to how You have praised Yourself

Dear attendees!

If you dig deep into this matter then it will become manifest like the shining sun that, to worship with the intention of reaping reward is utter ignorance, futile and stupidity, therefore one who worships Allah Almighty for the fact that he will get paradise or Hoories, rewards etc, then in fact, his object of worship will be that particular thing, not Allah!

For example, one who worships for reward then his objective is the reward and Allah as a medium to get to the reward, and it would be as if he has gained his superior objective by worshipping him which is inordinately, ignorance!

As in the matter of Fiqh, if one were to say:

نَوَيْتُ أَنْ أَصَلِّيَ لِلثَّوَابِ بِالْخَوْفِ مِنَ الْعِقَابِ

I intend to pray for the sake of reward due to the fear of punishment

Instead of:

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى

I intend to pray for the sake of Allah Almighty

Then his Salah is invalid, similarly, one who does not utter it with the tongue but has the same intention in his heart, how will his Salah be valid? For, Allah Almighty is aware of all the hidden secrets and intentions, and as a matter of fact, the real basis is the intention of the heart. It is mentioned in the Hadeeth Shareef:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

The intention of the believer is better than his action.

Thirdly, one who does an action for the acquisition of something then when he acquires his desired object or goal elsewhere then he will forsake the worship of Allah, for the real motivation was the acquisition of the desired goal, and one that belongs to such nature, is definitely not a lover of Allah Almighty neither will he intend towards worshipping Him. In reality, worship is something that one does to reach his Ultimate Goal, and that is to be honored with the worship of Allah Almighty, and when such a person will commence with Salah then the intention of heart will only be directing him

to Allah Almighty alone. The honor of being His slave will become his motivation and the heart will only long for Him and the tongue will only be engaged with his remembrance and all the limbs of body will engage to serve and worship him alone, and there will be only ALLAH Whom he will be worshipping and he will be the slave worshipping Him. Allah's Attribute of Being Worthy of worship and his attribute of being His 'Abd will be there.

Dear Muslims!

This is 'Uboodiyyat!

One who reaches this level can claim to call himself Allah's 'Abd (servant/slave).

Allah Almighty elevates the status, beauty, honor and dignity of His slave and states:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ

Holy is He Who carried His bondman
(Bani Israel 17, Verse 1)

And

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ

Now He revealed to His bondman whatever He revealed.

(Al-Najm 53, Verse 10)

The second attribute of an 'Abd is to consider whatever good deeds and worship he has done to be only for the sake of Allah and to consider it to be inferior in comparison to the honor of His Mighty Court, irrespective of how sincerely and dedicatedly he had done it for His sake alone but he still does not consider it fit to be presented in His Court with the belief, that if Allah's Mercy and Compassion is not there then the amount of errors that occurred whilst performing it, will become the cause for him to deserve the punishment. Who is the 'Abd of this caliber besides the Holy Prophet – may Allah send peace and blessings upon him – that despite being sinless, he engaged himself in Allah's Zikr while sitting, standing, sleeping, at dawn and at dusk, in health and illness, in every situation, he worshipped Allah Almighty and even then believing his worship not fit for Allah's Court, he daily recited istighfaar 70 times, and despite receiving the glad tiding of:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ

That Allah may forgive the sins of your formers and of your lathers on account of you.

(Al-Fath 48, Verse 2)

His istighfaar was advanced even more due to being on this great station underestimating his worship to be presented in Allah's Court looking at His perfection and Glory and thus, underrated his worship, and finally, by reciting:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

I seek Allah's forgiveness who is my Lord from every sin repenting to Him

He would cover up whatever shortcomings there would have been in it.

Hazrat Hujjatul Islam Imam Ghazali – may Allah be pleased with him – states that when a slave of Allah Almighty makes a Sajdah with utmost sincerity and devotion about which he fancies that due to that Sajdah he would reach the station of 'Illiyeeen (the high abode of paradise) but in reality, the amount of sins he has committed are so much that if they were to be distributed over the entire world it would destroy all, therefore the real 'Abd is the one who constantly worships and even then he does not regard it as little as a grain.

