



The Validity Of Saying Ya Rasoolallah!

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INTRODUCTION

It is not permissible for one to remain silent when he sees someone distorting the Religion of Almighty *Allah*. 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*--once they are able to do so This falls under the obligatory advice to the *Muslims*, as it was indicated by the Holy Prophet *Sayiduna Rasoolullah (Sallallahu alaihi wa sallam)*. 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*. This has great reward for them. If that obligation was left out in a community, those people would lose the support of Almighty *Allah*.

In *Ala' Hadrat Imam Ahmad Raza's (radi allahu anhu)* 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 (Sallallahu alaihi wa sallam)* "lack of authority". They tried to run down the status of *Beloved Nabi(Sallallahu alaihi wa sallam)* 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*(*Sallallahu alaihi wa sallam*) the *Muslims* will be useless.

For *Imam-e-Ahle Sunnat*, *Ala' Hadrat Imam Ahmad Raza AlQaderi*(*radi allahu anhu*) , to prove the superiority of the *Holy Prophet* (*Sallallahu alaihi wa sallam*) was thus the defense of the *Muslims*, and in this *Kitaab*, *Ala' Hadrat Imam Ahmad Raza*(*radi allahu anhu*) did just that - that it was absolutely permissible to call on the *Holy Prophet* (*Sallallahu alaihi wa sallam*) by proclaiming “**Ya Rasoolullah**” (*Sallallahu alaihi wa sallam*) even after the *Holy Prophet's*(*Sallallahu alaihi wa sallam*) demise. He did this to defend True *Islam* and save the *Muslims* from misguidance and *Kufr* (infidelity).

Imam Ahmad Raza Al-Qadiri(*radi allahu anhu*) proved that to proclaim “**Ya Rasoolullah**” (*Sallallahu alaihi wa sallam*) 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* (*Sallallahu alaihi wa sallam*) 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*(*radi allahu anhu*) 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-Den-o-Millat*, *Ala' Hadrat* (*radi allahu anhu*) has broken the backbones of the enemies of *Sayyiduna Rasoolullah* . He has

once again proved that the *V7ama* of the *Ahie 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*” (*sallallahu alaihi wa sallam*) 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* to bless us with the guidance and to make us steadfast in following the methodology and the path of the *Holy Prophet* (*sallallahu alaihi wa sallam*). We ask *Allah* 1 to let us consume all of our life in following the teachings of the *Holy Prophet* (*sallallahu alaihi wa sallam*) 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* 1. Almighty *Allah* i and His *Beloved Rasool*(*sallallahu alaihi wa sallam*) knows best.

Durwesh Abu-Muhammad Abdul-Haadi Al-Qaadiri Radawi .



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(sallallahu alaihi wa sallam)* 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
and

اسألك الشفاعة يا رسول الله *

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

I ask the learned Scholars of *Islam*:

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

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 Abut Hasan Subki (Radi allahu anhu)
2. *Muwaahibul-Ladunnia*, the *Shar 'ha* (Commentary) of *Sahih-ul-Bukhari*, by Khatlmul-Muhaditheen Imam HaaJIz Ahmed Qastalaani (Radi allahu anhu)
3. *Zurqaani*, the *Shar 'ha of the Muwaahibul-Ladunnia*, by Allama Imam Abdul Baaqi Zurqaani ,
4. *Mutaaliul-Musar'raar* by Imam A llama Faasi (Radi allahu anhu)
5. *Mirqaat*, the *Shar 'ha of Mishkaat*, by Mulla Au Qaari Makki(Radi allahu anhu)
6. *Ash 'atul Lam 'aat*, *Jazbul Quloob* and *Madaarzun Nubuwwah*, by Sheikh-e- Muhaqqiq A llama Abdul-Haq Muhaddith Dehiawi(Radi allahu anhu)
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 Au Qaari(Radi allahu anhu)

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

- A. *Imam Bukhari*(Radi allahu anhu)
- B. *Imam Muslim*(Radi allahu anhu)
- C. *Imam Ibne Maaja*(Radi allahu anhu)

- D. *Imam Tirmidi(Radi allahu anhu)*
E. *Imam Bayhaqi (Radi allahu anhu)*
F. *Imam Ibne Hazeema(Radi allahu anhu)*
G. *Imam Abul-Qaasim Tabraani(Radi allahu anhu)*
H. *Imam Manzari (Radi allahu anhu)*
I. *Imam Haaladm (Radi allahu anhu)*
J. *Imam Nisaa 'ee(Radi allahu anhu)*

