

باسمہ تعالیٰ  
مجلس؛ حضرت مفتی رضاء الحق صاحب دامت برکاتہ

05/09/20

After the Khutba .....

Respected friends and colleagues....

This address was at the time when an objection was raised against the Azaan in Isipingo Durban.

In relation to the Azaan matter and given our condition, weak as an Ummah, weak in actions, not driven by the mission of Rasoolullah SAW, our attire contrary to the teachings of Rasoolullah SAW, our meals and eating over indulging, our home environment distant, our collective and private individual activities distant and our laws estranged and distant.

ONLY IN NAME CAN WE CLAIM TO BE MUSLIM.

حقیقت اسکو کردے      یا اللہ اسکو آپ حقیقت بنادے  
حقیقت اسکو کردے      میں سورت لیکے آیا ہوں

Make it a reality, Oh Allah make it a reality.

Make it a reality, I have simply come with the appearance.

We only have the outer appearance of the Beloved SAW.

نہ دولت لیکے آیا ہوں      نہ عزت لیکے آیا ہوں  
محبت لیکے آیا ہوں      محبت لیکے آیا ہوں

I haven't come with riches, nor with honour.

I've come to be driven by love, I've come driven by love.

تیری محبوب کی یا رب      شباهت لیکے آیا ہوں  
اور حقیقت اسکو تو کردے میں سورت لیکے آیا ہوں

An emulation of your Beloved, Oh my Lord have I come with.

Make it a reality, I've come imitating the appearance.

نہ دولت لیکے آیا ہوں      نہ عزت لیکے آیا ہوں  
محبت لیکے آیا ہوں      محبت لیکے آیا ہوں

We are hopeful with the little display that we do, of Allah's help, although not deserving through our actions. The Non Muslims and the local indigenous had given support to the Muslims and the Deen on the Azaan matter as if it had affected everyone from the community whether within the fold of Islam or not.

INDEED, ALLAH PROTECTS HIS DEEN.

ان اللہ لیؤید هذا الدین بالرجل الفاجر

There are instances when Allah protects his deen by means of the disbelievers and transgressors not practicing on the deen (Faajir and Faasiq).

A person had exerted himself in Jihaad, swiftly moving through the ranks cutting through like a Fan

. An observer commented before Rasoolullah SAW that the man had out-done himself.

Rasoolullah SAW responded that he is a Jahannamy. The people were surprised at the

response since Rasoolullah SAW's words can not be false whilst he appeared to be really exerting himself with great valour.

إنما الأعمال بالخواتيم.....

"Intentions are measured by their outcomes"

On hearing Rasoolullah SAW's comment one person chose to observe him closely only to find that the valiant warrior had subsequently been injured and committed suicide by forcing himself onto his own unsheathed sword planted in the ground upwards. The sahabi immediately attested by saying

اشهد ان لا اله الا الله و اشهد ان محمد عبده و رسوله.

Rasoolullah SAW was correct in his comment.

According to some commentators his name was Qazmaan, he was a hypocrite and was reluctant to participate in Jihaad but due to societal pressure and mockery from the woman that said, what kind of a man are you that you choose to remain with the ladies while true men strive in the battlefield. His valiant fight had served the course although he was not sincere to the course.

History books have recorded that during the era of the Banu Umayyah and during the rule of Waleed bin Abdul Malik the Muslims were rapidly advancing towards the West in the conquest of Spain. The Jews from the Western region joined the campaign because they were oppressed aswell and sought justice. Many such incidents have been recorded of Muslims and Islam being helped by the non Muslims. The Rawaafidh and Shias haven't ever supported the course of true Islam, infact, they are the worst enemies of Islam, we should not entertain the thought of receiving support from them.

Allah Rabbul Izzat provides help from unseen ways, from means and ways least expected.

Man's heart is in Allah's control, he changes the heart of man in favour or against.

Hidayat is in Allah's control. When faced with an oppressive leader, look at yourself, introspect and check your actions. By correcting our actions and prayers we would be able to effect change and draw from Allah's mercy.

