

ANWAR-UL-INTIBAH
FI HAL-LE-NIDA-E-
YA RASOOL-ALAAH

The Validity of Saying Ya Rasool-Allah

By:

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انوار الانتباه
في حل نداء
يا رسول الله

The Permissibility of Proclaiming Ya Rasool ALLAH (Anwaarul Intibah Fi Hallil Nidaa Ya Rasoolallah)

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AN ISLAMIC JUDICIAL QUERY

QUESTION:

What is the ruling of the Ulema of Islam on the following matter:

Zaid, who is a Muslim and believes in Almighty Allah and the Prophethood of his beloved Prophet (sallal laahu alaihi wasallam), recites after every Salaah and at other times, the following verses: As Salaatu Was Salaamu Alaika Ya Rasoolullah - "Peace and Blessings upon you, O Messenger of Allah." Or As Alukash Shafaa'atu Ya Rasoolullah - "I seek from you Shafaa'at (Intercession), O Messenger of Allah."

I ask the learned Scholars of Islam:

- (1) Are such calls to the Holy Prophet (sallal laahu alaihi wasallam) permitted in Islam?
- (2) What is the ruling of the Learned Scholars concerning individuals who refer to those who call to the Prophets and Saints as Kaafirs and Mushriks?

Please enlighten us on this. We pray that you enjoy the mercy of Allah on the Day of Judgement. Aameen.

ANSWER:

Alhamudullilahi wa Kafaah Was Salaatu Was Salaamu alaa Habeebihil Mustafa wa Aalihi Wa Ashaabihil Oolis Sidqi Was Safaa. The utterance of the above words are indeed permitted and no person other than those who are misled would argue with it. For reference on this matter, we shall consult the following great Jurists of Islam and their books:-

- A. "Shifa-us-Siqam", by Imam Taqi'udeen Abul Hasan Subki (alaihiraahmah),
- B. "Mawaahibbe Ladunnia", by Imam Ahmed Qastalaani (alaihiraahmah), being the Sharah (Commentary) of Sahih-ul-Bukhari,
- C. "Sharah of the Muwaahibbe Laddunnia", by Allama Zarqaani (alaihiraahmah),
- D. "Mutaali-ul-Mussarraat" by Imam Allama Faasi (alaihiraahmah),
- E. "Sharah of Mishkaat", by Allama Mulla Ali Qaari (alaihiraahmah),
- F. "Ashatul Lamaat", including the books, "Jazbul Quloob" and "Madaarijun Nubuwaat", by Shaikh Muhaqqiq Allama Abdul Haq Muhaddis Dehlwi (alaihiraahmah),
- G. "Afdalul Qur'a", which is the "Sharah of Ummul Qur'a" by Imam ibn Hajar Makki (alaihiraahmah).

I will now quote a Hadith, proving that it is permissible to utter the above mentioned words. This Hadith has been certified authentic by the following great Scholars of Islam:-

- A. Imam Nisaai (alaihiraahmah),
- B. Imam Tirmidhi (alaihiraahmah),
- C. Imam ibn Maaja (alaihiraahmah),
- D. Imam Haakim (alaihiraahmah),
- E. Imam Baihaqi (alaihiraahmah),
- F. Imam ibn Hazeema (alaihiraahmah),
- G. Imam Abul Qasim Tabraani (alaihiraahmah),
- H. Imam Manzari (alaihiraahmah),
- I. Imam Muslim (alaihiraahmah),
- J. Imam Bukhari (alaihiraahmah).

(1) All the above mentioned Scholars of Ahadith, narrate on the authority of Sayyiduna Uthman bin Haneef (radi Allahu anhu), that a Sahabi who was blind by birth was

taught a special Du'a by the Holy Prophet (sallal laahu alaihi wasallam), which he was to recite after every Salaah.

The Du'a is as follows: Allahumma Inni As Aluka Wa Ata Wajjahu Ilaika Binabiyika Muhammadin Nabiiyyir rahmati Ya Muhammadu Inni Ata Wajjahu Bika ila Rabbi Fi Haajati haazihi lituqda li. Allahumma Fashaf'fi'u Fiya.

"O Allah, I ask from you, and turn towards you through the Wasila (Medium) of Your Nabi Muhammad (sallal laahu alaihi wasallam), who is indeed a Prophet of Mercy. O Muhammad, with your Wasila (Medium) I turn towards Allah for my need so that it may be bestowed. O Allah, accept the Prophet's intercession for me."

