



## WHO AMONGST YOU IS LIKE ME?

### Part 2

Allah Ta'ala clearly tells us in the Holy Qur'an about the excellences of Rasoolullah (Sallallahu Alaihi Wasallam) and further warns us about the consequences of referring to Rasoolullah (Sallallahu Alaihi Wasallam) as just an ordinary man. Insha Allah hereunder a few practical examples will be presented, which will surely kindle a spark of love and respect in the hearts of those who have love for Rasoolullah (Sallallahu Alaihi Wasallam), and will further affirm that no one can ever be like our Beloved Rasool (Sallallahu Alaihi Wasallam).

Let us first look at what Allah Ta'ala says in the Holy Qur'an. Allah Ta'ala warns mankind to refrain from referring to the Holy Prophet (Sallallahu Alaihi Wasallam) without respect and honour. Allah Ta'ala says "O believers! Raise not your voices above the voice of the Communicator of Unseen (the Prophet) and speak not aloud in presence of him as you speak loud to one another, lest your deeds become in vain while you are unaware." [Surah 49, Verse 2].

This verse was revealed regarding Hazrat Thaabit bin Qais (Radiallahu Ta'ala Anh) who was hard of hearing and loud in speech. When the verse was revealed that keep your voices low when in the presence and company of Rasoolullah (Sallallahu Alaihi Wasallam), he began to keep away from Masjid-e-Nabawi. When Rasoolullah (Sallallahu Alaihi Wasallam) noticed his absence, he enquired from Hazrat Sa'd (Radiallahu Ta'ala Anh), the neighbour of Hazrat Thaabit bin Qais (Radiallahu Ta'ala Anh), the reason for his absence. Hazrat Sa'd (Radiallahu Ta'ala Anh) then asked his neighbour his reason for staying away from the company of the Blessed Prophet (Sallallahu Alaihi Wasallam). Hazrat Thaabit (Radiallahu Ta'ala Anh) replied that I have become an inmate of hell because of my loud voice. When Hazrat Sa'd (Radiallahu Ta'ala Anh) conveyed this to Rasoolullah (Sallallahu Alaihi Wasallam), he replied, "Tell Thaabit not to fear, as he is from the inmates of Paradise." [Tafseer Noorul Irfaan]

The purpose of this verse is to inform the believers not to talk in raised voice in the company of Rasoolullah (Sallallahu Alaihi Wasallam) and not to address him like we address each other. Do not address him as our father, brother or an ordinary human being, but rather address him as the Messenger of Allah, the Intercessor of sinners etc. [Tafseer Noorul Irfaan]

There are two points to ponder over, regarding this Verse. Firstly, in Shariah, speaking loud is not regarded as an offence and there is no sin for it. Yet look at the respect Allah Ta'ala commands us to have in the presence of Rasoolullah (Sallallahu Alaihi Wasallam) that even the acceptable actions become unacceptable in his court. And the same acceptable action becomes such a great offence that all of one's good deeds are wiped out. Furthermore, we see from the Tafseer of this Verse that Rasoolullah (Sallallahu Alaihi Wasallam) knew that Hazrat Thaabit bin Qais (Radiallahu Ta'ala Anh) is the inmate of Paradise. Does anyone's good deeds get wiped out if they talk in a loud voice to us? Do we know who is going to Jannat or Jahannam? How then can we claim to be like Rasoolullah (Sallallahu Alaihi Wasallam)?!!!

When we speak, the words can be truthful or false. But when Rasoolullah (Sallallahu Alaihi Wasallam) speaks, every word he utters is the divine revelation of Allah. The Holy Qur'an confirms this fact clearly in the Verse, "And he speaks not of his own desire. That is not but the revelation that is revealed to him." [Surah 53, Verse 3-4]

Let us now look at a few incidents that will give us a glimpse of the status of Rasoolullah (Sallallahu Alaihi Wasallam). Hazrat Umme Saleem (Radiallahu Ta'ala Anha), the mother of Hazrat Anas (Radiallahu Ta'ala Anh) says that she collected the perspiration of the blessed Prophet (Sallallahu Alaihi Wasallam) when he was asleep and mixed it into perfume. When he found out and asked her the reason for doing this she said that it smelt better than any perfume on this earth. [*Bukhari Shareef, Mishkaat Shareef*]

Who amongst you is like him?! Our perspiration emits a bad odour whereas Rasoolullah's (Sallallahu Alaihi Wasallam) perspiration was bottled as perfume! That is why Qutbul Mauritius Hazrat Maulana Muhammad Ibrahim Khushtar Siddiqi Qadri Razvi (Rahmatullah Alaih) says in a Naath Shareef:

*Mareez Ke Liye Shaafi 'Aroos Ko Kaafi, Ye Barkate Hain Tane Paak Ke Paseene Ki*

Cure for the sick, sufficient for the bride, this is the blessings of the perspiration of the blessed body of Rasoolullah (Sallallahu Alaihi Wasallam)

After the conquest of Makkah, Rasoolullah (Sallallahu Alaihi Wasallam) was once talking with one of his servants somewhere and leaned on the wall of a house belonging to a non-Muslim woman. The woman noticed this from within and immediately closed every window of her house out of hatred for Rasoolullah (Sallallahu Alaihi Wasallam), not wanting to hear his voice while inside.

