

Rendered into English by
Shaikh Mir Asedullah Quadri

The Servant of Allah

WRITTEN IN URDU BY
HADHRAT MOHAMMED ABDUL
QADEER SIDDIQUI (رحمة لله عليه)

THE SERVANT OF ALLAH

عبد الله

Written in Urdu By

**Hadhrat Mohammed Abdul Qadeer
Siddiqui (رحمة لله عليه)**

Rendered into English by

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Under the guidance of

Hadhrat Ghouse Mohiuddin Siddiqui

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

Knowledge about the facts of things is very important because it forms the basis of distinction among human beings. Looking at the humility and servitude of the Sahabah, Imams and Awliya Allah, some people treat them on par with ordinary sinful human beings. This is very dangerous for their Iman.

One has to be very careful while talking about the Prophet (صلى الله عليه وآله وسلم), Sahabah and other Muslim dignitaries. Their humanity is certainly a commonality with others, but their respective greatness and distinction is Allah's (عَزَّ وَجَلَّ) exclusive beneficence.

An honorable Judge and a thief both are human beings, but their status is not alike. We are required by law to address Honorable Judge as 'My Lord' or 'Your honor'. You cannot treat him on par with thief just because both are human beings.

The book 'The Servant of Allah' (عبدالله) deals with this subject. Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) has discussed about the status of Prophet Mohammad (صلى الله عليه وآله وسلم) in the cosmos and has convincingly concluded that he is the only one who possessed the qualities to be 'Abdullah' in the meaning of Khalifatullah.

Quadri is doing a great job for which future generation will remember him for a long time. I pray Allah (عَزَّ وَجَلَّ) to widen his heart and let us all benefit from his services. I am sure Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) is also very pleased with him for his services.

AL-FAQEER

Ghouse Mohiuddin Siddiqui, Son and successor of Shaikh
Mohammad Abdul Qadeer Siddiqui (عليه الله رحمة)

17 Jumada I, 1422 AH (8 August, 2001)

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

"The Servant of Allah" (عبدالله) is the Ninth book translated in the series of translations of Hadhrat Mohammad Abdul Qadeer Siddiqui's (رحمة الله عليه) works.

To get familiar with the terminology of this book, I suggest readers to read Shaikh's book 'Islamic Wisdom' (حكمت اسلاميه). Since the subject matter in this book relates to 'The Sustainer and His Sustainable Servant (رب و عبد)', it is important that readers keep this in mind while reading this book.

I am thankful to Hadhrat Ghouse Mohiuddin Siddiqui, son and successor of Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) for his continuous support and guidance in translating the Shaikhs works.

I pray Allah (عَزَّ وَجَلَّ) and seek Prophet's (صلى الله عليه و آله وسلم) blessings in letting me and its readers benefit from this endeavor.

Shaikh Mir Asedullah Shah Quadri

9th Jumada I, 1422 AH (July 31, 2001)

CONTENTS

THE SERVANT OF ALLAH (عبدالله)	1
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THE SERVANT OF ALLAH (عبدالله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين ، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

In the beginning Shaikh explains the relationship between the Servant (Slave) and his master in the worldly context. This introduction was necessary to explain the relationship between the servant (creature - عبد) and Creator Allah (عَزَّ وَجَلَّ).

Servants in the meaning of Slave, in the worldly context

Everyone knows that nothing belongs to the slave, because he himself belongs to his master. The servant (slave) who consider himself independent, like his master, is treated as a rebel. The servant who considers the earnings he makes as his own, is regarded as usurper. The servant who became lazy in carrying out his duties towards his master is treated as disloyal. And the one who is not content with the bestowal of his master is regarded as thankless servant.

Characteristics of good servants (slaves)

Sensible servant is obedient to his master. Day and night he is busy in his servitude (servanthood); does not desire even for his bare necessities like cloths, food, comfort or respite. Feels pride for his services towards his master. Humility is his distinctive feature. The master is responsible for him and his family. While it is not obligatory on a father to take care of his grown up son, but maintenance of servant and his family is obligatory on the master. What praise can be showered on the servitude of a servant when his honor becomes the dignity of the master. Hurting of a servant becomes an insult to the master. Rather the persona of the servant becomes the persona of his master.

The servant who seeks anything from others, rather than his master, is a rogue because he brings disrepute to his master.

Some servants seek from their masters and insist that their demands be met fast. Some servants will be watching their masters and whenever they see them in good mood, they will get one or two of their demands fulfilled. Some leave it to the master to take care of their objectives. Some servants neither have any personal wish nor they request their masters for anything. Some servants, even though they do not have any personal wish to be fulfilled, consider making requests to be an expression of servitude. They consider asking is their job and giving is the job of their master. Some servants watch carefully the requirements of the time and the objective of the master and will act accordingly.

