

# PROPER SUNNI BELIEFS

TRANSLATED THROUGH THE BLESSINGS OF  
GHAUS UL WAQT HUZOOR MUFTI-E-AZAM HIND

BY A HUMBLE SERVANT OF ALLAH  
MUHAMMAD AFTHAB CASSIM RAZVI NOORI

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# DEDICATION

I dedicate this humble effort to:

*\* The Mujaddid Of The 14th Century Imam-E-Ahle Sunnat A'la Hazrat Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ whose radiance of Knowledge and Ruhaniyat has and will continue to enlighten the hearts of millions throughout the Globe until The Last Day. The personality who stood firm in his battle against those who insulted the Prophet ﷺ and in doing so he protected the Imaan of the believers until the Last Day.....*

*\* The Representative and Beloved Son of the Great Mujaddid, Hujjatul Islam Hazrat Allama Haamid Raza Khan رحمۃ اللہ علیہ whose beauty and eloquence saw no equal in his era, who in knowledge, wisdom and way of life, was the ideal example of a true and sincere servant of ALLAH.....*

*\* The Ghaus of the Era, Huzoor Mufti-e-Azam Hind Ash Shah Imam Mustafa Raza Khan رحمۃ اللہ علیہ, whose spiritualism and excellence attracted millions of Muslims from all over the world, filling their hearts with true love for the Holy Prophet ﷺ. That personality who in his 92 years in this world spent every moment for the pleasure of Allah and His Beloved Rasool ﷺ*

*\* Taajush Shariah, Rahbar-e-Tareeqat Allama Mufti Mohammed Akhtar Raza Khan Qaadri Azhari & Muhadith-e-Kabeer, Mumtaz-ul-Fuqaha Hazrat Allama Zia-ul-Mustafa Qadri Amjadi, who have both guided us in the love of our Great Masha'ikh. May Allah bless them both with long life and good health and keep us in shade of their blessings forever. Aameen*

Sag-e-Mufti-e-Azam

Muhammad Afthab Cassim Razvi Noori

## Introduction

*All Praise is due to Almighty Allah who created the Holy Prophet Muhammad Mustafa ﷺ in the best of forms and sent him as Mercy unto the worlds. Peace, blessings and salutations upon the Most Exalted of Allah's Creation, The One who will open the doors of intercession, The True Mediator, The seal of Prophets, The Mercy unto the worlds, The Light of Allah, The Leader of the Prophets, The One who was granted the Divine Vision, The One in whose hand has been given the treasures of the knowledge of the universe, The Beloved of Allah, Our Master and our Beloved Rasool, Hazrat Muhammad ﷺ, whose Noor is the light of our hearts, and whose love draws us closer towards our Creator Allah Almighty.*

*Peace and blessings upon his Noble and Honourable Family whose love is essential upon us all, and upon his illustrious companions who guide us through the darkness of this world. Peace and blessings upon the A'ima-e-Mujtahideen, who have with their knowledge and wisdom made easy for us the understanding of the laws of Allah and His Rasool ﷺ. Peace and blessings upon the Awliyah-e-Kaamileen, whose rays of spiritualism enhances our spirituality, thus bringing us closer to the Court of the Holy Prophet ﷺ. Peace and blessings upon the Ulama-e-Haq who have guided us righteously on the path of the pious predecessors. Peace and blessings upon all those who will follow the way of righteousness until the last day.*

*Alhumdulillah, before you is a book called "Proper Sunni Beliefs". This book deals with numerous topics related to the Aqida (True Belief) of the Ahl-e-Sunnat Wa Jama'at and it also refutes the corrupt beliefs of the wahabis, deobandis, ghayr muqallids and other corrupt sects who try to corrupt the hearts and minds of the Ahle Sunnat with their false and corrupt ideologies. Most of the information in this document has been translated from the book; Ahle Sunnat Wa Jama'at Kaun by Maulana Zia'ullah Qadri. I read this book many years ago and found it very informative and I had initially translated it*

many years ago but being a very swift translation, I had not found time to revise the document and have it prepared for publication. Alhumdulillah, I have now revised the entire document and simplified whatever needed to be easily understood and also included notes to further explain any topic needed further explanation.

This book simply explains numerous topics relating to the practices of the Ahle Sunnat Wa Jama'at and Alhumdulillah I am sure it will serve as a means of much knowledge for those who study it with a sincere heart. I also make sincere Dua that it is a means of rectifying misconceptions held by those who are confused or have been misled regarding certain issues. This books also proves without any doubt that the true Ahle Sunnat wa Jama'at are those who believe sincerely and accept those issues and all other related issues discusses here. In other words, to accept Allah and His Rasool ﷺ and to believe in everything related to Allah and His Rasool ﷺ in totality.

I make sincere Dua through the Wasila of our Master Hazrat Muhammad ﷺ that Almighty Allah accepts this humble effort in His Majestic Court. I sincerely make Dua that Almighty Allah keeps us firm in Imaan and protects our Imaan from the corrupt thoughts and ideas of all corrupt sects. Aameen

I must thank all those who have assisted in any way possible in making the publishing of this book a success. May Almighty Allah grant him and all those who assisted us in any way possible with Sa'adat-e-Daarain. Aameen

**Sag-e-MUFTI-E-AZAM**

Muhammad Afthab Cassim Razvi Noori





## ALMIGHTY ALLAH IS FREE FROM ALL DEFECTS

It is the belief of the Ahle Sunnat wa Jama'at that Almighty Allah does not lie and He does not possess the power of telling a lie. Allah is free from all defects and those things which lead to defects. Almighty Allah says in the Holy Quráan,

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

“And whose word is more truthful than that of Allah?”

[Surah Nisa Verse.122]

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

“And whose word is more truthful than the word of Allah.”

[Surah Nisa Verse.87]

Imam-ul-Mufasssireen, Imam Fakhrudeen Raazi رحمته الله عليه states:

لَرَأَى الْمُؤْمِنَ لَا يَجُوزُ أَنْ يَظَنَّ بِاللَّهِ الشُّكْبَ بَلْ يَخْرُجُ بِدَالِكَ عَنِ الْإِيمَانِ

“It is not permissible for any Muslim to even think that Allah can tell a lie. Actually to even think such a thought removes one from the folds of Imaan.” [Tafseer Kabeer Vol.5 – Pg.179]

He further mentions:

مِنْ صِفَاتِ كَلِمَةِ اللَّهِ صِدْقًا وَالدَّلِيلُ عَلَيْهِ الشُّكْبُ نَقْصٌ وَالتَّقْصُ عَلَى اللَّهِ مُحَالٌ

“To be truthful is from amongst the Attributes of Allah. The evidence for this is that to tell a lie is a defect for Allah and for Allah to have any defect is Muhaal (Totally impossible)” [Tafseer Kabeer Vol.4 - Pg.138]

Umdatul Mufasssireen Imam Abdur Rahmaan Baidhawi رحمته الله states:

لَا يَطْرُقُ الْكِذْبُ إِلَى خَبْرِهِ بِوَجْهِ لَانَّهُ نَقْصٌ وَهُوَ عَلَى اللَّهِ تَعَالَى مُحَالٌ

“A lie cannot find any place in the Message of Allah, as it is a defect and to have a defect Muhaal for Allah.” [Tafseer Baidhawi Pg.150]

Zubdatul Mufasssireen Allama Ali bin Muhammad Khaazin states:

لَا أَحَدٌ أَصْدَقُ مِنَ اللَّهِ فَإِنَّهُ لَا يُخْلِفُ الْمَيْعَادَ وَلَا يُجُوزُ عَلَيْهِ الْكِذْبُ

“(The point to be mentioned) is the fact that there is none more truthful than Allah and He does not go against His Word and it is totally impossible for Allah to lie” [Tafseer Khaazin Vol.1 – Pg. 421]

Allama Khateeb Muhammad bin Sharbini (Alaihir Rahma) states:

قَوْلُهُ تَعَالَى فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ فِيهِ دَلِيلٌ عَلَى إِنْ الْخُلْفِ فِي خَبْرِ اللَّهِ مُحَالٌ

“The above command of Almighty Allah is sufficient evidence that it is Muhaal (absolutely impossible) for there to be a lie in the Message of Allah.” [Tafseer Sirajum Muneer Vol.1 – Pg.73]

Allama Muhammad bin Abdullah Tamartaashi رحمته الله states:

وَأَلَّا يُوصَفَ اللَّهُ تَعَالَى بِالْقُدْرَةِ عَلَى الظُّلْمِ وَالسَّفَةِ وَالْكَذِبِ إِنَّ الْمُوْحَالَ لَا يَدْخُلُ تَحْتَ الْقُدْرَةِ  
وَإِنَّ الْمُعْتَزَلَةَ يَقْدِرُ وَلَا يَفْعَلُ

“To say that Allah has the ability of tyranny, lies and ignorance is totally incorrect as it is an absolute impossibility. The reason for this is because that which is Muhaal (absolutely impossible) cannot be accepted to be within the Power of Almighty Allah. [E.g. the creation of another Allah which is definitely Muhaal] and according to the Mu’tazilas (another corrupt sect – firqa), He has the power but does not do so (Allah forbid)” [Tanweer ul Absaar]

It is in Fatawa Alamgiri:

“Any person who says Allah to possess a certain attribute which is not worthy of His Being, or says Allah Ta’aala to be weary or to have some weakness, then such a person committed kufr.” [Fatawa Alamgiri Vol.2 – Pg.258]

Allama Muhammad bin Ali Qaari (Alaihir Rahma) states:

إِنَّهُ لَا يُوصَفُ اللَّهُ تَعَالَى بِالْقُدْرَةِ عَلَى الظُّلْمِ لِأَنَّ الْمُوْحَالَ لَا يَدْخُلُ تَحْتَ الْقُدْرَةِ وَعِنْدَ الْمُعْتَزَلَةِ أَنَّهُ  
يَقْدِرُ وَلَا يَفْعَلُ

“One must not think that Allah has power over tyranny since this is Muhaal for Allah and that which is Muhaal is not under the Qudrat (Power) of Allah. The Mu’tazilas however believes that Allah has this power and does not do it.” [Sharah Fiqh Akbar]

Note: This belief of the Mu'tazilas is absolutely corrupt and unacceptable.

Imam Rabbani Mujaddid Alf Thaani Shaykh Ahmad Sarhindi Faarooqi رحمۃ اللہ علیہ states: "That Most Exalted ONE (Allah) is free and pure from all defects, direction and limitations." [Maktoobat Vol.1 -Page.314]

## ALLAH'S KNOWLEDGE OF THE UNSEEN

It is the belief of the Ahle Sunnat wa Jama'at that the knowledge of unseen which is by Almighty Allah is His Self (unattained) Knowledge and He does not gain it from anyone.

This is known as Ilm-e-Zaati. Almighty Allah says in the Holy Qur'an:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

“Allah is He, besides whom there is none worthy of worship. (He is) the Knower of every hidden and visible thing. It is He who is the Compassionate, Most Merciful.” [Surah Hashr Verse.22]

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

“The Knower of everything hidden and apparent, The Greatest, The Most Supreme.” [Surah Ar Ra'ad Verse.9]

إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

“Undoubtedly You alone are the Knower of all that is unseen.” [Surah Al Maa'idah Verse.109]

One must note these important facts:

- Allah does not attain knowledge from anyone,
- His knowledge is Ilm-e-Zaati, in other words, His Self Knowledge

- To enquire would mean that He does not possess Divine Self knowledge, and this is totally incorrect
- To believe that Almighty Allah enquires from anyone is total kufr and against the Qur'an and the Hadith.

# RASOOLULLAH ﷺ IS NOOR

*Teri Nasle Paak me he bacha bacha Noor ka  
Too he Aine Noor tera sub gharana Noor ka*

The Aqida (belief) of the Ahle Sunnat Wa Jama'at is that the Prophet (Sall Allahu alaihi wasallam) is Noor (Light) and came to us in the form of a man. Even though he came towards us in a human form, he is “Afdal ul Bashr” (The most superior human).

It should be noted that originality does not change by the changing of a garb. Hazrat Jibra'eel Ameen (Alaihis Salaam) is Noor but when appeared before Hazrat Maryam he would appear to her in the form of human.

Concerning this Almighty Allah states in the Holy Qur'an:

فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

“Thus he appeared to her in the form of a healthy (well built) man” [Surah Maryam Verse.17]

It is in Mishkaat Shareef on the authority of the Second Khalifa of Islam Hazrat Umar Farouk رضي الله عنه. He states:

نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ

“Once we were in the Holy Court of the Prophet ﷺ and a man appeared.”

The Holy Prophet Muhammad ﷺ asked Hazrat Umar Farouk ﷺ if he recognised the person and Hazrat Umar Farouk ﷺ said “Almighty Allah and His beloved Rasool ﷺ know better.

The Prophet ﷺ said:

فَأَنَّه جِبْرَائِيلُ

“It is Jibra’eel (Alaihis Salaam).”

[Mishkaat-ul-Masabih Pg.11 - Bukhari Shareef]

It is obvious that the Sahaba referred to Hazrat Jibra’eel (Alaihis Salaam) as a man since they had seen him in the form of a human being. He had black hair, hands, legs, eyes, ears and a nose.

All these are human qualities, yet it is obvious that he is not human but an Angel who is Noor, and just appeared to them in the form of a man.

It is a well known fact to the people of knowledge that in the Hadith it has been narrated on numerous occasions about how Hazrat Jibra’eel (Alaihis Salaam) presented himself in the Holy Court of the Holy Prophet Muhammad ﷺ as a human.

On many instances he came in the form of Sahabi-e- Rasool Hazrat Dahia Kalbi ﷺ. The Holy Prophet Muhammad ﷺ has stated,

أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي

“The very first creation which Almighty Allah created was my Noor.”  
[Tafseer Nishapuri Pg. 55 Vol.8 - Tafseer Rooh ul Bayaan Pg.548 Vol.1 -



Zurqani Shareef Pg.37 Vol.1 - Madarijun Nabuiwah Pg.2 Vol.2 - Bayaan ul Meeladun Nabawi Li ibn Jauzi Pg.24]

The Distinguished Sahabi-e-Rasool ﷺ Hazrat Jaabir ﷺ respectfully enquired from the Holy Prophet ﷺ

يَا رَسُولَ اللَّهِ يَا بِنَّ أَنْتَ وَأَبِي أَحَدِي نِي عَنْ أَوَّلِ شَيْءٍ خَلَقَهُ اللَّهُ تَعَالَى قَبْلَ الْأَشْيَاءِ

“O Prophet of Allah ﷺ, my parents be sacrificed upon you. What is the first thing which Almighty Allah created before everything else? The Holy Prophet Muhammad ﷺ replied,

يَا جَابِرُ إِنَّ اللَّهَ تَعَالَى خَلَقَ قَبْلَ الْأَشْيَاءِ نُورًا نَبِيِّكَ مِنْ نُورِهِ

“O Jaabir ﷺ! Undoubtedly, before creating anything else, Almighty Allah created the Noor of your Nabi ﷺ from His Noor” [Mawahib ul Laduniya Shareef Pg.9 Vol.1 - Zurqani Shareef Pg.46 Vol.1 – Seerat-e-Halabia Pg.37 Vol.1 - Sharah Dalail ul Khayraat Pg.210 – Hujatul’laahi alal Aalameen Pg.28 - Anwaar ul Muhammadiya Pg.9 - Fatawa Hadeethia Pg.51]

The annotator of Bukhari Imam Ahmad Qastalaani ﷺ in his most distinguished work “Mawahib ul Laduniya” presents a narration on the authority of Hazrat Imam Zainul Abedeen ﷺ who narrates from His father Hazrat Imam Husain ﷺ who narrates from His father Hazrat Ali Mushkil Kusha ﷺ that the Holy Prophet ﷺ said, “14000 years before the creation of Hazrat Adam (Alaihis Salaam), I was a Noor (Light) by my Creator.” [Mawahib ul Laduniya Pg.10 Vol.1 - Jawahirul Bihar Pg.774 - Anwaa rul Muhammadiya, Pg.9 – Hujatul’laahi Alal Aalameen - Tafseer Rooh ul Bayaan Pg.370 Vol.2]

After examining the above mentioned sayings of the Holy Prophet Muhammad ﷺ it is as bright and evident as the sun that the Holy Prophet ﷺ referred to himself as Noor and he did so in a very clear manner to his Ummah. Those who oppose and contradict the Nooraniyat of the Holy Prophet ﷺ are definitely against the Holy Prophet ﷺ.

Now let us examine the Aqida (belief) of the Glorious Sahaba-e-Kiraam (Companions of the Prophet ﷺ) who are beacons of guidance for the Ummah.

Renowned Muhaditheen of the Ummat e Muhammadi ﷺ Allama Muhadith Baihaqi and Hazrat Allama Yusuf Nabhaani have explained the belief of Hazrat Abu Bakr Siddique ؓ from one of his stanzas in praise of the Holy Prophet ﷺ:

أَمِينٌ مُصْطَفَى بِالْحَيِّرِ يَدْعُو  
كَضَوْءِ الْبَدْرِ زَائِلَةَ الظَّلَامِ

“Muhammad Mustafa ﷺ is the Honest and is the One who invites towards righteousness; His Bright Light takes away darkness and destroys it like the radiance of the full Moon.” [Dalail-un-Nabuiwat, Pg.225 Vol.1 - Jawahirul Bihar Pg.96 Vol.1]

The fourth Khalifa of Islam Hazrat Ali Murtuza ؓ states,

كَانَ إِذَا تَكَلَّمَ رُءْيَى كَالنُّورِ يَخْرُجُ مِنْ تَنَائِيءِ

“When the Beloved of Allah ﷺ used to speak then Noor (light) could be seen beaming from between his blessed teeth.” [Mawahib ul Laduniya Pg. 270 Vol.1 - Anwaa rul Muhammadiya Pg.132 - Zurqani Shareef]

After gaining victory and success in Ghazwa-e-Tabook when Rasoolullah ﷺ arrived in Madinatul Munaw'wara, Hazrat Ab'bas ؓ asked for permission from the Prophet ﷺ to present a few stanzas in his praise. Mercy unto the Worlds, The Holy Prophet ﷺ said, "My dear Uncle! Go ahead. Let Almighty Allah keep your tongue in good health (One worthy of praising)."

Two of these stanzas are being noted below. These have been recorded in the distinguished works of great Muhaditheen such as Imam Jalaludeen Suyuti, Muhadith ibn Jauzi, Allama ibn Hajr, Allama Halbi, Allama Dahlaan Makki, Allama Nabhaani, Allama ibn Abdul Birr, Allama Haakim and Allama Sharistaani

أَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتْ      الْأَرْضُ وَصَاكَتْ بِبُورِكَ الْأُفُقُ  
 فَتَحْنُ فِي ذَالِكَ الرِّمِيَاءِ      وَفِي النُّورِ وَسَبِيلِ الرَّشَادِ نَحْتَرِقُ

On your blessed Birth the earth became bright,  
 Through the radiance of your light”  
 “So in that radiance and in that light  
 We attain and travel the path of guidance”

[Kitaab ul Wafa Pg.35 Vol.1 – Khasa'is-ul-Kubra Pg.97 Vol.1 -Jawahirul Bihar Pg.40 - Anwaa rul Muhammadiya - Hujatul'laahi Alal Aalameen Pg.222 - Mawahib ul Laduniya Pg.23]

The distinguished Sahabi-e-Rasool Hazrat Abu Hurairah ؓ states

إِذَا صَحِحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَتَلَأُ لَاءً فِي الْجُدْرِ

“When the beloved Prophet ﷺ used to smile, the walls would glow with

his Noor (Light).” [Mawahib ul Laduniya Pg.271 Vol.1 - Anwaa rul Muhammadiya Pg.133, Shifa Shareef Pg.39 - Commentary Shama’l Tirmizi Pg.16 - Madarijun Nabuiwat (Persian) Pg.12 – Hujatul’laahi Alal Aalameen Pg 689]

Sahabi-e-Rasool Hazrat Anas رضي الله عنه says,

لَمَّا كَانَ الْيَوْمَ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ

“The entire Madinatul Munaw’wara became bright through the Noor of the Prophet ﷺ on the day when he entered into the City (Madina).” [Tirmizi Shareef Pg.202 Vol.2 - Mishkaat ul Masabih Pg. 547 - Ibn Majah Shareef Pg.119 - Tabaqaat ibn Sa’ad Pg.221 Vol.1 -Mawahib ul Laduniya Pg.68 Vol.1 - Anwaa rul Muhammadiya Pg.38 -Seerat e Halabia Pg.234 Vol.2 - Jawahirul Bihar Pg. 60 – Khasa’is-ul-Kubra Pg.471 Vol.1 -Madarijun Nabuiwat Pg.81 Vol .2]

Now, after examining all the narrations quoted by the Sahaba-e-Kiraam, it is very clear and obvious that they accepted the Prophet ﷺ to be Noor. In the light of Ahadith of Sayyiduna Rasoolullah ﷺ it is clear that the claim of the Deobandis that they are the Ahle Sunnah Wa Jama’at is only a hoax and a fraudulent act as they do not accept the Prophet ﷺ as Noor. The proper Ahle Sunnah Wa Jama’at are those who accept the Prophet ﷺ as Noor and they are the ones who are known in the world as Sunni Bareilvis.

Those who reject the Prophet ﷺ as being Noor, say that the Holy Prophet ﷺ had wives, He had children, He used to eat and drink and it is for this reason that He is not Noor (In other words he possessed all human qualities). They do not accept our Prophet ﷺ as Noor since he had wives and children, he ate and drank etc; but the Sahaba of the Holy Prophet ﷺ

also saw that He had wives, children etc; but still they accepted him to be Noor.

The Imam-ul-Mufasssireen of the Ummat-e-Muhammadi ﷺ Hazrat Abdullah ibn Ab'bas ؓ has stated concerning the Tafseer of the Ayat:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

“Undoubtedly came to you from Allah a Light (Noor) and a Bright Book.” [Surah Maa'idah Verse.15]

He states:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ رَسُولٌ يَعْنِي مُحَمَّدًا

“Verily came to you from Allah, a light” refers to the Holy Prophet Muhammad ﷺ.” [Tafseer ibn Ab'bas Pg.72 - Published Egypt]

Bibi Halima Sa'adiya (radi Allahu anha) was the one who was blessed with being the milk mother of the Holy Prophet ﷺ. She was the person before whom the Holy Prophet ﷺ used to eat and drink.

Even she believed that the Holy Prophet ﷺ was Noor and this has been explained by Allama Muhadith Ibn Jauzi and Qaazi Thanaul'lah Paani Pati (radi Allahu anhum) as follows:

“I never felt the need for a lamp in my house, when I fed the Holy Prophet ﷺ.” She further says, “One day Umme Khola Sa'adiya said, ‘O Halima! Do you leave the fire burning for the entire night in your home’ and I replied by saying:

لَا وَاللَّهِ لَا أَوْقِدُ نَارًا وَ لِكِنَّهُ نُورٌ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

No! I swear by Almighty Allah that I do not keep the fire burning at all, but this is actually the Noor (light) of Hazrat Muhammad ﷺ.’ [Bayaan ul Meeladun Nabawi Pg.54 – Tafseer Mazhari]

The second milk mother of the Rasoolullah ﷺ also believed that Huzoor ﷺ is Noor.

This is obvious from one of the stanzas in a poem which she said at the time of the passing of the Holy Prophet Muhammad ﷺ:

وَلَقَدْ كَانَ بَعْدَ ذَلِكَ نُورًا  
وَسِرَاجًا يُضِيءُ فِي الظُّلْمَاءِ

“And you were definitely a Noor, A (radiant) sun, and you used to provide brightness in darkness and emptiness.” [Tabaqaat ibn Sa'ad Pg.333 Vol.2]  
After examining the beliefs of a few distinguished Sahaba-e-Kiraam (radi Allahu anhum), let us examine the beliefs of the Aunts (Paternal) of the Prophet ﷺ:

Hazrat Allama Abdur Rahmaan Jaami رحمه الله narrates that Sayyidah Safiya the aunt of the Holy Prophet Muhammad ﷺ says “On the eve of the birth of the Holy Prophet Muhammad ﷺ I was present at his home. I saw that his Noor (radiance) became more powerful than the brightness of the lamp.” [Shawaahidun Nubuiwat Persian Pg 22]

After the Holy Prophet ﷺ journeyed into the hereafter, Hazrat Safia (radi Allahu anha) said the following stanza due to the sorrow and thought of the passing of The Holy Prophet ﷺ. From this, one may conclude that she also accepted him as Noor (Light).

## لَقَدْ اَلْمُصْطَفَىٰ بِالنُّوْرِ حَقًّا

“I am weeping on the passing of the Holy Prophet Muhammad ﷺ who was really Noor (Light).” [Tabaqaat ibn Sa'ad Pg.329 Vol.2]

It is obvious from the above mentioned narrations that Hazrat Safia (radi Allahu anha) always accepted the Holy Prophet ﷺ to be Noor.

The second aunt of the Holy Prophet ﷺ, Hazrat Aatika (radi Allahu anha) also said that the Holy Prophet ﷺ was Noor. On the passing of the Holy Prophet ﷺ she said the following:

اَعْيُنُ فَاحْتَقَلِي وَسَخِي وَاَسْجُمِي وَاَبْكِي عَلَى نُوْرِ الْبِلَادِ  
مُحَمَّدٍ عَلَى الْمُصْطَفَىٰ بِالْحَقِّ وَالنُّوْرِ وَالْهُدَىٰ

“O eyes! Tear in sadness on the loss of the Noor of the cities, Hazrat Muhammad ﷺ, (it is for him) for whom am I am weeping”

That Mustafa ﷺ, who is Noor and who was sent with Righteousness and Guidance”

[Tabaqaat ibn Sa'ad Pg.326/327 Vol.2, Published Beirut]

On the passing of the Prophet ﷺ the third aunt of the Holy Prophet ﷺ Sayyidah Urwah رضي الله عنها pointed out what she believed. This was recorded by ibn Sa'ad in his book Tabaqaat as follows:

عَلَى نُوْرِ الْبِلَادِ مَعًا جَمِيعًا  
رَسُولِ اللَّهِ أَحْمَدَ فَأَشْرُكَتُنِي

“Ah! Muhammad ﷺ is the Noor (Light) unto all cities,  
(so) let me continue praising you.” [Tabaqaat ibn Sa'ad Pg.325 Vol.2]

It is clear that even after knowing and living amongst the blessed wives and beloved children of the Holy Prophet ﷺ and even after observing him eat and drink, the blessed aunts of the Holy Prophet ﷺ still believed that he is Noor (Light) and this was their clear and open belief (Aqida).

Let us now examine the belief of the Blessed and Respected Wives of the Holy Prophet ﷺ, who are known as the “Mothers of the Ummah”

Ummul Mo'mineen Hazrat Sayyidah Aisha Siddiqah (radi Allahu anha) was the one whom the companions of the Prophet ﷺ went to when they needed guidance regarding any issue after the passing of the Prophet ﷺ. She states:

كُنْتُ أُحِيطُ فِي السَّحْرِ فَسَقَطَتْ الْإِبْرَةُ فَطَلَبْتُهَا  
فَلَمْ أَقِدِرْ عَلَيْهَا فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ  
فَتَبَيَّنَتِ الْإِبْرَةُ بِشُعَاعِ نُورٍ وَجْهَهُ

“It was the time of sahari and I was sewing something when the needle fell down. Just then the Holy Prophet ﷺ entered the room and due to the stream of light flowing from His blessed face, I found the needle.”  
[Khasa'is-ul-Kubra Pg.156 Vol.1 – Hujatul'laahi Alal Aalameen Pg.688 - Al Qaulul Bad'i Pg.147]



Mullah Ali Qaari and Allama Jalaalud'deen Suyuti (radi Allahu anhum) narrated that Ummul Mo'mineen Aisha Siddiqa (radi Allahu anha) says,

كُنْتُ أَدْخُلُ الْحَيْطَ فِي الرَّبْرِ فِي حَالِ الظُّلْمَةِ لِيَبَاضَ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

“In total dark nights, I used to put the thread into the eye of a needle with the help of the Noor (light) of the Holy Prophet ﷺ.” [Shara Shifa Haashia Naseemur Riyaz Pg.328 Vol.1]

The cousin of the Holy Prophet ﷺ Hazrat Abdullah ibn Ab'bas ﷺ says that the Holy Prophet ﷺ is Noor. He was always in and out of the house of the Holy Prophet Muhammad ﷺ.

The uncle of the Holy Prophet ﷺ, Hazrat Ab'bas ﷺ also says that the Holy Prophet ﷺ is Noor. Those nurses who fed the Beloved Prophet ﷺ and saw him eating and drinking, those nurses in whose home the Beloved Prophet ﷺ lived, walked, ate and drank etc; also believed that the Holy Prophet ﷺ is Noor.

Those blessed aunts of the Holy Prophet ﷺ who saw his wives, his children, and who saw him eat and drink and who observed the way he lived his life, all believed that he is Noor and not an ordinary human being.

Sayyidah Aisha Siddiqa (radi Allahu anha) was the one that the Sahaba respected so dearly that after the Holy Prophet ﷺ passed from this world, they queried from her the solutions to their problems.

Even though she was the respected and blessed wife of the Holy Prophet Muhammad ﷺ she still accepted him to be Noor.

Hazrat Imam Azam Abu Hanifa رحمته الله states the following in the most praised court of the Holy Prophet ﷺ:

أَنْتَ الَّذِي مِنْ نُورِكَ الْبَدْرُ أَكْتَسَى  
وَالشَّمْسُ مُشْرِقَةً بِنُورِ بِهَاكَ

“You are such a Noor that the full Moon is brightened by your Noor and you are with your beauty and elegance a shining sun.” [Qasidatun Nu'man Pg.23]

Clear evidence from the sayings of the Sahaba-e-Kiraam, the Ahle Bait-e-At'haar (radi Allahu Anhum), and from the books of the distinguished Muhaditheen have been presented.

After examining them, it is as clear and obvious as the brightness of day that although they possessed knowledge of the eating, drinking, wives and children of the Holy Prophet Hazrat Muhammad ﷺ they all still believed without any doubt that he is Noor.

## RASOOLULLAH ﷺ IS THE MOST UNIQUE HUMAN BEING

*Yahi bole Sidra Waale chamane jahan ke thaale  
Subhi me ne chaan daale koyi paye ka na paaya*

*Tuje Yak na Yak banaya Tuje Yak na yak banaya  
Tujhe Humd he khuda ya tujhe humd he khuda ya*

The Prophet ﷺ is the most unique human being and the greatest of Allah's Creation. He is so blessed that the Holy Qur'an has even referred to those fortunate Women who came into his Nikah to be the most unique amongst the women. This status, they attained by entering into the Nikah of the Most Unique of Allah's Creation, Hazrat Muhammad ﷺ.

If barkat upon those who entered into the Nikah of the Holy Prophet ﷺ is so great that they become the most unique amongst women then who can compare or be more unique than that such a personality as the Prophet ﷺ?

It has been narrated on the authority of Hazrat Abdullah ibn Umar رضي الله عنه that the Holy Prophet ﷺ said,

إِنِّي لَسْتُ مِثْلِكُمْ

“I am not similar to anyone of you” [Jaame Tirmizi Pg.97 Vol.1 - Sahih Bukhari Pg.246 Vol.1]

Hazrat Abu Sa'eed Khudri رضي الله عنه reports that the Holy Prophet ﷺ said,

إِنِّي لَسْتُ كَهَيْئَتِكُمْ

“I am not of your appearance”

Hazrat Abu Hurairah رضي الله عنه reports that the Holy Prophet ﷺ asked,

أَيُّكُمْ مَعْنِي

“Who from amongst you is like me” [Sahih Bukhari Shareef Pg.246 Vol.1 - Sahih Muslim Shareef Pg.351 - Abu Dawood Shareef Pg.235]

From amongst the Sahaba-e-Kiraam (alaihimir Ridwaan) none of them said Ya Rasool'Allah ﷺ you are human like us. You have two hands and feet, you eat and drink, you have blessed wives and children.

All of them (the Sahaba) are silent and obedient to the saying of the Holy Prophet ﷺ. The Sahaba-e-Kiraam did not say that the Holy Prophet ﷺ was like them but yet today there are those who have the audacity to claim that the Prophet ﷺ is an ordinary human being like you and I (Allah Forbid). They say the only difference is that he has been given some excellence over us. That is definitely not the difference. One can never compare sinful people like us to Allah's most unique and most beloved and most chosen creation Hazrat Muhammad ﷺ. In reality, he is our master and we are his servants.

