

THE GREATEST



ROLE MODEL

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The Meelad e Mustafa Series - Book 10

A Discourse By Huzoor Sayyidi Muhad'dith e Kabeer

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THE GREATEST ROLE MODEL

THE MEELAD E MUSTAFA SERIES BOOK 10

Transcribed & Translated From a Discourse by

**Huzoor Sayyidi Muhad'dith e Kabeer
Hazrat Allama Zia ul Mustafa Qadiri Amjadi **

Through the Blessings of

**Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind
Ash Shah Imam Mustafa Raza Khan Qadiri **

By a humble servant of Allah

Muhammad Afthab Cassim Qadiri Razvi Noori

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A Discourse by: **Huzoor Sayyidi Muhad'dith e Kabeer** ﷺ

Transcribed & Translated by: **Muhammad Afthab Cassim Qadiri Razvi Noori**

The Publishers

Imam Mustafa Raza Research Centre

P.O. Box 70140, Overport, 4067 Durban, South Africa

Offices

28 Clayton Road, Overport, Durban

Tel: 031 2081045

Email: noori@noori.org

Website: www.noori.org

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Compiler's Note

All Praise is due to Allah, Durood and Salaams upon our Beloved Rasool ﷺ and upon his Noble family, and Illustrious Companions, and upon the Ulama e Haq Ahle Sunnat Wal Jama'at, and all those who will follow the path of righteousness until the last day.

By the Grace of Allah, The Mercy of Sayyiduna Rasoolullah ﷺ and the blessings of the Awliyah and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah ﷺ and my mentor Huzoor Sayyidi Muhad'dith e Kabeer, and the Duas of Qa'id e Millat Huzoor Asjad Raza Khan, and the blessings of my beloved parents, you have before you the booklet '**The Greatest Role Model**'.

This book is the translation of a discourse delivered in Urdu by Mumtaz ul Fuqaha Huzoor Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi ؒ.

This is the **Tenth Book** in '**The Meelad e Mustafa Series**'. Our aim during this blessed month of Rabi un Noor, i.e. Rabi ul Awwal Shareef, which is the month of the birth of the greatest of Allah's Creation, The Soul of our Imaan Hazrat Muhammad Mustafa ﷺ is to, In'sha Allah, present a book a day for the twelve days of Rabi un Noor Shareef. Each book will deal with a discussion related to the Beloved Nabi Hazrat Muhammad e Arabi ﷺ.

The objective behind this series is to share important Sacred Knowledge, which will aid us in attaining closeness in the Court of The Beloved Rasool ﷺ by which we may reach closeness in the Exalted Court of Almighty Allah, and so that our love for Almighty Allah and His Nabi ﷺ may increase.

I would like to thank Brother Rukhsar Hussain Qaadiri Amjadi (Birmingham, UK), Brother Faheem Moosa Qaadiri Razvi (Lilongwe), and the student of Sacred Knowledge Janaab Ahmed Sabir Suliman for their input in reading through the document. Special thanks to Brother Shahbaz Raza Qaadiri Razvi (India) for designing the beautiful cover for this book and to my brother Haji Mohammed Ali Guman Qaadiri Razvi for his continuous moral support. I must thank all others who have assisted in any way possible during this noble project.

Last but not least, I must thank my wife and children for their support and patience, during the lengthy hours I spend working. It is my sincere Dua that Almighty Allah; through the Wasila of Nabi Kareem ﷺ blesses us all with firmness in Imaan and sincerity in A'maal. Aameen.

Sag e Mufti e Azam

-Muhammad Afthab Cassim Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre

This Book is Dedicated To

THE BELOVED UNCLE OF THE BELOVED NABI ﷺ

**SAYYIDUSH SHUHADA
HAZRAT AMIR E HAMZAH**

رضى الله عنه

[Allah Shower Rains of Mercy upon His Holy Mazaar]

In The Love of Our Murshid e Kaamil

**The Qutb ul Aqtaab of The Era
Sayyidi Taajush Shariah Hazrat Allama Mufti
MOHAMMED AKHTAR RAZA KHAN**

QAADIRI AZHARI رضى الله عنه

For The Esaal e Sawaab of My Beloved Mother

**SAYYIDAH KHADIJA GOOLAM RASOOL
& All The Marhooms of The Ahle Sunnat**

**Allah Exalt Them and all Marhooms of The Ahle
Sunnat with an Exalted Place in Holy Paradise. Aameen.**

After the customary Khutbah, Huzoor Sayyidi Muhad'dith e Kabeer in explaining the radiance and the blessings of this verse of the Holy Qur'an says,

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ط

And We Sent Not Any Rasool, but so that He may be obeyed, by Allah's Divine Command. [Surah An-Nisa (4), Verse 64]

Huzoor Sayyidi Muhad'dith e Kabeer ﷺ then recites Durood Shareef and requests the recitation of Durood Shareef.