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

The *Du'a* is as follows:

اللهم اني اسالك واتوجه اليك بنبيك محمد بنبي الرحمة يا محمد اني اتوجه بك الى
ربي في حاجتي هذه لتفرض لي اللهم فشفعه في *

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

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

ان رجلاً كان يحتلف 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 الميضاة فتوضاً ثم ايت المسجد فصل فيه ركعتين ثم قل اللهم اني استلك اتوجه اليك بينته محمد صلى الله تعالى عليه وسلم نبي الرحمة يا محمد اني اتوجه بك الي ربي فيقضي حاجتي وتذكر حاجته ورد الي حاجتي اروح معك فاطلق الرجل صنع ما قال له ثم اتى باب عثمان بن عفان رضى الله تعالى عنه فبجاء البواب حتى اخذ به يده فادخله عثمان بن عفان رضى الله تعالى عنه فاجلسه معه على الطيبة وقال ما حاجتك ؟ فذكر حاجته فقضاها ثم قال ما ذكرت حاجتك ؟ حتى كانت هذه الساعة وقال ما كان لك من حاجة فأتنا فان الرجل خرج من عنده فلقى عثمان بن حنيف رضى الله تعالى عنه فقال له جزاك الله خيراً ما كان ينظر في حاجتي ولا يلتفت الي حتى كلمته في حاجتي فقال عثمان بن حنيف رضى الله تعالى عنه والله ما كلمته ولاكن شهدت رسول الله صلى الله تعالى عليه وسلم واتاه رجل مزيد فتشكا اليه ذهاب بصره فقال له النبي صلى الله تعالى عليه وسلم انت الميضاة فتوضاً ثم صلى ركعتين ثم ادع لهذا الدعوات فقال عثمان بن حنيف رضى الله تعالى

والله فرقنا وطال بنا الحديث حتى دخل علينا الرجل كأنه لم يكن به ضرر انظر

A person in dire need visited Ameeril Moh ‘mineen Sayyiduna Utkmaan Al-Ghani . The Kkabfa 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 :

“0 Allah 1, I beg of You and I seek Your assistance, through the Waseela (Medium) of Your beloved Prophet who is the Prophet of Mercy. 0 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 e and relay his problem. When he came to the door of Ameeril mu‘mineen, the doorkeeper held his hand and took him straight to the great Khalifa. He was shown great respect and the Kha4fa 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 f 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 lie then said; “By Allah , I saw Sayyiduna Rasoolullah 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 and Imam Munzari have both recorded this Hadith as authentic. They said ‘and this Hadith 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 رجله فقیل
له اذکر احب الناس الیک فصاح یا محمداه! فانشرت

Sayyiduna Abdullah Ibne Omar once suffe red 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(Radiallahu anhu)* 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 (Radiallahu anhu)* 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, *Naseernur-Riyaad*, commentary of *Shzfa* by *Imar’Qaadi Ayaad(Radiallahu anhu)* , that:

هذامما هذه 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 (Radiallahu anhu)* states that a drought once occurred in the year 18 A.H. during the *Khilafat* of *Sayiduna Omar Al- Farooq(Radiallahu anhu)* 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(Radiallahu anhu)* saw this distressing sight and screamed in grief,”*Ya Muhammadahu!*” That same night he dreamt of *Sayyiduna Rasoolullah* who informed him of future glad tidings. As time passed all these Prophetic predictions did occur accordingly. ذكره في الكامل

(7) *Imam-wa-Mujtahid Sayidi Abdur-Rahmaan Huzaili Kufi Mas 'oodi(Radiallahu anhu)* , was the grandson of *Sayiduna Abdullah Ibne Mas 'ood(Radiallahu anhu)* 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 AzZaki(Radiallahu anhu)* who was amongst the great *Ulama* and *Muhaditheen* of that time. He states:

ورأيت على رأسه قلنسوة اطول من رزاع مكتوب فيها محمد يا منصور

ذكره في تهذيب التهذيب وغيره *

I saw him (i.e. Sayyiduna Abdur Rahmaan Masoodi 4) 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(Radiallahu anhu)*

سئل عفاً بق من العامة من قولهم عند الشدائد يا شيخ فلان ونحو ذلك من الاستغاثة بالانبياء والمرسلين والصالحين وهل المشايخ اغاثة بعد موتهم ام لا فاجاب بما اضاة ان الاستغاثة بالانبياء والمرسلين والاولياء والعلماء والصالحين جائزة وللانبياء والرسل 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 (Radiallahu anhu)* , 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 (*Radiallahu anhu*) in his *Fatawa* states:

