

رَاهِقٌ

# *Raah e Haqq*

(The Path of Truth)

*Mujaddid-e-Maslak-e-Ahle Sunnat, Aashiq-e-Rasool  
Khateeb-e-A'zam Hazrat*

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(*Allaah have mercy on him*)

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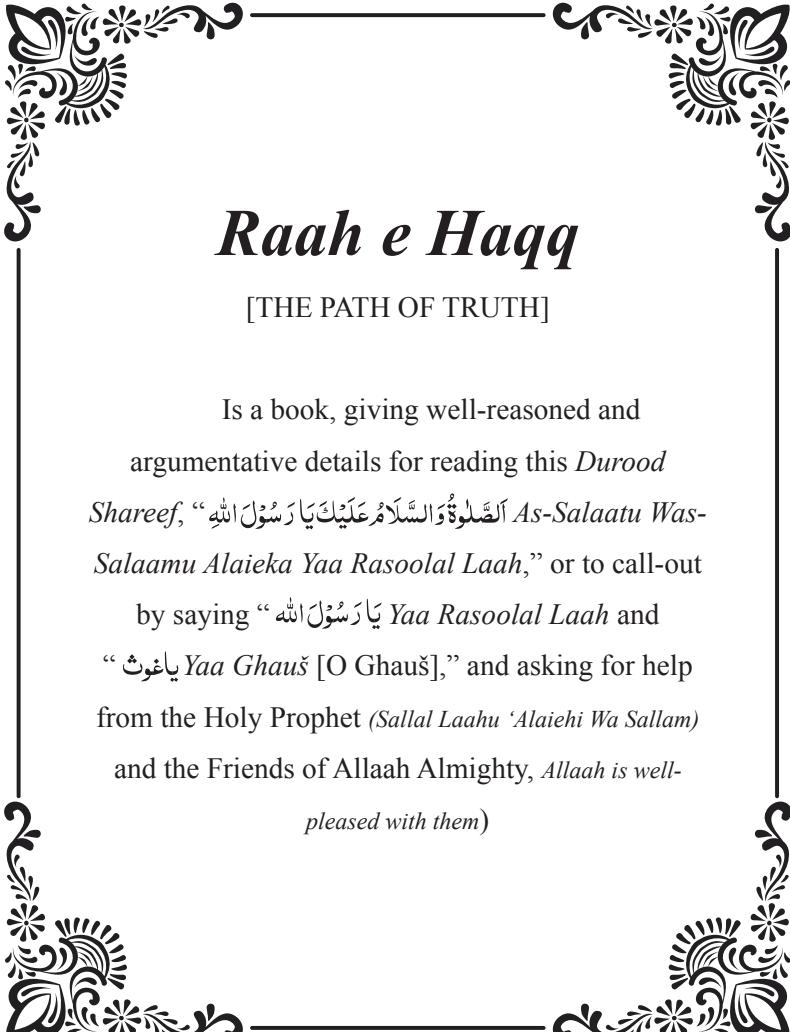
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# Raah e Haqq

[THE PATH OF TRUTH]

Is a book, giving well-reasoned and argumentative details for reading this *Durood Shareef* أَلْصَلُوٰةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ “As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah,” or to call-out by saying يَا رَسُولَ اللَّهِ “Yaa Rasoolal Laah and يَا غَوْثٍ Yaa Ghauš [O Ghauš],” and asking for help from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the Friends of Allaah Almighty, Allaah is well-pleased with them)

## Translator's Note

*Bismil-Laahir-Rahmaanir-Raheem*

*As Salaatu Was Salaamu Alaieka Yaa Rasoolal Laah  
Wa Alaa Aalika Wa As-Haabika Yaa Habeebal Laah*

It is with great reverence and humility that I present to you this translation of *Raah-e-Haqq* (The Path of Truth). This profound work explores the deeply rooted Islaamic traditions. The original text, rich in its scholarly depth and spiritual insight, is often laden with context-specific meanings and cultural references. As such, some nuances may inevitably be lost in translation. However, it is my sincere hope that this translation captures the essence of the author's message and serves as a valuable resource for readers seeking a deeper understanding of these practices.

Firstly, I wish to extend my sincere gratitude to the Respected *Khateeb-e-A'zam* Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy upon him*) for authoring this enlightening work. The book provides well-reasoned and articulate explanations for the practice of reciting the *Durood Shareef*, specifically, “*As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah*,” as well as invoking the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the Friends of Allaah (*Allaah is well-pleased with them*) with phrases such as “*Yaa Rasoolal Laah*” and “*Yaa Ghauš*.” His scholarship has brought clarity to one of the most discussed and debated topics among Muslims worldwide. By addressing the practice of reading *Durood Shareef* and invoking the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the esteemed Friends of Allaah, Hazrat Maulana Okarvi (*Allaah have mercy upon him*) has provided invaluable insights into this subject.

In this book, the honourable Hazrat Maulana Okarvi (*Allaah have mercy upon him*) also delves deeply into the varied meanings of the term *Du'aa* (supplication) as stated in the Holy Qur'aan. His

meticulous analysis and presentation of clear Qur'aanic verses, along with a thorough discussion of the arguments, make this work a must-read for those seeking the Truth Path. His efforts to elucidate these important aspects with scholarly precision are both commendable and deeply appreciated.

In translating *Raah-e-Haqq*, my primary aim has been to faithfully convey the author's intent and the nuanced arguments presented in the original text. I have strived to maintain the integrity of the Islaamic teachings while making the content accessible to readers who may not be familiar with the original Arabic or the intricate theological discussions within.

I also wish to extend my deepest appreciativeness and thankfulness to the Respected Hazrat Allaamah Kaukab Noorani Okarvi (*Allaah continues his grace*), whose esteemed guidance in translating Urdu, Arabic and Persian texts has been a beacon of light throughout this endeavor. His profound expertise and meticulous research have greatly enriched the translation process. The Respected Hazrat Allaamah Kaukab Noorani's (*Allaah continues his grace*) time, effort, and deep knowledge have been invaluable, and his contributions are deeply appreciated. His commitment and hard work has been instrumental in ensuring that this project was completed with the utmost care and accuracy. Allaah Almighty blesses him abundantly, reward him in both the worlds, and grant him continued success in his noble endeavors. *Aameen.*

I am profoundly grateful to Maulana Muhammad Usmaan Sulehri Ziyaai a distinguished teacher at Daarul Uloom Pretoria, South Africa, who helped in the translation of some words, of the last one and half page.

Furthermore, I would like to express my gratitude to the teams at Maulana Okarvi Academy (*Al-Aalami*). Especially to my eldest sister S.S.Z. Qaadiree who got the translation of this book done by some source which also passed by my glance and I did gain some

support from it. The dedicated support and collaborative efforts of the team was crucial in bringing this translation to fruition. While grammatical errors may be present, I apologize for any wrongly translated word, spelling, meaning in this book. I would greatly appreciate being informed of any that may have remained unnoticed.

May this work enhance our appreciation of the revered status of the Beloved Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) and the righteous Friends of Allaah, and may it inspire us to follow the Path of Truth with greater devotion and clarity.

Almighty Allaah grants us all guidance, wisdom, and the ability to uphold the teachings of Islaam with sincerity and commitment. I pray and hope this effort is accepted in all the sacred courts, and become a basis of my salvation.

Special thanks to all those who have advised us, in some matters and helped us in proof-reading from all over the world.

Mrs. Raashidah Anwar UAE

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Maulana Muhammad Usmaan Sulehri SA

Sincerely from a seeker of the Path of Truth, with my humble Salutations.