Some servants endure hard work, keep patience, enjoy affliction, and when they understand that master's generosity will manifest in fulfillment of their request, they put forward their objectives. They implore more than the servant who has a genuine wish to be fulfilled and beg earnestly. They themselves beg and guide others to follow. The master understands it well that he is the main objective of the servant, the real need of the servant is the manifestation of his excellence. This type of servant gets responsibility, or an estate/province to run and gets rewarded with its governance. The servant keeps all this, but never considers it to be his own. He knows, he is a servant, and whatever belongs to him actually belongs to his master.

Sometimes these good servants are favored more than others and get a place among the courtiers of the master. Sometimes the exceptional servitude of good servants gets salient and they become beloved of their masters. When Mahmood (the King) wanted to see his own spectacle, he used to give his cloths to Ayaz (the slave) to wear; used to ask him to sit on the throne and all the courtiers were required to submit their presents to him. Ayaz used to sit stiff, while accepting the presents heedlessly. Why? Because he was playing the role of his master. In his heart, he understood that neither the cloths are his, nor the throne. He would tell himself " I am the same servant and all of this belongs to my master". When the spectacle was over, Ayaz would go to his place and take care of the responsibilities assigned to him. He neither had any personal wish for the role he played, nor he felt sad for returning back to his old position. The role he played was for his master's delight.

Sometimes the master (King) would send his servant to another city with important and necessary commands for his subjects through him. The Servant would leave the court of his master happily; gives preference to happiness of the King over his own. The orders which the King wanted to convey from his mouth, are being conveyed through his servant. The Servant is playing the role of the King in front of the subjects.

Servants in the meaning of Creatures of God

The above was the description of the servants and their masters in the olden days. The human beings who were the masters of their human slaves had neither brought their servants into existence from non-existence, nor their life was in their possession. They human masters are neither aware of the latent states of their servants nor they have any control over their thoughts. If the master wished, he could have released his servant also. Or at least, the servant will get independence from his master after his death.

The relationship between Allah (عَزَّ وَجَلَّ) and his servant (عبد) is different. This relation is too strong to be broken or severed by anyone. We are the servants of Almighty God. Our servant-hood is such a lasting connection with Allah (عَزَّ وَجَلَّ) that our death also cannot change it.

It is in Quran - وَنَفَخْتُ فِيهِ مِنْ رُوحِي [I (Allah عَزَّ وَجَلَّ) have blown sniff something out of my soul] (Al-Hijr - 29).

حسرت میرے پاس کیا دھرا ہے

اک جان سو وہ بھی ہے پرانی

What is there with Hasrat. One life, which also belongs to Allah (عَزَّ وَجَلَّ).

The servant would have been independent if he was not non-existent.

نازش حسرت کے بیچارہ کے بیچارہ

The pride of Hasrat is he is poor slave and devoted servant.

The ignorant considers things he uses as his own. But Allah (عَزَّ وَجَلَّ) says, all things in the Universe belong to Him only.

It is in Quran - لِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ [Whatever is there in the skies and earth belongs to Allah (عَزَّ وَجَلَّ)] (Al-Baqara - 284)

لله العرض والسموات - میری ہر چیز ہے پرانی

Whatever is there on the Earth and in the skies
all belongs to Allah (عَزَّ وَجَلَّ) and whatever I
(supposedly) have, also belongs to Him.

Allah (عَزَّ وَجَلَّ) is truthful and the Servant is not truthful. Allah (عَزَّ وَجَلَّ) says - وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا [And who is more truthful than Allah (عَزَّ وَجَلَّ) in statement.] (An-Nisa - 87)

دعویٰ حق کا ہے راست برحق - میری ہر بات ادعائی

Allah's (عَزَّ وَجَلَّ) assertions are true and inevitable,
and all my talk is sheer claim without any basis.

The wise, when considers about his deeds, does not find the power in him to do them. It is in Quran - وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ [Allah created you and your deeds] (As-Saafaat - 96).

When he considers about his attributes, he does not find any trace of them in him. Neither the attribute of 'Seeing' belongs to him nor of 'listening'. It is in Quran - إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ [Allah (عَزَّ وَجَلَّ) is the only one who listens and sees.] (Al-Isra - 1).

There is neither 'will' for servant, nor 'intention'. It is in Quran - وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ - [And you shall not 'will' except as Allah () Wills.] (At-Takweer - 29)

مقصد میرا وہی ہے جو مطلب ہے یار کا

میں اپنے اختیار میں ہے اختیار ہوں

My objective is the same which is the purport of my friend
(Almighty). I am un-authoritative in my discretion.

All excellence belongs to Allah (عَزَّ وَجَلَّ) and all praises are only for Him.

It is in Quran - إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ - [To Him ascends good speech, and righteous work raises it.] (Fater - 10).

At another place in Quran - وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - [And all praises is for Allah (عَزَّ وَجَلَّ) who is the Sustainer of all worlds] (An'aam - 45).

