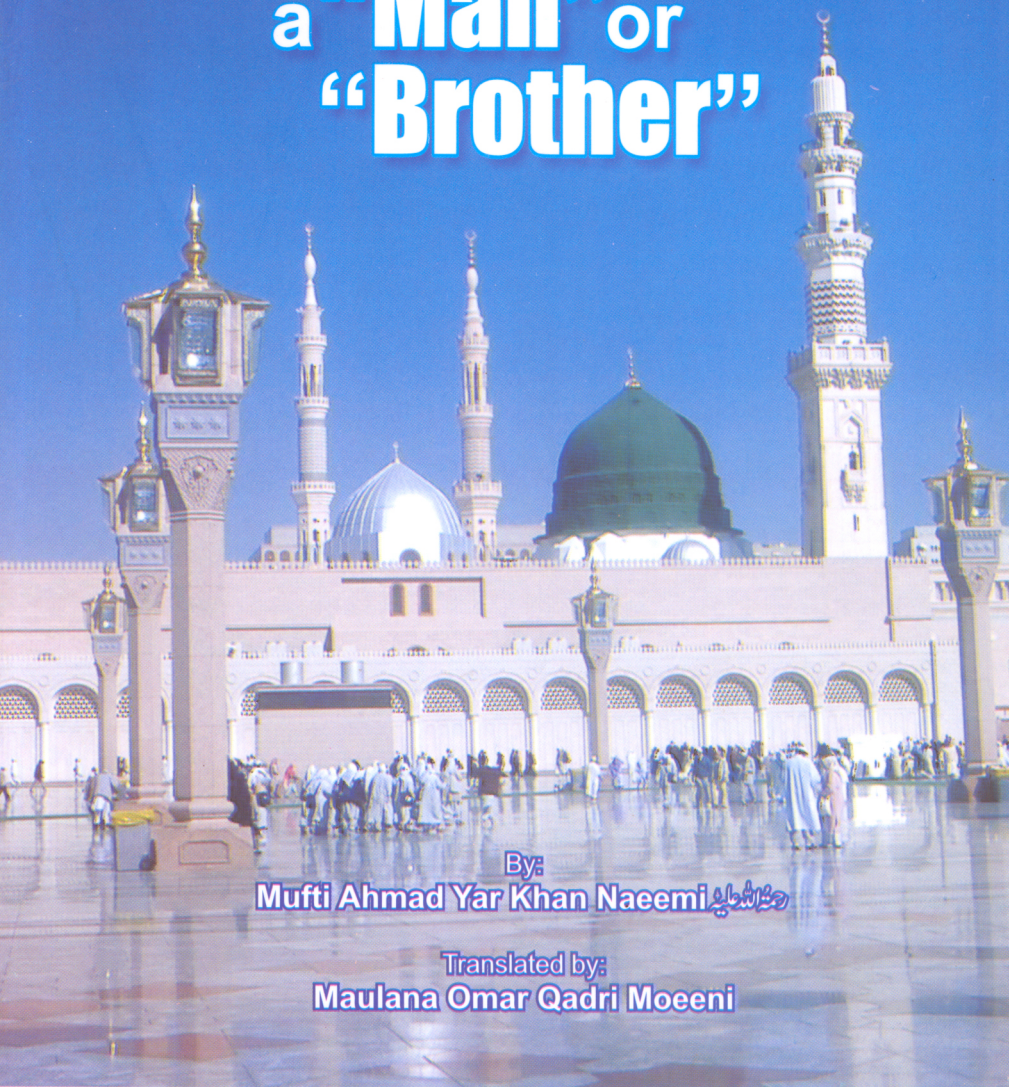


Calling The Prophet ﷺ a “Man” or “Brother”



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INTRODUCTION

THE DEFINITION OF "NABI" AND HIS RESPECTIVE POSITION

Belief - A Nabi (prophet) is that male and human whom Allah ﷻ has sent to propagate the commands of the Shariah. ¹

Therefore, a Nabi cannot be non-human or a woman. The Holy Quran states, "We did not send before you but those men whom We made revelation (wahi) to." ²

This proves that Jinn, angels, women, etc. cannot be Nabis.

