

أنوار الانتباه في حلّ نداء يا رسول الله

THE VALIDITY OF SAYING YA RASOOLALLAH



BY : IMAM-E-AHLE SUNNAT
AALA HAZRAT IMAM AHMED RAZA
KHAN QADRI BARKATI (RADI ALLAHU ANHU)



Published By

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Special Thanks to Imam Ahmed Raza Academy
(Durban, South Africa)

Translated by :

Sheikh Abdul Hadi Qadri Razavi

On the Occasion Of
The 150th Birth Anniversary
of Imam Ahmad Raza
Celebrated all over the world
on 10th of Shawwal 1422 H. (26th Dec. 2001)



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DEDICATION

MUTTAQI BANKAR DIKHAYE
IS ZAMANE MEIN KOI
EK MERE MUFTI-E-AAZAM
KA TAQWA CHHORKAR
(Allama Akhtar Raza Khan)

This book is dedicated to my Peer o Murshid,
my Master, The Beacon of Salvation, The Sea of
Blessings, Cupbearer of Maarifat, Imam Of
Tariqat, Dynamo of Love, Torch of the Spiritual
Light, Sign of Recognition, Fountain of Sublime
Inspiration, Hazrat Allama Shah

Mohammed Mustafa Raza Dadri Noorie
(Radi allahu Taala Anhu)

Humble Slave of Huzoor Mufti e Aazam
Mohammed Saeed Noorie

INTRODUCTION

It is not permissible for one to remain silent when he sees someone distorting the Religion of Almighty *Allah* ﷻ - if he is able to stand up to him. It is not permissible to leave the *Muslims* without guiding them and warning them against such people who distort the Religion of *Allah* ﷻ - once they are able to do so. This falls under the obligatory advice to the *Muslims*, as it was indicated by the Holy Prophet *Sayyiduna Rasoolullah* ﷺ. If the person leaves out ordering *al-ma'ruf* (good) and forbidding *al-munkar* (evil), when it is obligatory on him, then this person is committing a sin. The *Ahle Sunnah* scholars used to take many hardships to warn against someone misrepresenting the Religion of *Allah* ﷻ. This has great reward for them. If that obligation was left out in a community, those people would lose the support of Almighty *Allah* ﷻ.

In *Ala' Hadrat Imam Ahmad Raza's* ﷺ age, *Islam* was being subjected to attacks from the West, the modernists and the enemies from within, especially the *Wahabi* and *Deobandi* schools of thought. These attacks could only succeed if they were able to convince the *Muslims* of the of the *Holy Prophet's* ﷺ "lack of authority". They tried to run down the status of *Beloved Nabi* ﷺ by claiming that he was dead and turned to dust, that he was just an ordinary human like their elder brother, that he was not present and watching over his *Ummah*, etc. May *Allah* ﷻ save us from such slandering! The enemies of the *Deen* know that without the love for the *Holy Prophet* ﷺ, the *Muslims* will be useless.

For *Imam-e-Ahle Sunnat, Ala' Hadrat Imam Ahmad Raza Al-Qaderi* ﷺ, to prove the superiority of the *Holy Prophet* ﷺ was

thus the defense of the *Muslims*, and in this *Kitaab*, *Ala' Hadrat Imam Ahmad Raza* ؒ did just that - that it was absolutely permissible to call on the Holy *Prophet* ؑ by proclaiming “*Ya Rasoolullah* ؑ” even after the Holy *Prophet's* ؑ demise. He did this to defend True *Islam* and save the *Muslims* from misguidance and *Kufr* (infidelity).

Imam Ahmad Raza Al-Qadiri ؒ proved that to proclaim “*Ya Rasoolullah* ؑ” is the *Sunnah* of the *Sahaba* ؓ, the *Taba'een* ؓ, the *A'imma Mujtahideen* ؓ, the *Awliya* ؓ and scholars of the *Ahle Sunnah*.

The entire great *Imam's* works, especially those written in defense of the *Holy Prophet* ؑ, radiate with *Imaan* and excellence of proofs. It has to be! The way the book is written, the way the arguments are pursued, the manner in which the proofs are given, all point to the immense knowledge of *Ala' Hadrat Imam Ahmed Raza Al-Qaderi* ؒ and show us what a real Scholar is. Only a first-class mind, absolutely soaked in the most profound knowledge of *Quran*, *Hadith* and *Fiqah*, could produce a work such as this. It also shows that the arguments presented by the enemies, who think that they can reform and change the *Deen* of *Islam*, have no backbone in their arguments!

Indeed, *Mujaddid-e-Deen-o-Millat*, *Ala' Hadrat* ؒ has broken the backbones of the enemies of *Sayyiduna Rasoolullah* ؑ. He has once again proved that the *Ulama* of the *Ahle Sunnah* are far superior in knowledge to the “so called scholars” of the other Sects.

Be cautious! If you hear someone claim that it is not permissible to utter “*Ya Rasoolullah* ؑ”, do not lend him a listening ear.

Respond to him. Tell such a person about the *Hadith* of the blind Sahaba. This will be a service to the Religion of *Islam*.

We ask *Allah* ﷻ to bless us with the guidance and to make us steadfast in following the methodology and the path of the *Holy Prophet* ﷺ. We ask *Allah* ﷻ to let us consume all of our life in following the teachings of the *Holy Prophet* ﷺ and the *Awliya*. May this *Kitaab* illuminate the hearts and souls of the sincere seekers of *Truth*.

Though great precautions have been taken in translating this book from the original *Urdu* text, which is generally a very difficult task, it is hoped that the present translation is free of errors. If there are any, then it is certainly not the errors of the original works of the *Great Mujaddid* ﷺ as his research is flawless. Please inform us of any errors.

All Praise are due to *Allah* ﷻ. Almighty *Allah* ﷻ and His *Beloved Rasool* ﷺ knows best.

Durwesh Abu-Muhammad Abdul-Haadi
Al-Qaadiri Radawi

افلح احدنا
واما بنعمته
والسلامة

سُبْحَانَكَ اللَّهُمَّ
وَبِحَمْدِكَ
الْحَمْدُ لِلَّهِ
الَّذِي
صَلَّى
عَلَيْكَ
وَأَسَلْتُكَ
الْجَنَّةَ
وَأَسَأَلُكَ
الْجَنَّةَ
وَأَسَأَلُكَ
الْجَنَّةَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ISLAMIC JUDICIAL QUERY

QUESTION

What is the ruling of the *Ulama of Islam* on the following matter? *Zaid* is a *Muslim* and believes in Almighty *Allah* ﷻ and the Prophethood of His Beloved *Rasool* ﷺ. After every *Salaah*, and at other times, he recites the following verses:

الصلوة والسلام عليك يا رسول الله *

Peace and Blessings upon you, O Messenger of Allah ﷺ
and

اسألك الشفاعة يا رسول الله *

I seek from you Shafaa'at (Intercession), O Messenger of Allah ﷺ.

I ask the learned Scholars of *Islam*:

- Are such calls to *Sayyiduna Rasoolullah* ﷺ or the *Awliya* permitted in *Islam* or not?
- What is the ruling of the Learned Scholars concerning individuals who condemn *Zaid* as a *Kaafir* and *Mushrik* because he seeks assistance by calling to the Prophets and *Awliya* with *Harfe-Nida* (e.g. *Ya Rasoolallah, Ya Ali* or *Ya Sheikh Abdal Qadir*, etc.)?

Please enlighten us on this in accordance to the *Shari'ah*. We pray that you enjoy the Mercy of *Allah* ﷻ on the Day of Judgement. *Aameen*.