(2) Imam Tabraani (alaihira rahmah), in his "Muhjam" records the following incident:

A person in dire need visited Ameerul Mu'mineen Sayyiduna Uthman Ghani (radi Allahu anhu). The Caliph was busy with some other work and he did not attend to his need. Thereafter, the person went to Sayyiduna Uthman bin Haneef (radi Allahu anhu) and complained about the matter. Sayyiduna Uthman bin Haneef (radi Allahu anhu) ordered the man to perform the Wudhu (ablution), enter the masjid and to offer two Rakaats of Nafil Salaah. He was then to recite the following Du'a: Allahumma Inni As Aluka Wa Ata Wajjahu Ilaika Binabiyina Nabiiyyir rahmati Ya Muhammadu Inni Ata Wajjahu Bika ila Rabbi Fayadiha Haajati wa tazkuru haajataka wa ruh illaya hatta arooha ma'aka. "O Allah, I beg of you and I seek your assistance, with the Wasila (Medium) of your beloved Prophet (sallal laahu alaihi wasallam) who is the Prophet of Mercy. O Muhammad! I turn to Allah with your Wasila so that my needs be fulfilled."

Thereafter, he was told to mention his need. On completion, he was told to visit Sayyiduna Uthman bin

Haneef (radi Allahu anhu), so that both could visit the august court of Sayyiduna Uthman Ghani (radi Allahu anhu). When he presented himself in front of the great Caliph, he was not only shown great respect, but his need and wish were also immediately granted. The Caliph, then addressing the man stated: "In future if you require any favour, come immediately to me."

After they had left the court of the great Caliph, the man thanked Sayyiduna Uthman bin Haneef (radi Allahu anhu) for mentioning him to the Caliph, the latter clearly stated that he had not even approached the Caliph. He then stated: "By Allah, I saw the Holy Prophet (sallal laahu alaihi wasallam) teaching the very same Du'a to a blind man. Miraculously, the blind man then approached us before we could even complete our conversation, and it appeared as if he had never been blind."

Imam Tabraani and Imam Munzari (radi Allahu anhumaa) have both stated that this Hadith is authentic.

(3) Imam Bukhari (alaihiraahmah) in his "Kitaabul Adaabul Mufrad", Imam Ibnus Sinni and Imam ibn Bashkool (radi Allahu anhumaa) have recorded that, Sayyiduna Abdullah Ibn Omar (radi Allahu anhu) once suffered from a cramp. Someone advised him to remember the person whom he loved the most. The great companion then proclaimed loudly, "Ya Muhammadah." It is recorded that he was immediately relieved.

(4) Imam Nawawi (alaihiraahmah) in his commentary of the Sahih Muslim, including in his book, "Kitaabul Azkaar", records that some individuals were sitting in the company of Sayyiduna Abdullah ibn Abbas (radi Allahu anhu), when suddenly one of them suffered from cramps. The great companion advised the man to remember the

person whom he loved the most. The man proclaimed, "Ya Muhammadah." He was immediately cured. There are in fact many Ashbaab who narrate incidents of similar incident.

(5) Substantiating this, Allama Shahaab Khafaaji Misri (alaihiraahmah) states in his "Naseem-ur Riyaaaz" a commentary of the "Shifa" by Imam Qaadi Ayaaz (alaihiraahmah), that it is an established practice of the people of Medina Shareef to proclaim "Ya Muhammadah" in times of difficulty and anxiety.

(6) Sayyiduna Bilal bin Al Haarith Muzani (alaihiraahmah) states: A drought which was known as "Aamur Ramadah" once occurred during the Caliphate of Sayyiduna Umar Al Farouk (radi Allahu anhu). His tribe the Bani Muzaina approached him and complained that they were dying of hunger, and thus requested the Caliph to sacrifice a few sheep. When he told them that there was nothing left of the sheep, they still insisted. After the sheep were cut and cleaned they noticed that only red bones were to be seen. Sayyiduna Bilal (radi Allahu anhu), seeing this state of affairs, proclaimed loudly, "Ya Muhammadah", in grief and concern.