Belief - A Nabi always hails from a distinguished family and genealogy. They are also given exceptional mannerism (akhlaaq) and are saved from both disreputable actions and a contemptible family background. ³

When the order from the Prophet ﷺ concerning accepting Islam and remaining safe reached Hiraql, the king of the Roman empire, he called Hadrat Abu Sufyaan ﷺ and asked a few questions regarding 'the Prophet ﷺ'. First, he enquired, "According to you, how is his family and genealogy?" Abu Sufyaan answered, "He hails from a prestigious genealogical and family background amongst us [i.e. he is a Haashmi and Muttalabi]." In response to this, Hiraql said, "Prophets (Nabis) are always sent from illustrious families." ⁴

This proves that the prophets emanate from noted family backgrounds.

Note - Some individuals say, "A prophet came in every nation, so they must have been born from within loathed nations, e.g. Chamaars, Hindus, etc, Hence, Krishna, Buddha, etc. should not be spoken bad of because they were prophets." (Allah ﷻ

¹ Sharah Aqaaid

² Surah Yusuf, Verse 109

³ Bahare-Shariat

⁴ Bukhari, Vol. 1

Forbid!) They use the following ayat as a proof, "There is a guide (Haadi) in every nation."⁵

These misinformed people also say, "Women were also prophets because revelation (wahi) was made to the mother of Hadrat Musa عليه السلام and Sayyidah Maryam عليها السلام, and anyone to whom wahi is made to is a Nabi.

Thus, this and the other verses prove that these women are prophets."

Both of these deductions are wrong. Regarding the first claim (that prophets heralded from evil nations), the complete ayat was not given and the translation made of it was incorrect. The complete verse is as follows, "You are a forewamer and the Haadi of all nations." In other words, being the Haadi (guide) of all nations is the quality of Rasoolullah صلى الله عليه وسلم. Other prophets were prophets for specific nations, but our beloved Prophet صلى الله عليه وسلم is the Nabi of all.

However, even if the ayat is accepted to mean that there was a guide (Haadi) in every nation, where does it state that the Haadi was *himself* from amongst the nation he guided? It is possible that the Nabi hailed from a reputed people while the rest fell under the former's command. Rasoolullah صلى الله عليه وسلم himself is a Quraishi (one from the Quraish tribe) but is the Nabi of the Pathans, Shaikhs, Arabs, Non-Arabs...rather, of all creation. Also, the word 'Haadi' is absolute and general, meaning it can also refer to prophets and non-prophets. Thus, it can also mean that in every nation, some people were the guides of others.

The existence of Mahadeo, Krishna, Buddha, etc. has no Shariah proof (i.e. the Quran and Hadith have not given information about them). Awareness about them has been attained from idol-worshippers, and that too with some of them having four hands, some with six legs, an elephant's head for a human one, a monkey's tail at the rear, etc. They have contorted their names and distorted their appearances.

⁵ Sarah Raad, Verse 7

Allah ﷻ said to the idol-worshippers amongst the Arabs, "These are names contorted by you and your fathers."⁶

When there is no certainty of their existence, to accept them to be prophets is definitely stupidity.

The second deduction (the women who received revelation are prophets) is wrong because ilhaam (inspiration) was made to the heart of Hadrat Musa's ﷺ mother. This was interpreted by the word 'Auhainaa' as wahi also means ilhaam (inspiration). The Holy Quran states, "Your Lord inspired to the heart of the honey bee." Here, wahi means to *inspire to the heart*.

Neither was Revelation to Propagate (wahi-e-tablighi) made to Hadrat Maryam's ﷺ nor was she sent to proclaim and promulgate Divine Commands.

Also, not every utterance of the angels is wahi and not every wahi is for purpose of propagation. Some Sahaaba heard the speech of angels. At the time of death, in the grave, in the Hereafter, all people will be able to speak to angels, but not all are prophets. For a complete discussion regarding this, refer to my book Shaan-e-Habibur-Rahman.

Belief – No one can attain prophethood through one's worship or deeds because prophethood (nabuwwah) is Divinely bestowed.

الله اعلم حيث يجعل رسالته⁷

A non-prophet, whether he is a Ghauth, Qutb or from the Abdaal, cannot equal or exceed any Nabi in distinction. These points should be kept in mind.