بنوا وتوجروا إلى يوم القيامة*

ANSWER

الحمد لله وكفى والصلوة والسلام على حبيبه المصطفى

واله وأصحابه أولى الصدق والصفاء*

The utterance of the above words are indeed permitted. Only the misled or ignorant will contest it. We shall consult the books of the following great Jurists of *Islam* for reference on this matter:

1. *Shifa'us-Siqam*, by *Imam Taqi'udeen Abul Hasan Subki* ❀,
2. *Muwaahibul-Ladunnia*, the *Shar'ha* (Commentary) of *Sahih-ul-Bukhari*, by *Khatimul-Muhaditheen Imam Haafiz Ahmed Qastalaani* ❀,
3. *Zurqaani*, the *Shar'ha* of the *Muwaahibul-Ladunnia*, by *Allama Imam Abdul Baaqi Zurqaani* ❀,
4. *Mutaaliul-Musar'raat* by *Imam Allama Faasi* ❀,
5. *Mirqaat*, the *Shar'ha* of *Mishkaat*, by *Mulla Ali Qaari Makki* ❀,
6. *Ash'atul Lam'aat*, *Jazbul Quloob* and *Madaarijun Nubuwwah*, by *Sheikh-e-Muhaqqiq Allama Abdul-Haq Muhaddith Dehlawi* ❀,
7. *Afdalul Qur'ra*, which is the *Shar'ha* of *Ummul Qur'ra* by *Imam Haafiz Ibne-Hajr Makki* ❀, who is the *Ustaaz* of *Mulla Ali Qaari* ❀.

I will now quote a *Hadith* that supports and also promotes the above-mentioned words. The following great Scholars of *Islam* have certified this *Hadith* as authentic:

- A. *Imam Bukhari* ؓ,
- B. *Imam Muslim* ؓ,
- C. *Imam Ibne Maaja* ؓ,
- D. *Imam Tirmidi* ؓ,
- E. *Imam Bayhaqi* ؓ,
- F. *Imam Ibne Hazeema* ؓ,
- G. *Imam Abul-Qaasim Tabraani* ؓ,
- H. *Imam Manzari* ؓ,
- I. *Imam Haakim* ؓ,
- J. *Imam Nisaa'ee* ؓ,

(1) The above authorities of *Hadith* narrate on the authority of *Sayyiduna Uthmaan bin Haneef* ؓ that a blind *Sahabi* was taught a special *Du'a* by *Sayyiduna Rasoolullah* ﷺ, which he was to recite after every *Salaah*.

The *Du'a* is as follows:

اللهم اني أسلك وأتوجه إليك بنبيك محمد نبي الرحمة يا محمد اني أتوجه بك إلى
ربي في حاجتي هذه لتقضى لي اللهم فشفعه في *

“O Allah ﷻ, I ask from You, and turn towards You through the Waseela (Medium) of Your Nabi Muhammad ﷺ, who is indeed a Prophet of Mercy. O Muhammad ﷺ, with your Waseela (Medium) I turn towards Allah ﷻ for my need so that it may be bestowed. O Allah ﷻ, accept the Prophet's intercession for me.”

(2) *Imam Tabraani* ؓ, in his *Muh'jam* records the following incident:

ان رجلاً كان يختلف الي عثمان بن عفان رضى الله تعالى عنه في حاجته له وكان
عثمان لا يلتفت اليه ولا ينظر في حاجته فلقى عثمان بن حنيف رضى الله تعالى عنه
ايت المضأة فتوضأ ثم ايت المسجد فصل فيه ركعتين ثم قل اللهم اني اسئلك اتوجه
اليك بنبي محمد صلى الله تعالى عليه وسلم نبي الرحمة يا محمد اني اتوجه بك الي
ربي فيقضي حاجتي وتذكر حاجته ورد الي حاجتي اروح معك فانطلق الرجل
صنع ما قال له ثم اتى باب عثمان بن عفان رضى الله تعالى عنه فجاء البواب حتى
اخذته بيده فادخله عثمان بن عفان رضى الله تعالى عنه فاجلسه معه على الطنيسة
وقال ما حاجتك ؟ فذكر حاجته فقضاها ثم قال ما ذكرت حاجتك ؟ حتى كانت
هذه الساعة وقال ما كان لك من حاجة فأتنا فأت الرجل خرج من عنده فلقى عثمان
بن حنيف رضى الله تعالى عنه فقال له جزاك الله خيراً ما كان ينظر في

حاجتي ولا يلتفت الى حتى كلمته في حاجتي فقال عثمان بن حنيف رضى الله
تعالى عنه والله ما كلمته ولاكن شهدت رسول الله صلى الله تعالى عليه وسلم وانا
رجل مزيد فشكا اليه ذهاب بصره فقال له النبي صلى الله عليه وسلم ائت الميضاة
فتوضأ ثم صلى ركعتين ثم ادع لهذا الدعوات فقال عثمان بن حنيف رضى الله تعالى

عنه فوالله فرقتنا و طال بنا الحديث حتى دخل علينا الرجل كأنه لم يكن به ضريرا قط

A person in dire need visited Ameeril Moh'mineen Sayyiduna Uthmaan Al-Ghani ؑ. The Khalifa was busy with some other work and he did not pay any attention to his need. Thereafter, this person went to Sayyiduna Uthmaan bin Haneef ؑ and complained about the matter. Sayyiduna Uthmaan bin Haneef ؑ ordered the man to perform Wudhu (ablution) and go to the Musjid and offer two Rakaats of Nafil Salaah. He then ordered the man to recite the following Du'a and mention his need to Allah ؑ:

“O Allah ؑ, I beg of You and I seek Your assistance, through the Waseela (Medium) of Your beloved Prophet ؑ who is the Prophet of Mercy. O Muhammad! I turn to Allah ؑ with your Waseela so that my needs be fulfilled.”

After doing this, Sayyiduna Uthmaan bin Haneef ؑ ordered the man to now visit Sayyiduna Uthmaan Al-Ghani ؑ and relay his problem. When he came to the door of Ameeril Moh'mineen, the doorkeeper held his hand and took him straight to the great Khalifa. He was shown great respect and the Khalifa made him sit besides him on his personal platform. The Khalifa compassionately spoke to him and fulfilled all his needs. He then said to the man, “Why did you not inform me earlier of your needs? In future if you require anything, come directly to me.”

After they had left the court of the Khalifa, the man thanked Sayyiduna Uthmaan bin Haneef ؑ for recommending him to the Khalifa. However, Sayyiduna Uthmaan bin Haneef ؑ said that he had not even approached or spoken to the Khalifa concerning this matter. He then said; “By Allah ؑ, I saw Sayyiduna Rasoolullah ؑ teaching this Du'a to a blind man

(Sa'āba) who read it. Miraculously, the blind man's eyesight was restored. He then approached us and before we could even complete our conversation, it appeared to us as if he had never been blind."

Imam Tabraani ؓ and Imam Munzari ؓ have both recorded this Hadith as authentic. They said والحديث صحيح (and this Hadith is sound).

(3) Imam Bukhari ؓ in his book Kitaabul Adaabul Mufrad, Imam Ibnus Sinni ؓ and Imam Ibne Bashkool ؓ have also recorded the following incident:

ان ابن عمر رضی اللہ تعالیٰ عنہما خدرت رجلہ فقيل

لہ اذکر احب الناس اليک فصاح يا محمداه! فاتشرت

Sayyiduna Abdullah Ibne Omar ؓ once suffered from a cramp. Someone advised him to remember the person whom he loved the most. He proclaimed loudly, "Ya Muhammadahu!" He was immediately relieved.

(4) Imam Nawawi ؓ in his commentary of the Sahih Muslim, and also in Kitaabul Azkaar, records that some individuals were sitting in the company of Sayyiduna Abdullah Ibne Abbaas ؓ, when suddenly one of them suffered from cramps. The Noble Companion advised the man to remember the person whom he loved the most. The man screamed, "Ya Muhammadahu!" He was immediately cured. There are many As'haab who narrate incidents of similar nature.