Hazrat Jibra'eel (Alaihis Salaam) then descended and said, "O Messenger (Sallallahu Alaihi Wasallam), Allah Ta'ala declares, "Even though this woman is a disbeliever, your rank is still elevated, and by you resting your back on her wall, I (Allah) cannot allow her to burn in the Fire of Hell as a result. She may have closed the window to her house, but I have opened the window to her heart, purely from the blessings of your actions.""

As soon as Hazrat Jibra'eel (Alaihis Salaam) said this, the woman emerged from her house in restlessness, fell to the feet of Rasoolullah (Sallallahu Alaihi Wasallam) and proclaimed the Kalima. [*Nuzhatul Majaalis*]

Who amongst you is like him?! If we lean on anyone's wall do they become Jannatis? How truly and severely misguided are those who slander Rasoolullah (Sallallahu Alaihi Wasallam).

When the time of Rasoolullah's (Sallallahu Alaihi Wasallam) departure from this mundane world had neared, Hazrat Jibra'eel (Alaihis Salaam) descended with the Angel of Death (Alaihis Salaam) to his blessed house and said, "O Rasoolullah (Sallallahu Alaihi Wasallam), the Angel of Death is awaiting your permission to enter. He hasn't taken permission from anyone before, nor will he ever again. If you grant him consent, he will come in and carry out his duty."

Rasoolullah (Sallallahu Alaihi Wasallam) replied, "Let him in." Hazrat Isra'eel (Alaihis Salaam) then entered the blessed house and said, "O Rasoolullah (Sallallahu Alaihi Wasallam), Allah Ta'ala sent me here and ordered that I do whatever you command. If you allow me to take your soul, I will. Otherwise I will return."

Hazrat Jibra'eel (Alaihis Salaam) then said, "O Rasoolullah (Sallallahu Alaihi Wasallam), Allah Ta'ala wishes to meet with you." Rasoolullah (Sallallahu Alaihi Wasallam) replied, "You have permission to take my soul." Hearing this, Hazrat Jibra'eel (Alaihis Salaam) then concluded, "Now

I will never again visit this earth, since you were the only reason I used to come.” The Angel of Death (Alaihis Salaam) then carried out the very work that Allah Ta’ala had created him for. [Mishkaat Shareef; Mawaahibul Laduniya]

Who amongst you is like him?! Does the Angel of Death ask permission to enter any of our homes? Does he ask us permission to take our soul? How can any person who has the slightest intellect and even an atom of love for Rasoolullah (Sallallahu Alaihi Wasallam), say that he was an ordinary man like us?

Nearing the time of Rasoolullah’s (Sallallahu Alaihi Wasallam) demise, Hazrat Jibra’eel (Alaihis Salaam) presented himself to him and said, “O Messenger of Allah (Sallallahu Alaihi Wasallam), today the Heavens are in wait to welcome you. Allah Ta’ala has said to the Keeper of Jahannam, “My Beloved’s soul will pass by today, so extinguish your fires in honour of him!” The Maidens of Jannah have also been ordered to adorn themselves, and every angel has been commanded to stand in rows in your respect. I (Hazrat Jibra’eel (Alaihis Salaam) too have been ordered to present myself in your service and convey the good news to you that no Ummah will enter Jannat until yours does. Furthermore, on the Day of Judgment, Allah Ta’ala will bestow your Ummah with so much mercy and blessings because of you, that you will ultimately be satisfied with the outcome.” [Madaarijun Nubuwwah]

When the time for giving Ghusl to Rasoolullah (Sallallahu Alaihi Wasallam) had arrived, the Sahaabah were unsure of whether his clothes should be removed like everyone else’s or not and had a discussion amongst themselves regarding what to do about this. Without warning, all were then simultaneously overtaken by a deep sleep, and after lowering their heads onto their chests, they collectively heard a voice say to them, “Do you not know who this person is? Beware! This is the Messenger of Allah. Give him Ghusl with his clothes still on him.”

After this, the eyes of every Sahaabi opened, and the Ghusl of our Beloved Rasool (Sallallahu Alaihi Wasallam) was then given to him without anyone removing his clothes from his blessed body. [Mishkaat Shareef; Mawaahibul Laduniya]

Not in Ghusl, not in inheritance, not in Salaah, not in anything is the Beloved Rasool (Sallallahu Alaihi Wasallam) similar to us. He is a human being, yes, but a matchless one at that. It is for this reason that A’la Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan (Radiallahu Ta’ala Anh) states:

*Theri Khulq ko Haqq ne Jameel Kaha Theri Khalq ko Haq ne Azeem Kaha  
Koyi Thuj sa Huwa he na Hoga Shaha There Khaaliqe Husno Adaa ki Qasam*

Allah (Haqq) has said your mannerism to be beautiful, Allah has said your creation to be great Oath on Allah, the Creator of your beauty and splendour, There was never, and shall never be anyone equal to you!

May Allah Ta’ala grant us the Taufeeq to love and respect Rasoolullah (Sallallahu Alaihi Wasallam) the way the Awliya Allah did, Ameen.