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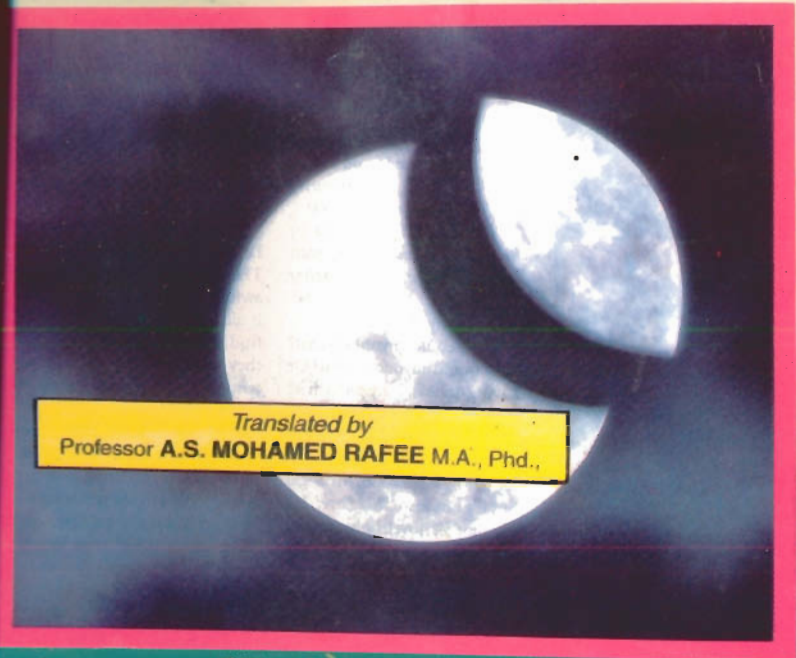
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Selections of
ALHAJ MUHAMMAD BAKAR
ALIM SAHIB QADIRI

**HIDAYATHUL ANAM
ILA ZIYARATHIL
AWLIYAYIL KIRAM**

*The Secrets Of The Saints and
an Eye Opener to The Mankind*



Translated by
Professor **A.S. MOHAMED RAFEE** M.A., Phd.,

Publication Of **IRFAN MAJLIS** COLOMBO

SRI LANKA

SELECTIONS OF
SHEIKUL QADIRIYA
HAZARATH SHA ALHAJ
MUHAMMAD BAKAR ALIM SAHIB
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PREFACE

All Praise be to Allah the compassionate, Merciful, Just, Wise, who grants His favour and mercy to whomever obeys him, and punishes whomever disobeys him. He is self - sufficient all powerful, the Greatest, the Most High. Praise be to him, Exalted be his countenance, Mighty be his dominion. It is he who judges and unto him that we return.

Peace be upon the Prophet Muhammed, the messenger of Allah. The noblest of Allah's creations the highest and noblest absolutely and to his beloved family members and relatives and his noble followers and companions.

One day our Prophet Muhammed (sal - m) fore told to his beloved companions pointing out to the direction of Najd.

"From this place only chaos and confusion will arise from here the horns of shaitan (satan) will appear"

(Mishkath Buhari)

As per his Foretelling, about two hundred years ago Abdul Wahab and his son Muhammed came from Najd. Moulavi Ilyas and his followers had become the Disciples of the above said Abdul Wahab Najdi.

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INDIVIDUALS

These fellows divided into two groups. One group openly Proclaimed themselves as Wahhabis. These people do not accept and follow any Mad'hab. The other group consists of people who do not openly proclaim as Wahhabis but follow its tenets inwardly. These people Outwardly tell that they follow Hanafi or Hanbali Mad'hab. But truly follow Wahhabism.

Of the two Groups the danger Posed by the latter is much more than those posed by the former. This is because they are Attempting to misguide the common people, using the Mad'habs as a cover. These people, by their dubious methods have already pulled many true Sunnath wal Jamath people to the astray Wahhabism.

Just look at some of these Wahhabis Utterances:

"Prophet Muhammed (PBUH) does not know about hidden knowledge and matters. (Ilmul Ghaib) Having his thoughts in prayer is worse than having the thoughts of cattle and donkeys. The power of Witchcraft Practiced by the sorcerers are move powerful than his Mu'jizaths.

To believe that he will do Shafa'ath (intercede) for us is shirk.

"The kabr (tombs) of Prophets and Awliyas are

equal to idols in temples. They should be destroyed. They do not have any power. To have them as wasila is shirk.

All Prophets, Shabas and awilyas are lesser than a deer before Allah's's status.

Meeladunnabi is Equivalent to Krishna Jayanthi

The Kadhiriyya, chistiyya and Nakshabandiyya Tariqas etc. are of the wrong path.

The Sheerni (Tabruk - Distributed Food) of Mawlid, Fathiha and Khatamul Qur'an are Haram.

To recite Fathiha, Khatamul Qur'an and during Esol Sawab (Giving the Good deeds) to Awliyas and the dead is Equivalent to the Brahmin Pandits' recitation of their vedas and Thidhi (a ritual).

May Allah save us! The above Mentioned words and many other Similar wordings are the wrong ideas and Principles of Wahhabis.

The Moulavis, Even some well Learned who say that they want to give a new life to the Religion and those who boast that they are Removing the weeds in the Society, without knowing that they are on the wrong path, are trying to spoil the Muslims' Aqeeda (Principle) by imposing the above Mentioned Wahhabi Principles.

The Saying of Prophet (PBUH) that we would see

Shaitan in the shape of Najd's Shaikh is proving right.

A North Indian Wahhabi Mawlavi has Published a book by name 'Thawheedhu Ibadath' by citing some Paragraphs from the books 'Thakviyatul Iman', 'Sirathul Musthakeem' and 'Ibadathul Thawheedh' which are urdu translations of the book 'Kitabul Thawheedh' written by the Wahhabi Shaikh of Najd. A South Indian Baqavi (Mawlavi) has translated it into Tamil by name 'One god worship'. Another Movlavi has published and Distributed it freely to the public.

Many more booklets named as 'Ziyarathul Kuboor', 'Do not Insult the Awliyas', 'The great saint Shahul Hameed' and 'one god worship' are doing the job of the Najd Shaitan. These books which are named Polishedly to fool others, contain poisonous thoughts.

It would have been better had these people with spilt Aqeedas (Principles) Openly proclaiming themselves as Wahhabis. But these people are proclaiming themselves as Sunnath wal Jamath. So only we are protesting and contesting them who will bother to oppose them, if they openly proclaim themselves as Wahhabis and Preach their teachings.

"The soil will not eat the body of Prophets" is the saying of our beloved Prophet.

The fact that the pure bodies of Prophets are Properly safeguarded is Proved by Qur'an Shariff.

Hazrath Sulaiman (Alaihissalam) holding his asa (Staff) was Supervising the JINS to construct the Baithul Muqaddas Mosque. At this time death Approached him. Inspite of his death, Allahuta'ala made him to continue his Suprevision with his staff as long as the Mosque's construction work was over. The white ants slowly ate up the staff. Hazrath Sulaiman (AS) who was standing with the help of his staff fell down, when the staff broke down as a result of the white ant's eating. This happenned when the construction work of the mosque was completed. We get to learn that the Prophet Sulaiman's (AS) body did not even change a bit even after his death for a very long time.

(Qur'an: 34: 14)

The Qur'an ayath 2: 259 states that Prophet Uzair (AS) even 100 years after his death was remained unaffected.

From the Qur'an ayath (37: 142, 144) we learn that Prophet Yoonus (AS) remained unaffected in the stomach of a fish that Swallowed him for a considerable period of time.

The Dustar fort was captured during the caliphate of Ameerul Mumineen Umar (RA) there the body of

Dhaniyal (AS) was found without any deterioration in the house of Hurmiyan. That the sacred body with all the veins full of circulating blood remained uncharged has been quoted in Al - bidaya vanihaya which has been cited in pages 72: 73 of As - Sayeed volume 4. This can also be seen in the 106th pages of 'Vasila Jaleela'.

Apart from this, many bodies that have been buried a long time ago, have been found without any deterioration while digging in the burial grounds for burying the dead. If this is the case what will the people who shout without any fear or Hesitation that the Prophet (PBUH) has become soil and dust, Answer to these facts.

One among the groups of multazilas and Wahhabis, the Kadiyani's deny the prophets Mu'jiza and Awliyas karamath's. The miracles performed by the prophets are called as "Mujizas" and the same things that happen through the Awliyas are called as "Karamaths". The meaning of miracle is unnatural happenings. So, it is clear that they are not understandable to human mind. This is Strengthened by Hadith's also.

Hazrath Musa (AS) made a staff turn to snake.

(Quran: 7: 117)

Hazrath Esa (AS) gave life to dead people. He

made a bat made of clay to fly.

(3: 49)

Halrath salih (AS) made a female camel to come out of a mountain and also made it give birth immediately.

The details of the above and many other such Mujizas are cited in the Qur'an Shariff.

The breaking of the moon into two pieces was one of the many Mu'jizas of our Prophet Muhammed (PBUH). This is cited in Qur'an in 54: 1 Ayath.

This has been cited and explained in the hadith books, Sahih Buhari, Muslim, Tirmidhi and Muwath and the tafseers Jalalaya, Hashiya Kamalaya, Ma'alimuthansil, Bailavi and kabir these explain elaborately about Mu'jizaths.

Some people who had come to Makka on a travel have offered witness that they watched the breaking of the moon into two. Even though Abu Jahl and his men who witnessed it by their eyes denounced it as witch craft. So it is not surprising if some people after thirteen hundred years say it as a lunar eclipse. Because they are very weak in their Iman.

It is cited in 'Thabreehul Adhkiya fi Ahvalil Anbiya' volume 2, page 423. That it has been Written

in the book 'Sawanibul Haramaya Thaliq bulaisli' that the Malabar king become a Muslim seeing the breaking up of the man and a person named Maluhrajadhar seeing this miracle embraced Islam and became a Muslim and sent a message to Madina, it also quotes that the prophet Muhammad (Sal m) Named him Abdullah and his kabr is even now is being visited by many people.

Some historians and scribes have pointed out the above mentioned Malabar king as seraladha peruma.

Muthusamy Thambiran, who ruled over Trivandrum, became enlightened due to his close Attachment with Arifbillah Al Kamil Hazrath Thakkalai Peer Muhammad Valiyullah (RA) who is the author of such great books as the 'Ma'rifath Malai 'Gnanak Kurawanji', 'Gnana vilakku Saranul', 'Gnana ulage urulai', 'Gnana Manimalai', 'Gnana Pugalchi', 'Gnana Pootu thirappu', and 'Bismilkuran'. The royal family members respected and revered the Shaikh Peer Appa very much.

During that time an unexpected thing happened the son of the king who was to be crowned as the prince the next week Suddenly fell ill and there was no improvement offered by the royal doctors. The prince died. The whole of the king's circle was in great grief

and agony. By that time, Halrath Peer Appa came there and was very much moved to see the pathetic condition of the king and his family.

He said, "oh! Muthusamy. The enlightened saints should not Grieve". Then he sent all the people out of the room where the prince laid dead. In a few minutes with highly Sweating body. Appa made the dead prince get up Appa handed over the prince to the king and left saying that it would be difficult to find him there after.

After over 100 years shaikh Appa came back. It is said that he lived for 300 years. This story can be found in the book, 'Gnana Manimalai'.

Without having the basic knowledge of Sababun - Nuzul. Sha'run - Nuzul (Place, Meaning, command) of Qur'an cite the ayath's that are related to idols as evidences for their atrocious statements that it Shirk to visit Dhargas and the likes. (Qur'an 13: 14, 17: 57, 22: 73, 25: 3, 29: 41,42, 39: 3) They also cite the Ayath's that have the words 'Vali' and 'Awliya'.

Allahuta'ala calls Himself, his Rasool and the Muslims as 'Vali in Qur'an. One can learn from the Ayaths (5: 51, 51: 55, 3: 27, 18: 50, 7:3 and 7: 30) and other similar Ayaths, in what meaning the 'Yahoodis', refered to in Qur'an. So the words 'Vali and 'Awliya' do not refer to a particular person and they refer to many

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others is easily understandable.

The Wahhabis citing the Ayath's (7: 194, 10: 106, 13: 14, 17: 57, 22: 73, 29: 42) and other similar Ayaths also say that we should not ask for help by calling the Prophets and Awliyas. All these Ayaths are related to idols and Mushriks. What could we say about these people's ignorance when they cannot find the difference between Prophets, Awliyas and the idols. We could say that the Ayath "Allah has sealed their heart" suite them well.

The arabic words that come in the above Ayaths such as 'Dhu'a - Adh'oo - Thad'oo, Yatoona, have two meanings. One meaning is 'ordinary calling'. The other meaning is 'worshipping'. All the ulemas say that in the above Ayaths those words mean 'Ibadath and the Ayaths are related is idols.

No Muslim worships the Kabr. Calling the Prophets and Awliyas to seek their wasila will never become Ibadath. (Worshipping God)

There is a Hadith in Sahial Bukhari regarding this group of people that states that, 'Ibu Umar (RA) looked upon the Kharifiyyas as the most evil creations among the creations as they applied the Ayaths that descended for Kafirs to Muslims.

If it had been Prohibited to ask Vasila to words Prophets and Awliyas as these people say then there would not have been any Ayath or Hadith commanding us to seek Vasila.

Seeking help through an action or thing or man is actually seeking help from Allah. If the meaning of seeking help is not thing, then we would all have to fail in the pit of Shirk every second.

There are many evidence in Qur'an and hadith to seek help by some means.

In Quran (2:153) Allah says "Seek help through prayers and patience".

Qur'an (2: 153) cites Prophets Isa (AS) asking his mates, 'Man Ansari Ilallahi' "who are all giving to be my helpers through Allah?" When he was in trouble.]

Qur'an also cites the occasion when Dhul Qarnain (AS) in the midst of people whose language he did not know asked, "help me by your work" to construct a wall to hinder the yajuj Majuj moh.

Qur'an also cites the instance of Prophet Sulaiman (AS) asking his Ministers, 'Oh! leaders, who is among you can bring Balkis' throne here for me?"

(18: 95)

(27: 38)

We ask those Wahhabi people that the above mentioned prayer, patience, mate, work and Arif are Allah? Let those people who shout that are should not ask for any thing from any Prophet, any Vali answer this.

Allah never comes Directly and does anything. He helps only through others. Allah helped his Prophet (PBUH) in the battle of Badr through the angels. He gave victory to the Bani Israills through the Thabooth Sakeena (a case that had Prophet's things). In the same way Allah shows his mercy and help through his Awliya.

Imam Ahmed Ibu Hanbal (RA) lost his route while travelling from Baghdad to Makka and got separated from the group. At that time the hadith "Ya Ibadullahi Ayinooji" came to his mind. Immediately he used that and got success. Just lead what he says? I started shouting, "oh! The slaves of Allah! Take me to the correct route. I shouted the same thing until I got the correct route. This can be seen in his Biography. This can also be seen in the book "Nanmanigal Nalwar" written by M. Abdul Wahhab. M.A, B.TH. (Page 137).

"If any object is Missing and it needs to be found, one should stand on a high place facing the Kibla, recite Surra Fathiha and offer it to one Prophet (PBUH) as Thahiyya (respectful offering) and offer its Sawal to

Sayyid Ahamed Ibn Alwan (RA) and say. "Oh! Sayyid Ahamed Ibn Alwan (RA) it would be good if you make me get back the missing object. If not, I will remove your name from Awliya's list. Allah will make the lost object to be found by the barakath of that Vali, if you do this way". Allama Imam Ibn Abideen (RA) states this in the Hanafi fikh book, "Raddhul Mukhtar" Vol. 3. Page 334

A business group before starting their long travel for business, went to Shaik Abul Hasan Khirkani (RA) and asked his Dua and blessings as the travel route was hard and dangerous. The Shaikh told them, "if any danger comes, "Remember Abul Hasan" and sent them off. The traders were a bit perplexed and sad by these words.

When the traders were travelling along, one day a group of robbers stopped them and started plundering their goods. Among the traders, one alone called Shaik Abul Hasan Khirkani (RA) for help. He alone escaped with his goods without being seen by the robbers. All others called Allah for help and had all their goods plundered by the robbers.

Learning that one of their mate's goods alone remaining safe and having lost all their goods the traders were surprised and turned towards the Shaikh.

"We called Allah for help but lost all one goods.

One man alone called you for help and all his goods were safe guarded. Please tell us the reason for this" - the traders requested the Shaikh telling the whole story.

'You all called Allah without knowing Him and your heart was not completely learning towards Him. But Abul Hasan called Allah with his knowledge and complete Ikhlas. If you remember Abul Hasan and call him, he will ask Allah for His help to you. Then your efforts will succeed. Without knowing Allah, even if you call him Thousand times daily, it would not bear fruit' - said Shaik Abdul Hasan Khirkani (RA). This has been quoted in the 244th Page of 'Mirathul Kawnayan'

More over, Shaik Fariduddin Altar (RA) also has cited this incident in his 'Thadkirathul Awliya'.

Kutb Sayyid Shamsuddin Muhammad Hanafi (RA) along with his Muridh went to beach and started walking on the sea. The Shaikh ordered his Muridh to say 'Ya Hanafi' and followed him. When both were walking in the sea, the Muridh, who heard his Shaikh saying 'Ya Allah' stopped calling 'Ya Hanafi' and called 'Ya Allah' only, suddenly started drowning. The Shaikh lifted him up by his hands and asked him what did he say. The Muridh replied that hearing you say Allah, I also said, 'Ya Allah' and suddenly, I got drowned. The Shaik said, "How would you know Allah when you do

not even know Hanafi? If you called Lord Allah knowing Him, you would not have drowned. You drowned because, you called Him without knowing Him." This has been stated in 'Shawahidul Huq'.

In every period, both before and after the prophet Muhammad (PBUH), there is a Ghouse or Kutbul Akrab. Allah's sight is always on them. This world does not perish till their existence. In the Sharah of Sheikul Akbar Sayyidina Muhyuddin Ibn Arabi (RA) 'Fususul Hikam' it is stated that, Allah is safeguarding this universe and all the creations in it because of them only.

Where there is a shape that can fulfill our need there is Godly appearance. What ever be the justified need, if the needy, asks help to the fulfiller of his needs, in truth he is seeking help only to the omnipresent God. The help offered by Allah is called as 'Hakeeki' and the help offered by Awliya is called as 'Majasi'. From Qur'an Hadeeth, this is 'Isthianath Majasi'. So, the help we seek from the prophet and awliya and regularly to one fellow people is this Majasi (lending) help which is actually a help sought from Allah.

We should believe whole heartedly that it is only Allah who is helping us through His actions, objects and human beings. A belief contrary to this is Shirk.

"Actions are judged according to the thought belief (Niyath)."

More over there are many more evidences to seek help from prophet and awliya. For right minded people one or two evidences are enough. For others even many number of evidences would not suffice. There is medicine for disease but not for adamancy.

It is total ignorance on the part of the wahhabis to cite a mansook Hadith to prohibit visiting the rawlas of prophet and awliya.

'I had prohibited you from visiting the graves before. Now you visit them' - This Hadith related by Ibn Mas'ood (RA) is seen in sahih Muslim, Abu Dawood, Nusayee and Mishkath.

So, the by this Hadith the previous prohibiting hadith has became Mansook (changed), why don't those people understand this?

The great Prophet (PBUH) himself has asked us to do Ziyarath and seek help.

"If actions make you incompetent hold fast the people of the Kabr visit those Kabrs."

Imam Manawi (RA) in his 'Qunusul Hakayiki bihadhidhi khairil khalayik' cites that the above hadith

is cited by Imam Thailams (RA) in his *Musnathul Firdhouse*.

The act of promising to do or offer something if some need is fulfilled is called as 'Nerchai'. The wahhabis out of their ignorance say that we should do nerchai only on the name of Allah and doing nerchai on the names of prophet and Awliyas is equivalent to the Mushriks offering to their idols and so it is haram.

Nerchai is of two types. One type is to do it in the name of Allah. This is called as 'Bikhi'. No one other than poor shared eat this.

The other type is the one that is made in the names of prophet and awliyas. This is called as 'Urbi'. This can be eaten by any one, poor or rich.

"Certainly Allah knows what ever you spend from your things or what ever you intend to. There is none to help those who do not fulfill their vows."

Qur'an 2:270

The following is narrated by Sahtubnu Sa'd (RA)

"When Sayyiduna Ali (RA) visited sayyidatina Fatima (RA). She asked him to buy flour from a Yahoodi giving him some dinars. Ali (RA) went to that yahoodi gave the dinar and bought the flour.

The yahoodi inquired Ali (RA). 'Are you the son-

in-law of the person who proclaims himself as a prophet?'

Ali (RA) replied, 'Yes'.

The yahoodi asked Ali (RA) to get back the money and take the flavour as Nerchai to the prophet.

This hadith is found in the 438th page of Abu Dawood.