Hazrat Ali رضي الله عنه says,

لَمْ أَرَى قَبْلَهُ، وَلَا بَعْدَهُ

“I have not seen anybody similar to the Prophet ﷺ either before or after him.” [Taarikh-e-Kabeer Pg.8 Vol.1 - Khasa'is ul Kubra Pg.181 Vol.1 - Tirmizi Shareef Pg.204 Vol.2]

Hazrat Abu Hurairah رضي الله عنه says,

مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ كَأَنَّ الشَّمْسَ تَجَرَّتْ فِي وَجْهِهِ

“I have not seen anyone more beautiful than the Holy Prophet ﷺ. It was as if the sun was moving on his blessed face.” [Mishkaat Shareef Pg.518]

Another Sahabi-e-Rasool رضي الله عنه states,

لَمْ أَرَى شَيْئًا كَانَ أَبْرَدَ وَلَا أَطْيَبَ مِنْ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

“I have not seen anything cooler and more fragrant than the blessed hand of the Holy Prophet ﷺ.” [Tabrani Shareef Pg.217 Vol.1 published Egypt]

Hazrat Abdullah ibn Umar رضي الله عنه states that the Prophet ﷺ forbade the Sahaba from keeping Saum e Wisaal (continuous fasting without sahari and iftaar) and the Sahaba-e-Kiraam stated, “Yaa Rasool'Allah! ﷺ you keep Saum e Wisaal” so the Holy Prophet ﷺ said,

إِنِّي لَسْتُ مِثْلَكُمْ إِنِّي أُطْعَمُ وَأُسْقَى

“I am not like (similar to) you. I am given food and water.” [Sahih Bukhari Shareef Pg.246 Vol.1 - Sahih Muslim Shareef Pg.352 Vol.1]

Hazrat Allama Ahmad Qastalaani رحمته الله is the annotator of Bukhari Shareef. He states,

إِعْلَمُوا أَنَّ مِنْ تَمَامِ الْإِيمَانِ بِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِأَنَّ اللَّهَ تَعَالَى جَعَلَ خَلْقَ  
بَدَنِهِ الشَّرِيفِ عَلَى وَجْهِ لَمْ يَطْهَرُ قَبْلَهُ، وَلَا بَعْدَهُ، خَلْقَ آدَمَ عَلَيْهِ السَّلَامُ

“Make yourself well aware (of the fact) that the physical body of the Holy Prophet ﷺ was created in such a way that neither was anyone created similar to him in the past and nor will anyone similar to him be born afterwards.” [Mawahib ul Laduniya Shareef Pg.248 Vol.1]

## THE BLESSED FACE OF THE PROPHET ﷺ

Ummul Mo'mineen Sayyidah Aisha Siddiqah radi Allahu anha says,

كُنْتُ أُحِيطُ فِي السَّحْرِ فَسَقَطَتِ الْإِبْرَةُ فَطَلَبْتُهَا فَلَمْ أَقِدِرْ عَلَيْهَا  
فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَ  
تَبَيَّنَتِ الْإِبْرَةُ بِشُعَاعِ نُورِهِ وَجْهِهِ

“I was sewing something at the time of Sahri and the needle fell down. I searched for it but it could not be found. Just then the Holy Prophet ﷺ entered and through the brightness of His face I found the needle.”  
[Khasa'is-ul-Kubra Pg.156 Vol.1 – Hujatul'laahi alal Aalameen Pg.688 - Al Qaulul Bad'i Pg.147]

Mullah Ali Qaari رحمته الله, a distinguished Hanafi Muhadith explained the belief of Hazrat Aisha (radi Allahu anha) in his explanation of Shifa Shareef as follows:

كُنْتُ أَدْخُلُ الْحَيْطُ فِي الْإِبْرَةِ فِي حَالِ الظُّلْمَةِ لِيَبَاضِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

“I used to thread the eye of a needle during dark nights through the Brightness of the face of the Prophet ﷺ.” [Khasa'is-ul-Kubra Pg.156 Vol.1 - Shara Shifa bar Haashia Naseemur Riyaz Pg. 328 Vol.1]

A'la Hazrat Azeem ul Barkat Imam-e-Ahle Sunnat Mujaddid-e-Deen-o-Millat Maulana Shah Ahmed Raza Khan Bareilvi رحمۃ اللہ علیہ says:

*Khaana-e-Qudrat Ka Husn Dastkaari Waah Waah  
Kya Hee Tasweer Apne Pyaare Ki Sawaari Waah Waah*

The First Khalifa of Islam Hazrat Abu Bakr Siddique رضی اللہ عنہ states the following concerning the blessed face of Huzoor صلی اللہ علیہ وسلم:

كَانَ وَجْهُ رَسُولِ اللَّهِ كَدَارَةِ الْقَمَرِ

“The face of the Holy Prophet صلی اللہ علیہ وسلم was bright like the moon.”

Once someone mentioned to Hazrat Jaabir bin Samurah رضی اللہ عنہ that the face of the Holy Prophet صلی اللہ علیہ وسلم was like a sword. Hazrat Jaabir رضی اللہ عنہ replied,

لَا بَلَّ مِثْلَ الشَّمْسِ وَالْقَمَرِ وَكَانَ مُسْتَدِيرًا

“No! But His face used to be bright and shone like the sun and the moon.”  
[Mishkaat Shareef Pg.515 - Sahih Muslim Shareef - Mawahib ul Laduniya Pg.250 Vol.1 - Zurqani Shareef - Anwaa rul Muhammadiya Pg.124 - Dalail-un-Nubuiwat - Baihaqi Pg.151 Vol.1 - Shifa Shareef Pg.39 Vol.1 - Khasa'is ul Kubra Pg.178 Vol.1 - Hujatul'laahi alal Aalameen Pg.688 - Daarmi Shareef Pg.34 Vol.1 - Ash'atul Lam'aat Pg.482 Vol.4]



The blessed son of Sayyidah Faatima Zahra and Hazrat Ali Hazrat Imam Hasan Mujtaba (radi Allahu Anhumu) states,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَخَامًا مَضْحَمًا يَتَلَاؤُ لَوْنَهُ وَجْهَهُ  
تَلَاؤُ لَوْنِ الْقَمَرِ لَيْلَةَ الْبَدْرِ

“The Holy Prophet ﷺ was of the greatest stature. His face was as bright as the brightness of the full moon.” [Shamai’l-e-Tirmizi Pg.2 – Khasa’is-ul-Kubra Pg.188 Vol.1 – Majma uz Zawahid Li ibn Hajr Makki Pg.279 Vol.8 – Jawahirul Bihar Pg.35 - Dalailun Nubuiwat Pg.220 Vol.3]

In the words of Imam Zurqani رَحِمَهُ اللهُ، Hazrat Fakhrudeen Raazi رَحِمَهُ اللهُ explains the blessed face of the Prophet ﷺ:

لَا تَنُّهُ وَجْهَهُ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ  
كَانَ شَدِيدًا النَّوْرَ بِحَيْثُ يَقَعُ نُورُهُ  
عَلَى الْجِدَارِ إِذَا قَابَلَهَا

“The Prophet’s face was so bright, that when the Noor from his face would fall upon the walls they would begin to glitter.” [Zurqani Shareef Pg.210 Vol.6]

The annotator of Bukhari Shareef Imam Ibn Hajr Asqalaani, in his distinguished book Fathul Baari narrates that a certain Sahabia of the Holy Prophet ﷺ went for Hajj and had the opportunity of seeing the Holy Prophet ﷺ.

When she returned to her country a person by the name of Abu Ishaq asked her to explain the appearance of the Holy Prophet ﷺ and she said,

كَالْقَمَرِ لَيْلَةَ الْبَدْرِ لَمْ أَرِ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ

“His blessed face was like the full moon and I have never seen anyone so beautiful and full of splendour either before or after him.” [Mawahib ul Laduniya Pg. 250 Vol.1 - Khasa'is-ul-Kubra Pg.179 Vol.1 - Dalailun Nubuiwat li Baihaqi Pg.153 Vol.1 - Anwaa rul Muhammadiya Pg.196 - Madarijun Nubuiwat Pg.6 Vol.1]

## THE BLESSED SALIVA OF THE PROPHET ﷺ

Regarding the saliva of ordinary people like you and I, it is mentioned that if one spits anywhere or on anything, then it is unhygienic and carries germs and harmful bacteria that causes illnesses. It is for this reason that one may even see a sign which says “Do not spit here. It is unhealthy.” However the Lu’aab-e-Dahan (Holy Saliva) of the Holy Prophet ﷺ is not unclean or does not cause illness but it is the cure to illnesses. Through it, severe illnesses are completely cured just as it has been mentioned in distinguished Kitaabs.

Hazrat Sahl bin Sa’ad رضي الله عنه states that on the day of Khaibar the Holy Prophet ﷺ said, “Tomorrow I shall give the flag in the hand of such a person in whose hand Almighty Allah will give success and victory and he loves Almighty Allah and His Prophet ﷺ.” The following morning all the Sahaba (alaihimur Ridwaan) presented themselves in the Holy Court of the Holy Prophet ﷺ and each one wished that the flag would be given to him but the Holy Prophet ﷺ said,

أَيْنَ عَلِيُّ بْنُ أَبِي تَالِبٍ

‘Where is Ali ibn Abi Taalib رضي الله عنه?’

The Sahaba-e-Kiraam said,

يَسْتَعِيْرُ عَيْنَيْهِ

“His eyes are hurting (had an eye infection)”

The Prophet ﷺ said,

فَارْسَلُوا إِلَيْهِ فَأَتَى بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَبَرَأَ حَتَّى كَانَ لَهُ يَكُنْ بِهِ وَجَعٌ

“Ask for someone to call him” Someone was sent to call Hazrat Ali رضي الله عنه. When he arrived, the Holy Prophet ﷺ put his blessed saliva into his eyes and Hazrat Ali رضي الله عنه became well and he felt as if there never was any pain (in his eyes). [Mishkaat Shareef Pg.563 - Ash'atul Lam'aat {Persian} Pg.664 Vol.4 - Musnad Imam Ahmed Pg.53 Vol.4 - Mawahib ul Laduniya Pg.378 Vol.1]

Sahabi-e-Rasool Hazrat Aqeeli bin Habeeb رضي الله عنه says that his father's both eyes became completely white and he could not see at all,

فَنَفَقَتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ فَأَبْصَرَ فَرَأَيْتَهُ يُدْخِلُ الْحَبِطَ فِي الْأَبْرَةِ هُوَ ابْنُ ثَمَّانٍ

“Then the Holy Prophet Muhammad ﷺ placed his blessed saliva into both his eyes and he began to see and I have seen that even at the age of eighty he used to thread a needle (without any effort).” [Shifa Shareef Pg.213 Vol.1 - Mawahib ul Laduniya Pg.379 Vol.1 - Anwaa rul Muhammadiya Pg 297 - Zurqani Shareef - Madarijun Nubuiwat Shareef]

It has been quoted by Hazrat Shaykh Abdul Haq Muhadith Dehlwi رحمته الله, then by Hazrat Allama Qastalaani Shareh Bukhari in his book Mawahib ul Laduniya and Allama Yusuf Nabhaani رحمته الله in his book Anwaar ul Muhammadiya that:

حَجَّ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي بئرٍ ففاحَ مِنْهَا رَائِحَةُ الْمِسْكِ

Once the Prophet ﷺ gargled into a well, due to which the entire well became fragrant like kasturi and musk. [Madarijun Nubuiwat Pg.11 Vol.1 - Anwaa rul Muhammadiya Pg 200]

The water from the well at the house of the distinguished Sahabi-e-Rasool Hazrat Anas رضي الله عنه was very bitter.

بَصَقَ فِي بئرٍ فِي دَارِ أَنَسٍ فَلَمْ يَكُنْ بِالْمَدِينَةِ بِئُرٍ أَحَدَبُ مِنْهَا

The Holy Prophet ﷺ put his saliva into the well at the house of Hazrat Anas رضي الله عنه. The water became so sweet that there was no water in the entire Madinah Munaw'wara that was sweeter than that. [Madarijun Nubuiwat Pg.11 Vol.1 - Anwaa rul Muhammadiya Pg.200]

When Hazrat Abu Bakr Siddique رضي الله عنه was bitten by the snake in the Cave of Thawr,

فَتَقَلَّ رَسُولُ اللهِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عَلَى حَلِ اللدَّعَةِ فَذَهَبَ مَا يَجِدُهُ

Then the Holy Prophet ﷺ applied his blessed saliva on the snake bite and the discomfort which he (Abu Bakr) felt began to subside”. [Tafseer Rooh ul Bayaan Pg.433 Vol.3, Published Beirut]

Hazrat Bishr or (Bashir) bin Aqraba رضي الله عنه says, “My father was made Shaheed during Ghazwa-e-Uhud and I went to the court of the Prophet ﷺ crying. The Prophet ﷺ said, ‘Why are you crying? Do you not like that I may become your father and Hazrat Faatima Zahra (radi Allahu anha) becomes your mother.’ The Holy Prophet ﷺ then ran his blessed hands over my

head. The area on which his hand passed over always remained black and the rest turned white. “

He further says,

كَانَتْ فِي لِسَانِي عُقْدَةٌ فَتَقَلَّ فِيهَا فَأُحَلِّتُ

“I used to stammer when I spoke. He ﷺ placed his blessed saliva (in my mouth) and the stammering stopped.” [Khasa’is-e-Kubra Pg.83 Vol.2]

## THE BLESSED PERSPIRATION OF THE HOLY PROPHET ﷺ

It is well known that when we perspire it gives out a foul odour and causes discomfort to us and to those around us, but it should be noted that the blessed perspiration of Sayyidul Abraar Hazrat Muhammad Mustafa ﷺ possessed a sweet smelling fragrance and was unique in every way.

The Muhaditheen have explained the Aqida of Hazrat Umme Sulaym who was the mother of Sahabi-e-Rasool Hazrat Anas رضي الله عنه. They mention that Huzoor ﷺ used to go to the house of Hazrat Umme Sulaym (radi Allahu anha) to make Qailullah (Rest after lunch).

Hazrat Umme Sulaym (radi Allahu anha) used to lay a bedspread made from skin on the ground for him to rest on. He would rest on the skin spread and would perspire whilst resting.

فَكَانَتْ تَجْمَعُ عَرَقَهُ فَتَجْعَلُهُ فِي الطِّيبِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَا أُمَّ سَلِيمَ  
مَا هَذَا قَالَتْ عَرَقُكَ تَجْعَلُهُ فِي طِيبِنَا وَهُوَ مِنْ أَطْيَبِ الطِّيبِ

“She used to collect the blessed perspiration of the Holy Prophet ﷺ and she used to mix it as perfume. The Prophet ﷺ asked, ‘O Umme Sulaym! What is this?’ She said, Ya Rasool’Allah ﷺ! It is your blessed perspiration. I mix it in my perfume because your blessed perspiration is the best perfume amongst all perfumes.” [Mishkaat Shareef Pg.517 - Ash'atul Lam'aat Pg.488 Vol.4 - Khasa'is-ul-Kubra - Sahih Bukhari Shareef Pg.66 Vol.1]

The Mujaddid of the 14th Century, A'la Hazrat Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ says:

*Raaf'e, Naaf'e Daaf'e Shaaf'e*  
*Kya Kya Rahmat Paate ye Hai*

Shaykh-ul-Muhaditheen Hazrat Shaykh Abdul Haq Muhadith Delhwi رحمۃ اللہ علیہ mentions in Madaarij Shareef that a certain person wished to send his daughter to her husband's house (marry her) but he had no perfume so he went into the court of the Holy Prophet ﷺ and there was nothing present.

The Holy Prophet ﷺ asked for a bottle and placed some perfume in it. He then put some of his blessed perspiration into the bottle and said, "Mix some scent with it and ask your daughter to use it as perfume." Whenever she used the perfume, the people of Madinah used to smell the fragrance and they called her home "The House of the Fragrant Ones" [Madarijun Nubuiwat Persian Pg.29 Vol.1 -Hujatul'laahi Alal Aalameen Pg.685]



## INTERCESSION OF THE HOLY PROPHET ﷺ

*Shafa'e Roze Jaza tum pe karoro Durood*  
*Dafa'e Jumla bala tum pe karoro Durood*

The Holy Prophet ﷺ is an Intercessor and through the special permission granted to him by Almighty Allah, he will intercede on the day of Qiyaamah. Almighty Allah in the Glorious Qur'an Azeem states:

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

“Who is there, that can intercede before Him, without His Permission. He knows whatever is ahead of them and what is behind them.” [Surah Baqara Verse.255]

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا

“Soon your Creator shall raise you to stand at a station, where all shall praise you.” [Surah Bani Isra'eel Verse.79]

Imam Khaazin and Imam Nasafi (alaihimir rahma) have stated the following in the commentary of this verse:

وَالْمَقَامُ الْمَحْمُودُ وَهُوَ مَقَامُ الشَّفَاعَةِ لِأَنَّهُ يَحْمَدُ فِيهِ الْأَوَّلُونَ وَالْآخِرُونَ

“And the Maqaam e Mahmud is a point of intercession for there; all those who were before and after will praise and honour the Holy Prophet ﷺ.” [Tafseer-e-Khaazin Pg.175 Vol.3 - Madaarik Pg.175 - Tafseer-e-Jalaalain Pg.237 -Tafseer Jaami' ul Bayaan Pg.245]

Imam Bukhari رحمته الله in his Kitaab also states that the Holy Prophet ﷺ was asked regarding the Maqaam-e-Mahmud and he said,

هِيَ الشَّفَاعَةُ

‘It is the station of intercession’ [Jaame Tirmizi Pg.142 Vol.2]

Hazrat Imam Bukhari رحمته الله quotes the Hadith on intercession in the Sahih Bukhari. In this it is stated:

ثُمَّ تَلَا هَذِهِ آيَةَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا الَّذِي وَعَدَهُ نَبِيُّكُمْ صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَسَلَّمَ

Then Rasool ﷺ recited the verse: ‘It is near that your lord may make you stand at a place where all should praise you.’ And he then said, ‘And it has been promised to your Nabi Muhammad ﷺ by Almighty Allah.’ [Sahih Bukhari Shareef 1118 Vol.2 - Mishkaat Pg.489 - Mirkaat Pg.282 Vol.10 - Ash'atul Lam'aat Pg.387 Vol.3]

Imam Nasfi, Imam Suyuti and Imam Qurtabi (radi Allahu anhum) have stated the following concerning the verse of the Holy Qur'an,

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And verily, soon your Creator will bestow upon you so abundantly that you shall be satisfied (completely pleased)”. [Surah Duha Verse.5]

لَمَّا نَزَلَتْ قَالَ صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَسَلَّمَ إِذَا لَأَ أَرْضِي قَطُّ وَوَاحِدٌ مِنْ أُمَّتِي فِي النَّارِ

When this verse of the Holy Qur'an was revealed then the Holy Prophet ﷺ said, "Then I will never be pleased until every single one of my Ummah is removed from the fire of Hell." [Tafseer Durr Manthur Pg.361 Vol.6 - Tafseer e Qurtabi Pg.96 Vol.20 - Tafseer e Azeezi Pg.318 Vol.4 - Tafseer e Madaarik Pg.364 Vol.4]

Imam-ul-Mufasssireen Ala'uddeen Ali bin Muhammad bin Ibrahim Baghdadi رضى الله عنه in his Tafseer-e-Khaazin states the following on the commentary of the verse وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى "And verily, soon your Creator will bestow upon you so abundantly that you shall be satisfied (completely pleased)" that Hazrat Abdullah ibn Ab'bas رضى الله عنه states,

هِيَ الشَّفَاعَةُ فِي أُمَّتِهِ حَتَّى يَرْضَى

"(The meaning of this giving is) the intercession for the Ummah up to the time when you become pleased" [Tafseer-e-Khaazin Pg.258 Vol.7]

Hazrat Auf bin Maalik رضى الله عنه states that the Holy Prophet ﷺ has said,

أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَابِرِي فِي بَيْنِ أَنْ يَدْخَلَ نِصْفُ أُمَّتِي الْجَنَّةَ وَبَيْنِ الشَّفَاعَةِ فَاخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئاً

"A certain person came to me from of my Creator and he gave me the option of either half my Ummah entering Jannat or my intercession so I accepted the intercession and this is for every such person except those who commit shirk" [Mishkaat Pg.494 - Jaame Tirmizi Pg.67 Vol.2 - Ibn Majah Pg.330 - Ash'atul Lam'aat Pg.404 Vol.4 - Mirkaat Pg.310 Vol.10 - Mustadrak Pg.67 Vol.1]

Hazrat Ali Murtuza رضي الله عنه says that the Holy Prophet ﷺ said,

أَشْفَعُ لِأُمَّتِي حَتَّى يُنَادِيَنِي رَبِّي أَرْضِيئْتُ يَا مُحَمَّدُ فَأَقُولُ نَعَمْ يَا رَبُّ رَضِيئْتُ

“I will intercede for my Ummah until my Creator summons me (saying), “O Muhammad! ﷺ Are you fully satisfied” then, I will say, O my Creator! I am fully satisfied.” [Durr Manthur Pg.361 Vol.6 - Qurtabi Pg.96 Vol.20 – Tafseer Rooh ul Bayaan Pg.455 Vol.30]

Hazrat Abu Hurairah رضي الله عنه reports that the Holy Prophet ﷺ said,

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلْ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي أَفْتَبِكُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي فَهِيَ نَائِلَةٌ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا

“One (special) Dua of every Nabi is accepted and every Nabi was swift in making that Dua and I have kept this Dua for the day of Qiyaamah for the Shafa'at of my Ummah and this Dua of mine is one that will reach every that person in my Ummah who died without committing shirk with Almighty Allah.” [Ibn Majah Shareef Pg.329 - Mishkaat Shareef Pg.194 - Ash'atul Lam'at Pg.168 Vol.2 - Sahih Bukhari Shareef Pg.932 Vol.2 - Sahih Muslim Shareef Pg.113 Vol.1 - Fathul Baari Pg.96 Vol.11 - Umdatul Qaari Pg.276 Vol.22 - Irshaadus Saari - Mustadrak Pg.68 Vol.1-Tirmizi Shareef Pg.600 Vol.6 - Jaame Sagheer Pg.97 Vol.1-Nihaaya Pg.208 Vol.2]

Hazrat Ubay bin Ka'ab رضي الله عنه reports that the Holy Prophet ﷺ said,

إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامُ النَّبِيِّينَ وَخَطِيبُهُمْ وَصَاحِبُ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ

“On the day of Qiyaamah I will be the Leader and Spokesperson of all the Ambia (Alaihimus Salaam) and I will be the master of their intercession. I

do not say this out of pride.” [Mishkaat Shareef Pg.514 - Ash'atul Lam'aat Pg.478 Vol.4 - Mirkaat Shareef Pg.64 & 65 Vol.11 - Tirmizi Shareef Pg.201 Vol.2 - Jaame Sagheer Pg.33 Vol.1 - Mustadrak Pg.71 Vol.1 - Talkhees Pg.71 Vol.1 - Ibn Majah Shareef Pg.330]

Hazrat Anas bin Maalik رضي الله عنه says that the Holy Prophet ﷺ said,

أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بَعُثُوا وَأَنَا قَائِدُهُمْ إِذَا وَقَدُوا وَأَنَا حَاطِبُهُمْ إِذَا لَعَنُوا وَأَنَا مُسْتَشْفِعُهُمْ إِذَا حُيِسُوا وَأَنَا مَبَشِّرُهُمْ إِذَا الْيَسُوا الْكَرَامَةَ وَالْمَقَاتِيحُ يَوْمَئِذٍ بِيَدِي وَلِوَاءِ الْحَمْدِ يَوْمَئِذٍ بِيَدِي وَأَنَا أَكْرَمُ وُلْدِ آدَمَ عَلَى رَأْيِ يَطْوُونَ عَلَى أَلْفِ خَادِمٍ كَأَنَّهُمْ بَيْضٌ مَكْتُوبٌ أَوْ لَوْلُؤٌ مَنشُورٌ

“When the people will rise from their graves, then I shall be the first to rise. I will be their leader when they go before Allah and I will be their spokesperson when they are all alone and I will be their intercessor when they are stopped in Mahshar and I will give them hope when they are in despair. The keys of respect and treasures of mercy will be in my hand on that day Liwa ul Humd (The Flag of Praise) will be in my hand. From amongst all the people I am the most exalted near my Creator. Thousands of servants will be going around me as if they were eggs and are kept with great care or like pearls all widely spread out.” [Mishkaat Shareef Pg.514 - Jaame Tirmizi Pg.201 Vol.2 - Daarmi Shareef Pg.30 Vol.1 - Ash'atul Lam'aat Pg.477 Mirkaat Shareef Pg.63 Vol.11]

Hazrat Abu Hurairah رضي الله عنه reports that the Holy Prophet ﷺ said,

أَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرَ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ

“On the day of Qiyaamah I will be the leader of the children of Hazrat Adam (Alaihis Salaam). I will be the first to rise from my grave. I will be

the first to start interceding and my intercession will be the first to be accepted.” [Mishkaat Shareef Pg.511 - Sahih Muslim Shareef Pg.245 Vol.2 - Ash'atul Lam'aat Pg.466 Vol.4 - Mirkaat Shareef Pg.45 Vol.11 - Ibn Majah Shareef Pg.329]

Hazrat Jaabir رضي الله عنه reports that the Holy Prophet ﷺ said,

أَنَا قَائِدُ الْمُرْسَلِينَ وَالْفَخْرُ وَأَنَا خَاتِمُ النَّبِيِّينَ وَالْفَخْرُ وَأَنَا أَوَّلُ شَافِعٍ وَمُشَفِّعٍ وَالْفَخْرُ

“I am the leader of the Prophets and I do not show any pride. I am the seal of the Prophets and I do not show any pride, and first of all I will intercede and my intercession will be accepted and I do not show any pride.” [Mishkaat Pg.514, Ash'atul Lam'aat Pg.477 Vol.4 - Mirkaat Pg.63 Vol.11]

Hazrat Anas رضي الله عنه reports that the Holy Prophet Muhammad ﷺ said that on the day of Qiyaamah, the people will congregate and say

لَوْ اسْتَشْفَعْنَا إِلَىٰ رَبِّنَا حَتَّىٰ يُرِيحَنَا مِنْ مَكَانِنَا هَذَا

“We wish to find someone to intercede for us in the Court of Almighty Allah so that He may grant us comfort at this point.”

After this, they will go before Hazrat Adam (Alaihis Salaam) and say, “O Adam! (Alaihis Salaam) Are you not looking at the people? Almighty Allah has created you with his Qudrat and commanded the Angels to prostrate before you. He gave you the knowledge of the names of everything.”

They will say, اِشْفَعْ لَنَا إِلَىٰ رَبِّنَا حَتَّىٰ يُرِيحَنَا مِنْ مَكَانِنَا هَذَا “Intercede for us in the court of our Creator so that He may grant us (some) relief at this point.” Then Hazrat Adam (alaihis salaam) will say, لَسْتُ هُنَاكَ ‘This is not my duty”

(In other words first open the doors of Shafa'at). He shall say,

إِنُّنُوا نُوحًا فَإِنَّهُ أَوَّلُ رَسُولِ اللَّهِ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ

“Go to Hazrat Nooh (alaihis salaam) for he is the first Nabi that Almighty Allah sent towards the people on earth.” Then they will go to Hazrat Nooh (alaihis salaam) and he too will say, لَسْتُ هُنَاكَ “This is not my duty” (first open the doors of Shafa'at). He shall further say, إِنُّنُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ

Go to Hazrat Ibrahim (alaihis salaam). He is the friend of Almighty Allah Then they will go to him and he shall say لَسْتُ هُنَاكَ “This is not my duty.” He will further say,

إِنُّنُوا مُوسَى عَبْدًا آتَاهُ اللهُ التَّوْرَةَ وَكَلَّمَهُ تَكَلِيمًا

“Go to Hazrat Moosa (alaihis salaam). He is a special servant of Almighty Allah. Almighty Allah gave him the Taurat and also spoke to him.”

Thus the people will go before him and he too will shall لَسْتُ هُنَاكَ “This is not my duty.”

إِنُّنُوا عِيسَى عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَتَهُ وَرُوحَهُ

Go to Hazrat Esa (alaihis salaam) He is the special servant and Rasool of Almighty Allah and His Kalima and Rooh.”

The people will then present themselves before Hazrat Esa (alaihis salaam) and he will say, لَسْتُ هُنَاكَ and then say:

لَكِنْ اِنَّمَا مُحَمَّدًا عَبْدًا عَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ

“Go into the Court of Hazrat Muhammad ﷺ who is a unique servant of Almighty Allah and it is through him that Almighty Allah has forgiven those before and after him.” Then Huzoor ﷺ said, “They will come to me”

فَانْطَلِقْ فَاَسْتَأْذِنُ عَلَى رَأْسِي يُؤْذَنُ لِي عَلَيْهِ

“Then, I shall ask for permission in the Court of Almighty Allah and permission will be granted. And when I am granted the divine vision of seeing Almighty Allah, I will prostrate (make Sajdah). Then Almighty Allah will say,

ارْتَفِعْ مُحَمَّدُ وَقُلْ تَسْمَعُ وَاسْأَلْ تُعْطَى وَاشْفَعْ تُشَفَّعَ

“Rise O Muhammad ﷺ, Ask and request and it will be given, and intercede and your intercession shall be accepted. “

The Holy Prophet ﷺ has stated, “Any person who read laa ilaaha ilal la and has Imaan in his heart equal to a grain of wheat, He will be taken out of Jahanum, after this, he will be removed from Jahanum who has in his heart Imaan equivalent to a speck of flour and then he will be removed from Jahanum who has in his heart Imaan equivalent to a speck of dust. [Bukhari Shareef Pg.1102 Vol.2 - Ibn Majah Pg.329 - Mirkaat Pg.276 Vol.10 - Nihaaya Pg.188 Vol.2]



## PERMISSIBILITY OF KEEPING THE NAMES GHULAM MUSTAFA ETC

*“Ya Ibaadi kah ke humko Shah ne”  
“Apna banda karliya phir tujko kya”*

The Ahle Sunnah Wa Jama'at believe that to keep the names Ghulam Mustafa and Abdun Nabi etc as permissible and a means of attaining blessing, whereas there are those who oppose it and regard the keeping of these names to be shirk (associating partners with Allah).

This belief and false theory of theirs is absolutely incorrect. In reality, it is totally permissible for us to refer to ourselves as the servants of Rasoolullah ﷺ.

Almighty Allah says in the Holy Qur'an:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

“You Say, O my servants who have harmed their own souls. Do not be disillusioned from the mercy of Allah.” [Surah Zumar Verse.53]

One of the persons who is even respected by the Wahabis, Haji Imdaadullah Muhaajir-e-Makki states as follows concerning the above mentioned verse of the Holy Qur'an:

“Because the Holy Prophet ﷺ is so near to Almighty Allah, it is permissible to refer to the servant of Allah as the servant of the Rasool ﷺ. Just as Almighty Allah states: “You Say, O my servants who committed injustice unto their souls’. The one being referred to (in this verse) is none other than the Holy Prophet ﷺ.’ [Imdaadul Mushtaq Pg 93]

Note: In other words the Prophet ﷺ is being commanded from the Court of Allah to refer to those of us who have committed injustice unto our souls as his servants.

The second Khalifa of Islam, Hazrat Umar Farouk ؓ also used to refer to himself as Abdul Mustafa just as the narration below will show:

فَلَمَّا وَلَّى عُمَرَ بْنَ الْخَطَّابِ حَطَبَ النَّاسِ عَلَى مِئْبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ  
 حَمْدَ اللَّهِ وَاتَّقَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ عَلِمْتُ أَنَّكُمْ كُنْتُمْ تُؤْنِسُونَ مِن شِدَّةِ  
 وَغَلْظَةِ وَذَلِكَ أَنِّي كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَكُنْتُ عَبْدَهُ وَخَادِمَهُ

“When Hazrat Umar Farouk ؓ became Khalifa, he stood on the Mimbar of the Prophet ﷺ and delivered a sermon and praised Almighty Allah and the Holy Prophet ﷺ. He then said O people! I am aware of the fact that you love me dearly and this is because I lived with the Holy Prophet ﷺ and I am his “Abd” (servant / slave) and his Khaadim.” [Kanz ul Um’mal Pg.147 Vol.3 - Hayaatul Haiwaan of Imam Dameeri Pg.787 Vol.1 - Izaalatul Khifa of Shah Waliyullah Muhadith Delhwi Pg.63 Vol.2]

The Aqida of Hazrat Umar-e-Farouk ؓ concerning this issue has already been examined. This is that Umar-e-Farouk ؓ concerning whom the Holy Prophet ﷺ said,

إِنَّ الشَّيْطَانَ يَفِرُّ مِن ظِلِّ عُمَرَ

“Verily shaitaan runs from the shadow of Hazrat Umar Farouk ؓ”

Whilst adorning the Mimbar and the Mehraab with the respect and pride of Islam, Hazrat Umar Farouk ؓ announced before great Sahaba-e-

Kiraam and Taabi'een, from amongst whom were great personalities and great luminaries such as Hazrat Uthman and Hazrat Ali Murtuza (radi Allahu anhum) that he was the “Abd” servant and slave of the Holy Prophet ﷺ.

