

أنوار الانتباه في حلّ نداء يارسول الله

By

Taajul-Ulama Badrul-Foqaha Mujaddid-e-Mehta-Haadara Hujjate-Qaahira Imam

Ahmad Rida Al-Qaadiri Barkaati Muhaqqiq Bareilwi

t

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DEDICATION

This thesis is dedicated to ***Abdaalul-Waqt, Hadrat Mujaahid-e-Millat Moulana Habeebur-Rahmaan Qaadiri Radawi t***. He was a great *Mujaahid* of *Islam* who declared *Jihad* on the *Kufaar* of Hindustan and the *Deobandi/Wahabies* of the world. He was sentenced several times to prison in India for opposing the Hindu government's anti-Muslim policies. The notorious *Wahabi* dictators of *Hijaz Shareef* also imprisoned him for refuting their corrupt and *Kufr* beliefs. He had many debates with *Wahabi* "Popes" in

Madina Munawwara and silenced them. They could not bare the humiliation of defeat so they sent him to jail and stopped him from performing the sacred rituals of *Hajj*.

Due to his love for *Jihad*, his *Murshid-e-Kaamil*, *Hujjatul-Islam Allama Moulana Muhammad Haamid Raza Al-Qadiri Noori* t conferred the title of *Mujaahid-e-Millat* on him. He was a descendant of *Sayyiduna Abbaas ibne Abdul-Muttallib* t (Uncle of the Beloved *Habeeb e*) and hence, was an *Abbasi Sayyid*. He was the most humble person I had ever met in my entire life. In fact it seemed as if he never had any *Nafs* at all. But when it came to the defense of *Islam*, he was a naked sword. He was an *Abdaal* of his time and often appeared at many places at the same time. He left thousands of students and *Khulafa* who are serving *Islam* throughout the world. One of his beloved *Mureed* and student is *Mufti Muhammad Naseem Ashraf Habeebi* who is the Chief Administrator and Mufti of the *Imam Ahmad Raza Academy* (Durban). May *Allah* I sanctify the soul of *Hadrat Mujaahid-e-Millat* tand shower us with his *Barkaat*. *Aameen*

INTRODUCTION

It is not permissible for one to remain silent when he sees someone distorting the Religion of Almighty *Allah* I - 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* I - 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* e. If the person leaves out ordering *al-ma'ruf* (good) and forbidding *aI-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* I. This has great reward for them. If that obligation was left out in a community, those people would lose the support of Almighty *Allah* I.

In *Ala' Hadrat Imam Ahmad Raza's* t 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* e "lack of authority". They tried to run down the status of *Beloved Nabi* e 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* 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-Qadiri* 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* ﷺ did just that - that it was absolutely permissible to call on the *Holy Prophet* ﷺ by proclaiming “**Ya Rasoolullah** ﷺ” even after the *Holy Prophet's* ﷺ demise. He did this to defend True *Islam* and save the *Muslims* from misguidance and *Kufr* (infidelity).

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

The entire great *Imam's* works, especially those written in defense of the *Holy Prophet* ﷺ, 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-Qadiri* ﷺ 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* ﷺ has broken the backbones of the enemies of *Sayyiduna Rasoolullah* ﷺ. 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** ﷺ”, 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* as his research is flawless. Please inform us of any errors.

All Praise are due to *Allah* I. Almighty *Allah* I and His *Beloved Rasool* e knows best.

Durwesh Abu-Muhammad Abdul-Haadi

Al-Qaadiri Radawi



بلغ الغاية بحاله
كشفت الذبح بحاله
حبيب من فضاله
صلوا عليه وآله

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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* and the Prophethood of His Beloved *Rasool* e. After every *Salaah*, and at other times, he recites the following verses:

الصلوة و السلام عليك يا رسول الله *

Peace and Blessings upon you, O Messenger of Allah e

and

اسألك الشفاعة يا رسول الله *

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

I ask the learned Scholars of *Islam*:

- Are such calls to *Sayyiduna Rasoolullah e* 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 I* on the Day of Judgement. *Aameen*.