It is mentioned in the Hadeeth of Me'raj that when the Holy Prophet – may Allah send peace and blessings upon him – undertook the journey from Makkah Mukarramah to Madinah Munawwarah, from there to Madyan then via Baitul Lahem, he prayed two-two Rak'ats Nafl wherever he reached, and then finally, reached Baitul Maqdis and then becoming the Imam of all the Prophets, he performed two Rak'at Salah, and then he advanced towards the skies meeting all the Prophets on each sky, and advanced even further, then a group of angels met him and requested him to give them some advice. Apparently, as it seems that the angels being sinless, why would they need an advice? Allah Almighty Himself states about them:

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They disobey not the Commands of Allah and do what they are commanded.

(Al-Tahreem 66, Verse 6)

But it should also be noted that the matters of the great beings are just as great as their status is. Hazrat Sayyiduna Yusuf – peace be upon him – had just uttered:

اذْكُرْنِي عِنْدَ رَبِّكَ

Mention me before your lord king

(Yusuf 12, Verse 42)

His objective behind it was his freedom from the prison upon reminding the king about him but then Allah Almighty stated:

فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

then Yousuf continued in the prison for several years more.

(Yusuf 12, Verse 42)

Meaning, because of just uttering that, Allah Almighty left him to stay in the prison for several years, as to why did he turn towards anyone else being Allah's Messenger?

It is mentioned in Fawaaid Al-Fuwaad that when someone asked Hazrat 'Ayesha Siddeeqah – may Allah be pleased with her, "When does one turn evil?" She replied, "As soon as he begins to consider himself good."

One day Farzooq, a famous Muslim poet, appeared in the court of Hazrat Hasan Basri – may Allah be pleased with him. He said, "At this moment, the best and the worst of creation are gathered." Someone asked, "Who is the best of creation? And who is the worst of all?" Hazrat Farzooq replied, "The best of creation is Hazrat Hasan Basri and the worst of all is myself." When Farzooq passed away, people saw him in dream and asked about his situation. He replied, "When I was taken before Allah Almighty the register of sins was opened and I thought that I was now about to be doomed. Allah Almighty stated, 'I had forgiven you at the very moment when you had considered yourself to be the worst of creation.'"

The pious predecessors have stated that 'Ujab (Self-glorification) is very evil, for it gives birth to many more evils and then arrogance is born from it then one begins to consider himself better than others turning a blind on his own sins, and even if he does consider them at some point then he does not indulge in its rectification and forms a fancy that they will automatically be forgiven and he does not pay thanks to the bounties of Allah Almighty and neither does he fear from losing Allah's blessings. When someone

admonishes him he listens to none of it and disregards the advice of all and sundry although the blessing of mankind is in considering oneself as nothing. The Soofies often say that one who thinks something of himself is nothing.

So if the angels are sinless, therefore their punishment is also harsh respectively, and their admonition will also be in accordance with their status, and the Holy Prophet – may Allah send peace and blessings upon him – gave them advice:

“Don’t ever say:

وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

“And We praise You commending You and sanctify You”.

(Al-Baqarah 2, Verse 30)

Again.”

There are two types of advice in this sentence; one, directly and the other indirectly:

1. Directly:

Never ever consider your worship as anything and do not give any importance to it and never mention it.

2. Indirectly:

Do not consider anyone as inferior as you had expressed by objecting to the Khilafah of Hazrat Adam – peace be upon him:

أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ

"will You place such who will spread disorder there in and shed blood?"

(Al-Baqarah 2, Verse 30)

Without even realizing, that one day, there will be a flower created amongst his descendants whose fragrance will encompass the earth and skies.

One night, Hazrat Sultan Bayazeed Bustaami – may Allah be pleased with him – the leader of Muwahhideen, was troubled with stomach ache. Someone asked, “What could have caused it?” He replied, “I had drunk milk in the night; perhaps it did not digest properly which caused the pain.” When he passed away and appeared before Allah Almighty, He stated, “What gift have you brought from me, Bayazeed?” He replied, “Tawheed, my Lord.” He stated, “Remember the night of milk, when you said that the

stomach ache was due to drinking milk, where was your Tawheed gone at that time?” The leader of Barkaaties, Sayyid Abul ‘Ula Quddisa Sirruhul Azeez mentioned this incident in his booklet “Tawheed” and then stated:

نکو گوئی نکو گفت است بالذات

کہ التوحید اسقاط الاضافات

(Translation unclear because just translating the words would not be sufficient)

Respected attendees!