The Sahaba-e-Kiraam (radi Allahu anhum ul Ajmaeen) did not say, ‘O Umar Farouk ﷺ! You have committed polytheism’. In the presence of the Sahaba and Taabi'een Hazrat Umar Farouk ﷺ while standing on the sacred Mimbar of the Holy Prophet Muhammad ﷺ is saying that he is “Abdul Mustafa and Abdun Nabi” and there is no objection from the distinguished Sahaba-e-Kiraam or the Taabi'een (radi Allahu anhum).


It is obvious that the silence of the Sahaba and the Taabi'een was testimony to the fact that this was also their belief since silence is consent. It is evidence that they did not accept this name to be polytheism but they accepted those who believed in this to be “Momin-e-Kaamil”.

The Holy Prophet Muhammad ﷺ said,

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْتَدِينَ

“It is necessary upon you to follow my way and the way of my Khulafa Raashideen, as they are the righteous ones.” [Mishkaat Shareef - Tirmizi Shareef Pg.92 Vol.2 - Musnad-e-Ahmad Pg.27 - Mustadrak Pg.95 Vol.1]

Now, keeping the Holy saying of the Holy Prophet ﷺ in mind and examining the statement of Hazrat Umar Farouk ﷺ wherein he referred to himself as Abdul Mustafa in the presence of Hazrat Ali ﷺ, Hazrat Uthman ﷺ and in the presence of all the other Sahaba and Taabi'een (radi Allahu anhum) that were present, the Ahle Sunnah Wa Jama'at keep the names Abdul Mustafa and Abdun Nabi.

My Aala Hazrat Sayyidi Imam Ahle Sunnah Ash Shah Imam Ahmed Raza Khan  even in his official seal had the name Abdul Mustafa written. It used to read Abdul Mustafa Muhammad Ahmed Raza Khan Barelvi.

## THE PROPHET ﷺ HEARS FROM GREAT DISTANCES

*“Door o Nazdeek ke sun'ne waale wo Kaan”*

*“Kaan la'ale karaamat pe lakho Salaam”*

It is our Aqida that the Holy Prophet ﷺ is able to hear us even from great distances. The distinguished Sahaba of the Holy Prophet ﷺ used to call out to the Prophet ﷺ from great distances even at the time of battles which took place distances away. This was also the manner of Hazrat Abdullah ibn Umar ﷺ. It is well known that he used to call to out to the Holy Prophet ﷺ during the battles he fought in. This has also been proven by Hazrat Abdullah bin Ab'bas and Hazrat Uthman bin Hunaif (radi Allahu anhum).

The Sahaba used to call out to the Holy Prophet ﷺ from both far and near and their problems would be solved. The companions of the Prophet ﷺ called out his Holy Name from great distances to seek his assistance and in doing so; they displayed their belief that he could hear them no matter where they were. It is also the saying of the Holy Prophet ﷺ,

إِنِّي أَسْمَعُ مَا لَا تَسْمَعُونَ

“I hear that which you do not hear.” [Sahih Bukhari Shareef - Sahih Muslim Shareef - Mishkaat Shareef]

Hazrat Shah Wali Allah Muhadith Delhwi ﷺ used to say the following concerning Dalail e Khayraat: “I received the authority of Dalail from my Shaykh Abu Taahir; he received it from Ahmad Nakhaa, he received it from Sayed Abdur Rahmaan Idrees, He received it from his father Ahmed,

he received it from His grandfather Muhammad, he received it from his grandfather and He received it from the Compiler of Dalail-al-Khayraat Shaykh Sayed Shareef Muhammad bin Sulaiman Al Jazuli رحمته الله.” [Intibah fis Salasil]

In the very book Dalail-e-Khayraat, Hazrat Muhammad bin Sulaiman Jazuli رحمته الله has quoted this Hadith of the Holy Prophet Muhammad صلى الله عليه وسلم.

The Holy Prophet Muhammad صلى الله عليه وسلم has stated,

أَسْمِعْ صَلَاةَ أَهْلِ مُحَبَّتِي وَأَعْرِفُهُمْ

“I personally hear the Durood of those who love me and I also recognise them” [Dalail-al-Khayraat Shareef Pg.22]

A true Muslim always trusts the words of the Holy Prophet صلى الله عليه وسلم and he will believe that the Holy Prophet صلى الله عليه وسلم hears Duas and Durood from both far and near and also recognises the one remembering him. From the above mentioned Hadith it is obvious that the entire world is before the Holy Prophet صلى الله عليه وسلم. He sees and recognises everyone and everything.

It has been quoted in Tabrani Shareef that the Holy Prophet Muhammad صلى الله عليه وسلم said,

أَكْثَرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ يَوْمَ مَشْهُودٍ شَهِدَهُ الْمَلَائِكَةُ لَيْسَ مِنْ عِبْدِي يُصَلِّي عَلَيَّ إِلَّا بَلَغَنِي صَوْتُهُ حَيْثُ كَانَ

“Recite Durood Shareef abundantly on Fridays since it is a day of witnesses. Angels present themselves there. When any servant recites Durood, no matter whom and where he is his voice reaches me.

It is as clear as day from the Hadith that the belief of the Ahle Sunnah Wa Jama'at is true and proper because the Holy Prophet ﷺ has stated that wherever or whoever the person is who recites Durood upon him, the voice of that person reaches him. This means whether a person is far or near, in Madinah Munaw'wara or anywhere else in the world, his voice reaches the Prophet ﷺ.

Those who say that the Prophet ﷺ is not able to hear our Durood Shareef, present the Hadith wherein it is mentioned that the Angels carry the Durood into the Court of the Holy Prophet ﷺ. After presenting this Hadith, they say that this is proof that the Prophet ﷺ does not hear it personally.

The said Hadith is being quoted below: It is mentioned in the Hadith Shareef as follows:

مَا مِنْ عَبْدٍ صَلَّى عَلَيَّ صَلَاةً إِلَّا عَرَّجَ بِهَا مَلَكٌ حَتَّىٰ يَجِيَّ بِهَا وَجْهَ الرَّحْمَنِ عَزَّ وَجَلَّ فَيَقُولُ  
رَبُّنَا تَبَارَكَ عَزَّ وَجَلَّ إِذْهَبُوا بِهَا إِلَىٰ قَبْرِ عَبْدِيَ تَسْتَغْفِرُ لِصَاحِبِهَا وَتَقْدَرُ بِهَا عَيْنُهُ

“When a person recites Durood Shareef then an Angel ascends with it and presents it before Almighty Allah. Allah Almighty says, ‘Take it to the Holy Grave of my Beloved servant Muhammad ﷺ so that he may make Dua-e-Bakhshish for the person who sent the Durood and he may gain coolness in his eyes.’”

From the above mentioned Hadith it is clear that the Durood is first presented in the Divine Court of Almighty Allah and thereafter with the command of Almighty Allah, it is presented in the court of the Holy Prophet ﷺ. The logic of the deobandis is that if the Durood is heard by the Prophet ﷺ then what need is there for the Angels to present it. It

should be noted that this argument is not only contradicting the power of hearing of the Holy Prophet ﷺ but it is also contradicting the power of hearing of Almighty Allah since the Durood is first presented in the Court of Almighty Allah.

According to their evidence (Allah Forbid) Will this then not mean that Almighty also cannot hear from distances as well, if not what need was there for it to be presented by the Angel?

Note how corrupt beliefs these people hold that it has even contradicted and opposed one of the attributes of Almighty Allah. May Almighty Allah protect us from such false and corrupt beliefs and groups (Ameen).

Imam Sakhawi رحمته الله in his book Mustataab Al Qaulul Bad'i' quotes a narration which is also quoted by the deobandis.

Hazrat Am'maar bin Yaasir رضي الله عنه reports that the Holy Prophet ﷺ said,

إِنَّ لِلَّهِ مَلَكًا أَعْطَاهُ أَسْمَاعَ الْخَلَائِقِ فَهُوَ عَلَى قَبْرِي إِذَا مِتُّ فَلَيْسَ أَحَدٌ يُصَلِّي عَلَيَّ صَلَاةً إِلَّا قَالَ يَا مُحَمَّدُ صَلَّى اللَّهُ تَعَالَى عَلَيْكَ فُلَانُ بْنُ فُلَانٍ قَالَ فَيُصَلِّي الرَّبُّ تَبَارَكَ وَتَعَالَى عَلَيَّ ذَلِكَ بِمَلِكٍ وَاحِدٍ فِي عَشْرًا

“Verily Almighty Allah has granted an Angel the power of listening to the voices of every creation. That Angel will be standing at my graveside when I leave this world. Thus whoever sends Durood Shareef upon me then he will say, “O Muhammad ﷺ! Certain person who is the son of certain person has recited Durood”. Huzoor رحمته الله has stated, “Any person who recites Durood once upon me. Almighty Allah bestows his mercy ten times upon him.” [Al Qaulul Bad'i Pg.112]



From this Hadith one can understand the respect and status of the Holy Prophet ﷺ. If the reciter of the Durood is far or near, in Arabia or outside Arabia in the East or in the West, the voice (of that person) is heard by the Angel who is standing on duty as a slave and servant at the Rauza-e-Mubaarak of the Holy Prophet ﷺ.

The Angel does not only hear the voice of one single person but he hears the voice of every creation. If this is the hearing power of that Angel who is a servant and a slave of the Holy Prophet ﷺ, that it is able to hear the voice of every creation then what can be said about the hearing power of the Holy Prophet ﷺ who is the leader and Rasool of all the Angels.

Is there any one in their right sense of mind who will believe that the Angel who is the servant of the Holy Prophet Muhammad ﷺ is hearing the Salaam of every person on the Duniya while standing beside the Rauza-e-Anwar of the Holy Prophet ﷺ and the Master of that Angel who is the Holy Prophet ﷺ cannot hear the Salaam of His Ummah? Definitely not! The Master Muhammadur Rasoolullah ﷺ is aware of our salaam and hears it and all the Angels and the rest of Allah's creation, are all servants and humble slaves at before the Majestic Court of the Beloved Rasool ﷺ. Another important fact which is present in this narration is that the Angel knows the name of every person sending Durood. He even knows the name of the reciter's father since in the Hadith it has been stated, certain person who is the son of certain person sends Durood. It is obvious that the person who is reciting Durood does not say his name or his father's name before reciting the Durood. He does not say that I am certain person the son of certain person.

Now, even though the person reciting the Durood does not give his name or his father's name, the Angel who is present in Madinatul Munawarah at the Rauza-e-Aqdas of the Holy Prophet ﷺ is aware of the name and the

father's name of the sender of the Durood. Now, If this is the status and knowledge possessed by that particular Angel, then it is obvious that the Beloved of Almighty Allah Hazrat Muhammad Mustafa ﷺ is definitely aware of the name and father's name of the person who is sending Durood upon him. Verily our Leader Hazrat Muhammad Mustafa ﷺ is aware of our names and surnames and of our condition at all times.

*“Banda mit' Jaye na Aaqa pe wo banda kya hai”  
 “Be Khabar ho jo Ghulaamo se wo Aaqa kya hai”*

This is why Hazrat Shah Abdul Aziz Muhadith Delhwi رحمۃ اللہ علیہ states the following whilst explaining the verse *وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا* “Through the power of Noor-e-Nabuiwat, the Holy Prophet ﷺ is aware and well informed of the condition and status of every follower. He knows of the point where that person has reached in his Deen and what is the condition of his Imaan and due to which veil it is that he is deprived of (spiritual) elevation. Thus he is aware of our sins, intentions and hypocritical plans. This is why according to Shariat his testimony regarding the Ummah in the world and the hereafter will necessarily be accepted” [Tafseer-e-Azeezi]

## SEEKING ASSISTANCE FROM THE AWLIYAH ALLAH

*“Ghaus-e-Azam aap se faryaad he  
Zinda phir ye paak millat kijiye”*

It is absolutely permissible and a means of blessing to seek assistance from the Awliyah Allah (Alaihimur Ridwaan) as they are the beloved servants of Allah. Almighty Allah says in the Glorious Qur’an:

فَإِنَّ اللَّهَ هُوَ مَوْلَاكَ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

“Then undoubtedly, Allah is his helper and Jibra’eel and (all) the pious believers and after this, even the Angels will support him.” [Surah Tahreem Verse.4]

In the commentary of the above mentioned verse of the Holy Qur’an Hazrat Allama Aaloosi رحمته الله عليه says that the word Maula in this verse means Nassir which means Helper.

In another verse of the Holy Qur’an Almighty Allah says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

“Your helpers are Almighty Allah and His Rasool and those Muslims who perform Salaah and give alms and make Ruku” [Surah Maa’idah Verse.55]

It is an authentic Hadith of the Holy Prophet ﷺ that it has been narrated by Hazrat Abdullah bin Mas’ud رضي الله عنه that the Holy Prophet Muhammad ﷺ has stated:

“When the animal etc. of any person flees into the woods,

فَلْيَقُلْ يَا عِبَادَ اللَّهِ أَعِينُونِي يَا عِبَادَ اللَّهِ أَعِينُونِي

Then he should say thrice, O servants of Allah help me! O servants of Allah help me! O servants of Allah help me! [Hisn Haseen Pg.163]

Hazrat Allama ibn Juzri رحمته الله says that it has been reported from a certain person that once one of his animals went astray. He knew the words of the said Hadith. Through the blessing of this, Almighty Allah caused the animal to return to him. Quoting another narration from Tabrani Hazrat Allama ibn Juzri رحمته الله states,

إِنْ أَرَادَ عَوْنًا فَلْيَقُلْ يَا عِبَادَ اللَّهِ أَعِينُونِي يَا عِبَادَ اللَّهِ أَعِينُونِي يَا عِبَادَ اللَّهِ أَعِينُونِي

“If one is ever in any need then he should say O’ servants of Allah! Assist me. O servants of Allah! Assist me. O servants of Allah! Assist me.” After narrating this Hadith Allama ibn Juzri رحمته الله quotes the Narrator where he says,

قَدْ جُزِبَ ذَلِكَ

“I have found that to be very effective.”

In Hirz-e-Thameen, the commentary of Hisn Haseen Allama Mullah Ali Qaari رحمته الله states the following concerning the above mentioned Hadith:

قَالَ بَعْضُ الْعُلَمَاءِ الْفُقَاتِ هَذَا حَدِيثٌ حَسَنٌ يَحْتَاجُ إِلَيْهِ الْمَسَافِرُونَ وَرُويَ عَنِ الْمَشَائِخِ أَنَّهُ  
جُزِبَ مُحَقَّقٌ

“Certain reliable Ulama have stated that this Hadith Shareef is Hasan (in merit). It is very much needed by travellers and it is narrated by great spiritual leaders that this (Hadith) is authentic. (In other words through it ones problems are solved).”

Hazrat Imam Nawawi رحمته الله who is the annotator of Muslim Shareef quotes an incident:

حَكَى لِي بَعْضُ شُيُوخِنَا الْكِبَارِ فِي الْعِلْمِ أَنَّهُ إِذْ لَمْ يَكُنْ لَهُ دَابَّةٌ أَطْنَهَا بَعْلَةً وَكَانَ يَعْرِفُ هَذَا الْحَدِيثَ فَقَالَ، فَحَسَبْنَا اللَّهَ عَلَيْهِمْ فِي الْحَالِ وَكُنْتُ أَنَا مَرَّةً مَعَ جَمَاعَةٍ فَأَنْقَلَبْتُ مِنْهَا بِهَيْمَةً وَعَجَزُوا عَنْهَا فَقُلْتُ، فَوَقَفْتُ فِي الْحَالِ بِغَيْرِ سَبَبٍ سِوَى هَذَا الْكَلَامِ

“One of our Shaykhs’ narrated an incident to me,” (He said) my mule ran away and I had known the Hadith and I immediately said O servants of Allah! Assist me, so Almighty Allah immediately stopped the mule (from running away).” [Kitaab ul Azkaar Pg.201]

Muhadith Imam Nawawi رحمته الله states that once I was personally going somewhere with a group of people and our animal ran away. Our catching the animal was in vain, and then I said the words أَعِيْنُونِي يَا عِبَادَ اللَّهِ “O servants of Allah! Help me.” and the animal stopped immediately, allowing us to catch it and with the exception of this I did not do or say anything else.

Hazrat Allama Jalaludeen Suyuti رحمته الله has quoted a Hadith with reference to Tabrani Shareef on the authority of Hazrat Abdullah ibn Umar رضي الله عنهما that the Holy Prophet صلى الله عليه وسلم said,

إِنَّ لِلَّهِ تَعَالَى عِبَادًا إِخْتَصَّاهُمْ بِحَوَائِجِ النَّاسِ يَفْرَعُ النَّاسُ إِلَيْهِمْ فِي حَوَائِجِهِمْ أُولَئِكَ الْأَمْنُونَ مِنَ عَذَابِ اللَّهِ

“There are certain of Allah’s servants that have been appointed to fulfil the necessities of the people. People will call to them in their times of need. They are protected from the punishment of Almighty Allah. [Jaame Sagheer Pg.78 Vol.1]

Allama Abdul Wahab Sha’raani رحمته الله in his distinguished book Tabaqaat ul Kubra narrated many incidents in which the Awliyah have helped from great distances. A few of these incidents are being quoted so that the true belief of the Ahle Sunnat wa Jama’at is clearly identified. Allama Abdul Wahab Sha’raani رحمته الله states that Hazrat Shamsud’deen Muhammad Hanafi رحمته الله was performing ablution in his room when he suddenly threw his wooden sandal into the air. It disappeared although there was no way for it to exit the room. He gave the other sandal to his disciple and asked him to keep it until the first one returned. After some time a certain person from Syria arrived with the sandal and some money as gifts and said, “May Almighty Allah give reward you for this.”

The man mentioned that the actual incident which occurred as follows:

إِنَّ اللَّصَّ لَمَّا جَلَسَ عَلَى صَدْرِي لِيَذْبَحَنِي قُلْتُ فِي نَفْسِي يَا سَيِّدِي مُحَمَّدٍ يَا حَتْفِي فَجَاءَنَّهُ فِي  
صَدْرِهِ وَانْقَلَبَ مُعْمَى عَلَيْهِ وَجَعَانِي اللَّهُ عَزَّ وَجَلَّ بِرَبِّكَ

“Once when a thief sat on my chest and was about to slaughter me, in my heart I said, “Ya Sayyidi Muhammad Ya Hanafiy” then suddenly this sandal appeared and struck the thief on his chest with such force that he became dazed and collapsed and Almighty Allah saved me through your blessing.” [Tabaqaat ul Kubra Pg.95 Vol.2]

Hazrat Allama Abdul Wahab Sha’raani رحمته الله when explaining the status and significance of Hazrat Moosa Abu Imran رحمته الله states:

كَانَ إِذَا نَادَاهُ مُرِيدُهُ، أَجَابَهُ، مِنْ مُسِيرَةٍ سَنَةً أَوْ أَكْثَرَ

“When any of his mureeds would call out to him from anywhere, he would answer them even if he was a year’s distance away or even more than that.” [Tabaqaat ul Kubra Pg.29 Vol.2]

Hazrat Allama ibn Hajr Makki (radi Allahu anhu) states,

وَمِنْ نَعْمِ الْأَوْلِيَاءِ إِنَّ بَرَكَتَهُمْ تَغِيثُ الْعِبَادِ وَ يَدْفَعُ بِهَا الْقَسَاءَ وَإِلَّا لَفَسَدَتِ الْأَرْضُ

“It is from amongst the blessings of the Awliyah Allah that through their blessings it rains upon the people (and) fighting is alleviated, if not the earth would be full of destruction.” [Fataawa Hadeethia Pg.221]

Hazrat Allama ibn Aabideen Shaami رحمته الله on the footnote of his internationally renowned book Raddul Muhtar says that Ziyaadi has reported that if any person loses any one of his belongings then he wishes for Almighty Allah to return it to him, he should stand on a high place facing the Qibla and make Faateha and send the sawaab (reward) to the Holy Prophet ﷺ and to Sayyid Ahmad bin Alwaan رحمته الله and say,

يَا سَيِّدِي أَحْمَدُ يَا بَنَ عَلْوَانَ إِنَّ تَرَدَّدَ عَلَيَّ صَالَتِي وَإِلَّا نَزَعْتُكَ مِنْ دِيْوَانِ الْأَوْلِيَاءِ فَإِنَّ اللَّهَ تَعَالَى  
يُرُدُّ عَلَيَّ

“O my leader Ahmad! O son of Alwaan! If you do not return my lost item, then it is fine, otherwise I will remove your name from the register of the Awliyah

مَنْ قَالَ ذَلِكَ صَالَتُهُ، بِبَرَكَتِهِ أَجُورِي مَعَ زِيَادَةِ

With the Barkah of this amal and that Wali Allah, the lost thing will be returned.” [Raddul Muhtaar Shara Durr Mukhtar Pg.334 Vol.3]

Hazrat Shah Abdul Aziz Muhadith Delhwi رحمته الله presents a narration from Hazrat Shaykh Ahmad Zarookh رحمته الله who is the teacher of Allama Ahmad Qastalaani the commentator of Bukhari Shareef and also the teacher of Allama Shamsud'deen Liqaani رحمته الله. He is also well recognised in the academic and spiritual world. Read this and look at the truthfulness and sincerity of the Ahle Sunnah wall Jama'at. He says,

أَنَا الْمُرِيدِي جَامِعٌ لِشَتَائِهِ إِذَا مَا سَطَا جَرُّهُ الزَّمَانَ بِنُكْبَةٍ  
وَإِنْ كُنْتُ فِي صَيْقِلٍ وَكَرْبٍ وَوَحْشَةٍ فَتَادِ بِيَا زُرُوقِ أَيْتِ بِسُرْعَةٍ

“I am the one who comforts my disciple in his difficult times, when the world breaks unto him. If you are in any discomfort, shortage or grief, then call out to me with the words “Ya Zarooq” and I will present myself.” [Bustaan-ul-Muhaditheen]

Those who reject the above mentioned and try to corrupt the minds and hearts of the simple unsuspecting Muslims are not the Ahle Sunnah Wall Jama'at nor are they true Hanafis. Those who obtain assistance from the Awliyah Allah and believe (The Awliyah) have power over certain things with the permission of Allah are the true Ahle Sunnah.



# THE PROPHET ﷺ IS OUR BENEFACTOR

*Jis ko dena he dene ko moo chahiye  
Dene waala he sacha humara Nabi*

Almighty Allah says in the Glorious Qur'an,

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ، وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ، إِنَّا إِلَى اللَّهِ رَاغِبُونَ

“And how nice it would have been if they had been content with that which Allah and His Rasool had given them, and if they had said, ‘Sufficient for us is Allah, Allah bestows upon us of His Grace and so does His Prophet. And towards Allah alone do we turn.’ [Surah Tauba Verse.59]

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمِئِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ط وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ، فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

“And it is not befitting to any Muslim man or Muslim woman, that when Allah and His Messenger have decreed something, they should have any choice in their matters, and whosoever disobeys Allah and His Messenger, he has undoubtedly gone astray” [Surah Al Ahzab Verse.36]

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا  
سَّحِيمًا

“And when they commit injustice unto their souls, then O Beloved, they should present themselves before you and then seek forgiveness from Allah, and (if) the Prophet should intercede on their behalf, then definitely they shall find Allah Most Forgiving, Most Compassionate.” [Surah Nisa Verse.64]

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ط قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ج فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ص  
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

“(O Beloved Prophet) they ask you concerning the spoils (of war). Say you, 'the spoils belong to Allah and His Rasool; so fear Allah and remain united amongst yourselves; and obey Allah and the Prophet, if you have Imaan (true faith).’ [Surah Al Anfal Verse.1]

With the exception of these verses of the Holy Qur’an there are also numerous other verses concerning this from which it can be proven that through the consent of Almighty Allah, the Holy Prophet ﷺ has been given the power of granting benefit to whomsoever he wishes. It should be noted that if to make someone wealthy or to bless them with anything or to intercede for any person is not a way of giving benefit, then what is it?

Even the Sahaba of the Holy Prophet ﷺ received great blessings and benefits from the Holy Prophet ﷺ. Such incidents are also present in the Ahadith-e-Mubaaraka and will be discussed later on.

The story of Hazrat Esa (alaihis salaam) is present in the Holy Qur’an that Hazrat Esa (alaihis salaam) had stated,

أَيُّ أَخْلَقْتُ لَكُمْ مِنَ الطَّيِّبِينَ كَهَيْئَةِ الطَّيْرِ فَأَنْفَعُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

“I mould for you from sand, a figure resembling a bird, and when I blow into it, it immediately becomes a bird, through the command of Allah. [Surah Al Imran Verse.49]

Now the making of the form of the bird was the action of Hazrat Esa (alaihis Salaam). To blow in it was the action of Hazrat Esa (alaihis salaam). When Hazrat Esa (alaihis salaam) blew into it then with the command of Allah it began to fly. If in this incident the benefit which is being caused by Hazrat Esa (alaihis salaam) is not clear then what is?

Almighty Allah explained this benefit caused by Hazrat Esa (alaihis salaam) in the Holy Qur’an so that his status may be understood. Hence, the status and personality of our Beloved Rasool ﷺ is much more exalted as our Prophet ﷺ is Imam ul Ambiya. Another verse of the Holy Qur’an is being quoted to show the benefit received through Hazrat Esa (alaihis salaam):

وَأَبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِ الْمَوْتَىٰ بِإِذْنِ اللَّهِ

“And I cure the one who is born blind and the ones with leprosy, and I bring the dead back to life, through the command of Allah”, [Surah Al Imran Verse.49]

If through the command of Allah, to be cured by Hazrat Esa (alaihis salaam), to be made healthy and to be brought back to life from the dead is not benefit, then what else can it be called?

How can those (who oppose this) stand before the Christians and say to them that our Nabi Muhammad Mustafa ﷺ is not in control of giving benefit when the proof of their Nabi Esa (alaihis salaam) being in control of giving benefit is present in our Holy Qur’an. In the instance where

Hazrat Jibra'eel (alaihis salaam) went to Hazrat Mariam (radi Allahu anha) and told her, 'I am here to give you a son', Was Hazrat Jibra'eel (alaihis salaam) not the one that was giving benefit. However, Hazrat Jibra'eel (alaihis salaam) is also a creation of Almighty Allah. This has been explained in the Holy Qur'an as follows:

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

“He said, “I have been sent by your Lord so that I may give you a pure son.” [Surah Maryam Verse.19]

It has also been stated in the Holy Qur'an that through the Barkah of Hazrat Yusuf (alaihis salaam), Hazrat Ya'qub (alaihis salaam) regained his sight. Is the returning of the sight of Hazrat Ya'qub (alaihis salaam) not a benefit and advantage? Verily it is. Now the verse of the Holy Qur'an is being quoted where this incident has been explained. Hazrat Yusuf (alaihis salaam) said,

إِذْهَبُوا بِقَمِيصِي هَذَا فَاَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِي بَصِيرًا

“Take (with you) this kurta of mine and place it over the face of my father, his eyes shall open.” [Surah Yusuf Verse.93]

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّتْ بَصِيرًا

“Then, when the person bearing the good news arrived, he placed that kurta over the face of Ya'qub. Immediately his eye sight returned.” [Surah Yusuf Verse.96]

After studying the above mentioned verses of the Holy Qur'an it is clear that benefit was gained from Hazrat Esa, Hazrat Yusuf and Hazrat Jibra'eel (alaihimus Salaam).

It is as bright as day that if you ask any ordinary Muslim concerning the most superior of Prophets, he will say, The final Messenger Hazrat Muhammad Mustafa ﷺ is the most superior of all the Prophets, Thus if benefit can be gained through the other Ambia (Alaihimus salaam) then how can a Muslim refute this for the Holy Prophet ﷺ.

Those who are Muslims will always accept that the Holy Prophet ﷺ has the power of giving benefit. He will think of him as the one to turn towards in his times of need. This is why our Aala Hazrat Ash Shah Imam Ahmad Raza Khan رحمته اللہ علیہ has stated:

*“Rafa'e Nafa'e Dafa'e Shafa'e”  
“kya kya rahmat laate ye hai”*

Now a few Ahadith of the Holy Prophet ﷺ are being quoted to conclude this discussion

Sahabi-e-Rasool Hazrat Maaghir رضی اللہ عنہ had committed a serious error, so he went into the Court of the Holy Prophet Muhammad ﷺ and said,

يَا رَسُولَ اللَّهِ طَهِّرْ نِي

“O Prophet of Allah, Purify me” [Mishkaat Shareef - Ash'atul Lam'aat - Mirkaat - Muslim Shareef]

The Sahabi-e-Rasool had committed an error and was answerable in the Court of Allah for this, and yet he is asking the Holy Prophet ﷺ to purify

and cleanse him. The reason for this is that the Sahabi of the Holy Prophet ﷺ knew that he could give benefit to them and this is why they asked him to assist them.

The Holy Prophet ﷺ said,

إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي

“I am the Distributor and Almighty Allah is Giver.” [Bukhari Pg.16 Vol.1 - Fathul Baari Pg.164 Vol.1 - Umdatul Qaari Pg.48 Vol.2 - Irshaadus Saari Pg.170 Vol.1 - Mishkaat Pg.32 - Mirkaat Pg.267 Vol.1 - Ash'atul Lam'aat Pg.152 Vol.1]

Hazrat Rabi'a رضي الله عنه said in the Court of the Holy Prophet ﷺ,

إِنِّي أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ

“I ask from you that I may be in Jannat with you.” [Mishkaat Pg.86 - Mirkaat Vol.2 - Ash'atul Lam'aat Pg.396 - Muslim Shareef Pg.193 Vol.1 - Nasa'i Pg.171]

It is obvious from the Ahadith-e-Mubaaraka that the Holy Prophet is the one who distributes throughout the universe and verily he who is a distributor in the entire universe definitely has the power of giving benefit.

## WASILA (MEDIATION)

*Khuda Ki Raza Chaahate he Do Aalam  
Khuda Chahata he Raza e Muhammad*

The Aqida of the Ahle Sunnah wall Jama'at is that Wasila is permissible. Almighty Allah says in the Qur'an Azeem:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

“O you who Believe, Fear Allah and seek a means (Wasila) towards Him and fight (make jihad) in His way, in hope of attaining salvation”.  
[Surah Maa'idah Verse.35]

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا  
رَّحِيمًا

“And when they commit injustice unto their souls, then O Beloved, they should present themselves before you and then seek forgiveness from Allah, and (if) the Prophet should intercede on their behalf, then definitely they shall find Allah Most Forgiving, Most Compassionate.”  
[Surah Nisa Verse.64]

With reference to the above mentioned verse the Commentators of the Holy Qur'an have quoted an incident which is being quoted below:

After the passing of the of the Holy Prophet ﷺ from this physical world, a villager presented himself before the Rauza-e-Anwar of Rasoolullah ﷺ and he placed the dust from the Rauza Shareef on his head and then said,

“Ya Rasool’Allah ﷺ that which you have said, we have obeyed, and in that which was revealed upon you is this verse: وَلَوْ أَكْفَرْنَا لَوْلَا أَن نَّكْفُرْنَا لَكُنَّا مِنَ الْغَاظِينَ And verily I have done injustice upon my soul and I am before you to ask repentance from Allah.” On this, a voice was heard from the Rauza-e-Anwar which said, “You have been forgiven.” [Jazb ul Quloob Pg.211]

Almighty Allah says in the Holy Qur’an,

وَكَاذِبُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

“And (even though) before that, they used to pray for victory over the infidels through the mediation (Wasila) of the same Prophet, but when came towards them that recognized one, who was well known to them, they rejected him, so the curse of Allah is upon the rejecters.” [Surah Baqara Verse.89]

With reference to this verse of the Holy Qur’an the commentators have quoted the instances where the Jews asked for Dua through the Wasila of the Holy Prophet ﷺ.