**Allahumma Salle 'Ala Sayyidina Wa Maulana Muhammadin
Wa Baarik wa Sal-lim**

Just as we all know well, with the exception of blessing the Beloved Rasool ﷺ with ilm e Ghaib, i.e. Knowledge of the Unseen, Almighty Allah has bestowed countless blessings upon Nabi ﷺ, honouring Him ﷺ with Special Authority, and the Power of Legislation over everything.

Almighty Allah has blessed Rasoolullah ﷺ with Unique Splendours and Amazing Capabilities. One of the great Splendours which Almighty Allah blessed the Beloved Nabi ﷺ with, is that whatever the Beloved Nabi ﷺ does, becomes Shariat.

Allah Rabbul Izzat says in the Holy Qur'an,

أَقِمْوَا الصَّلَاةَ

Establish Salaah.

[Surah Al-Baqarah (2), Verse 110]

Even though The Holy Qur'an is commanding us to establish, i.e. perform Salaah, but when you read the entire Holy Qur'an, you will find that nowhere in the Holy Qur'an, the method and manner of performing Namaaz has been mentioned. It is not mentioned anywhere in the Holy Qur'an, as to whether you should first perform Ruku, or you should first perform Sajdah.

Nowhere does it say in the Holy Qur'an whether Qiyaam will be done first or the Takbeer e Tahreema will be done first. Nowhere in the Holy Qur'an is it mentioned whether Qira'at will be recited first or Salaam will be made first. In other words, you will not find the details of this in the Holy Qur'an. We understand that it is Almighty Allah Who has made Namaaz Fard, but how will you perform it? So, my Aaqa ﷺ says,

صلوا كما رأيتموني أصلي

Perform Namaaz like you see Me performing it.

In other words, the Beloved Rasool ﷺ is telling us that, your Namaaz will only be done if you perform it like I did, and if you alter it and change its format, then the Namaaz will not be valid. Now have you understood this?

Almighty Allah has commanded the payment of Zakaat in the Holy Qur'an by saying,

وَأْتُوا الزَّكَاةَ

And Pay your Zakaat

[Surah Al-Baqarah (2), Verse 110]

However, nowhere in The Holy Qur'an is it mentioned as to how much of Zakaat must be paid. Nowhere does it say whether you have to pay half, quarter, one-third or one-eighth.

Nowhere does it mention about how often Zakaat should be paid. There is no mention about whether it should be paid daily upon your earnings, or whether Zakaat should be paid after a year passes over your wealth. There is also no stipulation in the Holy Qur'an as to which things zakaat should be paid on, and which things are exempt from Zakaat.

It is only after my Aqa ﷺ mentioned to us, that we realised and understood this. It is only after this, have we realised that even though the detailed rulings regarding Namaaz, Fasting, Hajj and

Zakaat etc. and their special conditions and their Waajibat etc. are not directly mentioned in the Holy Qur'an, you will find them in the Hadith e Rasool ﷺ.

From this it has become apparent and manifest, that Almighty Allah blessed Rasool e Paak ﷺ with such excellence, that whatever the Nabi commands, becomes the Command of Almighty Allah, and whatever He ﷺ says, becomes Allah's Shari'at. This is because the word of a Nabi is not based on personal and carnal desires, but it is based on Wahi e Ilaahi, i.e. Divine Revelation. Almighty Allah says in the Holy Qur'an:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٣﴾

**And He does not say anything of His own Desire,
It is not, but Divine Revelation, which is revealed upon Him
[Surah An-Najm (53), Verse 3]**

Almighty Allah says in The Holy Qur'an,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

**Most definitely, indeed. The Way of The Rasool is best for you.
[Surah Al-Ahzab (33), Verse 21]**

In other words, there is no better example and Role Model than Rasoolullah ﷺ. The Sahaba e Kiraam listened to the words of Nabi

ﷺ and they observed the actions of Rasoolullah ﷺ, and by this they learnt the rulings, and taught it to others.

They knew that the Shari'at is the name of the statements, actions and practices of Rasoolullah ﷺ. Even in the Holy Qur'an, the Beloved Rasool ﷺ has been mentioned as being the Saahib e Shari'at, but there are some people of late, who read the Kalima of Huzoor ﷺ, but they say that, the Rasool ﷺ was simply a messenger, i.e. one who simply carried forth the messages.

They say that the Beloved Rasool ﷺ is just a carrier between Almighty Allah and the people. His duty was to simply pass the message of Allah to the people. They say, what authority and power does he have in the issues of Halaal and Haraam?