MI Ilyas RA prepared the first 40 days Jamaat upon which he commented in Urdu

بس بس انقلاب آگیا ہے

This is sufficient, a revolution has started.

The people enquired, how can the going out of one 40 day jamaat in some rural area be the beginning of a revolution in the world? Hazrat very beautifully explained that it's not the number of Jamaats and the period for which they are out but instead having a jamaat go out means that Allah has accepted the effort and it will yield the results intended InshaAllah.

MI Yusuf Binnori would say that there's no need to go out for collection for the Madrassah, we simply raise our hands in dua asking 'Oh Allah, the hearts of man are in your control, please turn their hearts with generosity and support towards the institution'. When Allah's attention is drawn, non can stop the effects thereof which ultimately shapes into love and affection. When Allah accepted Bilaal it shaped into honour, respect and Reverence for him. Hazrat Abu Hurairah RA requested Rasoolullah SAW to make dua for his acceptance, that people have an attachment with Hadeeth and that people have an affinity for him. Those that are averse to Hazrat Abu Hurairah RA are obviously a crowd of a different ilk, a kind of people that reject prophetic teachings (Hadeeth). The Hearts of man are in the hands and control of Allah who sways the Muslims Hearts in favour and the non-muslims Hearts against.

During an Era of trials and mischief making, the supporters of the Deen have clearly been directed by Allah to do good and be helpful.

The Turkish government under Erdogan is not necessarily Islamic but are serving the course to a great extent, he has served the Muslims of Shaam, he contacted Sheikh Awwaamah and took care of all his needs with great pride and honour,

THIS KIND OF SERVICE AND APPRECIATION ONLY THE SCHOLARLY WOULD DO.  
ONLY THE SCHOLARLY CAN APPRECIATE A SCHOLAR.

Erdogan had even taken the full responsibility of the great Mufassir Sheikh Saaboony's treatment aswell.

The Hagia Sophia Masjid which was bought by the Muslims with documents showing the purchase was converted into a Museum by Ataturk. Sultan Mohammed Fateh had purchased the Hagia Sophia Masjid. Erdogan restored the Masjid in the name of the Muslims.

Erdogan is stting up Madrassah's and has focused his efforts towards creating a deeny awareness.

Prior to Erdogan's rule, a religious visitor to Turkey was discouraged from enquiring about the Religious places such as Madrassah's and Masjids further on his journey lest he be detained. Soldiers of the previous regime were punished for praying Salaah with Military disciplinary measures being meted out, they would be court-martialled.

Only the very old were seen praying, the young did not pray. Erdogan has encouraged the youth to pray by giving incentives, a bicycle would be given to the youngster that attended the Fajar prayer regularly for which some stayed up the entire night. He is assisting and helping Allah's deen. He is seeing returns in the Dunya already, Gas has been found of the Turkish coast.

The same waters had drowned Nooh AS's people by Allah's command, provided a passage for Moosa AS, drowned Fir'aun by Allah's command and provided a save haven for Yusuf AS in the depth of the well, all by the grace and mercy of Allah Ta'ala. May Allaah Rabbul Izzat provide such leaders the world over.

Allah Rabbul Izzat has in a very special way protected the call of Azaan which is a Da'wat (calling) with support from various quarters.

THE AZAAN IS AN INVITATION TO COMPLETE DEEN.

حتى على الصلاة-  
حتى على الفلاح-

A calling to Salaah.

A calling to complete Success.

IT IS AN INVITATION TO THE COMPLETE DEEN IN WHICH IS COMPLETE SUCCESS.

One cannot suffice only with Salaah and not Fast, that is not Success.

الله اكبر × 4

The repetition of the takbeer four times is indicative of inviting to the deen in the entire globe (four corners of the world), East, West, North and South.