Hazrath Shah Valiyullah Muhaddidh Dihlevi (RA) says:

'My father went to do ziyarath Maqudhumullah Thathah (RA) in the city of Dasha. As it become night, he told his fellow people that Maqudhumullah (RA) will provide us food. We shall enjoy it and stayed there with his fellow travellers.

At that time a woman came there with food and Sheerni. She told that she had owed to provide food and Sheerni to those in the Maqudhumullah (RA)'s Dargah at the time my husband returns. Now that my husband has returned. I prepared this food and I am here to fulfill my Nerchai. This incident is recorded in the 45th page of 'Anfasul Arifeen' by Shah Valiyullah (RA).

There is no sin in cooking and offering flour, food in the Niyyath of giving that benefits to the souls of those great people. It is not halal for the rich to eat the food

that has been owed by the name of Allah. But the food owed by the name of saints is allowed for rich people also. This is explained by shah Abdul Azeez Dehlevi (RA) in his 'Jubthathun Nasayihil.'

One by name Mirjaffer muzaffarpuri came to the durbar of Shaikh Shah Hassan Ali and asked him to pray for him to get a child and he told him that he had owed 500 dirhams to him for that sake. By the du'a barakath of the shaikh, Mirjaffer's wife became pregnant and after nine months she experienced labour pain. The child's head was seen out but, the woman suffered a lot and was unable to deliver the child.

Mirjaffer's friend told him that the reason for the problem is that he had not fulfilled his vow to the Shaikh and advised him to fulfill it immediately.

Mizaffer staunchly said that Allah had offered him his child what has any Du'a got to do with it. The shaikh came to know about this. The shaikh became jalal and said that the one who has the power to give also has the power to take. The very moment the child suddenly disappeared with out even leaving the trace of it on the woman's body. This miraculous incident is found in the 442nd page of Mir'athul Kawnayn'.

From this we learn that it is Jayiz to do 'Nerchai' (owe) and it should be fulfilled without any delay.

"There will appear a group of people during the last era. They will be small and will have little knowledge. They will speak from Hadith or from great saint's words. They will recite the Holy Qur'an. But, their Iman will not go beyond their throat. They will go out of the religion as an arrow flies out of the bow. This hadith related by sayyidina Ali (RA) is registered in Sahihul Bukhari and Sahihul Muslim.

There is no doubt that this Hadith of our Prophet Muhammad (PBUH) will suit the present day Kharijiyyas. Wahhabis, Najdis and those who proclaim themselves as Sunnath wal Jamath and spread the vicious principles of Wahhabism.

These people of this era do recite Qur'an but, they do not get their Belief (Iman) right. These people are wicked than the Munafiks.

Abu Huraira (RA) narrates that the Prophet (pbuh) said:

"There will appear some people in my later era Ummath. (In other narration in Tirmidhi it is stated that more of liars and frauds will appear). They will tell you things that you or your ancestors have never heard before. Stay away from them carefully, without allowing them to come near you. Otherwise, they will corrupt you and confuse you. Keep them away, without giving them any opportunity."

From this Hadith related in sahih Muslim, Our Prophet (Pbuh) has foretold and cautioned us of these corrupt wahhabis. (Jazahullahul Khaira Anna - May Allah shower more of His blessings on our Prophet (pbuh) for all the guidance he has given us.)

We hear the Wahhabis telling many dirty words that our ancestors or We have never heard before, in the name of religion; we see it and read from the essays and books. We have just showed some of them in the first two pages.

When 'Hidhayathul Anam' was published many got wild and wrote many letters to the tabloids to counter it strongly. They even went to many famous arabic madarasas and asked for writtern fathuvas. The tabloids replied that they are researching on it and will come out with the counter soon. But, till now nothing has happenned.

One professor of a famous south Indian Arabic University, after going through the book said that if only he had the opportunity to read the book before it was published, he would have certified it with two signatures. If this is the answer he gave to the people who asked Fatwa against the book, the common man can understand the reality of the book.

One editor book without having the strength to oppose any part the book with any evidence gimmicked

that it was a foolish book and over 30 Ulemas (scholars) have stamped their approval to it foolishly.

Seeing the book's second edition, a monthly's editor has written something without being balanced. Without Knowing the various aspects of Bid'ath he has written against them I request you to kindly look into the people who have all stamped their proof of correctness of this book. Are these Ulemas, Muftis, and Mudarris ordinary people, to Just put their signature?

We will have to accept these scholars' words as it is. Because Hidayathul Anam is a mirror. Only those things that are hidden in the heart are manifested on the mirror. The good people saw the good in it and the bad people their evils in it.

An elephant cannot appear from the sperm of a mouse. A mango tree wont come up from the seed of a tamarind. Lemon will be sour and apple. Will be sweet, Each has its own attributes and Allah has created them according to their inward attributes.

An abadi kafir (an ever kafir) will acquire Iman. A Kafir showered by Allah's Hidayath in spite, of his many years of kufr, will become a mu'min. A person, who has become Murtadd, though was a Muslim for so long will end up as a Kafir. An evil Munafiq, whose words and his intentions do not match, will remain in Islam and will try to uproot the very basis of the

religion.

As different diseases show different symptoms, Allah, who is Hakeem, makes the different disease of the hearts to show their own symptoms.

Our prophet (pduh) has said that every vessel will let out only what is in it.

I would like to quote the following verses of Jalaluddin Rumi in his Masnevi Sheiff, to explain the people who find fault with the great book 'Hidayatul Anam'.

"Ye You in search of a defect in the moon,

You become a person who is in search of a thorn in Heaven.

You won't find any thorn in the Heaven, apart from you."

May Allah by the du'a of His Prophet Muhammad (pbuh), Sayyidina Gowsul A'lam (RA), Khaja Muinuddin Chisti (RA), Sayyid Ahmed kabir Rifayee (RA), Imam Shaduli (RA) Sayyidina Shahul Hameed Meeran (RA) Sayyidina Sadaqatullahi Kahir (RA) and the du'a of all the prophets, awliyas shower His greatest blessings both on our body and soul.

Ameen.

P.T.M. MUHAMMAD BAKKER SAHIB KADHIRI

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TRANSLATER'S NOTE

All praise to Allah! Assalamu Alaikum! I should say that I was fortunate enough to go through the book in the original. To read that one book was to have read hundreds of books! The erudition of the author Moulavi Baker Sahib Alim Nagoori was simply stunning.

I am sure that the readers of this translation will understand that the book is not for surface swimmers but meant only for deep divers. Though the original was written about half a century ago, the topic is still current, relevant and burning. And this book will be certainly an eye opener to fresh, frank and fortunate hearts. I hope this work will also become immortal like the saints of Islam!

If I have not been able to drive home the point, I take the full responsibility for it. May Allah, Auliya and the ardent reader forgive me for any mistakes committed inadvertently.

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16-5-97

**HIDAYATUL ANAM - ILA ZIVARATIL
AWLIYAIL KIRAM**

(Fifth Edition)

All praise to Allah. Salawath and Salam unto our beloved Prophet Muhammad Mustafa Sallallahu Alaihi Vasallam and his followers and friends.

It is very unfortunate that some of the scholars of our Religion are spreading falsehood through their misguiding speeches and writings. Though the development of education has yielded us many useful fruits, truth has become a rare phenomenon in this modern age. One such poisonous and perverted propaganda is the tirade against Awliya and Quth and the description of Qabr-Ziyarat as 'Qabr-worship' and 'Awliya-pooja' and the mocking criticism of Karamat.

If the ignorant babble in this way, it can be ignored. But what is surprising is the fact that even those who know keep quiet!. Though they may not come out with their views, for fear of fasad and confussion, at least they may Quote the fatwa (religious decree) of the Ulama relating to these issues. The misgnided, then, will have a chance to the guided to travel in the right path. It is not becoming of religious scholars to keep quiet against such poisonous propaganda. Even if a fool throws a stone, it

should be stopped, lest, it may bring untold troubles. Hence, it is our duty to prevent such poison from being injected into young and immature minds of our people and to establish truth among them.

*Who is a Wali? What is his significance? His origin? Do they live after death? Are they capable of performing miracles known as **Karamat**? Shall we seek their help known as **Wasila**? can they fulfil our desires? Shall we visit their graves and perform **Ziyarat** with folded hands? Shall we hoist the flag (of a shrine where a **Waliyullah** or saint is entombed)? Shall we celebrate **Urus** festival? Shall we make vows? Shall we kiss the graves or the steps of the threshold? Shall we offer shawls, and flowers? - these are some of the important issues that need to be discussed and clarified.*

Proofs are given here to clear the doubts regarding these questions in the light of the Quran, Hadis, Ijma, Qiyas and historical evidences in the hope that clarity and certainty of the truth will dawn on the unbiased.

*Let those who are in capable of understanding (it themselves) approach the **Ulama** who are well-versed in **lahir** and **batin** (the hidden as well as explicit meanings).*

"If you realise this not, ask of those who possess the Message" (of **Mushahada** or Revelation) - (16:43) is the advice of the holy Quran.

Who is a Wali?

**Awliya of Allah are those who obeyed the commands of Allah and the teachings of our Prophet Sallallahu Alaihi Vasallam and who walked in the right path that is our Religion (Deen) and attained blissful state and immortality after gradually passing through the stages of shariat, Tariqat, Haqiqat and ultimately Marifat. Awliya are those holy men who have annihilated themselves in Allah and thereby attained everlasting bliss and enlightenment. Waliyullah is the drop that has fallen into the ocean and is no less than the ocean itself. It is the ocean itself seen now in the form of the drop.*

Prophet Muhammad Sallallahu Alaihi Vasallam has indicated that sayyidina Ali Raliallahu Anhu was his heir by saying : "I am the city of wisdom and the Ali is its threshold."

"The scholarly and wise are the heirs of Prophets" is another saying by the Prophet.

He has further declared : "The scholarly among my people are like the Prophets among the Bani-Israel."

*According to **Mishkat**, the Prophet Sallallahu Alaihi Vasallam said : "My **sahaba** followers are like the stars. Anyone following any of them will have found the right path."*

** Awliya is the plural of Wali.*

*Awliya are the true heirs of Prophet Sallallahu Alaihi Vasallam. By their connection or 'Silsila' with the spiritual heritage which started with sayyidina Ali Raliallahu Anhu who was the threshold of enlightenment and other saints who followed in the spiritual lineage, they attained a posteriori knowledge, as Allah's special gift known as **Ilmul - Ladunnia**. The Prophets of the past worked miracles as **Mujizat**. While Awliya performed miracles called **Karamat**. They had the power and the capacity to get the permission of Prophet Sallallahu Alaihi Vasallam (regarding issues in which they wanted to get his permission). Upon the order of the Prophet Sallallahu Alaihi Vasallam, they travelled widely many parts of the world and lighted the flame of Islam. Wherever they went. The appellation 'awliya' is given only to these true representatives of Prophet Sallallahu Alaihi Vasallam.*

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"Have you not seen how your Lord has spread the Shadow on earth?" (25:45)

أَلَمْ تَرَأَى كَيْفَ مَدَّ الظِّلَّ

"Have we not made a wide carpet of the Earth and the mountains as pegs?" (78:6,7), asks Allah in his holy Quran. Only the saints (awliya) are referred to by Allah as 'shadow' and 'mountains' (zillu and jibaal respectively. See pages 199 of volume 4 and 293 of volume 10 of the 10 volume **Tafsir Ruhul Bayan**).

Allah says in one of the **Hadis Qudsi** that it is he who becomes the ears, eyes, hands and feet of those whom he loves of account of their having come closer to him through their righteous deeds and **nafil** prayers (**Sahih Bukhari**).

The **waliyullah** annihilates himself in Allah, In such a state, the parts of his body like his ears, eyes, tongue, hands, feet etc, become the mediums of expression and execution of Allah's will and actions. Whatever Allah wills happens through the **awliya**. He is the source of real power. Human ability is but a gift of Allah. **Awliya** earned these powers through their love - **Mukhabbat** - of Allah. Hence **awliya** shine amidst the ordinary by their devotion, Allah fearing quality and **taqwa**. They are the fortunate successors to our Prophets.

Allah has made them as true guides by bestowing upon them such status as those explained above. It is owing to them that men are not led astray.

The Glory of Waliullah

The term 'wali' is derived from the root 'wala' and hence it would mean 'proximity' as well as 'proof'.

"Man is my secret, and I am his." says Allah in one **Hadis Qudsi**. ("Al-Insanu Sirri, wa Ana Sirrahu").

Allah made man his representative. By placing man between him and his creations, Allah has left everything

in the hands of man. Man is the veil by which all that was created by Allah is not scorched due to the tajalli of Allah. Hence, man has come into this world, out of Allah 'Tajalli' of his 'Uloohiyyat'.

If the 'Tajalli' of 'Uloohiyyat' emanates from anyone, then that means he has attained from Allah some coveted status. Then, such a person becomes a 'Rahmat' to the whole world. Such are the awliya who are Allah Representatives.

Just as Prophet Sallallahu Alaihi Vasallam is a Blessing unto the world (Rahamtul-lil Alameen), the awliya are also so, in their own way on earth. Hence they are also viceroys of Allah without any iota of doubt. So, whatever they say, is the word of Allah only, Moulana Jalaluddin Rumi Raliallahu Anhu emphatically affirms this point in his famous Masnavi Shariff. His argument is that whether something is said by Allah or Awliya, it makes no difference.

Allah says in the Holy Quran that to obey Rasul Sallallahu Alaihi Vasallam is to obey Himself. Further he says that Prophet Sallallahu Alaihi Vasallams hand was his own hand and that it was not Prophet Sallallahu Alaihi Vasallam but he himself who threw the handful of earth. Though such ayats as these are expressly addressed to the Prophet Sallallahu Alaihi Vasallam, they also refer to Qutbs, Arifeens, Kamileens, Awliya and Saliheens because these are no less than the true heirs of Prophet

Sallallahu Alaihi Vasallam and it is also confirmed by another hadis which says that the saints are the spiritual heirs of "Anbiya".

"I am from the Light of Allah; and all things are from My Light". (Ana Min Noorillahi; wa kullu shain Minnoori)". Anyone who rightly comprehends this hadis, are sure to understand the truth regarding the awliya.

Though all the things created are linked to the Light of Muhammad Sallallahu Alaihi Vasallam, is Light itself is linked to Allah. It is obvious that man alone is endowed with the sixth sense of distinguishing between what is good and what is bad, with its help, if only man is able to destroy his ego or ananiyyat, then what remains will be nothing but the Noor or Light of Muhammad Sallallahu Alaihi Vasallam. Such are the awliya who are permanently stationed in that Light. They are Muhammad Sallallahu Alaihi Vasallams true representatives.

Prophet Sallallahu Alaihi Vasallams representatives are in fact Allah's representatives only. To follow them is to be on the right path. They express the hukm or order of Allah, by virtue of their being the place or threshold of for the manifestation of Allah's attributes or asmasifat. To obey them is to obey Allah himself as their thoughts, words, and deeds are those of Allah only. In truth, to disregard or disgrace them is to disobey Allah himself.

Allah also makes it clear :

اللَّهُ نَجْعِلُ الْأَرْضَ مِهَادًا وَالْجِبَالَ أَوْتَادًا

“He who obeys the Prophet, obeys Allah”. (4:80)

“He who disobeys Allah and His Prophet, is severely led astray”. and

مَنْ يَطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O ye who believe! obey Allah and Obey the Prophet, and those charged with authority (ie. the Ulama who spread religion and the awliya) among you” (4:59). Also see page 243 of vol 3 of *Tafsir Kabir* and page 624 of volume 1, of *Tafsir Ruhul Bayan*).

The Hadis Qudsi that “the awliya are within my purview and none can know them but me” speaks of the glory and splendour of the awliya.

The *Masnawi Shariff* of Moulana Jalaluddin Rumi trumpets :

Awliya are the dearest of Allah

They known all things manifest and mysterious

They are a Mirror to Allah the Mutlaq

know that every wali

Is the Ark of Nuh Alaihissalam

To love them is the surest way

To save yourself from the flood of destruction

If you want to be close to Allah

Be close to the Awliya

To be away from the Awliya

Is to be away from Allah

The *Gulistan* advises :

“Why fear, when you are holding fast, to the apron strings of the awliya? why fear the Flood when you are with Nuh Alaihissalam?”.

Whatever Allah accomplished through *Anbiyah* in the past, He does through *awliyah* today. It is because of the awliya that the world remains what it is today. “To know a wali is more difficult than knowing Allah, says *Ruhul Bayan*, at page 531 of Vol 9 and page 9 of Vol 10.

Glory of the Qutb

We see in many a hadis that this world is full of numerous walis, qutbs, abdals, awdads, nuqabas and nujabas - the saintly savants of different stages and capacities and that they will continue to live till the Day of Judgement and that it is they who watch over and control in fact both the worlds and that it is because of them that all the evils are removed. The Qutb is the chief of all of them. He is also known as Ghous. Though there are plenty of proofs regarding this, suffice it to mention a few here :

The earth complained to Allah : “Oh Allah! Prophets

walked on me. After them, Prophet Muhammad Sallallahu Alaihi Vasallam walked on me. Now he has also left me. I am alone now. What shall I do without a Prophet to walk on me?"

Allah answered : "I shall send my Awliya, Their hearts will be like those of the Prophets. They will walk on you till the Dooms Day". This information comes to us from the book entitled *Mawahibul Majid-Fi-Manaqibish Shahil Hamid* is which a salih saint is reported to have learnt of this conversation between Allah and the earth, from the Immortal Khilr Alaihissalam on his globe trotting.

Khilr Alaihissalam further said : "They were 440 in toto. Among them, their were 300 Nujabas, 70 Nuqabas, 40 Abdals, 10 Aqiyars, 7 Urabas, 5 Anwars, 4 Awdads, 3 Muqtars and a single Qutb who will be the chief. If any of them passes away, the immediate next in cadre will be raised to the position of the deceased senior. When such promotions are made, muslim salihin will be put in the vacuum created by the Nujabas who are in the lowest rung".

The famous saints Mahmud Tibi Raliallahu Anhu, (a disciple of Madihur Rasul Sadaqatullah Appa Raliallahu Anhu and Mapillai Lebbai Alim Raliallahu Anhu who was born in Kayalpattinam) and entombed in Kilakarai record this saying of Khilr Alaihissalam in their books *Manaqibu Qutbil Majidis Sayyidu Shahul Hamidil Manikkapuriyyil*

Mawlidin Nagoorilyyil Marqadi and the other book already referred to above, respectively.

Allama Ibn Abideen Raliallahu Anhu who authored *Raddul Mukhtar*, has given detailed explanations such as the one cited above, at page 264 of volume 2 of his *Majmu Attur Rasai*.

Imam Sharani Raliallahu Anhu also has explained the status and glory of Qutbs in his *Al-Yawa Qeetuwal Jawahir*, just as Imam Ibn Hajar Makki Raliallahu Anhu has done in his *Fatawa Hadidiyyah*.

"Forty among my ummat will have a heart similar to that of Prophet Ibrahim Alaihissalam. Through them Allah will cure the diseases of the people on earth. Rain will be sent on account of them. It is through them that mankind will be helped," said Prophet Sallallahu Alaihi Vassallam, according to *Tabarani*.

The appellation *Ghous* is given to *Qutb* only. *Qutbs* will come one after another. Since he acts the saviour of man in all his activities, the title *Ghous* is given to him. He will be flanked by two ministers on the left and the right, like a king. By the order of the *Ghous*, the one on his right side will administer and control the hidden worlds of *Alamul Ghaib*, and *Alamul Malakut*. The one on his left will look after the manifest world *Alamush Shahadat*.

This information is given in page 114 of *Jawahirus*

Suluk by Hazrat Arifbillahi Allama Shaikh Shah Muhyiddin Sahib Vellori Raliallahu Anhu who was the spiritual Mentor to Hazrat Allama Shaikh Abdul Wahhab Sahib Raliallahu Anhu who founded the famous Arabic college *Baqiyatus Salihat* at Vellore.

More such details are found on page 363, volume 2 of *Tafsir Ruhul Bayan* and also through Ibnu Arabi Raliallahu Anhu.

For example, on page 102 of volume 9 of *Ruhul Bayan*, we find : "Allah saves the world from obvious and secret perils on account of the Qutbs only".

For more details, see *Mujtahid, Hafiz, Ahadith-e-Nabawiyyah*, "Risalat Qabaruddallu Ala-Wujudin Nuqaba wal Aqtabi Wal Awdadi Wal Abdal" of Imam Sheikh Jalaluddin Suyuti Raliallahu Anhu and "Majmuatur Rasail" of Allama Faqih Ibnu Abideen Raliallahu Anhu.

There are two classes of Awliya. One kind of them are those who strove in the path of Allah and annihilated themselves in Allah. Such are known as *Kasbi*. Another kind is chosen by Allah Himself from the *Alamul Arwah* (World of Souls). And they are known as *Attayee*. *Qutbs* and *Ghous* belong to the latter category, according to *Jawahirus Suluk*, page 114.

Qutb means 'peg' and 'polar point' and *Ghous* means

'saviour' and the 'seat of observation'. Never the less, the secret meanings of these terms have many treasures concealed in them. It is through them Allah has to manifest Himself. Lest, the world would sink and be ruined under the gloom of ignorance.