تم سا نهیں دنیا میں جو کچھ ہو سو تمہیں ہو

ہم تم سے کسی بات کا دعویٰ نہیں کرتے

There is none like you in the world and you are everything for us. We never claim participation in anything as everything belongs to you.

When a person considers himself to be something (existing), the life (حیات) scolds him saying - your existence is not the 'essence of existence. The essence of existence belongs to Allah (عَزَّ وَجَلَّ). How can you claim to share it?

انسان اور اسکی خودنمائی - بندہ اور دعویٰ خدائی

No human being can pretend to be existing on his own. How could a servant asserts to being God.

رَعَمَ باطل کی تجھکو مستی کب تک

نادان یہ ادعا ہستی کب تک

How long you will be devoid of senses and feel pride of the spurious (non-existent) identity. O 'ignorant, how long you will claim to be existing.

تو بھی موجود اور حق بھی موجود

ظالم یہ شرک و خود پرستی کب تک

How come you are existent and Allah (عَزَّ وَجَلَّ) is also existent. O 'Oppressor, how long you will continue with this self-worship and apostasy.

Sometimes when the servant considers that 'I do not exist', then the commonsense laughs at him, saying it is a denial of truth, an opposition to nature and seeking refuge away from the world. Then he considers that my existence is not a reality.

بے بود ہے نمود 'عدم ہے میرا وجود

میں چشم اعتبار میں بے اعتبار ہوں

My appearance is misleading, and my existence is non-existent. In hypothetical observation also I am incredible.

اک وہم خودی ہے جس پہ مغرور ہے تو

جو یا جس کا ہے اس سے کب دور ہے تو

اٹھ جائے اگر بُعد خیالی کا حجاب

آنکھیں جسے ڈھونڈتی ہیں وہ حور ہے تو

You are proud of an incredulous self-adornment, but see you are not away from the one you belong to. If the veil of your otherness is removed, you will realize that you yourself are the beloved to whom your eyes have been searching all along.

If the world is my absurd notion, then when I consider it 'not existing', it should vanish. But it is not like this. It is اَلانَ كَمَا كَان [Existing everywhere and every moment]. Neither a thing is born because of my thought nor a thing becomes non-existent if I consider it to be so.

نہ ٹلائے سے ٹلے گی ہے بلائے آسمانی

میرا اعتبار حسرت میرا اعتبار ہوتا

This inevitable thing from sky cannot be set aside even if I wish. I wish my hypothesis could have been my own hypothesis.

Then, is the manifestation of inexistency in the Being?

بے وجہ نہیں دلکشی صورت باطل

باطل میں بھی ہے حق کا تماشہ میرے آگے

The graceful look of the spurious is not without reason. In spurious also, I find the spectacle of the Truth.

Is La vide a thing, in which is, the manifestation of Being (وجود)? This is concourse of contraries. Has the 'Being' become 'Spurious' (la vide) or vice versa. This is revolution of facts. Neither I am existence nor non-existent, then how come I am subjected to real commands?

The commands of Existence are drawn on the "Being" and commands of non-existence are drawn on the non-being.

نیستی میں ہوں نہ ہستی میں ہوں

بے نشانی ہے نشانی میری

I am neither existent, nor non-existent. My only trace is that I am untraceable.

ہم نے تو لاکھ ڈھونڈا کچھ بھی پتہ نہ پایا

مجنوں کدھر چھپا ہے لیلی تیری گلی میں

دیکھا تو کچھ نہ پایا سوچا تو بس یہ سمجھا

اک نام رہ گیا ہے میرا تیری گلی میں

I tried to look earnestly if I really existed, but to no avail. When I looked, I did not find, when I thought I understood that my existence is only for the name sake.

Shaikh addresses himself and says that "Let me not be there on Earth or in the Skies; what difference does it make if I am unaware of myself. I am in the knowledge of Allah (عَزَّ وَجَلَّ). He knows me. He is the one who knows me very well, who am, I and why am I."

ہے پیش نظر خیال تیرا - ہر چند ہوں پیکر خیالی

Your thought (O' Almighty) is always focused in my vision, even though I am overwhelmed by the multiplicity in considerations.

Abdullah (the Servant of Allah)

Recourse towards Allah (عَزَّ وَجَلَّ) is achieved differently by different people, as follows.

- (i) Some find that in achieving proficiency in everything is dependent on Allah (عَزَّ وَجَلَّ). Thus, Allah's (عَزَّ وَجَلَّ) splendor of Sustenance (شان ربيوبيت) is manifested on them.
- (ii) Some consider creatures to be totally indigent on Allah (عَزَّ وَجَلَّ). The refulgence of dependence on Almighty is manifested on them.
- (iii) Some look at things' annihilation, and ultimate demise of every living being. Therefore, the epithets (اسماء) of 'Wrathful' and 'Obliterator' (قهار و ممييت) get manifested on them.
- (iv) Someone's eyes are focused on everything coming into being from non-existence. He gets the refulgence of the epithet of 'Creator' (البيئع).
- (v) Some will know about two, some four, some ten and some will get to know about twenty divine attributes.