اشهد ان لا اله الا الله × 2  
اشهد ان محمد رسول الله × 2

The Tauheed (oneness) and Risaalat (prophethood) are repeated four times, the Tauheed is not without Risaalat and the Risaalat is not without Tauheed.

I UNDERTAKE TO TAKE THIS MESSAGE TO THE ENTIRE GLOBE (four corners of the world).

حتى على الصلاة × 2

حتى على الفلاح × 2

Collectively, Salaah brings success and success cannot be achieved without Salaah.

IT IS AN UNDERTAKING TO TAKE THE MESSAGE TO THE ENTIRE GLOBE (four corners of the world).

الله اكبر × 2

A firm affirmation that I am willing to soar the skies and dig deep into the oceans below to pass on the message.

The Muslim is a Guardian and Protector of the Deen like a soldier on call 24 hours of the day. A soldier does not shy away from his duties at any hour of the day or night, constantly alert 24/7.

THE MUSLIM SUBMITS TO THE DICTATES AND DEMANDS ENTIRELY AND UNRESERVEDLY.

Meals and personal needs on there place with other tasks but the priority is to serve the Deen.

لا اله الا الله × 1

The pivotal point of the Deen.

THERE IS NONE WORTHY OF WORSHIP BESIDES ALLAH.

Further.....

The Takbeer is called four times in the beginning and two times before the Tauheed at the end to indicate that I will adopt and imbibe the six Qualities and spread the message thereof globally.

Allah is Great:-

(. ١) الله اكبر - معبود -

Most worthy of Worship.

The highest form of Worship

(. ٢) الله اكبر - مقصود -

One of highest purpose.

My existence and function is for him only.

(. ٣) الله اكبر - قاضى الحاجات -

He alone fulfills needs.

Outwardly, It appears as if we help each other but in reality Allah is the true/real/ultimate helper.

(. ٤) الله اكبر - دافع البليات -

Allah removes/suppresses/controls conditions.

Corona cannot be accurately explained nor controlled, all the studies are in trial and error.

ONLY ALLAH CAN REMOVE AND CHANGE CONDITIONS.

(.٥) الله اكبر - عالم الغيب -

Only Allah Rabbul Izzat has knowledge of the unseen.

People may at times learn of a few things or get a premonition but absolute knowledge of the unseen is only with Allah.

The woman that had swept the Masjid of Rasoolullah SAW had passed away, Rasoolullah SAW enquired about her, the companions did not argue with Rasoolullah SAW that he should have known as one having knowledge of the unseen. They informed him instead that she had passed away at night and they had done her Janazah, not wanting to inconvenience him. Rasoolullah SAW enquired of her Qabar, again they did not protest "why should we show you, you ought to have knowledge of the unseen" they instead showed him the Qabar where he performed a Janazah Salaah.

(.٦) الله اكبر - مختار كل -

Allah has absolute choice over everything.

No Mazaar or Qabar by which prayer is done has the ability to provide securities, children, business opportunities/growth, marriage or cure sickness.

ABSOLUTE CONTROL AND POWER BELONGS TO ALLAH.

We are allowed to ask people to make dua for us and we're encouraged to do so. There are instances recorded where the companions asked Rasoolullah SAW to make dua for them and Rasoolullah SAW had even asked the Sahaba to make dua for him. Rasoolullah SAW asked ibne Umar RA to make dua for him when he was going for Umrah.

We are permitted to use a pious persons وسيلة mediation when making dua. The four Mazaahib have allowed for waseelah وسيلة. The difference/difficulty comes about when asking for help from the pious living or pious dead.

Waseelah وسيلة is a legitimate branch of the Deen.

Placing ones reliance and asking from the pious is tantamount to committing Shirk.

The Imaan of the Believer does not allow for Shirk.

The Arabs ask, why do you not allow استغاثة (seeking help from the pious), we say it is like equating the sky and the earth whilst they are separate and different.

The difference between توسل (Having a mediator) and استغاثة (seeking help from a person in his absence) is **asking from Allah by using the name/person vs asking the person.**

The Quraan has been given to man for reading, understanding and practicing.