Sayyidul Mufasssireen, Sahabi Rasool Hazrat Abdullah ibn Ab’bas رضي الله عنه states that when the Jews wished to gain victory over their enemies they would make this Dua:

اللَّهُمَّ إِنِّي نَسْتَنْصِرُكَ بِحَقِّ النَّبِيِّ الْأُمِّيِّ أَنْ تَنْصُرَنَا عَلَيْهِمْ

“O Allah! We ask to you through the mediation of the Prophet untaught by any in the creation, that you may grant us victory over the polytheists.” [Tafseer Durr Manthur Pg.88 Vol.1]



Hazrat Fakhru'deen Raazi رحمته اللہ علیہ the distinguished author of the celebrated Tafseer-e-Kabeer, which is the commentary of the Holy Qur'an writes the following concerning the commentary of the above mentioned verse of the Holy Qur'an:

اللَّهُمَّ افْتَحْ عَلَيْنَا وَاَنْصُرْنَا بِالنَّبِيِّ الْاُمِّيِّ

“O Allah! Grant us victory and assist us through the mediation of the Prophet untaught by any in the creation.” [Tafseer-e-Kabeer Pg.428 Vol. 1]

Hazrat Abul Aaliyah رحمته اللہ علیہ reports that the Jews made Dua in this manner:

اللَّهُمَّ اَبْعَثْ هَذَا النَّبِيَّ الَّذِي نَجِدُهُ مَكْتُوباً عِنْدَنَا حَتَّى يُعَذِّبَ الْمُشْرِكِينَ وَ يَقْتُلَهُمْ

“O Allah send that Prophet whose blessed praise is in our Taurat so that he may punish the polytheists and execute them.” [Tafseer ibn Jareer Pg.310 Vol.1]

Hazrat Imam ibn Jareer Tabri رحمته اللہ علیہ writes the following concerning this verse and the Dua of the Jews:

اللَّهُمَّ اَبْعَثْ لَنَا هَذَا النَّبِيَّ يَحْكُمُ بَيْنَنَا وَ بَيْنَ النَّاسِ يَسْتَفِيحُونَ يَسْتَنْصِرُونَ بِهِ عَلَى النَّاسِ

“O Allah! Send down that Prophet who will bring justice between us and the people and those people used to gain victory and help against the others through his mediation.” [Tafseer ibn Jareer Pg.310 Vol.1]

Whilst presenting the commentary on this verse, well renowned Mufasssireen of the Ummat-e-Muslima such as Allama Jalaalud'deen Suyuti, Allama Sharbini, Allama Nasafi etc. said that when the Jews made

Dua to Allah they would say,

اللَّهُمَّ انصُرْنَا بِالنَّبِيِّ الْمُبْعُوثِ فِي آخِرِ الزَّمَانِ الَّذِي نَجِدُ نَعْتَهُ وَصِفَتَهُ فِي التَّوْرَةِ

“O Allah! Assist us through the mediation of that Prophet who will come in the final era, whose praise and qualities we find in the Taurat.” [Tafseer Madaarik Pg.47 Vol.1 - Tafseer Jalaalain Pg.14 - Tafseer Sirajum Muneer Pg.73 - Tafseer Jaam'i ul Bayaan Pg.16]

Imam Abdur Rahmaan bin Jauzi Muhadith رحمته الله writes:

إِنَّ يَهُودَ كَانُوا يَسْتَفْتِحُونَ عَلَى الْأَوْسِ وَالخَزْرَجِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَبْلَ مَبْعَثِهِ

“Verily the Jews gained victory over the Aus and Khazratj tribes with the Wasila of the Prophet ﷺ even before he was sent.” [Kitaab ul Wafa bi Ahwaalil Mustafa Pg.44 Vol.1]

Hazrat Qatadah رحمته الله states as follows concerning the said verse of the Holy Qur'an:

كَانَتْ يَهُودُ تَسْتَفْتِحُ بِمُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عَلَى كُفَّارِ الْعَرَبِ كَانُوا يَقُولُونَ اللَّهُمَّ الْبُعْثِ النَّبِيَّ الَّذِي نَجِدُهُ فِي التَّوْرَةِ نُعَذِّبُهُمْ وَنَقْتُلُهُمْ

“The Jews used to ask for victory over the Kufaar of Arabia through the Wasila of Rasoolullah ﷺ. They used to say this, 'O Allah! Send that Prophet whose praise we find in the Taurat so that we may punish and kill those Kufaar of Arabia.” [Kitaab ul Wafa Pg.44]

Explaining this verse of the Holy Qur'an Hazrat Shah Abdul Aziz Muhadith Delhwi رحمته الله says that they used to say,

اللَّهُمَّ رَبَّنَا إِنَّا نَسْتَعْلِكَ بِحَقِّ أَحْمَدَ النَّبِيِّ الْأُمِّيِّ الَّذِي وَعَدْتَنَا أَنْ تُخْرِجَهُ لَنَا فِي آخِرِ الزَّمَانِ بِكِتَابِكَ الَّذِي تُنَزِّلُ عَلَيْهِ آخِرَ مَا يُنَزَّلُ أَنْ نُنْصِرَ عَلَى أَعْدَائِنَا

“O Allah! Our Creator, We ask of You through the mediation of the Prophet untaught by any in the creation, whom You have promised us You would send. Grant us victory and success against our enemies through the Barakah of this Kitaab which you will reveal unto him after all Kitaabs.” [Tafseer Fathul Azeez Pg.329 - At Tawassul Bi Nabi Pg.200]

Hazrat Uthman bin Hunaif رحمته الله says that a blind man presented himself in the court of the Holy Prophet ﷺ and said, “O Messenger of Allah! Pray for me that I may regain my sight”

The Prophet ﷺ said, “Perform ablution and read two Raka'ats of Nafil Namaaz and read this Dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَآتُوجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى اللَّهُمَّ فَسَفِّعْهُ فِيَّ

‘O Allah! Verily I ask of you and towards you I use the mediation of Nabi-e-Rahmat my Muhammad Mustafa ﷺ O Muhammad! Verily I turn through your Wasila to your Creator for my needs so that my needs may be fulfilled. O Allah, accept for me the intercession of Muhammad ﷺ” [Ibn Majah Pg.100 - Jaame Tirmizi Pg.197 Vol.2 - Mustadrak Pg.519 Vol.1 - Shifa Shareef Pg.213 - Hisn Haseen Pg.202]

On the explanation of this Hadith, Allama Abdul Ghani Delhwi says,

وَالْحَدِيثُ يَدُلُّ عَلَى جَوَازِ التَّوَسُّلِ وَالْإِسْتِشْفَاعِ بِدَايَةِ الْمَكْرَمِ فِي حَيَاتِهِ وَبَعْدَ مَمَاتِهِ

“And the Hadith proves the permissibility of mediation and that of the Prophet's ﷺ intercession. This command is during his lifetime and also after his passing from the world.” [Misbah uz Zujaaja Bar Haashia ibn Majah Pg.100]

It has been reported by Hazrat Abdullah ibn Ab'bas that the Holy Prophet ﷺ asked the following Dua in the Court of Almighty Allah,

اللَّهُمَّ أَعِزِّ الْإِسْلَامَ يَا بَنِي جَهْلٍ بِنِ هِشَامٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ فَاصْبِحْ عُمَرُ فَقَدَا عَلَى النَّبِيِّ صَلَّى  
اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَاسْلَمْ ثُمَّ صَلَّى فِي الْمَسْجِدِ ظَاهِرًا

“O Allah! Grant honour to Islam through Abu Jahl bin Hishaam or Umar ibn Khattab. Hazrat Umar ibn Khattab spent the morning with the Prophet ﷺ and on the very same morning accepted Islam and openly performed Salaah in the Masjid-e- Nabawi.” [Mishkaat Pg.557 - Tirmizi Pg.209 Vol.2]

Prominent Muhaditheen such as Imam Tabrani, Imam Suyuti, Allama Haakim, Allama ibn Asaakir, Allama Zurqani, Allama ibn Jauzi, Allama Qastalaani, Allama Nabhaani and Shah Abdul Azizi Muhadith Delhwi (radi Allahu anhum) have quoted this incident in their books that when Hazrat Adam (Alaihis salaam) ate from the forbidden tree, he asked Dua to Allah through the mediation of the Holy Prophet ﷺ

They have quoted that Hazrat Adam (alaihis salaam) made the following dua in the Divine Court of Almighty Allah:

يَا رَبِّ بِحَقِّ مُحَمَّدٍ لِمَا عَفَرْتُ لِي

“O Allah, Pardon me through the Wasila of Muhammad ﷺ.” [Tabrani Shareef Pg.82/83 Vol.2 - Khasa'is Kubra Pg.17 Vol.1 - Kitaab ul Wafa Bi Ahwaalil Mustafa Pg.33 Vol.1 - Mustadrak Pg.615 Vol.2 - Talkhees Az Zahabi Pg.615 Vol.2 - Mawahib ul Laduniya Pg.12 Vol.1 - Anwaa rul Muhammadiya Pg. 1079 - Zurqani Shareef Pg.62 Vol.1 – Tafseer-e-Azeezi Pg.183 Vol.1 - Afdalus Salawaat Pg.117 - Shawahidul Haq Pg.137]

Allama Shaykh Mustafa Kareemi رضى الله عنه writes that when Hazrat Nooh (alaihis salaam) made Dua for his nation, He said,

إِهْنِي أَسْئَلُكَ أَنْ تَنْصُرَنِي عَلَيْهِمْ بِنُورِ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

“O Allah, I beg for your help to overpower them through the Barakah of the Noor of Muhammad Mustafa ﷺ.” [Risalatun Nasiyeen fi radil Mubtadieenil Wahabeen Pg.24]

Ummul Mo'mineen Hazrat Aisha Siddiqa (radi Allahu anha) says that the Holy Prophet ﷺ said,

اللَّهُمَّ أَعِزِّ الْإِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ خَاصَّةً

“O Allah Grant Islam honour through Umar ibn Khattab specially.” [Ibn Majah Pg.11]

Hazrat Ali-e-Murtuza عليه السلام says that I heard the Holy Prophet ﷺ saying,

أَلْبَدَالُ يَكُونُ نُونَ بِالشَّامِ وَهُمْ أَرْبَعُونَ رَجُلًا كُلَّمَا مَاتَ رَجُلٌ أَبْدَالَ اللَّهُ مَكَانَهُ رَجُلًا يُسْقَى  
بِهِمُ الْعَيْثُ وَ يُنْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ وَ يُصْرَفُ عَنْ أَهْلِ الشَّامِ بِهِمُ الْعَذَابُ

“Abdaals will be in Syria. They are forty men. When one of them passes away, then Allah appoints another in his place. Through their blessings it rains, through them victory is gained over enemies and through their blessing punishment is moved away from the people of Syria.” [Mishkaat Pg.582/583 - Ash'atul Lam'aat Pg.749/750 Vol.4 - Mirkaat Pg.460 Vol.11 - Jaame Sagheer Pg.122 Vol.1]

Allama Tabri رحمته الله quotes that in the time of his rule, Hazrat Umar Farouk رضي الله عنه sent troops towards Kasra.

For this expedition he appointed Hazrat Sa'ad bin Abi Waq'qas رضي الله عنه as the Commander of the Muslim Army and he appointed Hazrat Khalid bin Walid رضي الله عنه the chief commanding officer.

When they came close to the River Tigris, they found that there was no ship or boat there so Hazrat Khalid bin Walid and Hazrat Sa'ad bin Abi Waq'qas (radi Allahu anhu) went forward and spoke to the river and said,

يَا بَحْرُ إِنَّكَ تَجْرِي بِأَمْرِ اللَّهِ فَبِحُزْمَةِ مُحَمَّدٍ وَبِعَدْلِ عُمَرَ خَلِيفَةِ رَسُولِ اللَّهِ أَلَا خَلَيْتَنَا وَالْعُبُورَ  
فَعَبَّرَ الْجَيْشُ بِخَيْلِهِ وَبِجَمَالِهِ إِلَى الْمَدَائِنِ وَلَمْ تَبْتَلْ حَوَافِرَهَا

“O River (Tigris)! You are flowing through the command of Almighty Allah. Thus We are giving you the Wasila of the justice of Rasool ﷺ and

the Khalifa of Rasool ﷺ Hazrat Umar Farouk ﷺ. Do not become a hindrance between us and our crossing. Then the troops crossed the river with their horses and camels and reached the land in such a manner that their (horses and camels) hooves were not even wet.”

This incident in the life of the third Khalifa of Islam Hazrat Uthman-e-Ghani ﷺ is quoted in the authentic and distinguished books of Hadith, namely, Tabrani Shareef, and on the commentary of Ibn Majah Shareef as follows:

“A certain person needed something from Hazrat Uthman-e-Ghani ﷺ but Hazrat Uthman-e-Ghani ﷺ never paid attention towards him. This person complained to Hazrat Uthman bin Hunaif ﷺ and he asked this person to ask Dua through the mediation of the Holy Prophet ﷺ and the person acted exactly and Hazrat Uthman Ghani ﷺ placed his attention on him.”

The Dua which was prescribed was as follows: [Tabrani Shareef Pg.183 Vol.1 - Jazb ul Quloob Pg.219/220]

اللَّهُمَّ إِيَّيْ أَسْأَلُكَ وَ أَتَوَجَّهُ إِلَيْكَ بِبَيْنِنَا مُحَمَّدَ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِيَّيْ أَتَوَجَّهُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَقِّعْهُ فِيَّ

Hazrat Abu Sa'eed Khudri ﷺ says that the Prophet Muhammad ﷺ said:

يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَعْرُؤُونَ فَيَمُوتُونَ هَلْ فِيكُمْ مِنْ صَاحِبِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَقُوْلُونَ نَعَمْ فَيَفْتَحْ هُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَعْرُؤُونَ فَيَمُوتُونَ مِنْ النَّاسِ فَيَقَالُ هَلْ فِيكُمْ مِنْ صَاحِبِ أَصْحَابِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيَقُوْلُونَ نَعَمْ فَيَفْتَحْ هُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَعْرُؤُونَ فَيَمُوتُونَ مِنْ النَّاسِ فَيَقَالُ هَلْ فِيكُمْ مِنْ صَاحِبِ أَصْحَابِ

رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ فَيَفْتَحُ لَهُمْ

“An era (zamaana) will come upon the people that a group of these people will make Jihad. Then (other people) will say, 'Is there any one amongst you who has lived with the Holy Prophet ﷺ' they will say yes and through him they will gain victory. Then a time will come upon the people then one group of people will make Jihad then it will be said, 'Is there anyone from amongst you who has lived with a Sahabi of the Prophet ﷺ' they will say yes and through him they will gain victory. Then a time will come upon the people that a certain group will make Jihad and then it will be said, amongst you is he who lived with him (who lived with a Sahabi).” [Mishkaat Pg.553 - Mirkaat Pg.275 Vol.11 - Ash'atul Lam'aat 629/630 Vol.4]

Umdatul Mufasssireen Allama Saawi رحمته الله عليه says,

قَالَ نُبِيَاءٌ وَسَائِطٌ لِأُمَّهِمْ فِي كُلِّ شَيْءٍ وَوَسِيطَتِهِمْ رَسُولُ اللَّهِ

“The Ambia are means and mediators for their Ummah in every form and the Wasila and mediator of the Ambia is the Holy Prophet Muhammad ﷺ.” [Tafseer Saawi Pg .107 Vol.1]

He also says,

فَهُوَ الْوَاسِطَةُ لِكُلِّ وَاسِطَةٍ حَتَّىٰ آدَمَ

“Hence the Holy Prophet ﷺ is the mediator (Wasila) of all mediators, even the mediator of Hazrat Adam (alaihiss salaam).” [Tafseer Saawi Pg.22 Vol.1]



Hazrat Shaykh Abdul Haq Muhadith Delhwi رحمته الله says, “Wasila of the Holy Prophet ﷺ is the motive of need and the instrument of gaining ones desire.”

In another part of his book Hazrat Abdul Haq Muhadith Delhwi رحمته الله writes the following:

“According to the consensus of the Ulama, to use the Wasila of the Holy Prophet ﷺ to gain assistance either verbally or physically is an accepted tradition and confirmed to be desirable.” [Jazb ul Quloob Pg.210]

Hazrat Allama Ahmad Dahlaan Makki رحمته الله says,

التَّوَسَّلْ مُجْمَعٌ عَلَيْهِ عِنْدَ أَهْلِ السُّنَّةِ

“It is a unanimous agreement of the Ahle Sunnah regarding the Wasila.”

Allama Sharji (alaihira rahma) has written that if a person has any issue that needs to be resolved, then he should perform four Raka'ats of Namaaz in this manner that in the first Raka'at he should Surah Faateha and Surah Ikhlaas ten times, in the second Raka'at, Surah Faateha and Surah Ikhlaas twenty times, in the third time Surah Faateha and Surah Ikhlaas thirty times and in the fourth Raka'at Surah Faateha and Surah Ikhlaas forty times. After completing the Salaah he should read the following Dua:

اللَّهُمَّ بِذُورِكَ وَجَلَا لِكَ وَبِحَقِّ هَذَا الْإِسْمِ الْأَعْظَمِ وَبِحَقِّ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَسْأَلُكَ أَنْ تَقْضِيَ حَاجَتِي وَتَبْلَغَنِي سُوئِي



## THE TEACHER OF THE ENTIRE CREATION

Almighty Allah says in the Holy Qur'an:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“O Beloved! You say, ‘O People (Mankind), If you desire closeness to Allah then become obedient to me. Allah will grant you His closeness and He will forgive your sins.’ And Allah is The Most Forgiving, Most Merciful.” [Surah Al Imran Verse.31]

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whosoever obeyed the command of the Prophet, has indeed obeyed the command of Allah.” [Surah An Nisa Verse.80]

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ط  
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

“O Our Creator! And send in them a Rasool (Prophet) from amongst them, so that he may recite to them your verses (signs), and teach them Your Book and proper knowledge, and (who) will purify them well. Undoubtedly, You alone are the Truly Mighty, The Most Wise.” [Surah Baqara Verse.29]

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“It is He who sent down His Prophet with guidance and the True Religion so that he may cause it to prevail over all religions, even though the polytheists may dislike it.” [Surah Tauba Verse.33]

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“And take whatever the Prophet blesses you with, and abstain from that of which he forbids you” [Surah Hashr Verse.7]

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

“And we have sent every Messenger in the language of His own people (so) that he may inform them clearly.” [Surah Ibrahim Verse.4]

In connection with this verse of the Holy Qur’an Hazrat Allama Sulaiman (Alaihimur Rahma) states in Tafseer Jamal:

وَهُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُخَاطَبُ كُلَّ قَوْمٍ بِلُغَتِهِمْ

“And the Holy Prophet ﷺ used to converse with every nation in their own language.” [Tafseer Jamal Pg.512 Vol.2]

In Naseemur Riyaz, the commentary of Shifa Shareef, Allama Shahabud’deen Khafaaji رحمته الله says,

إِنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَجَمِيعِ النَّاسِ عَلَّمَهُ، جَمِيعِ اللُّغَاتِ

“Verily the Holy Prophet ﷺ used to teach the people their languages.” [Naseemur Riyaz Pg.387 Vol.2]

It should be noted that the Holy Prophet ﷺ was sent as the Nabi to the entire mankind. Almighty Allah says that whichever Rasool He sent, He gave him the knowledge of the language of His people. Thus it will have to be an accepted fact that Almighty Allah taught all the languages of the world to His beloved Prophet ﷺ

Almighty Allah says,

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

“And (he) teaches them the knowledge of the book and wisdom, and undoubtedly before it, they were in clear error, and (He) purifies and teaches others amongst them who have not as yet met their formers.”  
[Surah Jumu'ah Verse.2&3]

From this verse it can be understood that the Nabi ﷺ taught the Sahaba and those after them. Commenting on this verse of the Holy Qur'an, in Tafseer Qurtabi, Hazrat Allama Muhammad bin Ahmad Ansari ﷺ says,

أَمَى يُعَلِّمُهُمْ وَيُعَلِّمُ آخَرِينَ مِنَ الْمُؤْمِنِينَ لِأَنَّ التَّعْلِيمَ إِذَا تَنَاسَقَ إِلَى آخِرِ الزَّمَانِ كَانَ كُلُّهُ مُسْتَدًا إِلَى أَوَّلِهِ فَكَأَنَّهُ هُوَ الَّذِي تَوَلَّى كُلَّ وَمَا وَجَدَ مِنْهُ وَ لَمَّا يَلْحَقُوا بِهِمْ أَمَى لَمْ يَكُنْ نَوْا فِي زَمَانِهِمْ وَسَيَجِيئُونَ بَعْدَهُمْ قَالَ ابْنُ عُصَمَرَ وَسَعِيدُ بْنُ جُبَيْرٍ هُمُ الْعَجَمُ وَقَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ هُمُ النَّاسُ كُلُّهُمْ يَعْنِي مِنَ بَعْدِ الْعَرَبِ أَلَّذِينَ بُعِثَ فِيهِمْ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ ابْنُ زَيْدٍ وَمُقَاتِلُ ابْنِ حَيَّانٍ قَالَاهُمْ مَنْ دَخَلَ فِي الْإِسْلَامِ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى يَوْمِ الْقِيَامَةِ

“The Prophet ﷺ educates all the believers and he also teaches all those believers who will come in the future since his teachings will be until the last time and it will be associated towards him. هُمُ refers to those

who were not present in his time and will come after him. Hazrat Abdullah ibn Umar and Hazrat Sa'eed bin Jubair رضي الله عنه said that this refers to those who are non Arabs and Mujahid said that it is referred to all those who brought faith on the Holy Prophet ﷺ and ibn Zaid and Muqatil said that it referred to those who are after the time of the Holy Prophet ﷺ and until Qiyaamah who will come into Islam.” [Tafseer Qurtabi Pg.93 Vol.1]

Allama Mahmud Aaloosi رحمته الله states as follows in Tafseer Rooh ul Ma'ani:

أَيُّ لَمْ يَلْحَقُوا بِهِمْ بَعْدَ وَسَيَلْحَقُونَ وَهُمْ الَّذِينَ جَاءُوا بَعْدَ الصَّحَابَةِ إِلَى يَوْمِ الْقِيَامَةِ

“(It refers to) those who have not as yet been associated with the Sahaba and will be associated shortly. This refers to the Muslims from the time after the era of the Sahaba-e-Kiraam until the last day.” [Tafseer Rooh ul Ma'ani Pg.93/94 Vol.10]

In Tafseer-e-Madaarikut Tanzeel, Allama Nasafi رحمته الله states,

أَيُّ لَمْ يَلْحَقُوا بَعْدَ وَهُمْ الَّذِينَ بَعْدَ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ أَوْهُمْ الَّذِينَ يَأْتُونَ مِنْ بَعْدِهِمْ إِلَى يَوْمِ  
الَّذِينَ

“They are those people who have as yet not been associated with the Sahaba-e-Kiraam and will come after the time of the Sahaba Kiraam. They are those people who will enter Islam until Qiyaamah.” In Tafseer ibn Jareer, Hazrat Allama Muhammad bin Jareer Tabri رحمته الله in connection with this verse says,

وَقَالَ آخَرُونَ إِنَّمَا عُنِيَ بِذَلِكَ جَمِيعَ مَنْ دَخَلَ فِي الْإِسْلَامِ كَاتِبًا مَنْ كَانَ إِلَى يَوْمِ الْقِيَامَةِ

“And (some Mufasssireen) have said “Wa Akhireena Minhum” refers to all those who will enter Islam until Qiyaamah no matter who they are.”

He also quotes the following narration:

قَالَ ابْنُ زَيْدٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ هُوَ لِأَنَّ كُلَّ مَنْ أَنْ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى يَوْمِ الْقِيَامَةِ كُلِّ مَنْ دَخَلَ فِي الْإِسْلَامِ مِنَ الْعَرَبِ الْعَجَمِ

“Hazrat ibn Zaid رضي الله عنه presented the commentary of the verse of Almighty Allah, وَآخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ, saying that it refers to all those until Qiyaamah who bring faith on Huzoor ﷺ even if they are Arabs or Non- Arabs.”

Hazrat Allama Abdul Wahab Sha’raani رحمته الله says that Shaykh Muhiyud’deen ibn Arabi رحمته الله said,

لَيْسَ أَحَدٌ يَبَالُ عِلْمًا فِي الدُّنْيَا إِلَّا وَهُوَ مِنْ بَاطِنِيَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِوَاءِ الْأَنْبِيَاءِ وَالْأَوْلِيَاءِ الْمُتَّقِدِّمُونَ عَلَى بَعْثِهِ وَالْمُتَأَخِّرُونَ عَنْهُ

“There is not a single person on this earth that has not acquired from the Holy Prophet ﷺ be it Ambia or Awliyah. Be he of this Shariat or of the past Shariat.”

Hazrat Sha’raani رحمته الله also says,

أَمَّا الْقُطْبُ الْوَاحِدُ الْمُهْدِيُّ الْجَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِ وَالْأَقْطَابِ مِنْ حَيْثُ النَّشْءِ إِلَّا نُسَانِي إِلَى يَوْمِ الْقِيَامَةِ فَهُوَ رُوحُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“(It must be mentioned) the assistance of the Holy Prophet ﷺ is for all the Ambia and Mursaleen and the Aqtaab from the beginning of humanity up to Qiyaamah.

It is obvious from the verses of the Qur’an Majeed and the authentic books of Tafseer that the Holy Prophet ﷺ is the teacher of the entire universe and Almighty Allah has taught every language to the Holy Prophet ﷺ.



## ALLAH ALONE IS THE DIVINE TEACHER OF THE PROPHET ﷺ

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

“And He (Allah) taught you all that which you knew not. And great is the Grace of Allah upon you.” [Surah An Nisa Verse.113]

If the Muslims continuously repeat this verse then they would never keep the Aqida that the Prophet ﷺ did not know a certain thing or for example a certain language. “And we have sent every Messenger in the language of His own people (so) that he may inform them clearly.” [Surah Ibrahim Verse.4]

From this verse it is clear that Almighty Allah taught every Nabis that Language which he needed to know, in order to converse with those towards whom he came. What we need to know is that to whom did the Prophet ﷺ come? The answer to this is already clearly mentioned in the Holy Qur’an. Almighty Allah says, **قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا** “Say you: O People! I am the Prophet of Allah unto all of you.” [Surah Al A’raf Verse.158]

From this verse of the Holy Qur’an, it is clear that the Holy Prophet ﷺ came as a Rasool to the entire mankind and amongst those people are also those who speak Urdu. In the first Ayah of Surah Furqan Almighty Allah says: **تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا** “Most blessed is He who has revealed the Qur’an unto his chosen servant,(so) that He may be the one who warns the entire world.” [Surah Furqan Verse.1]

From this verse it is evident that Allah sent His Messenger as a warning to the entire universe and in it should be noted that the universe also comprises of those who speak Urdu, so if someone says that they taught the Prophet ﷺ Urdu or that he learnt it at their Darul Uloom, then this is absolute disrespect to the Prophet ﷺ.

Almighty Allah sent the Prophet unto the entire universe and he came bearing glad tidings and understanding the languages of every nation.

Almighty Allah says, وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ “And We have sent you not, but as Mercy unto all the Worlds” [Surah Ambiya Verse.107]

Let us now examine a few Hadith of the Holy Prophet ﷺ: Sahabi-e-Rasool Hazrat Abu Zaid رضي الله عنه says, فَأَخْبَرَنَا بِمَا كَانَ وَبِمَا هُوَ كَائِنٌ “The Holy Prophet ﷺ informed us of all that which had happened in the past and he also told us about all that which was going to happen in the future. [Sahih Muslim Pg.390 Vol.2]

وَعَلِمْتُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ “Thus I became aware of everything that is in the skies and on the earth.” [Mirkaat Pg.310 Vol.2 - Lam'aat Pg.333 Vol.1]

Allama Muhammad bin Ali Khaazin رضي الله عنه quoted one of the sayings of the Holy Prophet ﷺ in his Tafseer:

مَا بَالُ أَقْوَامٍ طَعَنُوا فِي عِلْمِي لَا تَسْأَلُونِي عَنْ شَيْءٍ فِي مَا بَيْنَكُمْ وَبَيْنَ السَّاعَةِ إِلَّا تَبَاءَدْتُمْ بِهِ

“What is the condition of those nations who have mocked my knowledge? Ask whatever your heart pleases between me and Qiyaamah and I will inform you of it.” [Tafseer Khaazin Pg.382 Vol.1]

## THE DECEASED ARE ABLE TO HEAR

The Aqida of the Ahle Sunnah Wall Jama'at is that the dead have the power of hearing.

It is in the Qur'an Majeed that when Azaab came upon the people of Hazrat Thamood and they died, Hazrat Saleh (alaihi salaam) addressed them in this manner:

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ

“So (Saleh) turned his face away from them and said, 'O my people! Undoubtedly, I did deliver to you the messages of my Lord, and wished your well-being, but you do not approve the well wishers.’” [Surah Al A'raf Verse.79]

Likewise explaining the story of the people of Badeen, Almighty Allah says how the punishment came upon them and how they were destroyed and how Hazrat Shu'aib (Alaihis salaam) while conversing with this dead nation said:

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آتَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ

“Then (Shu'aib) turned his face away from them and said, ' O my people, I have already delivered to you the messages of my lord and I advised for your own good, so how then should I grieve over the infidels.’” [Surah Al A'raf Verse.93]

To address a dead nation with the word “Yaa” is proof enough that they are aware and it should be noted that the one who is addressing them is a Nabi of Almighty Allah. In the battle of Badr when the Kufaar were defeated and they were thrown into a well, The Holy Prophet ﷺ stood beside the well and spoke to the dead. He said,

يَا فُلَانُ بِنُ فُلَانٍ يَا فُلَانُ بِنُ فُلَانٍ أَيَسْرُكُمْ أَنْكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ، فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا  
حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا

“O certain person, son of certain person! O certain person son of certain person. Does this make you sad that you should have followed Allah and his Rasool ﷺ” He then said, “Verily I have found the promise of my Creator to be true. Did you find the promise of your creator to be true?” On hearing this, Hazrat Umar Farouk ؓ said, “Ya Rasool’Allah! ﷺ Are you conversing which such bodies in which there are no souls?”

The Holy Prophet ﷺ said,

وَالَّذِي نَفْسِي مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعُ لِمَا أَقُولُ مِنْهُمْ

“I swear an oath on Him in whose Power is the life of Muhammad ﷺ you cannot hear better than them, that which I am saying.” [Mishkaat Shareef Pg.345 - Sahih Bukhari Shareef - Sahih Muslim Shareef - Ash'atul Lam'aat Pg.398 Vol.3 - Mirkaat Shareef Pg.10/11 Vol.8 – Mazaahir e Haq Pg.391 Vol.3 - Fathul Baari - Umdatul Qaari - Irshaadus Saari - Kitaabur Rooh - Nasa'i Shareef Pg.639]

The Mu'jaza of Hazrat Esa (alaihis salaam) is famous that he used to bring the dead back to life. It is in the Holy Qur'an:

وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ

“And I cure the one who is born blind and the ones with leprosy, and I bring the dead back to life, through the command of Allah” [Surah Al Imran Verse.49]

It is obvious from this verse of the Holy Qur'an that he ( Hazrat Esa) brings the dead back to life and in the Hadith it has been stated that he used to address the dead by saying,

قُمْ بِإِذْنِ اللَّهِ

قُمْ is a commanding tense and it means, “Stand up or Rise.” Thus when he would say قُمْ to the dead then they would immediately rise. Thus it can be understood that first the hearing of the dead is proven and then the Mu'jaza of Hazrat Esa (Alaihis salaam). If the deceased do not hear then it was not necessary for Hazrat Esa (alaihis salaam) to use the word قُمْ. The mere use of the word قُمْ is proof enough that the dead hear. Sahabi-e-Rasool Hazrat Anas رضي الله عنه reports that the Holy Prophet Muhammad صلى الله عليه وسلم said,

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، إِنَّهُ يَسْمَعُ قَرَعَ نِعَالِهِمْ

“Verily when a person is placed in the grave and when his friends return from him, then he hears the sound of their shoes.” [Mishkaat Shareef Pg.24 - Sahih Bukhari Vol.1 - Sahih Muslim Shareef Vol.1]

Hazrat Anas رضي الله عنه also states that when the Holy Prophet ﷺ used to pass through the graveyard then he would say,

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ وَأَنْتُمْ سَلَفَتْنَا وَنَحْنُ بِالْآثَرِ

“O Dwellers of the grave! Peace be upon you. (We Pray) for Allah to forgive you and us. You have gone before us and we are to come after you.”

[Jaame Tirmizi - Sharhus Sudoor - Kitaabur Rooh]

Even in this discussion, the words يَا أَهْلَ الْقُبُورِ make it obvious that the dwellers of the grave are able to hear.