**TO CALL THE HOLY PROPHET ﷺ "A MAN"
OR "BROTHER", ETC. IS HARAAM**

A Nabi is a human and comes in human form. He is not a Jinn or angel. This is in relation to the world. Bashariyat

⁶ Surah Najm Verse 23

⁷ Surah Anaam, Verse 124

(humanity) commenced from Hadrat Adam عليه السلام because he is known as Abul-Bashr (The Father of Humanity). However, our Rasoolullah صلى الله عليه وسلم was already a prophet before Hadrat Adam عليه السلام was between sand and water (i.e. while he was being created). Rasoolullah صلى الله عليه وسلم himself states, **كنت نبياً وادم بين الماء والطين**

At that time, he was a Nabi but not a human. The Prophet صلى الله عليه وسلم being a man and human is definitely true, but to call him a man or human or address him by saying, “Ya Muhammad,” “O Father of Ibraheem عليه السلام” “O Brother,” etc. or remember him by expressions and words of equality is Haraam. If these words were used with the intention of insult, then it is infidelity (kufr).

Alamghiri and other books of Fiqh state that the person who calls or addresses the holy Prophet صلى الله عليه وسلم by saying “This man” while intending offense is a Kaafir. The Holy Prophet صلى الله عليه وسلم should be called by saying, “Ya Rasoolallah صلى الله عليه وسلم,” “Ya Habeebullah صلى الله عليه وسلم,” and other expressions of respect and dignity. The “Ya Mhammad صلى الله عليه وسلم” used by poets in their stanzas is in relation to the literal meaning of it (e.g. Ya Mustapha صلى الله عليه وسلم, Ya Mujtaba), not to his personal name.

1. The Holy Quran states, “Do not make the calling of the Rasoola صلى الله عليه وسلم as how you address each other.”⁸

“Do not raise your voices and speak before the Rasool صلى الله عليه وسلم as how you do amongst yourselves lest your deeds be destroyed and you wont even be aware of it”⁹

Deeds being destroyed occurs due to infidelity (kufr). Shaikh Abdul-Haqq Muhaddith Dehlwi رحمته الله writes, “The Holy Prophet صلى الله عليه وسلم should not be called or addressed by his name like how some people call each other. Rather, “Ya Rasoolallah صلى الله عليه وسلم,” Ya Nabiyaallah صلى الله عليه وسلم” should be said with respect and reverence.¹⁰

⁸ Surah Noor, Verse 63

⁹ Surah Hujraat, Verse 2

¹⁰ Madaarijun-Nubuwwah, Vol 1

Commentating on the first ayat, Allama Ismail Haqqi رحمته اللہ علیہ writes, “The Meaning is that the calling of the Holy Prophet ﷺ or using his name for calling should not be done like how some people use the names of others when calling, e.g. “Ya Muhammad ﷺ,” “O Son of Abdullah ﷺ,” etc. Rather, his titles of greatness should be used, e.g. “Ya Rasoolallah ﷺ,” Ysa Habeeballah ﷺ,” etc. just as how Allah ﷻ himself states “Ya Ayuhan-Nabi ﷺ.” “Ya Ayuhar-Rasool ﷺ.”¹¹

These ayats and verdicts of the Mufasssireen and Muhadditheen prove that the respect of Rasoolullah ﷺ must be maintained in calling out or talking to him. Rather, respect must be shown in every condition.

2. The names of people possessing any worldly status are also not used when addressing them. Parents and elder siblings are addressed with respect, not by their names, if a person has to call his mother or father by the following, “O wife of my father” or “O husband of my mother”, or by their names, then although this is true, such a person will be deemed disrespectful because he used words that demonstrate equality. The Holy Prophet ﷺ is the greatest Khalifa and sign of Allah ﷻ. Calling him by his name or by saying "Brother" etc. is undoubtedly Haraam. At home, your sisters, daughters, wives and mothers are all women but they are separate in regard, chores and name. Whoever calls his mother his wife or vice-versa is verily a person without Imaan, and he who deems them to all be equal is definitely cursed. Similarly, the person who deems a prophet to be an Ummati or vice-versa is cursed. Deobandis have given the Prophet ﷺ the status of an Ummati, and their mentor, Maulwi Ismail Dehlwi, equated Sayyid Ahmed Baraelwi to the rank of a prophet (Allah ﷻ Forbid). Refer to the conclusion of the book Siraate-Mustaqeem.