(5) Substantiating this, Allama Shahaab Khafaaji Misri ؓ states in his book, Naseemur-Riyaad, commentary of Shifa by Imam Qaadi Ayaad ؓ, that:

هذا ما هده اهل المدينة

It is a common practice of the people of Madina Munawwara to proclaim "Ya Muhammadahu!" in times of difficulty and pain.

(6) *Sayyiduna Bilaal bin Al-Haarith Muzani* ﷺ states that a drought once occurred in the year 18 A.H. during the *Khilafat of Sayyiduna Omar Al-Farooq* ﷺ. The drought was known as "*Aamur-Ramada*". His tribe, Bani Muzaina approached him and complained that they were dying of hunger, and that he must request the *Khalifa* to sacrifice a few sheep for food. He said that there were no sheep left to sacrifice, but they insisted. However, a sheep was found and was slaughtered. When it was cleaned, the people were amazed to see that there was no meat in the animal besides red bones. *Sayyiduna Bilaal* ﷺ saw this distressing sight and screamed in grief, "*Ya Muhammadahu!*" That same night he dreamt of *Sayyiduna Rasoolullah* ﷺ who informed him of future glad tidings. As time passed all these Prophetic predictions did occur accordingly. ذكره في الكامل

(7) *Imam-wa-Mujtahid Sayyidi Abdur-Rahmaan Huzaili Kufi Mas'oodi* ﷺ, was the grandson of *Sayyiduna Abdullah Ibne Mas'ood* ﷺ. He was a very great Jurist and a *Taaba'ee* of high rank. It is said that he used to wear a long hat with the words, "*Muhammad, Ya Mansoor*" inscribed on it.

(8) This was also confirmed by *Imam Hasheem bin Jameel Az-Zaki* ﷺ who was amongst the great *Ulama* and *Muhaditheen* of that time. He states:

ورايته وعلى راسه قلنسوة اطول من زراع مكتوب فيها محمد يا منصور

ذكره في تهذيب التهذيب وغيره *

I saw him (i.e. Sayyiduna Abdur Rahmaan Masoodi ؓ) place a long hat on his head, with the words "Muhammad, Ya Mansoor" inscribed. This is recorded in Tahzeebut-Tehzeeb and other books.

(9) The following is recorded in the *Fatawa* of *Sheikhul Islam Imam Allama Shahaab Ramli Al-Ansaari ؓ* :

سئل عما يقع من العامة من قولهم عند الشدائد يا شيخ فلان ونحو ذلك من الاستغاثة بالانبياء والمرسلين والصالحين وهل للمشائخ اغاثة بعد موتهم ام لا فاجاب بما اذنه ان الاستغاثة بالانبياء والمرسلين والاولياء والعلماء والصالحين جائزة وللانبياء والرسول والاولياء والصالحين اغاثة بعد موتهم *

The question asked is whether it is permissible for the people to invoke the names of Prophets, Saints and Ulama in times of difficulty as it is normally done. Is it permissible to seek such help and do they assist after their death? The great scholar replied: "Undoubtedly, it is permissible to seek the assistance of great Prophets, Saints and Ulama. They do in fact assist, even after their (physical) departure from this world."

(10) *Imam Allama Khairudeen Ramli ؓ*, the illustrious teacher of the scholar who has written the authentic book on *Islamic Jurisprudence*, "*Durre Mukhtaar*", states in his *Fatawa Khayriyya*:

قولهم يا شيخ عبدالقادر نداء فما الموجب الحرمه؟

People who proclaim, "Ya Sheikh Abdul Qadir", are

merely emulating a call. What, therefore is the reason for it not to be permissible?

(11) Sayyidi Jamaal bin Abdullah bin Omar Makki ؓ, in his Fatawa states:

سالت عمن يقول في حال الشدائد يا رسول الله اويا شيخ عبدالقادر مثلاه هو
جائز شرعاً ام لا؟ اجبت نعم! الاستغاثة بالاولياء ونداؤهم والتوسل بهم امر
مشروع وشيئ مرغوب الا ينكره الامكابر ومعاند وقد حرم بركة الاولياء الكرام

I was questioned about those people, who in times of difficulty proclaim "Ya Rasoolullah, Ya Ali, Ya Sheikh Abdul Qaadir," and whether these proclamations were permissible in Islam.

The great scholar replied: "Yes, these proclamations are permissible. To call to them is permissible including using their names as Waseela. This is allowed in the light of the Shari'ah. Such an act is desirable and approved. Only the stubborn and arrogant would oppose or question this reality.

These individuals are certainly unfortunate and deprived of the Barkaat (blessing) of the Awliya Allah".

(12) Imam Abdur-Rahmaan Ibne Jouzi ؓ, in his book, *Oyunil Hikaayat*, narrates a strange and amazing incident of three brothers who loved *Jihad* so much that they always engaged in it. Once they were engaged in *Jihad* with the Christians of Rome. They were captured and the Romans began torturing them.

فاسرهم الروم مرة فقال لهم الملك اني اجعل فيكم الملك وازوجكم بناتي وتدخلون

في النصرانية قابلوا، فقالوا يا محمداه! *

The Roman King told them that if they adopted Christianity, he would set them free. The brothers refused and instead proclaimed aloud, "Ya Muhammadahu!"

The King was furious at this and ordered two of them to be thrown into boiling oil. They were eventually martyred. The younger brother was placed in prison. While in prison, the King's daughter became attracted to this prisoner. She was very amazed at his devotion and piety and this drew her closer to him. After some time, she secretly released him and escaped with him. After their escape, the *Muslim Mujaahid* presented *Islam* to the princess and she whole-heartedly accepted it.

Six months later, they decided to marry. On the day of the *Nikah*, the groom was astonished to see his two martyred brothers appear with a group of Angels to attend the wedding. Their physical presence shocked everybody, as they were known to have been martyred. Upon being questioned about it, they replied:

ما كانت الا الغطسة التي رأيت حتى خرجنا في الفردوس *

When you saw us being thrown into the boiling oil, you indeed saw us enter the pot. To you it was the pot but for us, it was actually entrance into Jannatul-Firdous.

Imam Abdur-Rahmaan Ibne Jouzi ﷺ states that the brothers lived in Syria and were notably famous. Many couplets have been written in their praise. This incident has been shortened. *Imam Jalaludeen Suyuti* records this incident in detail in his *Sharhus-Sodoor*:

من شاء فليرجع اليه

Those who wish for details should refer to it.

Our object is to highlight how beneficial it is to call out to the *Holy Prophet* ﷺ. We have seen that the brothers, at a time of extreme peril and danger, did not hesitate in calling to the *Prophet* ﷺ. How were they rewarded? They were rewarded with such blessings that the two *Shuhada* immediately entered *Jannah*, while the youngest brother was saved and married the King's daughter. The two *Shuhada*, accompanied by a group of Angels, were actually given permission to attend the marriage of their younger brother. If calling out with "*Ya*" is *Shirk*, then why were the brothers forgiven and blessed with *Jannatul-Firdous* and Angels attended the wedding?

Where are those persons who proclaim that it is *Haraam* to call on great Prophets and Saints for assistance? If they firmly believe that it is *Haraam* then why have the great scholars clarified this action as permissible and extremely beneficial?