The third attribute of a slave is to be pleased with Allah Almighty in whichever situation he keeps and he should consider his situation to be befitting for himself in which Allah Almighty has kept him, for He alone is well-aware of His wisdom behind it more than him. Allah’s Wisdom is the most perfect and if he were to be transferred into any other condition it would be a cause of his ruin; as it is mentioned in the Hadeeth Qudsi, “From amongst My slaves, there are those, for whom, there is nothing better than poverty while for some, riches is most suited, and for each one, it is most recommended to remain in the same state as it is recommended for the Prophets to remain as Prophets, Messengership for Messengers, ‘Ilm for ‘Ulema, poverty for the poor, Wilaayat for the saints, illness for the patients, migration for the immigrants, problems for the troubled are best suited.”

There are those slaves of the Holy Prophet – may Allah send peace and blessings upon him – whose eyes have been blessed with spiritual insights and they are content in whatever situation they are, knowing that not everyone can be aware of those wisdoms and they also believe that diverting to any other state other than the actual one will be:

غَيْرَ مَا اخْتَارَ اللَّهُ لَهُ

Other than what Allah Almighty has chosen for him.

And it is similar to voicelessly saying, “We know what is better for us better than Allah Almighty” but the slave of Allah is in fact the one who is pleased with Allah in his heart in all affairs, and whatever befalls him, no matter how bad, he does not wish for its discontinuation.

Hazrat Siddeeq Akbar – may Allah be pleased with him – fell ill and when his illness prolonged people advised him to consult a doctor. He replied:

الطَّيِّبُ أَمْرَضَنِي

It's the doctor who made me ill.

One should not wish for something which has not occurred yet, no matter how fancy it may sound but yes, making Du'a is not contrary to it when done with the intention of fulfilling the command of Allah Almighty:

ادْعُونِي أَسْتَجِبْ لَكُمْ

'Pray to Me, I shall acknowledge your call.'

(Al-Mu'min 40, Verse 60)

Hazrat Ustaadh Abu Ali Daqqaq – Quddisa Sirruhu – states that the outcome of Rida (being pleased with Allah) is not that one will stop feeling the pain and sufferings but his joy is in understanding it, feeling it and even then loving it with all his heart. Look into the worldly matters that when a wise patient falls ill he has to digest the bitter medicines, he feels its bitterness but since the goal ahead of him is the health due to which he gladly consumes the bitter medicines, similarly, Allah's chosen slave who is worthy of being called "Allah's 'Abd" is the one who feels the pain and difficulties but since the goal of Allah's pleasure is ahead of him, therefore he welcomes all of that with a smile!

Imam Abul Qasim Qushairi states that a Soofie student asked his teacher, "Could one find out whether Allah is pleased with him or not?" The teacher replied, "How could one find that out?" The student said, "One can certainly find out." The teacher asked, "How come?" He replied, "When one finds himself pleased with Allah Almighty then he should understand that Allah Almighty is pleased with him, for if Allah Almighty were not pleased with him He would not have affirmed in his heart His pleasure." The teacher then gladly said, "You have said something very reasonable and the expression was also wonderful. Everyone can define his status easily."

Hazrat Moosa – peace be upon him – made Du'a, "O Allah! Inspire me with an action so that You become pleased with me." Allah Almighty sent him Wahy, "O Moosa Ibn 'Imraan! Know, that I am pleased with you."

The honorable Soofies state that, there are two ways of pursuing Allah's pleasure:

1. Very lengthy (time consuming)
The way of worship and striving in Allah's worship
2. Very short (requires less time) but more intricate
To act on Allah's pleasure and to be pleased in Allah's Qada (whatever he decides his fate to be)

Someone asked Hazrat Rabiya Basariyyah – may Allah be pleased with her, “When does a slave enter the station of Rida?” She replied, “When he is happy in difficulty as much as he shows appreciation when blessed with a blessing.”

Someone asked Hazrat Imam Husain – may Allah be pleased with him, “Hazrat Abu Dhar – may Allah be pleased with him – is saying that people distance themselves from poverty and run after riches, and to me, poverty is dearer than riches. It is for this reason that the world, in my view, has no value, and people are terrified by illness, and to me, illness is dearer than health, for there is more reward in it.”