S.Y.Z. Qaadiree

July 29th 2024

## QUESTION

What do the Religious Scholars say about this issue that is it permissible to read this *Durood Shareef*, أَلْصَلُوْهُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ As-Salaatu Was-Salaamu Alaikeka Yaa Rasoolal Laah and to call-out the Holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) with the [Arabic] word 'Yaa' [O] that is to say, 'Yaa Rasoolal Laah or not?" As some Wahhaabi, Deobandi Mufti's [Jurist] say that the person who reads this *Durood Shareef* [Blessing] and say, 'Yaa Rasoolal Laah' or say 'ياغوث' 'Yaa Ghauث' is a *Mushrik* [polytheist] and an innovator [Bid'atee]. To what extent is this saying of the Wahhaabi Deobandi Mufti's is correct? State the fact of this issue in the light of proofs [arguments]. Make it clear and earn rewards.

## ANSWER

الْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِينَ اصْطَفَاهُ خُصُوصاً عَلٰى سَيِّدِنَا وَمَوْلَانَا وَشَفِيعِنَا وَحَبِيبِنَا مُحَمَّدِنَا مُصطفِيٍّ وَعَلٰى إِلٰهِ وَأَصْحَابِهِ أُولَئِي الْصِّدْقٰ وَالْقَفَا امَّا بَعْدَ

All Praise is due to Allaah who is All-Sufficient, and Blessing be upon His Bondsmen whom He has chosen, especially upon our Chief and our Master and our Intercessor and Beloved Muhammad Mustafaa, and upon his Descendants and his Companions who are truthful and Pure. Afterwards, it is to be stated that;

Undoubtedly and without any hesitation, it is absolutely permissible to read the *Durood Shareef*, أَلْصَلُوْهُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ As-Salaatu Was-Salaamu Alaikeka Yaa Rasoolal Laah and to call him with the Arabic word 'Yaa' that is to say, 'Yaa Rasoolal Laah' to Huzoor Saiyyidul Aalameen [The Master of the Worlds] the Holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) and to call Hazrat Ghauث-e-A'zam [Allaah have mercy on him] as ياغوث 'Yaa Ghauث.' The saying of

some of the Mufti's that it is *Shirk* [polytheism] is absolutely wrong; ignorance and misguidance.

**The answer is presented in order;**

1) Almighty Allaah says,

إِنَّ اللَّهَ وَمَلِكَتَهُ يَسْلُوْنَ عَلَى النَّبِيِّ لَّمْ يَأْتِهِ الَّذِينَ أَمْتُوا عَلَيْهِ وَسَلَّمُوا تَسْلِيْمًا

(Holy Qur'aan, chapter Al Ahzaab, verse#56)

Meaning; Undoubtedly Allaah and His Angels send Blessings [Durood] on the Prophet of Allaah (the Communicator of the hidden news). O you who believe send blessings upon him and salutation upon him fully well in abundance.

In this sacred Qur'aanic verse, Allaah Almighty has Commanded the Muslims to read *Salaat o Salaam* [Durood/Blessing and Salaam/ Salutation]. The Muslims obey this Divine Command by reading, أَلْصَلُوْهُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ As-Salaatu Was-Salaamu Alaikeka Yaa Rasoolal Laah [Blessing and Salutation be upon you O' Prophet of Allaah]. The obeying of the Command of 'Salluu' is done by As-Salaatu، and Sallimu أَلْصَلُوْهُ is done by As Salaamu، and Alaikehi عَلَيْهِ is done by Alaikeka Yaa Rasoolal Laah. أَلْصَلُوْهُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ As-Salaatu Was-Salaamu Alaikeka Yaa Rasoolal Laah is the obedience of this Command of Almighty Allaah.

If in the obedience of this sacred Qur'aanic verse is done by *Durood-e-Ibraaheemi* which is read in *Salaah* (Namaaz) أَلْتَهُمْ صَلَّى عَلٰى مُحَمَّدٍ الْخ then the verse is not fully obeyed. Because in *Durood-e-Ibraaheemi* only the Command of صَلَوٰةُ سَلَامٌ *Salaat* is mentioned by which the Command of 'Salluu' is obeyed but the Command of وَسَلَّمُوا 'Wa Sallimuu' is not obeyed. While in this sacred Qur'aanic verse there is a Command of reading both صَلَوٰةُ وَسَلَامٌ *Salaat o Salaam*. Therefore; this sacred Qur'aanic verse is fully obeyed very well by reading أَلْصَلُوْهُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ As-Salaatu Was-Salaamu Alaikeka Yaa Rasoolal Laah [Blessings and Salutation be upon you

O' Prophet of Allaah].

As far as this is concerned that *Durood-e-Ibraaheemi* was taught to us by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). So; without any doubt the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) taught us this *Durood-e-Ibraaheemi* but it was for reading in *Salaah* [*Namaaz*]. And in *Salaah* [*Namaaz*] we and all the other Muslims read this same *Durood-e-Ibraaheemi*, because this *Durood Shareef* is especially specific for *Salaat* [*Namaaz*].

Therefore; Hazrat Abu Mas'ood (*Allaah is well-pleased with him*) says:

A man came in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and sat down before him. Then he inquired, “يَا رَسُولَ اللَّهِ كَيْفَ نُصْلِي عَلَيْكَ يَعْنِي نَعْنَدَكَ صَلَوةً فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عَنْدَكَ صَلَوةً أَمَّا السَّلَامُ عَلَيْكَ فَقَدْ عَرَفْنَاكَ فَكَيْفَ نُصْلِي عَلَيْكَ إِذَا نَحْنُ صَلَّيْنَا فِي الصَّلَاةِ صَلَوْتَنَا صَلَّى اللَّهُ عَلَيْكَ قَالَ فَصَلِّتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَحَبَبْنَا أَنَّ الرَّجُلَ لَمْ يَسْتَهِنْ فَقَالَ إِذَا أَنْتُمْ صَلَّيْتُمْ عَلَى فَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ إِلَّا (مسند امام احمد: 17072، جلاء الأفهام، ابن قيم ص 5)

صححه ابن حبان: 1959، قال الحاكم: 988، صحيح على شرط مسلم و أخره أياضًا حميد و ابن الْلَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ إِلَّا خزيمة: 711 و دارقطن: 1339، وبهق: 2849، ان هذه الالغاظ السروية مختصة بالصلوة۔

(Musnad by Imaam Ahmad: #17072, Jilaâul-Afshaam by Ibne-Qaiyyim: pg.5, Saheeh Ibne-Hibbaan: #1959, Haakim: #988, Ahmad and Ibne-Khuzaimah: # 711, Daar Qutni: #1339, and Baiehaqee: # 2849, ان هذه الالغاظ السروية مختصة بالصلوة these narrated words are specific with Salaah [Namaaz].

Hazrat Abu Huraierah (*Allaah is well-pleased with him*) says I inquired;

يَا رَسُولَ اللَّهِ كَيْفَ نُصْلِي عَلَيْكَ يَعْنِي فِي الصَّلَاةِ قَالَ تَقُولُونَ الَّلَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ إِلَّا (جلاء الأفهام، ابن قيم ص 16)

Yaa Rasoolal Laah (*Sallal Laahu 'Alaieka Wa Sallam*), how should we read *Durood* upon you in *Salaah* [*Namaaz*]? The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, “You say **الَّلَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ إِلَّا** *Al-Laahumma Salli Alaa Muhammadin* (*Durood-e-Ibraaheemi* till the end). (Jilaâul-Afshaam, Ibne-Qaiyyim, pg.16)

[When we send *Durood* upon you in our *Namaaz*] and in the second *Hadees* this sentence [In *Namaaz*] is the evidence of this act that the sacred Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) inquired about reading *Durood Shareef* in *Salaah* [*Namaaz*] and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) taught the reading of *Durood-e-Ibraaheemi* in *Salaah* [*Namaaz*]. This proves that this sacred *Durood-e-Ibraaheemi* is specific with *Salaah* [*Namaaz*]. Therefore; the Imaam of *Ghaier Muqallideen* [The Non-followers of the Four Imaam's] Allaamah Shaukaani, from whom his other Imaam Nawaab Siddeeq Hasan Khan Bhopaalee seeks help like this (which is polytheism [*shirk*] according to his own views);

”شَفَعْ سُنْتَ مَدَّتْ قَاضِي شُوكَانَ مَدَّتْ“  
**Shaiekh-e-Sunnat Madaday Qaazi-e-Shaukaan Madaday**  
 The venerable teacher of *Sunnat* please help, The Judge of Shaukaan [place] please help

That Allaamah Shaukaani also says on page 132 of his book, ‘Tuhfah-tuz-Zaakireen’

In this (Hadees) reading *Durood Shareef* upon the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in *Salaah* [*namaaz*] is strictly confined. So, this benefit is received from here that the words of this (*Durood-e-Ibraaheemi*) which are narrated they are specifically with *Salaah* [*namaaz*]. Beside *Salaah* [*namaaz*], we should read such *Durood Shareef* which fully obey the Qur'aanic verse, [إِنَّ اللَّهَ وَمَلَائِكَتَهُ] [Undoubtedly Allaah and His Angels.....]