سالت عن قول في حال الشدة يا رسول الله أو يا شيخ عبدالقادر من لاهل هو
جائز شرعاً أم لا؟ أحييت نعم! الاستغاثة بالأولياء ونداؤهم والتوسل بهم امر
مشروع وشيئ مرغوب الأبيكراه الامكابر ومعاند وقد حرم بركة الأولياء الكرام

I was questioned about those people, who in times of difficulty proclaim “Ya Rasoolullah, Ya All, 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 (Radiallahu anhu)* 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.

فأسرهم الروم مرة فقال لهم الملك اني اجعل فيكم الملك وازوجكم بناتي وتدخلون
في النصرانية قائلوا 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:

فأسرهم الروم مرة فقال لهم الملك اني اجعل فيكم الملك وازوجكم بناتي وتدخلون
في النصرانية قائلوا فقالوا يا محمداه ! *

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 (Radiallahu anhu) 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 *Prophet*. We have seen that the brothers, at a time of extreme peril and danger, did not hesitate in calling to the *Prophet*. 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 , 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 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 his need will be fulfilled. One should perform two Rakauts 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 . 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 Willing), his need and wish will be granted.

(14) The above method has been mentioned and prescribed by eminent scholars such as, *Imam Abut Hasan Au bin Jareer Nahmi Shat'nooni (Radiallahu anhu) Imam Abdullah bin Asad Yafa 'ee Makki (Radiallahu anhu) Sheikh Mullah Ali Qaari Makki (Radiallahu anhu) author of Mirqaat Shar 'he Mishkaat, Moulana Abul Ma'aali Mohammed Salmi Qaadiri . (Radiallahu anhu) and Sheikh-e-Muhaqqiq Moulana Abdul Haq Muhaddith Dehlawi . (Radiallahu anhu) 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, بالاتوار من يوم صلوة الاسرار* specifically on the excellence of the mentione 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 Abut Hasan Noorudeen All* the author of *Bahjatut Asraar*, is that aside from being a gre 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 Radiallahu anhu. He lived only two generations from the Great *Ghous Sheikh Abdul-Qaadir Jilaani radiallahu anhu*. 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 *Thaqqah* (Trustworthy) narrators giving account of how, when and where it happened.

Sheikh-e-Muhaqqiq Allama Abdul Haq Al-Qaadiri Muhaddith Dehiawi 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, Tab qaatul-Muqir'reen* and *Imam Jalaludeen Suyuti* 4 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 Noi-udeen* and he has read and taken *Ijaza* of the entire *Bahjarul-Asraar* in the presence of his *Ustaaz*.

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

باسيدي محمد يا غمري!

Ya Sayyidi Muhammad, Va 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(Radiallahu anhu)* . When he was informed about this, he also screamed:

ياسيدي محمد يا غمري لاحظني!

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(Radiallahu anhu)* also records a similar incident of *Sayyidi Shamsudeen Mohammed Hanafi(Radiallahu anhu)* . 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(Radiallahu anhu)*. 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 saved him.

(17) It is also recorded in the same book that the Spiritual Master *Sayyidi Shamsudeen Hanafi (Radiallahu anhu)* wife was once very sick. People

thought that she is going to die. She constantly called out from her sick bed:

ياسيدي 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*(Radiallahu anhu) 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:***

ياسيدي محمد يا حنفي ! *

O my Master Muhammad! O Hanafi!

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

من كانت له حاجة فليات إلى قبري 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 shoulj come to my grave and I will indeed help him in fulfilling iL 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 (Radiallahu anhu)* in his book, *Tab qaat-e-Kubra*. We shall quote a few.

(19) *Sayyidi Mohammed Far 'ghal (Radiallahu anhu)* 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, 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 (Radiallahu anhu)* 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 لا تخطني! '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 (Radiallahu anhu)*

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(Radiallahu anhu) , in his famous book, Akhbaarul Akh 'yaar, mentions about Sheikh Baha 'udeen bin Ibra 'heem Ata 'ullah Al-Ansaari Ash-Shattari (Radiallahu anhu). The illustrious A arif is the author of the famous book on Tasawwuf entitled Risaalah-eShat '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 All, 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 A rwah (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 KashfulArwah.”