بينوا و توجروا إلى يوم القيامة*

-

ANSWER

الحمد لله و كفى و الصلوة و السلام على حبيبه المصطفى
و اله و أصحابه أولى الصدق و الصفا *

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 t*,
2. *Muwaahibul-Ladunnia*, the *Shar'ha* (Commentary) of *Sahih-ul-Bukhari*, by *Khatimul-Muhaditheen Imam Haafiz Ahmed Qastalaani t*,

3. *Zurqaani, the Shar'ha of the Muwaahibul-Ladunnia*, by Allama Imam Abdul Baaqi Zurqaani t,
4. *Mutaaliul-Musar'raat* by Imam Allama Faasi t,
5. *Mirqaat, the Shar'ha of Mishkaat*, by Mulla Ali Qaari Makki t,
6. *Ash'atul Lam'aat, Jazbul Quloob and Madaarijun Nubuwwah*, by Sheikh-e-Muhaqqiq Allama Abdul-Haq Muhaddith Dehlawi t,
7. *Afdalul Qur'ra*, which is the *Shar'ha* of *Ummul Qur'ra* by Imam Haafiz Ibne-Hajr Makki t, who is the *Ustaaz* of Mulla Ali Qaari t.

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* t,
- B. *Imam Muslim* t,
- C. *Imam Ibne Maaja* t,
- D. *Imam Tirmidi* t,
- E. *Imam Bayhaqi* t,
- F. *Imam Ibne Hazeema* t,
- G. *Imam Abul-Qaasim Tabraani* t,
- H. *Imam Manzari* t,
- I. *Imam Haakim* t,
- J. *Imam Nisaa'ee* t,

(1) The above authorities of *Hadith* narrate on the authority of *Sayyiduna Uthmaan bin Haneef* t that a blind *Sahabi* was taught a special *Du'a* by *Sayyiduna Rasoolullah* e, which he was to recite after every *Salaah*.

The *Du'a* is as follows:

اللهم اني أسلك و أتوجه إليك بنبيك محمد نبي الرحمة يا محمد اني أتوجه بك إلى

ربي في حاجتي هذه لتقضى لي اللهم فشفعه في *

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

(2) Imam Tabraani t, in his *Muh’jam* records the following incident:

انّ رجلاً كان يختلف الي عثمان بن عفّان رضى الله تعالى عنه في حاجته له و كان عثمان لا يلتفت اليه و لا ينظر في حاجته فلقى عثمان بن حنيف رضى الله تعالى عنه ايت المضأة فتوضاً ثم ايت المسجد فصلّ فيه ركعتين ثم قل اللهم اني اسئلك اتوجّه اليك بنبيّه محمد صلي الله تعالى عليه و سلم نبي الرحمة يا محمد اني اتوجّه بك الي ربي فيقضي حاجتي و تذكر حاجته و رد الي حاجتي اروح معك فانطلق الرجل صنع ما قال له ثم اتى باب عثمان بن عفّان رضى الله تعالى عنه فجاى البوّاب حتى اخذه بيده فادخله عثمان بن عفّان رضى الله تعالى عنه فاجلسه معه على الطنيسة و قال ما حاجتك ؟ فذكر حاجته فقضاها ثم قال ما ذكرت حاجتك ؟ حتى كانت هذه الساعة و قال ما كان لك من حاجة فأتنا فأنّ الرجل خرج من عنده فلقى عثمان بن حنيف رضى الله تعالى عنه فقال له جزاك الله خيراً ما كان ينظر في

حاجتي و لا يلتفت اليّ حتى كلمته في حاجتي فقال عثمان بن حنيف رضى الله تعالى عنه و الله ما كلمته و لاكن شهدت رسول الله صلى الله تعالى عليه و سلم و اتاه رجل مزيد فشكا اليه ذهاب بصره فقال له النبي صلى الله تعالى عليه و سلم ائت الميضأة فتوضاً ثم صلى ركعتين ثم ادع لهذا الدعوات فقال عثمان بن حنيف رضى الله تعالى عنه فوالله فرّقنا و طال بنا الحديث حتى دخل علينا الرجل كائنه لم يكن به ضريراً قط