When the servant comes to know these attributes of Allah (عَزَّ وَجَلَّ), he finds himself void from these attributes. Rather, he considers affirmation of those attributes for his own self as 'attributes infidelity (شرك فى الصفات), and contrary to monotheism. The more, one comes to know about his indigence in any matter, the more he will be exposed to Allah's (عَزَّ وَجَلَّ) richness in that matter and this increase in knowledge results in a relation between him and his Sustainer. Individual considerations, personal experience and observation, company of a true Shaikh of Ihsan, perpetuity in remembrance of Allah (عَزَّ وَجَلَّ), power of attention, etc., give strength to this relation.

If one invokes Allah (عَزَّ وَجَلَّ) with a specific epithet repeatedly, the refulgence of that epithet will gleam on him and he will find manifestation of it and its effect on others. This person will be known to be the Servant of that Epithet. For instance, someone's eyes are focused on Allah's (عَزَّ وَجَلَّ) splendor of Mercy and he is always engrossed in that thought then Allah's (عَزَّ وَجَلَّ) mercy will be upon him and he will also feel himself merciful to others. This person will be named 'Abdur Rahman or Abdur Rahim. Alternatively, if somebody always remembered Allah's (عَزَّ وَجَلَّ) omnipotence (قدرت), he will be named as 'Abdul Qadeer or Abdul Muqtadar.

But the complete Servant (انسان الكامل) will be the one who will be associated with all the attributes of Allah (عَزَّ وَجَلَّ) in totality. He will be the one who deserves to be called 'The Servant of Allah (عبدالله). He will always remain steadfast in his absolute Non Existence (عدمیت محض). He neither considers anything belonging to him, nor will find himself capable of any potentiality whatsoever. He will find himself completely indigent and Allah (عَزَّ وَجَلَّ) will show magnificent signs of His omnipotence and miracles through him. In all, Abdullah is the one who does not consider anything to be his, but Allah (عَزَّ وَجَلَّ) gives away the whole world into his hands.

جو کچھ ہے وہ آفا کا، کچھ بھی نہیں بندے کا

Whatever is there, it belongs to the master and
nothing is owned by the servant.

حسرت ترا بندہ ہے وہ تجھکو بہلا کیا دے

Hasrat is your servant, what does he have that could be gifted to you.

Who is Servant of Allah (عبدالله)

All human beings are the servants of Allah only; let somebody accepts it or not. People affirming it are also not in less numbers. We also call Allah (عَزَّ وَجَلَّ) thousands of times and will remain calling him throughout our lives. But the question is Allah (عَزَّ وَجَلَّ) should also say that , yes you are my servant. It is scripted on behalf of Jesus (عليه السلام) in the holy Quran اِنِّي عَبْدُ اللّٰهِ اَتَانِي الْكِتَابَ [I am the servant of Allah and He has given me the book.] (Maryam - 30). About Hadhrat Khizar (عليه السلام), it is in the holy Quran عَبْدًا مِّنْ عِبَادِنَا [One of the servants among many.] (Al-Kahaf-65). Similarly, it is mentioned about other prophets also. But it is only for Prophet Mohammad (صلى الله عليه و آله وسلم), Allah (عَزَّ وَجَلَّ) says لَمَّا قَامَ عَبْدُ اللّٰهِ [When Allah's servant stood up] (Al-Jinn - 19). It is in Holy Quran سُبْحَانَ الَّذِي اَسْرَى بِعَبْدِهِ لَيْلًا [He (the Unity of Allah) is pure, who took His servant during the night.] (Al-Asra-1)

The Prerogatives of the Servant of Allah (عبدالله کے لوازم)

When we consider the miraculous state of affairs of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم), a unique spectrum will be unfolded. Humility, modesty, servitude and humbleness are the distinctive features of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم). Miracles, super natural happenings and wonders of Divine Omnipotence of highest order are infinite; sometimes graceful and sometimes majestic because the mix of these, is the ultimate completeness.

جمال اک شان ہے تیری جلال اک شان ہے تیری

عجب تصویر قدرت ہے کہ جسمیں نور و ظلمت ہے

The grace and majesty are the splendors of your person. You are a wonder portrait of Truth which has brightness and shades of divine light.

The Prophet (صلی اللہ علیہ و آلہ وسلم) is still in the womb of the mother, his glorious father dies. When he is four years old, the glorious mother passes away and two years later, the shelter of the grandfather is also gone. There is no one who could take care of his education and training. Allahu Akbar. The Sustainer of the Worlds is his patron. It is in Quran - *أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى - وَوَجَدَكَ ضَالًّا فَهَدَى -* [Did not we find you orphan and gave you protection; found you unaware and showed you the way?] (Ad-Dhuhaa - 6-7).