Imam Husain – may Allah be pleased with him – said, “May Allah have mercy on Abu Dhar, for one who has faith in Allah's pleasure whom Allah Almighty has chosen, will not chose the other over him.”

There was an 'Aabid in Bani Israel who had been worshipping Allah Almighty for a long time and one day he saw in a dream that a woman has been made his companion in paradise. He went out in her search and one day he finally found her. He invited her to stay over in order to find out about her way of living and kept her by him for three days, so that he could examine as to how pious she was.

He fasted everyday while she ate all day. He would remain awake worshipping while she would go and sleep. The 'Aabid (one who engages in worshipping Allah Almighty) asked her, “Is this what you usually do?” She replied, “Yes, of course. I don't know anything better.” The 'Aabid repeated himself and said, “Try to remember. . . .” She then replied, “Oh yes, one more insignificant thing, that when Allah Almighty puts me through difficulties then I do not wish for recovery and when I fall ill I do not wish for health, when I am in the sun I do not wish for shade.” Hearing this, the 'Aabid said, placing his hands over his head, “Is this something you regard as insignificant?! By Allah! It's such a great attribute that even the great individuals are deprived of it.”

When Hazrat Sa'd Ibn Abi Waqqaas – may Allah be please with him – relocated to Makkah Mukarramah he lost his eyesight. When people heard about him, they would come to visit him in groups. He was Mustajaab Al-Da'waat (one whose Du's are

answered). People would request him for Du'a for their objectives and when he made Du'a they would be blessed with what they asked for by the blessings of his Du'a. Hazrat Abdullah Ibn Saaib – may Allah be pleased with him – who had the knowledge of Quran in Makkah Mukarramah and from whom, the people of Makkah learned Quran, once came to visit him but Hazrat Sa'd did not recognize him. They had a lengthy conversation and then at the end, he said, "You make Du'a for the people but why don't you make D'ua for your own eyes, uncle?" He smiled at it and then replied, "My son, Allah's Taqdeer and his pleasure is more valuable to me than my own eyes."

Hazrat 'Imraan Ibn Husain – may Allah be pleased with him – was diagnosed with a disease in which he suffered for 30 years so much so that he could not even move from his bed. A hole was made in the bed for him to answer the call of nature. Hazrat Mutrif Ibn Abdullah and his brother Hazrat Yazeed Ibn Abdullah came to visit him, and when they saw him in this situation they began to cry. He asked them, "Why are you crying?" They replied, "We could not hold it after seeing you in this state." He said, "Do not cry, I am pleased where Allah's pleasure is" and continued, "I say something you but never disclose it to anyone while I am alive." And then he continued, "You have no idea how much pleasure it gives me. Look, the angels come to visit and console me and amuse my heart. They greet me and I hear their conversations. It's not a hardship but a very great blessing."

Respected attendees!

The fourth attribute of a slave is to view the blessings he receives from two angles:

1. As a blessing
2. As a calamity

Many a people have turned arrogant and sinful and even kafir due to receiving the blessing of abundant wealth or children, so, in reality, this blessing for them, came as a calamity and on the other hand, there are many a people whose status has been elevated due to having patience when approached by a calamity or hardship, so in reality, this calamity came to them as a blessing.

A slave is he who sees a bounty as a bounty and acknowledges that his tongue is incapable of thanking for it as much as he wants to and his limbs are lame in order to fulfil its rights, and he also sees it as a calamity and a trial and fears its circumstances; as Allah Almighty states:

سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ

Soon We shall carry them gradually towards torment whence they know not.

(Al-A'raaf 7, Verse 182)

And also, when he sees it from this angle then he will not be arrogant about it in front of the ones that are deprived of that blessing. Although with every bounty there comes a calamity attached, therefore we are commanded to be grateful for every blessing and are also summoned to rightfully utilize them according to the Shariah while there are just few who really consider it (do justice to it); as Allah Almighty states:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴿١٣﴾

And there are few in My bondmen that are thankful.

(Saba 34, Verse 13)

Hazrat Muhammad Ibn Waase' had a wound. Someone said to him upon seeing his wound, "I feel sorry for you, looking at this wound." He replied, "I have been thanking Allah Almighty from the time I got this wound that Allah Almighty did not cause it in my eyes, my tongue or any hidden body-parts, or else the pain would have been unmanageable, therefore, for the wound to appear at this part is a blessing."