(*Holy Qur'aan, chapter Al Ahzaab, verse #56*)  
 (Meaning in it, both صلوٰة و سلام .  
*Salaat wa Salaam* [Blessings and Salutation] should be present).

Hence; all the Scholars and *Muhaddiseen* [The Experts of *Ahaadees*] from all over the world beside the *Salaah* [*Namaaz*] read such *Durood Shareef* which has both *Salaat o Salaam* [Blessings and Salutation]. And they read due to this reason that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) taught us to read in *Salaah* [*namaaz*] this *Durood Shareef*, in which only the Command of ‘صلوٰة’ *Salaat*’ [*Durood/Blessing*] is mentioned and by which only the Command of ‘صلوٰة’ [*Salaat*] is obeyed. As, in *Salaah* [*namaaz*], the Command of ‘السَّلَامُ’ [*Wa Sallimuu*] is obeyed by أَسْلَامٌ عَلَيْكَ يَا أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ [Wa Sallimuu] As-Salaamu Alaike Aiyuhan Nabiyu Wa Rahmatul-Laahi Wa Barakaatuhu, thus the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, “By reading أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ أَخْ دُرُودَ إِبْرَاهِيمَ Durood-e Ibraaheemi (till the end), do the obeying of the Command of ‘صلوٰة’ *Salloo* [Send Blessings].”

*Hujjatul Islaam* Hazrat Imaam Al-Ghazaali (*Allaah is well-pleased with him*) says, “A pious person amid the legendary Leaders says,

وَ فِيهِ تُقِيَّدُ الصَّلَاةُ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّلَاةِ فَيُقِيَّدُ ذَلِكَ أَكَهْ هَذِهِ الْأَنْقَاطُ الْبُرُوئِيَّةُ مُخْتَصَّةٌ بِالصَّلَاةِ وَأَمَّا خَارِجُ الصَّلَاةِ فَيُحْصَلُ الْإِمْتِشَانُ بِهَا يُقِيَّدُهُ تَوْلُهُ سُبْحَانَهُ وَ تَعَالَى إِنَّ اللَّهَ وَمَلَائِكَتَهُ

“I use to write the sacred *Ahaadees* of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and in them along with his blessed name I use to write, “صلوٰة سالاات” [Blessings be upon you] but I would not write the word ‘سلام’ *Salaam*’ [Salutation].”

Then, I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in a dream. He said to me, “Why don’t you write full *Durood* upon me in your writings?” Thus; after that, I always write both *Salaat* and سلام *Salaam* with his blessed name.”

(*Ihya'a-ul-Uloom, vol-1, pg.319*)

فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْبَنَاءِ مَقْلَبَيْنِ أَمَّا تِسْتَرِي الصَّلَاةَ عَلَيْنِ فَكَتَبْتُ فَيَا كَتَبْتُ بَعْدَ ذَلِكَ أَلَا صَلَّيْتُ وَسَلَّيْتُ عَلَيْهِ (إِحْيَا العِلُومِ، ج 1 ص 319)

**Al Hamdu Lil Laah** [All Praise be to Allaah] Ahle-Sunnat Wa Jama'at by reading أَلَّا حَمْدُهُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ As-Salaatu Was-Salaamu Alaike Yaa Rasoolal Laah [*Durood and Salaam* be upon you O' Prophet of Allaah] fully obey the Command of this sacred Qur'aanic verse.

This *Durood Shareef* أَلَّا حَمْدُهُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ As-Salaatu Was-Salaamu Alaike Yaa Rasoolal Laah [*Durood and Salaam* be upon you O' Prophet of Allaah] is also recited morning and evening upon the holy Shrine of *Huzoor-e-Akram* [The Greatest Prophet], *Taajdaar-e-Arab-o-Ajam* [The Crowned King of Arabs and Non Arabs], *Noor-e-Mujassam* [The Complete Personified Divine Luminance], *Rahmatul Lil Aalameen* [The Mercy for the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Even there, the Command of the holy Qur'aanic verse is obeyed with this same ‘*Durood Shareef*.’ Those who call this *Durood Shareef Shirk* [polytheism] they should be asked, “Is *Shirk* being committed there morning and evening? And are the millions of lucky Muslims who read this *Durood Shareef* upon the holy Shrine all *Mushrik* [polytheist]?” *Ma'aazal Laah* [I seek Allaah's protection].

Some people say that reading this *Durood Shareef* at the blessed Shrine [of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] is not *Shirk* [polytheism], but reading it here is *Shirk*. Unfortunately, they do not even know that *Shirk* is *Shirk*, no matter where it is committed. When it is not considered *Shirk* [polytheism] there, then it should also not be considered *Shirk* here. And if it is *Shirk* here it will also be *Shirk* there but because these people have the habit of calling every good deed as *Shirk*. Therefore; if they also call reading this *Durood Shareef* as *Shirk* then what's so strange about it?

Hazrat Maulana Shaah Waleey-yul Laah Muhaddiš Dehlvi (*Allaah have mercy on him*) says on page 124 of his book, '*Al-Intibaah Fii Salaasil-e-Auliya-al Laah*',

After offering the obligatory *Rak'aat* [Fard] of the morning *Salaah* [*Fajr namaaz*], as *Salaam* is completed, then one should be involved in reading *Auraad-e-Fathiyyah* [holy phrases]. Which have been gathered from the blessed phrases of fourteen hundred [1400] Perfect Saints and the victory of every Saint came from its one phrase. And the one who makes it obligatory upon himself to read this [*Auraad-e-Fathiyyah*] with *Huzoori* [Spirituals Presence], he will witness its Blessings and Purification and he will get a share from the Sainthood of fourteen hundred [1400] Perfect Saints and he will be blessed and successful.

And in the same book, Shaah Waleey-yul Laah Saahib says, "*Auraad-e-Fathiyyah* is that *Majmoo'ah* [The Compendium] of *Wazaa'if* [Holy Phrases] that when Hazrat Saiyyid Alee Ameer Kabeer

و بعدة فريضه نماز بگو اردو چوں سلام و  
ہدیہ اور افتخاری خواندن مشغول شود کے از  
تبرکات انفاس ہزارو چہار صد ولی کامل جمع  
شده است و فتح ہر یک ازاں مکہ بودہ  
است ہر کہ از سر حضور ملازمت نماید  
برکت و صفائی آں مشاہدہ خواہ نمود و از  
ولایت ہزارو چہار صد ولی نصیب یا بدر۔

Hamdaani (*Allaah have mercy on him*) went to visit Baietul Maqdis there he had the blessed viewing [Ziyaarat] of *Huzoor Saiyyidul Aalameen* [The Greatest Chief of all the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in a dream. Then, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) told him to read '*Auraad-e-Fathiyyah*'.