¹¹ Tafseer Roohul- Bayaan

3. Addressing someone whom Allah ﷻ has granted a unique rank to with general titles is a rejection of his prestigious eminence. Calling a person who was granted a certain title from the king as, "O Man" or "Brother" etc. is an offence because it means that the caller doesn't agree and is unhappy with the title. Hence, addressing that blessed personality, who Allah ﷻ has granted the title of Nabi and Rasool to, with common words such as "Brother" etc. is a severe transgression.
4. Allah ﷻ Himself has not addressed the Holy Prophet ﷺ by saying, "Ya Muhammad ﷺ" or "O Brother of the Mu'mins"! Rather, He used "Ya Ayuhan-Nabi ﷺ" "Ya Ayuhar-Rasool ﷺ," and other respected titles. When Allah ﷻ as the Rabb, does so, what right do we slaves have to call Sayyiduna Rasoolullah ﷺ a mere "man" or "brother"?
5. The Holy Quran has classified calling the prophets as men to be the habit of the Kuffaar of Makkah.

"The Kuffaar said, You are only a man like us." ¹²

"If you follow a man like you, you are definitely hopeless." ¹³

There are many ayats like these. Similarly, claiming equality or lowering the status of the prophets is the habit of Shaitaan. He said, "O Allah! You created me from fire and him [Hadrat Adam ﷺ] from sand." In other words, "I am more excellent than him." Likewise, saying, "What is the difference between us and the prophets? We are humans and they too are humans. In fact, we are alive and they are dead," are all sayings of Iblees.

¹² Surah Yaseen, Verse 15

¹³ Surah Muminoon, Verse 34

OBJECTIONS & ANSWERS TO THE CONCEPT OF BASHARIYAT (HUMANITY)

OBJECTION 1

The Holy Quran states, "O My Beloved ﷺ! Say: "I am a man like you."¹⁴

This ayat proves that the Holy Prophet ﷺ is a human like us. If he is not deemed so, the ayat will be incorrect.

Answer - It is necessary for this ayat to be pondered over in the following ways,

1. "Qul" has been said, meaning, "O My Beloved ﷺ! You say..." So only the Prophet ﷺ is allowed to say this statement based on humility and humbleness. It has not been said, "O People! You say that Rasoolullah ﷺ is a man like us."

Rather, by "Qul", the ayat means, "Utterance of man, etc. are to be said by you, Ya Habeeb ﷺ, and I (Allah ﷻ) shall address you as

”شاهدا ومبشرا ونذيرا وداعيا الى الله باذنه وسراجا منيرا“¹⁵

"I (Allah ﷻ) shall say, "يا ايها المدثر" "يا ايها المزمحل" and describe your excellence. You are to make these sort of utterances out of humility."

Also, the Kuffaar are being addressed in this ayat. Due to everything having fear and hate for something foreign and different to themselves, it was accordingly said, "O Kuffaar! Do not fear me (the Prophet ﷺ). I am from your category (i.e. I am a man)."

Hunters imitate the voices of their prey to catch them. The object behind the ayat is to make the Kuffaar inclined (towards the Prophet ﷺ). If Deobandis also consider themselves

¹⁴ Surah Kahf, Verse 110

¹⁵ Surah Ahzaab, Verses 45-6

to be Kaafirs, they may also accept this statement to apply to them. Rasoolullah ﷺ said to us Muslims, "Who from amongst you is like me?" -¹⁶

2. The ayat does not end on 'Mithlukum' ('Yuhaa ilayaa' follows). This stipulation of 'Yuhaa ilayaa' can be understood in the following manner. If we say, "Zaid is an animal (haiwaan) like other animals but has the ability to speak (naatiq), the stipulation of being able to speak creates an inherent difference between Zaid and other animals. Through this stipulation, Zaid is deemed to be the most respected of creation (i.e. human) and the other animals are classified as something different. Similarly, the stipulation of revelation (wahi) explained a major difference between the Nabi and Vmmatis. There is only one difference between animals and humans, but there are 27 differences of rank between humanity and the glory of Rasoolullah ﷺ. Refer to my book, Shaan-e-Habibur-Rahman, for a detailed explanation of this. Therefore, how can a common human be equated to Sayyiduna Rasoolullah ﷺ. Claiming equality with him is like saying, "We are equal to Allah's ﷻ because we see and He sees, He is alive and so are we..." Just as how our existence has no connection to Allah's ﷻ existence, so too does our humanity have no correspondence to the Noble Messenger ﷺ being human.
3. The Holy Quran states, "The likeness of the Rubb's noor-is like a niche on which there is a lamp." This ayat also includes the word 'mis!' (likeness). So, can anybody say that the noor of Allah ﷻ is like the brightness of a lamp?