It is mentioned in Ihya Uloomiddeen that Fath Moosili who is one of the Awliya Kaamileen, once, his wife fell down and she was badly hurt and her nail was completely detached. She started laughing. When people asked as to why she laughed as if she did not feel the pain, she replied, "The flavor of its reward has overshadowed the bitterness of its pain in my heart."

Hazrat Sahl Ibn Abdullah Tustari had an ailment. Although he knew its remedy very well, as he used to cure the people but he did not apply the treatment for his own self. When people spoke to him about it, he replied:

ضَرْبُ الْحَبِيبِ لَا يُوجَعُ

There is a joy in the strike of the friend, it does not hurt.

Hazrat Bishr Haafi – may Allah be pleased with him – states that when he went to 'Ibadaan he saw a blind epileptic man fainted on the floor and a bird was picking his meat. He felt very sad upon seeing this, and showing his compassionate side, he lifted his head and put it on his lap and began to make Du'a for his recovery. When he got better he said, "Who is this man to interrupt between me and my Lord?" and then

concentrated towards Allah Almighty and said, “O Allah, even if you break me into bits and pieces it will only increase Your love.”

Hazrat ‘Isa – peace be upon him – passed by a man who was blind, lame and afflicted by leprosy, and due to extreme illness his meat was peeling off his bones and falling down, as he continued to say:

اَلْحَمْدُ لِلّٰهِ الَّذِي عَافَانِي مِمَّا ابْتَلٰى بِهٖ كَثِيْرًا مِّنْ خَلْقِهٖ

All praise due to Allah who has saved me from a lot of calamities that befell his creation

Hazrat ‘Isa – peace be upon him – asked him, “Which one of them have not yet befallen you that you are still praising Allah Almighty (for that specific calamity)?” He replied, “I am a thousand times better than the ones whose heart is empty of Allah’s Ma’rifah as he has blessed it in my heart.” Hazrat ‘Isa – peace be upon him – was very happy at his response and said, “Bring your hand.” When he gave his hand, he made Du’a for him and then he recovered and remained with Hazrat ‘Isa – peace be upon him – for a long time.

Dear attendees!

Hazrat Dada Peer Shah Aale Rasool Saheb Marehrawi – Quddisa Sirruhul Azeez – states:

سبھی کرتے ہیں دعوہ خون کا قسمت ہے تو
دیکھیں گے صف محشر میں کس کے ہاتھ ہو دامان قاتل

Everyone claims to be ransomed when required

It is yet to be seen on the Day of Judgment whose hand has the murderer in its grip
Hence, everyone claims to be Allah’s servant but the fortunate is he whom He considers as His slave:

وَكُلُّ يَدْعٰى وَصَلًا بَلِيْلٰى

وَلَيْلَى لَا تُقَرُّ لَهُ بِذَاكَ

Everyone claims to be bonding with Laila

But Laila does not consider them as such

Hazrat Junaid Baghdadi – may Allah be pleased with him – states that he spent a night by Hazrat Sirri Saqti – may Allah be pleased with him. When it was midnight he called, “Are you awake, Junaid?” I replied, “Yes, I am.” He said, “Just now Allah Almighty called me in front of Him and stated, “Do you know why I have created the people?” I replied, “No.” He stated, “When I created the creation, everyone claimed to love Me, so I made the world, and then 9,000 out of 10,000 headed towards it and 1,000 remained and claimed to love me, so I created paradise then 900 of them ran towards it but 100 of them still remained firm in My love, and then I caused calamities to befall them and 90 men were affected by it and I said to the remaining 10, ‘Neither you showed interest in the world nor desired for paradise nor feared the calamities, what is it then you want?’ They replied, “O Allah! We only long for You.” Allah Almighty then said, “You are truly my slaves.”