## PERMISSIBILITY OF RECITING ZIKR ALLOUD AFTER SALAAH

The deobandis strongly object to reciting Zikr in a loud voice after Salaah and they also say it to be a Bid' at (innovation). The Ahle Sunnah Wal Jama'at on the other hand recites Zikr in a loud voice after Salaah since the Holy Prophet Muhammad ﷺ used to recite Zikr aloud after Salaah.

Hazrat Abdullah ibn Ab'bas رضي الله عنه reports,

رَفَعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَتَصَرَّفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“The recitation of Zikr aloud has been the manner of the people since the era of the Holy Prophet ﷺ.” [Sahih Bukhari Shareef Pg.116 - Sahih Muslim Shareef Pg. 217]

In connection with this Hadith Shareef, Hazrat Allama ibn Hajr Asqalaani رحمته الله states in Fathul Baari:

فِيهِ دَلِيلٌ عَلَى جَوَازِ الْجَهْرِ بِالذِّكْرِ عَقِبَ الصَّلَاةِ

“This Hadith Shareef is proof of permissibility of reciting Zikr aloud after Salaah.” [Fathul Baari Pg. 325 Vol.2]

With reference to this Hadith, Allama Badrud'deen Ayni Hanafi رحمته الله says:

اسْتَدْلَّ بِهِ بَعْضُ السَّلَفِ عَلَى إِسْتِحْبَابِ رَفْعِ الصَّوْتِ بِالتَّكْبِيرِ  
وَالذِّكْرِ عَقِبَ الْمَكْتُوبَةِ

“From this Hadith a few of the pious predecessors have regarded the recitation of Zikr after Salaah to be Mustahab (desirable).” [Umdatul Qaari Pg.126 – Vol.6]

Hazrat Abdullah ibn Ab’bas رضي الله عنه states,

كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِدَائِكِ إِذَا سَمِعْتَهُ

“When those in Namaaz would complete their Namaaz, I would hear the sound of Zikr with my ears.” [Bukhari Shareef Pg.116 Vol.1- Muslim Shareef Page.217 Vol.1]

Another narration of Hazrat Abdullah ibn Ab’bas رضي الله عنه is being quoted. From this Hadith it will be known how loud the Zikr after Salaah may be. Hazrat Ibn Ab’bas رضي الله عنه says,

كُنْتُ أَعْرِفُ الْقَضَاءَ صَلَوَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالتَّكْبِيرِ

“I used to realise that the Prophet (alaihis Salaatu wa tasleem) had completed Salaah, by the sound of the takbeer.” [Mishkaat Shareef Page.88 - Sahih Muslim Shareef Pg.217 Vol.1]

Explaining the above mentioned Hadith, Hazrat Shaykh Abdul Haq Muhadith Delhwi رحمته الله states, “The Ulama-e-Kiraam have stated in referring to this Hadith that the takbeer is absolute Zikr just as it has been narrated in the Sahih of Bukhari and Muslim by Hazrat Abdullah ibn Ab’bas رضي الله عنه that in the time of the Holy Prophet صلوات الله عليه, Zikr aloud was a general practice and Ibn Ab’bas رضي الله عنه states that he would realise the end of Namaaz through the Zikr. Imam Bukhari رحمته الله then quoted this Hadith. Thus it is obvious that Takbeer refers to Zikr aloud.” [Ash'atul Lam'aat Page.418 Vol.1]



Now, the narration of another Sahabi is being quoted so that the confused may view the proof and clear their minds. The name of this Sahabi is Hazrat Abdullah bin Zubair (radi Allahu ta'aala anhu). He says,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ مِنْ صَلَاتِهِ يَقُولُ بِصَوْتِهِ الْأَعْلَى

“When the Prophet ﷺ would complete his Namaaz, then in a loud voice he would say: [Mishkaat Pg.88 - Sahih Muslim Vol.1 - Ash'atul Lam'aat Vol.1]

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ الرَّعْمَةُ وَلَوْ الْقَضَلُ، وَلَهُ النَّبَأُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ، الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

Explaining the meaning of this Hadith, Hazrat Shaykh Abdul Haq Muhadith Dehlwi رحمته الله states, “This Hadith is (Nas'se Sir'rih) definite proof that the Prophet ﷺ used to perform Zikr aloud. [Ash'atul Lam'aat Page.419 Vol.1]

Referring to the same Hadith Shareef, Hazrat Sayed Ahmad Tahtaawi رحمته الله states,

وَيَسْتَفَادُ مِنَ الْحَدِيثِ الْأَخْبَرِ جَوَازَ رَفْعِ الصَّوْتِ بِالذِّكْرِ وَالتَّكْبِيرِ عَقِبَ الْمَكْتُوباتِ بَلْ مِنَ السَّلَفِ قَالَ بِاسْتِحْبَابِهِ

“It is proven from the Hadith-e-Akheer (of Abdullah ibn Ab'bas) that to recite Zikr after the Fard Salaah is permissible and the Ulama-e-Salf (pious predecessors) have said it to be Mustahab (a desirable act).” [Haashia Tahtaawi Shareef Ala Maraqui ul Falah Pg.186]

Allama Sayed Ahmed Tahtaawi رحمته الله giving reference to Fatawa Bazaazia says that any person who stops “Zikr Bil Jahr” (reciting of Zikr aloud) in the Musjid is said to be a Zaalim (Tyrant/Transgressor). The original words of Tahtaawi Shareef are as follows:

قَالَ فِي الْفَتَاوَى لَا يُمْنَعُ مِنَ الْجَهْرِ بِالذِّكْرِ فِي الْمَسَاجِدِ إِخْتِرَازًا عَنِ الدُّخُولِ تَحْتَ قَوْلِهِ تَعَالَى وَمَنْ أَظْلَمُ  
 مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ

“It is in Fatawa (Bazaazia) that the Zikr Bil Jahr should not be stopped in a Musjid so that one may not be guilty of this verse of the Holy Qur’an وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ applying to him”

Allama Ibn Aabideen Shaami رحمته الله quotes the consensus of the past and present Ulama concerning Zikr bil Jahr (loud Zikr) in the following words,

أَجْمَعَ الْعُلَمَاءُ سَلَفًا وَخَلْفًا عَلَى إِسْحَابِ ذِكْرِ اللَّهِ تَعَالَى جَمَاعَةً فِي الْمَسَاجِدِ وَعَاجِرِهَا

“The past and the present Ulama have unanimously agreed that to read Zikr aloud (Bil Jahr) in a congregation is Mustahab (desirable), whether the Zikr is in the Musjid or anywhere else.” [Shaami Shareef Pg.618 - Tahtaawi Shareef Pg.190]

Hazrat Shah Abdul Aziz Muhadith Delhwi رحمته الله who is also accepted as Waaris ul Ambia by those who oppose Zikr aloud, also says that to oppose Zikr bil Jahr is ignorance. He states, “The truth is this, that to oppose the reciting of Zikr aloud is ignorance because in the recitation of the Holy Qur’an there is proven Jahr.” [Fataawa Azeezi Pg.17 Vol.1]

Hazrat Shah Abdul Haq Muhadith Delhwi رحمته الله states, “Know that to read Zikr aloud after Salaah is in accordance with the Shariat and there are many Ahadith to prove this.” [Ash'atul Lam'aat Shara Mishkaat Pg.418]

Allama Ibn Hajr Makki رحمته الله who was the Imam of the Haram, writes the following,

أَوْرَادُ الصُّلُوبِ الَّتِي يَقْرَوْنَهَا بَعْدَ الصَّلَاةِ عَلَى حَسْبِ عَادَاتِهِمْ فِي سُلُوكِهِمْ لَهَا أَصْلٌ أَصِيلٌ

“The loud Zikr (Wazifas) which the Sufis recite after Salaah according to their practice in their deep motivation has a very strong source.” [Fataawa Hadeethia Pg.65]

Those misled people who object to it, say that by reciting Zikr aloud after Namaaz causes disturbance to other Musal'lis. The Ahle Sunnah wal Jama'at says that if this was so then our Beloved Rasool ﷺ would have been the first to object to it, yet he did not object but personally carried out the practice of Zikr after Salaah. No Sahaba of the Holy Prophet ﷺ ever objected to the practice of Zikr Bil Jahr and yet the wahabis seem to be looking for excuses to make this blessed practice seem like a sinful act.

## Takbeers of Ayaame Tashreeq:

The Takbeers of Ayaame Tashreeq are recited in the month of Zul Hijjah from the Asr of the 9th of Zul Hijjah right up to the Fajr of the 13th of Zul Hijjah.

These Takbeers are recited in every Musjid aloud after every Fard Namaaz. The Imam and the congregation together recite the Takbeers.

In these times some people who missed any Raka'ats are still reciting their

Salaah. Why is it that on these occasions those who object do not find it a reason for disturbance? To recite these Takbeers is Waajib (compulsory).

From this it is known that if to recited Zikr or Takbeer after Fard Salaah was Bid' at and disturbance to the Musal'lis, then Rahmat-e-Aalam ﷺ would never have given the command of reciting the Takbeer in the Days of Tashreeq.

## PERMISSIBILITY OF DUA AFTER JANAAZA SALAAH

According to the Ahle Sunnah Wal Jama'at, to recite Dua after the Janaazah Salaah is totally permissible. Our beloved Prophet ﷺ said,

إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَاخْلُصُوا لَهُ الدُّعَاءَ

Our beloved Rasool ﷺ has commanded us to make Dua after the Janaazah Salaah. The Holy Prophet ﷺ stood on the Mimbar and informed the Sahaba concerning Ghazwa-e-Mouta and he also informed them of the martyrdom of Hazrat Ja'far ibn Abu Taalib ؓ:

فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَعَا لَهُ، وَقَالَ اسْتَغْفِرُوا لَهُ

“So the Holy Prophet ﷺ performed his Janaazah Salaah and made Dua for him and then said to the people, you too make Dua -e- Maghfirat for him.”

Imam Sarkhasi who even in the eyes of the deobandis and wahabis is known as Shamsul A'ima also quotes a narration in his internationally renowned book Mabsoot.

Once Hazrat Abdullah ibn Umar ؓ went for a Janaazah Namaaz but reached there after the Namaaz. He then said,

إِنْ سَبَقْتُمُونِي بِالصَّلَاةِ فَلَا تَسْبِقُونِي بِالْدُّعَاءِ

“If you have preceded me in the Namaaz, then do not precede me in the Dua.”

Hazrat Sarkhasi رحمۃ اللہ علیہ has quoted narrations of Hazrat Abdullah ibn Ab'bas and Hazrat Abdullah ibn Umar (radi Allahu anhum) in the section on Ghusl of the deceased in his book Mabsoot, in which he has proved Dua after Janaazah Salaah to be permissible.

In the book which discusses the narrators of Hadith, it has been stated concerning Hazrat Abdullah ibn Umar رضی اللہ عنہما that he was very steadfast in adhering to the Sunnats of the Holy Prophet صلی اللہ علیہ وسلم. If this Dua was improper then would such a distinguished Sahabi-e-Rasool ever have read this Dua? Hazrat Abdullah ibn Ab'bas رضی اللہ عنہ, who is known by all as Imam-ul-Mufasssireen also allowed the reading of Dua after Janaazah Salaah. If it were bid' at then would such a great Commentator of the Holy Qur'an ever read the Dua after Janaazah Salaah?

From the above mentioned narrations it has become evident that to read the Dua after Janaazah Salaah is permissible. The deobandis and the wahabis say that the reason for this Dua to be a bid' at is because the Janaazah Salaah by itself is a Dua, so there is no need for a second Dua.

There is nowhere in the Holy Qur'an or the Hadith where it has been mentioned that if one Dua is recited then to recite a second Dua after it is not permissible. Nowhere has it been mentioned that if you recite a second Dua then the first will not be accepted. If there is no such command of Almighty Allah and the Beloved Rasool صلی اللہ علیہ وسلم preventing the second Dua, then what right does anyone else have to stop this beneficial practice?

There is no such proof from any verse of the Qur'an or Hadith-e-Mustafa صلی اللہ علیہ وسلم which disallows the making of a second Dua, but the Ahle Sunnah wal Jama'at have proof that to make Dua once, twice or more than that is also

permissible. It has been stated in the Glorious Qur'an:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

“And your Creator says; Make Dua (pray) to me and I shall accept it. Undoubtedly, those who are too arrogant to worship Me shall soon enter Hell, disgraced.” [Surah Al Mu'min Verse.60]

In this verse, Almighty Allah has clearly commanded the Believers to make Dua and has given clear sign of accepting there Duas and He also informed those who are proud and do not make Dua to Him that they will go into hell. One must have noticed that after the Salaat ul Janaazah, Dua is read and certain people lift up their hands to make Dua for the deceased whereas others seem to stand proudly and uncomfortable without reciting the Dua.

After examining the above mentioned verse of the Holy Qur'an, it is now left upon you to understand what would be the condition of those who stand with pride and refuse to make Dua.

In yet another verse of the Glorious Qur'an Almighty Allah says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يُرْشَدُونَ

“And O Beloved, When my servants ask you concerning Me, then, indeed I am close. I accept the supplication of the supplicant, when he supplicates Me. so they should be obedient to my Commands, and bring faith upon Me, so that they may gain the (true) path.” [Surah Baqara Verse.186]

Almighty Allah has stated that whenever a servant asks from Him, He accepts his Dua. In this verse there is no specification that Dua must only be asked once, twice or thrice or that if you ask more than once then it would make Almighty Allah unhappy and the first Dua will be rejected but it has been stated that whenever you ask, it will be accepted. It is a common point that you will ask as many times Dua as possible for someone you love and verily all Muslims love their fellow Muslim brothers. It is either this or it seems as though those who object to this Dua have some kind of hidden enmity against the deceased that they prohibit the making of Dua for them and the excuse they are using is that to make one Dua after the other is bid' at. These people do not even realise that every Namaaz has Dua in it, then why do they read Dua after the Fard Salaah of every Namaaz. Is there no Duas in those Namaaz?

- (1). In Janaazah Salaah the first thing that we read is Thana  
In the Fard Namaaz, we also read the Thana
- (2). In Janaazah Salaah we recite the Durood  
In the Fard Namaaz we also recite the Durood
- (3). In Janaazah Namaaz we make Dua for the Muslims  
In the Fard Namaaz we also make Dua for the Muslims
- (4). In the Janaazah Salaah we terminate with salaam  
In the Fard Namaaz, we also terminate with salaam

Now, after examining the simple table presented above, it is obvious that the Janaazah Namaaz also consists of certain of those Duas etc that are read in the five daily Salaah, then why is it that after the Fard Namaaz, those who object also read this Dua:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ



But they still say the Dua after Janaazah Salaah to be bid' at. The distinguished commentator of the Holy Qur'an, Allama Ibn Jareer Tabri رحمته الله while commenting on the verse فَإِذَا فَرَغْتَ فَانصَبْ وَإِلَىٰ رَبِّكَ فَانرَعَبْ he says,

عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ فَإِذَا فَرَغْتَ فَانصَبْ يَقُولُ فِي الدُّعَاءِ

Hazrat Abdullah ibn Ab'bas رحمته الله says that when you have completed, (then remain standing), this standing by itself is for Dua." [Tafseer ibn Jareer Pg.130 Vol.30]

Hazrat Abdullah ibn Ab'bas says رحمته الله that,

عَنِ ابْنِ عَبَّاسٍ فَإِذَا فَرَغْتَ مِمَّا فَرَضَ عَلَيْكَ مِنَ الصَّلَاةِ فَسَأَلِ اللَّهَ وَارْعَبْ إِلَيْهِ  
وَانصَبْ لَهُ

“When you have completed those commands of Almighty Allah, which are Fard upon you, then ask (make Dua) from Almighty Allah and turn towards Him and stand for Him.” [Tafseer ibn Jareer Pg.130 Vol.30]

عَنْ قَتَادَةَ قَوْلُهُ 'فَإِذَا فَرَغْتَ فَانصَبْ' وَإِلَىٰ رَبِّكَ فَانرَعَبْ قَالَ أَمْرُهُ 'إِذَا فَرَغَ مِنْ صَلَاةٍ أَنْ يُبَالِغَ فِي  
دُعَائِهِ

“It is on the authority of Hazrat Qatadah رحمته الله that once you have completed and are standing then turn your attention towards your Creator, for the command of Allah is this, that when you complete your Namaaz, then enter into your Dua.” [Tafseer ibn Jareer Pg.130 Vol.30]

While giving commentary of this Ayat-e-Kareema Hazrat Allama Imam Khaazin and Imam Baghwi (radi Allahu anhum) say,

فَإِذَا فَرَغْتَ فَأَنْصِبْ قَالَ إِبْنُ عَبَّاسٍ وَ قَتَادَةُ الضَّحَاكُ وَمُقَاتِلُ وَالْكَلْبِيُّ فَإِذَا فَرَغْتَ مِنَ الصَّلَاةِ الْمَكْتُومَةِ  
بِتَهْنِئَةٍ إِلَى رَبِّكَ فِي الدُّعَاءِ وَارْغَبْ إِلَيْهِ فِي الْمَسْأَلَةِ يُعْطِيكَ

“Hazrat ibn Ab’bas, Hazrat Qatadah, Hazrat Dihaak, Hazrat Muqatil and Hazrat Kalbi (radi Allahu ta’ala Anhum ul Ajmaeen) have stated that when you complete the Fard Namaaz, then stand in Dua before Allah and when asking, then turn to Him, and He will grant that which you desire.”  
[Tafseer-e-Khaazin Pg.220 Vol.7]

Hazrat ibn Ab’bas رضي الله عنه reported that the Holy Prophet ﷺ said that when you ask from Almighty Allah then spread your palms and make Dua and after this, do not leave your hands like that but turn it over your face.

In another narration it has been stated that by doing this, Almighty Allah gives Barkat in it.

Muhadith Baihaqi رضي الله عنه reported a narration from Sunan-e-Kubra in which it is proven that the Holy Prophet ﷺ made Dua after a Janaazah Salaah. Hazrat Ibrahim رضي الله عنه narrates from a Sahabi who was from the Sahaba-e-Shajrah, that his daughter passed away and that he performed the Janaazah Salaah.

ثُمَّ أَقَامَ بَعْدَ الرَّابِعَةِ قَدْرًا صَابِغِينَ التَّكْبِيرِ لِيْنِ يَدْعُو ثُمَّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ  
يُصْنَعُ فِي الْجَنَازَةِ هَكَذَا

‘Then after the fourth Takbeer, he remained standing and he continued making Dua equivalent to the length of two Takbeers, then he said that the Holy Prophet ﷺ, always performed a Janaazah (Salaah) in this manner.’ [Sunan-ul-Kubra Pg.42 Vol.4]

Allama Muhammad Abdullah bin Abi Jamurah Maaliki Bukhari رحمته الله, in Bahjatun Nufoos narrated a Hadith, in which he proved that the Holy Prophet ﷺ made Dua after Janaazah Salaah. The Hadith is this:

قَدْ صَلَّى عَلَى صَبِيِّ وَدَعَا لَهُ، بِأَنْ يُعَافِيَهُ اللَّهُ مِنْ فِتْنَةِ الْقَبْرِ

“Verily he (the Prophet) ﷺ performed the Janaazah Salaah of a child and then made Dua (for the child); that Almighty Allah save the child from the adversity of the grave” [Bahjatun Nufoos Shara Sahih Bukhari Pg.122 Vol.1]

The Holy Prophet ﷺ has stated, إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ “Verily to ask Dua is Ibaadat”

The Holy Prophet ﷺ also said, الدُّعَاءُ مُخُّ الْعِبَادَةِ “Dua is the essence of Ibaadat”

In this time, when a person leaves home on lengthy journey, His family and friends make Dua for him. They accompany him to the railway station, bus terminal of Airport and when he is boarding the train, bus or aeroplane, they make Dua for his safe return even though they are aware that there is a possibility of him coming back home. Yet, when our respected elders or relatives pass away, then we are told that it is bid’at to make Dua for them. The minds of these people who oppose Dua cannot be understood.

They seem to be using the reverse gear in this case. When a person passes away, we know that he is going to leave us forever. He is never going to return and he is to prepare to meet his Creator and face the greatest

examination of his life and yet they do not make Dua for such a person, rather they say it is Haraam and bid' at to do so.

*“Khuda Mahfooz Rakhe har Bala se  
Khusoosan Wahabiyat ki Waba se”*

*May Allah protect us from all wickedness  
Especially from the curse of Wahabism*

The Holy Prophet ﷺ has said,

إِذَا صَلَّيْتُمْ عَلَيَّ الْمَيِّتِ فَأَخْلَصُوا لَهُ الدُّعَاءَ

“When you perform the Janaazah Salaah over the deceased, so be sure to make Dua for him.” [Mishkaat Shareef Pg.146 -Abu Dawood Pg.456 - Ibn Majah Pg.109]

It has been narrated that Hazrat Abdullah ibn Umar رضي الله عنه arrived after the Janaazah Salaah of Hazrat Abdullah ibn Salaam رضي الله عنه and he said,

إِنْ سَبَقْتُمُونِي بِالصَّلَاةِ عَلَيَّ فَلَا تَسْبِقُونِي بِالْدُّعَاءِ

“If you have preceded me in performing the Janaazah Salaah then, do not precede me in making the Dua.” [Mabsoot Pg.67 Vol.2]

## PERMISSIBILITY OF KISSING THE HANDS AND FEET OF THE PIOUS

The Ahle Sunnah Wal Jama'at say that it is permissible and desirable to kiss the hands and feet of the pious out of respect, since in the books of Hadith, it has been proven from the Ahle Bait and the Sahaba-e-Kiraam where they kissed the blessed hands and feet of the Holy Prophet ﷺ and they even kissed the hands and the feet of one another.

Imam ul Muhaditheen Muhammad bin Isma'eel Bukhari, Imam Abu Dawood, Imam Abu Abdullah, Huzoor Ghaus-e-Azam Shaykh Muhiyud'deen Abdul Qadir Jilaani and Shaykh Abdul Haq Muhadith-e-Delhi (radi Allahu Anhuma) have narrated from Hazrat Sayyidah Aisha Siddiqah (radi Allahu anha)

“When the Holy Prophet Muhammad ﷺ would go to the house of his beloved daughter Sayyidatun Nisa Hazrat Faatima Zahra (radi Allahu anha) then she would out of respect, stand up for him and

فَأَخَذَتْ بِيَدَيْهِ وَاقْبَلَتْهُ وَأَجْلَسَتْهُ فِي مَجْلِسِهَا

then she would take his blessed hand and kiss it and allow him to sit in her place and when Hazrat Faatima Zahra رضي الله عنها would go to visit the Holy Prophet ﷺ, then he would stand up for her,

وَأَخَذَ بِيَدِهَا وَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ

And he would hold her hand and kiss it and allow her to sit in his place.”  
[Abu Dawood Pg.218 Vol.2 - Mishkaat Shareef Pg.402 -Hujatul'laahi Baaligha Pg.148 Vol.2 - Madarijun Nubuiwat Pg.542 Vol.2 - Ghuniyatut Taalibeen Pg.31]

Referring to the Prophet ﷺ, Hazrat Abdullah ibn Umar رضي الله عنه says, **فَقَبَّلْنَا يَدَاهُ**  
 “Then we kissed his (The Prophet’s) ﷺ blessed hands” [Abu Dawood  
 Pg.218 Vol.2 - Al Adaabul Mufrad Pg.143 – Kitaab ul Azkaar Nawawi Pg.234  
 - Tanweerul Quloob Pg.200]

It is narrated that Hazrat Asbah رضي الله عنه entered the Court of the Prophet ﷺ

**حَتَّىٰ أَخَذَ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهَا**

Then he held the blessed hand of the holy Prophet ﷺ and kissed it, so  
 Nabi ﷺ said,

**إِنَّ فِيكَ لَكُلْفَيْنِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ**

“Verily in you there are two such habits which are dear to Almighty Allah  
 and His Holy Prophet ﷺ.” (Al Adaabul Mufrad Pg.86]

From this it is obvious that the kissing of the hands is a desired action  
 which was even preferred by the Holy Prophet Muhammad ﷺ. Hazrat  
 Zaar’e رضي الله عنه states that he was present in the delegation of Abdul Qais,  
 “When we reached Madinatul Munawarah, we were swift in  
 disembarking.

**فَتَقَبَّلَ يَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ وَرَجُلَهُ**

“We then kissed the hands and the feet of the Holy Prophet Muhammad  
 ﷺ.” [Abu Dawood Pg.218 Vol.2 - Mishkaat ul Masabih Pg.402 - Kitaab ul  
 Azkaar li Nawawi Pg.234]

It has been narrated from Hazrat Safwaan bin Assal رضي الله عنه, “Two Jews came to the Holy Prophet ﷺ and asked a question, The Holy Prophet ﷺ then answered them. On hearing the answer, فَقَبَّلَا يَدَيْهِ وَرَجَلَيْهِ They (the Jews) kissed the hands and the feet of the Holy Prophet Muhammad ﷺ and then said, نَشْهَدُ أَنَّكَ نَبِيٌّ “We bear testimony that you are a Nabi” [Tirmizi Shareef Pg.98 Vol.2 - Mishkaat Shareef Pg.17 - Kitaab ul Azkaar Li Nawawi Pg.271 Vol.2 – Sharah Fiqh Akbar Pg.22 – Hujatul’laahi alal Aalameen Pg.118]

Shaykh ul Muhaditheen Hazrat Shaykh Abdul Haq Muhadith Dehlwi رحمته الله in his distinguished Kitaab Madarijun Nubuiwat quotes a narration that, Hazrat Usaama رضي الله عنه arrived with his army on the 11th of Rabi ul Awwal Shareef in the court of the Holy Prophet Muhammad ﷺ with the intention of asking permission to undertake an expedition.

He stood at the head side of the Holy Prophet Muhammad ﷺ and he lowered his head and then kissed the blessed head and hands of the Holy Prophet Muhammad ﷺ. [Madarijun Nubuiwat Persian Pg.486 Vol.2]

It has been narrated from Hazrat Waaz'i bin Aamir رضي الله عنه: “We presented ourselves in the exalted court of the Holy Prophet Muhammad ﷺ but we were not familiar with how the Holy Prophet Muhammad ﷺ looked, then someone said to us:

ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَأَخَذْنَا بِيَدَيْهِ وَرَجَلَيْهِ فَقَبَّلْنَاهُمَا

“There is the Prophet of Allah ﷺ so we held and kissed the blessed hands and the feet of the Holy Prophet Muhammad ﷺ.” [Adaabul Mufrad lil Bukhari Pg.144 - Tanweerul Quloob Pg.200]

In his book, Taarikh ul Kabeer, Hazrat Imam Bukhari رحمته الله quotes a narration that Hazrat Abdullah ibn Sa'ad Al Abdi رضي الله عنه states that he heard from Hazrat Mazida (or Mazyada) Al Usra رضي الله عنه that he said,

أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ فَذَرَلْتُ إِلَيْهِ فَقَبِلْتُ يَدَهُ

“(After) we presented ourselves in the court of the Holy Prophet Muhammad صلوات الله عليه, I then went close to the Prophet صلوات الله عليه and I kissed his blessed hand.” [Taareekh ul Kabeer Pg.31 Vol.8]

A narration is being quoted on the authority of Hazrat Zaid bin Thaabit (radi Allahu Anhuma) that Hazrat Sa'ad bin Ubadah رضي الله عنه took his son with him into the court of the Holy Prophet صلوات الله عليه and said salaams. The Holy Prophet صلوات الله عليه said, “Sit here, Sit Here” and made him sit on his right and said, “Welcome to the Ansaar! Welcome to the Ansaar” Hazrat Sa'ad رضي الله عنه made his son stand in front of the Holy Prophet صلوات الله عليه. Huzoor صلوات الله عليه said, “Sit down” The youngster also sat. He then said, “Come closer” He went closer to the Holy Prophet صلوات الله عليه and kissed both his blessed hands, then Rasoolullah صلوات الله عليه said, “I am from the Ansaar and from the children of the Ansaar.” On hearing this, Hazrat Sa'ad رضي الله عنه said, “May Allah give you all the respect, like you have respected us.” The Holy Prophet صلوات الله عليه said, “Before I have shown respect to you, you have been granted respect. Verily, after me, you will see superiority over yourselves. You must always be patient until you meet with me at Hauz-e-Kauthar.”

Allama Badrud'deen Ayni رحمته الله quoted this Hadith Shareef:

إِنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ أَنْ فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكَ بِمَكَّةَ إِنَّ أُنَى الْبَيْتِ فَأُقْبِلُ الْأَسْفَلَ الْأَسْكِفَةَ فَقَالَ قَبِلَ قَدْرِي أُمِّكَ وَقَدْ وَفَيْتَ نَذْرَكَ



“Verily a man came to the Holy Prophet ﷺ and said, ' I have taken a vow that if Almighty Allah grants you (Rasoolullah ﷺ) victory at Makkah, then I will go the Holy Kaaba and kiss the Holy Entrance.' The Holy Prophet ﷺ said, Go and kiss the feet of your mother, your vow will be fulfilled.” [Umdatul Qaari Pg.82 Vol.2]

Allama Abdur Rahman Jaami رَحْمَةُ اللهِ عَلَيْهِ in his book Shawaahidun Nubuiwat quotes that Hazrat Baaqir رَحْمَةُ اللهِ عَلَيْهِ states,

“I visited and conveyed Salaam to Hazrat Jaabir bin Abdullah رَحْمَةُ اللهِ عَلَيْهِ in a time when he had lost his eyesight. He answered my salaam and asked who I was. I said that I am Muhammad, the son of Ali, the son of Husain. On hearing this Hazrat Jaabir رَحْمَةُ اللهِ عَلَيْهِ said, “O my son Come close me.” I then went near him and he kissed my hands. He was just about to kiss my feet when I moved a little away from him. He then said, “The Holy Prophet ﷺ has sent salaam upon you.” “I then said to him, Peace and Salutations upon the Holy Prophet ﷺ and may there be the blessings and mercy of Almighty Allah.” “I then asked, O Jaabir! Why has all this occurred?” Hazrat Jaabir رَحْمَةُ اللهِ عَلَيْهِ said, “Once I was present in the court of the Holy Prophet ﷺ then he said to me, 'O Jaabir رَحْمَةُ اللهِ عَلَيْهِ , It is possible that you will meet a person from my family whose name will be Muhammad bin Husain رَحْمَةُ اللهِ عَلَيْهِ . Allah will grant him brilliance and authority. You must convey my Salaams to him.” [Shawaahidun Nabuiwat Pg.181]

The above mentioned narrations conclude the evidence proving that the Sahaba Kiraam kissed the blessed hands and feet of the Holy Prophet Muhammad ﷺ.

We will now present narrations to prove that the Khulafa-e-Raashideen, Ahle Bait-e-At'haar and the Sahaba-e-Kiraam kissed the hands of one another.

Hujjatul Islam, Imam Ghazzali رحمته الله states that Hazrat Abu Ubaidah bin Jarrah رضي الله عنه kissed the hand of Hazrat Umar-e-Farouk رضي الله عنه. [Kimya-e-Sa'adat Pg.194 - Awaariful Mu'aarif Pg.160]

Hazrat Thaabit رضي الله عنه asked Hazrat Anas رضي الله عنه

أَمَسْتُ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ بِبِرِّكَ

'Did you touch the blessed hands of the Holy Prophet صلوات الله عليه.' Hazrat Anas رضي الله عنه answered by saying that he did. Hazrat Thaabit (radi Allahu anhu then kissed the hand of Hazrat Anas رضي الله عنه). [Al Adaabul Mufrad lil Bukhari Pg.144 - Tanweerul Quloob Pg.200 -Daarmi Shareef Pg.31 Vol.1]

Faqih Abul Laith Samarkandi رحمته الله states that it has been narrated concerning the Sahaba-e-Kiraam of the Holy Prophet Muhammad صلوات الله عليه that whenever they would return from a journey, they would embrace one another and kiss the hands of one another. [Bustaan ul Aarifeen Pg.160]

Allama ibn Hajr Makki رحمته الله quotes a narration of Hazrat Jameela (radi Allahu anha). She says it was the habit of Hazrat Thaabit رضي الله عنه that:

إِذَا أَقْبَلَ أَنَسٌ قَالَ يَا جَارِيَّةُ هَاتِي لِي طَبِيًّا أَمْسَحُ يَدِي فَإِنَّ ابْنَ أُمِّ قَابِثٍ لَا يَرْضَى  
حَتَّى يَقْبَلَ يَدِي

“Whenever Hazrat Anas رضي الله عنه would come to visit him, he would say to his servant, “Bring me some perfume so that I may put some on my hand

since unless the son of Umme Thaabit does not kiss my hands, he is not pleased.” [Majma ‘uz Zawa’id Pg.130 Vol.1]

It is now obvious that to kiss the hands and feet of the pious and respected persons is Sunnah and those who say this to be shirk and bid’ at are doing this due to their total ignorance. It should be noted that to kiss the feet of the pious people is not Sajdah.