He was then blessed with seeing the Holy Prophet (sallallahu alaihi wasallam) in his dream, who informed him of future glad tidings which did occur later on.

(7) Imam-e-Mujtahid Sayyidi Abdur Rahman Huzaili Kufi Masoodi (alaihiraahmah), was the grandson of Sayyiduna Abdullah ibn Masood (radi Allahu anhu). He was also a very great Jurist and a Taabi'in of high rank. It is stated that he used to wear a long hat with the inscribed words, "Muhammad, Ya Mansoor."

(8) This was also confirmed by Imam Hasheem bin Jameel Az Zaaki (alaihiraahmah) who was among the great Ulema and Muhadditheen of the time states: "I saw him (ie, Sayyiduna Abdur Rahman Masoodi) place a long hat on his head, with the words inscribed, 'Muhammad, Ya Mansoor'."

(9) It is recorded in the Fatawa of Sayyiduna Imam, Shaikul Islam, Shahaab Ramli Ansaari whether it was permissible for the people to invoke the names of Prophets, Saints and Ulema in times of difficulty as they normally did. The great scholar replied: "Undoubtedly it is permissible to seek the assistance of great Prophets, Saints and Ulema. They do in fact assist, even after they have departed from this world."

(10) Imam Allama Khairudeen Ramli (alaihiraahmah), the illustrious teacher of the scholar who has written the authentic book on Islamic Jurisprudence, "Durre Mukhtaar", states in his "Fatawa Khayria": "People who proclaim, Ya Sheikh Abdul Qadir (are merely emulating) a call, what, therefore, is the reason for it, not to be permissible?"

(11) Sayyidi Jamal bin Abdullah bin Omar Makki (alaihiraahmah), in his Fatawa states that he was questioned about those people who proclaim in times of difficulty, "Ya Rasoolullah, Ya Ali, Ya Sheikh Abdul Qadir" as to these proclamations being permissible in Islam. The great scholar replied: "Yes, these proclamations are permissible, to call to them is permissible including using their names as Wasilas. This is permissible in the light of the Shari'ah. Such an act is desirable and approved. Only those individuals who are stubborn and arrogant would oppose or question this reality, and they certainly are unfortunate and

deprived of the Barakaat (blessing) of the Awliya Allah."

(12) Imaan ibn Jouzi (alaihiraahmah), In his book, "Oyunil Hikaayat", narrates a strange and amazing incident of three brothers who were constantly engaged in Jihad (Holy Islamic War). He narrates: Once, while engaged in Jihad with the Christians of Rome, they were captured and tortured. The King informed them that if they adopted the religion of Christianity he would set them free. The brothers refused to do so. Instead they all proclaimed aloud, "Ya Muhammadah." The King became furious and ordered two of the brothers to be thrown into boiling oil. After a while, the youngest escaped from the clutches of his capturers accompanied by the daughter of the King, whom herself was amazed at the piety of the young Muslim.

Six months later when they were about to be married, the two martyred brothers amazingly appeared accompanied by a group of Angels. When it was inquired as to how they had survived they replied: "When you saw us being thrown into the boiling oil, you indeed saw the truth, yet as we entered the pot, we entered into the high stages of Jannah."

Imam ibn Jouzi (alaihiraahmah) states that the brothers lived in Syria and were extremely famous. Many couplets have been written in their praise. This incident has been shortened.

Our object is to highlight how beneficial it is to call out to the Holy Prophet (sallallahu alaihi wasallam). We have seen that the brothers at a time of extreme perils and danger did not hesitate in calling to the Prophet (sallallahu alaihi wasallam). How were they rewarded? Very clearly they were rewarded with such blessing that the two Shuhada immediately entered Jannah, while the youngest

brother was saved and married the King's daughter, and the two Shuhada were actually given permission to attend the marriage of their younger brother accompanied by a group of Angels.

Where are those persons who proclaim that it is Haraam to call on great Prophets and Saints for assistance? If they firmly believe that it is Haraam, why have the great scholars clarified this action (of calling to Prophet's and Saints) as permissible and extremely beneficial?

(13) Huzoor Pur-Noor, Sayiddina Ghous-e-A'zam (alaih rahmah), states: "If a person in distress or hardships calls out to me, his hardship will be eradicated. If a person uses my name as his Wasila (medium) and pleads to Allah, his need will be fulfilled."