Allah has bestowed upon men unrequitable gifts and blessings. If the *Qutb* and other gifts are weighed in a balance, it is the scale in which the *Qutb* is that will go down. It is of such holy saints that Allah says in the *Quran* :

الآنَ أَوْلِيَاءَ اللَّهِ لِأَخْوَفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Behold! verily on the friends of Allah there is no fear. Nor shall they grieve. (10:62)

The origin of Wali

Allah Who is Formless, created Adam Alaihissalam in form, as His vicegerent.

"My slave becomes very close to me by his *Nafil* (supererogatory) prayers and I begin to love him" says a *Hadis Qudsi*. Adam Alaihissalam's actions were concurrent with the *hadis* and it was as such a slave of Allah that he conducted his life on earth as the representative of Allah, It is from him that mankind has sprung and will spiring until the Day of Judgement.

To Adam Alaihissalam *wilayat* (sainthood) was inward and *Nubuwwat* (Prophethood) manifested. Many

Prophets have come after him and the last one was our Prophet Sallallahu Alaihi Wasallam. Since Prophethood ended with him, Nubuwwat which was manifest became concealed and wilayat which was concealed became manifest. Hence, the end of Nabi or Prophet is the beginning of wali or saint.

At every age a representative of the Prophet is established. Such representatives will continue till the end of the world. Such is the wali, the chief or Imam of the group. He is the Hadi and Mahdi who will show us the right path. He has ministers to his right and left. They are also of the status of Raliallahu Anhu awliya, says Moulana Jalaluddin Rumi in his celebrated Masnavi-Shariff.

"Allah trained his Prophets with Wahi or the Revelation of his speeches and his Awliya, with Ilham or Divine Inspiration. Awliya are the Managers, the Representatives, Heirs and servants of Allah Prophets. It is they who make things happen in the world and by virtue of whom the world remains as it is today. But it is not to be understood openly and explicitly", said the Chief of Awliya, Muhyiddin Abdul Qadir Jilani Raliallahu Anhu in his Fathur Rabbani.

"They are the world saviours. All things happen because of them. Allah protects the worlds due to them only. They are the Mahdi and Katamul Anbiya and Katamul Awliya. They are positioned in Maqam-e-Mahmuda. They are the true representatives of Allah or Khalifatullah", says Arif Rabbani Hazrat Sayyid Abdul Karim Jili Raliallahu Anhu in his Insan Kamil.

IS THERE LIFE AFTER DEATH?

The awliya do not die and become dust unto dust. Not even their holy bodies decay after death but remain intact and undisturbed as they were while living, though now in the graves!

"Allah has made it haram - forbidden - for the earth to eat the bodies of the Ambiya" says a Hadis found in many authentic books of Tradition like Abu-Dawood, Ibn Maja and Bathaqqi.

So, the awliya will be living till the end of the world, in the intermediary world of Barzakh or Alanul Mital, in the same state of the body in which they were found living on earth.

Allah says in the Quran :

2 : 154 &

3 : 169, 70.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أَحْيَاءٌ
وَلَكِنْ لَا تَشْعُرُونَ

And say not of those

Who are slain in the way

Of Allah, "They are dead".

Nay, they are living,

Though ye perceive (it) not (2:154).

وَلَا تَحْسَبَنَّ الَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ
عِنْدَ رَبِّهِمْ يَرْزُقُونَ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

Think not of those
Who are slain in Allah's way
As dead, Nay, they live,
Finding their sustenance
In the presence of their Lord;
They rejoice in the Bounty
Provided by Allah
And with regard to those
Left behind, who have not
Yet joined them (in their bliss),
The (Martyrs) glory in the fact
That for them is no fear,
Nor have they (cause to) grieve. (3:169 & 170).

Shaikhu-al-Akbar, saint Muhyiddin Ibn Arabi Raliallahu Anhu in his explication of the ayat, explains that the world *fi-sabil* includes actual martyrdom at the hands of a disbeliever, a *Mushrik* - one who equates anything with Allah - as well as the victory gained by fighting with one's own desires or *nafs*. This explanation comes on page 137 of volume 1 of his *Tafsir*.

A similar explanation is found on page 126 of volume 2 of *Tafsir Ruhul Bayan* of Shaikh Ismail Haqqi Baruhi Raliallahu Anhu also.

Tafsirs Araisul Bayan, Husain, Azizi also offer similar explanations. Similar interpretation is found in *Allahma Kazi Tanaullah Panipatti Raliallahu Anhus Tadhkiratul Mauta-wal-Qubur* also.

Thus, such Martyrs who sacrifice their lives in Allah way, become one with the Glory and light of Allah and receive their Sustenance from him. They do not die but only change houses or dwelling places. Similar is the case of those who fight with their '*nafs*' or desire also.

While returning to Madina after the victorious battle at Tabuk, the Prophet Sallallahu Alaihi Vasallam said "We have returned victoriously from a small battle in order to fight and win in a bigger one".

When the Sahabas or followers requested an explanation of the bigger '*fissabil*', the Prophet Sallallahu Alaihi Vasallam explained that it was nothing but fighting with one's own desires or *nafs*.

This *hadis* is found in "*Baihaqi*", "*Ihya-Ulumiddin*" and "*Tafsir Ruhul Bayan*".

The "*Mishkat*" also quotes another *hadis* which says: "The valiant are those who bow down to Allah and fight with their own *nafs*".

Hence, it is crystal clear now that both those who were martyred in the cause of Allah -ie in "*fisabil*" - and

also those who fought and won in the battle with their *nafs* are living even after their bodily death.

It is only in this connection and on this basis that Imam Suyuti Raliallahu Anhu in his "Sharahus Sudur" explains with reference to many *ahadis*, the capacity of the dead to hear, see, recognize their kith and kin and answer the 'Salam' or greeting.

This is the unanimous faith or *aqida* of the *sunnat-wal-Jamat*. Questions are asked in the grant and reward or punishment is given according to the weight of virtues or sins based on the fact that dead bodies in the grave which is the 'Alamul Barzakh', a world that lies between 'Alamul Ajzam' and 'Alamul Arwah'. And if they are dead and gone, how are questions, rewards and punishment are possible?

The shiahs and Mutazilites believe that the dead can not hear or know and once dead, they become powerless like pebbles, stone-deaf or stone-dead! Alas! Indeed, they are of those who have gone astray!

All the *ulama-savants* of the four sects or *Madhhabs* of the *Sunnat-wal-Jamat* have declared unanimously : "Those who say that the dead body can not hear is ignorant (*jahil*) and misled (*Mulhid*)."

The *Sahih Muslim* refers to the following incident : The Prophet Sallallahu Alaihi Vasallam came to the place

where the dead bodies of the martyred *kuffar* in the battle of Badr, lay heaped. Then he addressed the bodies thus : "We have truly received what our Lord has promised us. Did you receive what your Lord has promised you?"

Umar ibn Faruk Raliallahu Anhu who was with the Prophet Sallallahu Alaihi Vasallam asked : "Ya Rasulallah! How can the dead hear you?" The Prophet Sallallahu Alaihi Vasallam replied : "They will hear better than you do. You have only external ears. But they possess inner spiritual ears. They hear everything".

"A corpse will hear even the noise made by your footwear". This *hadis* is recorded in *Sahihul Bukhari*, *Sahih Muslim*, *Abu Dawud* and *Nasayi*, the most celebrated books of Traditions.

A few more examples.

Once Prophet Sallallahu Alaihi Vasallam invited a man to the fold of Islam. He said that he would believe if only his daughter who was dead in her childhood could be brought back to life again. Prophet Sallallahu Alaihi Vasallam went to her grave and called her. The child immediately replied : "I bow down". "Do you want to come back alive to this world again", asked Prophet Sallallahu Alaihi Vasallam.

The child replied : "Oh the Prophet of Allah! I have

no wish to come back, for I find that the life after death is far better than life on earth”.

On page 422 of his **Hujjatullahi Alal Alamin**, Allama Sheikh Yusufun Nabahani Raliallahu Anhu says that this incident is referred to in the **Dalail** of Imam Baihaqi.

The following **hadis** is related in the book of Traditions of Imam Baihaqi as reported by Anas Raliallahu Anhu : “The Prophets are alive. And they are praying in their graves”.

Sahih Muslim and **Nasayi** record another **hadis** from Anas Raliallahu Anhu which says that Prophet Sallallahu Alaihi Vasallam saw on the night of Miraj (Ascension) Musa Alaihissalam praying over a grave on a raised reddish surface.

“Prophets, Shuhadas, and Awliya are living. They pray and perform hajj (holy pilgrimage) while in their graves”. Imam Ramali Raliallahu Anhu is credited with this statement which is referred to by Allama Imam Sheikh Sulaimmanul Jamal Raliallahu Anhu on page 90 of this **Al-Futuhatul Ahmadiyyah**, Allahma Sheikh Hasamul Adawi Misri Raliallahu Anhu on page 67 of his **Masharikul Anwar** and Allahma Sheikh Yusufun Nabahani of page 69 of his **Shawahidul Haqq**.

The Prophet Sallallahu Alaihi Vasallam, while

travelling between Mecca and Madina, is said to have seen Prophet Musa Alaihissalam crossing the stream of Arjuk, reciting **talbiyah** (pilgrimage hymn) with his hands on his ears. The Prophet Sallallahu Alaihi Vasallam is said to have described Prophet Musa Alaihissalam’s complexion and the style of his hair too.

Prophet Sallallahu Alaihi Vasallam is reported to have seen Prophet Yunus Alaihissalam with a woolen loose shirt (Jibba) on his, and crossing a stream at a place called shashalubt and further he is reported to have said that the reins of the red camel on which Yunus Alaihissalam was travelling were made of the fibre of date tree. This **hadis** is recorded in **Sahih Muslim** as reported by Ibn Abbas Alaihissalam.

“Allah’s Awliya never die. They just move from one house to another” is a **hadis** mentioned by Hujjatul Islam Ghazzali Raliallahu Anhu in his book **Arbayin Hadidh** and Imam Fakruddin Razi Raliallahu Anhu on page 95 of volume 3 of his **Tafsir Kabir**.

Imam Jalaluddin Suyuti Raliallahu Anhu on page 86 of his **Sharahussudur** relates the following incident. Once the famous waliyullah Abu Sayeed Karraj Raliallahu Anhu, when he was in Mecca, was keenly observing a **Mayyit** (dead body) laid at the threshold of Banu Shahiba. The **Mayyit** said with laugh : “Oh! Abu Sayeed! lovers of Allah are everliving. Don’t you know that death to them is nothing but shifting houses?”

Sufis or Awliya never die. They only lie hidden to the (explicit) view and (external) eyes of the world.

Such is the case with regard to the bodies of Mushahidin and Muhaqqiqin. Their holy souls will never die until the day of qiyamat. They will be living inside there graves with there bodies and spirits as intact as they were when alive on earth. They will walk on earth even after death. Anybody can see them and talk to them though they may not know them.

Such holy men will disappear into their graves at will. Their bodies will not be eaten by either animals or insects or worms or the earth. From the beginning to the end they will live with their bodies and souls till the Dooms day. While they were living, it was natural for the breathing to start from below the naval and travel upwards. But in the grave, as against the natural way, breathing will be done from below and travel downwards. Such is the case of breathing with babes in the womb and those who have attained paradise. The body is kept intact in this way - says Miratul Mushahidin.

If a person visits a qabr - performs ziyarat - the wali will know him. If the man says salam, the wali will answer that. If he performs dhikr near the qabr, the wali will also take part in it. If the visitor recites "La Ilaha Illallahu", the wali will squat and participate in the dhikr. One must respect a waliyullah after his passing away, as he would do while he was living. When a wali passes

away, the souls of Anbiya and Awliya also pray for the deceased- says Qutbur Rabbani Imam Abdul Wahhab Sharani (Rali) on page 65, volume 2 of Tabaqatul Qubra.

Fatawa Alamgiri says : Monday, Thursday, Friday and Saturday are the best suited days for ziyarat. It will be highly beneficial to perform ziyarat after Juma prayer.

Masharikul Anwar also informs us that it is better to perform ziyarat throughout Friday, Friday night, and Saturday morning as the dead will know these visitors at these times. Hadis is also quoted in it to support this view.

Fatawa Kubra, Sharahus Sudur and Sharahul Barzaakh state with proof that the dead body knows those who bathe it, carry it and those who stand by its grave and also listens to them.

The following incident is recorded on page 402 of Saadatud Darain as reported by Imam Sheikh Jundi Raliallahu Anhu in his, Notes to Fususul Hikam :

After death, Sheikhu Akbar Muhyiddin Ibn Arabi Raliallahu Anhu came back to his house, met his wife and she explained to him the conditions that prevailed in the house and after having been appraised of the situation, went away.

Imam Jalaluddin Suyuti Raliallahu Anhu and Imam

Sayyid Shahabuddin Ahmed Hussaini Hamawi Hanafi Raliallahu Anhu state in their works Al-Kabarud Dallu Ala Wujudil Qutbi Wal Abdal and Nafahatul Qurbi Wal Ittisal respectively that Awliya have the power, by the grace of Allah, to perform the miracle of appearing on earth even after their death.

A similar view is expressed on page 144 of volume 1 of Lattaiful Minan of Imam Sharani Raliallahu Anhu.

Imam Ghazzali Raliallahu Anhu states with proof on page 99 of volume 10 of Tafsir Ruhul Bayan : "Many Awliya have seen Prophet Sallallahu Alaihi Wasallam coming round all the worlds along with the souls of the followers (after his and their deaths)".

The following incidents will bare further proof :

Once Imam Abdul Wahhab Sharani Raliallahu Anhu recited the qabr of Sayyid Umar Ibnu Farilu Raliallahu Anhu. But the Imam returned as the latter was not there. Later, Umar Ibnu Farilu Raliallahu Anhu met the Imam and told him that he had gone out on necessity and asked his forgiveness. The Imam himself relates this incident on page 144 of volume 1 of his Lataiful Minan.

Sayyid Ali Badawi Raliallahu Anhu advices in the same book mentioned above that one should visit the Qabrs of Sayyid Sheikh Abbas Mursi Raliallahu Anhu, Sayyid Ibrahimul Araj Raliallahu Anhu and Sayyid

Yaqutul Arshi Raliallahu Anhu on Saturday before sunrise, Friday after maqhrub and Tuesday after Luhr respectively.

So, death is not destruction but just a change of state from the purely physical to a higher level. Soul is eternal and it is free from birth and death.

That truth that man's life does not end with death comes out from what Imam Ghazzali Raliallahu Anhu says in Kimiya-e-Saadat. A new kind of life begins for man after his death. It is everlasting and is not confined to the limitation imported by pleasures and pains of the five senses. In that blissful state, man goes beyond happiness and unhappiness, diseases and old age. He understands his original self and becomes a perfect man.

Just as the soul of man was confined in his body while he was living in the world, in the life after death the body will be confined in the soul. Only the body will be accountable for the virtues and vices committed in the world.

Prophet Sallallahu Alaihi Wasallam said that His Light was the first and foremost of Allah creations. Hence both body and soul were made of the same substance of the light of Muhammad Sallallahu Alaihi Wasallam. And it is not surprising to see them appear or disappear, before and after death, by the spiritual force of Awliya. There is no difficulty for them in coming out of their graves in bodily form as they are everliving and are endowed with such powers by Allah.

Hazrat Hilr Alaihissalam used to listen to Imam Abu Hanifa Raliallahu Anhu during the latter's lectures of Shariah while the latter was living. After the Imam's death also Hilr Alaihissalam learnt from Imam Abu Hanifa Raliallahu Anhu by visiting the latter's qabr every morning, after obtaining special permission from Allah. Sheikh Hasanul Mashariqul Anwar that this incident is referred to by Imam Ibnu Jawzi Raliallahu Anhu in *Badaiu*, a work of Fiqh (Islamic Jurisprudence).

Once the great saint Muhyiddin Abdul Qadir Jilani Raliallahu Anhu visited the qabr of Imam Ibnu Hanbal Raliallahu Anhu, one of the Four Imams, and said: "Assalamu Alaikum Ya Imamal Kiram" / "Peace be on you oh respected Imam". Immediately the grave was cleft asunder and Imam Hanbal came out in all brilliance and embraced Ghousul Alam, presented a shawl of brilliance to him and said: "Oh Sayyid Abdul Qadir! All the knowledge of Shariah and Haqiqah are present in you". He disappeared after saying this. This incident is referred to on page 40 of *Tabrijul Khatir* as reported in *Bahjatul Asrar*. It is also mentioned on page 129 of *Faslul Kitab* and *Jubtatul Asrar* of Hazrat Sheikh Abdul Haq Muhaddid Dehlawi Raliallahu Anhu.

Imam Sharani Raliallahu Anhu reports the following incident on page 180 of volume 1 of his *Lataiful Minan*:

Once I visited the qabr of Hazrat Sayyid Ahmed Badawi Raliallahu Anhu along with my Master Hazrat

Sayyid Muhammad Shanawi Raliallahu Anhu. My Master said: "I plan to go to Misr for this purpose. Please give me leave and bid me farewell".

"Please do, by the safety from Allah". Prompt came the reply from the qabr and I heard it with my own (external) ears.

When Caliph Abu Bakr Raliallahu Anhu was dying, he said: "Keep my body before the room of the Prophet. If the door opens, and permission given, bury me in the same room. If not, in the general graveyard".

When his body was laid before Prophet Sallallahu Alaihi Wasallam, the door of the room where the Prophet was buried, opened of its own accord and order came: "Send the friend to the friend". Then, according to the last wish of Abu Bakr Raliallahu Anhu, he was also buried in the room of the Prophet.

This incident is recorded on page 689 of volume 5 of *Tafsir Kabir* of Imam Bahrudin Razi Raliallahu Anhu as reported on page 376 of volume 2 of *Tabrihul Adkiya Fi Ahwli Anbiya*.

Many more such examples can be shown, as there are plenty of them in proof. But only those related to the commonly and widely accepted. Four Imams and those from the most authoritative works have been cited so far.

Just two more to show that Anbiya and Awliya are living even after their death :

From page 165 of volume 1 of Jamiul Qaramat of the saint Allamatul Fakhir Ariful Kamil Muhammad Ibn Sulaimanul Jasulis Shaduli Raliallahu Anhu, the another of Dalailul Khairat which is very popular and recited the world over, from East to west.

Qutbush Shahir Shaikh Muhammad Ibn Sulaimanul Jasulish Shaduli Raliallahu Anhu passed away in 870 AH and was enshrined at Suezpattinam when his grave was opened after 77 years in 947 A.H., his body was found intact and undisturbed. Even the Kafan - the white cloth covering the dead body - was free of dust. People were stunned when the fragrance of musk emanated from the body. It was a proof to the words of Allah and Rasulullah Sallallahu Alaihi Vasallam that those who die in the way of Allah never die and that they are ever living and that their bodies will not be eaten by worms and insects.

During the incident just mentioned above, some doubting Thomases pressed their hands against the face of the dead body they could see the parting of blood from the pressed spot and the swarming of it when they released their hands, as it would happen to bodies with life.

Then his holy body was taken to Morocco, Africa and buried there. Till date the fragrance of musk is coming

from his grave, by virtue of the barakat of salawat. Thousands visit the grave daily and recite dalailul khairat and receive blessings and benefits.

Hazrat Hubaibatul Yamani Raliallahu Anhu and Hazrat Abdullah Ibnu Jabirul Ansari Raliallahu Anhu, two of Prophet Sallallahu Alaihi Vasallams companions, were buried near the banks (of some river) near Bagdad, Iraq. Their graves were damaged later in an inundation. Due to the fear that they may be drowned and lost, the then ruler of Iraq, Amir Faizal, son of Hussain of Mecca, obtained the Ulama's permission - a jatwa - to dig out of the graves and bury the bodies in some other place of safety. As this matter was announced publicly, thousands were present at the graves on the appointed day. As the bodies, which were buried 1300 years before, were taken out and placed on a high bench, they were not only intact but also perspired and shone brightly.

As all looked in astonished, a qari - a trained reciter of the Quran - recited a verse from the Quran which says: "Think not of those who sacrificed their lives in Allahs path as dead. Nay, they are living, food is given to them from Allah they are happy over it". It seemed as though the verses were revealed only at that time!

Then their bodies were taken after prayer by all present, to a place 20 miles away from Bagdad and buried near a ruined grave of Sahabi Salman Farsi Raliallahu Anhu. This incident happened in 1932 A.D.

and the news about it was published in a Madras based Tamil Magazine, "Saiful Islam" and also in many Urdu Magazine of North India.

A full account of this wonderful event was published in "Noorul Islam", a Tamil Weekly in its section called "Vaadaamalar" under the caption "Miraculous incident from the World of Islam", dated 06-11-1964.