Those who object to it say that it is the same as making Sajdah. It seems as if they are not aware of the definition of the term Sajdah. Hazrat Abu Esa Tirmizi رحمته الله has quoted a narration from Hazrat Ab’bas رضي الله عنه that,

أَنَّ سَمِيعَ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ أَرْبَابٍ وَجْهَهُ، وَكَفَّاهُ،  
وَرُكْبَتَاهُ، وَقَدَمَاهُ

“He heard the Holy Prophet صلوات الله وسلامه عليه saying that when a worshipper performs Sajdah then his seven body parts, (namely) his face, both hands, both knees and both feet make Sajdah with him.” [Tirmizi Shareef Pg.37]



## PERMISSIBILITY OF CELEBRATING MEELAD-UN-NABI ﷺ

It is the belief of the Ahle Sunnah Wal Jama'at that it is totally permissible to celebrate the Maulood (Birthday) of the Holy Prophet Muhammad ﷺ since this is a means of attaining great blessings.

Almighty says in the Holy Qur'an:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ بَدَلْتُ لَكُمْ فَلْيَفْرَحُوا

“You say, Only on the grace of Allah and on His mercy, and it is only on this that you should rejoice.” [Surah Yunus Verse.58]

Almighty Allah commands: وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ “And publicize well the special favours of your Lord” [Surah Duha Verse.11]

From these verses it is clear that Almighty Allah has commanded the Muslims to rejoice on the Mercy and Grace of Almighty Allah and not only should they rejoice due to this, but they should also announce and publicize these favours which Almighty Allah has bestowed upon them. Now which Muslim is there, who does not think of and accept the Holy Prophet ﷺ as the greatest favour and Mercy of Almighty Allah?

Actually he is Rahmatulil Aalameen (Mercy unto the worlds) and the greatest blessing of Almighty Allah towards us. Almighty Allah, in the Holy Qur'an has made us aware and informed us how great a favour He has done by sending Rasoolullah ﷺ.

The verse relating to this is:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا

“Undoubtedly Allah bestowed a great favour upon the Muslims, that in them, from amongst them, he sent a Prophet” [Al Imran Verse.164]

Rasoolullah ﷺ is that Messenger and Beloved of Almighty Allah, whose blessed arrival was announced and publicized by all the previous Ambia and Mursaleen. It is mentioned in the Holy Qur’an about the statement of Hazrat Esa (alaihi Salaatu was salaam),

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

“And I give you glad tidings regarding that Rasool who will come after me. His name is Ahmad.” [Surah As Saff Verse.6]

It is Hazrat Esa (alaihi salaam) who made this Dua in the Court of Almighty Allah,

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا

“O Allah! O our Lord! Send down for us a spread of food from the sky, so that it may be a day of rejoicing for us, for the first of us and (for) the last of us.” [Surah Maa’idah Verse.114]

Hazrat Esa (alaihi salaam) says that the day on which Almighty Allah sent a spread of food from the skies should be a day of rejoicing for those in his era and for those who come after them. If this be the case, then why should we not celebrate and rejoice on the day that the Soul of the

Universe, The Mercy unto the worlds, The Beloved of Almighty Allah, Hazrat Muhammad ﷺ was born. This should definitely be a day of rejoicing for the Muslims right up to the day of Qiyaamah.

Sayyidi A'la Hazrat Ash Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ says the following poetic stanza concerning the day on which Holy Prophet ﷺ was born:

*“Subho Taiba me huwi batta he bara Noor Ka  
Sadaqa lene Noor Ka Aaya he Taara Noor Ka  
Bagh Taiba me Suhana Phool Phoola Noor Ka  
Must Jo he bu bule parti he kalma Noor Ka”*

Almighty Allah has commanded us to publicize and announce his mercy and favours and the only time that this favour can be announced is if we remember the Holy Prophet Muhammad ﷺ, say verses in his praise, send salutations upon him and inform the world of the Mu'jazaat (miracles) of the Holy Prophet ﷺ. If the authentic books of Seerat have to be examined, we will find such incidents concerning the Meelad of the Holy Prophet ﷺ that will strengthen our Imaan.

Almighty Allah states in the Holy Qur'an, وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ “And remind them of the days of Allah.” [Surah Ibrahim Verse.5]

Concerning this verse of the Holy Qur'an, the Mufasssireen Izaam (alaihimir Rahma) have stated that “The days of Allah” refer to those days in which Almighty Allah has bestowed His favours upon the believers. From this it is obvious that the Meelad of the Holy Prophet ﷺ is from amongst “The Days of Allah” and Allah commands concerning His days, “And remind them of the days of Allah.”

One of the best and appropriate ways of remembering the birth of the Holy Prophet ﷺ is to celebrate the Meelad-un-Nabi ﷺ which Alhumdulillah is a practice amongst majority of the Muslims. Those who go against this practice and give Fatawa of shirk and Bid'at against it should learn a lesson from those who celebrate this occasion.

Whilst commenting on the verse: محمد رسول الله “Muhammad is the (Chosen) Prophet of Allah” Allama Isma'eel Haq'qi states as follows in hi renowned Tafseer Rooh ul Bayaan

وَمَنْ تَعَظَّمَهُ عَمَلُ الْمَوْلِدِ إِذَا لَمْ يَكُنْ فِيهِ مُنْكَرٌ قَالَ الْإِمَامُ الشُّيُوطِيُّ قَدِيسَ سِرِّهِ ‘يَسْتَجِبُ لَنَا إِظْهَارُ الشُّكْرِ لِمَوْلِدِهِ عَلَيْهِ السَّلَامُ

“To celebrate Meelad Shareef is to show respect to him (Prophet) ﷺ as long as it is free from any wrongdoings. Hazrat Imam Suyuti رضى الله عنه says that it is desirable for us to show our appreciation on the Birthday of the Holy Prophet Muhammad ﷺ.” [Tafseer Rooh ul Bayaan Pg.56 Vol.9]

Hazrat Isma'eel also states in Tafseer Rooh ul Bayaan as follows,

وَقَدْ اسْتَحْرَجَ لَهُ الْحَافِظُ ابْنُ حَجَرَ أَضْلًا مِنَ السُّنَّةِ وَكَذَا الْحَافِظُ الشُّيُوطِيُّ وَرَدَّ أَعْلَى الْقَائِمَاتِ قَوْلَهُ إِنَّ عَمَلَ الْمَوْلِدِ بِدْعَةٌ مَدْمُومَةٌ

“And Haafiz ibn Hajr and Hafiz Suyuti (radi Allahu Anhuma) have proven the originality of Meelad Shareef from Sunnah and they have refuted those who forbid Meelad by saying that it is a Bid' ate Sa'iyah (Bad Innovation).” [Tafseer Rooh ul Bayaan Pg.57 Vol.9]



Imam-ul-Muhaditheen Muhammad bin Isma'eel Bukhari رحمته الله quoted the following narration:

فَلَمَّا مَاتَ أَبُو هَلَبٍ فَرَأَهُ بَعْضُ أَهْلِهِ بِشَرِّ حَيِّبَةٍ قَالَتْ لَهُ 'مَاذَا لَقِيتِ قَالَ أَبُو هَلَبٍ لَمْ أَلْقَ بَعْدَكُمْ خَيْرًا إِلَّا فِي سَقِيَّتِ فِي هَذِهِ بَعَثَاتِي تُوْبِيئَةَ

“When Abu Lahab died then one of his families saw him in their dream and he was in a bad condition. He was asked about what had happened. He said, ‘By being away from you I have not gained anything beneficial but for freeing Thuwaiba, with this finger (Shahaadat finger), I gain water, since it is the very finger which I used to point to her when freeing her.’” [Bukhari Shareef]

Hazrat Allama Ibn Hajr Asqalaani رحمته الله while commenting on the above mentioned narration of Bukhari Shareef says,

ذَكَرَ السُّهَيْلِيُّ أَنَّ الْعَبَّاسَ قَالَ لَمَّا مَاتَ أَبُو هَلَبٍ رَأَى نَبِيَّهُ فِي مَنَامِي بَعْدَ حَوْلٍ فِي شَرِّ حَالٍ فَقَالَ مَا لَقِيتِ بَعْدَكُمْ رَاحَةً إِلَّا أَنَّ الْعَذَابَ يَخْفَفُ عَنِّي فِي كُلِّ يَوْمٍ اِثْنَيْنِ وَذَلِكَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَلَدَ يَوْمَ الْاِثْنَيْنِ وَكَانَتْ تُوْبِيئَةُ بَشَّرَتْ أَبَا هَلَبٍ بِمَوْلَا فِيهَا فَأَعْتَقَهَا

“Hazrat Suhaili رحمته الله mentions that Hazrat Ab'bas رحمته الله says, 'one year after the death of Abu Lahab I saw him in my dream and he was in a terrible condition and he was saying, After separating from you, I did not gain any peace and comfort but every Mondays my punishment is reduced.' (Hazrat Ab'bas رحمته الله says that) the reason for this is because the Holy Prophet Muhammad صلى الله عليه وسلم was born on a Monday and it was on his birth that out of joy, Abu lahabs freed Thuwaiba (his female slave) who gave him this good news.” [Fathul Baari Pg.145 Vol.9]

Abu Lahab was a kaafir. It was concerning him that Almighty Allah sent down the verse **تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ** - If he gained such benefit just by freeing Thuwaiba because he heard of the Birth of his nephew Muhammad bin Abdullah ﷺ, then definitely those of us who not only accept him as Muhammad, the son of Abdullah ﷺ but as our Rasool and our King, and those of us who celebrate his Meelad Shareef by having Mahfil e Meelad and by remembering him always, will undoubtedly gain great blessings from Almighty Allah for this.

Shaykh-ul-Muhaditheen, Shaykh Abdul Haq Muhadith Dehlwi ﷺ in the commentary of this narration says, “In this incident there is clear proof for those who celebrate the Meelad and for those who on the birth of the Holy Prophet ﷺ show happiness and spend their wealth. In other words if Abu Lahab who was a kaafir and out of happiness on the birth of Holy Prophet ﷺ, freed Thuwaiba to feed milk to him, can gain such reward, then what will be the condition of that Muslim who out of happiness and love spends his wealth in abundance and celebrates Meelad Shareef, but it should be so that the Mahfile Meelad be free of the publics innovation and free of singing and Haraam instruments.” [Madarijun Nabuiwat Pg.24 Vol.2]

Concerning the very same narration, Hazrat Haafiz ul Hadith Allama Abul Khair Shamsud’deen Muhammad bin Muhammad Juzri ﷺ says,

“So if the kaafir Abu lahab was given benefit for showing his happiness on the birth of Rasoolullah ﷺ, then what is the condition of that true Muslim who out of happiness on the event of Meelad Shareef spends his wealth accordingly? I swear on my soul, that this will be his reward that Almighty Allah through His Divine Grace will enter such a person into Jannatun Na’eem.” [Zurqani Shareef Pg.139 Vol.1]

Shaykh-ul-Islam Allama ibn Hajr رحمته الله in his distinguished book “An Ne'matul Kubra” quotes the blessed sayings of the Khulafa-e-Raashideen concerning Meelad Shareef. A few of these narrations are being quoted:

قَالَ أَبُو بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ مَنْ أَنْفَقَ دِرْهَمًا عَلَى قِرَاءَةِ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ رَفِيقِي فِي الْجَنَّةِ

Hazrat Abu Bakr Siddique رضي الله عنه says, “Whosoever spends one dirham on the birthday of the Holy Prophet صلى الله عليه وسلم, will be my companion in Jannat.”

قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ مَنْ عَظَّمَ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدْ أَحْيَا الْإِسْلَامَ

Hazrat Umar-e-Farouk رضي الله عنه says, “Whosoever has respected the Meelad Shareef of the Holy Prophet صلى الله عليه وسلم it is as though he has revived the Deen.”

قَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ مَنْ أَنْفَقَ دِرْهَمًا عَلَى قِرَاءَةِ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَأَنَّمَا شَهِدَ غَزْوَةَ بَدْرٍ وَوَحْتَيْنِ

Hazrat Uthman-e-Ghani رضي الله عنه says, “Whosoever has spent one dirham on the Birthday of the Holy Prophet صلى الله عليه وسلم, it is as though He was present in Ghazwa-e-Badr and Hunain.”

قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ وَكَرَّمَهُ اللَّهُ وَجْهَهُ مَنْ عَظَّمَ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ سَبَبًا لِقِرَاءَةِ تَوْبِهِ لَا يَخْرُجُ مِنَ الدُّنْيَا إِلَّا بِالْإِيمَانِ وَيَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ

Hazrat Ali رضي الله عنه says, “Whosoever respects the Meelad Shareef and is a means of motivating a Meelad function, he will take from this world the gift of Imaan and he will enter Jannat without any questioning.” [Ne'mate Kubra Pages 7/8 - Published Istanbul-Turkey]

With the exception of quoting the sayings of the Khulafa-e-Raashideen, Hazrat ibn Hajr Makki رحمته الله also quoted the sayings of many Awliyah, Kaamileen and Muhaqiqueen. A few of them are as follows:

Hazrat Imam Hasan Basri رحمته الله states,

وَدِدْتُ لَوْ كَانَ لِي مِثْلُ جَبَلِ أُحُدٍ ذَهَبًا فَأَنْفَقْتُهُ عَلَى قِرَاءَةِ مَوْلِدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“I wish I had gold equivalent to Mount Uhud, so that I could spend it all in commemorating the Meelad Shareef of the Holy Prophet ﷺ.”

Hazrat Junaid-e-Baghdadi رحمته الله states,

مَنْ حَضَرَ مَوْلِدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَظَّمَهُ قَدْرَهُ فَقَدْ قَارَبَ الْإِيمَانَ

“Whosoever presented himself in the gathering of the Meelad Shareef of Rasoolullah ﷺ, and he respected and honoured it, then he will be successful with Imaan.” [Ne'mate Kubra Pg.8]

Hazrat Allama ibn Hajr Makki (Alaihimur Rahma) says,

أَمْوَالُهُ وَالْأَذْكَارُ الَّتِي تُفْعَلُ عِنْدَنَا أَكْثَرُهَا مُشْتَمَلٌ عَلَى خَيْرٍ كَصَدَقَةٍ وَذِكْرٍ وَصَلَاةٍ وَسَلَامٍ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْجِيهِ

“Those gatherings of Meelad-e-Paak and Azkaar (Zikr gatherings) which we commemorate are usually full of good actions such as Sadqa, Zikr, Salaam upon Nabi Paak ﷺ and his praise.” [Fatawa Hadeethia Pg.129]

Imam Qastalaani رحمته الله the commentator of Bukhari Shareef, says,

وَلَا زَالَ أَهْلُ الْإِسْلَامِ يَخْتَلِفُونَ بِشَهْرِ مَوْلِدِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَيَعْمَلُونَ أَوْلَادِيَهُمْ وَيَتَصَدَّقُونَ فِي لَيْلَتِهِ بِأَنْوَاعِ الصَّدَقَاتِ وَيُظْهِرُونَ السُّرُورَ وَيَزِيدُونَ فِي الْبَرَكَاتِ وَيَعْتَنُونَ بِقِرَاءَةِ مَوْلِدِهِ الْكَرِيمِ وَيُظْهِرُ عَلَيْهِمْ مِنْ بَرَكَاتِهِ كُلَّ فَضْلٍ عَمِيمٍ وَمَا جُرِّبَ مِنْ خَوَاصِهِ أَنَّهُ أَمَانٌ فِي ذَلِكَ الْعَامِ وَبُشْرَى عَاجِلَةٍ نَبِيلِ الْبُعْثَةِ وَالْمُرَامِ فَرَحِمَ اللَّهُ أَمْرَاءَ الْإِخْتِدَالِي شَهْرِ مَوْلِدِهِ الْغُبَارَةِ أَعْيَادًا

“And in the blessed month of the Birth of the Holy Prophet Muhammad ﷺ, the Ahle Islam have always celebrated the Meelad Shareef and they would happily cook food and give invitations and on this night they would give all types of Sadqa and Khayraat and they would show their happiness and love and they would anxiously partake in any good deeds and they have been always making grand arrangements for the reading of the Meelad Shareef. It is for this reason that the Grace and Blessings of Almighty Allah is received and from the specialities of Meelad Shareef it has been noticed that the year in which the Meelad Shareef is read, that year becomes a year of protection and preservation for the Muslims and by having Meelad Shareef, the ambitions of the heart are fulfilled. The Great Mercy of Allah is upon that person who has made the night of Meelad Shareef the night of happiness and Eid.” [Mawahib ul Laduniya Vol.1 Pg.27; Zurqani Vol.1 Pg.149]

Allama Qastalaani in Mawahib ul Laduniya and Shaykh Abdul Haq Muhadith Dehlwi in Ma Thabata Bis Sunnah states

لَيْلَةُ مَوْلِدِهِ عَلَيْهِ السَّلَامُ أَفْضَلُ مِنْ لَيْلَةِ الْقَدْرِ

“The night of the Meelad Shareef of the Holy Prophet Muhammad ﷺ is greater than the night of Lailatul Qadr.” [Mawahib ul Laduniya Pg.26 - Ma Thabata Bis Sunnah Pg.59]

Shaykh Muhammad Taahir Patni writes concerning Rabi ul Awwal Shareef that,

مَظْهَرُ مَنْبَعِ الْأَنْوَارِ وَالرَّحْمَةِ شَهْرُ رَبِيعِ الْأَوَّلِ وَإِنَّهُ شَهْرٌ أَمَرْنَا بِإِذْهَابِ الْحُبُورِ فِيهِ كُلِّ عَامٍ

“The month of Rabi ul Awwal Shareef is the manifestation of Noor and marvel of Mercy. This is such a month that every year in this month the command is that we should rejoice.” [Majma'ul Bihaar Pg.550 Vol.3]

Allama Muhadith Ibn Jauzi رحمته الله عليه states,

جَعَلَ لِمَنْ فَرِحَ بِمَوْلِدِهِ حِجَابَ مِنَ النَّارِ وَسِتْرًا وَمَنْ أَنْفَقَ فِي مَوْلِدِهِ دِرْهَمًا كَانَ الْمُصْطَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَافِعًا وَمُشَفَّعًا

“Whoso ever shows happiness on the Meelad of the Holy Prophet صلى الله عليه وسلم, then this happiness will become a veil and covering (for him) from the fire of Jahanum and whosoever spends even one dirham on the Meelad Shareef then the Holy Prophet صلى الله عليه وسلم will intercede for him and his intercession will be accepted.” [Maulood Al Aroos li Ibni Jauzi Page-9]

Haji Imdaadullah Makki رحمته الله عليه who many deobandis refer to as their Peer says, “The way of this servant is this, that I present myself in the Mehfil-e-Meelad and thinking of it as a means of Blessing I even commemorate it and I gain great pleasure and peace by standing.” [Faisla Haft Mas'ala Pg.5]

## PERMISSIBILITY OF SETTING ASIDE DAYS

The Ahle Sunnah wal Jama'at believe that it is not Haraam but totally permissible to set aside days for important and beneficial events. Almighty Allah in the Glorious Qur'an says, **وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ** “And remind them of the days of Allah” [Surah Ibrahim Verse.5]

In another verse of the Almighty Allah says, **وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ** “And remember Allah in the designated days.” [Surah Baqara Verse.203]

Now that we have had the opportunity of examining the above mentioned verses of the Holy Qur'an, let us now study a few sayings of the Ahle Bait-e-At'haar and the Blessed Sahaba-e-Kiraam (radi Allahu anhum ul Ajmaeen). Ummul Mo'mineen Sayyidah Aisha Siddiqah (radi Allahu anha) says, **كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ الْأَثْنَيْنِ وَالْخَمِيسِ** “Rasoolullah ﷺ used to keep fast on Mondays and Thursdays.” [Mishkaat Pg.179 - Ash'atul Lam'aat Pg.104 Vol.4 - Mirqaat Pg.298 Vol.4 - Abu Dawood Pg 242 Vol.1- Ibn Majah Pg. 125 - Jaame Tirmizi Pg.93 Vo.1 - Nasa'i]

Hazrat Abdullah ibn Umar **رضي الله عنه** states,

**كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي مَسْجِدَ قُبَا كُلَّ سَبْتٍ مَا شِئْنَا وَرَأْيَا وَرَأْيَا وَيُصَلِّي فِيهِ رَكَعَتَيْنِ**

“The Holy Prophet **ﷺ** used to visit Masjid-e-Quba every Saturdays, sometimes riding an animal and sometimes walking, and he would perform two Raka'ats of Salaah there” [Sahih Bukhari Shareef - Sahih Muslim Shareef Pg.448 Vol.1]

Hazrat Ka'ab bin Maalik رضي الله عنه states,

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمَ الْخُمَيْسِ فِي غَزْوَةِ تَبُوكَ وَكَانَ يُحِبُّ أَنْ يُخْرَجَ يَوْمَ الْخُمَيْسِ

“Verily Rasoolullah ﷺ departed for Ghazwa-e-Tabuk on a Thursday and he preferred to journey out on a Thursday.” [Sahih Bukhari - Mishkaat Pg.338 - Fathul Baari - Umdatul Qaari - Irshaadus Saari - Mirkaat Pg.326 Vol.1 – Kanz ul Umaal Pg.73 Vol.3]

Ummul Mo'mineen, Sayyidah Umme Salma (radi Allahu anha) states,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُونِي أَنْ أَصُومَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوْهَا الْأَثْنَيْنِ وَالْخُمَيْسِ

“The Holy Prophet ﷺ used to instruct me to keep fast on three days of every month and that I should commence with them on a Monday or on Thursday.” [Mirkaat Pg.300 Vol.4 - Mishkaat Shareef Pg.180 - Ash’atul Lam’aat Pg.105 Vol.2 - Abu Dawood Shareef Pg.244 Vol.1 - Nasa’i Shareef] Hazrat Abu Zirr Ghifaari رضي الله عنه says, The Holy Prophet ﷺ said to me:

إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

If you wish to fast then fast for three days in a month, namely the thirteenth, fourteenth and fifteenth of every Islamic month.” [Mishkaat Shareef Pg.180 – Jaame Tirmizi Pg.95 Vol.1 - Nasa’i Shareef] It is clear from all the above mentioned narrations that there is absolutely no objection to setting aside days to do any good and blessed actions. In reality, to do so is the manner of the Prophet ﷺ.



## PERMISSIBILITY OF KHATM SHAREEF

The Ahle Sunnah Wal Jama'at accepts and believes Khatam Shareef to be a blessed action and we regard it as permissible. Almighty Allah says:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“And We reveal in the Qur’an that, which is cure for the believers and a mercy.” [Surah Bani Isra’eel Verse.82] It is in Tafseer Rooh ul Bayaan:

عَنْ حَمِيدِ الْأَعْرَجِ قَالَ مَنْ قَرَأَ الْقُرْآنَ وَخَتَمَهُ، ثُمَّ دَعَا آمَنَ عَلَى دُعَائِهِ أَرْبَعَةَ آلَافٍ مَلَكًا ثُمَّ لَا يَزَالُونَ  
يَدْعُونَ لَهُ، وَيَسْتَغْفِرُونَ وَيُصَلُّونَ عَلَيْهِ إِلَى الْمَسَاءِ أَوْ إِلَى الصُّبْحِ

“It has been narrated from Hameed Al A'raj that whosoever makes Khatam of the Qur’an-e-Paak and then makes Dua, 4000 Angels say Aameen on his Dua (and) they then continue making Dua for him and they continue asking Bakhshish for him until the morning or afternoon.” [Tafseer Rooh ul Bayaan Pg 66 - Vol 7] Allama Nawawi رحمته الله states, “And it has been narrated from Hazrat Mujahid رحمته الله with authentic transmission that he used to have Khatam Shareef while in a group since at the time of Khatam Shareef there is a flow of mercy and to make Dua after completing the Qur’an is Mustahab (desirable).”

Imam Nawawi states,

وَرَوَيْتَانِي مَسْنَدِ دَارِمِيِّ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ إِنَّهُ، كَانَ يَجْعَلُ يُرَاتِبُ رَجُلًا يَقْرَأُ الْقُرْآنَ فَإِذَا  
أَرَادَ أَنْ يَخْتَمَ أَغْلَمُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فَيَشْهَدُ

“It is in Masnad Daarimi that Hazrat Abdullah ibn Ab’bas رحمته الله had appointed a person to recite the Holy Qur’an. When he would intend to

complete the Qur'an, and he would become aware of this, he would present himself in the gathering (of Khatam)." [Kitaab ul Azkaar Pg.97]  
 Concerning Hazrat Anas bin Maalik رضي الله عنه Hazrat Allama Nawawi رحمته الله quotes the following narration: إِذَا خَتَمَ الْقُرْآنَ جَمَعَ أَهْلَهُ وَدَعَا لَهُ "When he (Hazrat Anas) رضي الله عنه used to complete the Holy Qur'an, he would gather his entire family (and friends) and make Dua."

In the commentary of Mishkaat Shareef, Hazrat Shaykh Abdul Haq Muhadith Dehlwi رحمته الله states, "In certain narrations it has been stated that the soul of the deceased comes to the house on the eve of a Friday and sees if any person from there is making Sadqa or not." [Ash'atul Lam'aat Shara Mishkaat Pg.470] Imam Ghazzali رحمته الله states that Hazrat ibn Ab'bas رضي الله عنه said, "On the day of Eid or the day of Aashurah or on the eve of Aashurah or the eve of a Friday or on the first Jummah of Rajab or on the night of the 15th of Sha'baan,

يَخْرُجُ الْأَمْوَاتُ مِنْ قُبُورِهِمْ فَيَقُومُونَ عَلَى أَبْوَابِ بُيُوتِهِمْ وَيَقُولُونَ إِرْحَمْنَا فِي هَذِهِ اللَّيْلَةِ بِصَدَقَةٍ  
 أَوْ لَقْمَةٍ

The deceased emerge from their graves and stand at the doors of their houses and say, 'Have mercy on us on this night with Sadqa, Khayraat, or with just a morsel.' [Daqaa'iq-ul-Akhbaar Pg.70\71]

It is thus of great importance for us to always remember our deceased and make sincere Duas for them after they have passed from this world. We should always make Khatm Shareef and send the reward of this the souls of our marhooms (deceased).

# PERMISSIBILITY OF PROCLAIMING YA SHAYKH ABDAL QAADIR JILAANI SHAI'AN LILLAH ﷺ

The Ahle Sunnah wal Jama'at say and believe that it is totally permissible to say, “Ya Shaykh Abdal Qadir Jilaani Shai'an lillah” and to ask for assistance from those servants of Allah whom He has appointed as helpers to the Ummah. Almighty Allah says in the Glorious Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

“O You Who Believe, Seek assistance through patience and Namaaz. Verily Allah is with those who are Patient.” [Surah Baqara Verse.153]

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

“And assist one another in goodness and piety and do not assist one another in sin and transgression.” [Surah Maa'idah Verse.2]

هُوَ الَّذِي آتَاكَ بِبَصْرِهِ وَيَا أَيُّهَا الْمُؤْمِنُونَ

“It is He who gave you might through His help and with that of the Muslims” [Surah Al Anfal Verse.62]

يَا أَيُّهَا النَّبِيُّ كَسَبَتْكَ اللَّهُ وَمَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

“O Communicator of the unseen (O Nabi), Allah is sufficient for you and (for) all these Muslims who follow you.” [Surah Al Anfal Verse.64]

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

“And the believing men and believing women are helpers to one another.”  
[Surah Tauba Verse.71]

All the above mentioned verses prove that it is totally permissible to seek assistance from the servants of Allah. If it were shirk (polytheism) to accept anyone as a helper through the permission of Allah; He would have never given permission for this in the Glorious Qur’an.

The Ambia (alaihis Salaatu wa tasleem) have always advised the people to stay away from shirk. The Nabis never commit shirk and neither do they ask anyone to commit shirk (Polytheism).

Even in the Holy Qur’an, it is proven that that Ambia (alaihis salaam) asked the servants of Allah to assist them in their missions of Deen. Just as Hazrat Esa (alaihis salaam) said to his followers:

مَنْ أَنْصَارِي إِلَى اللَّهِ

“Who shall be my helper in the way of Allah?” [Surah Al Imran Verse.52]

It has been mentioned in the Holy Qur’an that they replied:

قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ

“The followers replied, we are the helpers of Allah’s religion.” [Surah Al Imran Verse.52]

Hazrat Moosa (alaihis salaam) also asked Almighty Allah to grant him assistance and in answering this Dua of Hazrat Moosa (alaihis salaam), Allah gave the name of his brother Hazrat Haroon (alaihis salaam). Concerning this, the Qur'an says:

وَجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِىْ هٰٓءِىْٓ اَنْۢبِيَا۟ وَاَشْدُدْ بِهٖ اٰزِيْرَتِىْ

“And appoint for me from my family a minister, (He should be) my brother Haroon. Strengthen my back (position) through him.” [Surah Tahaa Verses 29-31]

From both Ambia (alaihis salaam) it is proven that there are helpers amongst the creation (servants) of Allah. If to ask assistance from the creation was shirk, then the Ambia (Alaihis salaam) would have never asked the people to assist them in their propagation of Deen.

Even though it is not clear in these verses that the help is through the permission and blessing of Almighty Allah, it is compulsory upon the people of knowledge that they inform the general public that the true helper is Almighty Allah just as it is clear in the verse:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

“We worship only You and from You only do we seek help” [Surah Faateha]

However, it should also be explained that through His permission and His giving there are also helpers amongst the servants of Almighty Allah, who have been appointed to assist the ordinary servants of Allah, just as it has been stated in the above mentioned verses of the Glorious Qur'an.

Leave alone the Ambia (alaihis salaam) asking the servants of Allah to assist in Deen. Almighty Allah says in the Holy Qur'an that Jibra'eel (alaihis salaam) and the pious Muslims are also helpers.

قَالَ اللَّهُ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

“Then undoubtedly, Allah is his helper and Jibra'eel and (all) the pious believers and after this, even the Angels will support him.” [Surah Tahreem Verse.4]

In the third Part of the Holy Qur'an, Almighty Allah has explained the how Hazrat Jibra'eel (alaihis salaam) assisted Hazrat Esa (alaihis salaam):

وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

“And we granted clear signs to Esa the son of Maryam, and We assisted him through the Pure Spirit.” [Surah Baqara Verse.87]

The Pure Spirit here refers to Hazrat Jibra'eel (alaihis salaam), who is an Angel and also the creation Almighty Allah. If the help of the creation was shirk, then Almighty Allah would have never allowed Jibra'eel (alaihis salaam) to be the assistant of Hazrat Esa (alaihis salaam). Hazrat Has'saan bin Thaabit رضي الله عنه is a Sahabi of the Holy Prophet ﷺ and the Poet of the Exalted Court of the Holy Prophet ﷺ. When he completed reciting a Naat in the court of the Holy Prophet ﷺ, the Holy Prophet ﷺ made a special Dua for him and this Dua will show that we are the true Ahle Sunnah wal Jama'at.

This was the beautiful Dua:

اللَّهُمَّ أَيِّدُهُ بِرُوحِ الْقُدُسِ

“O' Allah, Assist him (Hazrat Has'saan bin Thaabit) through Rooh Quds (Jibra'eel Ameen).” [Bukhari Shareef]

Concerning the commentary of the verse, فَلَيْسَ فِي السَّجْنِ يَضَعُ سِينَهُ Great and distinguished personalities and Mufasssireen such as Imam Fakhrud'deen Raazi, Allama Khaazin and Allama Isma'eel Haq'qi say follows:

الِاسْتِعَانَةُ بِالنَّاسِ فِي دَفْعِ الظُّلْمِ وَالظُّلْمِ جَائِزَةٌ

“It is permissible to seek assistance from the people to alleviate hardships and injustices.”

Shah Abdul Aziz Muhadith Dehlwi رحمته الله, whilst explaining the Tafseer of the verse اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِينُ explains a point, through which all doubts concerning this topic fade away. That Tafseer is being quoted below so that we will even know the belief of Shaykh Abdul Azeez Muhadith Dehlwi رحمته الله: “Here, it should be understood that to ask for assistance from anyone other than Allah, by putting full trust and not thinking of it as a marvel of Almighty Allah is prohibited. But if the attention is towards Allah and then to think of a person as the splendour of Almighty Allah and by keeping the means and wisdom of Almighty Allah before you, if one asks from anyone other than Allah, then this is not far from the wisdom of Almighty Allah. This action is permissible and allowed in Shariat. To ask for help in this way is not really asking from someone but Allah, but in reality it is to ask from Allah.” [Tafseer Azezi Pg.8]

Note: Hazrat Muhadith Dehlwi رحمۃ اللہ علیہ is explaining that as long as a person bears this fact in mind that the true and real helper is Allah and no matter whom he asks from, it will be through the mercy of Allah, and then it is permissible to ask from such a person.