The great Saint then goes on to describe a Salaah, which can be extremely beneficial. He states: "A person should perform two Rakaats of Salaah, in every Rakaat he should recite eleven times the Sura Faatiha and thereafter Sura Ikhlâas eleven times. After completing the Salaah, he should recite the Durood and Salaam upon the Holy Prophet (sallallahu alaihi wasallam), then remembering me he should proceed eleven steps towards the direction of Baghdad invoking my name in every step, including mentioning his need and wish. In this manner (Allah willing) his need and wish will be granted."

(14) The above-mentioned medicant has been described and mentioned by scholars such as, Imam Abul Hasan Ali bin Jareer, Imam Abdullah bin Asad Yafa'ee Makki, Shaikh Mulla Ali Qaari, Moulana Abul Ma'aali Mohammed Muslimi Qaderi and Shaikh-e-Muhaqqiq Moulana Abdul Haq Muhaddis Dehlwi (radi Allahu anhum) in their treaties, "Bahjatul Asraar", "Khulaasatul Mafaakhir",

"Nuzhatul Khaatir", "Toh'fa'ee Qaderia" and "Zubdatul Aasaar", among others. One should also remember that the great Ulema and Saints attribute extreme authenticity to the mentioned article.

A point to mention about Imam Abul Hasan Noorudeen Ali (alaihir rahmah), the author of "Bahjatul Asraar", is that aside from being a great Sufi, he was also considered to be a great Imam of Qiraat. It is reported that he received his spiritual training under the guidance of Sayyiduna Sayyidi Abu Swaleh Nasr (alaihir rahmah), the great grandson of Sayyiduna Ghousal Azam (alaihir rahmah).

Describing the greatness and stature of the book, "Bahjatul Asraar", Sayyiduna Abdul Haq Muhaddis (alaihir rahmah) in his book, "Zubdatul Aasaar", states that the book is indeed considered to be extremely authentic and factual in the eyes of the distinguished and esteemed Ulema and Saints. The book has also been used as a reference on many occasions.

(15) Imam Arif Billah Sayyidi Abdul Wahab Sha'raani (alaihir rahmah), in his book, "Lawaaqi-ul-Anwaar Fi Tabqaatil Akhyaar", records a strange and miraculous incident.

It is recorded that a Mureed of Sayyidi Mohammed Khawri (alaihir rahmah) was once passing through the market, when the foot of the animal he was riding slipped. In extreme panic he screamed, "Ya Sayyidi Muhammad, Ya Ghamri!" Co-incidentally, in that very market place, the captured ruler ibn Omar Sa'eed was also passing through. He inquired from the Mureed as to who was Sayyidi Mohammed. When he was told who he was, he asked permission to use the name of the Murshid so that he could

also be released. As soon as he had proclaimed the name of the great Wali, the spiritual master appeared and driving away the capturers, freed the ruler. The Shaikh then blessed the ruler, and thereafter departed.

(16) A similar incident is mentioned of Sayyidi Shamsudeen Mohammed Hanafi (alaihira rahmah). It is stated that the great Saint while performing Wudhu removed his sandal and threw it with tremendous fury and it disappeared into thin air. He then removed his other sandal and advised one of his Mureeds to retain it until such time that the first sandal was returned.

After some time a traveller from Syria arrived with the missing sandal and some gifts for Sayyiduna Shamsudeen (alaihira rahmah). He then narrated that while he was travelling, he was attacked by a highwayman, who overpowered him and wanted to slit his throat. Under this extreme situation he called out aloud, "Ya Sayyidi Muhammad, Ya Hanafi." Suddenly, a sandal appeared from thin air and struck the robber. This Mureed then stated that it was indeed through the Wasila and power of his Murshid that he had been saved.

(17) In the very same book it is recorded that when the Spiritual Master, Sayyiduna Sayyidi Shamsudeen Hanafi (alaihira rahmah) was on his death-bed, he called his Mureeds and said: "If anyone has any wish or need, he should come to my grave, I will indeed help him in fulfilling it. Remember between you and me, there is merely a handful of sand, and how can a mere handful of sand be a screen between a Murshid and his Mureed. If the sand does become a screen, then the murshid cannot be perfect a Man (Insaan-e-Kaamil)."