Many Royal Ambassadors from many countries and all kinds of government officials were present at the occasion. In the presence of king shah Faizal of Iraq. The holy body of Hazrat Hudaiba Raliallahu Anhu was first lifted with the help of crane carefully. Then it was carefully placed on a stretcher. Then as the stretcher was separated from the crane, the holy body was carried on the shoulders by his Excellency the King, Shah Faizal, Mufti Azam, the Prince of Misr and others and placed into a beautiful glass box. Then, Hazrat Jabir Ibnu Abdullah's holy body was also placed thus.

Their Kafan cloths were clean and the hairs on their faces were intact. The people who saw the bodies could not believe that they were buried 1300 years ago. They looked as fresh as a three-hour-before-buried bodies.

Their eyes were open and shining. Though some people wanted to kiss those eyes, they were not allowed to.

Many great doctors were astounded over the fact. A

famous German Oculist was also present at the occasion. The wonder-struck oculist took the hands of the Chief Mufti of Iraq and said, "Your religion Islam is the true Religion. What other proof do we need than this wonderful incident (of these two companions)? Here I have become a Muslim." and embraced Islam.

A German film company which was also present at that time did a remarkable service. With the permission of the Iraqi government, this Advertisement Film shooting company, fixed TV screens of 30 feet length and 20 feet width at a height of 200 feet. As a result all those present there, whether far or near, could enjoy the benefit of the live telecast of the whole process of the faith creating wonderful event of the two sahabahs.

All the cinema theatres of Bagdad screened this event the next day. As a result, countless number of Jews and Chirstians along with their families thronged the mosques and embraced Islam.

This is not ancient history but a page from the history of our own times, which happened in 1932 A.D. Many foreigners of foreign faiths the world over witnessed this. Many magazines brought out special columns regarding this.

And moreover, these graves were not those of some unknown persons, but those of the two companions of Prophet Sallallahu Alaihi Vasallam himself. The Muslim world knows them will before the rest of the

world came to know them. Today, the new burial places of those two companions are visited by thousands the world over.

More such information is available in Allahma Sheikh Yusufun Nabahani Raliallahu Anhu book *Jamiul Karamat*.

Never be under the impression that such a privilege is enjoyed by only a few. No. Kunangudi Mastan Sahib Waliyullah Raliallahu Anhu sings in one of his songs that There are millions and millions of such people. From the evidence shown so far it should be clear that the bodies of saints like awliya and ambiya never perish even after their death and they are ever living.

Let those ignorant peoples who doggedly argue against awliya, *Quran*, *hadis*, *Ijma* and *Qiyas* learn the right lesson from these facts!



Chapter - 3

SHALL WE SEEK WASILA OR INTERCESSION?

The ignorant consider it a *shrik* to seek intercession or help from awliya to fulfill one's desires. But it is unjust and saddening to see that the Moulavis and Moulanas, people who know and people who think they are the heirs of Prophet Sallallahu Alaihi Wasallam, keep their mouths shut regarding this vital issue. I am certain that our Prophet Sallallahu Alaihi Wasallam is deeply pained at this misunderstanding and absence of proper explanation.

"One has to remember the awliya in order to receive Allah's mercy and get one's wishes fulfilled" says the great saint Junaid-al-Bagdadi Raliallahu Anhu.

Sheikh Shah Muhyiddeen Sahib Velloori Raliallahu Anhu mentions on page 119 of his "Faslul Kitab" that Sheik Abdul Haqq Muhaddid Dehlawi Raliallahu Anhu expresses his feeling of surprise in his "Ashiatul Lamaat-Tarjuma Mishkat" at the fact that some people - who are newly sprung - are under the (wrong) impression that one should not seek the help of the awliya.

"By the example of the Sahabahs, Tabiyeens, Saliheens and Ulamas it is clear that one can seek help and guidance from the awliya. To think otherwise is ignorance", says madras Mufti Mahmud Sahib on page 62 of his "Fathul Haqq".

The father of mankind, Adam Alaihissalam was sent down from the world of Angels (Alamul Malkut) to the world of Men (Alamun Naasut) for violating the command of Allah. For over three hundred years, he prayed for forgiveness in vain. At last it occurred to him that he should seek Prophet Sallallahu Alaihi Vasallams wasila.

Then he prayed thus : "Oh Allah! Forgive the sins of this father on account of the wasila of this son (Mustafa)". And he received Allah's forgiveness immediately after.

This is reported by Hakim Raliallahu Anhu and Baihakee Raliallahu Anhu in their "Sahih Mustadraki" and "Dalaailun-Nubuwwah" respectively and also in the first 'hikayat' of "Subhana Mowlid" and many other famous books (of this sort).

"Allah showed his favours on Adam on account of the wasila of myself. Ali, Fathima, Hassan and Hussain". This hadis is reported by Ibn Abbas Raliallahu Anhu - says Imam Suyutti Raliallahu Anhu in "Tafsir Durrul Mantoor". The same is mentioned on page 307, of volume 2 of "Nujhatul Majaalis" also.

Muhaddid Tabraani Raliallahu Anhu reports strongly that Prophet Sallallahu Alaihi Vasallam himself has prayed for Allah belssings through the Prophets before him and also through his own wasila. When such is the case, how can other? be without the Prophet's wasila?!

This is stated in a book entitled "Abzalus Salawaat" as reported by Imams Subuki Raliallahu Anhu and Ibn Hajarul Makki Raliallahu Anhu in their "Shifaus Sikaam" and "Jawharul Munazzam" respectively.

The important point to be noted here is that if Adam himself had to seek the Prophet's wasila for a single sin (of violation) committed by him, how can we, ordinary men, who commit countless number of sins, get salvation without seeking wasila from awliya, ambiya and kaamileen?

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

"Oh ye the Faithful! Fear Allah. And, seek wasila", says the holy Quran (5:35). In explanation of this verse, "Tafsir Ruhul Bayan" (page 388, volume 2) says that without wasila, one cannot reach Allah and the saints are the Phenomenous of wasila.

"He who does not love me is not among the Faithful" is a hadis.

أَطْلِبُوا الْحَوَائِجَ إِلَى ذَوِي الرَّحْمَةِ مِنْ أُمَّتِي (الْحَدِيث)

"Get your needs fulfilled through those who have my Rahmat (the awliya)". This hadis is referred to by Baihaki and Tabrani in "Sunan Kubra" and "Mu'jam Awsat" respectively, as reported by Abi Sayeed Qudri. The same hadis is referred to by Imam Manawi in "Sharah Jaamius Sagheer" (part one) and Mulla Ali Qari in "Sharah Ainul Ilm".

“Certainly there are some servants of Allah, Allah has ordained them to fulfil the needs of people. People will also approach them for this purpose. Those servants are free from the fear of Allahs punishment”. This hadis is stated in “Al Jaamius sagheer” (page 78, volume 01) as reported in “Tabarani”.

“Tasreehul Awtak-Tarjuma Sharah Barzakh” (page 319) mentions another hadis as reported by Abdullah Ibn Masood and Ibn Abiddunya Karshi (d. 281 A.H.) :

إِذَا تَحَيَّرْتُمْ فِي الْأُمُورِ فَاسْتَعِينُوا مِنْ أَهْلِ الْقُبُورِ

“If you are struck by your own evil deeds, seek the help of those who have graves (ie. awliya)”.

Haider Shah Qadiri says on page 213 of “Dulbakaar Haidariyya” that the above mentioned hadis is referred to in books like Sirajul Mumineen”, “Sharah Aimul Ilm”, “Sharah Barzakh”, “Ghazaanutul Jalaali” and “Fataawa Saadul Labeeb” also.

Sulthan Baah'u waliyullah says : “Awliya live under the earth a secluded life. They have no fear for they are with Allah. Let the needy, whether man or jinn, approach them in their graves. If they do, their difficulties will disappear”.

“Fathul Haqq” (page 161) declares that the following hadis is mentioned in “Sharah Barzakh” : “If man has a problem, let him seek the help of a wali. If the wali, is

alive, the mind will inform him in a trice. Or he will know it by his clairvoyance. If the wali is no more, angels will inform him. He will intercede on behalf of the man in difficulty on account of which his problems will be solved and needs fulfilled. In such a way, even the kaamileens help themselves without the angels informing them”.

وَإِذَا انْقَلَبَتْ دَابَّةٌ فَلْيَنَادِ أَعِيْنُونِي عِبَادَ اللَّهِ رَحِمَكَ اللَّهُ

“Hisnul Haseen” refers to a hadis reported by Ibn Abbas : If your cattle is missing, find the awliya and say to them : “Oh servants of Allah! may Allah shower his blessings on you. Please help us”.

Another similar hadis is also mentioned in the same book, as reported by Ibn Masood : “If your cattle has run away towards the jungle, call for the help of the awliya and say : “Oh servants of Allah, stop them”.

إِنْ أَرَادَ عَوًّا فَلْيَقُلْ يَا عِبَادَ اللَّهِ أَعِيْنُونِي يَا عِبَادَ اللَّهِ
أَعِيْنُونِي يَا عِبَادَ اللَّهِ أَعِيْنُونِي (طبرانى)

Book like “Ibn Anwana” record another similar hadis according to which one should say (thrice) “Oh servants of Allah! please help me”, if anyone needs help.

Books like “Wasila Jalaliyyah” (page 108), Doorus Saniyya-Fi-Ratti Alal Wahhabiyyath (page 33), Faslul Kitab (page 132) and Fathul Haqq (page 71) bear evidence to this.

The expression "Servants of Allah" (Ibaadullah) in the above mentioned ahadis or Traditions, includes Muslim men, muslim jinn, muslim angles, people who lead a secluded, secret, hidden life (Rijaalul Ghaib), Abdaals, Avdaads, Qutbs and the like.

One can seek their help whether they are living or have passed away. The many traditions quoted are enough evidences to this. Books like "Ishaaqul Haqaaq", "Wasila Jaleela", "Barakaatul Imdaad-Liahil Istimdaad", "Fathul Haqq" and also the fatwa of Md. Habibullah Sahib, the then chief Mufti of Madras, also show this.

Sayyid Shah Umar Sahib Qadir Haiderebadi Raliallahu Anhu in his "Tafsir Kashful Quloob" expresses the view that the infidels made idols, and sought help from them for their needs and thereby equated them with Allah. The muslims seek help from awliya and ambiya, considering the saints fountainheads, manifesting the myriad Attributes of Allah. Ultimately the infidels were the losers and the Muslims the winners".

When Imam Shafi Raliallahu Anhu paid a visit to the grave of Imam Moosal Kazim Raliallahu Anhu he addressed the grave thus: "It is a proven fact that prayers are accepted and answered in this place".

Mufti Mahmud in his "Sikkul Muazzam" (page 38) refers to this incident. He also mentions that Abdul Haqq Dehlavi Raliallahu Anhu, Imam Ibn Jawzee Raliallahu

Anhu, and sheikh Md. Mazhar Dehlawi Raliallahu Anhu also refer to this incident in their books "Ashshiatul Lamaat-Tarjumatul Mishkaat" (vol-1, page-633), "Sabwatus Sabwa" and "Durrul Mumallam" respectively.

The same Mufti sahib makes a mention of Imam Ibn Hajar Makki Raliallahu Anhu's saying that our wishes are fulfilled at the grave of Imam Abu Hanifa Raliallahu Anhu, in his "Fathul Haqq" on page 78.

A similar view is expressed with regard to the shrine of Imam Karkhi Raliallahu Anhu by Zakariya Ansari Raliallahu Anhu in his "Sharah Risalatil Kushairiyah". This is mentioned on page 115 of "Fazlul Kitab" of Shah Muhyiddeen Sahib Velloori Raliallahu Anhu.

Hazrat Karkhi passed away in 201 A.H. and was entombed in Bagdad. He grants your requests and cures the people of Bahdad of their diseases. It is a fact proved from experience - say Imam Abul Qasim Qushairi and Zakariyyah Ansari in their **Risaalaas**. (Refer page 80 of "Fathul Haqq"). Sheikh Yusuf Nabahani in his "Jaamiul Karamatil Awliya" (volume 2, page 267) says that Imam Yaabiyyi Yamani also holds a similar view.

Al Qutb Sayyid Shamsuddeen Hanafiyyil Hamaviyyish Shaaduli Raliallahu Anhu, the fifth **Khalifa** (the one authorized to execute the orders of his spiritual Master) of Sheikh Shaaduli Raliallahu Anhu said at his death-bed: "If anyone visits my grave and asks for the

fulfilment of his wishes, they shall be fulfilled. Between the needy and me, the distance is just a yard (of earth). If they who need my help cannot reach me on account of a yard of earth, then I am not a man". This is reported by Abdul Wahhabush Sharaani Raliallahu Anhu in his "Tabaqaatul Qubra" (page 86 of volume 2).

Sheikh Muhammed Ibn Ahmad Barkal Raliallahu Anhu is reported to have said: "I have the power to come out of my grave for a stroll (which is known as Tasarruffaat). If anyone needs his wish to be fulfilled, let him come in front of me and ask. I shall fulfil". (See page 93 of volume 2 of "Tabaqaatul Kubra").

Imam Suyuti says on page 284 of his "Kitaabur Rahma Fitribbi Wal Hikma": "If anyone wants his wishes to be fulfilled, he should recite Suratul Fatiha, Ayatul Kursi and Alam Nashrah and give their thawaab (benefits) to Hazrat Abdul Qadir Jilani Raliallahu Anhu. Then, he must take eleven steps toward Bagdad and say "Ya Sayyidi Abdul Qadir" ten times and then ask for his wishes to be fulfilled".

The examples so far given should kindle us into right kind of thinking. The people who have expressed their views in favour of wasila are no ordinary people. Imams Shafi and Abu Hanifa are those who have given us the madhikabs which control our daily religious life. Imams Ibn Hajar Makki, Kushairi, Zakariyyah Ansari are legal experts. Shamsuddeen Hamawi, Misri and Ma. Ibn Ahmed Barkal are Qutbs.

It is clear from the view of these great holy men, that we can or rather we should, also seek the help of the awliya for the fulfillment of our wishes in righteous matters like cure of diseases, banishment of poverty, development in business, prosperity of the nation, and marriage.

To crown all these, listen to what sayyidina Muhyideen Abdul Qadir Jilani, the king among saints, says in "Ayniyyah":

"Leave those books which you have recited and read. Their contents are from the deeds of the saints. To give us the required support, they are enough unto us. They are treasures.

Those who follow the saints go in the right path. Those who do not, go astray.

Even the Abideens followed the saints with their heart and soul.

Grab them to your heart, you too.

Saints are the beneficial shelters for the people of the world."

Sheikh Ibn Arabi Raliallahu Anhu advises Imam Bahruddeen Raazi Raliallahu Anhu thus:

"Until you leave your logical arguments, your faith

in the saints is not complete. Man wastes his precious life by relying on his education which he thinks to be very great but which in truth is but a trifle. He shall never attain his original goal."

Imam Hambal Raliallahu Anhu and Sheikh Izzuddeen Raliallahu Anhu were at first the best Muhaddids (Unitarians) of the time. Only later their inner eyes were opened and they understood the divine status of the saints and received their secret benefits. Understanding dawned on Imam Hambal when he sat before (and listened to) Hazrat Abu Hamza Bagdadi Raliallahu Anhu. Sheikh Izzuddeen became enlightened after his association with Abul Hasan Aliyyush Shaadhuli Raliallahu Anhu.

"Never think ill of the saints! Never separate yourself from their association! They only know the treasures of the spiritual world. We are but the unfortunate", advised Imam Hambal his son.

Sheikh Izzuddeen used to say: "The saints only possess the Reality. That's proof enough of their sincerity. Others are just slaves of habits".

When this is the truth, some people denounce *wasila* and put forth vain arguments against it saying that one should not seek the help of *awliya* and *ambiya* nor use such terms as "Ya Rasoolallah" and "Ya Waliyullah". They often quote the following verses from the holy *Quran* which of course, they have misunderstood and which they

think, are proofs in support of their blind and impotent arguments:

فَلَا تَدْعُ مَعَ اللَّهِ أَحَدًا

"So, worship not anyone along with Allah" (72:18).

وَلَا تَدْعُوا مَعَ اللَّهِ إِلَهَ آخَرَ لِإِلَهِ الْأَهْوَىٰ

"Worship not anyone but Allah. There is no Lord (to be worshipped) except Allah" (28:88).

The misinterpreters twist the meaning of these clear verses to suit their evil purposes. According to them the Verses. Mean: "Call not anyone besides Allah (for help)". This is the way in which they 'explicate' some other verses in which "la tad-oo" occurs.

The word *dua* is used in the *Quran* to mean 'calling', 'addressing' and 'worshipping' some times.

The terms *dua* has two meanings. Firstly it means an ordinary calling where 'worship' is not connoted, But it also means *ibadat* or 'worship' or 'prayer'.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

"Call (people) in the path of your Lord with wisdom and beautiful advice" (16:125). In this verse, the word 'ud-oo', a derivative of 'dua', is used in the first sense of 'calling'.

In the following verses, the word 'dua' is used in the

second sense of 'worship':

الَّتَعْبُدُوا إِلَّا اللَّهَ

“Worship none but Allah” (11:2, 11:26)

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

“Infidels worship those (idols) that can do them neither good nor harm” (10:18).

It is clear from those verses that unless the anti-wasila group of people believe that certain things besides Allah are divine and can be worshipped, how can they interpret 'calling' as 'worship':

لَا تَجْعَلُوا دَعَاءَ الرَّسُولِ كَدَعَاءِ بَعْضِكُمْ بَعْضًا

“Call not your Rasool as you call one another” warns a verse (24:63).

According to Tafsirs Kaajin, Ruhul Bayan and Saawi, one should not address the Prophet in a jovial or undignified manner just as one may do (his friends) ordinarily but use such expressions of awe and respect like “Ya Rasulallah” and “Ya Habeeballah”. This is the proper explanation of the warning of the above verse.

In some occasions, it becomes necessary to call the Prophet in such terms. For example, in attahiyyaat (during prayer). We say in it “Oh Prophet! May Allah's blessings and peace be on you!”. If we don't say this, our prayer becomes null and void!

From the evidences shown so far it becomes clear that sometimes the calling becomes desirable and sometimes obligatory.

“If we call Allah it is called dua, if we call others it is called nida. Some wahhabis object to “Ya Rasulallah”, “Ya Waliyullah”, “Ya Muhyiddeen” and “Ya Sheikh” without knowing this”, says Hazrat Shah Muhyiddeen Sahib Velloori in his “Fashul Kitab” and also quotes Imams in support. Mufti Mahmud Sahib Madrasi also expresses the same view in his “Fathul Haqq”. So, to call for the help of awliya, ambiya and kaamileen through wasila is not worship of Allah nor is it shirk.

Rabee-aa Ibn Kahful Ansari Raliallahu Anhu of Ashaabus Suffa reports:

“Once I was with the Prophet. I brought water, comb and miswaak stick (for brushing teeth) for His ablution. At that time Prophet Sallallahu Alaihi Vasallam said: “Ask from me anything either for this world or for the Hereafter”.

I said that I wanted to be with him in Paradise. He asked “What else I desired. I said “nothing more”.

This hadith is recorded in “Sahih Muslim”, “Ibn Maajah”, “Mu'jam Kabeer Tabraani” - and “Ashiatul Lama-aat”.

Experts on hadith are of the view that the Prophet is

capable of fulfilling one's wishes regarding this world and the Hereafter, as it is evident from the above quoted hadís.

Sheikh Abdul Haqq Dehlavi says in his notes to this hadís: "This world and the Hereafter are the results of your (the Prophet's) gift. And all the knowledge of Lawh-Qalam are from you only".

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَضَرْتَمَا
وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَالْقَلَمِ

"By Allah order, the Prophet bestows all the ni'mat for this world and the Hereafter, and he is empowered to do this". This is the belief of Sunnat Wal Jama-at.

أَنَا قَاسِمٌ وَاللَّهُ يَعْطِي

"Allah is the Giver. I am his distributor" says a hadís in "Sahih Bukhari". Imam Ibn Hajar Makki refers to this on page 192 of his "Sharah Hamsiyyah" and further adds: "Allah has given his representative (Prophet Sallallahu Alaihi Wasallam) the key to all the treasures, relating to food, knowledge, wisdom and worship. And He (the Prophet) acts as His distributor. It is through his that all these gifts are given away".

Sualiman Jamal Raliallahu Anhu also expresses similar view on page 89 of his "Futoohaatul Ahmadiyyah Fi Minahil Muhammadiyyah".

Some people quote verse 1:4 of the holy Quran - Iyyaaka Na'budu - Wa - Iyyaaka Nastaeen" - as a proof in support of their argument that except Allah, one should not seek help of any kind from anybody else. They also argue that to believe that prophets or Rasul or Qutb or Wali can do us either help or harm is a crime. This shows only their ignorance, because "Suratul Fatiha" is free from amr-nahee, dos, and don'ts and masaails, says "Tafsir Ahmadiyyah".

"Wasila Jaleela" on page 46 says: "There are 500 ayats in the Quran, and 3000 hadís which are not free from dos, and don'ts, (amr-nahee). Verse 1:4 (of the Quran) is not of them".