When Hadhrat Mohammad (صلی اللہ علیہ و آلہ وسلم) gets the Apostleship, all relatives turned into enemies. The whole city has turned into a blood thirsty enclave. He is sitting hidden in a house, there is none, no friends and no acquaintances nearby. All tribal chiefs have jointly hatched a plan, surrounded his house to attack together so that the tribe of Banu Hashim is neutralized in doing anything in defense. But they are ignorant of divine omnipotence. The Prophet (صلی اللہ علیہ و آلہ وسلم) comes out of the house, takes a handful of dust from the ground and throws on these people who are blind at hearts.

It is in Quran - *وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ* [Before them we have raised a wall, from the front and rear, and We have loomed over them, thus they cannot even see] (Yasin - 9).

The Makkan pagans do not even realize that the Prophet (صلى الله عليه و آله وسلم) goes out of the house in front of them.

Is there a limit to the tyranny of these apostates? They talk in insulting way, throw stones, dig pot holes on the way, spread thorns on the way of the Prophet (صلى الله عليه و آله وسلم), cause infliction on the staunch believers, torture them under hot sun, place hot sand and stones on their chests with their bare bodies lying on the hot sand and, as if that is no sufficient, they hit them mercilessly with lashes and the believers raise the slogans of 'Ahad, Ahad. Ultimately, Prophet (صلى الله عليه و آله وسلم) commands his companions to immigrate. Someone goes to Ethiopia and some to Madina and ultimately the Prophet (صلى الله عليه و آله وسلم) himself had to leave his motherland and go away leaving his home and everyone. on his way, Hadhrat Abu Bakr Siddique (رضي الله عنه) is with him, lifting the Prophet (صلى الله عليه و آله وسلم) on his shoulders, and erasing the foot marks so that the apostates could not follow. In the end, they take shelter and hide in a cave. The wicked apostates are all around the cave; the second of the two (ثاني اثنين), meaning Hadhrat Abu Bakr (رضي الله تعالى عنه) is desperate and worried for his dignified master. The Prophet (صلى الله عليه و آله وسلم) gives him solace - [Do not worry, Allah (عَزَّ وَجَلَّ) is with us.] (At-Tauba - 40).

The same companionship shows another spectacle. The Prophet (صلى الله عليه و آله وسلم) is coming back to Makka, 12,000 troops are with him. Individual tribal flags are different, and their slogans are different. Saifullah, Hadhrat Khaled bin Walid is looking after the advance guards. Two thousand passionate warriors are in their glittering metallic uniforms. The noise of armory and the vigor of the slogans are all spectacular. Individual soldier is hidden in his armory behind his iron wear, only two eyes are visible. The Supremely distinguished Hadhrat Umar (رضي الله تعالى عنه) is leading the army; thundering like lightening "everyone keeps the lines intact; the army personnel behind should remain behind, and the forward soldiers should remain at their positions". And the pride of Arabia, the beloved of the Almighty, the Prophet (صلى الله عليه و آله وسلم) is present on the back of a Camel, wearing a black turban on the illuminated face reciting - إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا - [Indeed, We have given you, a clear conquest] (Al-Fath-1) in a melodious voice. In excessive joy, sometimes he is prostrating, sometimes thanking the Almighty and sometimes praying.

بجلی چمک چمک کر گرتی ہے چار جانب

ہے ایک طور سینا گویا تیری گلی میں

The lightening with its full glitter is falling all over the place. It looks the 'Toor' (mountain) is located in your alley.

The Uncle of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) Hadhrat Abbas (رضی اللہ تعالیٰ عنہ) is standing on a hill, alongside the commander of Quraish, Abu Sufyan who has been pardoned his life by the Prophet (صلی اللہ علیہ و آلہ وسلم).

ظَلَّتْ لِهَيْبَتِكَ الْأَعْنَاقُ خَاشِعَةً - بِحَدِّ سَيْفِكَ حَدُّ الْكُفْرِ يَنْتَلِمُ

Because of your awful magnanimity, all necks have bowed down. Because of the volley of your sword, the volley of paganism is lying in ruins.

Abu Sufyan bin Harb has seen the courts of the Sovereigns of the Byzantine empires, has seen their military might but now he is standing like an embodiment of astonishment and saying in his heart, 'My God, what is this spectacle'. This sight and the soul behind this entire spectacle [My life and the lives of all living beings of this world are for his Sadaqa] enters the hearts of Abu Sufyan by becoming faith. ثُمَّ اسْتَفْرَّ [then his belief became tranquility in his heart].