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

(19) Sayyidi Mohammed Farghal (alaihiraahmah) states: "I am indeed amongst those Saints who can assist you from the grave. If, therefore, you have any wish or need come to my grave and facing me, mention your requirements. I will fulfill them."

(20) It is recorded that while Sayyiduna Sayyidi Madeen Ahmed Ashmooni (alaihiraahmah) was performing the Wudhu, he suddenly threw his sandal towards the Eastern side of the city. A year later a man arrived and described a strange incident. He said: "My daughter was once walking in the jungle, when an evil man tried to entrap her. She did not at the time remember the name of her father's Murshid, yet in panic, she screamed, 'O Murshid of my father, save me!'. Suddenly, a sandal appeared from thin air and rendered the evil man unconscious." It is stated that the sandal is still in the possession of the mentioned family.

(21) Among the excellences of Sayyiduna Sayyidi Moosa Abu Imraan (alaihiraahmah), it is recorded that whenever his Mureeds used to call to him, he immediately use to assist them, even though the Mureed was as far away as a year's journey or even more.

(22) Sayyiduna Shaikh-e-Muhaqqiq Abdul Haq Muhaddith Dehlwi (alaihiraahmah), in his famous book, "Akhbaarul Akhyaar" mentions Shaikh Baha'udeen bin Ebraheem Ata'ullah Al Ansaari Ash Shattari (alaihiraahmah), who is the author of a very famous book on Tasawwuf entitled "Risaala Shat'taaria", has recorded in his book a specific type of Zikr known as "Zikr-e-Kashful Arwah.

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

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

"The Zikr of the names of Angels, which is performed in the same manner and which has the same effect, namely 'Ya Jibraeel, Ya Israeel, Ya Mikaeel, Ya Izrael.' This is performed from all four sides and also results in Kashful Arwah.

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

(23) Discussing the life and teachings of Sayyiduna Moulana Jalalludeen Rumi (alaih rahmah), Sayyiduna Sayyidi Noorudeen Moulana Abdur Rahman Jaami (alaih rahmah) writes: At the last moments, before the passing away of Moulana Rumi (alaih rahmah), he revealed to his Mureeds a startling secret. He said: "Do not be sad at my passing away, because one hundred and fifty years after the passing away of Sayyiduna Mansoor (alaih rahmah), his

Noor beamed on the soul of Sayyiduna Fareedudeen Attar (alaihira rahmah) and became his Murshid (Spiritual Guide) in the spiritual world."

Moulana Rumi (alaihira rahmah) then stated: "Whatever condition you may be in, remember me, so that I can be your protector and helper, irrespective of what state I may be in."

He further states: "In this world I have two types of relationships, one with my body and the other with you, and when, with the Mercy of Allah I am freed from this contact with my body and the world of loneliness is exposed to me, I will divert the attention of my soul to you."

(24) Sayyiduna Shah Wali'ullah Dehlwi (alaihira rahmah), in his book, "Ateebul Ghanum fi Madh-e-Sayyadal Arabi Wal Ajam", comments on the Quranic verse pertaining to the state of ecstasy in the love for the Holy Prophet (sallallahu alaihi wasallam). He states:

Wa Salla alaikal laahu Ya Khaira Khalqihi
 Wa Ya Khaira Ma'moolin Ya Khaira Wa hibi
 Wa Ya Khaira May yurja likashfira zee yatan
 Wa man Jooduhu Qad faaqa Joodas sahaa'ibi
 Wa anta mujeeri min hujoomi mulimatin
 Iza anshabat filqalbi sharral makhaalib

"O Exceptional! Among those who can be depended on.
 O Exceptional! Among those who can be depended upon to eradicate difficulty.
 O Exceptional! Among those whose generosity showers more than rain.
 I indeed testify to the fact that at the time when my heart is engulfed in this dilemma,

You are indeed the one who gives me assistance and consolation."

Under the same commentary, Shah Wali'ullah (alaihiraahmah) states concerning those moments of difficulty in which it is most necessary to seek assistance from the sacred Soul of the Holy Prophet (sallallaahu alaihi wasallam). At the beginning of this chapter, he writes: "I cannot perceive any one besides the Holy Prophet (sallallaahu alaihi wasallam) who, for the depressed person at times of calamities, will forward a helping hand."

