



TEACHINGS OF A'LA HAZRAT

Radiallahu Ta'ala Anh

Some misled people say that A'la Hazrat (Radiallahu Ta'ala Anh) created his own religion with his own innovations. Only a person who is absolutely ignorant of the truth would say such a thing. A'la Hazrat (Radiallahu Ta'ala Anh) revived the beliefs and teachings of the Blessed Sahaabah, which the corrupted Deobandis and Wahaabis were trying to remove from the hearts of the believers. Hereunder we will learn a few lessons that A'la Hazrat (Radiallahu Ta'ala Anh) taught us which would Insha Allah eradicate any doubt or misconceptions a person might have regarding the blessed personality of A'la Hazrat Imam Ahmad Raza Khan (Radiallahu Ta'ala Anh).

LOVE

The greatest lesson that A'la Hazrat (Radiallahu Ta'ala Anh) taught us was the lesson of love. Imaan is the name of love for the Holy Prophet (Sallallahu Alaihi Wasallam). Love means utter love without any element of disrespect, which was the degree of love possessed by the Blessed Sahaabah. According to A'la Hazrat (Radiallahu Ta'ala Anh) love and disrespect cannot co-exist. A Muslim is not a Muslim unless he loves Rasoolullah (Sallallahu Alaihi Wasallam) unconditionally with heart and mind.

MATCHLESS MAN

A'la Hazrat (Radiallahu Ta'ala Anh) has given us the lesson that Rasoolullah (Sallallahu Alaihi Wasallam) is certainly a man but such a man that there is no man like him. The enemies of A'la Hazrat (Radiallahu Ta'ala Anh) say that he has denied the manhood of Rasoolullah (Sallallahu Alaihi Wasallam) altogether. This is absolute ignorance. In fact A'la Hazrat (Radiallahu Ta'ala Anh) has declared in very clear terms that whosoever denies the manhood of Rasoolullah (Sallallahu Alaihi Wasallam) altogether is a Kaafir. A'la Hazrat (Radiallahu Ta'ala Anh) writes in a couplet himself that Rasoolullah (Sallallahu Alaihi Wasallam) is a man but a matchless one:

*Allah Ki Sar Tha Baqadam Shaan Hain Ye
In Sa Nahin Insaan Wo Insaan Hain Ye
Quran Tho Imaan Bathaatha Hain Inhe
Aur Imaan Ye Kehta Hain Ke Meri Jaan Hain Ye*

From top to bottom the Grace of Allah he is
Like him no man, such a man he is
Qur'an holds him to be Imaan
And Imaan says its soul he is

KNOWLEDGE

A'la Hazrat (Radiallahu Ta'ala Anh) has given us a lesson that the knowledge of Rasoolullah (Sallallahu Alaihi Wasallam) was gifted knowledge from Allah Ta'ala. A'la Hazrat (Radiallahu Ta'ala Anh) declares, "Ilm-e-Zaati (Allah's self knowledge which is unattained and uncreated) is a feature of Allah Ta'ala only. For non-Allah it is strictly impossible and whosoever accepts even an iota of Ilm-e-Zaati for non-Allah is a Kaafir."

A'la Hazrat (Radiallahu Ta'ala Anh) has also given us the lesson that the knowledge of the entire creation is no match for the knowledge of Rasoolullah (Sallallahu Alaihi Wasallam) and the

knowledge of Rasoolullah (Sallallahu Alaihi Wasallam) is no match for Almighty Allah. He has made it clear in unequivocal terms that the extent of knowledge possessed by Rasoolullah (Sallallahu Alaihi Wasallam) has no relation or comparison whatsoever with that of Allah, the Most High. This is because the knowledge of Rasoolullah (Sallallahu Alaihi Wasallam) is finite whereas the knowledge of Allah Ta'ala is infinite and finite and infinite can never be compared.