Two things are proven by the statement of Shaah Saahib;

1. Anyone who makes reading this *Majmuu'ah* [*Auraad-e-Fathiyyah*] obligatory upon himself every day, he will receive benefit from the Sainthood of fourteen hundred [1400] Perfect Friends of Allaah and he will witness its blessings.
2. *Huzoor Saiyyid-e-Aalam* [The Chief of the Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) instructed Hazrat Saiyyid Alee Ameer Kabeer Hamdaani (*Allaah have mercy on him*) to read this, '*Auraad-e-Fathiyyah*'.

This blessed *Durood Shareef* is also present in this, '*Auraad-e-Fathiyyah*';

الصلوة والسلام عليك يا رسول الله  
الصلوة والسلام عليك يا حبيب الله  
الصلوة والسلام عليك يا رحمة للعابرين  
الصلوة والسلام عليك يا شفيع البدارين  
الصلوة والسلام عليك يا سيد المرسلين  
الصلوة والسلام عليك يا امام الشقين

*As-Salaatu Was-Salaamu Alaike Yaa Rasoolal Laah*  
*As-Salaatu Was-Salaamu Alaike Yaa Habeebal Laah*

*As-Salaatu Was-Salaamu Alaike Yaa Rahmatal Lil Aalameen*

*As-Salaatu Was-Salaamu Alaike Yaa Shafeeal Muznibeen*

*As-Salaatu Was-Salaamu Alaike Yaa Saiyyidal Mursaleen*

*As-Salaatu Was-Salaamu Alaike Yaa Imaamal Muttaqeen*

*Blessings and Salutation be upon you O' Prophet of Allaah*

Blessings and Salutation be upon you O' Friend of Allaah  
 Blessings and Salutation be upon you O' Mercy for the Worlds  
 Blessings and Salutation be upon you O' Intercessor of the sinners  
 Blessings and Salutation be upon you O' Leader of the Prophets  
 Blessings and Salutation be upon you O' Leader of the Righteous

Respected readers, just think that if reading this *Durood Shareef* would have been *Shirk* [polytheism], then did *Huzoor Saiyyidul Aalameen* [The Chief of all the Worlds] the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] ordered Hazrat Saiyyid Alee Ameer Kabeer Hamdaani to do *Shirk*? And is Shaah Waleey-yul Laah Saahib also teaching to do *Shirk*? Who is saying that its reader will get the benefit from the Sainthood of fourteen hundred [1400] Perfect Saints?

Did the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and Shaah Waleey-yul Laah Saahib (who are ordering to read this *Auraad* in which this *Durood Shareef* is present) not have the knowledge of *Shirk* [polytheism]? Do the Mufti's of these days know more about *Shirk* than them? Almighty Allaah would protects the Muslims from such *Fataawaa* [verdict's] of these kinds of *Mufti*'s [Jurists] who have created divisions and splitting amongst the Muslims by giving such kinds of *Fataawaa* [verdicts]. Now the situation is such that it has become difficult for the Muslims to gather on one center point.

Haaji Imdaadul Laah Saahib Muhaajir Makki who is the Guide and Spiritual Leader of the Deobandi Mufti's [Jurists] like Janaab Ashraf Alee Thanvi, Muhammad Qaasim Nanotvi the so-called founders of Deoband Madrassah, and Rasheed Ahmad Gangohi, etc. Regarding whom Janaab Ashraf Alee Thanvi Saahib has written in [his book], '*Imdaadul-Mushtaaq*' that 'he is *hujjat* [Authoritative Source] of Allaah in this time.' That Haaji Saahib says on page 83 of his book, '*Ziyaaa-ul-Quloob*' (published by Mujtabaai Press, Delhi, 1910) that whoever has the desire to witness the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in his dream then he should do this;

After *Ishaa Salaah* [namaaz] wear clean and untainted clothes and apply *ittar* [perfume], and with great respect sit in the direction of Madeenah Munawwarah and request in the Court of Allaah Almighty for viewing the Beauteous Resplendent of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And clear [empty] their hearts from all thoughts and suspicions and imagine that *Huzoor Purnoor* [Respect Prophet Filled with Divine Luminance] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) dressed in very white clothes [robe] while tying green turban on his head, is seated gracefully with a bright face like the moon of the fourteenth day [Full Moon]. Then strike [say it with force] on his heart while reading on the right side,

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللهِ  
*As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah* [Blessings and Salutation be upon you O' the Prophet of Allaah] and

on the left side,

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيبَ اللهِ  
 while reading *As-Salaatu Was-Salaamu Alaieka Yaa Habeebul Laah* [Blessings and Salutation be upon you O' Beloved of Allaah] and strike his heart while reading

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ  
*As-Salaatu Was-Salaamu Alaieka Yaa Nabiyyal Laah* [Blessings and Salutation be upon you O' Messenger of Allaah]. Read this *Durood Shareef* again and again, as much as possible, one after

بعد نماز عشاء با طهارت کامل و جامه نو  
 استعمال خوشبو بادب تمام رومبوئے مدینہ  
 منورہ بنشید و ملّتی از جناب قدس حقیقت  
 محمدی برائے حصول زیارت جمال مبارک  
 صلی اللہ علیہ وسلم و دل را از جمیع محترمات خالی کرده  
 صورت آں حضرت صلی اللہ علیہ وسلم بیاس بسیار  
 سفید و عمامہ سبز و چہرہ منور مشل بدر بر کری  
 تصور کند الصلوٰۃ والسلام علیک یا  
 رسول اللہ راست، الصلوٰۃ والسلام  
 علیک یا حبیب اللہ چپ، الصلوٰۃ  
 والسلام علیک یا نبی اللہ، در دل ضرب  
 کندو ایں درود شریف را ہر قدر کہ تو اند پے  
 در پے تکرار کند ان شاء اللہ تعالیٰ ہے مطلوب  
 خواہد رسید  
 (امداد المشاق ص 59، مطبوعہ اشرف المطابع،  
 تھانہ بھون، 1929ء)

the other. *In Shaa Allaah* [If Allaah Wills] one will be honoured with the vision of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

The same Haaji Imdaadul Laah Saahib says in the form of calling, *الصلوة والسلام عَلَيْكَ يَا رَسُولَ اللهِ* “*As Salaatu Salaamu Alaikeka Yaa Rasoolal Laah*, some people object that this connection is based in just words [expressive connection]. *لَهُ الْخُلُقُ وَالْأَمْرُ* ★ The World of Command is not bound by direction, near and far etc.; thus there is no doubt in its legitimacy.”

(*Imdaadul-Mushtaaq*, pg.59, published by *Ashraf ul Mataabe* (Press), *Thaanah Bhawan* 1929)

What do the Deobandi Mufti's say about Hazrat Haaji Imdaadul Laah Saahib, who is saying this that there is no doubt in the validity [legitimacy] of this *Durood Shareef*? And whoever will read this *Durood Shareef* while accepting that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Haazir* [Omnipresence] and *Naazir* [Omniscient] he will be blessed with *Ziyaarat* [sacred viewing] of the Most Respected Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

If reading this *Durood Shareef* is *Shirk* [polytheism] and the one who reads it is a *Mushrik* [polytheist], then what kind of *Ziyaarat* [sacred viewing] for a polytheist? And the one who declares *Shirk* [polytheism] and *Bid'at* [innovation] as legitimate [permissible], and gives the order of doing it, then what will he become? Now the decision is on these same Mufti's [who say reading it is *Shirk*], either also issue *Fatwaa* [verdict] on their own senior Religious Guide or by doing sincere repentance from their own verdict of *Shirk* declare this *Durood Shareef* as permissible [legitimate] and start reading it.

And listen to this saying of their, *Hakeemul Ummat* [The Wiseman of the Nation] Ashraf Alee Thanvi;

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\*[Holy Qur'aan, chapter *Al A'raaf*, verse#54]

He says, “Today I feel like reading *Durood Shareef* even more, and that also with these words, *الصلوة والسلام عَلَيْكَ يَا رَسُولَ اللهِ As-Salaatu Was-Salaamu Alaikeka Yaa Rasoolal Laah* [Blessings and Salutation be upon you O' Prophet of Allaah].”