(25) The same scholar in his "Madhiyaa Hamziya" explains: In the august court of the Holy Prophet (sallallaahu alaihi wasallam) one should consider oneself insignificant and inferior. With a broken heart and with total sincerity one should call to the Prophet (sallallaahu alaihi wasallam) in Du'a. The person will indeed attain Salvation if he states, "O Rasool of Allah! O Unique among the Creation! I seek your favour on the Day of Justice. On that Day when there will be a great test, only you, O Prophet of Allah, would give security from all calamity! I have turned to you for salvation and have my trust in you."

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

(27) From this book, it has been proven that all the great Luminaries (to be mentioned), believed in the proclamation of 'Shay an Lillah' as being a valid and a great solution to many unsolved problems. They also gave permission to

their students and disciples to proclaim it, without any hesitation.

The names of some of these great Scholars and Saints are among others:

27.1 Ustaad and Shaikh-e-Hadith of Shah Wali'ullah, Moulana Tahir Madani (radi Allahu anhuma),

27.2 His Shaikh and father, Moulana Ebraheem Kardi (alaihiraahmah),

27.3 His Ustaad, Moulana Ahmed Kashshaashi (alaihiraahmah),

27.4 His Ustaad, Moulana Ahmed Shanawi (alaihiraahmah),

27.5 His grand Ustaad, Moulana Ahmed Nakhli (alaihiraahmah),

N.B. The above mentioned Scholars are also quoted in the sequence of Shah Sahebs Salasil-e-Ahadith (orders of Ahadith).

27.6 The Murshid of Shah Saheb, Shaikh Mohammed Lahoori (alaihiraahmah), about whom in the book, "Al Intibah", the title of Shaikh Mu'ammaraThaqa (the blessed and trustworthy master) is attributed, this title is also attributed to his Shaikh,

27.7 Shaikh Moulana Abdul Maalik and his Shaikh (alaihiraahmah),

27.8 Shaikh Bayazeed Thaani and his Murshid (alaihiraahmah),

27.9 Moulana Wajeehudeen Alawi (the commentator of the "Hidaayah" and the "Sharhah Waqaya"), including his Murshid (alaihiraahmah),

27.10 Taajul Aarifeen, Shah Mohammed Ghous Gawalyari (alaihiraahmah).

All the above Ulema and Awliya have recited the Naade Ali and the daily recital of "Ya Ali, Ya Ali."

For those wishing to gain more information on this subject, I (Imam Ahmed Raza) advise them to read the books, "Anhaarul Anwaar" and "Hayatul Mawaat fi Bayaani Samaa'il Amwaat", both written by A'la Sayyiduna Shah Ahmed Raza (alaihira rahmah).

(28) Shah Abdul Aziz Dehlwi (alaihira rahmah), in his book, "Bustaanul Muhaditheen", praises Sayyiduna Sayyidi Ahmed Zaroq (alaihira rahmah), by describing him as follows: "Sayyiduna-e-Arfa wa Ah'la, Imamul Ulema and Nizaamul Awliya (The Highly Exalted Shaikh, Leader of the Ulema and the Governor of the Awliya). This great Saint is also among the Abdaal Sab'a (The Seven Magnificent Abdaal) and is an authority amongst the Sufis. Among his illustrious students are personalities like Imam Shamsudeen Lagaani and Imam Shahabudeen Qastalaani (radi Allahu anhumaa). The Saint was a master in Shari'ah, Haqiqat and all Mystical Facets. Some of his books can be consulted to gain a better appreciation of his immense qualities."

Shah Abdul Aziz (alaihira rahmah) further states: "In brief, the Saint was a man of exceptional attributes, to fully comprehend his qualities is indeed beyond comprehension."

(29) Shah Abdul Aziz (alaihira rahmah), then quotes two sentences stated by Sayyiduna Ahmed Zaroq (alaihira rahmah), which further highlights his greatness, "I indeed bless my (Mureeds) with tranquillity during times of difficulty and perplexity, when cruelty and evil oppresses them and in times of misery and fear. Therefore (during

these times) call to me 'Ya Zarooq', I will immediately come to your assistance."

(30) Allama Ziyadi, Allama Ajhoori, Allama Dawoodi (who also happens to be the marginal writer of the "Sharah Minhaat") and Allama Shaami (radi Allahu anhum), have all prescribed a method for finding mislaid items. They state: "One should climb on to a high spot and offer Faatiha for Sayyiduna Sayyidi Ahmed bin Alwaan Yamaani (alaihira rahmah). Thereafter invoking his name one should say, 'Ya Sayyidi Ahmed, Ya ibn Alwaan'."