(23) Discussing the life and teachings of Aari/ Moulana Jalaludeen Rumi(Radiallahu anhu) Sajyidi Sheikh Noorudeen Abdur Rahmaan Jaami (Radiallahu anhu)writes in his book, NaJhaatul-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 (Radiallahu anhu) 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 Dehiawi (Radiallahu anhu)in his book, At ‘teebul Nigham fi Madhe-Sajyadil Arabi Wal Ajam, comments on the state of ecstasy in the love for the Holy Prophet (sallallahu alaihi wa sallam) He writes:

وصلى عليك يا خير خلقه ويا خير هول ويا خير واهب
ويا خير من يرجى لكشف روية من جوده قد فاق جوداً سحاب
وانت بجيري 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 test fy 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(Radiallahu anhu)* also writes about the difficult moments in which it is most necessary to seek assistance from the sacred Soul of the *Holy Prophet* . At the beginning of this chapter, he writes: **“I cannot perceive any one besides the Holy Prophet who stretches out a helping hand for a depressed person in times of calamities.”**

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

| | |
|---|---|
| وَذَلَّ وَابْتِهَالٍ وَالتَّجَاءِ | ضَارِعاً بَخْضُوعِ قَلْبِ |
| لِذَلِكَ ابْتِغْيِ يَوْمَ الْقَضَاءِ | رَسُولَ اللَّهِ يَا خَيْرَ الْبَرِيَاءِ |
| فَإِنَّتِ الْحِصْنَ مِنْ كُلِّ الْبَلَاءِ | إِذَا مَا حَلَّ حَطْبٌ مَدَّهْمِ |

“O Rasool of Allah ! 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 ! Would give me security from all calamities. I have turned to you for salvation and placed my trust in you.”

(26) *Shah Wali‘ullah(Radiallahu anhu)* , 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 Rakauts of Nafil Salaah. After completion, he should recite the following - 111 times Darood Sha reef (Salawaat), 111 times Kalima Tamjeed and 111 times ‘Shay’an-Lillah, Ya Sheikh Abdal Qaadir 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 Dehiawi (Radiallahu anhu)* spent numerous years in the company of his *Sheikh* and *Ustaaz* of *Hadith Shareef*, *Sheikh Moulana Sheikh Abu-Taahir Madani (Radiallahu anhu)*

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

27.1 *Usiaaz* in *Hadith* of *Shah Wali ‘ullah 4, Sheikh Taahir Al-Madani(Radiallahu anhu)* ,

27.2 His *She ikh* and father, *Sheikh Ibra ‘heem Kardi(Radiallahu anhu)*

27.3 His *Ustaaz*, *Sheikh Ahmed Kashshaashi (Radiallahu anhu)*

27.4 His *Ustaaz*, *Sheikh Ahmed Shanawi (Radiallahu anhu)*,

27.5 His grand *Ustaaz*. *Sheikh Ahmed Nakhli(Radiallahu anhu)*,

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 (Radiallahu anhu) Lahoori* , about whom he has attributed the title of *Sheikh Mu ‘ammar Thaq ‘qa (The Blessed and Trustworthy Master)*.

Refer to *Shah Wali ‘ullah s book, Al Intibah*.

27.7 *Sheikh Moulana Abdul Maalik (Radiallahu anhu)* and his *Murshid*,

27.8 *Sheikh Ba ‘Yazeed Thaan(Radiallahu anhu)i* and his *Murshid*,

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

27.10 *Taajul Aarifeen Khaja Mohammed Ghous Gawalyari’(Radiallahu anhu)*.

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 Bavaani Sarnaa il Amwaat*, both these books written by *Ala’ Hadrat Imam Ahmed Raza*(*Radiallahu anhu*)

(28) *Shah Abdul Azeez Muhaddith Dehiawi*(*Radiallahu anhu*) , in his book, *Bustaanul Muhaditheen*. praises *Sayyidi Sheikh Ahmed Zarooq Magh ‘ribi* . (*Radiallahu anhu*)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 SuJls. Among his illustrious students are personalities like Imam Shamsudeen Luq’qaani*(*Radiallahu anhu*) and *Imam Shahaabudeen Qastalaani*(*Radiallahu anhu*). *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*(*Radiallahu anhu*) 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* (*Radiallahu anhu*), then quotes two sentences stated by *Sheikh Ahmed Zarooq Magh ‘ribi* (*Radiallahu anhu*), which further highlights his greatness:

انا مردي جامع لسانه اذا ما سطا جور الزمان بنكته
وان كنت في ضيق وكرب ووحشة فناد يا 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 limes) call to me ‘Ya Zarooq’, I will immediately come to your assistance.