On the same page of the book, the meaning of the verse is explained rightly thus:

'We accept that you are One and to worship you we seek your help' - This explanation for the verse is based upon the riwayat of Ibn Abbas Raliallahu Anhu through Iqrima Raliallahu Anhu.

Similar explanations are found on page 77 of "Siraajul Hidaaya", "Saaiikatul Mawt-wa-Aimul Hayaat" and "Tafsir Madaarik".

So, it is permissible to do something which is free from dos and don'ts. Hence this ayat is not to be understood as anti-wasila one had wasila been wrong, the verses "seek help through patience and prayer" and "Seek wasila of Him" (5:35) would not have come.

The following *ahadis* also prove this.

“Get your wishes fulfilled through that group of people who have my blessings (*awliya*)”.

“If you are struck by your (evil) deeds, seek help from the people of the grave (*awliya*)”.

“If anyone’s cattle is missing, let him say: “Oh Slaves of Allah! May Allah shower his blessings upon you! Help me!”.

“If anybody needs help, let him say (thrice): “Oh Servants of Allah, help me”.

Sheikh Abdul Ghani Naabalsee Raliallahu Anhu was one day giving a lecture on Quran in the city of Damascus. He referred to the verse 25:153 which says “Oh ye who believe! Seek help through patience and prayer” and said that it does not apply to those who insist that one should not seek help from anybody but Allah. Such (anti-wasila) people (have) become *Kaafir* (infidels), because they are against the explicit and clear verses of the Quran. The best way to fulfil one’s wishes is to seek help from the *awliya*.

Sheikh Yusufun Nabahani Misri also expresses the same view on page 251 of his “*Shawaahidul Haqq*”.

“Whosoever can be approached for help while living, can be approached for the same purpose even after

their death” said Imam Ghazzaali Raliallahu Anhu. Sheikh Abdul Haqq refers to this in the first part of his “*Ashiatul-Lama-aat-Tarjuma Mishkat*”.

“Shall we approach the *awliya* at times of distress (for us)?” Imam Shahabuddeen was asked. He replied: “Yes, we can approach the *awliya*, *ambiya* and *Saaliheens* for they can save us even after their death; their miracles continue for ever, because they are ever-living. They pray and perform *hajj* in the intermediary world (*Alamul Barzakh*). Many *ahadis* say so”.

Sheiks Sulaimanul Jamal and Yusufun Nabahani Misri give this information on pages 90 and 69 of their books “*Al Futuhatul Ahmadiyyah*” and “*Al-Shawaahidul Haqq*” respectively.

There are many Reports-Riwaayats-of revelatory nature regarding seeking help from the *awliya*. Many books and *Risaalaas* have openly spoken about it.

But these will not help those act are obstinate deliberately. People who act as if sleeping can never be awakened. May Allah protect us from such evil obstinacy! - says Abdul Haqq in his “*Tarjuma Mishkat*” Volume 3, page 375.

Sayyid Ahmad Ibn Jarrukkush Shaaduli who was a strong *Faqeeh* (Legal Expert) and popular *Arif* (Gnostic) in the country of Maghrib says: “Abdul Abbas

Halramee asked me : 'Which is stronger, whether the help of the awliya before their death or after?' I said "The Letter". He also agreed with me".

This information also comes from Abdul Haqq, "Tarjuma Mishkat," Part 1, Page 633.

Imam Abu Sayeed Salamee Raliallahu Anhu says :

"It is the conclusion of many Mashaikhs that one can seek the help of awliya after their death.

It is the conclusion of many Arifeens and Ulamas also.

Death is of two types. Ruh (Soul) (after death) is eternal and indestructible. But the external body will perish. These are the ordinary. They are incapable of helping others. This is one type.

In the second type, both the body as well as the soul will remain intact and undisturbed such people will be living with mysterious body and life ever. These are the ambiya and awliya. They have the power to help those who are living. This is the second type.

There are many proofs for this many Sahih ahadis (authoritative Traditions). None has the power to refute this".

Wasila, Istimdaad, Istisghaasa, Istishfaa and Istiaanaa are terms which mean more or less the same

thing - intercession or recommendation. It includes seeking support, recommendation, help and cure illness etc.

Wasila

Wasila is of three kinds.

"Oh Allah! cure me of my disease for the sake of Sayyid Abdul Qadir Jilani Raliallahu Anhu" - this is one type.

"Ya Muhyiddeen! Please pray to Allah to cure my disease" - this is another type.

"Ya Muhyiddeen! Ya Ghoudul Alam! You are Allah's Representative and one who has received from Him the Essence. I have none but you. You alone can and please cure me of my disease" - this is another direct type.

"All these three methods are permissible. All the three are the same" says Imam TaQiyuddeen Subooki Raliallahu Anhu on page 134 of "Shifa - us - Sikkam".

"Ambiya, and awliya are those from whom the Attributes of Allah are manifested. We can ask them directly for the fulfilment of our wishes because they are the people who let out the divinity of Allah from themselves. Allah also has given them such powers". - People like Muftis Md. Habibullah, Md. Tameem and Kazi Ubaidullah and many other Ulamas and Muftis have given fatwas to this effect.

Some people quote the last advice of Ghoudhul Alam

Raliallahu Anhu given to his son Abdul Wahhab Raliallahu Anhu at his death-bed, to support their argument against seeking wasila.

Hold fast to the fear of Allah and His worship. Fear not anybody but Allah, nor seek support from anyone else. Ask Allah for all your needs. Never trust anything besides Him”.

But this advice is of a different kind which comes under “Istiaanad-Haqeeqi”. But seeking wasila, based on Quran and Hadis comes under what is known as “Istiaanad Majaasi”. Ghoudul Alam did know this. He knew that people sought help from him and will do after his passing away too. Histories will show this.

Listen to what Ghoudul Alam himself says :

“My name is as powerful as Allahs (regarding the fulfilment of your desires). Many popular Manaqibu books speak of this. The then Mufti of Haiderabad Md. Sayyid Khan also has given fatwa regarding this.

“Kulaasatul Mafaakir” of Imam Abdullah Yaabiee says that Ghoudul Alam said to Sheikh Umarul Bassar :

“If anyone is in distress or difficulty or wants his wish to be fulfilled, let him call for my help, I shall relieve him”.

If anyone prays two rakats, reciting ‘Suratul Ikhlas’

11 times after ‘Suratul Fatiha’ at every rakat, and if he offers Salawat and salam remembering Prophet Sallallahu Alaihi Vasallam and pronounces my name, taking eight steps towards Iraq, keeping his desire in mind, I shall fulfil his wish”.

Further he said addressing the people :

“Leave me. I am with you outside. But inside I am somene else. Between you and me and all things created, there is the distance of the sky and the earth. Think not of me as you do of others.

I am beyond all your logic and reason. None of you know my real state. I am far above you”.

And further, he said to his son Abdul Jabbar Raliallahu Anhu : “Are you asleep or awake? Annihilate yourself in me. Wake up”.

“With the inner eye given by Allah, I see this world is mustard - like”.

Listen to what he has sung :

فَمَنْ كَانَ يَهُوَانَا يَجِيْ لِمَحَلِنَا
وَيَدْخُلُ حِمَى السَّادَاتِ يَلْقَى الْعَنْبِيَّةَ

“He who comes to our place with love they are benefitted abundantly, and are under our protection.

أَنَا الْمُرِيدِي حَافِظٌ مَا يَخَافُهُ
 وَأُنَجِّبُهُ مِنْ شَرِّ الْأُمُورِ وَبَلْوَةِ
 مُرِيدِي لَكَ الْبُشْرَى تَكُونُ عَلَى الْوَفَى
 إِذَا كُنْتَ فِي هَمِّ أَعْنَتِكَ بِهَمِّتِي
 مُرِيدِي تَمَسِّكُ بِي وَكُنْ بِي وَائْتِقَا
 لِأَحْمِيكَ فِي الدُّنْيَا وَيَوْمَ الْقِيَامَةِ
 أَنَا الْمُرِيدِي حَافِظٌ مَا يَخَافُهُ
 وَأَحْرُسُهُ مِنْ كُلِّ شَرِّ وَفِتْنَةٍ
 مُرِيدِي إِذَا كَانَ شَرْقًا وَمَغْرِبًا
 أَعْنَتُهُ إِذَا مَاصَرَ فِي أَيِّ بَلَدَةٍ

'I save my disciple from all things terrible and evil.

Oh my disciple! Blessings on you! Your wishes shall be fulfilled for you are blessed! I shall save you through my courage from the problems that pain you.

Oh my disciple! Hold fast to me! Have trust in me! I shall save you in this world and in the Hereafter!

I free my disciple from all his fears. I save him when he is afraid. I save him from all tests and evils.

I rush to him if he calls me, whether he be in East or West.

تَوَسَّلْ بِنَا فِي كُلِّ هَوْلٍ وَشِدَّةٍ
 أَعْنَتِكَ فِي الْأَشْيَاءِ طَرًا بِهَمِّتِي

Seek my help when you are in difficulty or fear. I shall be present to protect you.

وَشَاءَ وَسَّ مَلِكِي سَارَ شَرْقًا وَمَغْرِبًا
 وَصِرَتْ لِأَهْلِ الْكُرْبِ غَوَاوِرُ حَمَّةٍ

The glory of my sceptre is being trumpeted in East and west and in all directions.

وَمُرِيدِي إِذَا دَعَانِي بِشَرْقٍ
 أَوْ بَعْرَبٍ أَوْ نَازِلًا بِحُرْطَامِي
 فَأَعْنَتُهُ أَوْ طَارَ فَوْقَ هَوَاءٍ
 أَنَا سَيْفُ الْقَضَا لِكُلِّ خِصَامٍ

Whether my disciple is in the East or West or in the depth of the ocean, or in the summit of the sky - where ever he is, if he calls me, for help, I shall rush to him immediately and save him. I am the sword that beheads all my opponents and renders justice.

وَمَا قُلْتُ هَذَا الْقَوْلَ فُخْرًا وَإِنَّمَا
 أَنَى الْأُذُنَ حَتَّى يَعْرِفُونَ حَقِيقَتِي
 وَمَا قُلْتُ حَتَّى قِيلَ لِي قُلْ وَلَا تَخَفْ

فَأَنْتَ وَلِيِّ فِي مَقَامِ الْوَلَايَةِ

I have not said all this out of pride. But only through the order of Allah to this effect, so that people may come to know my Reality”.

Ghouldul Alam has given us this assurance. He has helped and is still helping. His noble sayings are to be found in books like “Futoohur Rabbaaniyyah”.

Gunangudi Mastan Sahib, the famous Sufi poet, has sung many songs in Ghoudh's praise.

Not only Ghouldul Alam but many of his servants who were Qutbs themselves were also capable of helping others.

Sheikh Ahmad Abbasil Mursi who was the spiritual Master to Imam Shahabuddeen Kustalaani who wrote explanatory notes to “Sahihul Bukhari” says :

“I protect and console my disciple whenever he is paralysed by problems”.

“I shall rush to save him if only he calls me by my name “Jarrok” whenever he feels powerless, and afraid”.

Hazrat Mufti Shah Ahmad Riza Khan on page 29 of his “Anwaarul Intifaah - Fi - Halli Nidaayi - Ya Rasulallah” that this information comes from “Bustaamil

Muhaddideen” of Hazrat Shah Abdul Azeez.

Let us see how awliya, muttaqeen who were the guards of unity (of Allah) and Waraeens have gripped wasila to their hearts.

يَا حَبِيبَ إِلَهِ حَذِّ بِيَدِي
مَا لِعَجْزِي سِوَاكَ مُسْتَنْدِي

Hazrat Ghouldul Alam himself has sought wasila from the Prophet :- in the following manner : “Oh beloved of Allah! Hold me by thy hand. Who can support this weak one except you?”

يَا كَرَمَ الْخَلْقِ مَالِي مَنْ الْوَدِيهِ
سِوَاكَ عِنْدَ حُلُولِ الْحَادِثِ الْعَمَمِ

Imam Boosiri Raliallahu Anhu has sung in his famous “Burdah Shariff” : “Oh the best of creation. When great perils, difficulties assail me, I have none but you to run for shelter!”

فَيَا عَوْثِي أَحْلَلْ عَنِّي أَشْكَالَ عَقْدَتِي
وَعَنْ عَنَقِي أَرْفَعْ فِي الْقَوَائِضِ عَهْدَتِي
وَكُنْ لِي لَدَى صَدَمِ النَّوَائِبِ عِدَّتِي
لِقَائِكَ قِصْدِي يَا شَفِيعِي وَعَمْدَتِي
وَكَمْ لِي بِيَوْمِ الْحَشْرِ عِنْدَكَ سَوْلُ

Maadihur Rasul Sheikh Sadaqatullah Appa Raliallahu Anhu has sung (in praise of the Prophet).

"Oh my Saviour! Unleash the pains of my tongue's knots!

Remove from my neck the burden of my obligatory deeds.

Take the responsibility of driving out all difficulties and dangers that dash against me.

Oh you who will intercede on my behalf! Oh my generous prop! My only wish is to have your vision!

Not only this. There are many more wishes that I shall ask you in the mahshar maidan the Day of Judgment!". This wonderful appear occurs in Appa's "Witriyyah".

وَصَلَّىٰ عَلَيْكَ اللَّهُ يَا خَيْرَ خَلْقِهِ
وَيَا خَيْرَ مَأْمُولٍ وَيَا خَيْرَ وَاهِبٍ
وَيَا مَنْ يَرْجُو لِكَشْفِ رِزْبِهِ
وَمَنْ جُودُهُ قَدْ فَاقَ جُودَ السَّحَابِ

Here is what Hazrat Shah Waliyullah Raliallahu Anhu sings of the Prophet :

Oh the Best of Creations!

*The best of those who give support!
May Allah show His Mercy on you!
Oh the best away the Munificent!
And the noblest to rid (us! of all our) difficulties.*

Listen to what Shah Md. Imdaadullah, the Master of Deobandis, says :

"Oh holy prophet of Allah! Take off the veil a little and show us your holy face!

Light our places by the light of your sacred countenance! Save us from the gloom of differences!

Good or bad, I have become yours! That's enough! Whether you embrace me or eschew me. I shall not budge!

I have lost the way amidst the sea like the captain of a ship. I am looking for the shore amidst the tempest of life. Save me!

Though I am not worthy of your affection, I have great faith in your love. Take me to Madina!

Make me fall into the share of your love. Let me get salvation in both the worlds this moment".

Thaika Sahib Waliyullah Raliallahu Anhu has addressed the Prophet in his bait "Al hamdulillahal Wali" as "Ya Khairannabi" (Oh the best of the prophets), He prays to the Prophet for the fulfillment of his wishes in both the worlds.

Sadaqatullah Appa calls Ghodul Alam face to face and says : "Oh my leader! My Prop! My Saviour! My Helper! Save from the evils of my enemies and sins. Oh you who are the Vicegerent of Allah that have come to us!"

Kunangudi Mastan Sahib has sought wasila from Ghodul Alam and Nagore Andagai Meeran Sahib Shahul Hameed Raliallahu Anhu through his marvellous and memorable songs.

Kayalpattinam Sheikh Nuh Sahib has sought wasila from Shaaduli Raliallahu Anhu thus :

"Oh Leader! Leader of leaders! My Prop! Help me in fulfilling the wishes of me and my brother.

For sake not me! You are my helper? Oh Abul Hasan Shaaduli".

Sayyid Md. Mubarak Raliallahu Anhu has addressed Nizamuddeen awliya Raliallahu Anhu : "Give me a hand and save this poor sinner from the boundless sea of sins! Lift my head so that I can lay my life at your feet".

Sheikh Sadee Shirasi Raliallahu Anhu, who had regard for family of the Prophet (Ahlul Bait) said : "Oh Allah! Make my end faithful one, by the grace of Fatima! whether you accept my prayer or not, I hold fast to the apoor strings of the Prophet's family".

From the few examples and evidences shown so far, it is clear that those who have sought wasila are no ordinary men. Great saints and Qutb have given us the precedents. They have sought wasila from the Prophet, Ghodul Alam and Shahul Hammed the Badsha of Nagore. In what way are these anti-wasila propogandists better than them?

It is the unaimous decision of Sunnat wal Jamaat that one can seek wasila from ambiya, and awliya. Those who try to refute or refuse this are certainly of Mu'tasila or Wahhabi or Qadiyani group. And they are against the Truth.



MIRACLES (Karamat)

Some people express their disbelief in the power of the saints to perform miracles during their lifetime and after death.

It is a religious duty to follow one of the four madhabs. And all muslims agree on this point. To believe that the prophets - *ambiya* - and saints - *awliya* - have the power to and do perform *Mujizaat* and *Karaamaat* (miracles) during their lifetime and posthumously is one of the *aqeedaas* (principle faiths) of the *madhabs*. It naturally follows that one who does not have this faith is not in *madhab*. And such a disbeliever is not of the *Sunnat wal Jamaat*. All the *ulamas* of the four *madhabs* consider such people as comparable to those of the *mu'tazila* group.

وَلَا يَنْكُرُ الْكِرَامَةَ بَعْدَ الْمَوْتِ إِلَّا فَاسِدُ الْإِعْتِقَادِ

Ibn Hajar Raliallahu Anhu describes such people as 'bad principled' in his Notes to "Bukhari Shariff". A book entitled "Jawhara" also advices us to ignore such disbelievers.

Abdul Wahhab Sharaani says in "Yawaakeetul Jawaahir" : "Allah appoints an angel in the *qabr* of a *wali* in order to fulfil the wishes of men. Or the *waliyullah* himself gets out of his grave for the purpose".

The Holy Quran and the traditions speak of the many miracles performed by the Prophet and his followers. History gives us innumerable examples, evidences regarding the miracles worked by saints. A few only are mentioned here, as it is not possible to cite them all.

"Can the saints perform miracles while living and after passing away? Can they bring back to life the dead?" Imam Sheikh Md. Kaleeli Raliallahu Anhu was asked.

Page 79 of Volume 1 of "Fataawa Qaleeli" says that the Imam answered in the positive.

Sheikh Md. Shawbari Raliallahu Anhu also expressed similar view when he was questioned, says page 238 of "Shawbari Fatwa".

An army under the leadership saariya Raliallahu Anhu was sent to Nahaawand, a town, by Hazrat Umar Raliallahu Anhu when he was the caliph. The Muslims were progressing in the battle against the infidels. But the enemies planned for a surprise assault on Muslims from behind the mountain through a canal.

It was a Friday and Caliph Umar was giving the sermon of the day from the stage (*mimbar*), as was the custom. He saw the enemy fleet approaching via the canal, from the stage on which he was standing, through his inner vision (*kashf*). From the stage itself he warned : "oh saariya! Protect the canal!"

The warning reached the ears of Saariya in the battlefield. He did as was advised and ultimately the Muslims won. This incident is given in the biographics of Hazrat Umar Raliallahu Anhu.

Aseedibnu Huzair Raliallahu Anhu and Ubbadubnu Bashar Raliallahu Anhu went to see the Prophet on a gloomy night. When they were returning from the visit, two brilliant forms of light walked before them, showing the way and when they went apart, the lights also did so. Anas Raliallahu Anhu reports this in "Sahih Bukhari".

Once Jaafir Raliallahu Anhu invited the Prophet for a feast in his house. He sacrificed a sheep for this purpose. On seeing this, the eldest son invited by trying it on his younger brother who died as a result. The angry mother chased the innocent killer who fell down from their stairs and died. On knowing this, the Prophet prayed for the sake of the host and by Allah's mercy, the two sons came back to life.

Page 207 of Volume 2 of "Anwaare Aaftaab-e Sadaaqat" says that this incident is described in "Shawaahidun Nubuwwat". Page 94 of "Ihyaawul Quloob-fi-Mawlidil Mahboob" also refers to this.

The following is a wonderful and faith-inspiring event recorded on page 66 of "Manaaqibu Ghawdiyyah" and 16 of "Tabreejul Khaatir".

One day Hazrat Ghawdul Alam was walking along the streets of Bagdad bazar. He saw two persons, a christian and a muslim, engaged in an argument.

The christian referred to the many miracles performed by Hazrat Isa Alaihissalam and the muslim in his turn related those performed by the Prophet. At last the christian said that his Jesus has brought back to life (Lazarus) the dead and asked the muslim of Prophet Sallallahu Alaihi Wasallam had performed any such miracle? The muslim felt at a loss.

The christian declared that he had won. Then Hazrat Ghawdul Alam said to the christian: "I accept all that you have said. I am a muslim and of the Ummat of the Prophet. Show me anyone who is dead. I will bring him back to life".

Then the christian took him to a christian graveyard and showed the grave of a singer who was buried there many years back and said: "If this singer comes alive and talks to me, I will embrace Islam. If not you should become a christian. Ok?"

Hazrat Ghawdul Alam said, "Ok. How did your prophet work the miracle?"

The christian said: "He (Jesus) said, Come back (to life) by the order of Allah".

"I see. Look, now I shall bring the fellow back to life

from the dead by my own order" said Gawdul Alam.