A person in dire need visited Ameeril Moh’mineen Sayyiduna Uthmaan Al-Ghani t. 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 t and complained about the matter. Sayyiduna Uthmaan bin Haneef t ordered the man to

perform Wudhu (ablution) and go to the Masjid and offer two Rakaats of Nafil Salaah. He then ordered the man to recite the following Du'a and mention his need to Allah ﷻ:

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

After doing this, Sayyiduna Uthmaan bin Haneefؓ ordered the man to now visit Sayyiduna Uthmaan Al-Ghaniؓ 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 Haneefؓ for recommending him to the Khalifa. However, Sayyiduna Uthmaan bin Haneefؓ said that he had not even approached or spoken to the Khalifa concerning this matter. He then said; “By Allah ﷻ, I saw Sayyiduna Rasoolullah ﷺ teaching this Du'a to a blind man (Sahaba) 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 t and *Imam Munzari* t have both recorded this *Hadith* as authentic. They said والحديث صحيح (and this *Hadith* is sound).

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

ان ابن عمر رضى الله تعالى عنهما خدرت رجله فقبل
له اذكر احب الناس اليك فصاح يا محمداه! فانتشرت

***Sayyiduna Abdullah Ibne Omar* t 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* t 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* t, 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* t states in his book, *Naseemur-Riyaad*, commentary of *Shifa* by *Imam Qaadi Ayaad* t, that:

هذا مما 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* t states that a drought once occurred in the year 18 A.H. during the *Khilafat* of *Sayyiduna Omar Al-*

Farooq t. 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* t saw this distressing sight and screamed in grief, “**Ya Muhammadahu!**” That same night he dreamt of *Sayyiduna Rasoolullah* e 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* t, was the grandson of *Sayyiduna Abdullah Ibne Mas’ood* t. 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* t who was amongst the great *Ulama* and *Muhaditheen* of that time. He states:

ورايته و على راسه قلنسوة اطول من زراع مكتوب فيها محمد يا منصور
ذكره في تهذيب التهذيب و غيره *

I saw him (i.e. Sayyiduna Abdur Rahmaan Masoodi t) 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* t :

سئل عما يقع من العامة من قولهم عند الشدائد يا شيخ فلان و نحو ذلك من الاستغاثة بالانبياء و المرسلين و الصالحين و هل للمشائخ اغائة بعد موتهم ام لا فاجاب بما اضة

أنَّ الاستغاثة بالأنبياء و المرسلين و الاولياء و العلماء و الصالحين جائزة و للانباء و الرسل و الاولياء و الصالحين إغاثة 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 t, 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 الحرمة؟

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 t, in his Fatawa states:

سالت عمّن يقول في حال الشدائد يا رسول الله او يا شيخ عبدالقادر مثلاً هل هو جائز شرعاً ام لا؟ أجبت نعم! الاستغاثة بالاولياء و نداؤهم و التوسّل بهم امر مشروع و شبيء مرغوب الا ينكره الا مكابر و معاند و قد حرّم بركة الاولياء الكرام

I was questioned about those people, who in times of difficulty proclaim “Ya Rasoolullah, Ya Ali, Ya Sheikh Abdul Qadir,” 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 t, 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. فاسرّهم الروم مرّة فقال لهم الملك اني اجعل فيكم الملك و ازوجكم بناتي و تدخلون 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 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* e. We have seen that the brothers, at a time of extreme peril and danger, did not hesitate in calling to the *Prophet* e. 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 Ghous-e-A'zam Sheikh Abdul-Qadir Jilaani* t, states:

من استغاث بي في كربة كشفت عنه و من نادى باسمي في شدة فرجت عنه و من
توسل بي الى الله عز و جل في حاجته قضيت له و من صلى ركعتين يقرأ في كل
ركعة بعد الفاتحة سورة الاخلاص احدى عشرة مرة ثم يصلى على رسول الله
صلى الله تعالى عليه و سلم بعد السلام و يسلم عليه ثم يخطوا الى جهة العراق احدى
عشرة خطوة يذكر فيها اسمي و يذكر حاجتي فانها تقضي *