The one who is enjoying most of this great spectacle is the same 'the second of the two' (ثانِي اثْنَيْنِ) Hadhrat Abu Bakr (رضی اللہ تعالیٰ عنہ) who, while going out of Makka was clung with the feet of the shadowless Prophet (صلی اللہ علیہ و آلہ وسلم) like a shadow, and now on a camel is also with him, absorbed in looking at this magnificent show. Who can gauge correctly the previous grief and the present joy, other than Hadhrat Abu Bakr Siddique (رضی اللہ تعالیٰ عنہ).

اُنہ کیا کہیگا ، کیا تجھ میں ہے رعنائ

پوچھ اس سے تیری قیمت جو ہے تیرا شیدائ

The mirror will not be able to tell what is your worth. Ask your worth from the one who is madly in love with you.

And see what the apostates of Makkah get in return for their previous oppression? The person who enters the house of Abu Sufyan is in peace (pardoned). The one who laid down his arms, is in peace. The one who enters Masjid al-Haram is in peace.

The keys of Kaaba are returned back to the one who was responsible for it earlier. The height is that Makka is given back to Makkans and the Prophet (صلی اللہ علیہ و آلہ وسلم) returns back to Madina. It is in Quran - [وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ -] (Al-Anbia - 107).

سراپا نور کی صورت ، مجسم خُلق کا پتلا

کسی کی ایسی صورت ہے ، کسی کی ایسی سیرت ہے

The embodiment of graciousness, your face sparkles divine light. No one got a face like yours and no one got the attributes like yours?

Months in a row, nothing is cooked at the Prophet's (صلی اللہ علیہ و آلہ وسلم) house. He and his family live on dates and water. The companions are laying down their lives, relatives are dying and his own children are dying. In one of the conflicts at Uhad, the Prophet (صلی اللہ علیہ و آلہ وسلم) loses his tooth, and he is hit with a stone on the head and his iron head cover has entered his head and the head is bleeding profusely. Trying the blood not to fall on earth fearing its annihilation, he has come down in a pit and the bleeding does not stop. He is trying to come out of the pit, but not able to do so. With the help of Hadhrat Talha (رضی اللہ تعالیٰ عنہ) comes out of the pit. He himself is hungry, the companions also are starving, all of them have tied stones to their bellies. With pick axe he is digging the moat with companions. The pickaxe hits a stone on the ground, a spark comes out of it, and with a zealous delight, he shouts 'Persia subdued, we have conquered Byzantine.

When gets an undulation in heart, makes hundreds to feed on a few breads with their stomach full. (Bukhari). Keeps his hand in a small pot, the water starts blowing from his fingers and the entire army is satisfied with it. Takes a handful of sand and throws it towards the enemy army. The enemy army gets scattered. It is in Quran - سَيُهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ [Very near the army will be defeated and will turn its back.] (Al-Qamar - 45).

The Prophet (صلى الله عليه و آله وسلم) says - [If I was aware of the foreknowledge, I would have secured abundant virtue] (Al-Araf - 188). And Allah (عزَّ وَّجَلَّ) says - [Allah does not give prevalence to anyone over the unseen except to the respected Apostle (صلى الله عليه و آله وسلم)] (Jinn - 26-27). It is in Quran - إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ [Certainly We have given you a lot, abundant virtue] (Al-Kawthar - 1).

The Prophet (صلى الله عليه و آله وسلم) says - [I do not know what will be done to me, or to you]. (Al-Ahqaf - 9). And Allah (عزَّ وَّجَلَّ) says عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا [Soon it is expected that your Sustainer will give you very exalted state]. (Al-Isra - 79). It is in Quran - وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ [Very soon your Sustainer will give you in abundance and you will be pleased with it.] (Wadduha - 5). Allah says - وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ [Every moment your next state is better than your earlier state]. (Wadduha - 4). Allah says - وَرَفَعْنَا لَكَ ذِكْرَكَ [We have exalted your invocation higher, We have made you successful.] (Ash-Sharh - 4).

Prophet Mohammad (صلى الله عليه و آله وسلم) asks the people to discontinue the practice of manual pollination, and the people are tested in relinquishing the causes and that year the dates are harvested in less quantity. People complain and think of reduction to be the result of discontinuation of the practice. The prophet (صلى الله عليه و آله وسلم) says, أنتم أعلم بأمور دنياكم [You people know more about the issues of the world, ie., you know very well about the wrangles of the 'cause and causer'] (Hadith Muslim).

One of the female companions cooks meat. The Prophet (صلى الله عليه و آله وسلم) asks for the foreleg. She gives. He asks for the foreleg again and she gives. The Prophet (صلى الله عليه و آله وسلم) asks for the foreleg once again, then she submits, the goat has only two forelegs which I have already given. On this, the Prophet (صلى الله عليه و آله وسلم) says, "if you had not said this and continued giving, forelegs would have continued coming out of the container.