(13) Sayyiduna Ghaus-e-A'zam Sheikh Abdul-Qadir Jilaani ؒ, states:

من استغاث بي في كربة كشفت عنه ومن نادى باسمي في شدة فرجت عنه ومن
توسل بي الى الله عز وجل في حاجته قضيت له ومن صلى ركعتين يقرأ في كل ركعة
بعد الفاتحة سورة الاخلاص احدى عشرة مرة ثم يصلي على رسول الله
صلى الله تعالى عليه وسلم بعد السلام ويسلم عليه ثم يخطوا الى جهة العراق احدى
عشرة خطوة يذكر فيها اسمي ويذكر حاجتي فانها تقضى *

If a person in distress or hardships calls out to me, his hardship will be eradicated. If a person uses my name as a Waseela (medium) when he pleads to Allah ﷻ, his

need will be fulfilled.

One should perform two Rakaats of Salaah and in every Rakaat one should recite the Sura Fateha eleven times, and thereafter, Sura Ikhlâas eleven times. After completing the Salaah, one must recite the Durood and Salaam (Salawaat or Darood Shareef) upon Sayyiduna Rasoolullah ﷺ.

Then remembering me one should take eleven steps towards the direction of Baghdad invoking my name in every step and also one's need and wish. In this manner, (Allah ﷻ Willing), his need and wish will be granted.

(14) The above method has been mentioned and prescribed by eminent scholars such as, *Imam Abul Hasan Ali bin Jareer Nahmi Shat'nooni* ﷺ, *Imam Abdullah bin Asad Yafa'ee Makki* ﷺ, *Sheikh Mullah Ali Qaari Makki* ﷺ author of *Mirqaat Shar'he Mishkaat*, *Moulana Abul Ma'aali Mohammed Salmi Qaadiri* ﷺ and *Sheikh-e-Muhaqqiq Moulana Abdul Haq Muhaddith Dehlawi* ﷺ. Some of their thesis are, *Bahjatul Asraar*, *Khulaasatul Mafaakhir*, *Nuzhatul Khaa'tir*, *Toh'fa-e-Qaadiriyyah* and *Zubdatul A'thaar*, etc. Numerous other *Ulama* and *Awliya* also promote it. One should also remember that the great *Ulama* and *Saints* attribute extreme authenticity to the above. I (*Imam Ahmad Raza*) have written a detailed book, انوار

بالانوار من ميم صلوة الاسرار, specifically on the excellence of the mentioned *Salaah* (*Salaatul-Asraar*). I have given from the *Shari'ah* and sayings of the *Ulama* and *Awliya* of *Islam* proofs to authenticate this *Salaah*.

A point to mention about *Imam Abul Hasan Noorudeen Ali* ﷺ, the author of *Bahjatul Asraar*, is that aside from being a great *Sufi*, he was also considered to be a great *Imam* of *Qiraat*. He received his spiritual training under the guidance and tutorship

of *Sheikh Sayyidi Abu-Swaleh Nasr* ؒ, who was the great grandson of *Sayyiduna Ghousal A'zam Sheikh Abdul-Qaadir Jilaani* ؒ. He lived only two generations from the Great *Ghous Sheikh Abdul-Qadir Jilaani* ؒ. He met those who sat in the company of the *Sayyiduna Ghouse-A'zam* ؒ. The most remarkable thing of this *Kitaab* is that *Imam Noorudeen* was the first person in history to compile the most comprehensive biography of *Sayyiduna Ghouse-A'zam Sheikh Abdul-Qaadir Jilaani* ؒ. Every quotation or incident found in this book is fully backed by an authentic chain of *Thaqqa* (Trustworthy) narrators giving account of how, when and where it happened.

Sheikh-e-Muhaqqiq Allama Abdul Haq Al-Qaadiri Muhaddith Dehlawi ؒ in his book, *Zubdatul A'thaar*, has attributed great excellence to the stature of the book, *Bahjatul Asraar*. In fact *Zubdatul-A'thaar* is an concise version of *Bahjatul-Asraar*. *Sheikh-e-Muhaqqiq* ؒ states that the book is indeed considered to be extremely authentic and factual in the eyes of the distinguished *Ulama* and *Awliya*. This book has also been quoted very widely in reference. *Imam Shamsudeen Zah'bi* ؒ in his *Kitaab*, *Tabqaatul-Muqir'reen* and *Imam Jalaludeen Suyuti* ؒ in *Husnul-Muhadara*, have both addressed *Imam Noorudeen* ؒ as *Imamul-Awhad* (The Matchless Leader). The author of *Hisne-Haseen*, *Imam Muhaddith Muhammad bin Muhammad bin Muhammad bin Jazri* ؒ, is a student of the students of *Imam Noorudeen* ؒ and he has read and taken *Ijaza* of the entire *Bahjatul-Asraar* in the presence of his *Ustaaz*.

(15) *Imam Arife Billah Sayyidi Abdul Wah'haab Sharaani* ؒ, in his book, *Lawaaqi-ul-Anwaar Fi Tabqaatil Akh'yaar*, records a strange and miraculous incident. He reported that a *Mureed* of *Sayyidi Mohammed Ghamri* ؒ was once passing through the market when the foot of the animal he was riding on slipped. In extreme panic, he screamed:

يا سيدي محمد يا غمري!

Ya Sayyidi Muhammad, Ya Ghamri!

Co-incidentally, in that very market place, *Ibne Omar Saeed*, the captured ruler, was being taken as a prisoner. He was captured by *Sultan Chiq'miq* and was ordered to be imprisoned. The captured ruler heard the scream and inquired from the *Mureed* as to who was *Sayyidi Muhammed* ﷺ. When he was informed about this, he also screamed:

يا سيدي محمد يا غمري لا حظني!

Ya Sayyidi Muhammad, Ya Ghamri, assist me!

As soon as he proclaimed the name of the great *Wali*, the spiritual master appeared and drove away the capturers and freed the ruler. The *Sheikh* then blessed the ruler, and departed.

(16) *Imam Abdul Wah'haab Sharaani* ﷺ also records a similar incident of *Sayyidi Shamsudeen Mohammed Hanafi* ﷺ. He was once performing *Wudhu*. Suddenly, he removed his sandal and threw it with fury. It disappeared into the air. He then removed his other sandal and ordered one of his *Mureeds* to keep it until such time that the other sandal was returned. After some time, a traveler from Syria, who was a *Mureed* of the *Sheikh*, arrived with the missing sandal along with some gifts for *Sayyidi Shamsudeen* ﷺ. He said that not long ago while he was travelling, a robber attacked him and wanted to slit his throat. Under this extreme situation, he called out aloud, "***Ya Sayyidi Muhammad, Ya Hanafi!***" Suddenly, a sandal appeared from the sky and struck the robber unconscious. The *Mureed* then stated that it was indeed through the *Waseela* and assistance of his *Murshid* that Allah ﷻ saved him.

(17) It is also recorded in the same book that the Spiritual Master *Sayyidi Shamsudeen Hanafi's* ﷺ wife was once very sick. People thought that she is going to die. She constantly called out from her sick bed:

يا سيدي احمد يا بدوي خاطر ك معي ! *

O my Master Sayyid Ahmad Badawi! Your grace is with me.

That night, she dreamt of *Sheikh Sayyid Ahmad Kabeer Badawi* ﷺ who told her: *"How long are your going to call on me? Do you not know that that you live under the security of a very great Wali? (Referring to her husband). We are not to respond to the call of a person who lives under the command and protection of a high-ranking Wali. You should instead call:*

يا سيدي محمد يا حنفي ! *

O my Master Muhammad! O Hanafi!

The lady did that and awoke the next morning totally cured. *Imam Sharaani* ﷺ also notes that the Grand Master, *Sayyidi Muhammad Shamsudeen Hanafi* ﷺ, was in his deathbed when he called his *Mureeds* and said to them:

من كانت له حاجة فليأت إلى قبوري ويطلب حاجته اقضها له فان بيني وبينكم غير

ذراع من تراب وكل رجل يحجبه عن أصحابه ذراع من تراب فليس برجل *

If anyone of you has any wish or need, he should come to my grave and I will indeed help him in fulfilling it. Remember that between you and me, there is only a handful of sand, and how can a handful of sand be a screen between a Murshid and his Mureed. If the sand does become a screen, then the Murshid cannot be perfect a Man (Insaan-e-Kamil).