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 I, 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 Ikhlaas eleven times. After completing the Salaah, one must recite the Durood and Salaam (Salawaat or Darood Shareef) upon Sayyiduna Rasoolullah e. 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 I 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 t, Imam Abdullah bin Asad Yafa'ee Makki t, Sheikh Mullah Ali Qaari Makki t* author of *Mirqaat Shar'he Mishkaat*, *Moulana Abul Ma'aali Mohammed Salmi Qaadiri t* and *Sheikh-e-Muhaqqiq Moulana Abdul Haq Muhaddith Dehlawi t*. 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, انهار الانوار من يم صلوة, 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 t*, 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 t*, who was the great grandson of *Sayyiduna Ghousal A'zam Sheikh Abdul-Qaadir Jilaani t*. He lived only two generations from the Great *Ghous Sheikh Abdul-Qaadir Jilaani t*. He met those who sat in the company of the *Sayyiduna Ghous-A'zam t*. 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 Ghous-A'zam Sheikh Abdul-Qaadir Jilaani t*. Every quotation or incident found in this book is fully backed by an authentic chain of *Thaqqah* (Trustworthy) narrators giving account of how, when and where it happened.

Sheikh-e-Muhaqqiq Allama Abdul Haq Al-Qaadiri Muhaddith Dehlawi t in his book, *Zubdatul A'thaar*, has attributed great excellence to the stature of the book, *Bahjatul Asraar*. In fact *Zubdatul-A'thaar* is a concise version of *Bahjatul-Asraar*. *Sheikh-e-Muhaqqiq t* 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 t* in his *Kitaab, Tabqaatul-Muqir'reen* and *Imam Jalaludeen Suyuti t* in *Husnul-Muhadara*, have both addressed *Imam Noorudeen t* as *Imamul-Awhad (The Matchless Leader)*. The author of *Hisne-Haseen*, *Imam Muhaddith Muhammad bin Muhammad bin Muhammad bin Jazri t*, is a student of the students of *Imam Noorudeen t* 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* t, 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* t 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* t. 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* t also records a similar incident of *Sayyidi Shamsudeen Mohammed Hanafit*. 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 t*. 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 I saved him.

(17) It is also recorded in the same book that the Spiritual Master *Sayyidi Shamsudeen Hanafi’s t* 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 t* 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 t* also notes that the Grand Master, *Sayyidi Muhammad Shamsudeen Hanafi t*, was in his deathbed when he called his *Mureeds* and said to them:

من كانت له حاجة فليأت إلى قبوري و يطلب حاجته اقضها له فانّ بيني و بينكم غير ذراع من تراب و كل 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-Kaamil).

(18) Incidents of similar nature are recorded by *Imam Abdul Wah'haab Sha'raani* t in his book, *Tabqaat-e-Kubra*. We shall quote a few.

(19) *Sayyidi Mohammed Far'ghal* t states:

كان رضي الله تعالى عنه يقول انا من المتصرفين في قبورهم فمن كانت له حاجة فليات إلى قبالة وجهي و يذكرها 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* t 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 the 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* t says that the same sandal is still in the possession of that *Mureed's* family.

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

كان اذا ناداه مریده اجابه من مسيرة سنة و اكثر *

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* t, in his famous book, *Akhbaarul Akh'yaar*, mentions about *Sheikh Baha'udeen bin Ibra'heem Ata'ullah Al-Ansaari Ash-Shattari* t. 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 t*, *Sayyidi Sheikh Noorudeen Abdur Rahmaan Jaami t* writes in his book, *Nafhaatul-Ons*: **“At the last moments before the passing away of Moulana Rumi t, 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 t, his Noor beamed on the soul of Hadrat Fareedudeen Attar t and became his Murshid (Spiritual Guide) in the spiritual world’”.**

Moulana Rumi t 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 I 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 t*, 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 e*. He writes:

و صلى عليك يا خير خلقه
و يا خير من يرجى لكشف روية
و يا خير هول و يا خير واهب
من جوده قذفاق جوداً لسحائب