The Prophet (صلى الله عليه و آله وسلم) says, أَنَا بَشَرٌ مِّثْلُكُمْ [I am human being like you.] (Kahf - 110). But let someone see, how this human being is? He sees both in the light as well as in dark (Baihaqi). He sees simultaneously from the front and rear (Bukhari, Muslim). He sleeps, but the heart is awake. The earth swallows the stool and the perfumed smell comes out of that place. The sweat of his body is used by brides as perfumes. Wherever

he goes, the lane gets scented and the companions get to know that the Prophet (صلى الله عليه وآله وسلم) had gone through that lane. He keeps fast after fast, people try to emulate but realize it is not possible. the Prophet (صلى الله عليه وآله وسلم) says "I am not like you, I live with my Sustainer who feeds and provides me with drink. (Bukhari, Muslim).

Hadhrat Abu Qatada's (رضي الله تعالى عنه) eye accidentally comes out of his face. The Prophet (صلى الله عليه وآله وسلم) places it back with his bare hand. It gets fixed perfectly and becomes even brighter than before (Shifa). Prophet (صلى الله عليه وآله وسلم) rests briefly on the trunk of the date tree and the life comes into it. When he gets up to go, it cries (Bukhari and Muslim). The Prophet (صلى الله عليه وآله وسلم) points his finger towards the moon, and moon gets broken into two pieces - *اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ* [The day of resurrection has come nearer, and the moon is torn apart.] (Al-Qamar - 1).

The Prophet (صلى الله عليه وآله وسلم) commands the Sun and it gets stationary (Tahawi, Ibn Shaheen). The Prophet (صلى الله عليه وآله وسلم) calls to a dead girl by her name at her grave, she replies (Dalail An-Nubuwa, al-Baihaqi). During Salah an evil spirit (satan) comes. The Prophet (صلى الله عليه وآله وسلم) catches hold of him and considers to tie him to a pillar but remembers Prophet Solomon's (عليه السلام) supplication, and frees him. (Bukhari, Muslim). His devoted adherent Hadhrat Khaled bin Walid (رضي الله تعالى عنه) goes to punish the worshipers of Uzza. On the field, from behind the bushes a black witch appears and with a strike of the sword of Hadhrat Khaled (رضي الله تعالى عنه) she is done to death. Later the Prophet (صلى الله عليه وآله وسلم) tells him, she was Uzza (the deity of those worshipers. (Nasai, Baihaqi). The Prophet (صلى الله عليه وآله وسلم) goes in front of the idols which were kept in Kaaba, raises the hand stick pointing at them, and says *جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ* [The truth has come and the evil vanished] (Al-Isra - 81) and all the idols fall with their faces down (Shifa).

The fact of the matter is, the resemblance of the Prophet (صلى الله عليه وآله وسلم) as a human being is no more than a resemblance of Hadhrat Jibreel (عليه السلام) with the Eiraabi, a form of Beduine in which Gibreel (عليه السلام) used to visit the Prophet (صلى الله عليه وآله وسلم). It is in Quran - *وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ* - [If we had made an Angel a Prophet, we would have made him human being only, and we would have put on hm the same similarity in which he is now in.](An'aam - 9).

Sometimes (as narrated in Sahih Ahadith), the Prophet (صلى الله عليه وآله وسلم) addressing to Ummul Momineen Aisha *كَلِمِينِي يَا حُمَيْرَاءُ* (رضي الله تعالى عنها) (O' strikingly beautiful, talk to me). And sometimes when he is in a state of absorption says *مَنْ عَانَشَهُ ، مِنْ صَدِيقٍ ، مِنْ مُحَمَّدٍ* ، من عائشه ، من صديق ، من محمد [who Aisha, Who Siddique and Who Mohammad]. It is in Hadith, the Prophet (صلى الله عليه وآله وسلم) said - A particular moment of time also comes between me and Allah (عَزَّ وَجَلَّ) when there is no room even for the most favorite of the angels nor there is an access of any Apostle].

Look at the kindness towards the adherents of faith. He addresses his serfs (khuddaam) and attendants as 'brothers' [لا تَنْسَ مِنْ دُعَايِكَ يَا أَخِي] [Do not forget your supplication my brother]. But see what his real cousin, Hadhrat Ali (رضي الله تعالى عنه) says about him. Hadhrat Ali (رضي الله تعالى عنه) is giving a sermon in a mosque, a Jew comes and asks a few questions. Hadhrat Ali (رضي الله تعالى عنه) is the entrance to the city of Knowledge (Hadith). A river of gnosis starts flowing from him as he answers the questions posed by the Jew. In the end, the Jew gets overwhelmed with the replies and inquires, are you a Prophet among the Prophets. Hadhrat Ali (رضي الله تعالى عنه) says, bewail on you. I am one among the servants of Prophet Mohammad (صلى الله عليه و آله وسلم).

The supremely distinguished Hadhrat Umar (رضي الله تعالى عنه) has become Khalifa and in his first sermon he says to the people - O'People, I know it very well that you find in me intensity and strictness. This is because I was with the Prophet (صلى الله عليه و آله وسلم) and I was his servant and his attendant. (Hakim) .