Futhermore, Allah ﷻ states, "There is no animal on the earth or any bird that uses its wings to fly, but they are Ummats like you." The word 'amthaal' is used in this ayat. So, will it be

¹⁶ Hadith Sharif

correct to say that every human is like donkeys and chickens? Definitely not!

The confinement of 'Inamaa' is not substantial (haqeeqi) but supplemental (izaafi); meaning, "Neither am I (Rasoolullah ﷺ) Allah ﷻ nor His son. Rather, I am merely a servant like you."

4. After some reflection, we can conclude that Rasoolullah ﷺ is not like us in anything, be it in Imaan, Ibaadat, social interaction, etc. There is a major difference between him and us in everything. His Kalima is "Anna Rasoolullah" (I am the Messenger of Allah). If we have to say it, we would become Kaafirs. The Imaan possessed by him is coupled with seeing in what he believes in, e.g. Allah ﷻ, Jannat, Jahannam, etc. but our Imaan is based on hearing about these things. There are five pillars of Islam Fardh upon us, but there are only four pillars obligatory on him. Zakaat wasn't.¹⁷

We are obliged to perform five daily Salaah, but there is a sixth Salaah (Tahajjud namaaz) Fardh upon our Beloved Prophet ﷺ.

ومن الليل فتعجده نافلة لك¹⁸

There is a restriction of four wives on us, but there is no such limitation on the Holy Prophet ﷺ. He can marry above this as much as he wishes.

After our death, our wives can marry again, but the wives of the Prophet ﷺ are the Mothers of all Muslims. "وازواجه امهاتهم" They cannot perform Nikah to anyone else.

Our estates are divided after our demise, but his estate is not. Our urine and stool is impure (naa-paak), but Rasoolullah's ﷺ excretions are pure (paak) for the Ummah.¹⁹

¹⁷ Shaami Beginning of Kitaabuz-Zakaat

¹⁸ Surah Bani Israel, Verse 79

¹⁹ Shaami, Baabul-Anjaas

Mulla Ali Qaari رحمته الله writes,

”ومن ثم اختار كثير من اصحابنا طهارة فضلاته“²⁰

And, ”ولذا اجمعه ابو طيبة فشرب دمه“²¹

Madaarijun-Nabuwwah, Vol. 1, Pg. 25 states the same as well. These were differences in regard to laws of the Shariah. Verily in these and thousands of other affairs are major differences found between the Holy Prophet صلى الله عليه وسلم and us. We have absolutely no correspondence with his blessed personality. He can be understood to be the matchless Creator's unrivalled creation. How can there be any equality in the face of such considerable unlikeness?

5. The ayat states, "*Basharum-Mithlukum*," it doesn't say "*Insaanum-Mithlukum*." "*Bashr*" means *a person with a visible face and appearance*. "*Bushrah*" is the visible skin. Hence, the meaning is, "I am seemingly like you in visible shape and appearance but the truth is "*Yuhaa ilayya*" (wahi is revealed to me)." Even our visible body parts have no relation to that of the Holy Prophet صلى الله عليه وسلم.

Marvel at the miraculous body of Sayyiduna Rasoolullah صلى الله عليه وسلم. If he has to place his saliva in a brackish well, it turns it into sweet water. His saliva caused the dried-up well of Hudaibiyah to gush out water. It increased the food in the pot of Hadrat Jaabir رضي الله عنه as and increased the dough it touched. His saliva removed the venom of the snake-bite on the leg of Sayyiduna Siddique-Akbar رضي الله عنه, joined the fractured bone of the leg of Hadrat Abdullah ibn Ateeq رضي الله عنه and removed the pain in the eye of Hadrat Ali رضي الله عنه at Khaibar. Today, medicine worth thousands cannot do any of this. If you wish to gain insight into the barkat of every body part of Rasoolullah صلى الله عليه وسلم, refer to my book Shaane-Habibur-Rahman. Our bodies have a shadow, but the Prophet's صلى الله عليه وسلم didn't. His perspiration had a fragrance more excellent than musk and *ambar*.