Hazrat Yahya Ibn Mu’az Raazi – may Allah be pleased with him – narrated that he witnessed Hazrat Bayazeed Bustaami in some state where he was standing on his toes from the time of Esha Salah till the time of Fajr with his eyes wide open and without even a blink, and when it was close to morning he went into Sajdah and remained in Sajdah for long and then sat and made Du’a, “O Allah! A group sought miracles from You and You blessed them with the miracle to walk on water and wind then they became pleased with You but I seek Your refuge from that. One group sought something else from You and You granted them the miracle of land of Tai and made the distant roadways nearer for them and then they became pleased with You but I seek Your refuge from that. One nation sought the worldly wealth from You and You gave them the wealth of the world and they were pleased with You but I seek Your refuge from that too. He mentioned 20 more stations of the Awliya through which Allah Almighty had honored His friends and he said about all of them: “O Allah! I seek Your refuge from that”, and then he turned towards me and said, “How long have you been here, Yahya?” I replied, “For long” and then I asked, “Please make me also aware of your state a little, Hazrat?” He replied, “Well, I will relate to you only the things which you deserve to know. Allah Almighty took me through the lower angelic kingdom and showed me whole earth and all its contents till its core and then he allowed me to explore through the kingdom above and showed me all its contents and then he made

me stand before Him and stated, “Ask me whatever you like from the contents of the world and heavens.” I replied, “O Allah! While going through all those places I was so engrossed in the beauty of the giver that nothing seemed good enough to me.” Allah Almighty stated, “You are My slave, for you love Me only for My sake.” I (Hazrat Yahya) asked, “When Allah Almighty stated ‘Ask whatever you want’ then why did you not ask for Ma’rifah?” He (Hazrat Junaid) replied, “Be quiet. I did not want anyone to know it besides Him.”

It’s due to these qualities that he holds such a great status among the Mashaaikh. Imam Hujjatul Islam Imam Ghazali has written in Ihya Uloomiddeen that Hazrat Abu Turaab Bakhshi had immense love for one of his disciples. One day, he said to him, “It would be better if you go and see Hazrat Bayazeed Bustaami.” The disciple said, “I am busy with Allah Almighty and have no time to turn to anyone else.” But when Hazrat Abu Turaab Bakhshi requested him again and again, the disciple replied, “After I have seen Allah it has made me needless to see Bayazeed.” Hazrat Abu Turaab once again told him, “It would be better for you to just see Hazrat Bayazeed once than seeing Allah Almighty 70 times.” The disciple was disgusted at it and surprised, for he did not go to the depth of his words, and then Hazrat Abu Turab said, “You do not have to be surprised at it nor do you have to condemn it, for if one cannot see the Holy Prophet – may Allah send peace and blessings upon him – in His true reality then it’s obvious that how could anyone see Allah with all His attribute and beauty? But everyone sees him according to their own level of Imaan and status. So even if you see Allah Almighty 70 times according to your own status but if you see Bayazeed then you will be able to see Allah Almighty’s manifestation according to the level of Bayazeed.” And only then was he made aware of the reality of his words and said to take him there. Let us go to a hill and wait for him to emerge from the forest of beasts. One day, Hazrat Bayazeed came out and Hazrat Bakhshi said, “He is Hazrat Bayazeed Bustaami. Look towards him.” As soon as the disciple looked at him he fell unconscious. When he shook him he found out that his soul had already left his body. After his burial he asked Hazrat Bayazeed, “How did he die by looking at you?” He replied, “No. Not because of that, but your disciple was a true man and his heart had the true love of Allah but the manifestation had never occurred to him at its full charm but as soon as he looked at me the veil was removed from his heart and he went into a deep state and could not bear it so he surrendered his soul to its Creator.”

Respected attendees!

If this was the status of the greatness of the slaves of Hazrat Mustafa – may Allah send peace and blessings upon him – what would be status of the greatness of the ‘Uboodiyyat

of Hazrat Sayyid Al-Mursaleen – may Allah send peace and blessings upon him? It was for this reason that Allah Almighty had not considered any other title besides this to address him and to show his greatness, he mentioned the word ‘Abd and stated:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ

Holy is He who carried His bondman

I had the intention of shedding some light on the letter of Baa, the word ‘Abd and the possessive relation of ‘Abd to the pronoun “هـ Hee” but my time has been depleted now, in sha Allah, if life is faithful and we are still around, then I will point out all the exclusive secrets concerning the possessive relation of ‘Abd towards the pronoun “هـ Hee”.

وَمِنَ اللَّهِ التَّوْفِيقُ وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ

سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ إِلَى يَوْمِ الدِّينِ

Wednesday

14 Rajab Al-Murajjab

7 December 1938