Then he said "Kum - bi - idnce" (Get up, by my order"). Immediately the dead singer came back to life singing and also playing his instrument. Then the singer asked the christian : "Say the holy Kalima and become a muslim. What's the delay? "The wonder-struck christian was no more a christian but immediately pronounced the Article of Faith and became a Muslim.

"Kitabul Rooh" relates the following. There was a fellow who was in the habit of speaking ill of Hazrat Ali always. One night he dreamed that Hazrat Ali slapped him hard on the cheek. Frightened, he woke up and found to his auguish that his face was changed badly.

Usually, those who refute the power of saints to perform miracles quote very often the works of Ibn Taimiya and his followers whom they respect very much.

Ibn Qayyoom was the chief disciple of Ibn Taimiya who was the major inspiration for all Wahhabi faiths. The irony is that the book "Kitabul Rooh" mentioned above was authored by Ibn Qayyoom himself! He has also authored another book entitled "Al-Qabaayiru Bissunnati Wal Bidati" which also refers to many similar miracles!

Mowlana Rumi brings the following incident to our consideration : from part two of his "Mathnawi" :

A Qwari was once reciting the Holy Quran. A scholar who had studied the philosophy called *manteek* was passing by. The *qaari* was reciting the verse which says:

قَلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاءُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

"When your (sweet) water goes dry under the earth, who will give you water?" (67:30).

The scholar sarcastically said : "I shall dig out the earth with spade and bring out water. Won't I?"

That night he saw an aged man in his dream who slapped him saying, "You are sure of getting water. Let that be. Now, let us see if you can bring sight to your eyes?"

Startled, he got up and found that he had become blind.

"Will the miracle of Ka'batullah paying a visit to a waliyullah happen?" Imam Nasabi was asked. "According to the belief of Sunnatwal Jamaat, it can happen; answered the Imam. This information comes from "Durrul Muktaar", the authoritative work on Hanafi Madhab. It is also confirmed on page 684 of volume 2 of "Haashiya Raddul Mukhtaar" of "Durrul Mukhtaar". Further, it says that it comes under the *Karaamaat* of the *awliya* for the *ka'bah* to visit them and that those who disbelieve this are of the *Mu'tazila* group.

Pages 112, Volume 9 of "Ruhul Bayaan" and 242 of part 1 of "Thya-Uloomuddeen" refer to the incident of Ka'bah

visiting the saint Raaviyatul Adaviyyah Raliallahu Anhu.

On page 23 of part 9 of "Ruhul Bayaan" it is said that the hand of the perfect Human Being, that is the **awliya** (Insaanul Kaamil) is nobler than Hajarul Aswat (Black Stone).

In Volume 2 of "Mathnawi", in the section that deals with Master-disciple relationship, Mowlana Rumi relates the following incident.

Hazrat Abu Yazeedul Bustaami Raliallahu Anhu intended to perform **haj** and **umrah**. He was also seeking a **Qutb** who asked: "Where to? what do you have for the journey?" "I am going to perform the holy pilgrimage and I have 200 dirhams for the purpose", replied Abu Yazeed.

The Master said: "If so, give me your dirhams and circumambulate me - ie do **thawaab** - **Haj** and **umrah** will be fulfilled for you. And also the **sayee** between Safa and Marwa hills. By Allah, Allah has bestowed on me more holiness than the Ka 'bah.

Ka 'bah is a worshipping house. But my heart is the dwelling place of Allah himself. Ka 'bah also is in the form of His Glory, no doubt. But its brilliance does not outshine that of **Insaan Kaamil**. You have seen me and you have seen Allah. You have circumambulated the real Ka 'bah. By serving me, you have worshipped and praised Allah.

Take care! Think not that I am separate from Allah. May His Hight shine upon you! Open your eyes and see me. Allah said that Ka 'bah is His house but once. But he has called me his servant seventy times?

Oh Abaa Yazeed! You have got the Ka 'bah. You have attained Allah Light and Glory!"

"Miftaahul Uloom" (Notes to "Mathnawi", Volume 7, Page 142) relates that Hazrat Umar addressed the Ka 'bah thus: "Verify Allah has glorified you. But a **mumin** is better than you before (the eyes of) Allah". The same is related as reported by Ibn Umar in "Tirmidi", another authoritative book of Traditions.

The Prophet said: "On the Day of Judgement, Ka 'bah will visit my **qabr** and say "Assalamu Alaika". I will say: "Wa Alaikassalam" and add, "Oh house of Allah, how did my **ummat** behave with you after me?"

It would reply: "I am enough for those who came unto me. I shall plead Allah for them. And you will, for those who have not".

Ubaidullah Sahib in "Tuhfatus Saayireem" refers to this **hadis**, reported by Jaabir Raliallahu Anhu, as found in Usbahaani's "Kitabut Tarkeeb".

كَلَّ قَطِيبٌ يَطُوفُ بِالْبَيْتِ سَبْعًا
وَإِنَّا لَلْبَيْتِ طَائِفٌ بِخِيَامِي

Ghowdul Alam in his bayt "Tubbihamni" says that every Qutb comes round the Ka'bah seven times but the Ka'bah itself comes round my tent.

As Insan Kaamil - the awliya, - are holier and nobler than Ka'bah, it is not surprising that the Ka'batullah itself goes in search of them to do ziyaarat.

Ambiya and awliya receive all their powers from Allah. The energy, keenness of eyesight, the acumen, and spiritual prowess - all these which they enjoyed during their lifetime continue after death also and in fact get more strength!

The souls which have been imprisoned in the bodies enjoy after (bodily) death. After that, they see both the worlds like mustard seeds, visit places of their choice in a trice. They are empowered to fulfil men's wishes, as they used to do while living. They transcend time and space.

"Mathnawi" says that the awliya get power from Allah with which they can turn and send back even the arrow in the opposite direction".

Gawdul Alam says: "Though I be in the west and my disciple in the East, if a world goes to attack him, I know. I will save him. That (helping) hand is also Allah-given".

There are millions and millions of Muslims in the

world today. Whether man or woman, whenever a Muslim is in peril or difficulty, he immediately calls for help from Ghowdul Alam and pronounces his holy name. This is a wide and common experience today. The miracles of Ghowdul Alam are described in such works as "Manaaqibu Ghodiyyah", "Bahjatul Asraar", and "Tabreejul Khaatir". Sadaqatullah Appa also refers to the myriad and incessant miracles of Ghowdul Alam in his panegyric popularly known as "Ya qutba". Even a single song of Kunangudi Mastan Sahib Raliallahu Anhu makes a mention of many miracles, such as Ghowdul Alam's prenatal ones!

If miracles are worked by the Prophets, they are termed **mujizaat** and **Karaamat**, if performed by the saints. Both these terms refer to events which are not natural, that is, events which apparently do not follow the laws of Nature. Hence the miracle-workers are called **Kawaarikul-aadaat**, People who perform (miracles) against Nature?

Such miracles continue to be performed till the Day of Judgement. Hence it is **Jaaiz** and 'mustahab' to approach these saints for fulfilment of our wishes. There are **fatwas** also to this effect.

Authoritative works like "Fataawa Kaleeli" (part 2, page 249), "Tamheed" (Page 81), "Sharah Fiqhul Akbar" (Page 69), "Al-Yawaakeetu-wal-Jawaahir-Fi-Bayaani Aqaaidil Akaabir" (part 2, page 80), "Sharah

Tareeqatul Muhammadiyyah” and *“Nafahaatul Qurb-wal-Ittihaas*” denounce those who denounce *Karaamaat*. These books assert that such denouncers are not of *Sunnat-wal Jamaat* but will become part and parcel of the *Mu'tazilaa*.

When this be the truth, some say that one should not seek the help of the awliya for purposes of fertility and speak ill and foul of those who approach the saints for children. A few more evidences are given so that wisdom may dawn on those dangerous denouncers and deliberate disbelievers.

Imam Abu Abdullah Sheikh Samoosi Raliallahu Anhu announces: “If anyone wants to be blessed with children, let him pay a visit to the grave of Hazrat Ustad Abul Abbas Sabdee Waliyullah Raliallahu Anhu and request the saint to fulfil his wish. It is an experienced fact and a surprising secret that by Allah’s grace, soon the supplicant’s wife becomes pregnant”. This information comes from “Mujarrabaat” and “Haamisha” (page 52) of Allama Imam Tairabi Raliallahu Anhu.

It will be appropriate here to relate here how a world-renounced saint was born miraculously.

He descended from the family of Hatim Tayee, known for his munificence. He was born in a place called “Mursiya” in Spain, Europe, on 17 Ramadan, Sunday night, is the year 560 AH. He lived in Spain for 38 years

under the name of ‘Ibn Suraaqa’. He toured Africa, Arabia, Iraq and Asia Minor, paid visits to the graves of many a saint, performed the holy pilgrimage many times, wrote not less than 289 books, lived with family for 78 years, 7 months and 9 days, followed the Maliki Madhab, had a single son, passed away on Thursday evening, 28 Rabiul Aakhir, in the year 638 AH and was enshrined on ‘Kaasiyun’ hillock in Damascus, syria. The following is an account of that great saint’s miraculous birth.

There was a wealthy merchant in Spain. He had everything but a child. He longed for an issue and approached many a saint in vain. All said that he was predestined to be childless. At last the much anguished merchant went to Bagdad and met Ghoudul Alam. As an answer to his heart rending appeal, Ghoudul Alam said: “I saw the Lawh - the preserved Tablet in which the past present and future of men are written - and in it you are childless”.

But the merchant pleaded so much that Ghoudul Alam was moved. Then he said: “OK. Oh Ali, I shall give you a child from myself. Join your back with mine. I have a son in my spine. He will be born in your house. And he will be the heir to all my knowledge and secrets. He will be my tongue. He will make public those secrets which none has dared to speak out so far. He will become glorified and popular. His name is Muhammed. But he will be known as Muhyiddeen”.

After such a personal blessing from Ghoudul Alam, the merchant returned home happily and his wife became pregnant. She gave birth to a son who is none other than the famous Hazrat Sheikhu Akbar Sayyiddina Muhyiddeen Ibn Arabi Raliallahu Anhu. This celebrated birth is described in "Manaaqib-Ghoudiyyah" (page 76) and "Kalaaidul Jawaahir".

"Fatawaa Kaleeli" (part 1, page 72) gives the information that Md. Kaleeli Raliallahu Anhu said when asked that the awliya are capable of making a child born to a woman without the contact of men through the power of their Karaamat". The holy Quran, as we all know, refers to the miraculous birth of Hazrat Esa Alaihissalam.

One more evidence! Hazrat Shah Hasan Ali Azimabadi Raliallahu Anhu was a powerful saint and the Sheikh of Firdavsiyyah Tareeqah. One of his disciples was childless for a long time. The disciple requested the saint to help him.

The Shaikh asked his disciples wife to remain in seclusion (khalwat). Then he ordered that no spinster or virgin should pass by that secluded spot. He started looking at the wife in Khalwat very keenly from out side. Accidentally a nine-year-old lass peeped through the door hole into the room where the wife was in khalwat. The powerful rays of his eyesight passed into the wife through the lass. As a result, both became pregnant. This wonderful history is related on page 443 of "Miraatul Kawnain".

From the evidences, so far given, it should have become clear that the awliya posses the power to perform **Karaamaat**. They can bring the dead back to life, make a woman pregnant without a man's contact and what not! To approach them, hence, for the blessing of children is also a desirable and permissible act. The Quran, the hadis and the histories of the saints establish and confirm this. He who denies this is one who denies Truth itself.



VISITING GRAVES (ZIYARAT)

To visit the graves of the great holy saints is a *sunnat* and *mustahab* act for both men and women.

Prophet Sallallahu Alaihi Wasallam himself has paid visits to the *qabr shariffs* of his holy mother and the followers who had sacrificed their lives in the battle of Uhad. He has also asked his followers and others to do so. And they did so. Proofs for this are available in "Sahihus Sitta" books of Traditions and "Mishkat".

The Prophet said to his followers : "I asked you (at first) not to perform *ziyarat*. But now I am asking you to perform *ziyarat*. Because verily *ziyarat* makes you think of the Hereafter".

This *hadis* is found in "Mishkat", "Sahih Muslim", Ibnu Maaja", "Tirmidi", "Abu Dawood" and "Nasayee".

A deep understanding of these sayings reveal that *ziyarat* purifies our hearts and deeds and enables one to get salvation.

Hazrat Ayisha Siddiqa Raliallahu Anhu used to perform *ziyarat* of the Prophet and (her dear father Hazrat Abu Bakr Siddiq Raliallahu Anhu (with unweiled face) who were buried in a room of her house and also her brother

buried in some place. She used to offer her *saiams* to them at that time.

Hazrat Umar Raliallahu Anhu was also buried in the same room later. From that day onwards, she used to make her visits with her face veiled. This information comes from "Mishkat".

From this it is clear that the *Saliheens* are living, though in the graves, and they do recognize the visitors. Hence the visitors have to behave with the same respect with which they moved with them while living on earth. Such behaviour becomes a *waajib*, an obligatory one.

"The help of the *awliya* to those who pay a visit to their graves will be in accordance with the moral character of the visitors". Says Sheikhul Hind Allama Abdul Haqq Muhaddid Dehlavi Raliallahu Anhu in his "Tarjuma Mishkaat" (part 1, page 656).

Imam Fakhruddin Raliallahu Anhu says in "Umdatul Qari-Sharah Sahih Bukhari" : "Hazrat Fatima Raliallahu Anha used to visit the grave of Hazrat Hamza Raliallahu Anhu every Friday".

Some people refer to the *hadis* "Allah dislikes the women who perform *ziyarat*" and say that women should not visit the graves. Imam Muhaddid Ibn Hajar Taskalaani Raliallahu Anhu in his "Taqrīb" says that the *hadis* in question is a weak one". Allama Sayyid Amir

Alawi Ajmeeri in his "Ihlaaqul Wahaabeen" brings many proofs to say that we should not act by relying on a weak *hadis*. Many *ulamas* of *Sunnat - wal - Jamaat* are also in agreement with this view.

"It is not forbidden but in fact a *Sunnat* for women to perform *ziyarat*" says Imam Kaleeli in "Fataawa Kaleeli" (part 2, page 251).

During the days of the dawn of Islam, women folk who did *ziyarat* used to wail over the graves, loudly, making an ugly scene. (Owing to this), the Prophet said "May Allah curse the women who visit graves". But Later, he himself has repealed the first order and replaced it with another, permitting women to do *ziyarat*. *Muhaddideens* and *Mufasssireens* explain this.

The Prophet's permission for women to do *ziyarat* is also obtained from the *hadis* reported by Abu Huraira Raliallahu Anhu and Ibn Abbas Raliallahu Anhu. These details are to be found in works like "Sharah Barzakh" and "Ashiatul lama-aat Tarjumaa Mishkat" Imam Shamsuddeen Ramali Raliallahu Anhu also expresses the same view and further adds that women visiting the grave of the Prophet and the Saints is itself a holy act, (see page 250 of part 2 of "Nihaayathul Muhtaaj Sharahil Minhaaj". One of the authoritative works on *Shafi Madhab*. "Iaanatut Taalibeen", another famous work on *Shafi Madhab* also mentions this.

Shall we perform *ziyarat* of the saints during the days is which certain forbidden acts are being done and when a man and a woman are in their intimate togetherness? Allama Ibn Hajar Haitami Raliallahu Anhu in his fatwa permits *ziyarat* under such conditions. Sheikh Ibn Adideen Muhammad Ameen Raliallahu Anhu in "Raddul Mukhtaar" explains Imam Haitami's fatwa and says that holy acts like *ziyarat* should not be cancelled or postponed on account of forbidden acts happening around. And *Ziyarat* is a duty.

The Mufti of Mecca Imam Sayyid Dahlani Makki Shafiyyi Raliallahu Anhu in his "Taqrreebul Usool" (page 80) says that Imam Fakhruddin Raazi Raliallahu Anhu.

The Prophet has said : "Whoso ever visits the *qabr* of his parents or one of them on Fridays, he will have the benefit of having performed *haj*". "And his sins will be forgiven and shall be described (before Allah) as a faithful one".

These two *ahadis* are found in "Mishkat". The Tahteeb" also quotes a *hadis* saying that to visit a *qabr* is expiatory". All these three *ahadis* are found in "Iaana" (part 2, page 166), a *Shafi Madheb* work.

"From these, one should understand that if one visits even the *qabr* of one's parents, his sins are forgiven and Haj benefits are bestowed upon him. If such are the benefits of *ziyarat* of the graves of ordinary people, what

to say of the benefits and blessings that a man will receive by visiting the grave of the holy saints and prophets?! We must think and understand deeply about this truth". - said Allama Sheikh Yusufun Nabahani Misri Raliallahu Anhu in his "Shawaahidul Haq", on page 253.

The Prophet used to visit, every week Masjid Kufa where the prophets before him used to preach and where there were no graves. This *hadis* is recorded in "Sahih Bukhari" "Sahih Muslim" and "Mishkat". From this *hadis*, Allama Mulla Ali Qari Raliallahu Anhu concludes in "Mirqaat" (part 1, page 448) that to perform *ziyarat* of even the places frequented by holy men is a *mustahab* act.

It is clear now that the birth places of saints, places where they prayed and where they remained in seclusion (*khalwat ur chillah*) can also be paid a visit to.

"To say 'no' to *qabr ziyarat* will, generally, make men faithless" says Mulla Ali in "Sharahus Shifa", (part 2, page 151). If saying 'no' to *qabr ziyarat* of ordinary men will make one a *kafir* (infidel), what catastrophe will befall one if one says 'no' to the *qabr ziyarat* of holy saints who have annihilated themselves in Allah?!

Allama Kustulacani Raliallahu Anhu and Mulla Ali Qari Raliallahu Anhu say that one who intentionally prevents others from *qabr ziyarat* ceases to be a Muslim and goes against Allah and Rasool Sallallahu Alaihi Wasallam".

This information is found in "Mawaahibul Ladunniyyah" (part 2, page 383), "Sharahushifa" (part 2, page 151), "Jawahar Munallam", "Shawaahidul Haq", "Mashaariqul Anwaar" and "Durarus Saniyyah-Fi-Raddil Wahhaabiyyah".

In "Tafsir Ruhul Bayan" (part 4, page 137), in explanation of Surah II : Ayat 44 of the Quran it is said that one who argues against visiting the graves of saints and seeking help from them is comparable to *Shaitan* or the Devil.

It is true that all the *awliya* are not of the same status. And those who visit the graves of the saints will receive benefit according to the status of the saints concerned says "Durrul Mukhtaar" (part 1, page 655).

Ka'batullah, *Jam Jam*, *Safa*, *Marwa*, *Arafat*, *Mujtaliba*, *Mina* stone-throwing places, the shrines of the prophets - in all these places prayers are accepted (by Allah) without any iota of doubt. Similarly, experience shows that the shrines of the saints are also places where our prayers are accepted and answered. This information is given in "Tafsir Ruhul Bayan" (part 1, pages 298 & 299).

Hazrat Sultanul Arifeen Sayyid Ahmed Kabeer Rifaayi Arif Naayagam Raliallahu Anhu gave the following advice to his *khalifas*, disciples, *muhibbeens* and others: "If you go to Bagdad Shariff, your first and foremost act should be to visit the shrine of Ghoudul

Alam and perform ziyarat. Other things, only afterwards”.

In another occasion, he advised a man on his way to Bagdad, upon his request thus :

“As soon as you enter Bagdad, you should do ziyarat at the shrine of Hazrat Ghoudul Alam. Whether before his passing away or after it, you should not do anything without ziyarat to his shrine. If a wali enters Bagdad but does not visit the shrine of Ghoud, then his wilayat (saint hood) will be taken away from him. Allah has said so.”

This information comes from “Bahjatul Asrar” (page 238), “Tabreejul Khaatir” (page 53) and “Manaaqibu Ghiudiyah”.

*From this it is clear that whenever we go to a town or city or village, first we should visit the **durgha** (shrine) of a saint who is popular there and only then we must do other things. Hence all the **qutbs** have done and recommended this noble and holy practice of ziyarat.*

Imam Ghazzali Raliallahu Anhu in his “Ihyavu-Uloomiddeen”, under the chapter dealing with the ‘Procedure s of Journey’ brings the following :

*“There is a hadis which says that when you remember the **awliya**, Allah’s Rahmat (Mercy) descends on you. To make a journey with the intention of performing ziyarat of the shrines of **ambiya, awliya, saliheens** and **Ulamas***

*is a **mustahab** act”. “Raddul Muktaar” (part 1, chapter on ziyarat) also expresses the same view.*

Allama Sayyid Ameer Ali Raliallahu Anhu gives the following information in “Ihlaaqul Wahhabeen”.