(*Shukr-un-Ni'mah Bi-Zikri Rahmatir Rahmah*, pg.18, printed by *Maktabah Thanvi*, *Karachi*)

Here listen to something more! The statement of their own *Shaiekul-Hind* Husain Ahmad Tandvi's (Madani) Saahib of their 'Center of the Circle of Research', he says;

“Thus, it has been repeatedly heard from the tongue of the Wahhabis' that *الصلوة والسلام عَلَيْكَ يَا رَسُولَ اللهِ As-Salaatu Was-Salaamu Alaikeka Yaa Rasoolal Laah* [Blessings and Salutation be upon you O' Prophet of Allaah] is strictly prohibited [forbidden/stopped]. And they strictly stop, detest and curse *Ahle Haramaien* [The people of both Madeenah and Makkah] from doing this *Nidaa* [Call] and *Khitaab* [address], they make mockery of them and use inappropriate words for them. Even though, our own respected Religious predecessors consider this form and all the forms of *Durood Shareef* even if they are in form of addressing and calling to be desirable and praiseworthy and order their associates [followers] for [reading] it.”

(*Ash-Shahaabus-Saaqib*, pg.65, printed *Kutub Khaanah Ashraafiyah, Raashid Company, Deoband*)

Also one more, listen to their own '*Raa'sul Muhammadišeen*' [The Head teacher of *Ahaadees*] Muhammad Zakariyyaa Saahib *Shaiekul-Hadeeš* Muzaahir-ul Uloom Saharanpur, he says;

“In my opinion, if in all the places *Durood-o-Salaam* [Blessing and Salutation] are both combined then it is much better. That is, instead of *الصلوة والسلام عَلَيْكَ يَا رَسُولَ اللهِ As-Salaamu Alaikeka Yaa Rasoolal Laah*, *As-Salaamu Alaikeka Yaa Nabiyyal Laah* etc. [Salutation be upon you O Prophet of Allaah, Salutation be upon you O Messenger of Allaah etc.], it should be read this way, *الصلوة والسلام عَلَيْكَ يَا نَبِيَّ اللَّهِ الْأَصْلَوُةُ وَالسَّلَامُ يَا نَبِيَّ اللَّهِ As-Salaatu Was-Salaamu Alaikeka Yaa Nabiyyal Laah As-Salaamu Alaikeka Yaa*

*Nabiyyal Laah* [Blessings and Salutations be upon you O Prophet of Allaah, Blessings and Salutations be upon you O Messenger of Allaah.] If the word of **الصلوةُ وَالسَّلَامُ** *As-Salaatu* [Blessings] is increased with the word of **السَّلَامُ** *As-Salaamu* [Salutations] like this till the end it is much better.”

(*Fazaa'il-e-Durood Shareef*, pg.28)

Now these elderly religious fellows have created severe distress upon the Deobandi's. These statements in their favour are like, “Muskrat in the mouth of a snake” (which cannot be either vomited nor can be swallowed).

**الصلوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ** *As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah* as *Shirk* [polytheism] and *Bid'at* [innovation], then their own people will also [fall prey to it] come under its grind and will be confirmed as *Mushrik* [polytheist] and *Bid'atee* [innovators]. And if they do not say, it is *Shirk* then it is against their Belief and view-point. They are in a state of great distress. According to the poet;

آگ دی صیاد نے جب آشیا کے کمرے جن پر تکیہ تھا وہی پتے ہوادینے لگے

*Aag Dee Saieyyaad Nay Jab Aashiyaanay Ko Meray  
Jin Pay Takiyah Thhhaa Wohi Pattay Hawaa Daynay Lagay*

When the gardener set fire to my nest [abode]  
The leaves on which I had relied, those leaves began to fan the fire  
[to increase it]

I wish! Today's Deobandi fellows, while following the instructions of their own elders [bigwigs], would read **الصلوةُ وَالسَّلَامُ** *As-Salaatu Was-Salaam Alaieka Yaa Rasoolal Laah* and would also urge others to read it. But by calling the reading of this '*Durood Shareef*' as *Shirk* [polytheism] and *Bid'at* [innovation] they have made their elders *Mushrik* [polytheists] and *Bid'atee* [innovators]. And on the other hand, they have also made billions of true Muslims of the world as *Mushrik* [polytheists] and *Bid'atee* [innovators] and have made them fight with each other.

Allaamah Ibne-Qaiyyim, who is a student of Ibne-Taiemiyyah, whom these Deobandi Mufti's also consider as their *Imaam* [leader], wrote on page 360 of his book, '*Jilaa-ul-Afhaam*' published in Amritsar [India]. He says that Abu Bakr Muhammad Bin Umar said that I was with Abu Bakr Bin Mujaahid when Hazrat Shiblee came there. Abu Bakr Bin Mujaahid stood-up in his respect and embraced him to his chest and kissed him between both his eyes.

“So I said, O my Master, you did such kindness with Shiblee, even though you and all the people of Baghdad consider him insane?” (Abu Bakr Bin Mujaahid) said, “I did the same with Shiblee, as I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) doing with him and that is this; I saw in a dream that Hazrat Shiblee came and *Saiyyid-e-Aalam* [The Chief of the Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) stood-up for him and kissed him between both his eyes.” So, I inquired, “O Prophet of Allaah, why did you do like this with Shiblee?” The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, “After every *Salaah* [prayers/namaaz], this Shiblee reads **لَقَدْ جَاءَكُمْ رَسُولُنَا مِنْ أَنفُسِكُمْ عَزِيزٌ لَّكُمْ** *Laqad Jaa'a Kum Rasoolun Min Anfusikum Azeezun* till the end of the chapter. [Surely there has come to you a Prophet from among yourselves. Heavy upon him is your suffering and he ardently desires your welfare. To the believer he is most kind and merciful]. (*Holy Qur'aan, chapter Taubah, verse #128*) and then he says three times,

صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ  
Sallal Laahu Alaieka  
Yaa Muhammad [Allaah's Blessings be  
upon you O Muhammad] (that is why I  
have done kindness upon him)."

Dear readers, just reflect how the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) showed mercy and kindness upon Hazrat Shiblee, who reads after every *Salaah* [namaaz/prayer]; *لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ أَخْ  
Laqad Jaa'a Kum Rasoolum Min Anfusikum* till the end (*Holy Qur'aan*, chapter *Taubah*, verse #128) and after this he says three times, *صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ  
Sallal Laahu Alaieka Yaa Muhammad* (*Yaa Rasoolal Laah*) [Allaah's Blessing be upon you, *Yaa Muhammad* (*Yaa Rasoolal Laah*)]. So, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) stood-up for him and kissed him lovingly and made him view his own sacred Beauteous Self. If reading this *Durood Shareef* would have been *Shirk* [polytheism] and *Bid'at* [innovation] then could a *Mushrik* [polytheist] and *Bid'atee* [innovator] receive this honour? Absolutely not! It has become clear that reading this *Durood Shareef* is not *Shirk* [polytheism] and *Bid'at* [innovation]. Rather the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) bestows kindness and mercy on the one who reads it. And also remember this Hazrat Shiblee (*Allaah* mercy upon him) use to live in Baghdad Shareef.

**Attention:** Now as reading this *Durood Shareef* is being called *Shirk* [polytheism], and to prove this as *Shirk* two reasons are given from their Mufti's side, those two reasons are also being written here. The first reason is this, in it, "عَلَيْكَ Alaieka" [Upon you] comes, and this word [grammatical form of *Sigha* in Arabic] is used for *Khitaab* [addressing]. And you can only address someone who is present in front and would be listening. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is neither present in front and nor does he hears [listens]. Therefore; this is *Shirk* [polytheism]. And the second reason is this, that the word, "يَا Yaa" [O] the word for *Nidaa* [to call someone] comes in it and to

call [do *Nidaa*] to someone other than Allaah is *Shirk* [polytheism].