(30) *A Ilaama Ziyaadi , A Ilaama Ajhoori , Allama Dawoodi (Radiallahu anhu) (The marginal writer of the Sharah Minhaaj) and Allama IbneAabideen Shaami (Radiallahu anhu), 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 . Thereafter, invoking his name, one should say, ‘Ya Sayyidi Ahmed, Ya Ibne Alwaan.*

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

26. *Taajul Aarfeen, Sajyidi Abdur Razzaaq Qaadiri (Radiallahu anhu*
27. *Sheikh-e-Muhaqqiq Shah Abdul Haq Muhaddith Dehlawi(Radiallahu anhu ,*
28. *Sayyidi Abu Swaleh Nasr(Radiallahu anhu ,*
29. *Imam Shamsudeen Zah 'bi(Radiallahu anhu ,*
30. *Imam Mohammed bin Mohammed Al Hizri(Radiallahu anhu ,*
31. *Imam-e-Ajal Aarfe-Billah Abdul Wah 'haab Sharaan(Radiallahu anhu ,*
32. *Sa)yidi Mohammed Ghazni(Radiallahu anhu ,*
33. *Sayidi Shamsudeen Mohammed Hanafi (Radiallahu anhu,*
34. *Sayidi Ahmed Kabeer-e-Awlia Badawi (Radiallahu anhu,*
35. *Sayidi Mohammed bin Ahmed Farghal(Radiallahu anhu ,*
36. *Sa)yidi Madeen bin AhmedAshmoon (Radiallahu anhu,*
37. *Sayyidi Moosa Abu Imraan (Radiallahu anhu,*
38. *Imam Noorudeen Abdur Rahmaan Jaam(Radiallahu anhu i ,*
39. *Arfe Billah, Moulana Jalaludeen Rumi . (Radiallahu anhu,*
40. *Shah Wall 'ullah Muhaddith Dehlawi(Radiallahu anhu ,*
41. *Imam A llama Ziyaad (Radiallahu anhu,*
42. *Shah Abdur Raheem Dehiawi (Radiallahu anhu,*
43. *imam Allama Ajhoori(Radiallahu anhu ,*
44. *Imam A llama Ibne-Aabideen Shaami(Radiallahu anhu , and*
45. *A arife-Billah Sayyidi Ahmed bin Alwaan Yamaani (Radiallahu anhu*
46. *Sha Abdul Azeez Muhaddith Dehlawi (Radiallahu anhu*

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* 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*. One cannot imagine their ignorance and arrogance because *Allah* 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* keep us steadfast on the *Maslak* of the *Ahle-Sunnah-waJama'ah* and protect us from the evil of all astray groups. *Aameen*.

(31) The most beautiful proof of calling to the *Beloved Habeeb* is found in *Tashahud*. Here, every worshipper salutes and calls unto the *Habeeb*. 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* 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* 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 . and that one is praising Allah 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 lie Himself sends Salaams on him and His Awliya. s

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 وعلى نفسه وعلى أوليائه (الاخبار) عن ذلك ذكره في الجنبى *

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 gives life to His Nabi, and He Himself Sends Salaams on His Divine Self and His Awliya.

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

يُقصد بالفاظ (التشهد) معانيها مرادة له على وجه (الاشياء) كأنه يحيى الله تعالى و

The meaning will be considered as if it is presently happening, i.e. Saiaam 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 (Sallallahu alaihi wa sallam) , 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(Sallallahu alaihi wa sallam) . it is clearly stated in many authentic Ahadith that all the deeds of a Muslim are placed in front of the Holy Prophet(Sallallahu alaihi wa sallam) , 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,*

سلطنة 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(Sallallahu alaihi wa sallam) . Therefore, the Glorious Prophet of Allah recognizes his followers in two ways, firstly by their Alamat (signs), and secondly, by their Ah ‘ma! (deeds).”

This humble servant of *Islam (Jmarn 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.

آكلنا شر المضلين يا كافي وصلّى الله تعالى على سيدنا
ومولانا محمد ﷺ الشافي وآله وصحبه
حماة الدين الصافي آمين والحمد لله رب العالمين
والله تعالى اعلم
كتبه
عبد المذنب احمد رضا البريلوي عفي عنه
بمحمد ﷺ المصطفى النبي الامي صلى الله تعالى عليه وسلم

END.