*“The following Imams and Hafizes hold the view that it is a **mustahab** act to go on a journey with the intention of performing ziyarat : Sheikhul Islam, Abu Abdillah Tahbi, Hafizes Zainuddeen Iraqi, Ibn Hajar Askalaani, Jalaluddeen Suyooti, Imams Tibi, Kustulaani, Abdullah Ibn Salaam Makki, Taqiyuddeen Subki, Ghazzali, Abdul Haq Dehlawi, Bahruddeen Ayni, Ibnul Humaam, Mulla Ali Qari, Mannawi, Ibn Abdul Barru, Jakkacani, Ibn Hajar Makki, Burhaanuddeen Halabi, Bailacawi, and Ibnul Haaj Raliallahu Anhu and many great people, **muhaddideens** and **muhacquiqeens**.*

*The Prophet said : “It becomes my duty to intercede on behalf the one who has performed ziyarat at my **qabr**”.*

Many Imams and Ulamas have visited the shrine of Imam Abu Hanifa Raliallahu Anhu and many have had their wishes fulfilled as a result of the ziyarat.

Imam Shafi Raliallahu Anhu has performed ziyarat at the shrines of Imam Abu Hanifa and Imam Moosal Kaazim and got his wishes fulfilled.

Great Ulamas, awliya, mashaaiks, qutbs and other

such people have paid a visit to the holy shrine of Sayyidina Qutbul Majeed Sayyid Abdul Qadir Shahul Hameed Nagore Meeran Sahib Andagai Raliallahu Anhu and many had their wishes fulfilled and even today thousands throng his holy durgah for fulfillment of wishes.

Maadihur Rasool, Sadaqatullah Appa Raliallahu Anhu had sought wasila of Ghoudul Alam and Nagore Andagai by performing ziyarat at Bagdad and Nagore and dedicating his pangyrics "Ya Qutba" and "Ya Sayyidi" respectively to them.

If after all these evidences, one refuses to understand the truth and continues to speak against ziyarat, then he is against Allah and Rasul and verify of the Mutazila, Wahhabi or Qadiyani group.

Code of Conduct At Ziyarat

There are certain conditions and codes of conduct that one has to adhere to strictly during ziyarat, whether man or woman. If one does not follow these codes, one will have to face the wrath of the saint concerned. Women should be more careful than men.

Women should not perform ziyarat with their faces unveiled. The awliya feel abashed of such women. Hazrat Ayisha Siddiqah Raliallahu Anhu has set an excellent example for woman through her person. She used to behave during her ziyarat in the same manner as she

would if the person at whose qabr the ziyarat was made were alive.

Some people take the example from the behaviour of Najd King Abdul Aziz Ibn Saood who used to turn his back to the shrine and face qibla during ziyarat. But this is a wahhabi practice.

The Imams of the four madhabs are of the opinion that and one should face the shrine and stand in awe with his back turned towards qibla while performing ziyarat. This is the way shown by the four Imams.

"The report that one should face the qibla during ziyarat has been cancelled" says "Fathul Qadeer" (part 2, page 336), "Sarkaane" (part 8, page 305), "Shawaahidul Haq" (page 46) and "Durarus Saniyya-Fi-Raddi Ahlil Wahhabiyyah".

Imam Abu Hanifa refers to a hadis reported by Ibn Umar Raliallahu Anhu : "It is a Sunnat to face the shrine of the Prophet and while the back is turned towards the qibla and say, "Assalamu Alaikum Ayyuhan Nabiyyu - Wa Rahmatullahi Wa Barakaatuhu" while performing the ziyarat". This information is found in "Kaayatul Awtaar-Durrul Muktaar", page 624.

"Sharahus Shifa" (page 152) "Thya-Uloomiddeen" (part 4, page 419) give the following information :

"While visiting the holy shrine of Prophet Sallallahu Alaihi Vasallam Anas Ibnu Malik Raliallahu Anhu faced the shrine and placed his right hand over his left as if in prayers". Such was the respect paid during ziyarat by one of the most respected personages of history!

Such a respectful behaviour is recommended by the four Imams as **mustahab**, works like "Seeratur Nabawiyah", "Wabaulwaba", "Jawhar Mullam", "Fatawa Alamgiri", "Jadbul Quloob", "Faslul Kitab" and "Fathul Haq".

The Abbasid Caliph Abu Jafar Mansoor Thani, who ruled Bagdad, went to Madina after haj, to perform ziyarat at the sacred shrine of the Prophet. On the way, he met Imam Malik Raliallahu Anhu sitting in Masjidun Nabawi. He asked the Imam whether he should face the qibla or the Prophet during ziyarat. Imam Malik advised him not to turn his - the Caliph's face away from Rasulullah, for he is the interceder for the Caliph as he was for Adam Alaihissalam. This information is given in "Shawaahidul Haq" (page 48) and "Mashaarikul Anwaar" (page 55).

Work like "Durrul Munlam", "Sharah Sulkul Muallam", "Sharah Manakil Balah", "Raddul Muhtaar", "Kunyatut Taalibeen", "Elahil Manaasik", "Fathul Qadeer", "Shawahidul Haq" and "Masharikul Anwaar" state that the visitors to the graves should face the enshrined, stand with folded hands as in prayer, say

salam, recite suratul Fatiha, Surah Yaseen etc and ask dua, and perform the ziyarat in this manner.

It is ironical to listen to what Moulavi Rasheed Ahmed Kongohi, who is considered a great Imam and Qutb by anti-ziyarat coterie, says about the manner in which ziyarat should be done, in his "Jibdatul Manasik" on page 144 :

"Come to the noble Rowla Shariff of Rasulallah Sallallahu Alaihi Vasallam! Stand with respect three to four feet away from the pillar on the head side corner! Stand with your back to the qibla and lean a little towards your left! so that you stand facing the holy face of the Prophet! Stand in respect and absolute piety! Go not too near for this noble place may be profaned by your proximity! Touch not the walls! Say 'Assalamu Alaika Ya Rasulallah! recalling to your mind his face which lies facing the qibla in the qabr!"

It seems that those who denounce ziyarat have excelled their masters themselves!

Sheikh Abdul Haq says in "Ashiatul Lama-aat" (part 1, page 636) that one should behave with the same respect during ziyarat (before the enshrined) as one would do during his lifetime".

It is clear from these examples that performing ziyarat is a **Sunnat** and proper code of conduct is **wajib** there.

"Fatawa Alamgiri" lists the following codes of conduct to be adhered before and during ziyarat :

"The best way for ziyarat : Pray two rakats nafil at home first. At every rakat recite "Alhamdu" and "Ayatul Kursi" once and "Qulhuwallahu" thrice. After the prayer, give the thawab to the one in the grave. Allah will create the brilliance of 'noor' in the qabr by virtue of this act (of prayer) and blesses the one who does the ziyarat also. The journey for ziyarat should start after this only. Avoid all things unnecessary and useless. Never spend time by looking at the things of the mundane world. Remove your footwear outside the shrine or maqbara itself. Face the enshrined with your back to the qibla and recite 'fatiha' etc."

There are too opinions regarding sending thawaf to the people of qabr by reciting Quran. Fatiha and Salawat.

(1) The thawaf sent becomes a charity or sadaqa to the dead by virtue of which their punishments are lessened and they get salvation and salamat. And those in the qabr are expecting such thawabs as children expect from parents and the invalid parents expect from there able issues.

(2) To send thawab to ambiya and awliya by recitals is called a gift or tohfa by virtue of which Allah showers his blessings and fulfil's wishes.

But they do not expect these tohfes. Yet to send such tohfes to them is to honour them.

"The wise and the true crudity will be as humble as a tree which is full of fruits bows down towards the earth" said Sheikh Muslihuddeen Sa'di Siraji Raliallahu Anhu in "Kareema".

Those who are humble and mannerly during their ziyarat, will be benefited accordingly. Hence, it is necessary to observe the codes of conduct while performing visits to the graves of men and shrines of saints.

Kissing the Qabr

Many people kiss the steps or the threshold or the grave of the saints for whom they make ziyarat. Some are of the wrong opinion that one should not do so. But there are sufficient proof's to show that the act is permissible and desirable too.

Imam Jalaluddeen Suyooti is his "Tawshih" says "The basis of kissing Hajrul Aswat (the Black stone at Mecca), Ulamas, who are Arifeens too, allow the act of kissing the qabrs of saliheens for the sake of barakat". "Ihlaaqul Wahhabiyyeen" gives this information.

The Prophet has said that Hajrul Aswat is the Hand of Allah on earth. And Oh Umar, do you still think that this is nothing but a stone?"

After the truth regarding Hajrul Aswat was understood by Umar, he exclaimed that he would have been at a great loss but for Ali.

This information is to be found in works like "Mishkat-Sharah Mishkat" (part 3, page 214) "Ummatul Qari-Fi-Sharahil Bukhari" (part 4, page 608), "Ashiatul Lamaat-Tarjuma Mishkat" (page 2, page 266), "Irshaadus Saari Sharahi Sahihul Bukhari" (part 3, page 156) and also **fiqh** books like "Fathul Qadeer" and "Sharahul Inaaya Alal Hidaaya".

Ibn Maaja and Baihaqi relate a **hadis** as reported by Ibn Abbas :

"On the Doom's Day, Hajrul Aswat will have too eyes and tongue, It will speak for those who kissed it".

It is essential to know the history of the Black Stone called 'Hajrul Aswat'.

Hazrat Umar Raliallahu Anhu kissed it and said : "Beyond doubt. you are a stone. Neither do you do good for kissing you nor harm for not kissing you. I would not have kissed you, had not our Prophet Sallallahu Alaihi Vasallam kissed you".

But Hazrat Ali, who was standing by said : "Oh Umar! Be not hasty! Hold your tongue! If you kiss this stone, it certainly does you good and if you don't it is a loss"

Hazrat Umar requested Hazrat Ali to explain now. Then Hazrat Ali said :

الْأَمِينُ أَتَخَذُ عِنْدَ الرَّحْمَنِ عَهْدًا

"The Quran refers to the covenant which we have made with Allah. That promise which we have made in the spiritual world before Allah is put into the mouth of this stone. When we kiss, we kiss not the stone but the words of our promise. And the awe and respect we show is not for the stone.

Hazrat Ayisha Raliallahu Anhu further adds: "And it will do **shafaat** for those who kissed it". - Allama Kazi Ubaidullah Sahib Madrasi relates this **hadis** in "Tuhfatus Saayireen" as reported by Tabrani Raliallahu Anhu .

The Stone has but the promise of mankind in it. But the people of the **qabr** have in themselves **Insan Kaamil** who is far superior. And hence the **arifeens** have said that it is right and desirable to kiss the **qabr** during **ziyarat** for the sake of **barakat**. If something good can come out as a result of kissing the stone, why not, kiss the **qabr** of saints with noble thoughts for blessings and greater benefits?

When Marwan was incharge of Madina, the following incident happened. Abu Ayyoob Ansari Raliallahu Anhu , one of the **Sahabahs**, was kissing and rubbing his face against the **qabr shariff** of the Prophet.

Marwan saw this and lifted the Sahabi by the collar and said : "Do you know what you are doing?"

The Sahabi replied : "Yes! I know! I have not come to a place of earth and stone. I have come to the court of Rasulallah".

"Musnad" (part 5, page 423) of Imam Hambal Raliallahu Anhu relates this incident.

"Sharah Shifa" (page 153) says that Abdullah Ibn Umar Raliallahu Anhu touched with his hand and kissed the *mimbar* step form where the Prophet was delivering the *Khutba*.

"Fastul Kitab" (page 77) says : "Some Sahabahs including Ibn Umar Raliallahu Anhu kissed the footwear of Imams Hasan and Hussain Raliallahu Anhu when they saw them sitting on vehicles".

"It is desirable and permissible to kiss the graves of one's parents" - says "Fataawa Alamgiri", "Kanjul Ibaad" and "Sharah Mishkat" - says Allama Mufti Mahmud Sahib Madrasi in "Sulkul Muallam". Also see page 633 of part 1 of "Tarjuma Mishkat" of Allama Sheikh Abdul Haq Muhaddid Dehlawi.

Kazi Moulana Moulavi Md. Ismail Sahib of Tondi refers in his fatwa to the following *hadis* found in "Kanjul Ibaad" and "Dilka Ashratun Kaamila".

"Once a man came and asked the Prophet : "Oh Prophet! I have made a vow that I will kiss the steps of the threshold of Paradise and Houruleen women therein. What is the remedy? How can I fulfil the promise?"

The Prophet said : "Kiss the feet of your mother and the face of your father".

"If they are no more?"

"Then kiss their graves".

"If their graves are not identifiable (by me)?"

"Then draw too lines on earth and treat them as the graves of your mother and father and kiss but break not your promise" said the Prophet.

Mufti Haidersha Bangaloori on page 139 of his "Dulbahaar Haidariyyah" says that the above-mentioned *hadis* is found in "Kiyaaafatush Shamee" also.

Referring to the fatwa cited above, Moulana Moulavi Sayyid Md. Ibn Kaaja, son of Allama Abul Ghair of Nagapattinam, Moulana Moulavi Md. Alim sahib, popularly known as 'Nagoor Kani Tambi' and Nagore Durgah Ustad Allama Md. Nainar Sahib all the three have signed in favour of kissing the graves.

Imam Subki Raliallahu Anhu who had a wide knowledge

of the religion (Islam) became very excited over having kissed the pot trodden by Imam Nabawi Raliallahu Anhu. This incident is related in "Faslul Kitab" (page 98) and part 1, page 18 of "Iaana", the Notes to "Fathul Muyeen".

Allama Sheikh Yusufun Nabahaani Misri informs in "Shawaahidul Haq" (page 56) that Allama Sheikh Abdul Gani Naabalsi Muhaqqiqul" Hanafi says in "Jammul Asraar": "It is (a practice) of the four **madhabs** to kiss the graves for **barakat**".

Hazrat Allama Shah Ahmad Sayeed Mujaddid Dehlawi Raliallahu Anhu says in "Tahqeequl Haqqil Mubeen" (page 33) that it is permissible to kiss the **qabr** with mouth and hands. And it was the practice of the **saaliheen ulama** too".

Imam Qaleeli also it of the same view with regard to kissing of the graves of saints which he expresses in "Fataawa Qaleeli" (part 2, page 250).

Imam Ibn Abi Saibu Yamani Shafiyyi Raliallahu Anhu reports that it is permissible to kiss the Quran. Parts of the Traditions and the graves of the **saaliheen**".

Imam Ibn Hajar Askalaani Shafiyyi mentions this on page 309 of part 3 of "Fathul Baari", notes to "Sahihul Bukhari"

Imam Badruddeen Md. Ayni Hanafi Raliallahu Anhu

also expresses the same view in "Ummatul Qari-Fi-Sharahil Sahihil Bukhari" (part 4, page 607).

Allama Alhaj Al mufti Md. Tameem Sahib Madrasi Raliallahu Anhu echoes the views of the Imams of **Shafi madhab** in "Umdatul Sibyaan" (page 28) that it is a **Sunnat** to kiss the Quran shariif, the **qabr shariffs** of the Prophet's **ambiya, awliya, ulamas** and **saaliheens** and to kiss the hands and feet of the parents".

Imam Shamsuddeen Ramali has issued a **fatwa** in support of kissing the threshold steps of the **qabr** of the **awliya** for **barakat**. This fatwa is to be found in "Nihaya" (part 2, page 218) - says Shah Muhyiddeen Sahib Velloori in "Faslul Kitab" (page 115) and explains further bringing many more proofs. Allama Nooruddeen Misri also has issued a strong **fatwa** in the same vein.

Allama Mahdum Haji Mohammed Hashim Sindi Hanafi Raliallahu Anhu of the eleventh century Hijri, who has collected many Sayings of the Prophet and **Figh** matters and written many notes is also of the same view - mentions Mufti Haidar Shah Qadiri in "Dulbakkar Haidariyyah" (page 145).

"To kiss the steps of (the threshold to the shrine of) the **awliya** is to honour them" says Qudwatul Arifeen Imam Mustafal Bakri Hanafi Dimashki Raliallahu Anhu in "Lam-u-Barkil-Makaamat" - says Yusufun Nabahani Misri on page 254 of "Shawaahidul Haq", "Faslul

Kitab” (page 98) also says that such an act is a humble gesture known as ‘tawalu-u’.

“Haasiyathul Baajoori” (part 1, page 318) says :
“The visitors to the *durgahs* of the *awliya* should stand as close to them as they would before their passing away. It is a *sunnat*, For *Tabarruk*, they can kiss the steps.

If man and woman cannot go together as it happens in the *durgah* of Sayyid Ahmad Badawi Raliallahu Anhu, one has to wait reciting whatever one knows, until the crowd clears. If that is not possible (due to the crowd), one should at least make the gesture of kissing with the hand or stick”. The *haashiya* to “*Nihaya*” (part 2, page 218) also mentions this.

“To kiss the *qabr* of *awliya* is not *makruh* but a permissible act”. Imams Ramali and Shawbari have issued *fatwas* to this effect. Similar views are found in “*Sharwani*”, “*Fiya*”, “*Fataawa Sulaimanul Qurdee*” aslo.

The noble saint Maapillai Labbai Alim Allama Sayyid Muhammad Sahib Raliallahu Anhu also agrees with this in his “*Fathuddayyaan*” (page 183) and “*Maghaanee*” (page 188). Allama Sheikh Sulaiman also has the same view. (See page 548 of part I of “*Haashiyatul Bujariami Alaa Sharahil Minhaaj*”).

Many Imams like Imam Mohammed Jdrisus Shafiyyi Raliallahu Anhu, Ayni Hanafi, Jamhutti Shafiyyi and

Mukirri Maliki also held the same view. The Hanafiyyites also take this view strongly from Hazrat Imam Mohammed Raliallahu Anhu, the chief disciple of Imam Abu Hanifa Raliallahu Anhu. Mufti Sayyid Shah Qadiri Bangaloori confirms this in his “*Dalbakaar Haidariyyah*”.

“I kiss the steps of Rasul Sallallahu Alaihi Vasallam’s thershold, to get the blessings of those who love (the *rasul*)”. This statement is found “*Subhaana Mowlud Shariff*” said to be written by Imam Ghazzali Raliallahu Anhu.

Imam Busiri Raliallahu Anhu sings in his “*Burdah Shariff*” : “The earth that bears the holy body of the Prophet excells in its peerless fragrance. One who has smelt of the earth and kissed it is very fortunate indeed”.

Sharah expert, Sadaqatullahil Qahiri Raliallahu Anhu sings in his “*Witriyyah*” : “This humble one’s desire is to kiss the graves of Prophet Sallallahu Alaihi Vasallam, AbuBakr Raliallahu Anhu and Umar Raliallahu Anhu. Which is ebbing and following like a wave”.

Moulana Roomi Raliallahu Anhu sings in his “*Mathnawi*” : “If you want to know from the beginning to the end, enlighten your eyes by applying the earth of (the graves of) the *awliya* as *surma*”.

Sheikh Saneer Shirasi Raliallahu Anhu, disciple of Imam Jawzi Muhaddid Raliallahu Anhu says in

“Bostaan” : “Upon the *awliya*, it is true that you will have on you the secret light of the *awliya*, if you kiss their graves with a pure heart, determination and good intention”.

Regarding kissing the *qabr*, some *ulamas* hold a slightly different view. They argue that when a saint is living, it is unmannerly and impudent to go close to him or touch him. To keep oneself at arm's length is to respect and honour them. The same behaviour should continue even after their passing away. Hence, these *ulamas* consider kissing the *qabr* or the steps a *makruh*. But they are not in fact against kissing for *barakat*.

When we meet saints and holy men while they are alive. We touch their feet or hands and kiss them in order to get their blessings. It is permissible to behave in the same way after their passing away also, as the *awliya* are ever living. Hence such an act is not a *makruh* but a permissible one, according to most of the *Imams* and *Ulamas*.

It is crystal clear from the proofs furnished so far that one can kiss not only the grave of a saint for *barakat* or blessing but also the steps (of the entrance to his shrine) and the spots where they walked. None but the concealers of truth will disagree with this.

Flag-Hoisting

‘*Alam*’, ‘*Nishaan*’ and ‘*Janda*’ are the various names of a flag that flies on the mast. The “*Mishkat*” refers to

the *hadis* reported by *Ibn Abbas Raliallahu Anhu* that the Prophet used to take flags to the battlefields, and also give flags to them when they went to the battlefields. After victory, flags were flown as a mark of victory. It is also reported by *Ibn Abbas* that the Prophet entered the city of *Mecca* after capturing it, with a white flag.

During the festive days - *Urus* - of the *Caliphs* - *Khulafaye Raashideen* - flags were hoisted - says “*Fatwa-Noor - Tahqeeqaat*” signed by many *ulamas* and “*Dulbakaar Haidariyyah*”.

Maapillai Lebbai Alim, the noble saint born in *Kayalpattinam* and buried in *Kilakarai* who was already referred to, states the following in his “*Ghaneematus Saalikeen*” : “It is permissible to fix a pole for hoisting flag in the area where a *waliyullah* is enshrined as many will come to visit the place” - says *Imam Taajuddeen Ibn Zakariyyah Naqshabandi Raliallahu Anhu* in his “*Kashful - Lulmaa - Fi - Bayani - Birka Haadihil Umma*”.