²⁰ Mirqaat, Baabu-Ahkaamil-Miyaah, Sect. I

²¹ Mirqaat, Baabus-Satr

6. Shaikh Abdul-Haqq رحمته الله writes, "Actually, these ayats are mutashaabihaat verses (this term has been explained in the introduction of this book). The Ulama have excelled in interpreting all of their njieanings to establish the truth."²²

It can be ascertained from this that just as how those ayats which are seemingly against the glory of Allah جبرائيل

(e.g. مثل نوره كمشكوة. يد الله فوق ايديهم) are mutashaabihaat, so too are those verses which are seemingly contrary to the status of Rasoolullah صلى الله عليه وسلم (e.g. انما انا بشر) and other verses. Thus, to use their visible meanings as proofs is incorrect.

7. *Concerning Saume-Wisaal* (continuous fasting without sehri or iftaar), the Prophet صلى الله عليه وسلم himself asked, "Who from amongst you is like me?" He also said, "But I am not like you," with regards to sitting and performing nafil salaah. The Sahaaba said on many occasions, "Who from amongst us is like the Holy Prophet صلى الله عليه وسلم?" The Ahadith state that Rasoolullah صلى الله عليه وسلم is not like us but, seemingly, the ayat asserts that he is. Therefore, it is necessary for conformity to be made between them. This is possible by interpreting the verse.
8. Commentating on the ayat, "كهيعص" Allama Ismail Haqqi رحمته الله writes that the Prophet صلى الله عليه وسلم has three appearances human (bashari), authentic (haqqi) and angelic (malaki). The first is spoken of by the ayat, انما انا بشر. The second by the Hadith, "He who sees me has seen Haqq," and the third by the following, "Sometimes I have such close proximity to Allah جبرائيل that even the nearby angels and *mursal* prophets are not accommodated in it."²³

The strength of Hadrat Jibraeel عليه السلام ended when the Sidratul-Muntahaa was reached on the night of Me'raj. However,

²² Madaarijun-Nubuwwah, Vol. 1, Chapter 3

²³ Tafseer Roohul-Bayaan

the human strength of Sayyiduna Rasoolullah ﷺ had just begun. This ayat only mentions one case of appearance.

9. "I am like you," has been said in the ayat. The exact quality of the likeness was not mentioned. In other words, the Prophet ﷺ meant, "Just as how you are not Allah ﷻ or His sons but merely His servants, so too am I not Allah ﷻ, His son or endowed with His qualities. I am only His servant. After seeing a few miracles of Hadrat Esa ﷺ, Christians began to accept him as Allah's ﷻ son. You should not see my many miracles and accept me likewise. I am the servant and messenger of Allah ﷻ".

Commentating on Verse 27 of Surah Hood, "Imam Raazi رحمته الله writes in the explanation of Hadrat Nuh's ﷺ incident that prophets are men because, if they had come as angels people would allot their miracles to their angelic prowess. When a Nabi demonstrates these miracles as a man, his excellence becomes established. In short, the humanity of the Prophets is their excellence."²⁴

Thus, the aim of this ayat is, "I demonstrate these wonders being a man like you. Can you also demonstrate them?"

10. There are some words the Prophets can use for themselves which are in their excellence. However, if others use them, they will have committed blasphemy. Hadrat Adam ﷺ said, "ربنا ظلمنا انفسنا" Hadrat Yunus ﷺ submitted to Allah ﷻ, "انى كنت من الظالمين" and Hadrat Musa ﷺ said to Firaun, "فعلتها اذا وانا من الضالين" if somebody else call the prophets oppressors (Zaalims) or Daal (deviant) then his Imaan will be lost. The word "bashr" has the same command.

OBJECTION 2

The Holy Prophet ﷺ said about himself, "You should respect your brother [i.e. Rasoolullah ﷺ]." We know

²⁴ Tafseer Kabeer

from this that the Prophet ﷺ is our brother, but our elder - not younger - brother.