(18) Incidents of similar nature are recorded by *Imam Abdul Wah'haab Sha'raani* ؓ in his book, *Tabqaat-e-Kubra*. We shall quote a few.

(19) *Sayyidi Mohammed Far'ghal* ؓ states:

كان رضي الله تعالى عنه يقول انا من المتصرفين في قبورهم فمن كانت له حاجة

فليات إلى قبالة وجهي ويذكرها لي اقضها له *

The great Wali said, "I am indeed amongst those Saints who can assist you from the grave. Therefore, if you have any wish or need, come to my grave. Face me and mention your desire and I will fulfill them".

(20) It is also mentioned in the same *Kitaab* that while *Sheikh Sayyidi Madeen bin Ahmed Shamooni* ؓ was performing *Wudhu*, he suddenly threw his sandal towards the eastern direction of the city. A year later, a man arrived and reported an experience of a strange incident. He said: *"Once my daughter was walking in the jungle when an evil man tried to molest her. At that moment she could not remember :he name of my Murshid. In that state of distress, she screamed, يا شيخ ابي لاخطني!* 'O Murshid of my father! Save me!' Suddenly, a sandal appeared from the air and struck the evil man unconscious." *Imam Sharaani* ؓ says that the same sandal is still in the possession of that *Mureed's* family.

(21) *Imam Sharaani* ؓ comments about the excellence of *Sheikh Sayyidi Moosa Abu Imraan* ؓ:

كان اذا ناداه مریده اجابه من مسيرة سنة واكثر *

It is said that whenever any of his Mureeds called on to him

for help, he immediately assisted them, even though the Mureed was as far away as a year's journey or even more.

(22) *Imamul Muhaditheen Sheikh-e-Muhaqqiq Abdul Haqq Muhaddith Dehlawi* ؒ, in his famous book, *Akhbaarul Akh'yaar*, mentions about *Sheikh Baha'udeen bin Ibra'heem Ata'ullah Al-Ansaari Ash-Shattari* ؒ. The illustrious *Aarif* is the author of the famous book on *Tasawwuf* entitled *Risaalah-e-Shat'taariyya*. He has recorded in his book a specific type of *Zikr* known as *Zikr-e-Kashful Arwah*.

The great Master says: *"There are two ways of making the Zikr of 'Ya Ahmed' and 'Ya Muhammad'. The first way is to recite 'Ya Ahmed' from the right side and 'Ya Muhammad' from the left side, concentrating on the thought of 'Ya Mustafa.'*

"The second method is to recite 'Ya Ahmed, Ya Ali, Ya Hasan, Ya Hussein, Ya Fatima'. This is to be read from all six directions. In other words, one should begin with 'Ya Ahmed' till the end. Thereafter, the next names and so on. By performing this Zikr in the specified manner, one will obtain the secrets of Kashful Arwah (Manifestation of the Souls).

"The Zikr of the names of Angels are performed in the same manner and has the same effect, namely 'Ya Jibra'eel, Ya Israfeel, Ya Meka'eel, Ya Izra'eel.' This is performed from all four sides and also results in attaining Kashful Arwah.

"Another method is by reciting 'Ya Sheikh, Ya Sheikh' one thousand times in the following manner. The person should pronounce the word, 'Ya Sheikh' from the right side of the heart and at the time of pronouncing the word 'Sheikh' he should concentrate on striking it on the heart (Darb). By this method, one can also achieve Kashful Arwah."

(23) Discussing the life and teachings of *Aarif Moulana Jalaludeen Rumi* ؒ, *Sayyidi Sheikh Noorudeen Abdur Rahmaan Jaami* ؒ writes in his book, *Nafhaatul-Ons*: “At the last moments before the passing away of *Moulana Rumi* ؒ, he revealed a startling secret to his *Mureeds*. He said: ‘Do not be sad at my passing away because one hundred and fifty years after the passing away of *Hadrat Mansoor* ؒ, his *Noor* beamed on the soul of *Hadrat Fareedudeen Attar* ؒ and became his *Murshid* (Spiritual Guide) in the spiritual world’”.

Moulana Rumi ؒ then said: “Whatever conditions you may be in, remember me, so that I can be your protector and helper, irrespective of what state I may be in.”

He further states: “In this world I have two types of relationships. One is with my body and the other with you. When the Mercy of Allah ؒ frees my Soul from my body and exposes the world of solitude to me, I will divert the attention of my soul to you.”

(24) *Shah Wali'ullah Muhaddith Dehlawi* ؒ, in his book, *At'teebul Nigham fi Madhe-Sayyadil Arabi Wal Ajam*, comments on the state of ecstasy in the love for the *Holy Prophet* ؐ. He writes:

وصلى عليك يا خير خلقه ويا خير هول ويا خير واهب
 ويا خير من يرجى لكشف روية من جوده قد فاق جود السحاب
 وانت مجيري من هجوم ملة اذا انشبت في القلب شر المخاطب

O Unique! Among those who can be depended on.

O Unique! Among those who can be depended upon to eradicate difficulty.

*O Cherisher! Among those whose generosity
 showers more than rain.
 I indeed testify to the fact that at the time when
 my heart is engulfed in this dilemma,
 You are indeed the one who gives me assistance
 and consolation.”*

In the commentary of the above verses, *Shah Wali'ullah* ﷺ also writes about the difficult moments in which it is most necessary to seek assistance from the sacred Soul of the *Holy Prophet* ﷺ. At the beginning of this chapter, he writes: *“I cannot perceive any one besides the Holy Prophet ﷺ who stretches out a helping hand for a depressed person in times of calamities.”*

(25) *Sha Wali'ullah* in his *Madhiyaa Hamziyya* comments that in the august court of the *Holy Prophet* ﷺ one should consider oneself insignificant and inferior. With a broken heart and with total sincerity, one should call to the *Prophet* ﷺ in *Du'a*. The person will indeed attain Salvation if he states:

ضارعاً بخضوع قلب وذلّ وإبتهال والتجاء
 رسول الله يا خير البرايا لذلك ابغني يوم القضاء
 إذا ما حلّ حطب مد لهم فانت الحصن من كلّ البلاء
 اليك توجهي وبك استنادي وبك مطامعي وبك ارتحالي

“O Rasool of Allah ﷺ! O Unique among the Creation! I seek your favour on the Day of Justice. On that Day when there will be a great test, only you, O Prophet of Allah ﷺ! Would give me security from all calamities. I have turned to you for salvation and placed my trust in you.”

(26) *Shah Wali'ullah* ؒ, records a method for achieving and fulfilling one's wishes in his book, *Al-Intibah-fi-Salasil-e-Awliya*. He states; **"One should first perform two Rakaats of Nafil Salaah. After completion, he should recite the following - 111 times Darood Shareef (Salawaat), 111 times Kalima Tamjeed and 111 times 'Shay'an-Lillah, Ya Sheikh Abdal Qadir Jilaani'."**

(27) From this book, it has been proven that all the aforementioned great Luminaries believed in the proclamation of **"Shay an Lillah"** and **"Ya"** as being valid and a great solution to many unsolved problems. The *Shari'ah* does not forbid to call on *Ambiya* and *Awliya* for assistance with the *Harf of Nida* (**"Ya"**). They also gave permission to their students and disciples to practice it without any hesitation. *Sha Wali'ullah Muhaddith Dehlawi* ؒ spent numerous years in the company of his *Sheikh* and *Ustaaz* of *Hadith Shareef*, *Sheikh Moulana Sheikh Abu-Taahir Madani* ؒ.