However, these people do not know that the Beloved Rasool ﷺ is not simply a Messenger, but the Rasool ﷺ is the Duly Appointed Representative from the Court of Almighty Allah. Whatever the Beloved Rasool ﷺ commands, is the command of Almighty Allah.

Hence, to believe in the Nabi ﷺ is to Believe in Allah, and to reject Nabi ﷺ is to reject Almighty Allah. To please the Beloved Nabi ﷺ is to please Almighty Allah, and to displease Nabi ﷺ, is to displease Almighty Allah. A Nabi is not the Almighty, but neither is He separate from the Almighty.

This is why Almighty Allah mentioned in the Holy Qur'an, that the obedience to Rasoolullah ﷺ is His Obedience. Almighty Allah says in the Glorious Qur'an,

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

**Whomsoever has obeyed The Rasool,
has indeed obeyed Allah. [Surah Aln-Nisa(4), Verse 80]**

Hence, one who rejects the Nabi ﷺ, is not a Mo'min, i.e. a true believer, even if he says Allah, Allah hundreds of thousands of times.

This is why Aala Hazrat رضي الله عنه says,

**Ba Khuda! Khuda Ka Yahi He Dar,
Nahi Awr Ko'ee Mafar Makar**

**By Allah! This Alone is The Door To Allah
There is No Other Station To Attain Salvation**

**Jo Waha Se Ho Yahee Aa Ke Ho,
Jo Yaha Nahi, To Waha Nahi**

**Whoever Comes From There, Is The One Who is Here,
He Who is Not Present Here, Is Not Present There**

After reciting this couplet, Huzoor Sayyidi Muhad'dith e Kabeer ﷺ requests the audience to recite Durood Shareef.

**Allahumma Salle 'Ala Sayyidina wa Maulana
Muhammadiw Wa Baarik Wa Sallim**

It must be noted that Huzoor Rasool e Paak ﷺ even forbade the slandering and the degrading of the Muslims in general. He ﷺ said,

المسلم من سلم مسلمون من لسانه ويده

**A Muslim is one from whose tongue and hand,
other Muslims are protected.**

Huzoor ﷺ then said,

من عادى وليا فقد اذنته بالحرب

In other words, Almighty Allah says that, whosoever has hurt a Wali, he has displeased Me, and whosoever displeases Me, I challenge him to war.

Is there anyone who has the audacity to accept Almighty Allah's Challenge? Is there anyone who can fight a war with Allah? (Indeed Not!)

This, is the excellence and the status of the Awliyah in general. Now imagine what is the excellence and the status of those upon whom Almighty Allah has showered His Special Grace and Mercy, in other words, the Ambia e Kiraam! Their excellence is far greater.

However, there are such people in this era, who are such foolish ones. They read Almighty Allah's Kalima, but from within, they slander and disrespect the Ambia and the Awliyah. Some go to extent of saying, **'My stick is more powerful than that of Abdul Qaadir Jilani. At least I can use it to chase a dog, but Abdul Qaadir Jilani cannot even do this'.**

They even say that, **'People go to the Darbaar of Gharib Nawaaz in Ajmer. To go there is worse than committing adultery.'**

Now, tell me is this not hurting the pious servants of Almighty Allah? It has already been mentioned that when the general Awliyah are hurt, then Almighty Allah wages war against such people. What then will happen to those who slander the special ones amongst the Awliyah? Here, there is no need for a challenge, for Almighty Allah takes away the Imaan of such people.

This is why it is of utmost importance for a person to first strive sincerely in order to protect his Imaan, and the manner of protecting your Imaan, is to completely boycott those who grow long beards, while taking a Tasbeeh in their hands, and while dressed in long Kurtas, slander Allah and His Rasool ﷺ, and the Walis of Allah.

We should have no association with them, because if we keep association with them, then our Imaan will be at risk.

This is why Almighty Allah says,

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ

You will not find the ones who firmly believe in Allah and in the last day, befriending those, who have opposed Allah and His Rasool. [Surah Mujadalah (58), Verse 32]

This means that the true believers will not befriend, i.e. they will not have any relationship with such people. This, is the honour and dignity of a Mo'min.

In another place Almighty Allah says,

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

And do not be inclined towards the unjust, causing the fire to affect you. [Surah Hud (11), Verse 113]

In other words, when the fire engulfs the unjust, it will also engulf their friends. Hence, the one who fears the fire of Hell should protect his Imaan.

All the deviants, such as the wahabis and deobandis etc. are only growing in the world because of your association with them. If we did not keep ties and have associations with them, the wahabis would have not been able to grow out like this.

The second important thing for protection of your Imaan is to perform virtuous deeds, and the root of virtuous deeds is your Namaaz.