The answer to this is, that if this is just *Shirk* [polytheism], then we will have to accept that *Shirk* is also committed in the five times *Salaah* [namaaz/prayers] and all those who read *Salaah* [namaaz] they are all *Mushrik* [polytheist]. Because in every *Salaah*, *أَسَلَّمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
As Salaamu Alaieka Aiyyuhan Nabiyyu Wa Rahmatul Laahi Wa Barakaatuhu* [Salutation be upon you, O Prophet and the Blessings and Mercy of Allaah be upon you] is read. And in this also, "يَا Yaa" [O] the word of *Nidaa* [calling] is hidden and the word of *Khitaab* [addressing] "عَلَيْكَ Alaieka" [upon you] is present. Therefore; those who call this *Durood Shareef* as *Shirk* they should also call *Salaah* [namaaz] as *Shirk*. And probably those Deobandi Wahhaabi Mufti's [Jurists] might also be reading in *Salaah* [namaaz] just this, *أَسَلَّمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
As-Salaamu Alaieka Aiyyuhan Nabee Wa Raahmatul Laahi Wa Barakaatuhu* [Salutation be upon you O Prophet and the Blessings of Allaah be upon you], so did they also become *Mushrik* [polytheist]?

اُجھا ہے پاؤں یار کا زلف دراز میں لو آپ اپنے دام میں صیاد آ گیا

*Uljhaa Hai Paa'ooñ Yaar Kaa Zulf-e-Daraaz Meyñ  
Lo Aap Apnay Daam Meyñ Saieyyaad Aa Gayaa*  
[See] the leg of the friend is entangled in long hair  
Look, now the hunter has come in his own trap [clutches]

And also remember that reading this, *أَسَلَّمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
As-Salaamu Alaieka Aiyyuhan Nabiyyu Wa Raahmatul Laahi Wa Barakaatuhu* [Salutation be upon you O Prophet and the Blessings of Allaah be upon you], is not only a mimic [thought] rather it is an intention. In it the purpose is aimed to say *Salaam* [Salutation] upon the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Therefore; on page 354 of 'Durr-e-Mukhtaar,' it is stated that;

By the words of *Taashhud* [Declaration of Faith/to read *Kalimah-e-Shahaadat*], its meaning should be intended as our own intention. That is; in the form of *Inshaa* [intend], the *Namaazi* [worshipper] humbly presents his respects to Allaah and says *Salaam* [Salutation] to His Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and His Saints [*Auliya*] and one's own-self. The worshipper should not intend to just read [say] it like a report [description/paper reading].

(*Durr-e-Muhaar*; pg.358)

Regarding it Allaamah Shaami (*Allaah have mercy on him*) says like this;

In *At-Tahiyyaat* [sitting in *Namaaz*], while reading *اسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ As-Salaamu Alaikeka Aiyyuhan Nabiyyu* [Peace be upon you, O Prophet of Allaah]; should not intent to copy or to do the narration of the incident of *Mai'raaj* [The Night of Ascension].....(Rather with intention should to say *Salaam*).

(*Radd-ul-Muhaar*; pg.354)

Hazrat Shaiekhul Muhaddiseen Shaah Abdul Haqq Muhaddi<sup>ش</sup> Dehlvi (*Allaah have mercy on him*) says in the details of *اسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ As-Salaamu Alaikeka Aiyyuhan Nabiyyu Waa Rahmatul Laahi Waa Barakaatuhu* [Salutation be upon you O Prophet and the Blessings of Allaah be upon you];

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the *Nasbul Aien* [The main Aim/Aspiration] of the

وَ يَقْصُدُ بِالْفَقَاطِ الشَّهْدُ مَعَانِيهَا  
مُرَادَةً لَّهُ عَلَى وَجْهِ إِنْسَاءٍ كَانَهُ يُحِبُّ  
اللَّهُ وَ يُسَيِّمُ عَلَى نَيّْهِ وَ عَلَى نَفْسِهِ وَ  
أُولَئِكَ لَا إِلَّا خُبَارٌ عَنْ ذَالِكَ ذَكَرٌ فِي  
الْمُجْتَبَى  
(رِدَّ الْمُهَارَ، ص 358)

أَنِّي لَا يَقْصُدُ الْإِخْبَارَ وَالْحِكَمَيَّةَ عَنِّي  
وَقَعَ فِي الْبَغْرَاجِ مِنْهُ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَ مِنْ رَّيْهِ سُبْحَانَهُ وَ مِنْ  
الْمُلْكَيَّةِ عَلَيْهِمُ السَّلَامُ  
(رِدَّ الْمُهَارَ، ص 354)

وَنِيزَ آنِ حَضْرَتْ هَمِيشَةِ نَصْبِ اعْيَنِ مُوْمَنَانِ  
وَقَرْةِ اعْيَنِ عَابِدَانِ اسْتَدْرَجَ حَوْالَهُ

True Believers and the coolness of the eyes of the worshipers, in all situations and at all the times, especially in the state of worshipping [*Namaaz/Salaah*] during these times, *Nooraaniyyat* [Divine Enlightenment] and *Inkishaaf* [Disclosure] is even more stronger. That is why some *Aarifeen* [Skilled in the Knowledge of the Divine Matters] have said, this address *السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ As-Salaamu Alaikeka Aiyyu han Nabiyyu* [Salutation be upon you O Prophet] is present due to this reason that *Haqeeqat-e-Muhammadiyyah* [The Reality of Holy Prophet Hazrat Muhammad *Sallal Laahu 'Alaiehi Wa Sallam*] is embedded [circulating/revolving in every particle of *Maujuudaat* [The World of Being/Existence] and every individual of *Mumkinaat* [The World of Possibilities]. Therefore; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Maujood* [present] and *Haazir* [Omnipresent] and aware in the self [soul/being] of the worshipers [*namaazi*]. The worshiper should be well-aware of this fact, and he should not be heedless from this evidence, so that he could be enlightened and be successful by the mysteries of *Noor* [Divine Luminance] and *Ma'rifat* [Divine Knowledge].

(*Ashi'atul Lam'aat* commentary of *Mishkaat*  
page#312)

اوْقَاتٌ خَصْصُصَادِ رِحَالِتِ عِبَادَتِ آخَرَ آن  
كَهْ وَجُودُ نُورِنِيَّتِ وَ اكْشَافِ درِيْنِ حَلِّ بِشِ  
تِرْتُوقِيِّ تِرَاسِتِ وَ بَعْضِ ازْعَرْفَانِ گَفَّتِ انْدَكِ  
اَيْنِ خَطَابِ بِجَهَتِ سَرِيَانِ حَقِيقَتِ مُجَاهِي  
اسْتِ درْذَارَ مُوجَدَاتِ وَ افْرَادِ مُكَنَّاتِ  
پَسْ آنِ حَضْرَتِ درْذَوَاتِ مُصْلِيَانِ مُوجَدِ  
وَ حَاضِرِ اسْتِ پَسْ مُصْلِيَ بَايدِ كَهْ ازِيْنِ مَعْنَيِ  
آَگَاهِ باشَدِ وَ ازِيْنِ شَهْدُوْنَ غَافِلِ نِبُودَتَانِ بَانَوارِ  
قَرْبِ وَ اسْرَارِ مَعْرِفَتِ مُتَنَوْرِ وَ فَانِزَگَرِ دَوْدَوْ

(ائِعَةُ الْمَعَاتِ شَرْحُ مَشْكُوَّةِ، ص 312)

*Hujjatul-Islaam* Hazrat Imaam Muhammad Ghazaali (*Allaah have mercy upon him*) states in details of ‘At-Tahiyyaat’;

That O worshiper, in *At-Tahiyyaat* at the time of reading *السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ As-Salaamu Alaike Aiyuhaan Nabiyuu* [Salutation be upon you O Prophet] by bringing the presence [appearance] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in your heart, and by implanting the thought of the Blessed Visage [*Soorat-e-Mubaarakah*] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in your heart, say humbly *السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ As-Salaamu Alaike Aiyuhaan Nabiyuu* [Salutations be upon you O Prophet]. Also; should believe that this *Salaam* [Salutation] is reaching the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is giving its answer and response according to his worthy grandiose kindness.