When *Qutbul Akbar Sayyidina Abul Hasan Shaaduli Raliallahu Anhu* travelled by a vehicle, he would usually be surrounded by the saintly and the wealthy. At that time flags will be held over his head and he would give *baiyat* to the needy - says “*Jaamiul Usool*” (page 83).

Allama Imam Jarkasher Raliallahu Anhu says in “*Mabsoot*” : “One should not prevent people from

doing what they usually do, especially those which are not explicitly forbidden”.

Allama Imam Ibn Humam Raliallahu Anhu says on page 384 of part 1 of “Fathul Qadeer” : “It is permissible to do anything which is not explicitly forbidden by the Quran, or hadis or the sayings of the Sahabahs or Imams”.

“Whatever is fair with a Muslim is fair Allah” is a hadis reported by Ibn Masood Raliallahu Anhu, recorded in “Muwatta”, one of the Sahih Books of Traditions.

We have seen that greedily kings have fought many wars, conquered many countries and laid waste abundant wealth and killed thousands of men in the process. At last a flag a hoisted to celebrate their victory. We have seen flags being hoisted to celebrate independence days.

When this is permissible for the worldly people, it is ‘jaaz’ to celebrate the Urus of the saints who are other worldly holy and spiritual and who have vehemently fought many a battle with their own nafs (desire, the feeling of ‘I’ etc) and conquered it and freed themselves from the clutches of this profane world, by hoisting a flag at their festival days. Allama Chief Mufti Syed Haider Shah Qadiriyyi Hanafi Bangaloori Raliallahu Anhu also brings many proofs to establish this in his “Dulbakaar Haidariyya”.

When flags can be hoisted for the sake of kings mortal, why not for the awliya, the kings of immortality?! To say ‘no’ is simply foolish!

Urus and Kandoori Festivals

Shuhada and Awliya are immortal. They have neither fear nor confusion. The Quran and hadis assert that the saints will attain bliss in this world and the here after. The world celebrates the days of their passing away as Urus days.

اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ

The Prophet said : “Praise those who are no more among you”. “Abu Dawood” and “Tirmidi” record this hadis.

Imams Suyuti and Ibn Hajar Makki say respectively in “Tafsir Durru Mantoor” and “Husnu Tawassool” that the Traditions relate that the Prophet used to visit the graves of the Shuhadas every year and the Followers also followed this practice.

This information comes from “Majmooatul Rasaail-Fi-Taheeqil Masaail” (page 24) of Moulana Moulavi Mohammed Nadeer Ahmad Khan Sahib Ahmadabadi and Gujarathi.

It is further strengthened by the statements made by Imam Ibn Abideen Raliallahu Anhu in “Raddul Mukhtaar” (part 1, page 665). Imam Ibn Humam

Raliallahu Anhu in "Tafsir Kabeer" referred by Allama Syed Ameer Alawi Ajmiri in "Qul Wahhabiyyeen" and Mulla Ali Qari in "Sharahu Manasik" (page 289).

Imam Jalaaluddeen Suyuti refers to an ayat (13:24) and the following hadis in "Tafsir Durrul Mantoor".

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

The verse says : "Peace and blessings be on you oh you (who enter Paradise), your destination is the best for you have borne with patience (all the difficulties of your life)".

The hadis : "The Prophet used to visit the mount at Uhad and convey his salaams to the shuhadas (who are buried there) and say that their destination has been the best on account of their patience in this world".

The hadis was reported by Anas, Ibn Muntir and Ibn Martawiyah Raliallahu Anhu.

Ibn Jareer reports through Ibn Ibrahim Raliallahu Anhu that Abu Bakr, Umar and Uthman Raliallahu Anhu also followed the example of the Prophet. The Tafsirs of Imam Raazi, Abu Suwood and Ibn Qadeer Raliallahu Anhu have similar reports.

"Fathul Haq" refers to Allama Sheikh Ahmad Ibn Mohammed Farooki Raliallahu Anhu's statement in "Tawleehul Huda".

"The shrines of the saints are thronged by holy men, ulamas, and others, especially during Urus days. They come there to seek help from the enshrined and fulfil their wishes relating to this world and the hereafter. Not only the saintly and the scholarly but also the common people do so".

Moulana Moulavi Shahabuddeen Ahmad Koya Shaliatte Raliallahu Anhu also has issued a fatwa to this effect. The fatwa was verified and ratified with signatures from the following dignitaries : Madras Mufti Alhaj Mohammed Habibullah Sahib (Govt. Chief Kazi), Md. Kaleelur Rahman, Qadiri, Rilawi, Bihari, Naasiruddeen Mohammed Ibn Kaazi Ubaidullah Qadiru Ali (Mudarris, Madrasa Muhammadi), Mohammed Ibrahim, Fazil Deoband (Mudarris, Madrasa Jamaliyyah), Abul Fath, Syed Abdul Qadir (Mudarris, Madrasa Lateefiyyah) and many more Ulamas.

When the Prophet passed away, his holy burial was delayed for two days owing to the fend over who was to be the next caliph and the selection of the place for the Prophet's burial. At last the Prophet was buried in the house of his beloved wife Ayisha Raliallahu Anha. Caliph Abu Bakr hosted a feast that day for the people of Madina and for eesaalut-thawab (sending the benefits to the deceased). When asked the reason, Hazrat Abu Bakr Raliallahu Anhu said that it was the Urus of the Prophet.

This information comes from "Malboolat" of

Qudwatul Saalikeen Shah Sharbuddeen Ibn Ahmad Yahyu Muneeri Raliallahu Anhu - says Mufti Alawi in "Ihlaaqul Wahhabiyyeen". Mufti of Madras Mahmud Sahib says in "Fathul Haq" that a hundred camels were sacrificed for the said Urus feast by Abu Bakr Raliallahu Anhu.

"To make ziyarat on the Urus day is highly beneficial" - says Sheikh Ahmad Ibn Mohammed Farooki Raliallahu Anhu in "Tawleehul Huda", Allama Abdul Haq Muhaddid Dehlawi in "Maa-Tabatta-Bissunnaa", and Madras Mufti Mahmud in "Fathul Haq". The same view is found in "Majmu-ur-Riwaayyat" and "Fataawa Tanbada", says the Mufti.

Shah Muhyiddeen Sahib Velloori shows in "Faslul Kitab" (page 50) that Mahboobe Ilahi Sheikh Nizamuddeen Awliya Raliallahu Anhu, Qudwatul Awliya Muhammed Hussain Bandaa Nawaz Raliallahu Anhu, Waliyyul Kaamil Sheikh Bahaawuddeen Zakariyyah Raliallahu Anhu and many more awliya and Ulama have done 'fatihah' and 'khatms' on Urus days of their Sheikhs (Masters), forefathers and parents.

Sheikh Abdul Haq Muhaddid Dehlawi says that he has been celebrating the Urus of his Master Arifubillah Sheikh Abdul Wahhab Qadiriyyil Hanafiyyil Makki Raliallahu Anhu on the (particular) day (of his demise). See page 68 of "Maa-Tabatta-Bissunna" of the Sheikh.

Sheikh Shah Abdul Aziz Muhaddid Dehlawi

Raliallahu Anhu who was a scholar in Laahir and Baatin (Open and Secret) knowledges, used to celebrate Urus every year on the day of his father's demise. Moualvi Abdul Hakeem Sahib found fault with it and asked: "Why do you do urus as if it is a farl every year?" Shah Sahib's answered him referring to many authoritative Traditions in "Jubdatun Nasaaikh".

"Your fault finding exposes ignorance. Nobody terms something as farl which is in fact not so. Ziyarat seeking wasila reciting Quran and distributing 'seeraani' (eatables) for thawab is a fair act of mustahab. The words and deeds of the Prophet and the unanimous opinion of the ulamas of the world and the actions of the Sahabahs are enough proofs for supporting Urus".

When bidads (novelties) are happening in durgahs during Urus, is it right to go there?" This question was answered in the positive in "Raddul Muktaar" (part 1, page 665) and "Fataawa Qubra" (part 2, page 24).

In "Faslul Kitab" (page 113) Allama Shah Muhyiddeen advices not stop from doing great things for flimsy reasons.

"To give up great benefit on account of small evils will result in big evils" warns Allama Ismail Farusi in "Ruhul Bayan" (part 1, page 88). Shamsul Ulama, Allama Ghulam Rasul Sahib Madras is in agreement in his view with Shah Muhyiddeen.

Al Qutb Abdul Wahhab Sharani Raliallahu Anhu says : "Oh Brother! know that the benefits of Urus are more and greater than its evils! Oh legal experts! Be at peace and happy without trying to stop it!" ("Al Bahrul Mawroodul Kabeer"). This information is given by Moulana Assyed Mohammed Ibn Assyed Mohammed Bukhariyyul Husainiyyish Shafiyyi, Shafqaati Raliallahu Anhu in "Tasawwuful Isma" (page 18) and Allama Shahabuddeen Ahmed Koya Shaliyati has verified it with his signature.

Basing the **hadis** in which angels bless the people of **qabr** to relax as comfortably as a bridegroom Shirasi Raliallahu Anhu says in "Bostan", The day you die in **eemaan** (faith) will become your blissful Urus day."

See pages 317 of part 1 of "Jaamiu Qaraamatil Awliya" of Nabahani and page 155 of part 1 of "Tabaqaatul Kubra" of Sha'raani to know of the sufferings experienced by those who spoke against the Urus of Badawi Raliallahu Anhu.

Question : When we make a **ziyarat** at the shrines of **ambiya** and **awliya**, is it right to carry flags, beat drums (called 'Tabalbaj') and play instruments (called 'mishar')? Are these not **harams**?

Answer : None these is a forbidden act.

This in brief was the **fatwa** of Imam Mohammed

Qaleeli Raliallahu Anhu.

Hence, conducting Urus, making a journey for it, and for **ziyarat** are permissible as they are done for those who had shown the people the right path, the truth.

Not only this. In memory of the **awliya**, Urus can be celebrated in other places where they are not buried.

Making Vows

Making vows for fulfillment of wishes is called 'tohfa', 'Nazar' and 'Niyaz'. This is of two kinds. That which is done in the name of Allah is called 'fighi' and that which is done in the name of the saints is called 'urubi'. Shah Rafiuddeen in "Risaaltun Nudoor" and Shah Sahib Velloori in "Faslul Kitab" explain this.

A woman came to the Prophet said that she made a vow to beat 'daps' - a kind of drum - in front of the Prophet. The Prophet allowed her to fulfil her wish. - says "Mirkaat-Sharah Mishkat" (part 3, page 568).

Shaduli Raliallahu Anhu said that the Prophet presented himself before him and asked him to make a vow of atleast one paise to sayyida Nafisa Tahiria Misriyya Raliallahu Anhu for fulfilling his wishes - informs "Tabaqaatul Qubra" (part 2, page 66).

Making vows in the name of the saints for fulfilment of wishes has been approved by the great savants of

religions - says Abdul Aziz in "Faslul Kitab" (page 52).

Mullah Ali Qari says that it is the duty wajib of one to give the thing of his vow and dedicate it in the same place to which he made his vow in his 'Mirkaat' (part 3, page 567) and "Ashiatul Lamaat" (part 3, page 203).

"Mishkat" refers to the following **hadis** from "Abu Dawood" : Once a Sahabi came to the Prophet and said that he had made a vow to sacrifice a camel in at place called 'Bawana', and asked the Prophet's permission. The Prophet gave him the permission to fulfil his vow provided there are no idols of the infidels there and no festivity of the infidels was going on.

There are a few other similar Sayings with regard to making vows. From these we understand that we can make vows and sacrifice cattle and (permitted) birds like hen dedicated to the **durgahs**, because neither idols are found nor festival of the **kaafirs** go on in **durgahs**.

What Shah Abdul Aziz says confirms it : "It is permissible to near sheep or goat in the name of Ghoudul Alam and sacrifice it in fulfillment of the vow made and give feast to people with **fatih**a etc. Such an act is a **nazar** to the living (great people of religion). See "Jibdatun Nasaih", page 105.

Out of the love for the **awliya**, it is permissible to burn incense sticks on the **qabrs** of the saints. - say Sheikh

Ismail Haqqi Raliallahu Anhu in "Ruhul Bayan" (part 3, page 400) and Imam Abdul Gani Dimashki Raliallahu Anhu in "Kashfun Noor" and the then Mufti of Misr Sheikh Abdul Qadir Raabiyyi Raliallahu Anhu in "Tabreequl Muktaar" (part 1, page 123).

There is a **qabr** in Bagdad near the place where the Eid-Mass prayer is held. It is called **qabrun-Nudoor** or the grave of vows. People approach it as one which fulfils their wishes. It is supposed to be the **qabr** of Hazrat Abdullah Raliallahu Anhu, son of Hazrat Imam Hussain Raliallahu Anhu. This information is given by Allama Fazil Aba Bakr Kateeb Raliallahu Anhu in the history of Bagdad. He says that he himself has visited the grave with vows made and had his wishes fulfilled.

The following are some of the many important works which hold and recommend the view that it is a permissible **mustahab** act that one can make a vow in the name of **awliya** and fulfil it in thankfulness to and remembrance of the **waliyullah** by the grace of whom the wish was fulfilled :

Book _____ Author _____

Fataawa Abil-Laid

Faqih Abi-Laid Samarkand Raliallahu Anhu

Fataawa Qubra

Sheikh Ibn Hajar Makki Raliallahu Anhu

Fataawa Qaleeli
Imam Sheikh Mohammed Qaleeli Raliallahu Anhu

Fataawa Aziziyyah
Shah Abdul Aziz Dehlawi Raliallahu Anhu

Fataawa Riziwiyyah
Sheikh Ahmad Riza Khan Bareli Raliallahu Anhu

Tafsir Ahmadiyyah
Mohammed Mullajiyyoon Raliallahu Anhu

Tafsir Ruhul Bayan
Sheikh Ismail Haqqi Barusi Raliallahu Anhu

Jaamiul Baraqath
Shah Abdul Haq Dehlawi Raliallahu Anhu

Kashfun Noor
Haqiqatun Nadiyyah
Sheikh Abdul Gani Nabilisi Raliallahu Anhu

Tahreerul Muhtar
Sheikh Abdul Qadir Misri Raliallahu Anhu

Risalatun Nudur
Shah Rafiuddeen Dehlawi Raliallahu Anhu

Fashul Kitab
Shah Muhyiddin Vellori Raliallahu Anhu

Saibul Jabbar
Bawaarik Muhammadiyyah
Sheikh Fajlur Rasul Badaayuni Raliallahu Anhu

Wasila Jaleela
Wakil Ahmed Sikandarpuri Raliallahu Anhu

Fathul Haq
Mufti Mohammed Sahib Madrasi Raliallahu Anhu

Irshadul Haq
Syed Amir Alawi Raliallahu Anhu

Hadiyyah Makkiyyah - All the Ulamas wrote this work in 1221 A.H. against the wahhabis.

Spreading Shawl over the grave

Smearing Sandal and Offering Flowers

Using Sents and Incense Sticks

Doubts arise regarding the spreading shawls over the graves of saints, smearing sandal paste, sprinkling fragrant water, burning incense sticks and similar usages of fragrance - giving items during important days like Urus. The following explanations will dispel all doubts.

The custom of spreading shawl over the qabr was started with the passing away of the Prophet by the Sahabahs. And it continues to this day.

Kasim Ibn Mohammed Ibn AbiBakr Raliallahu Anhu requested Hazrat Ayisha Raliallahu Anhu to open the Prophet's qabr and of Abu Bakr and Umar Raliallahu Anhu. She did as was requested. (see "Abu Dawood" and "Ashiatul Lamaat", part 1, page 616).

A woman also requested Hazrat Ayisha to open the grave of the Prophet and her request was granted she cried her life out at the holy grave itself. (see page 199 of "Kitabush Shifa" for details).

"Naseemurriyaal Sharaha Shifa Qaliya" explains the two ahadis. It says that since the grave of the Prophet was inside the house, 'opening the grave' would only mean that the Shawl spread over the grave was removed so that the grave was laid bare. "Kitabul Madadul Baiyal-bi-Noorish Shifa Qaliyaal", part 2, page 21 also confirms this. This proves that a shawl was spread over the Prophet's grave.

Shawls, turbans etc can be used over the graves of the saints as it is done with the intention of honouring the awliya only. All actions are verify measured with reference to the inteutions only - goes a famous hadis.

Scent was one of the few things that the Prophet loved-goes another popular hadis. Even the angels love to surround the grave that are fragrantly scented with sandal etc. - says Imam Subki in "Tuhfatul Muhtaj", "Haashiya Sharwani" and "Hashiyatul Baajuri" also say

that it is a Sunnat to embalm the grave and its area.

It is mustahab to put flowers and other green and wet regetation over the graves, for the Prophet has said : "If flowers are strewn over a Muslims grave, through its 'tasbeeh', the punishments to the deceased are lessened. And benfits also reach the one who laid the flowers". - informs Imam Abu Saidu Salmi in "Sharah Barzakh". Imam Sadurus Shaherd also hold a similar view. "Fataawa Alamgiri" says that it is a fair and beautiful pratice.

"Sahih Bukhari" and "Sahih Muslim" record the following hadis :

It is mustahab to insert two twigs one at the headside and another at the feet of the grave soon after burying the body because the Prophet has done so.

"Two green twigs must be thus fixed at my qabr" was the last wish of Sahabi Buraida Raliallahu Anhu whose last wish was fulfilled - says 'Bukhari Sharif'.

Burning incense sticks and placing things fragrant was the pratice of Taabiyeens also. Hazrat Sultan Abdul Aziz's wife and daughter have done so in the presence of the Sahabaks. - says "Mabrook" of Imam Bajdawī Raliallahu Anhu.

It is only to honour the awliya that lights bulbs,

candles etc are used in their *durgahs*. This also brings beauty to the place. They should not be prevented - says "Tafsir Ruhul Bayan", "Tahreerul Muhtaar" and "Kashfun Noor".

The opinions and fatwas of *ulamas*, and the sayings of the Prophet and many *saleeheens* and legal experts approve and appreciate *ziyarat* and its associated activities like kissing the *qabr*, seeking *wasila*, making vows and beautifying the *durgahs*. The facts are crystal clear.



CONCLUSION

The best of worships is one's love for the *awliya*. He who loves the *awliya* loves Allah. And Allah loves those who love him. It is on this basis that many great men developed love for the *awliya* and ultimately became *awliya* themselves.

Once an Arab asked the Prophet: "When will the Day of Judgement come?"

"What have you in store for the Day?" asked the Prophet.

"Love for Allah and Messenger and nothing else", replied the Arab.

"Man will be with those - in the end - which or whom he loved" said the Prophet.

"*Awliya* are within my purview. None knows them but Me" says a *hadis qudsi*.

"To be with the *awliya* for some time is better than a hundred years of unflattering prayer" says Rumi in "Mathnawi".

Some foolish people in their ignorance dare to speak ill of the *awliya*. "Who so ever develops enmity with the

awliya has prepared himself to fight with me" said Allah in a *hadis qudsi*. It will be *kufr* to speak or think ill of the awliya. There are many *fatwas* also to this effect.

Rumi gives a beautiful symbolic story in his "Mathnawi" where in he compares ordinary men to a parrot and the saints to a dervish.

A green grocer had a sweet-tongued parrot. One day it broke the rose oil bottles as it flew away from the bench. The angry merchant hit the parrot hard on the head which made it fold. The parrot did not speak for days on end to the anguish of the merchant. At last a fald dervish came that way. On seeing him the parrot spoke and asked him whose bottles he has broken for he was also fald like the parrot!

People who think that awliya are also men like them are like the parrot! To external appearance ordinary men and awliya look similar. But there is a world of difference between them! Salt water and sweet water - both will appear clear to sight. But only when we drink will we know the difference! Two kinds of deer drink water and eat grass. But from one kind comes the dung and from the other the musk! Two kinds of insect take from the same place their food, but one becomes a wasp and the other a bee! So, appearance and eating habits do not show the essence of the awliya.

Let me give another simple example. Ordinary iron-

anybody can touch. But if put into fire for, considerable time, it become fire! It imbibes the qualities of fire and becomes red and none can touch them! Similarly awliya are those who have turned themselves in the Jalaliyat of Allah. And after the burning, they become powerful. The ordinary becomes extraordinary in this way!

So far I have quoted Quran, Hadis, Ijma and Qiyas and many works of savants also in support.

But some people misinterpret the Quran. The Prophet has warned that one should not interpret the Quran with his reason only. To expose such misinterpreters and disbelievers this book was written so that this may open their eyes!

The quran has *Lahir* and *Batin* - open and hidden-meanings. Only those who accept these two are the true ulamas.

May the Merciful Allah not include us among the 72 groups who have gone astray. May he save us from *kufr*. Let me conclude with the prayer of Allama Arifbillah Imam Ismail Haqqi Baroosi Raliallahu Anhu found in part 4, page 137 of "Ruhul Bayan".

One who denounces awliya, their graves, ziyarat of them and seeking wasila from them is of the Devil's party. Ya Allah, Save us, your slaves, from such denouners and destroyers! Amin! Ya Rabbal Alameen!