



THE STATUS OF A RASOOL

It is a fact that Allah Ta'ala is nearer to us than our own jugular vein. He states in the Holy Qur'an, "We are nearer to him than even his jugular vein." [Surah 50, Verse 16] We cannot be directly nourished because we are darkness and He is Light. We are weak and he is All-Powerful. Therefore it was necessary that there be a powerful medium to act as a transformer between the All-Powerful and the weak so that Divine Radiation does not burn the recipient in any transaction between the Creator and creation. To better understand this, a 100-watt globe cannot survive the direct generation of thousands of volts from a power station. If it were not for smaller sub-stations with powerful transformers, every home or consumer would have burnt to ashes. Therefore it was absolutely necessary for a powerful transformer and medium between the Creator and the creation to enjoy the Divinely Blessed bounties and radiation. Such a medium is called a Rasool and his mediation is known as Risaalah. A concise meaning of Rasool is 'a beneficial messenger' and that of Risaalah is 'to send with something'. Therefore our Beloved Aaqa (Sallallahu Alaihi Wasallam) is such a beneficial messenger who was sent to us with the message of Allah.

It is compulsory on every person who desires to reach the proximity of the Sublime Creator to seek the assistance of the Rasool. There is no other way besides this route, as Allah Ta'ala states, "And hold fast, all together, by the rope of Allah, and be not divided among themselves." [Surah 3, Verse 103] The 'rope of Allah' referred to in this verse is none other than the Habeeb of Allah, Muhammad Mustafa (Sallallahu Alaihi Wasallam). Therefore whoever held firm to this rope has indeed held fast to the Divine Hands of Power of Allah Ta'ala, as the Almighty Lord states in the Holy Qur'an, "Those who swear allegiance to you, swear allegiance to Allah. The Hand of Allah is over their hands." [Surah 48, Verse 10]

Similarly the general public is too weak and insignificant to directly attach themselves to the beloved Rasool (Sallallahu Alaihi Wasallam). That is why the Merciful Lord provided 'smaller ropes' in the form of Awliya Allah, through whom one could reach Rasoolullah (Sallallahu Alaihi Wasallam). This is clearly stated in the following verse of the Holy Qur'an: "And he who obeys Allah and His Messenger will get the company of those who have been blessed by Allah viz. the Prophets, the truthful, the martyrs and the righteous, and what good companions are they." [Surah 4, Verse 69] The Awliya and the Masha'ikh link one to the Beloved Habeeb (Sallallahu Alaihi Wasallam) who then links one to the Sublime Lord. No matter how great a Wali is, he can never reach Allah Ta'ala without the guidance and assistance of Rasoolullah (Sallallahu Alaihi Wasallam). No matter how expensive or powerful a motorcar is, it will not be able to take one from South Africa to Japan. It will surely take one to the airport where one will have to board a plane to reach Japan. Similarly, it is only and only Rasoolullah (Sallallahu Alaihi Wasallam) who can take one or link one to Almighty Allah.

It is also important to note the difference between an ordinary person and a Rasool. Firstly, an ordinary person comes to this world and does his own things. He is fully responsible for his actions. On the contrary, a Rasool is officially sent by Allah Ta'ala to do the work of Allah Ta'ala and Allah Ta'ala takes full responsibility for him. Secondly, we have come to this world to make something out of it. We have to rectify ourselves with correct beliefs to qualify as believers and do good deeds to become pious. But a Rasool comes to this world to elevate others. He is sent Divinely purified and perfected by Allah Ta'ala. Others are imperfect and follow a Rasool to

perfect themselves and through him become pious. Both ordinary people and the Rasool board the ship of Islam, but we board to go across and the Rasool boards to take us across safely. We understand this from the following verse, “Undoubtedly, Allah did a great favour to the Muslims that in them from among themselves sent a Messenger who recites unto them His signs and purifies them and teaches them the Book and wisdom, and necessarily before that they were certainly in apparent error.” [Surah 3, Verse 164] It is now clear that we are dirty and require purification whereas the Rasool is pure and conducts purification.

Lastly, we come to this world uneducated and a Rasool comes fully educated by Almighty Allah to educate us. When Sayyiduna Isa (Alaihis Salaam) was born he immediately spoke, as mentioned in the Holy Qur’an: “The baby said, I am a bondsman of Allah, He gave me the Book and made me the communicator of unseen news. And he made me blessed wherever I may be and enjoined on me prayer and poor due (Zakaat) so long as I live.” [Surah 19, Verses 30, 31] All the tenses of this verse are of the past, which established that the Rasool of Allah was fully groomed with the best qualities and excellent conduct before being sent to this Dunya. This is the unique status of a Rasool. Our Beloved Rasool (Sallallahu Alaihi Wasallam) was born perfect and as a child, while still suckling milk under the care of Sayyidah Halima Saadiya (Radiallahu Ta’ala Anha), the children called him to play. At that tender age he replied to them, “I was not created for that purpose.” [Madaarijun Nubuwwah, Vol. 2] This proves that a Rasool comes to this Dunya already educated about his purpose, to guide the rest of mankind.