(*Ihya'u'l-Uloom*, Vol-1, pg107)

*Qutb-e-Rabbaani* Hazrat Imaam Abdul Wahhaab Shu'raani (*Allaah have mercy on him*) says;

I heard from Saiyyidee Alee Khawaas (*Allaah have mercy on him*), he says that the Originator of *Shari'ah* [Almighty Allaah] in (*Qa'dah*) *Tashah-hud* [the ending sitting position in namaaz] has given the Command to the worshiper to read *Salaat o Salaam* [Durood and Salutation] upon the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)

وَأَحْسِنْنِ قُلْبِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَشَخْصُهُ الْكَرِيمُ وَقُلِّ السَّلَامُ  
عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَ  
لِيُصْدُقُ أَمْلُكَنِي أَنَّهُ يَنْعِنْهُ وَيَرْدُ عَلَيْكَ  
مَا هُوَ أَوْفِي مِنْهُ  
(*إحياء العلوم*, ج 1, ص 107)

only for this reason, that He [Allaah] would warn those heedless ones who are sitting in the Court of Allaah Almighty, that where they are sitting in this Court their Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is also honourably sitting. Because he is never separate from the Court of Allaah Almighty. Thus; the worshipper addresses the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) *Bil-Mushaafah* (face to face) with *Salaam* [*Salaat*].

(*Kitaabul Meezaan*, Printed Egypt pg.145)

In this statement these sentences are especially worth pondering. (*شُهُودٌ نَّبِيِّهِمْ فِي تِلْكَ الْحَسْنَةِ* (*The illuminant presence of the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam*) in the sacred Court of Allaah Almighty), (*فَإِنَّهُ لَا يُفَارِقُ حَضْرَةَ اللَّهِ أَبَدًا*) (*The Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam* never separates from the sacred Court of Allaah Almighty) and (*فَيُخَاطِبُونَهُ بِالسَّلَامِ مُشَافَةً* (*The worshipper addresses the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam*) *Bil-Mushaafah* [meaning face to face] with *Salaam*). At this point all these three sentences are completely abolishing [destroying] all the doubts and suspicions of the opponents [placed as allegations on the true Muslims]. In the presence of such clearly illuminating arguments, this saying of any blind-hearted person, *السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ As-Salaamu Alaike Aiyuhaan Nabiyuu* [Salutation be upon you, O Prophet]. *Ma'aazal Laah* [I seek Allaah's protection] is addressed to a distant unseen, the Visage of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is merely in the form of imagination and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is not present by himself in the Court of Almighty Allaah, is what a [unbearable] daringness and stubbornness? How can a fair-minded person accept their, this narrow-mindedness and crude idea in the presence of such brightly illuminating arguments?

This topic in the detail of, ‘*Tashah-hud*’ has been summed

الْحَسْنَةُ فِي إِنَّهُ لَا يُفَارِقُ حَضْرَةَ اللَّهِ أَبَدًا  
فَيُخَاطِبُونَهُ بِالسَّلَامِ مُشَافَةً  
(كتاب أ Mizan, مطبوع مصر, ص 145)

in the faith strengthening statement of Hazrat Haafiz Ibne Hajar Asqalaani (*Allaah have mercy on him*) in his most famously acclaimed book, ‘Fathul-Baari’ explanation of Saheeh Bukhaari as follows;

On the path of the People who know the Truth, this can also be said that when the worshipers [namaazi] got the door of *Malakuut* [Paradise] opened with ‘*At-Tahiyyaat*’ so they, ‘*Haieyy Laa Yamuut*’ (Ever-Lasting Allaah Almighty’s) got the permission to enter the Court and their eyes cooled with the joy [bliss/delight] of supplications. So they were warned on this thing that whatever this auspicious honour they have received in the Court of Almighty Allaah it is all due to the Means of the blessings of continuous following of the Merciful Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). When the worshippers raised their eyes after being aware of this reality in the Court of Almighty Allaah so they saw that the ‘Beloved’ is present in the bode of the Beloved [*Habeeb*], meaning the [Splendour appearance] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is present in the Court of Allaah Almighty. Thus; the moment they see the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) they direct their attention toward the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) while saying, **أَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ** *As-Salaamu Alaika Aiyyuhan Nabeeyyu Wa Rahmatul Laahi Wa Barakaatuhu*

وَيَخْتَمُ أَنْ يُقَالُ عَلَى طَرَيقِ أَهْنِ  
الْعَرْقَانِ أَنَّ الْمُصْلِيْنَ لَهَا اسْتَفْتَحُوا  
بَابَ الْمَكْوُتِ بِالشَّجَيَّاتِ أَذْنَ لَهُمْ  
بِالدُّخُولِ فِي حِلَّيْهِ الْعَيْ الَّذِي لَا يَمُوتُ  
فَقَرَّثَ أَعْيُنُهُمْ بِالنِّسَاجَاتِ فَنَهَمُوا عَلَى  
ذَلِكَ بِوَاسِطَةِ يَتِي الرَّحْمَةِ وَبَرَكَةِ  
مُتَابِعَتِهِ فَانْتَهَتُوا فِيَّ الْحَبِيبِ فِي  
حَرَمِ الْحَبِيبِ حَاضِرٌ فَاقْبَلُوا عَلَيْهِ  
قَائِدُنَّ الْسَّلَامِ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ  
رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
(فِي الْبَرِّ، جَلْدُ ثَانٍ، مُطْبَعُ مِصْر، ص 250)

[Salutation be upon you O Prophet and Allaah’s Mercy and Blessings be upon you].

(*Fathul-Baari*, vol-2, pg.250, published in Egypt)

This text is also marked in *Umdaaul-Qaari* summary of Saheeh Bukhaari vol:6, pg.111, *Mawaahibul-Ladunniyah* vol:2, pg.320, *Zarqaani* summary of *Mawaahib*, vol: 7, pg.229, *Zarqaani* summary of Imaam Maalik, vol:1, pg.170, *Sa'aa* vol:2, pg.227, *Fatah-ul-Mulhim*, vol:2, pg.143 and *Aujazul-Masaalik*, vol:1, pg.265. To avoid repetition and duplication, we have only written the names and pages of the books. مَنْ شَاءَ إِنْ طَلَّاقَ فَلَيَرْجِعْ إِلَيْهَا (Whoever wants more information he may see the above-mentioned books)

(*Taskeen-ul Khawaatir Fii Mas'alatil Al-Haazir wan-Naazir*, pg.59, author Allaamah Saiyyid Ahmad Sa'eed Shaah Saahib Kaazimi)

It’s a point to ponder, that all these respected narrators, meaning Haafiz Ibne-Hajar Asqalaani, Imaam Qastalani, Imaam Badr-ud Deen Aienee, Imaam Zarqaani, *Hujjatul Islaam* Imaam Muhammad Ghazaali, *Shaiekh-e-Muhaqqiq* Maulana Shaah Abdul Haqq *Muhaddiš* Dehlvi (*Allaah have mercy on them*) and even the active leading deniers and the authors of, ‘*Fath Ul-Mulhim*’ and ‘*Aujazul-Masaalik*’ are saying in unison that فِيَّ الْحَبِيبِ فِيَّ حَرَمِ الْحَبِيبِ حَاضِرٌ Meaning, when the worshiper raises his eyes [looks-up] in the Court of Allaah Almighty then he finds the Beloved present in the bode of the Beloved. And he immediately says, *As-Salaamu Alaika Aiyyuhan Nabeeyyu Wa Rahmatul Laahi Wa Barakaatuhu* [Salutations be upon you, O Prophet and the Blessings of Allaah be upon you].