All praise is due to Allah, in that this servant has compiled a book in which quotations from the generation of the Sahaba and from the generations of Ulema and Awliya following them have been mentioned.

As to those who are corrupted and hope to corrupt, we ask them what are their views on these great scholars and Saints who also believed that it was permissible to call out to great Saints and Prophets for assistance with the Harf-e-Nidaa? What will they label such great personalities, which include among others:

- 30.1 Sayyiduna Uthman bin Haneef (radi Allahu anhu),
- 30.2 Sayyiduna Abdullah ibn Abbas (radi Allahu anhu),
- 30.3 Imam Taqi'udeen Abul Hasan Ali Subki (alaihira rahmah),
- 30.4 Imam Ahmed Qastalaani (alaihira rahmah),
- 30.5 Imam Abdul Azeem Munzari (alaihira rahmah),
- 30.6 Imam Bukhari (alaihira rahmah),
- 30.7 Imam Muslim (alaihira rahmah)
- 30.8 Imam Tabraani (alaihira rahmah),
- 30.9 Imam Baihaqi (alaihira rahmah),
- 30.10 Imam Tirmidhi (alaihira rahmah),
- 30.11 Imam Nisaai (alaihira rahmah),

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- 30.12 Imam Nawawi (alaihiraahmah),
30.13 Imam Shahab Khafaaji (alaihiraahmah),
30.14 Imam Bilal bin Haarith Munzani (alaihiraahmah),
30.15 Sayyedi Abdur Rahman Huzaili (alaihiraahmah),
30.16 Shaikul Islam, Shahabudeen Ramli al Ansaari (alaihiraahmah),
30.17 Allama Khayrudeen Ramli (alaihiraahmah),
30.18 Sayyidi Jamal bin Abdullah bin Omar Makki (alaihiraahmah),
30.19 Imam ibn Jouzi (alaihiraahmah),
30.20 Ghousal A'zam, Syed Abdul Qadir Jilaani (alaihiraahmah),
30.21 Imam Jalalludeen Suyutwi (alaihiraahmah),
30.22 Imam Abul Hasan, Noorudeen Ali bin Jareer (alaihiraahmah),
30.23 Imam Abdullah bin Asad Yafa'ee Makki (alaihiraahmah),
30.24 Mulla Ali Qaari (alaihiraahmah),
30.25 Moulana Abul Ma'aali Mohammed Muslimi (alaihiraahmah),
30.26 Taajul Aarifeen, Sayyidi Abu Bakr Taajudeen Abdur Razzaq Qaderi (alaihiraahmah),
30.27 Shah Abdul Haq Dehlwi (alaihiraahmah),
30.28 Sayyedi Abu Swaleh Nasr (alaihiraahmah),
30.29 Imam Shamsudeen Zahbi (alaihiraahmah),
30.30 Mohammed bin Mohammed Al Hizri (alaihiraahmah),
30.31 Imam Abdul Wahab Sha'raani (alaihiraahmah),
30.32 Sayyedi Mohammed Ghazni (alaihiraahmah),
30.33 Sayyedi Shamsudeen Mohammed Hanafi (alaihiraahmah),
30.34 Sayyedi Ahmed Kabeer-e-Awliya Badawi (alaihiraahmah),
30.35 Sayyedi Mohammed bin Ahmed Farghal (alaihiraahmah),

- 30.36 Sayyedi Madeen bin Ahmed Ashmooni (alaih
rahmah),
30.37 Sayyedi Moosa Abu Imraan (alaih
rahmah),
30.38 Imam Noorudeen Abdur Rahman Jaami (alaih
rahmah),
30.39 Arif Billah, Moulana Jalaalludeen Rumi (alaih
rahmah),
30.40 Shah Wali'ullah Dehlwi (alaih
rahmah),
30.41 Allama Ziyaad (alaih
rahmah),
30.42 Shah Abdur Raheem Dehlwi (alaih
rahmah),
30.43 Allama Ajhoori (alaih
rahmah),
30.44 Allama Shaami (alaih
rahmah), and
30.45 Sayyidi Ahmed bin Alwaan Yamani (alaih
rahmah).