Hazrat Shaykh Abdul Haq Muhadith Dehlwi رحمۃ اللہ علیہ states, “There are certain Awliyah Allah whom Allah has created specifically for guiding and enlightening His servants. They have been given control of this universe even in this condition (of theirs). And by their insightful absorption, their being spiritually engrossed due to their special excellence does not impede them. The people of the Uwaisi Tareeqa gain their spiritual inner brilliance through such personalities. Those in need and those with issues go to them to have their needs and issues resolved and they achieve whatever they desire (from them) And (these blessed) persons chant the following words in their spiritual condition ‘If you come towards me with body then I shall come towards you with soul’ [Tafseer-e-Azeezi]

All the above mentioned verses of the Qur’an, Ahadith and sayings of great Mufasssireen prove beyond doubt that it is permissible to seek assistance from Hazrat Ghaus e Azam رحمۃ اللہ علیہ and undoubtedly he is from amongst the blessed servants of Allah.



## PERMISSIBILITY OF RECITING DUROOD BEFORE AND AFTER AZAAN

The Ahle Sunnah Wal Jama'at says that it is permissible to recite Durood Shareef before and after Azaan and we accept this to be a means of attaining blessings. The excellence of reciting Durood Shareef in abundance is clear from the Holy Qur'an. Allah Almighty says,

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“O you who believe, Send Durood upon him and Salaams in abundance.”  
[Surah Al Ahzab Verse.56]

Hazrat Abdullah ibn Umar ibn al A'as رضي الله عنه says that the Holy Prophet Muhammad صلى الله عليه وسلم said,

إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا امْتثلْ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيَّ بِهَا عَشْرًا

“When you hear the (call of the) Mu'azzin, then you should repeat whatever he has proclaimed, then send Durood Shareef upon me, for that person who sends one Durood upon me, Almighty Allah will send ten mercies upon him.” [Sahih Muslim Shareef Pg.166 Vol.1 – Al Qaulul Badi' Pg.113 – Sunan Al Kubra Pg.409 - Siraajul Wahaaj Vol.1 - Ash'atul Lam'aat Pg.312 Vol.1]

It is clear from the above mentioned Hadith Shareef that the Holy Prophet صلى الله عليه وسلم has commanded us to recite Durood Shareef after the Azaan. Not only did he command us to read Durood Shareef but he explained that one receives ten folds mercy for sending one Durood Shareef upon him. Subhaan'Allah!

Imam Jalaalud'deen Suyuti رحمته الله in his book Jaame Sagheer quotes a saying of the Holy Prophet ﷺ. The saying of the Holy Prophet Muhammad ﷺ is,

كُلُّ أَمْرٍ دُونِي بِإِلَّا لَا يُبْدَأُ فِيهِ بِحَمْدِ اللَّهِ وَالصَّلَاةِ عَلَيَّ فَهُوَ أَقْطَعُ أَبْتَدَ مِنْ كُلِّ بَرَكَاتٍ

“All good deeds which are done without praising Almighty Allah and (without) sending Durood Shareef upon me, are empty of blessings.” [Jaame Sagheer Pg.93 Vol.2]

Which Muslim is there who does not think of the Azaan to be a good deed? It is obvious that every Muslim thinks of Azaan to be a good action and concerning good actions, the Prophet says that it should be commenced with Durood.

Hazrat Muhadith Badrud'deen Ayni Hanafi رحمته الله in his book Umdatul Qaari, after quoting the said Hadith: says,

أَمَّا الصَّلَاةُ فَلَا تَنْزِكُهَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْرُونٌ بِذِكْرِ تَعَالَى وَلَقَدْ قَالُوا فِي قَوْلِهِ تَعَالَى وَرَفَعْنَا لَكَ ذِكْرَكَ مَعْنَاهُ ذُكِّرْتَ حَيْثُمَا ذُكِّرْتَ

“Sending Durood upon Nabi Paak ﷺ is for this (reason) that his Zikr is with the Zikr of Allah and the Ulama-e-Kiraam have said that the essence of the verse of Allah وَرَفَعْنَا لَكَ ذِكْرَكَ means, 'O Prophet! Where ever I am remembered, there you (too) shall be remembered.’ [Umdatul Qaari Sharah Bukhari Pg.11 Vol.1]

Allama Muhadith Sakhawi رحمته الله who is the student of Allama ibn Hajr Asqalaani رحمته الله states as follows regarding Imam Shaafi'i رحمته الله:

قَالَ الشَّافِعِيُّ رَضِيَ اللَّهُ عَنْهُ أَحَبُّ كَثْرَةَ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Imam Shaafi' رحمته الله says, 'I always enjoy sending Durood Shareef upon the Holy Prophet Muhammad صلى الله عليه وسلم.' [Alqaulul Badi' Pg 193]

A great and renowned Imam such as Imam Shaafi'i رحمته الله does not put any restrictions to the reciting of Durood but he says that he always prefers to send Durood.

If we have to question those who continue saying Bid'at and Haraam about Hazrat Salud'deen Ayubi رحمته الله, then they would say that he was a very great and pious King. It was the very same Salud'deen Ayubi (Alaihimur Rahma) who liberated Baitul Muqaddas. Great Muhaqqiqeen and Muhaditheen made Duas for him. It is the very same Salud'deen Ayubi رحمته الله who gave the command of Durood to be recited before and after Azaan and it was he who was responsible for administering the Islamic affairs in his time. This has been quoted by Allama Sakhawi (Alaihimur Rahma) in Al Qaulul Badi' and by Allama Sulaiman in Futoohatul Wahab. Hazrat Qaazi Iyaaz in his internationally renowned book "Ash Shifa Fi Huqooqil Mustafa" has said that it is permissible to read Durood at the time of Azaan. He says,

وَمِنْ مَوَاطِنِ الصَّلَاةِ عَلَيْهِ عِنْدَ ذِكْرِهِ وَسَمَاعِ اسْمِهِ أَوْ كِتَابِهِ أَوْ عِنْدَ الْأَذَانِ

“And from amongst the moments during which Durood should be sent, one of them is at the time of remembering him, one when taking or writing his blessed name or at the time of Azaan.” [Shifa Pg.52 - Vol.2]

Hazrat Mullah Ali Qaari رحمۃ اللہ علیہ in his book Fathul Mu'een says that Durood should not only be recited before Azaan but also before the Iqaamat. Shaykh Kabeer Bakri رحمۃ اللہ علیہ has stated that it is desirable to recite Salaat o Salaam before Azaan and Iqaamat.

It has been stated in I'aanatut Taalibeen, the commentary of Fathul Mu'een that, "To send Durood and Salaam upon the Holy prophet Muhammad ﷺ before Azaan and Iqaamat is desirable and lawful." [I'aanatut Taalibeen Pg.223 Vol.1]

It is thus proof enough that to recite Durood before and after Azaan is totally permissible and Alhumdulillah this is the practice of the Ahle Sunnat wal Jama'at.

## PERMISSIBILITY OF KISSING THE THUMBS

The Ahle Sunnah Wal Jama'at believes that it is permissible to read Durood Shareef and kiss the thumbs on hearing the name of the Holy Prophet Muhammad ﷺ mentioned in the Azaan. Allama Muhammad Ghabreem Maaliki رحمته الله quotes the Hadith that the Prophet ﷺ said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَسَحَ بِيَدِهِ إِسْمَ مُحَمَّدٍ ثُمَّ قَبَّلَ يَدَهُ بِشَفْتَيْهِ ثُمَّ مَسَحَ عَلَى عَيْنَيْهِ يَرَى رَبَّهُ بِمَا يَرَاهُ الصَّالِحُونَ وَيَتَأَلَّفُ شَفَاعَتِي وَلَوْ كَانَ عَاصِيًا

“Whoso ever has touched the name Muhammad with his hands, then kissed his hand with his lips then rubbed it on his eyes, he will see Almighty Allah just as the righteous ones see and my intercession will be near for him, even though he was a sinner.”

Allama Isma'eel Haq'qi رحمته الله quotes in Tafseer Rooh ul Bayaan:

أَنَّ أُمَّهُ عَلَيْهِ السَّلَامُ وَاشْتَبَقَ إِلَى لِقَاءِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ كَانَ فِي الْجَنَّةِ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ هُوَ مِنْ صَلْبِكَ وَيُظْهِرُ فِي آخِرِ الزَّمَانِ فَسَأَلَ لِقَاءَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ كَانَ فِي الْجَنَّةِ فَأَوْحَى اللَّهُ إِلَيْهِ فَجَعَلَ اللَّهُ النُّورَ الْمُحَمَّدِيَّ فِي إِصْبَعِهِ الْمُسَبَّحَةِ مِنْ يَدِهِ الْيُمْنَى فَسَبَّحَ ذَلِكَ النُّورَ فَلِذَلِكَ سُمِّيَتْ تِلْكَ الْأَصْبَعُ مُسَبَّحَةً

“In Jannat, when Hazrat Adam (alaihis salaam) desired to meet the Holy Prophet ﷺ, Almighty Allah sent Wahi (revelation) towards him that, 'From your generation, he will become apparent in the later years.' Then Hazrat Adam (alaihis salaam) asked to meet the Prophet ﷺ so Almighty Allah showed the Noor of the Holy Prophet ﷺ on the Shahaadat finger of his right hand (and) then that Noor recited the Tasbeeh of Almighty Allah

and it is for this reason that this finger is known as the Kalima finger.”

He further says:

كَمَا فِي الرَّؤْيِ الْفَائِقِ أَوْ أَظْهَرَ اللَّهُ تَعَالَى جَمَالَ حَبِيبِهِ فِي صِفَاءِ ظَفَرِي إِيهَامِيهِ مِثْلَ الْمِرْآةِ فَقَبَّلَ أَدَمُ  
ظَفَرِي إِيهَامِيهِ وَ مَسَحَ عَلَى عَيْنَيْهِ فَصَارَ أَصْلًا لِذُرِّيَّتِهِ فَلَمَّا أَخْبَرَ جِبْرِيْلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بِهَذِهِ الْقِصَّةِ قَالَ عَلَيْهِ السَّلَامُ مَنْ سَمِعَ اسْمِي فِي الْأَذَانِ فَقَبَّلَ ظَفَرِي إِيهَامِيهِ وَ مَسَحَ عَلَى عَيْنَيْهِ لَمْ يَعْجُرْ  
أَبَدًا

It is in Raudul Faa'iq that Almighty Allah showed Hazrat Adam (alaihis salaam) the beauty of the Holy Prophet ﷺ on both his thumb nails, like (a reflection) in a mirror. Hazrat Adam (alaihis salaam) then kissed both his thumb nails and turned them over his eyes. Thus, this Sunnah became consistent in his descendants (and) then when Jibra'eel Ameen (alaihis Salaatu Was Salaam) informed Rasoolullah ﷺ of this, he said, 'That person who when hearing my name in Azaan kisses his thumb nails and turns it over his eyes, he shall never go blind.'" [Tafseer Rooh ul Bayaan Pg.230 Vol.7]

Hazrat Isma'eel Haq'qi رحمته الله states that it is in Muheet that the Holy Prophet ﷺ entered the Musjid and sat down near a pillar. Hazrat Abu Bakr Siddique رحمته الله was also seated beside him. Hazrat Bilal رحمته الله stood up and commenced with the Azaan. When he said أَشْهَدُ أَنْ مُحَمَّدًا رَسُوْلُ اللَّهِ Hazrat Abu Bakr Siddique رحمته الله placed both the thumb nails onto his eyes and said, قُرُّهُ عَيْنِي يَا رَسُوْلَ اللَّهِ “Qurratu Ayni bika Ya Rasool'Allah” (Ya Rasool'Allah, You are the coolness of my eyes) When Hazrat Bilal رحمته الله had completed the Azaan, the Holy Prophet ﷺ said, “O' Abu Bakr رحمته الله ! Whosoever does like you have done, Almighty Allah will forgive all his sins.” [Tafseer Rooh ul Bayaan Pg.229 Vol.7] Giving reference to Imam Abu Taalib bin Muhammad bin Ali Makki رحمته الله from his book Quw'wat ul Quloob, Hazrat Isma'eel Haq'qi

ﷺ writes, “May the status of Imam Abu Taalib Makki be elevated. In his book Qudwatul Quloob, He says that Ibn Ainiya narrated that on the tenth of Muharram, The Holy Prophet ﷺ arrived in the Musjid to perform the Jummah Salaah. He sat near a pillar in the Musjid and (then) Hazrat Abu Bakr ﷺ kissed the thumbs of both his hands and turned it over his eyes and said, “Qurratu Ayni bika Ya Rasool’Allah” When Hazrat Bilal ﷺ had completed the Azaan, the Holy Prophet ﷺ said, “O Abu Bakr ﷺ ! Whatever you have said if anyone says it in my love, and if they should do that which you have done, then Almighty Allah will free them of all their past, present, apparent and hidden sins” [Rooh ul Bayaan Pg.230 Vol.7]

Allama Sakhawi quoted from the reference of Dailmi that when the first Khalifa Ameeril Mo'mineen Hazrat Abu Bakr Siddique ﷺ heard the Mu'azzin saying Ash Hadu An'na Muhammadur Rasoolullah:

قَالَ هَذَا وَكَبَّلَ بَاطِنَ الْأُتَمَلَّتَيْنِ السَّبَابَتَيْنِ وَمَسَحَ عَلَى عَيْنَيْهِ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَعَلَ وَمِثْلَ مَا فَعَلَ خَلِيلِي فَقَدْ حَلَّتْ لَهُ شَفَاعَتِي

“He said the same (repeated it) and he kissed his Shahaadat fingers and rubbed them over his eyes. Rasoolullah ﷺ said, ‘whosoever does like my friend has done, my intercession has become Halaal for him.’” [Maqasid-e-Husna Pg. 384]

Faqih Muhammad bin Sa’eed Khulaani ﷺ narrates that, Faqih Aalam Abul Hasan, Ali bin Muhammad bin Hadeed ﷺ informed me that Faqih Zaahid Bilali (Alaihimur Rahma) informed him that Hazrat Imam Hasan ﷺ said,

مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ يَقُولُ أَشْهَدُ أَنَّ مُحَمَّدًا الرَّسُولُ اللَّهُ مَرَّحَبًا بِحَبِيبِي وَفَرَّكَ عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ يُقْبَلُ إِلَيْهَا مَيِّهٍ وَ يُجْعَلُهُمَا عَلَى عَيْنَيْهِ لَمْ يَعْمِرْ وَلَمْ يَرْمُدْ

“Whosoever hears the Mu’azzin say 'Ash Hadu An’na Muhammadur Rasoolullah' and says, 'Marhaba bi Habibi' and 'Quratu Ayni Muhammadubni Abdillahi' and then kisses both thumbs and keeps it on his eyes, he will never become blind and his eyes will never be sore.” [Al Maqaasidul Husna Pg.385] Allama Sakhawi رحمته الله states that in the memoirs of Allama Shams Muhammad bin Saleh Madani رحمته الله it is written that many of the Masha’ikh of Iraq have stated that, “When you kiss the thumbs and place it on the eyes, then you should read this Durood Shareef:

صَلَّى اللهُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللهِ يَا حَبِيبَ قَلْبِي وَيَا نُورَ بَصَرِي وَيَا قُرَّةَ عَيْنِي

Then the eyes will never pain, and this is authentic. Imam Muhammad (alaihimir Rahma) says that Alhumdulillah, when I heard this I began doing this blessed act. Up to this day my eyes have not pained, (and) they shall never pain and I will never be blind (Insha Allah).” [Al Maqaasidul Husna Pg.384]

Allama ibn Aabideen Shaami رحمته الله in Shaami Shareef says,

وَاعْلَمَ أَنَّهُ يَسْتَجِبُ أَنْ يُقَالَ عِنْدَ سَمَاعِ الْأُولَى مِنَ الشَّهَادَةِ صَلَّى اللهُ عَلَيْكَ يَا رَسُولَ اللهِ وَعِنْدَ الثَّانِيَةِ مِنْهَا قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللهِ ثُمَّ يُقَالُ

اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ بَعْدَ وَضْعِ ظَفَرِي الْإِبْهَامَيْنِ عَلَى الْعَبْتَيْنِ فَإِنَّهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَكُونُ لَهُ قَائِدًا إِلَى الْجَنَّةِ

“And know that it is desirable after (hearing) the first Shahaadat of Azaan, to say Sallal laahu Alaika Ya Rasool’Allah and after hearing the second Shahaadat, to say Qur’ratu Ayni bika Ya Rasool’Allah. Then kiss the nails of your thumb and place them on the eyes and say Allahuma Mati’ni bis Sam’i Wal Basari then Huzoor رحمته الله will take such persons behind him into Jannat.” [Shaami Shareef Pg.370 Vol.1]



After quoting this, Imam Ibn Aabideen Shaami (alaihiraahma) writes,

كَذَا فِي كَنْزِ الْعِبَادِ قَهْسَتَانِي وَنَحْوِهِ فِي الْقِتَاوَى الصُّوفِيَّةِ وَفِي الْكِتَابِ الْفِرْدَوْسِ مَنْ قَبَّلَ ظَفْرِي إِبْهَامِيهِ  
عِنْدَ سَمَاعِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فِي الْأَذَانِ أَنَا قَائِدُهُ وَهُدْجُهُ فِي صُفُوفِ الْجَنَّةِ وَبِمِثْلِهِ فِي  
حَوَاشِي الْبَحْرِ لِلرَّمْلِيِّ

“It is stated by Imam Qahsataani in Kanz ul Ubaad and in the same style in Fatawa Soofia and in Kitaab ul Firdaus that whoso ever hears Ash Hadu Ana Muhammadur Rasoolullah in Azaan and kisses his thumbs. [Concerning this, the Holy Prophet ﷺ says, ‘I will be his leader and I will enter him into the lines of Jannat.’ The entire explanation of this is present in Ramali on the commentary of Bahur Raa’iq.”

Allama Isma’eel Haq’qi (alaihiraahma) also quotes this narration of Imam Qahsataani رحمته الله on pages 229-328 in his book Tafseer Rooh ul Bayaan Volume 1. It has been stated in Tahtaawi Shareef,

ذَكَرَ الْقَهْسَتَانِي عَنْ كَنْزِ الْعِبَادِ إِنَّهُ يَسْتَحِبُّ أَنْ يَقُولَ عِنْدَ سَمَاعِ الْأُولَى مِنَ الشَّهَادَتَيْنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعِنْدَ سَمَاعِ الثَّانِيَةِ قُرْةً عَنِّي بِكَ يَا رَسُولَ اللَّهِ أَللَّهُمَّ مَتَّبِعِي  
بِالسَّمْعِ وَالْبَصَرِ بَعْدَ وَضْعِ إِبْهَامِيهِ عَلَى عَيْنَيْهِ فَإِنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ لَهُ قَائِدًا فِي الْجَنَّةِ  
وَذَكَرَ الدَّيْلَمِيُّ فِي الْفِرْدَوْسِيِّ مِنْ حَدِيثِ أَبِي بَكْرٍ الصِّدِّيقِ مَرْفُوعًا مَنْ مَسَحَ الْعَيْنَيْنِ بِبَاطِنِ أُمَّةٍ  
السَّبَابَتَيْنِ بَعْدَ تَقْبِيلِهِمَا عِنْدَ قَوْلِ الْمُؤَذِّنِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَقَالَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ رَضِيَتْ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا حَلَّتْ شَفَاعَتِي وَكَذَا رَوَى عَنِ الْحَضِرِ عَلَيْهِ  
السَّلَامُ وَبِهِ يَتَعَمَلُ فِي الْقَضَائِلِ

“Allama Qahsataani has stated from Kanz ul Ubaad that it is desirable when the Muaz’zin says Ash Hadu Ana Muhammadur Rasoolullah for the first time, then the person listening should say Sallal laahu Alaika Ya Rasool’Allah and when Ash Hadu Ana Muhammadur Rasoolullah is said for the second time, (then the listener) should say, Qurratu Ayni bika Ya Rasool’Allah Allahuma Mati’ni bis Sam’i wal Basari and he should place both his thumbs on his eyes, then Nabi ﷺ will lead him into Jannat and Dailmi has stated in Firdaus that it has been stated in the Hadith of Hazrat Abu Bakr ﷺ that both the thumbs of the hands should be kissed and rubbed on the eyes and when the Mu’azzin says Ash hadu Ana Muhammadar Rasoolullah then say, Ash Hadu Ana Muhammadan Abduhu wa Rasooluhu Radeetu bil laahi Rabban Wa bi Islami Deenan wa bi Muhammadin Nabbiyan - Prophet ﷺ said; Then my Shafa’at will be compulsory on him. The very same is evident from Hazrat Khidr (alaihis salaam) and in Fazaal, the practice is according to this”. [Tahtaawi Shareef Pg.122]

Imam ul Muhaditheen Shamsud’deen Sakhawi (alaihimur Rahma) quotes from Imam Tahtaawi ﷺ that he heard this Hadith from Ustaadul Hadith Allama Shams Muhammad bin Abu Nasr Bukhari ﷺ, “Whoso ever hears the Kalima Shahaadat from the Mu’azzin and kisses his thumb nails and places them on his eyes and then reads,

اللَّهُمَّ احْفَظْ حَدَقَتَيْ وَنُورَهُمَا بِرَكَّةِ حَدَقَتَيْ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنُورَهُمَا

Then he will never go blind.” [Al Maqaasidul Husna Pg.385]

## THE BELOVED PROPHET ﷺ IS ALIVE

The Ahle Sunnah Wal Jama'at believes that the Holy Prophet ﷺ is Hayaatun Nabi (alive) both physically and spiritually with body and soul. Almighty Allah says in the Holy Qur'an,

وَلَا تَقُولُوا الْمَيِّتُ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

“And those who have been slain in the way of Allah, Do not say them to be dead, for they are alive. And (yes), you know not.” [Surah Baqara Verse.154]

Allama Ibn Hajr Asqalaani رحمته الله who is the annotator of Bukhari states,

وَإِذَا تَبَيَّنَ اللَّهُمَّ أَحْيَاءٌ مِنْ حَيْثُ التَّقْلِ فَإِنَّهُ يَقْوِيهِ مِنْ حَيْثُ التَّظَرِ كَوْنِ الشُّهَدَاءِ أَحْيَاءٌ بِنَصِّ الْقُرْآنِ وَالْأَنْبِيَاءِ أَفْضَلُ مِنَ الشُّهَدَاءِ

“And since it is evident (from the Qur'an) that the martyrs are alive and this can also be proven from logic, then it is open proof that the Ambia, whose status is much greater than that of the Shaheeds, are definitely alive.” [Fathul Baari Sharah Bukhari]

The Holy Prophet Muhammad ﷺ has stated,

اتَيْتُ عَلَى مُوسَى لَيْلَةَ أُسْرَى فِي عِنْدَ الْكَثِيبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَدْرِهِ

“On the night of Me'raj, I passed Hazrat Moosa (alaihis salaam). I saw him in his grave; he was standing beside a red coloured rock performing Namaaz.”

It has been stated in Sahih Hadith that the Holy Prophet ﷺ was with a group of Sahaba-e-Kiraam and he said, “I am seeing Hazrat Moosa (alaihis salaam) and Hazrat Yunus (alaihis salaam) as they are saying, لَبَّيْكَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ Labaik Allahuma Labaik [Sahih Muslim Shareef]

Hazrat Abu Dardah رضي الله عنه reports that the Holy Prophet ﷺ said,

أَكثَرُوا الصَّلَاةَ عَلَى يَوْمِ الْجُمُعَةِ فَإِنَّهُ شُهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنْ أَحَدُكُمْ لَمْ يَأْتِ بِصَلَاةٍ عَلَى الْإِعْرَاضِ  
عَلَى صَلَوَتِهِ حَتَّى يَفْرُغَ مِنْهَا قَالَ قُلْتُ وَبَعْدَ الْمَوْتِ قَالَ إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَتَبَيَّنَ اللَّهُ حَقِي يُرَزَقُ

“Recite Durood upon me in abundance on a Friday since it is a respected day. On that day the Angels are present and whosoever sends Durood upon me on that day, his Durood is placed before me up to the time when they have completed sending Durood and Salaam. (Hazrat Abu Dardah says), “I asked, 'Huzoor! Will you even hear (salaam) after your demise?' The Prophet ﷺ said, 'Verily Almighty Allah has made it Haraam upon the earth that it may devour the bodies of the Ambia (alaihis salaam). Thus All the Nabis of Allah are alive and they are given sustenance.” [Ibn Majah Pg.119 - Jaame Sagheer Pg.54 Vol.1 - Mishkaat Shareef Pg.112 Vol.2]

The very same Hadith has also been narrated by Hazrat Aus bin Aus رضي الله عنه in which he says that the Holy Prophet ﷺ said, “The most important day of all days is a Friday. On that day Hazrat Adam (alaihis salaam) was created, it is on this day that his Rooh was removed. It is on this day that the Soor will be blown and it is on this day that the deep sleep of Qiyaamah will overcome all.”

He further mentions that the Prophet ﷺ said,

فَاكْفَرُوا عَلَيَّ مِنَ الصَّلَاةِ فَإِنَّ صَلَوَاتِكُمْ مَعْرُوضَةٌ عَلَيَّ قَالَ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِضُ صَلَوَاتِنَا عَلَيْكَ وَقَدْ أَكْرَمْتَنِي قَالَ يَقُولُونَ بَلَيْتَ فَقَالَ إِنَّ اللَّهَ عَزَّوَجَلَّ حَرَّمَ عَلَيَّ الْأَرْضَ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ

“So send Durood upon me in abundance (on Friday) for your Durood is undoubtedly presented before me.” Hajaam asked, “O Prophet of Allah! How will our Durood reach you once you have been placed in the grave?” The Prophet ﷺ said, “Allah has made it Haraam upon the earth that it may eat (devour) the bodies of the Ambia-e-Kiraam.” [Mishkaat Pg.120; Mirqaat Pg.209 Vol.2; Ash’atul Lam’aat Pg.613 Vol.1; Abu Dawood Pg.150 Vol.1; Nasa’i Pg. 154 Vol.1; Ibn Majah Pg.77; Daarimi Pg.195; Mustadrak Pg.278 Vol.1; Sunan-e-Kubra Pg.248 Vol.3; Madarijun Nubuiwat Pg.920 Vol.2]

Hazrat Badrud'deen Ayni رحمته الله has stated that,

صَحَّ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْأَرْضَ لَا تَأْكُلُ أَجْسَادَ الْأَنْبِيَاءِ فَتَحْصِلُ مِنْ جُمَّلَةِ هَذَا الْقَطْعِ بِأَنَّهُمْ عَيْبُوا عَنَّا بِحَيْثُ لَا نَدْرُهُمْ وَ إِنْ كَانُوا مَوْجُودِينَ أَحْيَاءَ وَذَلِكَ كَالْحَالِ فِي الْمَلَائِكَةِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ فَأَنَّهُمْ مَوْجُودُونَ أَحْيَاءَ لِأَكْبَرِهِمْ أَحَدٌ مِنْ نَوْعِنَا إِلَّا مَنْ خَصَّهُ اللَّهُ تَعَالَى بِكَرَامَتِهِ وَإِذَا تَقَدَّرَ أَمْمُ أَحْيَاءَ

“It is the statement of Nabi –e-Kareem (alaihi salaam) that the earth does not eat the bodies of the Ambia (alaihimus salaam). It is from this saying that the clear conclusion is derived that the Ambia (alaihimus salaam) are alive and they have only been hidden away from us and we cannot understand their position, like that of the Angels whereby they are alive

and present but we cannot find (see) them. Yes! Those whom Allah has blessed, they can even see them. This has been confirmed that they (the Ambia alaihimus salaam) are alive.” [Umdatul Qaari Shara Bukhari Pg.69 Vol.6]

In the commentary of Mishkaat, Allama Mullah Ali Qaari رحمته الله states:

قَالَ أَيْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَيْ مَنَعَهَا وَفِيهِ مَبَالِغَةٌ لَطِيفَةٌ أَجْسَادُ  
 الْأَنْبِيَاءِ أَيْ مَنْ أَنْ تَأْكُلَهَا فَإِنَّ الْأَنْبِيَاءَ فِي قُبُورِهِمْ أَحْيَاءٌ فَمَحْصَلُ الْجَوَابِ إِنَّ الْأَنْبِيَاءَ أَحْيَاءٌ فِي  
 قُبُورِهِمْ فَمَكَّنَهُمْ سَمَاعُ صَلَاةٍ مَنْ صَلَّى عَلَيْهِمْ

The Holy Prophet ﷺ has stated that, Allah has made it Haraam upon the earth to devour the bodies of the Ambia” The reason for this is because the Ambia (alaihimus salaam) are alive in their graves and from the answer given to (the question of the Sahaba concerning how the salaam will be received after demise) concludes that the Ambia (alaihimus salaam) are alive in this way that they are personally able to hear whoever sends Salaat o Salaam upon them. [Mirkaat Shara Mishkaat Pg.209 Vol.2]

Hazrat Shaykh Abdul Haq Muhadith Dehlwi رحمته الله in his book Takmeelul Imaan says that, “There is no death for the Ambia (alaihimus salaam). They are alive and existing. Death only comes to them for a single moment. Thereafter, their souls are returned into their bodies and the life that they had on earth is given back to them.” [Takmeelul Imaan Pg.58]

Hazrat ibn Aabideen Shaami رحمته الله says,

إِنَّ الْأَنْبِيَاءَ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ أَحْيَاءٌ فِي قُبُورِهِمْ

“Verily, the Ambia (alaihimus salaam) are alive in their graves.” [Shaami Shareef Pg.327 Vol.3]

Mullah Ali Qaari رحمته الله states,

قَالَ ابْنُ حَجْرٍ وَمَا فَادَهُ مِنْ ثُبُوتِ حَيَاتِهِمْ إِلَّا نُبِيَاءٌ عَلَيْهِمُ السَّلَامُ حَيَاتُهُمْ بِهَا يَتَعَبَّدُونَ وَ يُصَلُّونَ فِي قُبُورِهِمْ مَعَ اسْتِغْنَائِهِمْ مِنَ الطَّعَامِ وَالشَّرَابِ كَأَمَلِ الْمَلَائِكَةِ تَامِرًا لِمَرِيَّةٍ فِيهِ

“Ibn Hajr has mentioned that the greatest proof regarding the fact that the Ambia (alaihimus salaam) are alive is that they perform Ibaadat in their Holy Graves, and they perform Namaaz therein and they are so needless of eating and drinking, like the Angels are. In other words they are alive but they do not need to eat and drink.” [Mirkaat Sharah Mishkaat Pages.209/210 Vol.2]





# THE PROPHET ﷺ IS MERCY UNTO THE WORLDS

The Ahle Sunnah Wal Jama'at believes that the Holy Prophet ﷺ is Rahmat ul lil Aalameen.

It is also our belief that this is only the speciality of the Holy Prophet ﷺ. He is the only creation of Almighty Allah who is Rahmat ul lil Aalameen and no other creation can be given this title.