The *Ulama* and *Mashaa'ikh* of *Sha Waliullah* who agreed and practiced the use of the *Harf of Nida* and sought assistance from the *Ambiya* and *Awliya* are as follows:

27.1 *Ustaaz* in *Hadith* of *Shah Wali'ullah* ؒ, *Sheikh Taahir Al-Madani* ؒ,

27.2 His *Sheikh* and father, *Sheikh Ibra'heem Kardi* ؒ,

27.3 His *Ustaaz*, *Sheikh Ahmed Kashshaashi* ؒ,

27.4 His *Ustaaz*, *Sheikh Ahmed Shanawi* ؒ,

27.5 His grand *Ustaaz*, *Sheikh Ahmed Nakhli* ؒ,

N.B. The above Scholars are also recorded in the chain of *Shah Wali'ullah's Salasil-e-Ahadith* (Orders of Ahadith).

27.6 The *Murshid* of *Shah Wali'ullah*, *Sheikh Mohammed Lahoori* ؒ, about whom he has attributed the title of *Sheikh Mu'ammarr Thaq'qa* (The Blessed and Trustworthy Master). Refer to *Shah Wali'ullah's* book, *Al Intibah*.

- 27.7 Sheikh Moulana Abdul Maalik ؒ and his Murshid,
 27.8 Sheikh Ba'Yazeed Thaani ؒ and his Murshid,
 27.9 Their (7 and 8) Murshid and Sheikh, Allama Sheikh
 Wajeehudeen Alawi ؒ (the commentator of *Hidayah and
 Sharha Waqaya*) and his Murshid,
 27.10 *Taaajul Aarifeen* Khaja Mohammed Ghous Gawalyari ؒ.

All the above *Ulama* and *Awliya* have recited the *Naade-Ali* and also the daily recital of "**Ya Ali, Ya Ali.**" They also issued permission to their disciples to recite the *Wazeefa of Naade-Ali*.

P.S. Those who wish to gain more information on this subject, are advised to read the books, *Anhaarul Anwaar* and *Hayatul Mawaat fi Bayaani Samaa'il Amwaat*, both these books written by *Ala' Hadrat Imam Ahmed Raza* ؒ.

(28) *Shah Abdul Azeez Muhaddith Dehlawi* ؒ, in his book, *Bustaamul Muhaditheen*, praises *Sayyidi Sheikh Ahmed ZarooqMagh'ribi* ؒ, as follows: "***Hadrat-e-Arfa wa Ala (The Highly Exalted Sheikh), Imamul Ulama (Leader of the Ulama) and Nizaamul Awliya (Governor of the Awliya). This great Saint is also among the Abdaal Sab'ah (The Seven Magnificent Abdaal) and is an authority amongst the Sufis. Among his illustrious students are personalities like Imam Shamsudeen Luq'qaani ؒ and Imam Shahaabudeen Qastalaani ؒ. The Saint was a Master in Shari'ah, Haqiqah and all Mystical Fields. Some of his books can be consulted to appreciate his immense knowledge and unique qualities.***"

Shah Abdul Azeez ؒ further states: "***In brief, the Saint was a man of exceptional qualities. It was beyond the comprehension of the common man and to fully comprehend his qualities is indeed beyond comprehension.***"

(29) *Shah Abdul Azeez* ﷺ, then quotes two sentences stated by *Sheikh Ahmed Zarooq Magh'ribi* ﷺ, which further highlights his greatness:

انا مردي جامع لشتاته اذا ما سطا جور الزمان بنكبته

وان كنت في ضيق و كرب و وحشة فناد يا زروق ات بسرعة

I indeed bless my (Mureeds) with tranquillity during times of difficulty and perplexity, when cruelty and evil oppresses them and in times of misery and fear. Therefore (during these times) call to me 'Ya Zarooq', I will immediately come to your assistance.

(30) *Allama Ziyaadi* ﷺ, *Allama Ajhoori* ﷺ, *Allama Dawoodi* ﷺ (The marginal writer of the *Sharah Minhaaj*) and *Allama Ibne-Aabideen Shaami* ﷺ, have all prescribed a method for finding a lost item. They say: ***"One should climb on to a high spot and offer Fateha for Sayyidi Ahmed bin Alwaan Yamaani* ﷺ. *Thereafter, invoking his name, one should say, 'Ya Sayyidi Ahmed, Ya Ibne Alwaan.'*"**

All Praise is due to *Allah* ﷻ, who has guided me to compile this book with quotations from the golden era of the noble *Sahaba* and followed by the generation of *Ulama* and *Awliya* to the present time.

I have, very briefly, quoted these Luminaries. There are too many to mention.

I ask all those with corrupt beliefs and who are engaged in corrupting others: *What is your verdict on the Noble Sahaba, great Ulama and Awliya who believe that it is permissible to call out with the Harf of Nida to Ambiya and Awlia for assistance? What will you label such great personalities? Do*

you regard them as Kaafirs and Mushriks? If not, then *Alhumdulillah!* You are on the straight path. Do you classify them as *Muslim* or *Mushrik*? If you do, then all we can say is that may the Merciful Lord give *Hidaya*. Please open your eyes and see whom you are branding as Kaafirs!

Here is list of a few personalities who believed in seeking help from the *Ambiya* and *Awliya* by addressing them with the *Harf of Nida* (i.e. *Ya*).

1. *Sayyiduna Uthmaan bin Haneef Sahabi* ❁,
2. *Raeesul-Mufasssireen Sayyiduna Abdullah Ibne Abbaas* ❁,
3. *Sayyiduna Bilaal bin Haarith Munzani* ❁,
4. *Imam Bukhari* ❁,
5. *Imam Muslim* ❁,
6. *Imam Tabraani* ❁,
7. *Imam Tirmidi* ❁,
8. *Imam Nisaa'ee* ❁,
9. *Imam Bayhaqi* ❁,
10. *Imam Nawawi* ❁,
11. *Aarife-Billah Imam Taqi'udeen Abul Hasan Ali Subki* ❁,
12. *Imam Abdul Azeem Munzari* ❁,
13. *Imam Haafiz Ahmed Qastalaani* ❁,
14. *Imam Shahab Khafaaji* ❁,
15. *Sayyidi Abdur Rahmaan Huzaili* ❁,
16. *Sheikhul Islam, Shahaabudeen Ramli Al-Ansaari* ❁,
17. *Allama Khairudeen Ramli* ❁,
18. *Sayyidi Jamaal bin Abdullah bin Omar Makki* ❁,
19. *Imam Abdur-Rahmaan Ibne Jouzi* ❁,
20. *Ghousal A'zam, Sayyid Abdul Qaadir Jilaani* ❁
21. *Imam Jalaludeen Suyuti* ❁,
22. *Imam Abul Hasan, Noorudeen Ali bin Jareer* ❁,
23. *Imam Abdullah bin Asad Yafa'ee Makki* ❁,
24. *Imam Mulla Ali Qaari* ❁,
25. *Sheikh Abul Ma'aali Mohammed Muslimi* ❁,