Now what is your opinion about these great Luminaries of Islam, who so clearly substantiate the belief that it is permissible to call upon Prophets and Saints for assistance. If you consider them to be Muslims, then Alhumdulillah, you are on the straight and correct path. On the other hand, if you consider them disbelievers then all we say is, "May Allah assist you in seeing the correct path." Aameen.

We would like to categorically state an amazing fact - how unfortunate is that group which considers Muslims from the generation of the Ashbaab to the present times as disbelievers and Mushriks (because they call upon Prophets, Saints and Ulema to help them in times of difficulty). They cannot be true "Muslims" who respect the Holy Prophet (sallal laahu alaihi wasallam), if this is their belief concerning the Ulema and Saints of his Ummah.

The question of Disbelief and Belief has very clearly been explained in the book of Jurisprudence, "Durre Mukhtaar", yet there are individuals who themselves are misled and

hope to deliberately mislead and confuse the Muslims so that their true state is not revealed.

(31) The most beautiful proof of calling to the Prophet (sallal laahu alaihi wasallam) is in the Attahiyaat, wherein every worshipper salutes and calls unto the Prophet (sallal laahu alaihi wasallam). If by using the Nida, causes one to be guilty of Shirk, then how is it that it is found in the Salaah?

Some individuals state that, one does not have the intention of calling to the Prophet (sallal laahu alaihi wasallam) in the Attahiyaat, rather one is merely conveying a message. This opinion is without basis. The religion of Islam has never commanded us to recite any Zikr, without pondering on its meaning. Therefore, when we are reciting the Attahiyaat, we should not possess this belief, rather we should believe that we are directly addressing the Holy Prophet (sallal laahu alaihi wasallam) and sending Salaams to him, upon oneself and upon all the pious of the Ummah.

(32) It is recorded in the books, "Tanweerul Absaar" and "Sharah Durre Mukhtaar" that, "The intention which one must possess at the time of reciting the Tashahud is the concentration on the meaning of this, that is, in other words, one must remember that one is sending Salaams upon the Holy Prophet (sallal laahu alaihi wasallam) and that one is praising Allah Almighty. One must be assured of the fact that one is sending Salaams and not merely relaying a message."

(33) Words of similar effect are also found in the books of Jurisprudence, "Fatawa Alamgeeri" and "Sharhe Qudoori".

(34) Allama Hasan Sharanbulaani (alaihir rahmah), in his book, "Maraqi-ul-Falah" states: "Numerous Ulema have in

fact clarified this belief. There are some misled individuals who profess that because Angels are deputized to convey the Salaams to the Holy Prophet (sallal laahu alaihi wasallam), one should not use the Harf-e-Nidaa. What these enlightened individuals have forgotten is that twice daily the deeds of the Ummati are placed in front of the Holy Prophet (sallal laahu alaihi wasallam). In many authentic Ahadith, it is quite clearly stated that all deeds of the individual are placed in front of the Holy Prophet (sallal laahu alaihi wasallam), the deceased family and the deceased parents."

The numerous Ahadith on the above topic, is evident in the book composed by this servant of Islam entitled, "Saltanatul Mustafa fi Malakoot-e-Kullil Wara."

(35) Substantiating this, I will conclude this book by mentioning a Hadith reported by Sayyiduna Imam Abdullah ibn Mubarruk (alaihir rahmah), narrated by Sayyiduna Sa'eed ibn Musayyib (alaihir rahmah), who states: "Not a day or night passes by, without the deeds of the Ummati are being placed in front of the Holy Prophet (sallal laahu alaihi wasallam). Therefore the Holy Prophet (sallal laahu alaihi wasallam) recognizes his followers in two ways, firstly by their Alamat (signs) and secondly by their Amaal (deeds)."

This humble servant of Islam, with the Infinite Mercy of Allah could have compiled a more lengthy book concerning this issue, however, this is ample proof for a person possessing qualities of piety, justice and honesty. Certainly, for those who have Allah's guidance, a single letter is sufficient.

Ikfina sharal mudilleena Ya Kaafi wa salli ala Sayyidina wa Maulana Muhammadin shaafi wa Aalihi Wasahbihi Humaatid Deenis Saafi Aameen wal Hamdulillahi Rabbil Aalameen.