Almighty Allah says in the Holy Qur'an:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have sent you not, but as Mercy unto all the Worlds” [Surah Ambiya Verse.107]

وَمَا أَرْسَلْنَاكَ إِلَّا كَآفَّةً لِّلنَّاسِ

“And O Beloved, We sent not you but with such a (prevailing) message for the entire mankind.” [Surah Saba Verse.28]

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

“Say you: O People! I am the Prophet of Allah unto all of you.” [Surah Al A'raf Verse.158]

The Holy Prophet Muhammad ﷺ has stated,

كَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

“Every Nabi comes specifically towards his people and I have been sent unto all nations.” [Mishkaat ShareefPg.512]

أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً

“I have been sent as a Messenger unto the entire creation.” [Ash'atul Lam'aat Pg.469 Vol.4 - Mirkaat Shareef Pg.49 Vol .11 - Sahih Muslim Shareef]

## THE PROPHET ﷺ IS HAAZIR AND NAAZIR

The Ahle Sunnat believes and accepts that the Holy Prophet ﷺ is Haazir-o-Naazir (Present and Aware of the condition of everything)

Almighty Allah says in the Holy Qur'an,

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

“O Bearer of unseen news (Nabi) Undoubtedly, We have sent you being Haazir and Naazir (one who is present and seeing) and as a bearer of glad tidings and a Warner and an inviter towards Allah by His command, and a radiant sun.” [Surah Al Ahzab Verse.45]

Note: It should be noted that the word which appears in this verse is “Shaahid” which means witness and it should be understood that only he can be a witness before whom a certain action has taken place. It is for this reason that the word Shaahid is said to mean (Haazir-o-Naazir) ‘Present’ since it has to do with witnessing and being present. It has been stated in Tafseer-e-Kabeer, Rooh ul Ma’ani, Abu Mas’ood, Baidhawi, Jamal and Jalaalain that the Prophet ﷺ being a witness is for those towards whom he was sent as a Prophet. The writing of Tafseer Jalaalain reads,

إِنَّا أَرْسَلْنَاكَ شَاهِدًا عَلَىٰ مَنْ أَرْسَلْنَاكَ إِلَيْهِمْ

“(It means) We have sent you as a witness (Haazir-o-Naazir) unto those towards whom you have been sent.” [Tafseer Jalaalain Pg.355]

In Sahih Muslim Shareef it is stated the Holy Prophet ﷺ said,

أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً

“I have been sent towards the entire creation of Almighty Allah.” [Sahih Muslim Shareef - Mishkaat Shareef Pg.516]

Allama Taahir Patni has stated in Majma-ul-Bihaar that,

أَنَا شَهِيدٌ أَمَىٰ أَشْهَدُ عَلَيْكُمْ بِأَعْمَالِكُمْ فَكَأَنِّي بَاتِي مَعَكُمْ

“I am a Shaahid (witness), in other words I will testify regarding your deeds. I am constantly with you.”

He further mentions that in Tabrani it has been stated:

أَنَا شَهِيدٌ عَلَىٰ هَؤُلَاءِ أَمَىٰ أَشْفَعُ وَأَشْهَدُ بِأَنَّهُمْ بَدَلُوا أَمْوَالَهُمْ لِلَّهِ

I will testify and intercede based on the fact that they spent their lives for the sake of Almighty Allah.” [Majma’ul Bihaar]

The Holy Prophet ﷺ has stated,

أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ مَنْ تَرَكَ دِينًا فَعَلَىٰ

“I am even closer to every believer, more than his own soul. Whosoever leaves behind any unfulfilled debt, it is upon me (to fulfil it).” [Nasa’i Shareef Pg.279 Vol.1]

Almighty Allah says in the Holy Qur'an,

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have sent you not, but as Mercy unto all the Worlds” [Surah Ambiya Verse.107]

Commentating on this verse of the Qur'an Allama Aaloosi رحمته says,

وَلَوْ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحْمَةً لِّلْجَمِيعِ بِإِعْتِبَارِ إِيَّاهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَاسِطَةً الْفَيْضِ الْإِلَهِيِّ عَلَى الْمُمْكِنَاتِ عَلَى حَسَبِ الْقَوَائِلِ وَلِذَا كَانَ نُورُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ الْمَخْلُوقَاتِ فَفِي الْحَبْرِ أَوَّلُ مَا خَلَقَ اللَّهُ تَعَالَى نُورَ نَبِيِّكَ

“And the Mercy of the Holy Prophet ﷺ over all the worlds is in this context that he is the greatest means between the entire Universe and the blessings of Allah due to his excellence and status, as the Noor (light) of the Prophet ﷺ is the first creation and it has been mentioned in the Hadith-e-Paak,(O Jaabir) The very first thing which Allah created is the Noor of your Nabi.

He further quotes another Hadith where it has been mentioned,

وَجَاءَ اللَّهُ تَعَالَى الْمُنْعَى وَأَنَا الْقَاسِمُ وَاللُّصُوفِيَّةُ قُلِّسَتْ أَسْرَارُهُمْ فِي هَذَا الْقَضَلِ كَلَامٌ فَوْقَ ذَلِكَ

‘Allah is the Giver and I am the Distributor’ and the discussion of the masterful Sufis in this matter is even more in-depth than which I have said.” (Tafseer Rooh ul Ma’ani Pg.105 Vol.17]

Concerning the very same verse, Allama Isma'eel Haq'qi in Tafseer Rooh ul Bayaan says,

قَالَ فِي عَرَائِيسِ الْقَبْلِ أَيُّهَا الْقَهْمِيُّ إِنَّ اللَّهَ أَحْبَبْنَا أَنْ نُورَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ أَوَّلُ مَا خَلَقَهُ ، ثُمَّ خَلَقَ  
 جَمِيعَ الْخَلَائِقِ مِنَ الْعَرْشِ إِلَى النَّزْلِ مِنْ بَعْضِ نُورِهِ فَأَرْسَلَهُ إِلَى الْوُجُودِ الشُّهُودِ رَحْمَةً لِكُلِّ وَجُودٍ إِذَا  
 لَجِمْنَاهُ صَدْرًا مِنْهُ ، فَكَوْنُهُ ، كَوْنُ الْخَلْقِ وَكَوْنُهُ ، سَبَبٌ وَجُودِ الْخَلْقِ وَسَبَبٌ رَحْمَةِ اللَّهِ عَلَى جَمِيعِ الْخَلَائِقِ  
 فَهُوَ رَحْمَةٌ كَأَيَّةٍ وَأَفْهَمُ أَنْ جَمِيعَ الْخَلَائِقِ صُورَةٌ تَخْلُوقُهُ مَطْرُوحَةٌ فِي فَصَاءِ الْقَدْرِ بِإِلْمَارُوحِ الْحَقِيقَةِ  
 مُنْتَظِرَةٌ لِقُدُومِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ فَإِذَا قَدِمَ إِلَى الْعَالَمِ صَارَ الْعَالَمُ حَيًّا بِوُجُودِهِ لِأَنَّهُ ، نَزَّحَ جَمِيعَ الْخَلَائِقِ  
 نَبِيًّا

“O sensible one! Almighty Allah has informed us that the Noor-e-Muhammadi ﷺ is the first creation. After this the rest of the creation from the Arsh right up to Taht Thur’ra (seven earths) was created from his Noor. According to this, you are the Rasool of the worlds and mercy unto the entire creation, thus everything is from you and it should be said that the existence of the entire creation is through you and your mercy is on all of them. He is the mercy of every atom in the universe. We understand that the entire creation was held in reserve without any souls in (the heights of) the skies, awaiting the arrival of the Holy Prophet ﷺ. When he arrived, then everything came to life since he is the soul of the entire universe.” [Tafseer Rooh ul Bayaan Pg.528 - Part 17]

Almighty Allah says in the Holy Qur’an, **وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ** “And know that Allah’s Rasool is amongst you.” [Surah Al Hujrat Verse.7]

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

“This Nabi is the Master of the Muslims, even more than their own souls and his wives are their mothers.” [Surah Al Ahzab Verse.6]

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

“Undoubtedly, came to you from amongst you, that Prophet, who is displeased to see you in difficulty, (he is) one who dearly desires your well-being, (one who) is (truly) compassionate and merciful towards the Muslims.” [Surah Tauba Verse.128]

وَقُلْ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

“And you say, 'Work on! Your work will be seen by Allah and His Prophet and the Muslims.’” [Surah Tauba 105]

Hazrat Abu Hurairah رضي الله عنه has stated that the Holy Prophet ﷺ said,

مَنْ رَأَىٰ فِي الْمَنَامِ فَسَيَرَانِي فِي الْبَيْقُظَةِ

“Whosoever saw me in his dream will soon see me whilst awake.”  
[Bukhari Shareef Pg.1035 Vol.2 - Fathul Baari Pg.283 Vol.12 - Umdatul Qaari Pg.140 Vol.24 - Irshaadus Saari Pg.113 Vol.10 - Mishkaat Shareef Pg.394 - Ash'atul Lam'aat Pg.640 Vol.3 - Mirkaat Pg.27 Vol.9 - Abu Dawood Pg.329 Vol.2 - Jaame Tirmizi Pg.52 Vol.2 - Mawahib ul Laduniya - Zurqani Shareef Pg.289 Vol.2 - Sahih Muslim Shareef Pg.242 Vol.2]

Commentating on this Hadith, Hazrat Shaykh Abdul Haq Muhadith Dehlwi رحمته الله says, “In this there is glad tidings for those who see the Holy Prophet ﷺ in their dreams that after passing through the darkness of the Nafs and the completion of suppressing the desires of the body they have reached this stage that in reality, without any veil, whilst awake, they will have the opportunity of seeing him just like the Awliyah Allah who see him while awake. In the light of this Hadith it is evident that to see the Holy Prophet ﷺ whilst awake is possible and proper.” [Ash'atul Lam'at Pg.640 Vol.3]

“Even though the Ulama have difference of opinion on numerous issues relating to different Madhabs, not a single one has any doubt in this case (and all accept) that without any doubt and illusion, the Holy Prophet ﷺ is continuously alive and he is Haazir and Naazir in the Aamaal of his Ummat and he grants his mercy towards those who turn towards him and he guides them.” [Maktoobat Shareef bar Haashia Akhbaarul Akhyaar Shareef Pg.161]

Hazrat Abu Hameed Sa'adi رحمته الله says that the Holy Prophet ﷺ said,

إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَسَلِمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لِيَقُلِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“When any one of you enters a Musjid, then send salaams upon the Prophet ﷺ and then say,

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“O Allah open for me the doors of mercy.” [Ibn Majah Pg.56 - Abu Dawood Pg.72 Vol.1 - Sunan Kubra Pg.242 Vol.2]



Hazrat Qadi Iyaaz رحمته الله says that Hazrat Alqama رحمته الله has stated as follows:

‘إِذَا دَخَلْتُ الْمَسْجِدَ أَقُولُ السَّلَامَ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“Whenever I enter the Masjid I say, 'O Nabi! May there be salaams upon you and may there be the blessings and the mercy of Allah.” [Shifa Pg.52 Vol.2]

Qaadi Iyaaz Maaliki رحمته الله says that Hazrat Amr bin Dinaar Taabi’ee whilst commentating on the verse of the Qur’an:

إِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ

When you enter into any home, then greet your own [Surah Noor – Verse.61] says,

‘إِنْ لَمْ يَكُنْ فِي الْبَيْتِ أَحَدٌ فَقُلْ السَّلَامَ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“When there is no one in the house, then say, Salaams be upon the Nabi رحمته الله and Allah’s mercy and blessings.” [Ash Shifa Page.52 Vol.2]

Mullah Ali Qaari رحمته الله says لِأَنَّ رُوحَهُ عَلَيْهِ السَّلَامُ حَاضِرٌ فِي بُيُوتِ أَهْلِ الْإِسْلَامِ “This is because the Blessed Soul of the Prophet Muhammad رحمته الله, is present in the home of every Muslim.” [Shara Shifa Pg.464 Vol.3]

Allama ibn Hajr Asqalaani, Allama Badrud'deen Ayni, Allama Qastalaani and Allama Abdul Baaqi say,

وَيَجْتَمِعُ أَنْ يُقَالَ عَلَى طَرِيقِ أَهْلِ الْعِرْقَانِ الْمُصَلِّينَ لَمَّا اسْتَفْتَحُوا بَابَ الْمَلَكُوتِ بِالتَّحِيَّاتِ أُذِنَ لَهُمْ  
بِالدُّخُولِ فِي حَرِيمِ الْحَيِّ الَّذِي لَا يَمُوتُ فَفَرَّتْ أَعْيُنُهُمْ بِالْمُنَاجَاتِ فَتَبَهُوا عَلَى ذَلِكَ بِوِاسِطَةِ نَبِيِّ  
الرَّحْمَةِ وَبَبَرَكَتِهِ مُتَابِعِينَ فَالتَّفَوُّوا فَإِذَا الْحَبِيبِ فِي حَرَمِ الْحَبِيبِ حَاضِرٌ فَأَقْبَلُوا عَلَيْهِ قَائِلِينَ السَّلَامَ  
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“This too can be said about the ways of the Ahle Irfaan (People of Spiritual Understanding), that when these Namaazis open the doors of the Angelic Domain with their At Tahiy'yaat, they are then granted permission to enter into the Court of The All Existing, The One who has no end” (i.e. ALLAH). Their eyes become cool through the pleasure of invocation. They are then cautioned (reminded) that the excellence which they have been blessed with in the Court of Allah is through the blessing and mediation of the Holy Prophet ﷺ. When these worshippers, (now) aware of this (excellence and its reality) raise their sights in the Court of Almighty Allah, they see the Beloved present in the Exalted Court of the Beloved (in other words they see the Prophet ﷺ in the Court of Allah). On seeing the Holy Prophet ﷺ they immediately say ‘As Salaamu Alaika Ayuhan Nabiyu Wa Rahmat ul laahi Wa Barakaatuhu’ (directing their full attention towards him).” [Fathul Baari Pg.250 Vol.2 - Zurqani Shareef Pg.329/330 - Umdatul Qaari Pg.111 Vol.6 – Mawahib ul Laduniya Pg.230 Vol.2]

## THE PROPHET'S ﷺ ILM-E-GHAIB (KNOWLEDGE OF THE UNSEEN)

The Ahle Sunnah wal Jama'at believe that Nabi ﷺ after being informed by Almighty Allah is aware of everything that happened and will happen. In other words, it is our belief that the Prophet ﷺ also possesses knowledge of the unseen (ilm-e-Ghaib) and this has been bestowed upon him by Allah.

وَمَا كَانَ اللَّهُ لِيُطَّلِعَ عَلَيْكَ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

“And it is not befitting to Allah, O common People! That He may grant you the knowledge of the Unseen. But yes, He chooses from His Prophets whosoever He Wills.” [Surah Al Imran Verse.179]

Concerning this verse of the Holy Qur'an, Hazrat Allama Jalaalud'deen Suyuti رحمته الله states in his commentary,

الْمَعْنَى لَكِنَّ اللَّهَ يَجْتَبِي أَنْ يَصْطَفِيَ مِنْ رُسُلِهِ مَنْ يَشَاءُ فَيُطَّلِعُهُ عَلَى الْغَيْبِ

“The meaning of this is that Allah chooses whomsoever He Wills from His Messengers, and then He informs them of the unseen.” [Jalaalain Pg.66]

Whilst commentating on the said verse, Allama Isma'eel Haq'qi says,

الْحَقَائِقُ وَالْأَحْوَالُ لَا يَنْكَشِفُ بِإِلَّاوَاسِطَةِ الرَّسُولِ

“The (Unseen Knowledge regarding) realism and these conditions is not made apparent without the mediation of the Holy Prophet ﷺ.” [Tafseer Rooh ul Bayaan Pg.132 Vol.2]

Allah Almighty in another verse of the Holy Qur'an says,

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

“And He (Allah) taught you all that which you knew not. And Great is the Grace of Allah upon you.” [Surah An Nisa Verse.113]

Concerning this verse, Allama Imam Fakhrud'deen Raazi رحمته الله عليه states,

أَيُّ مِنَ الْأَحْكَامِ وَالْغَيْبِ

“This refers to the Directives and Knowledge of the Unseen” [Tafseer Kabeer]

Imam Nasafi رحمته الله عليه in his Tafseer says,

يَعْنِي مِنَ أَحْكَامِ الشَّرْعِ وَأُمُورِ الدِّينِ وَيُقِيلُ عَلَّمَكَ مِنْ عِلْمِ الْغَيْبِ مَا لَمْ تَكُنْ تَعْلَمُ وَيُقِيلُ مَعْنَاهُ  
عَلَّمَكَ مِنْ خَفِيَّاتِ الْأُمُورِ وَأَطْلَعَكَ عَلَى صَمَائِرِ الْقُلُوبِ وَعَلَّمَكَ مِنْ أَجْوَالِ الْمُتَأَنِّفِينَ وَكَيْدِهِمْ مِنْ  
أُمُورِ الدِّينِ وَالشَّرَائِعِ أَوْ مِنْ خَفِيَّاتِ الْأُمُورِ وَصَمَائِرِ الْقُلُوبِ

“In other words he was taught the laws of Shariat-e-Mutaahirah and the laws of Deen and it was said to him, you have been taught those things regarding the Unseen which you did not know and it has been stated that the meaning of this is that he was taught of all hidden things and (He) informed him of the secrets of the heart and he was informed of the deceit and hypocrisy of the hypocrites. He was taught the Laws of Deen, (and He informed him of all) the hidden things and the secrets of the heart.” [Tafseer Madaarik Pg.250 Vol.1]

Allama Kaashifi has stated the following concerning this verse of the Qur'an, "This refers to the knowledge of Ma Kaana Wa Maa Yakoon (the complete past and future), which Almighty Allah bestowed upon the Prophet ﷺ on the night of Me'raj. It has been stated in the Hadith-e-Me'raj that (Prophet Sallal laahu alaihi wasallam) said, 'I was under the Arsh and a drop was placed into my throat. Then I became aware of all that which happened and all that which is to happen.'" [Tafseer Husaini Pg.124]

Almighty Allah says in the Holy Qur'an, الرَّحْمَنُ عَلَّمَ الْقُرْآنَ, Rahmaan taught the Qur'an to His Beloved Rasool خَلَقَ الْإِنْسَانَ He created (Muhammad) (the soul of) Mankind عَلَّمَهُ الْبَيَانَ He taught him about everything (Which happened and which was to happen) [Surah Rahmaan Verses 1-4]

It is Tafseer-e-Khaazin regarding the above mentioned verse,

قِيلَ أَرَادَ بِالْإِنْسَانِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْبَيَانَ يَعْنِي بَيَانَ مَا كَانَ وَمَا يَكُونُ لِأَنَّهُ عَلَيْهِ  
السَّلَامُ نَبِيُّ عَنِ الْوَالِدَيْنِ وَالْآخِرِينَ وَعَنْ يَوْمِ الدِّينِ

"It has been stated that 'Insaan' in this verse refers to Muhammad ﷺ and that he was informed of the happenings of the past and future because the Holy Prophet ﷺ has been informed of the past and the future and of all that which will happen up to Qiyaamah." [Tafseer-e-Khaazin]

Allama Baghwi (alaihimir Rahma) commenting on this verse says

خَلَقَ الْإِنْسَانَ أَيُّ مُحَمَّدًا عَلَيْهِ السَّلَامُ عَلَّمَهُ الْبَيَانَ يَعْنِي بَيَانَ مَا كَانَ وَمَا يَكُونُ

"Almighty Allah created Insaan, in other words the Holy Prophet Muhammad ﷺ and he informed him of the happenings of the past and the future."



## RASOOLULLAH ﷺ HAS KNOWLEDGE OF THIS WORLD AND THE HEREAFTER

The Ahle Sunnah Wal Jama'at believe that the Holy Prophet ﷺ has been informed of all that which is happening and that which will happen. Since this topic also deals with the topic on Ilme Ghaib and we have already discussed that topic, so just a few relevant verses of the Holy Qur'an, Ahadith-e-Mubaaraka and statements of the pious predecessors are being presented to conclude this discussion.

مَا كَانَ اللَّهُ لِيُطَلِّعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيْ مَنْ يُّشَاءُ

“And it is not befitting to Allah, O common People! That he may grant you the knowledge of the Unseen. But yes, He chooses from His Prophets whosoever He Wills.” [Surah Al Imran Verse.179]

Almighty Allah says,

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ

“He is the Knower of the Unseen, so He does not inform anyone of it, except to His Chosen Prophets.” [Surah Al Jinn Verse.26]

Allah says about the excellence of Hazrat Ibraheem (alaihissalaam),

وَكَذَٰلِكَ نُرِيْ إِبْرَاهِيْمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُؤْمِنِيْنَ

“And in this way, We reveal unto Ibrahim the Sovereign Rule of the Skies and the Earth and for this reason, so that he may be of those who believe at sight.” [Surah Al An'aam Verse.75]

Whilst commentating on the verse: كَذَلِكَ تُرَىٰ إِبْرَاهِيمَ Mullah Ali Qaari says

إِنَّ اللَّهَ أَرَىٰ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَكَشَفَ لَهُ ذَٰلِكَ فَتَحَ عَلَيْهِ  
أَبْوَابَ الْغُيُوبِ

“Allah Almighty showed Hazrat Ibraheem (alaihis salaam) His Divine Control in the Skies and the Earth and He made everything apparent upon him (known to him) and opened upon him the doors of unseen knowledge.” [Mirqaat Pg.210 Vol.2]

Whilst explaining the words of the Hadith مَا فِي السَّمَاوَاتِ وَالْأَرْضِ Mullah Ali Qaari says

قَالَ ابْنُ حَجْرٍ أَيْ جَمِيعُ الْكَائِنَاتِ الشَّرِي فِي السَّمَاوَاتِ بَلْ وَمَا فَوْقَهَا كَمَا يُسْتَفَادُ مِنْ قِصَّةِ الْمِعْرَاجِ  
وَالْأَرْضِ هِيَ بِمَعْنَى الْجَنَسِ أَيْ وَجَمِيعِ مَا فِي الْأَرْضِ مِنَ السَّبْعِ وَمَا تَحْتَهَا كَمَا أَفَادَهُ ‘أَخْبَارُهُ‘ عَلَيْهِ السَّلَامُ  
عَنِ الْقَوْرِ وَالْحُوتِ اللَّذَيْنِ عَلَيْهِمَا الْأَرْضُ صَوْنٌ كُلُّهَا

“Ibn Hajr (alaihir rahma) has mentioned that مَا فِي السَّمَاوَاتِ refers not only to the skies, but even to that knowledge which is beyond the skies, just as it is clear from the incident relating to the Me’raj. And here Earth is on the basis of related things. In other words it refers to all those things which are in the seven earths and even that which is beneath it (the seven earths). It has become known, just as the Prophet ﷺ informed (us) about the Thaur and Haut, whereas the earths are on top of it.” [Mirqaat Pg.210 Vol.2]



Examine the following Hadith, where the Holy Prophet ﷺ referred to the Sahaba-e-Kiraam as Jan'nati by promising the fire of hell will not touch them.

Hazrat Jaabir رضي الله عنه reports that the Holy Prophet ﷺ said,

لَا تَمْسُ النَّارُ مُسْلِمًا رَأَىٰ وَرَأَىٰ مَنْ رَأَىٰ

“The fire of hell will neither touch that Muslim who saw me nor him who saw the one who saw me.” [Mishkaat Shareef Pg.554 - Mirqaat Pg.275 Vol.11 - Ash'atul Lam'aat Pg.632 Vol.4 - Jaame Tirmizi Pg.226 Vol.2]

It is on the authority of Hazrat Abdur Rahmaan ibn Auf رضي الله عنه that the Holy Prophet ﷺ said,

أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ وَالزُّبَيْرُ فِي الْجَنَّةِ وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ فِي الْجَنَّةِ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ وَسَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنِ الْجَرَّاحِ فِي الْجَنَّةِ

“Hazrat Abu Bakr is in Jannat; Umar is in Jannat; Uthman is in Jannat; Ali is in Jannat; Talha is in Jannat; Zubair is in Jannat Abdur Rahmaan bin Auf is in Jannat; Sa'ad ibn Abi Waq'qas is in Jannat; Sa'eed ibn Zaid is in Jannat and Abu Ubaidah bin Jar'rah is in Jannat.” [Tirmizi Pg.216 Vol.2]

Allah says in the Holy Qur'an regarding Hazrat Khidr (alaihi salaam),

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا

“And We bestowed upon him Our Specially Inspired Knowledge (Ilm Laduni)” [Surah Kahf Verse.65]

Explaining the above mentioned verse of the Holy Qur’an the Mufasssireen have mentioned as follows: Allama Qurtabi says,

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا أَيْ عِلْمَ الْغَيْبِ

“(It means) And We bestowed upon (Khidr alaihis salaam) knowledge, meaning knowledge of the Unseen.” [Qurtabi Pg.16 Vol.16]

Allama Aaloosi says in Tafseer Ma’ani as follows:

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا أَيْ عِلْمًا لَا يَكُنْتَهُ وَلَا يُقَادِرُ قَدْرَهُ، وَهُوَ عَالِمُ الْغُيُوبِ

“And We gave knowledge to (Khidr alaihis salaam) from Our Divine Knowledge, The reality of which none knows. And none can understand the excellence of this. And this actually refers to knowledge of the unseen” [Tafseer Rooh ul Ma’ani Pg.330 Vol.16]

Hazrat Umar-e-Farouk رضي الله عنه says:

قَامَ فِينَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ وَأَهْلُ النَّارِ وَمَنَازِلَهُمْ حِفْظَ ذَلِكَ مَنْ حَفِظَهُ، وَنَسِيَهُ، مَنْ نَسِيَهُ

‘The Holy Prophet ﷺ stood up amongst us and informed us of everything from the beginning of the creation until such time when the Jan’natis and the Jahan’namis shall each enter into their final abode. He

remembered it, whosoever remembered and he had forgotten it whomsoever forgot it.' [Sahih Bukhari Pg.453 - Fathul Baari Pg.286 Vol.6 - Umdatul Qaari Pg.110 Vol.15 - Mishkaat Shareef Pg.506 - Irshaadus Saari Pg.251 Vol.5 - Ash'atul Lam'aat Pg.444 Vol.4 - Mirqaat Pg.4 Vol.11]

Hazrat Huzaifa رضي الله عنه says,

لَقَدْ حَدَّثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا يَكُونُ حَتَّى تَقُومَ السَّاعَةُ

“Undoubtedly the Holy Prophet ﷺ informed me of everything that will take place up to the time of Qiyaamah.” [Sahih Muslim Shareef Pg.390 Vol.2]

Hazrat Abdullah ibn Umar رضي الله عنه reports that the Holy Prophet ﷺ said,

إِنَّ اللَّهَ قَدْ رَفَعَ لِي الدُّنْيَا فَأَنَا أَنْظُرُ إِلَيْهَا وَإِلَى مَا هُوَ كَائِنٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّمَا أَنْظُرُ إِلَى كَفَى هَذِهِ

“Verily Allah has raised the world for me and whatever is to happen in it right up to Qiyaamah, I am observing it in such a manner, just as I see this palm of mine.” [Mawahib ul Laduniya Pg.193 - Zurqani Shareef]

Hazrat Abu Hurairah رضي الله عنه reports that a person from the outskirts of the Holy City came to the Prophet ﷺ and said,

وَلَيْتَ عَلَى عَمَلٍ إِذَا عَمَلْتَهُ دَخَلْتُ الْجَنَّةَ قَالَ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومُ رَمَضَانَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا أَرَى عَلَى هَذَا شَيْئًا وَلَا أَنْقُصُ مِنْهُ فَلَمَّا وَدِيَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى

هَذَا

“Inform me of such a practice that by doing it, I shall attain Jannat (Paradise). He ﷺ said, ‘Worship Allah (Make His Ibaadat) and do not associate any partners with Him; and keep your Namaaz well established and fulfil your obligatory Zakaat and keep fast in the month of Ramadaan’

(On hearing this) he (the person) said, I swear by Him in Whose control is my life; that neither shall I do more than that, nor shall I do anything less than that (which was mentioned). When he left, the Holy Prophet ﷺ said, ‘That person who will be pleased to see a Jannati, should look at that person’” (In other words the Holy Prophet ﷺ granted him the status of being a Jan’nati even whilst he was still on this earth. [Mishkaat Pg.12]

It is on the authority of Hazrat Anas رضي الله عنه that the Holy Prophet ﷺ said,

إِنَّ الْجَنَّةَ تَسْتَأْتِي إِلَى ثَلَاثَةٍ عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ

“Verily Jannat is eagerly awaiting the arrival of three persons, namely; Ali, Am’maar and Salman.” [Jaame Tirmizi Pg.220 Vol.2]

It is on the authority of Hazrat Abdullah ibn Umar رضي الله عنه that the Holy Prophet ﷺ said,

يُنزِلُ عِيسَى ابْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَنْزِلُ فِيهَا وَيُؤَلِّدُ لَهُ، وَيَهْكُتُ حَمْسًا وَأَرْبَعِينَ سَنَةً ثُمَّ يَمُوتُ فَيُدفَنُ  
مَعِيَ فِي قَبْرِي

“Hazrat Esa (alaihis salaam) the son of Maryam will descend to earth. He will then make Nikah and he shall have children, and he will live here for forty five years, then he shall pass away and he will be buried

beside me by my Holy Grave.” [Jaame Tirmizi – Mishkaat – Ash’atul Lam’aat Pg.353 Vol.4 – Mirkaat Pg. 233 Vol.10]

Hazrat Abu Sa’eed Al Khudri رضي الله عنه reports that the Holy Prophet صلى الله عليه وسلم said,

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

“Hasan and Husain are the Leaders of the Youth in Jannat” [Tirmizi Shareef – Mishkaat Shareef]

Huzoor-e-Akram Noor-e-Mujassam صلى الله عليه وسلم has stated,

اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِمُورِ اللَّهِ

“Fear the sight of a true believer for he sees with the Noor of Almighty Allah.” [Jaame Tirmizi Pg.140 Vol.2]

Hazrat Abdul Wahab Sha’raani رحمته الله states that he heard his Murshid Shaykh Sayyid Ali Khawaas رحمته الله says,

I do not regard any person as a perfect and proper personality (Mard-e-Kaamil) unless he can inform his disciple from his ancestry right up to the informing him if he will enter heaven or hell.”

Hazrat Shah Waliullah Muhadith رحمته الله states, “Everything is evident before the Aarifeen and Kaamileen and everything becomes apparent to them and the things of Ghaib are also clear before them.” [Shifa ul Aleel Pg.56]

Allama Abdul Wahab Sha'raani رحمته الله says,

إِطَّلَعَهُ عَلَى غَيْبِهِ حَتَّى لَا تُدْبِتُ شَجَرَةٌ وَلَا تَخْضُرُ وَرَقَةٌ إِلَّا يَنْظُرُهَا

“(Almighty Allah) informs (the Wali Allah) from His unseen knowledge, to the extent that the (knowledge) of every tree that grows and every leaf that becomes green is before his sight.”

We make sincere Dua that Almighty Allah blesses us all with strength in Imaan and true love for the Holy Prophet صلوات الله عليه and for all those who follow that which has been taught and commanded by him.

## MUNAJAAT

Ya Ilaahi Har Jaga Teri Ataa Ka Saath Ho  
Jub Pare Mushkil Sha'e Mushkil Kusha Ka Saath Ho

O Allah! In every instance let me be blessed by Your Bounties - When I  
am calamity, Let me be with the Eradicator of all calamities.

Ya Ilaah Garmi-e-Mahshar Seh Jub Bharke Badan  
Daaman-e-Mahboob Ki Thandi Hawaa Ka Saath Ho

O Allah! When our bodies burn up in the heat of the Day of Reckoning,  
Let us be in the cool breeze from the Daaman of the Prophet ﷺ

Ya Ilaahi Nama-e-A'maal Jub Khulne Lage  
Aib-e-Pooshe Khalq Sat'taare Khata Ka Saath Ho

O Allah! When the books of our deeds are opened, Let the sins of the  
servants be hidden by the One who conceals our shortcomings.

Ya Ilaahi Jub Bahe Aankhe Hisaab-e-Jurm Me  
Un Tabassum rez-e-honto ki Dua ka Saath Ho

O Allah! When our eyes tear in accountabililty of our sins, Let us be  
blessed with prayers from his sweet smiling lips

Ya Ilaahi Jub Chalo Tareekh Raahe Pul Siraate  
Aftaab-e-Haashmi Noorul Huda Ka Saath Ho

O Allah! When We Walk over the Dark Bridge of Pul Siraat, Let us be  
with the guiding Light of the Prophet ﷺ

Ya Ilaahi Jub Sare Shamsheer Par Chalna Pare  
Rabbe Sallim Kehne Waale Ghamzudah Ka Saath Ho

O Allah! When we have to walk on the sword like path,  
Bless us as the one who removes grief says,  
“O Allah Allow Them Safe Passage”

Ya Ilaahi Jo Dua’e Nek Hum Tujhe Se Kare  
Qudsiyo Ke Lub Se Aameen Rab’bana Ka Saath Ho

O Allah! For all the Good things which we invoke You, Allow the Angels  
to say, “Aameen O Allah” for whatever we ask

Ya Ilaahi Jub Raza Khaab-e-Giraa Se Sar Uthaa’e  
Daulat-e-Bedaar Ishk-e-Mustafa Ka Saath Ho

O Allah! When Raza raises his head from his precious sleep, Let him be  
given the Gift of awakening in the love of the Beloved Prophet ﷺ

Ya Ilaahi Le Chale Jub Dafn Karne Qabar Me  
Ghause-e-Azam Peshwa’e Awliya Ka Saath Ho

O Allah! When I am taken towards my grave for my burial,  
Let Ghaus-e-Azam the Leader of the Awliya be with me