OBJECTION 3

The Holy Quran states, “والى مدين اخاهم شعيباً” and “والى ثمود” and “والى عاد اخاهم هوداً” and “والى عاد اخاهم صالحاً”. These ayats prove that Allah ﷻ called the Prophets "The brothers of the nations Madyun, Thamood and Aad". We come to know that the Prophets are the brothers of the Ummatis.

Answer - Through his graceful mercy and blessed humility, the Holy Prophet ﷺ said, “Your brother.” How does Rasoolullah ﷺ saying this permit us to also call him our brother?! If a king says to his subjects, "I am your servant," will they then be allowed to call him their servant? Similarly, Allah ﷻ clarified that Hadrat Shuaib عليه السلام, Hadrat Salih عليه السلام and Hadrat Hud عليه السلام were from amongst the nations Madyun, Thamood and Aad respectively, not from any other. To do this, He used the word "Akhaakum". Where does it say that the people from these nations were given consent to call them their brothers? We have already proven, in the first chapter, that it is Haraam to address the prophets with words of equality, and the word "brother" is such a word. Even a father doesn't allow his son to call him "brother".

OBJECTION 4

The Holy Quran states, "All Muslims are brothers to each other." The Holy Prophet ﷺ is also a Mu'min. Therefore, he is also the brother of us Muslims. Why shouldn't we call him "brother"?

Answer - If this is the case, then call Allah ﷻ your brother as well, because He is also a Mu'min. The Holy Quran states, “الملك” “القدوس السلام المؤمن” Every mu'min is a brother to the other. Hence, according to you, is Allah ﷻ also the brother of Muslims (ma'azallah)?

The wife of a brother is a sister-in-law and Nikah with her is allowed. However, the wives of the Prophet ﷺ are the Mothers of the Nations and Nikah with them is Haraam.²⁵

Therefore, the Holy Prophet ﷺ is like a father to us because the wife of the father is a mother, not the wife of the brother. My friend, we are believers (Mu'mins) and Sayyiduna Rasoolullah ﷺ is our actual faith (Imaan).

Imaam Sharfuddin Busairi states, "Both the Sidq (the truth, i.e. Rasoolullah ﷺ) and the Siddique (the truthful, i.e. Hadrat Abu Bakr (رضي الله عنه)) were present in the cave of Thoor." ²⁶

The word "Mu'min" is only common to both the Holy Prophet ﷺ and the general body of mu'mins, just as how it is mutual to Allah ﷻ and us. There is no connection between them in the reality and truth of Imaan. We are different Mu'mins to them and they are dissimilar to us.

OBJECTION 5

Rasoolullah ﷺ is from the children of Hadrat Adam (عليه السلام). He eats, talks, walks, sleeps and spends his life just like us. He experienced sickness and underwent death. In face of so much relation, why can he not be called "a man" or "our brother"?

Answer - Maulana Jalaaluddin Rumi (رحمته الله) answers this question very eloquently: The Kuffaar said, "We and the Prophets are both "bashr" because we both have the need of eating and sleeping," but these ignorant people do not know that there is a major difference in their respective destinations. The honey-bee and wasp both suck the nectar of the same flower but the former makes honey from it while the latter formulates venom. Both the deer and buck eat and drink the same things, but one emits the fragrance of musk from doing so while the other simply excretes.

²⁵ Holy Quran

²⁶ Qasida Burda

We excrete whatever we eat, but whatever the Holy Prophet ﷺ eats perpetuates divine Noor." ²⁷

This mentality is like saying, "The Quran and my book are the same because the same ink, paper and pen have been used to write it. Both are comprised of the same alphabets and have been printed from the same printing-press. They also share the same shelf. So, what difference is there between them?" Thankfully, no idiot says that his book is like the Holy Quran based on these visible differences. Thus, how can we claim likeness to the prophet, to whom the Quran was revealed, based on any visible factor? Have they no knowledge that in the Kalima of Rasoolullah ﷺ it is proclaimed "I am the Messenger ﷺ of Allah ﷻ," that he underwent Me'raj, Salaam is made to him in Salaah, Durood is read upon him in namaaz and all the Prophets and Saints are his servants? When even the angels do not possess such qualities, what can be said about us?!