26. *Taajul Aarifeen, Sayyidi Abdur Razzaaq Qaadiri* ❀,
27. *Sheikh-e-Muhaqqiq Shah Abdul Haq Muhaddith Dehlawi* ❀,
28. *Sayyidi Abu Swaleh Nasr* ❀,
29. *Imam Shamsudeen Zah'bi* ❀,
30. *Imam Mohammed bin Mohammed Al Hizri* ❀,
31. *Imam-e-Ajal Aarife-Billah Abdul Wah'haab Sharaani* ❀,
32. *Sayyidi Mohammed Ghazni* ❀,
33. *Sayyidi Shamsudeen Mohammed Hanafi* ❀,
34. *Sayyidi Ahmed Kabeer-e-Awlia Badawi* ❀,
35. *Sayyidi Mohammed bin Ahmed Farghal* ❀,
36. *Sayyidi Madeen bin Ahmed Ashmooni* ❀,
37. *Sayyidi Moosa Abu Imraan* ❀,
38. *Imam Noorudeen Abdur Rahmaan Jaami* ❀,
39. *Aarife Billah, Moulana Jalaludeen Rumi* ❀,
40. *Shah Wali'ullah Muhaddith Dehlawi* ❀,
41. *Imam Allama Ziyaad* ❀,
42. *Shah Abdur Raheem Dehlawi* ❀,
43. *Imam Allama Ajhoori* ❀,
44. *Imam Allama Ibne-Aabideen Shaami* ❀, and
45. *Aarife-Billah Sayyidi Ahmed bin Alwaan Yamaani* ❀.
46. *Sha Abdur Azeez Muhaddith Dehlawi* ❀

Now what is your opinion about these great Luminaries of Islam? They have clearly substantiated their belief that it is permissible to call upon Prophets and Saints for assistance. It is serious crime to condemn a Muslim as a Kaafir. It is reported in the Sahih Hadith that if anyone calls a Muslim a Kaafir, he himself becomes a Kaafir. The Ulama and A'immah of Deen have unanimously agreed on this decision. One can consult my Kitaab, النهي الأكيد عن الصلاة وراء عدي التقليد, for details on this subject.

We would like to categorically state an amazing fact - that how unfortunate is that group which considers the Muslims from the

generation of the *As'haab* to the present times as disbelievers and *Mushriks* because they call upon Prophets, Saints and *Ulama* for help in times of difficulty. Such people have in fact declared themselves as *Kaafirs* and *Mushriks*. They should read the *Kalima* afresh and re-enter the fold of *Islam*. Such individuals cannot be true *Muslims* who claim to have respect for the *Sayyiduna Rasoolullah* ﷺ but regard the righteous *Ulama* and *Awliya* of his *Ummah* as misled because they call on Prophets and *Awliya* for help. This gives a clear picture of the hatred they have for the Beloved Servants of *Allah* ﷻ. One cannot imagine their ignorance and arrogance because *Allah* ﷻ the Almighty befriends his *Awliya* and they reject them. The Sublime Lord Praises His *Awliya* and these idiots condemn them. ***What a tragedy!***

The question of Disbelief and Belief has been clearly explained in the famous and authentic book of Jurisprudence, *Durre Mukhtaar*. Yet, there are misled individuals who deliberately enforce their corrupt beliefs on the simple and unwary *Muslim* public. They strive to mislead and confuse the *Muslims* and proudly regard their endeavour as *Tableegh* and propagation of *Islam*. How unfortunate are these people! May Almighty *Allah* ﷻ keep us steadfast on the *Maslak* of the *Ahle-Sunnah-wa-Jama'ah* and protect us from the evil of all astray groups. *Aameen*.

(31) The most beautiful proof of calling to the *Beloved Habeeb* ﷺ is found in *Tashahud*. Here, every worshipper salutes and calls unto the *Habeeb* ﷺ. If by using the *Nida* causes one to be guilty of *Shirk*, why then is *Shirk* prescribed in the *Salaah*?

Some individuals state that one does not have the intention of calling to *Sayyiduna Rasoolullah* ﷺ in *Tashahud*. In fact, one is merely conveying a message. This opinion is baseless. The

religion of *Islam* has never commanded us to recite any *Zikr* without pondering on its meaning. Therefore, when reciting *Tashahud*, we should believe that we are directly addressing *Sayyiduna Rasoolullah* ﷺ and sending *Salaams* on him, upon oneself and upon all the pious of the *Ummah*.

(32) It is recorded in *Tanweerul Absaar* and *Shar'ha Durre Mukhtaar* that the intention while reading the *Tashahud* is to be as follows: ***"The intention one must have at the time of reciting the Tashahud is the concentration on its meaning. In other words, one must remember that one is sending Salaams upon the Holy Prophet ﷺ and that one is praising Allah ﷻ Almighty. One must be assured of the fact that one is sending Salaams and not merely relaying a message."***

(33) *Fatawa Alamgeer* and *Shar'he Qudoori* are authentic *Kitaabs* of *Islamic Law* and are accepted by all. If one carefully reads them one will find numerous proofs of similar nature. Therein is stated:

لا بد ان يقصد بالفاظ الشهد معانيها التي وضعت لها من عنده كأنه يحيى الله تعالى و

يسلم على النبي صلى الله تعالى عليه وسلم نفسه وعلى أولياء الله تعالى *

It is necessary that the words of Tashahud be interpreted according to the fact of its origin (i.e. to be present at the sacred court of the Habeeb), which means that Allah gives life to his Nabi, and He Himself sends Salaams on him and His Awliya.

On the same note it is stated in *Tanweerul-Absaar* and its commentary, *Durre-Mukh'taar*, that:

يقصد بالفاظ (الشهد) معانيها مرادة له على وجه (الانشاء) كأنه يحيى الله تعالى و

يسلم على نبيه و على نفسه و على اوليائه (لا الاخبار) عن ذلك ذكره في المجتبى *

It is necessary that the words of Tashahud be interpreted according to the fact of its origin as if it is presently happening, which means that Allah ﷻ gives life to His Nabi, and He Himself Sends Salaams on His Divine Self and His Awliya.

(34) Allama Imam Hasan Sharanbalaani ؒ, in his book, *Maraqi-ul-Falah* states:

يقصد معانيه مرادة على انه ينشأها تحية و سلاما منه *

The meaning will be considered as if it is presently happening, i.e. Salaam and Salaat from the reciter.

He further states: “*Numerous Ulama have in fact clarified this belief. There are some misled individuals who profess that because Angels are deputized to convey the Salaams to the Holy Prophet ﷺ, one should not use the tense of Nida. These individuals have forgotten that twice daily, the deeds of the Ummati are presented to the Beloved Habeeb ﷺ. It is clearly stated in many authentic Ahadith that all the deeds of a Muslim are placed in front of the Holy Prophet ﷺ, the deceased family and the deceased parents.*”

The numerous *Ahadith* on the above topic is evident in the book composed by this servant of Islam (*Imam Ahmad Raza*) entitled, *Saltanatul-Mustafa-fi- Malakoote-Kullil Wara,*

سلطنت المصطفى في ملكوت كل الورى.

(35) Substantiating this, I will conclude this book by mentioning a *Hadith* reported by *Sayyiduna Imam Abdullah Ibne Mubarak*

☪ narrated by *Raeesut-Taba'een Sayyiduna Saeed Ibne Musayyib* ☪, who states:

ليس من يوم الا وتعرض على النبي صلى الله تعالى عليه وسلم

اعمال امته غداوة وعشيا فيعرفهم بسيماهم واعمالهم *

Not a single day or night passes by without the deeds of the Ummati being presented in front of Sayyiduna Rasoolullah ☪. Therefore, the Glorious Prophet of Allah ☪ recognizes his followers in two ways, firstly by their Alamat (signs), and secondly, by their Ah'mal (deeds)."

This humble servant of *Islam (Imam Ahmad Raza)*, with the Infinite Mercy of *Allah ☪* could have compiled a more detailed book concerning this issue, however, herein are sufficient proofs for a pious person who loves justice and honesty. Certainly, for those whom *Allah ☪* guides, a single letter is sufficient.