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* t also writes about the difficult moments in which it is most necessary to seek assistance from the sacred Soul of the *Holy Prophet* t. At the beginning of this chapter, he writes: ***“I cannot perceive any one besides the Holy Prophet e 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* e one should consider oneself insignificant and inferior. With a broken heart and with total sincerity, one should call to the *Prophet* e in *Du’a*. The person will indeed attain Salvation if he states:

ضارعاً بخضوع قلب رسول الله يا خير البرايا
و ذلّ وابتهاه و التجاء لذلك ابتهي يوم القضاء
اذا ما حلّ حطب مدلهم فانك الحصن من كلّ البلاء
اليك توجهي و بك استنادي و يك مطامعي و بك ارتحالي

“O Rasool of Allah e! 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 e! Would give me security from all calamities. I have turned to you

for salvation and placed my trust in you.”

(26) *Shah Wali’ullah* t, 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* t spent numerous years in the company of his *Sheikh* and *Ustaaz of Hadith Shareef, Sheikh Moulana Sheikh Abu-Taahir Madani* t.

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* t, *Sheikh Taahir Al-Madani* t,

27.2 His *Sheikh* and father, *Sheikh Ibra’heem Kardi* t,

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

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

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

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* t, 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* t and his *Murshid*,

27.8 *Sheikh Ba'Yazeed Thaani* t and his *Murshid*,

27.9 Their (7 and 8) *Murshid* and *Sheikh, Allama Sheikh Wajeehudeen Alawi* t (the commentator of *Hidayah and Sharha Waqaya*) and his *Murshid*,

27.10 *Taqjul Aarifeen Khaja Mohammed Ghous Gawalyarit*.

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 Razat*.

(28) *Shah Abdul Azeez Muhaddith Dehlawi* t, in his book, *Bustaanul Muhaditheen*, praises *Sayyidi Sheikh Ahmed Zarooq Magh'ribi* t, 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 t and Imam Shahaabudeen Qastalaani t. 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 t 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 t*, then quotes two sentences stated by *Sheikh Ahmed Zarooq Magh’ribi t*, which further highlights his greatness:

انا مریدی جامع لشتاته اذا ما سطا جور الزمان بنکبته
وان كنت في ضيق و كرب و وحشة فناد بيا زروق آت 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 t*, *Allama Ajhoori t*, *Allama Dawoodi t* (The marginal writer of the *Sharah Minhaqj*) and *Allama Ibne-Aabideen Shaami t*, 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 t. Thereafter, invoking his name, one should say, ‘Ya Sayyidi Ahmed, Ya Ibne Alwaan.’”**

All Praise is due to *Allah I*, 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 Hidayah. 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 t,*
2. *Raeesul-Mufasssireen Sayyiduna Abdullah Ibne Abbaas t,*
3. *Sayyiduna Bilaal bin Haarith Munzani t,*
4. *Imam Bukhari t,*
5. *Imam Muslim t,*
6. *Imam Tabraani t,*
7. *Imam Tirmidi t,*
8. *Imam Nisaa'ee t,*
9. *Imam Bayhaqi t,*
10. *Imam Nawawi t,*
11. *Aarife-Billah Imam Taqi'udeen Abul Hasan Ali Subki t,*
12. *Imam Abdul Azeem Munzari t,*
13. *Imam Haafiz Ahmed Qastalaani t,*
14. *Imam Shahab Khafaaji t,*
15. *Sayyidi Abdur Rahmaan Huzaili t,*
16. *Sheikhul Islam, Shahaabudeen Ramli Al-Ansaari t,*
17. *Allama Khairudeen Ramli t,*
18. *Sayyidi Jamaal bin Abdullah bin Omar Makki t,*