ILM-E-GHAYB

A'la Hazrat (Radiallahu Ta'ala Anh) has given us the lesson that Rasoolullah (Sallallahu Alaihi Wasallam) possessed knowledge of the Unseen as given by Allah Ta'ala. Allah Ta'ala bestows the knowledge of Unseen to the selected ones as clarified in the Holy Qur'an, "And this Messenger is not miserly in telling about the knowledge of the unseen. [Surah 81, Verse 24]" There are so many verses in the Holy Qur'an which tell us about the knowledge of unseen given to Rasoolullah (Sallallahu Alaihi Wasallam). Allah was not short of Ilm-e-Ghayb to give it to Rasoolullah (Sallallahu Alaihi Wasallam) and Rasoolullah (Sallallahu Alaihi Wasallam) was not short of anything from Allah Ta'ala. How much Allah may have gifted and how much the Beloved Rasool (Sallallahu Alaihi Wasallam) may have received is presented in a beautiful analogy by A'la Hazrat (Radiallahu Ta'ala Anh). He states that what makes one not give a gift is attributed to three reasons:

1. If the donor is not competent to make a gift.
2. If the donee is not competent to receive a gift.
3. If the donor wishes to preserve it for somebody else, that is, if the donor feels that he would lose what he would give as the gift.

A'la Hazrat (Radiallahu Ta'ala Anh) goes on to say that as far as gift from Allah Ta'ala to Rasoolullah (Sallallahu Alaihi Wasallam), all these three factors can create no obstruction whatsoever. As for the competence to grant a gift Allah Ta'ala has absolute power. Who can check Him from making a gift if He desires? As far as competence of the receiver is concerned, he is the Beloved of Allah, he is Ahmad as well as Muhammad (Sallallahu Alaihi Wasallam). That is to say, he is one who praises Allah Ta'ala the most, and he is one who is praised most by Allah Ta'ala, the question of his being incompetent to receive a gift from Him does not even arise. As for the third point, Rasoolullah (Sallallahu Alaihi Wasallam) is the last Prophet and hence there is no occasion for Allah Ta'ala to preserve Ilm-e-Ghayb for any subsequent Prophet. If a man makes a gift, he loses that much of his possession. But unlike man Allah Ta'ala never loses anything. Thus, there being no factor at all to obstruct the gift, Allah Ta'ala knows best how much Ilm-e-Ghayb He may have gifted to Rasoolullah (Sallallahu Alaihi Wasallam) and Rasoolullah (Sallallahu Alaihi Wasallam) knows how much Ilm-e-Ghayb he may have been gifted. Who then has the power to question what took place between the Lover and the Beloved?

SAJDAH

A'la Hazrat (Radiallahu Ta'ala Anh) has given us a lesson not to make Sajdah (prostration) before anyone other than Allah. Sajdah before non-Allah is strictly inadmissible in Islam. A'la Hazrat (Radiallahu Ta'ala Anh) makes it clear that Sajdah of worship before non-Allah amounts to Kufr, whereas Sajdah of respect before non-Allah is absolutely Haraam. Therefore it is ignorance to say that according to A'la Hazrat (Radiallahu Ta'ala Anh) Sajdah before a Mazaar is permissible. Let alone Sajdah, according to A'la Hazrat (Radiallahu Ta'ala Anh) it is impermissible to even kiss a Mazaar. He advises the people to stand before the Mazaar at a distance of about four hands length. The stand of A'la Hazrat (Radiallahu Ta'ala Anh) is therefore clear.

From the points mentioned above it can be clearly seen that A'la Hazrat (Radiallahu Ta'ala Anh) in fact taught us the clear distinction between Allah and His Beloved, the Creator and the creation, and instilled in our hearts true love for Rasoolullah (Sallallahu Alaihi Wasallam). Therefore only an ignorant person would say that A'la Hazrat (Radiallahu Ta'ala Anh) created his own religion. He was sent by Allah Ta'ala Himself to revive Islam and to instil in the hearts of the Ummah the true love and respect for Rasoolullah (Sallallahu Alaihi Wasallam), that which was possessed by the Blessed Sahaabah.

May Allah Ta'ala grant us the Taufeeq to practice upon the teachings of A'la Hazrat (Radiallahu Ta'ala Anh), especially the greatest lesson which he taught us, that is to have utmost love and respect for the Beloved of Allah, Muhammad Mustafa Sallallahu Alaihi Wasallam, Ameen.