Early, in the opening verses Allah makes us aware with:

اياك نعبد و اياك نستعين

"Thee alone do we worship and thee alone do we ask for help"

The above verse clearly shows that help can only be sought from Allah in his absence, without means and in all conditions.

At the end of the Quran Allah says:

قل أعوذ برب الفلق  
قل أعوذ برب الناس

At no place is it said that protection should be sought from a pious person or a contribution made to a box that is placed at the pious persons grave will bring blessings.

**Unseen help and safety is only from Allah.** غيبى مدد

### **The Quraan suffices for the believer.**

MI Sher Ali of Pakistan mentioned an incident with an Arab. An Urdu tafseer was presented to an Arab. The Arab asked about the Persian poem that was written at the end of the Tafseer which meant that the Quraan begins with the letter BAA ب and ends with the letter SEEN س, put together it reads as

بس

The Arab said it's not an Arabic word.

Whether it is Arabic or not the Arabic dictionary translates it as 'SUFFICIENT'.

بس كلمة معناها يكفى و تكفى.

The Quraan is sufficient for Guidance and Rehabilitation as repeatedly mentioned by Allah himself in the Quraan.

The Mufasssiroon have been incorrectly translating تدعون as تعبدون since people are involved in calling to other than Allah.

والذين تدعون من دونه ما يملكون من قطمير.

'That which you worship/call upon in besides him does not even own a Peel'

### **The essence of Azaan**

Azaan in essence is an invitation to the complete Deen, Tauheed, Risaalat and turning and asking is only from one Allah and non other.

حى على الفلاح

A calling to success which is in the proper observance of the Deen.

Spreading the message of the Deen is the responsibility of the Believer.

### **The reply to the Azaan.**

We repeat all the words of the Azaan until حى على الفلاح and حى على الصلاة because repeating these words would sound like a mockery thereof.

We therefore say لا حول ولا قوة الا بالله by acceding and availing ourselves in response to the call.

I take the responsibility of passing the Complete Deen further. I advise My Nafs and Soul to Salaah (prayer) and Falaah (success) and I will advise others to do likewise.

لا حول ولا قوة الا بالله is also said for safety and protection.

If you were to inform anyone of Gheebat made of him, he would also respond with لا حول ولا قوة الا بالله for protection from such vile.

In Da'wat and Tableegh it is the ordinary man that knocks on people's doors to remind oneself of his duty to Allah and to speak of the greatness of Allah centered around the Kalima

لا اله الا الله محمد رسول الله

Whilst doing the Ghusht the recommended tasbeeh is the 3rd Kalimah which has in it

لا حول ولا قوة الا بالله

'There is no strength, power, might and turning but to Allah'

Through the sacrifice and Da'wat of the ordinary person Allah changes the hearts of great Academics and Professors since the tasbeeh is a means through which the Daa'ee (invitor) hands his affairs over into Allah's hands.

لا حول ولا قوة الا بالله

One meaning of حول is مهارت (acquiring an excellence) and another meaning is تبديلي (to change a condition).

The translation will therefore read as 'Oh Allah, perfection and excellence is in your domain, this humble soul undertakes to do the Da'wat, he lacks excellence, Oh Allah develop excellence within him.

Hazrat Mufti Sahib says that he advises the final year students at the Darul Uloom to translate حول for it's meaning as it appears in the Quraan

والوالدات يرضعن اولادهن حولين كاملين

Two years complete.

لا حول ولا قوة الا بالله

would translate as

"It is not the giving of a year nor the strength and ability to do so but by the Grace of Allah".

Therefore give one year in Allah's path for Allah's pleasure.

### **The duas that follow after the Azaan**

Rasoolullah SAW gave amazing virtues for the dua after the Azaan.

Beginning with Durood immediately after replying to the Azaan since all the blessings enjoyed have come due to the Beloved Rasoolullah SAW.