19. *Imam Abdur-Rahmaan Ibne Jouzi t,*
20. *Ghousal A'zam, Sayyid Abdul Qaadir Jilaani t*
21. *Imam Jalaludeen Suyuti t,*
22. *Imam Abul Hasan, Noorudeen Ali bin Jareer t,*
23. *Imam Abdullah bin Asad Yafa'ee Makki t,*
24. *Imam Mulla Ali Qaari t,*
25. *Sheikh Abul Ma'aali Mohammed Muslimi t,*
26. *Taaajul Aarifeen, Sayyidi Abdur Razzaaq Qaadiri t,*
27. *Sheikh-e-Muhaqqiq Shah Abdul Haq Muhaddith
Dehlawi t,*
28. *Sayyidi Abu Swaleh Nasr t,*
29. *Imam Shamsudeen Zah'bi t,*
30. *Imam Mohammed bin Mohammed Al Hizri t,*
31. *Imam-e-Ajal Aarife-Billah Abdul Wah'haab Sharaani t,*
32. *Sayyidi Mohammed Ghazni t,*
33. *Sayyidi Shamsudeen Mohammed Hanafi t,*
34. *Sayyidi Ahmed Kabeer-e-Awlia Badawi t,*
35. *Sayyidi Mohammed bin Ahmed Farghal t,*
36. *Sayyidi Madeen bin Ahmed Ashmoon t,*
37. *Sayyidi Moosa Abu Imraan t,*
38. *Imam Noorudeen Abdur Rahmaan Jaami t,*
39. *Arife Billah, Moulana Jalaludeen Rumi t,*
40. *Shah Wali'ullah Muhaddith Dehlawi t,*
41. *Imam Allama Ziyaad t,*
42. *Shah Abdur Raheem Dehlawi t,*
43. *Imam Allama Ajhoori t,*
44. *Imam Allama Ibne-Aabideen Shaami t, and*
45. *Aarife-Billah Sayyidi Ahmed bin Alwaan Yamaani t.*
46. *Sha Abdul Azeez Muhaddith Dehlawi t*

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*, النهى الاكيد 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* e 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* I. One cannot imagine their ignorance and arrogance because *Allah* I 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* I 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 e* is found in *Tashahud*. Here, every worshipper salutes and calls unto the *Habeeb e*. 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 e* 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 e* 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 e and that one is praising Allah I 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 بألفاظ التشهد معانيها التي وضعت لها من عنده كأنه يحي الله تعالى و
يسلم على النبي صلى الله تعالى عليه و سلم نفسه و على 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 بألفاظ (التشهد) معانيها مرادة له على وجه (الإنشاء) كأنه يحي الله تعالى و
يسلم على نبيّه و على نفسه و على أوليائه (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 I gives life to His Nabi, and He Himself Sends Salaams on His Divine Self and His Awliya.

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

يقصد معانيه مرادة على انه ينشأها تحيه 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 e, 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 e. It is clearly stated in many authentic Ahadith that all the deeds of a Muslim are placed in front of the Holy Prophet e, 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* t narrated by *Raesut-Taba'een Sayyiduna Saeed Ibne Musayyib* t, who states:

ليس من يوم الا و تعرض على النبي صلى الله تعالى عليه و سلم
اعمال امته غداوة و عشيا فيعرفهم بسيماهم و اعمالهم *

Not a single day or night passes by without the deeds of the Ummati being presented in front of Sayyiduna Rasoolullah e. Therefore, the Glorious Prophet of Allah e 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* I 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* I guides, a single letter is sufficient.

اكفنا شر المضلين يا كافي و صلى الله تعالى على سيدنا
و مولانا محمدن الشافي و آله و صحبه
حماة الدين الصافي آمين و الحمد لله رب العالمين
والله تعالى اعلم
كتبه

عبد المذنب احمد رضا البريلوي عفي عنه
بمحمدن المصطفى النبي الامي صلى الله تعالى عليه و سلم

THE IMAM AHMED RAZA ACADEMY

Promoting the cause of the Ahle Sunnah

The *Imam Ahmed Raza Academy* is an organisation that was established on the 5th of July 1986 (1406 A.H.) in South Africa with the sole purpose of serving the *Muslim* community and to provide some form of academic and spiritual direction to the Muslims.