Allah's Beloved Rasool ﷺ said,

الصلاة عباد الدين من أقامها فقد أقام الدين ومن تركها هدم الدين

Namaaz is a Pillar of Deen. If the Pillar is kept established, then only (his) Deen will remain established, and the one who omits it has ruined (his) Deen.

Hence, if you have kept your Namaaz established, then you have kept your Deen established, and the one who has ruined his Namaaz, has ruined his Deen. Protection of Namaaz is protection of Deen.

In another Hadith Shareef, while explaining the detrimental effects of not performing Namaaz, my Aaqa ﷺ said,

من ترك الصلاة متعبدا فقد كفر

In other words, the one who has intentionally left out his Namaaz, has done the work of kufr.

It is indeed sad, that the Namaaz of those whose Namaaz does not get done, find their Masjids filled to capacity, whereas those whose Namaaz is done, i.e. they do not perform their Namaaz punctually, so Namaaz has diminished in in this world.

**Masjiden Marsiyah Khwaan Hain Ke Namaazi Na Rahe
Yaani wo Saahib e Awsaaf Hijazi Na Rahe**

**The Mosques are Mourning, That No Worshippers are Left
The Possessors of True Qualities of The Arabs, Are Not Left**

In this time, telling lies, deceiving people, avoiding the truth, being distrustful, fighting, and hitting each other etc. are diseases, and their sins are apparent.

Today, people regard a compulsive liar as a very witty person, and a person who is a fraudster, is regarded as a very experienced person, yet he fools people at every step, whereas the Beloved Rasool ﷺ said that a true believer is straight and simple, and a hypocrite is extremely devious.

Hence, it has become clear that the one who cheats people and is devious is not a true believer, but rather he is a Munafiq.

O Muslims! Stay away from the corrupt, and adorn your character, and beautify your manners, for you are slaves of Rasoolullah ﷺ. Your behaviour and your character should be like Huzoor ﷺ.

Regarding how exalted and blessed the Beloved Nabi's Character is, the Holy Qur'an announces,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

And indeed You possess the most Splendid Character
[Surah Al-Qalam (68), Verse 4]

Tell me, when did alcohol become Haraam? It became Haraam after the Battle of Uhud. In other words, three and a half years after Hijrat.

Before this, it was permissible to consume alcohol. When my Aaqa ﷺ made Hijrat and came to Madina, then to consume alcohol was permitted. It was also still Halaal at the time of the Battle of Badr, and when The Battle of Uhud took place, it was still Halaal. Then after this, it became Haraam.

When it was Halaal, many Sahaba used to consume it as well, but when it became Haraam, and the appointed announcer made the announcement:

إلا أنا الخبر قد حرمت

In other words, indeed Allah and His Rasool ﷺ have made alcohol Haraam.

When this announcement was made, some had the glasses (of alcohol) to their lips. The moment they heard this announcement, they threw down the glasses and thoroughly rinsed their mouths. Those who had barrels of alcohol stored, immediately broke and destroyed the barrels.

It is a Hadith of Bukhari, that Hazrat Anas رضي الله عنه says, alcohol was flowing in the streets of Madina,

فجرت في سكك المدينة

In other words, it seemed as if it was raining alcohol from the sky instead of water.

This was the condition. In other words, until it was Halaal, they consumed it, but when the command was given, then those who had it in their mouths, rinsed out their mouths, and some even thrust their fingers into their throats and vomited everything out, saying that probably the person making the announcement reached our street last, and the announcement of it being Haraam had already applied earlier, so they vomited it out.

Have you understood this? This was their firmness and passion during that time, in acting upon the Shari'at. After alcohol became

Haraam, those who were habitual drinkers could not even bear to look at alcohol again.

However, my Aaqa ﷺ did not even touch alcohol, ever since He ﷺ was a child, and never did He ﷺ bring it near His ﷺ Blessed Lips. Why was this so? It was because the pure nature of Nabi Kareem ﷺ would not allow that which was to become Haraam later to even come near his Blessed Lips. The dignity of His ﷺ inner-self lifestyle of Ghaus

Today, how many Muslims are there, and (sadly) even some with beards, who are drinking alcohol, gambling, having illegitimate relations, stealing, backbiting, and doing so many other forbidden things, but the hatred for these things still does not trouble them, whereas all these things have been made Haraam.

So, rectify your condition! Simply proclaiming the slogan, i.e. Naara of Ya Ghaus and Ya Khwaja is not sufficient. Adopt the character and the lifestyle of Ghaus and Khwaja. Let their radiant lives become lamps of guidance in your lives, and only then will you be worthy of being called the Ghulaams, i.e. true devotees of Ghaus and Khwaja.