اللهم رب هذه الدعوة التامة

"Oh Allah You are the Lord of this complete call" . The calling is not limited to Salaah only but التامة the entire Deen.

التامة

Means:

الجامعة للتوحيد والرسالة و الدعوة.

A Comprehensive call including in it Tauheed (oneness), Risaalat (prophethood) and Da'wat (awareness of Allah).

والصلاة القائمة

'Particularly the forthcoming Salaah'.

أت محمدن الوسيلة

'Confer upon Mohammed SAW the status of an intermediary', The position befitting Rasoolullah SAW exclusively.

Various interpretations have been given of the above, one of which is

'Reward Rasoolullah SAW because he is the intermediary (Means, Cause) for us coming onto Deen and performing Salaah.

Reward Rasoolullah SAW on our behalf for being a great benefactor to us.

من سن سنة حسنة

Rasoolullah SAW was responsible for bringing us onto the practice of the Deen therefore Reward him aswell as those that follow and adhere, and deal with the disobedient and transgressors appropriately.

Reward Rasoolullah SAW for being the reason that drove us to performing Salaah.

والفضيلة

'Grant him Status '

والمقام المحمودن الذي وعدته.

Raise him to the station of

مقام محمود

A high, lofty and praiseworthy station for Intercession.

In Salaah we read:

الحمد لله رب العالمين

The ability to do Hamd حمد was developed within us by Rasoolullah SAW therefore make him the Mahmood محمود the Praiseworthy, he who made us حامد Praisers make him the Mahmood محمود Praiseworthy.

The preferred view of the Scholars is that Rasoolullah SAW did not ever give the Azaan.

The wisdom for the preferred view is :-

- 1.) **Mashgooly** مشغولى - Due to Rasoolullah SAW's busy lifestyle he could not commit to giving the Azaan.
- 2.) **Testimony** شهادة - I bear witness that Mohammed SAW is Allah's Rasool Prophet, testimony is generally given by another in favour of oneself therefore WE give testimony in favour of Rasoolullah SAW. Testimony given by another in your favour is superior to one's own testimony for oneself.
- 3.) **Steadfastness** استقامة - Rasoolullah SAW was regular and Steadfast on practices that he did. He initially performed 2 rakaats Salaah after Asar which he later stopped because was unable to be consistent with his commitments.
- 4.) **An established position** كام فائز - Rasoolullah SAW's position was as an Imaam whereas the Muazzin and Azaan occupies a different position. Azaan is a preliminary to Imaamat and Salaah which is the purpose.
- 5.) **Compulsory response** استجابة - If Rasoolullah SAW were to give the Azaan, Jamaat would have become Compulsory.

يا أيها الذين آمنوا استجبوا لله و لرسول اذا دعاكم لما يحييكم

Allah Ta'ala calls upon the Believers to say لبيك (I accept) on the Call when Called upon with regards to matters pertaining to life.

Salaah with Jamaat would have become Fardh to Rasoolullah SAW's Azaan (call to prayer) and would have proven to be difficult.

Salaah in Jamaat is Sunnate Mu'akkadah.

- 6.) **Da'wat** دعوت إلى الدين **A Calling, An Invitation to Deen** - The responsibility of Calling to the Deen now rests with the Ummah. Rasoolullah SAW placed the foundation of the Deen. He stayed in the Dunya only for 63 year like the appearing of the 14th full moon for a short while. He appeared as a visitor setting the stage for good practice thereafter handing over responsibilities to the beneficiaries (the Ummah).

**BILAAL RA, IBNE MAKHTUM RA, ABU MAHZOORA RA AND SA'AD AL QURAZY WERE TASKED TO GIVE THE AZAAN.**

**DA'WAT, KHANQAH, TABLIGH, JALSAHS AND MAJAALIS ARE THE RESPONSIBILITY OF THE UMMAH.**

**MAY ALLAH GRANT THE UMMAH TAUFEEQ TO DO AND PARTICIPATE.**

**AAMEEN.**