The organisation has been named after the great *Muslim* scholar and Saint, *Imam Ahmed Raza Khan Bareilvi* ṭ, who lived in India between 1856 and 1921, and was popularly known as "*Ala' Hadrat*" in the Islamic world. *Al'a Hadrat Imam Ahmed Raza Al-Qaderi* ṭ achieved the status of a versatile scholar and obtained a high distinction in over 50 branches of learning. On his visit to Makkatul Mukarramah and Madinatul Munawwarah, *Imam Ahmed Raza Al-Qaderi* ṭ was treated with great dignity and was conferred the title of "*Imam-e-Ahle-Sunnat*" by eminent *Ulema*. He was also hailed as the *Mujaddid* or Revivalist of the Century. He acted as a shield against those who wanted to assault the principles of the *Ahle Sunnah Wa Jamaah*.

As a devout Sufi, *Al'a Hadrat Imam Ahmed Raza* ṭ was awarded the *Ijaazah* and *Khilafat* (Certificate of Spiritual Successorship) in the *Qaaderiya Silsila* (Order), as well as in 13 other branches of *Sufism*. As an author, *Imam Ahmed Raza Khan Al-Qaderi* ṭ has left to his credit more than a 1 000 books on 50 different subjects ranging from *Tafseer*, Logic, Grammar, Literature, Islamic Jurisprudence, Education, Sociology, Astronomy, Mathematics, Physics, History, Science of History, Engineering, Biographies, Philosophy, Mysticism to Persian, *Arabic*, *Urdu* and *Hindi* Literature.

We are presently offering a variety of services to the community on a daily basis, from being a centre for imparting Islamic education for our children - to issuing *Fatawa* (Legal Islamic Decrees). At the same time, in the last few years, we have also developed as an organisation laying emphasis on the publication of *Sunni* literature for the community and have thus far to our credit a regular newsletter – "*Raza*" and numerous titles of authentic *Sunni* books, and we will, *Insha-Allah*, be adding more titles each year. We have already designed a

set of *madressa* textbooks that are being implemented locally and, we are proud to add that these textbooks have gained international repute.

The key aim of the *Imam Ahmed Raza Academy* is to promote and propagate the teachings of the *Ahle Sunnah Wa Jamaah*. In order to achieve this key objective we have dedicated ourselves to translate, compile, publish and distribute useful Islamic literature, books, magazines, brochures, periodicals, newsletters, pamphlets, etc. with special reference to the teachings of *Ala' Hadrat Imam Ahmed Raza Al-Qaderi* ؒ and his Successors ؒ In this age of immorality and emergence of corrupted Sects claiming to be the beacons of salvation, it is our responsibility to save our society from such wickedness and adopt the correct perspective of Islam based on the teachings of the *Ahle Sunnah*. A vital ingredient in this work is the publication of *Sunni* literature in English – to which we have committed ourselves.

We need your help not only to retain but promote our *Ahle Sunnah Aqaa'id* at a time when we are surrounded and bombarded by non-*Sunni* publications, which have corrupted our *Aqeeda* and have made deep inroads in the minds of the youth. All such activities in *Islam* that helps in promoting *Islam* constitute an act of *Jihad* for which there will be an enormous reward. The celebrated Saint, *Hadrat Sheikh Sirri Saqti* ؒ said, ***“That person can never become perfect until he does not give preference to Deen over his personal desires.”***

The *Imam Ahmed Raza Academy* is an organisation that relies solely on the assistance of the *Wasila* of *Sayyiduna Rasoolullah* ﷺ and the *Fuyooz* and *Barakaat* of the *Awliya Allah*, and the support of our well-wishers, and our vision for the future and our dedication to the mission of *Ala' Hadrat Imam Ahmed Raza Al-Qaderi* ؒ has a significant contribution to be made

locally and in the world - a world in which, we pray,
that *Sunni Islam* dominates. *Insha-Allah!*

General Secretary

Yunus Abdul-Kareem al-Qadiri



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُبْحَانَكَ اللَّهُمَّ رَبِّي
الْأَعْلَى
صَلِّ عَلَى مُحَمَّدٍ
وَعَلَى آلِهِ
وَسَلِّمْ