It is in Hadith - Narrated Anas (رضي الله تعالى عنه). A camel came and prostrated in front of the Prophet (صلى الله عليه و آله وسلم). A goat came and prostrated in front of him. (Looking at this, Abu Bakr Siddique (رضي الله تعالى عنه) and other companions also sought permission to prostrate in front of him. But the Prophet (صلى الله عليه و آله وسلم) said, 'It is not appropriate for a human being to prostrate in front of another human being. (Ahmed, al-Bazzar).

People should learn servitude and humility towards Allah (عَزَّ وَجَلَّ) from Habeebullah Mohammad Mustafa (صلى الله عليه و آله وسلم).

It is in Quran - لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ [The Apostle (صلى الله عليه و آله وسلم) is an exemplary model for all of you] (Al-Ahzab - 21).

The Prophet (صلى الله عليه و آله وسلم) prays, O'Allah (عَزَّ وَجَلَّ) you listen to my utterances, you see my position, you are aware of my inner and outer situations, nothing about me is hidden from you. I am a miserable mendicant crying for assistance, seeking refuge, unnerved, fearful, and confessor of wrong doings. I beg you as an indigent does, and supplicate to you as a disgraced wrong doer, and I bawl in front of you as a fearful blind person, and the one whose neck is bowed down in front of you, and whose tears flow in front of you and whose body is ashamed in front of you and whose nose is covered in dust in front of you.

Consider each and every word of this supplication. All coming from the depth of the ocean of servitude. As against these words, look at the blessings of his Sustainer upon him.

My servant always looks for my proximity from supererogatory prayers until I start loving him. And when I love him, I become his 'hearing' with which he hears, and I become his 'seeing' with which he sees, and I become his hand with which he holds thing and become his leg with which he walks. (Bukhari)

It is in Quran - وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ [You did not throw, when you threw, but Allah (عَزَّ وَجَلَّ) has thrown] (Al-Anfaal - 17).

It is in Quran - " إِنَّ الَّذِينَ يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا " [Indeed, those who pledge allegiance to you, (O' Muhammad - صلى الله عليه و آله وسلم) - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.] (Al-Fath - 10)

It is in Quran - بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ [The one who is most compassionate and merciful on the believers.] (At-Tauba - 128).

It is in Quran - فَذَٰلِكَ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ [The divine light and the book which describes things clearly, have come to you from Allah .](Al-Ma'ida-15)

It is in Quran - فَفَدَّ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ [They contradicted when the Truth came to them.] (An'aam - 5).

It is in Quran - إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ [Certainly, this is the utterance of the generous Apostle (صلى الله عليه و آله وسلم).] (At-Takwir - 19).

It is in Quran - فَاسْأَلْ بِهِ خَبِيرًا [Ask this thing from the well informed.](Al-Furqaan - 59)

See how the beneficence of Almighty is showered upon him, but this magnificent and extremely reasoned servant of Allah never allows his servitude, his innate dependence on Him and his inherent lavide to go out of the focus.

It is a Hadith Supplication - Without doubt, I am your servant, son of your male servant and the female servant, the hairs of my forehead are in your hands, your command is prevalent in me and my fate is your justice for me.

And look at the blasphemy of these Deobandis, Salafis, and their likeminded groups, who have gone astray by deviating from the straight path of Islam by focusing their attention on the shaded area of this portrait of the eternal truth which is also the noor. These deviant sects call the Prophet (صلى الله عليه و آله وسلم) as elder brother. Astaghfirullahal Azeem.

If there is a 'servant of the Prophet (صلى الله عليه و آله وسلم), it is Hadhrat Bilal (رضي الله تعالى عنه) who glitters on the sky of companions like a moon. If there was a person who could have the honor of being the proverbial footwear of the Prophet (صلى الله عليه و آله وسلم), he would have been with him on the Emyrean.

Shaikh says that, "I am bad, certainly very bad, O' Apostle (صلى الله عليه و آله وسلم), but I belong to you only, as you have said, the bad ones are mine.

And this manifestation of Unity, the phenomenon of divine epithets and attributes, the soul of all the souls, which is running through all souls of this Cosmos says - "If any body among you gets pricked with a thorn, I feel the pain of it (Hadith narrated by Ghousul Azam - رضي الله تعالى عنه).

How long one can describe the glorious attributes and prophetic ranks of Hadhrat Mohammad (صلى الله عليه و آله وسلم)?

فَمَبْلُغُ الْعِلْمِ فِيهِ أَنَّهُ بَشَرٌ - وَ أَنَّهُ خَيْرُ خَلْقِ اللَّهِ كُلِّهِمْ

The access of knowledge about the Prophet (صلى الله عليه و آله وسلم) is only to the extent that he is human but he is unique from the rest of Allah's (عَزَّ وَجَلَّ) creatures.