آكفنا شر المضلين يا كافي و صلى الله تعالى على سيدنا

ومولانا محمد الشافى وآله وصحبه

حمارة الدين الصافى آمين والحمد لله رب العالمين

والله تعالى اعلم

كتبه

عبده المذنب احمد رضا البريلوي عفي عنه

بمحمد المصطفى النبي الامي صلى الله تعالى عليه وسلم

150th Birth Anniversary of Aalahazrat Imam Ahmed Raza

DEVOTIONAL TRIBUTE BY RAZA ACADEMY

The whole world is celebrating the 150th Birth Anniversary of Aalahazrat Imam Ahmed Raza in a splendid manner. On this occasion Raza Academy has also paid its tributes in the Holy Court of Aalahazrat the details of which are as follows:

- A set of 30 books of Aalahazrat Imam Ahmed Raza was published.
- 275 sets of "Fatawa e Razvia Mutarajjim" (3 Volumes of Fatawa e Razvia which were translated in 8 volumes) were distributed free amongst the Madrassas, Libraries and Ulemas as Gifts.
- The translation of the holy Quran "Kanzul Imaan" was published in a quantity of 3000 and was distributed free of cost with the help of charitable personalities.
- Posters showing the 150 years logo were printed in 30 x 40 size and around 500 hoardings were put all over Bombay for publicity. Apart from these, Stickers, Stamps, Small Posters, Flags and other modes of publicity were also undertaken.
- Bombay's three newspapers the Inquilab (28th Dec 2001 & 4th January 2002), the Urdu Times (28th Dec 2001) and the Hindustan (18th Jan 2002) published special editions on Aalahazrat due to the movement launched by Raza Academy
- "Raza Prize Contest" titled quiz contest was started in the Inquilab - Bombay from 28th Dec 2001 to 9th January 2002 and in the Rashtriya Sahara - Delhi and Rashtriya Sahara - Lucknow from the 1st January 2002 to the 15th January 2002 in which a question was asked daily and thousands of people participated in it. The First Prize for the Contest was the Imam Ahmed Raza Award which consisted of Hajj Pilgrimage or 11 Tola Gold while the Second prize was Huzoor Mufti e Aazam Award consisting of Umrah Pilgrimage or 6 tola Gold. Apart

from these 20 consolation prizes have also been kept. A copy of the book on the life of Aalahazrat comprising of 400 pages titled "Sawaneh Aalahazrat" will be given to all the participants of the quiz contest.

- On Tuesday, the 10th Shawwal i.e 25th Dec 2001 a Function - "Yaume Raza" was held on the ground in the Madanpura Badi Masjid which was presided over by Hazrat Saiyad Sibtain Haidar s/o Hazrat Saiyad Hasnain Miyan Sahab Nazmi Sajjada Nasheen Khanqahe Barkatiya, Marehra Shareef.
- On Friday, the 11th of Shawwal 1422 i.e. 28th Dec 2001 a Function "Raza Day" was held in the Arabian Sea on a Ship which was attended by hundreds of people and special speeches were given by Hazrat Allama Qamaruzzama Azmi (Gen Sect, World Islamic Mission) and Maulana Obaidulla Khan Azmi. The programme was compered by Maulana Mansoor Ali Khan Sahab Qadri Razvi.
- On Sunday, the 28th of Shawwal 1422 i.e. 13 January 2002 a Programme was held in the Air on a Chartered Indian Airlines Flight Boeing 320 which was attended by 150 people. Hundreds of people gathered at Minara Masjid on Sunday at 10.30 am to see off the people and came all the way to the Airport in the form of "Raza Caravan" which consisted of Cars, Motorcycles, Buses, Jeeps etc. On reaching the Santacruz Airport a draw was held which announced the 5 Lucky winners who participated in the Flight programme. At 2.38 pm (which is the time of demise of Aalahazrat) the plane took off with the recitation of the Holy Quran. On Flight Mohammed Sadiq Razvi sang the "Naat Shareef" (Praises on the Holy Prophet) while Mohammed Rafique Razvi (Munna Bhai) recited the "Manqabat" (Praises on Aalahazrat). The programme was compered by Maulana Mansoor Ali Khan Qadri Razvi (Gen Sect All India Sunni Jamiatul Ulema). Hazrat Maulana Anwaar Ashraf Musanna Miyan (Sajjada Nasheen, Kachocha Shareef) presided over the programme while speeches were delivered by Maulana Abdul Razzaq Jabalपुरi, Maulana Maqsood Ali Khan, Maulana Abdus Sattar Hamdani, Maulana Mohammed Hussain Abul Haqqani. Also present were Maulana Mohammed Hanif (writer of Jamiul Ahadees), Maulana Waliulla Shareefi, Maulana Anwar s/o Mufti Jalaluddin Amjadi, Maulana Amanulla

Razvi, Maulana Khaleelur Rehman Noori, Hafiz Abdul Qadir Razvi, (Darul Uloom Hanfia Razvia, Colaba) and other Ulemas. The programme lasted for an hour and a Book titled "Jamiul Ahadees" was inaugurated by Hazrat Maulana Mufti Rafique Sahab Head Priest of Jamia Qadria Ashrafia Mumbra.

- On Saturday the 11th of Zilqad 1422 i.e the 26th of January 2002 the draw of the Raza Prize Contest will be held at the Kesar Baug, Dongri where the lucky winners of the quiz contest will be announced and after that "Langar e Raza" (Dinner) will be served to all those attending the Function.
- On Sunday the 12th of Zilqad 1422 i.e. 27th of Jan 2002 the Raza Medical Camp has been organized which will consist of Free Medical Check up for Lungs and Bronchitis and Free Eye Check up with Free spectacles for those who need it. This programme will be held at the Kesar Baug, Dongri.
- On this occasion an English book on the life and works of Aalahazrat was sent to around 400 famous personalities including Ulemas, Scholars, Presidents, Prime Ministers, Vice Chancellors, Doctors all over the world to get their views and impressions on Aalahazrat.

I am grateful to the committee members and all those people who participated in any way to make these programmes a success and the events memorable and pray to the Almighty Allah with the blessings of the Holy Prophet Sallal Lahoh Alaihi Wasallam to grant all of us with the honours of both the worlds. Aameen.

6th Zil Qad 1422 i.e. 21st January 2002.

Mohammed Saeed Noori

Founder & President, Raza Academy, Bombay.

IMAM AHMAD RAZA'S 10 POINTS PROGRAMME FOR THE PROGRESS OF AHLE SUNNAT.

- (1) To open the best schools (Madrassas) Where Knowledge should be imparted systematically.
- (2) Students should be given Monthly Allowance so that they take interest in their studies at all costs.
- (3) Reasonable salaries / allowances to be given to teachers on their performances.
- (4) The works of students should be noticed & whoever is found eligible for whichever subject should be encouraged for it & paid for working on it accordingly.
- (5) From these, those who are ready should be sent throughout the country so that by way of Speeches ,Writings, Debates they spread the light of Islam.
- (6) Those books, which may prove useful for Islam & which refute infidelity should be compiled by giving presents (Nazrana) to writers.
- (7) Already printed books as well as new books should be published in good material & distributed all over the country free of cost.
- (8) In every city there should be your officer / supervisor who would send you details of the requirements in that city for Debaters, Oraters, or Literatures & you should despatch the requirements as per their needs.
- (9) Those who are capable but are engrossed for their livelihood they should be given their monthly due & their capabilities should be utilised according to their fields.
- (10) Your religious Newspaper should be published and time and again news & items favouring your religion should be printed & distributed with & without monetary gains.

It has been quoted in the Hadees-e-Mubarak that in the last era the work of religion will not be possible without Dirham & Dinar i.e. Money & it has been proved right & why not, as it is the saying of the Holy Prophet (Sallallahu Alaihi Wasallam) which is never wrong.