محمد بشر لا كالبشر، يا قوت حجر لا كالحجر

Muhammad ﷺ is a man but not an ordinary man.
A ruby is a stone but not a common stone.

Some Deobandis say that if calling Rasoolullah ﷺ "a man" is Haraam, then calling him a human or servant (abd) should also be prohibited, because their meanings are close to similar. As a result, why do we say "Abduhu wa Rasooluhu" in the kalima?

The answer to this is that the Kuffaar should use the word "bashr" with the intention of insult while Allah ﷻ called the Nabi ﷺ by the words "Insaan" and "Abd" in respect:

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Therefore, to use these words in respect is permissible, but to say "bashr" is Haraam, just as how saying "Raa'inaa" is Haraam even though it is similar in meaning to "Unzurnaa"

²⁷ Mathnawi Sharif

(because saying "Raa'inaa" is the practice of the Kuffaar). The famous poet, Dr. Iqbal, states, "The glory of Allah ﷻ is demonstrated through the humanity of Rasoolullah ﷺ but our bondsmanship became established through the greatness of Allah ﷻ. Both a prime-minister and soldier are civil servants, but the former demonstrates the grandeur of the king while having a civil job is honour for the soldier."

OBJECTION 6

Sayyidah Aisha رضي الله عنها states, "The Holy Prophet ﷺ was a man amongst men." Similarly, when the Prophet ﷺ wanted to honour her in his Nikah, Hadrat Abu Bakr رضي الله عنه said to him, "I am your brother. Is my daughter Halaal for you?" In the above, Sayyidah Aisha رضي الله عنها called Rasoolullah ﷺ a man and her father called himself the Noble Messenger's ﷺ brother.

Answer - To call the Prophet ﷺ as "man" or "brother" in speech is Haraam. However, explaining beliefs (aqaid) and realizing rules (masaail) have separate situations. Both the father and daughter never addressed Sayyiduna Rasoolullah ﷺ as "brother" or "man", in the examples cited above, they did so out of necessity. Actually, Sayyidah Aisha رضي الله عنها made this statement to explain that the life Rasoolullah ﷺ led was very simple and unceremonious. It was like any normal person's, with him completing his every chore personally.

Likewise, here Hadrat Abu Bakr Siddique رضي الله عنه was enquiring a rule of Shariah. The Noble Messenger ﷺ had previously blessed him with the title of "brother". Hadrat Abu Bakr Siddique رضي الله عنه now wished to know if the rules of a true brother also applied to him (i.e. are his children permissible in marriage for Rasoolullah ﷺ or not?)

In explaining beliefs (aqaid), we also say that a Nabi is a man. Out of necessity, Hadrat Ibraheem عليه السلام said to Sayyidah Saara رضي الله عنها, "This is my sister," whereas she was his wife. This does not impel her to now call him "brother".

We now present the speech of these respected Sahaaba to the Noble Messenger ﷺ beyond this instance. Everyone knows that Sayyidah Aisha, Hadrat Ali and Hadrat Abbas رضي الله عنه is the wife, cousin-brother and uncle of the Prophet ﷺ respectively. However, when they narrate Ahadith, they didn't say, "My husband", "My brother", or "My nephew states..." Rather, they all said, "Rasoolullah ﷺ states..." So when those who are true brothers do not address him as "brother", how can we shameless slaves have the audacity to call him so?

Friend! In the initial period of Islam, it was a rule that whoever wanted to submit something to the Prophet ﷺ should give out some sadaqah first and *then* come to him. The Holy Quran states, "O Believers! If you wish to say something discreetly to the Rasool, give out something first before you do."²⁸

Sayyiduna Ali رضي الله عنه acted upon this command and enquired often laws after giving one dinar in charity.²⁹

Even though this rule is now annulled, the verse still establishes the great glory of the Holy Prophet ﷺ. If you wish to converse with Allah ﷻ in namaaz, only wudhu is needed, but if you want to make a submission to the Holy Prophet ﷺ, give out charity before doing so. How can such a prestigious person be called "brother" by us?



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²⁸ Surah Mujaadalah, Verse 12

²⁹ Tafseer Khaazin beneath the above ayat