The munafiqeen (hypocrites) reject this by saying that if a Rasool comes educated to this world and receives everything directly from Allah Ta’ala, then why was Hazrat Jibra’eel (Alaihis Salaam) appointed as a Wasila for Wahi between Allah and His Rasool (Sallallahu Alaihi Wasallam).

The answer to this objection is that firstly, the beginning of Wahi and appearance of Hazrat Jibra’eel (Alaihis Salaam) to Rasoolullah (Sallallahu Alaihi Wasallam) was the commencement, introduction and implementation of the Divine Law of Allah Ta’ala and not to educate the Habeeb (Sallallahu Alaihi Wasallam). Allah Ta’ala had already enlightened the sacred heart of His Beloved Rasool (Sallallahu Alaihi Wasallam) and filled it with unique knowledge before sending him to this world. But the introduction and implementation of the Divine Law amongst the servants can only be possible after sending the Wahi. Hereunder a few proofs against this objection are presented.

Firstly, the sequence of Revelation of the Qur’an only began after Rasoolullah (Sallallahu Alaihi Wasallam) reached the age of 40. If his guidance were dependent on the Revelation of the Qur’an, then his early 40-year life period would have been in accordance to the general and corrupt Arab society. But we learn from numerous Ahadith that those 40 years of his life were a spectacular example of humility, truthfulness, trustworthiness and justice, which is why the Arabs attributed the titles of Al-Amin and As-Sadiq to him. Now which angel provided him with this exclusive knowledge and consciousness?

Secondly, it is recorded that Rasoolullah (Sallallahu Alaihi Wasallam) received Salaah as a gift on the night of Me’raj but he did not perform the Fajr Salaah on the morning of his return from the Me’raj. From the time of Zohr Salaah, Hazrat Jibra’eel (Alaihis Salaam) constantly visited him for two days and demonstrated each Salaah to him. Thereafter the five daily Salaah was introduced and implemented. Now, if Rasoolullah (Sallallahu Alaihi Wasallam) was being taught by Hazrat Jibra’eel (Alaihis Salaam) how to perform Salaah, then how did Rasoolullah (Sallallahu Alaihi Wasallam) perform Salaah at Baitul Muqaddas before the Me’raj and made Imaamat of all the

Prophets? He went to the Heavens to receive the Salaah but he performed the Salaah before he went. Subhaanallah! This is the status of our Beloved Aaqa (Sallallahu Alaihi Wasallam). Furthermore, the congregation that he led in Salaah, were all the exalted Prophets, who had led Salaah, explained and taught Salaah to their respective Ummahs. They were the Imams of their nations but Rasoolullah (Sallallahu Alaihi Wasallam) had not yet introduced Salaah to his Ummah, yet it was he that led all the other Prophets in Salaah. The rule of Imaamat in Shariah is that the person that knows the most about the laws of Salaah should lead the congregation. From this incident we learn that Rasoolullah (Sallallahu Alaihi Wasallam) already had all the knowledge of Salaah even though he had not yet received the Salaah for his Ummah.

Lastly, all the Wahi was not sent to Rasoolullah (Sallallahu Alaihi Wasallam) through the Wasila of Hazrat Jibra'eel (Alaihis Salaam). In the beginning Allah Ta'ala inspired most of the Wahi directly to the sacred heart of Rasoolullah (Sallallahu Alaihi Wasallam), as He states in the Glorious Qur'an, "And he speaks not of his own desire. That is not but the revelation that is revealed to him." [*Surah 53, Verses, 3, 4*] It is obvious that Hazrat Jibra'eel (Alaihis Salaam) did not bring Wahi for every word spoken by the Beloved Habeeb (Sallallahu Alaihi Wasallam). This is proven by another verse of the Holy Qur'an wherein Allah Ta'ala says, "Then that splendid sight drew nearer, then he came close as well. So there was a distance of two hands between the Splendid sight and the beloved (Prophet) but rather less than that. Now He revealed to His bondman whatever He revealed. [*Surah 53, Verses 8-10*] Only Allah Ta'ala and His Beloved Rasool (Sallallahu Alaihi Wasallam) know what occurred at their meeting during the Me'raj and Hazrat Jibra'eel (Alaihis Salaam) was nowhere near during the Revelation that took place then.

Therefore we can conclude from this that the coming and going of Hazrat Jibra'eel (Alaihis Salaam) with the chain of Revelations between the Glorious Rabb and His Beloved Rasool (Sallallahu Alaihi Wasallam) was solely for the introduction and implementation of the Divine Law. It was certainly not to educate the unique and exalted Rasool (Sallallahu Alaihi Wasallam).

[Compiled from The True Concept of Imaan by Hazrat Allama Mufti Ahmad Yaar Khan Qadri Naeemi Rahmatullah Alaih]

May Allah Ta'ala grant us the Taufeeq to understand the purpose and status of Rasoolullah (Sallallahu Alaihi Wasallam) and the Hidayah to show utmost respect for him, Ameen.