It is a different matter that those who had disease in their hearts, they understood the meaning of *Haazir* [Omnipresent] as absent and the meaning of *Ašbaat* [affirmation] as نَفِي [Nafee] negation. This is their own misfortune [bad luck] and malice [blind-heartedness] that in any *Salaah* [namaaz/prayer] they have never received the attendance in the Bode of the Beloved and the vision of the Beauteous Beauty of the Beloved [Holy Prophet *Sallal*

Laahu 'Alaiehi Wa Sallam].

I do not know what the “Mufti’s” who call the true Muslims as *Mushrik* [polytheists] and *Bid’atee* [innovators] will say about their elderly scholars? Who are saying this that when you present *Salaam* [Salutation] in the sacred court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), then keep this *Aqeedah* [belief] that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Haazir-o-Naazir* [Omnipresent and Omniscient] and our *Salaam* [Salutation] is being presented in the respected honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

These respected *Muhaddiseen* [*Ahaadees* narrators] are much greater *A’immaah* [Imaam’s]. Their status is not hidden from the learned people in the Islaamic world. Even the Imaam of the *Ghaier Muqallideen* [Non-conformist] Janaab Nawaab Siddeeq Hasan Khan Bhopaalee himself says;

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Nasbul Aien* [The main Aim/Aspiration] of the True Believers and the coolness of the eyes of the worshipers, in all situations and at all the times, especially in the state of worshipping [*Namaaz/Salaah*] as during these times, *Nooraaniyat* [Divine Enlightenment] and *Inkishaaf* [Disclosure] is even more stronger. That is why some *Aarifeen* [Skilled in the Knowledge of the Divine Matters] have said, this address أَسْلَامُ عَيْنَكَ أَلَيْهَا الْيَقِينُ *As-Salaamu Alaikeka Aiyyu-han Nabiyyu* [Salutation be upon you O Prophet] is present due to this reason that *Haqeeqat-e-Muhammadi* [The Reality of Holy Prophet Hazrat

و نیز آن حضرت بہیشہ نصب اعین موماناں  
و قرۃ اعین عابدان است در جمیع احوال و  
اوقات خصوصاً در حالت عبادت و آخر آن  
که وجود نور اینیت و اکشاف در میں مکمل بیش  
تر قوی تراست و بعضی از عرفان گفتہ اندک  
ایں خطاب بجهت سریان حقیقت محمدیہ  
است در ذراً موجودات و افراد ممکنات  
پس آن حضرت در ذراً موجودات مصلیان موجود  
و حاضر است پس مصلی را باید که از یں معنی  
آگاہ باشد و از یں شکود غافل نبود تا به انوار  
قرب و اسرار معرفت متور و فائز گردد  
آرے

Muhammad *Sallal Laahu 'Alaiehi Wa Sallam*] is embedded [circulating/revolving] in every particle of *Maujuudaat* [The World of Being/ Existence] and every individual of *Mumkinaat* [The World of Possibilities]. Therefore; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Maujood* [present] and *Haazir* [Omnipresent] and aware in the self [soul/being] of the worshipers [*namaazi*]. The worshiper should be well-aware of this fact, and he should not be heedless from this evidence, so that he could be enlightened and be successful by the mysteries of *Noor* [Divine Luminance] and *Ma’rifat* [Divine Knowledge].

***Dar Raah-e-Ishq Marhalah-e-Qurb-o-Bu’d Neest***

***Mee Beenamat Ayaan Wa Du’aa Mee Farastamat***

There is no nearness and far in the Path of the love

I see you clearly and make *du’aa* [supplication]

(*Miskul Khitaam* Commentary      *Bulooghul Maraam*, pg.459)

Here just see this Nawaab Saahib has piled-up heaps of *Shirk* [polytheism]. He is saying that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is present in front of the Muslims in every act of worship. He is present in the self [being] of every worshipper [*namaazi*], rather is present in every particle of *Mumkinaat* [The World of Possibility]. The worshipper in *Salaah* [*namaaz*] should

در راه عشق مرحله قرب و بعد نیست  
می یینمت عیاں و دعای فرستمت  
(مکالمہ شرح بلوغ المرام، ص 459)

not be oblivious [unaware] of viewing the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) So that he would be enlightened by *Qurb-e-Noor* [The Luminace of Divine Nearness and *Asraar-e-Ma'rifat* [Insight in Divine Secrecies]. Will the verdict [*Fatwaa*] of *Kufr* [infidelity] and *Shirk* [polytheism] also be asserted [imposed] on this Nawaab Saahib or not?

Anyhow, it has been proven in every way that it is permissible to read this *Durood Shareef* [blessing] أَصَلَوْةً وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ *As-Salaatu Was-Salaamu Alaike Yaa Rasoolal Laah* [Blessings and Salutation be upon you O Prophet of Allaah]. And to call reading this *Durood Shareef* as *Kufr* [infidelity] and *Shirk* [polytheism] is equivalent to making uncountable true Muslims as *Kaafir* [infidel] and *Mushrikeen* [polytheists].

Some people do this objection that this *Durood Shareef* is not narrated. Therefore; due to this reason they say that beside *Durood-e-Ibraaheemi* it is not permissible to read any other *Durood Shareef*. This is just wrong [★]. Otherwise, these people should only use those provisions [foods] and medicines which are narrated; if they will use any other provision [food] or medicine beside the narrated ones then it will become *haraam* [non permissible/forbidden] for them. Just as it is permissible to eat all such food which is not *haraam* [non permissible/forbidden] in *Shari'ah* [Islaamic Law], similarly it is permissible to read every such *Durood Shareef* which is not forbidden in *Shari'ah*.

Because in كُلُّو وَالشَّرَبُوُّ *Kuloo Washrabuu* [eating and drinking] is unconditional [unrestricted]. And in صَلُوُّا عَلَيْهِ وَسَلَّمُو *Salluu 'Alaiehi Waa Sallimu* [Durood and Salutation be upon you], صَلَوةٌ *Salaat* [Durood/Blessing] and سَلَامٌ *Salaam* [Salutation] are unconditional [unrestricted]. Therefore, it is proven that every such *Durood*

★ If it is not permissible to read and write any other *Durood Shareef* beside *Durood-e-Ibraaheemi*, then what is the order [ruling] of these Mufti's [Jurist's] regarding these words of *Durood o Salaam*, "صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ" (*Sallal Laahu 'Alaiehi Wa Sallam*) [Salutation and Blessings be upon him]?

(Kaukab Noorani Okarvi)

*Shareef* which is not forbidden in *Shari'ah*, it is permissible. Is there any *Maulvi* or *Mufti* [Jurist] who can prove that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has forbidden us from this *Durood Shareef* أَصَلَوْةً وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ *As-Salaatu Was-Salaamu Alaike Yaa Rasoolal Laah* [Blessings and Salutation be upon you, O Prophet of Allaah]? Absolutely not, rather its approval [affirmation] is found. Take a look;

Thus, Ibne Abee Faddeek (*Allaah is well-pleased with him*) regarding whom Mullaa Alee Qaari and Allaamah Zarqaani says, وَثَقَهُ جَمَاعَةٌ وَاحْتَاجَ بِهِ اصْحَابُ الْكِتَبِ السَّتَّةِ [Documented a group protest from the Authors of the six books] said;

I have heard from some *A'imma* [Imaam's] of *Hadees* they use to say that this *Hadees* has reached us that whoever stands near the sacred Shrine of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and reads this Qur'aanic verse, إِنَّ اللَّهَ وَمَلِئَتِهِ يُصَلِّوْنَ عَلَى النَّبِيِّ إِلَّا تَرَأَّسَ قَانَ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ حَتَّى يَقُولُهَا سَعِينَ مَرَّةً نَادَاهُ مَلَكٌ مَلَّ اللَّهُ عَلَيْكَ يَا فُلَانُ وَلَنْ تَسْقُطَ لَهُ حَاجَةٌ (*Innal-Laaha Wa Malaa 'ikatahu Yusalloona Alan Nabeey-yi* [Undoubtedly Allaah and His Angels send Blessings on the Prophet of Allaah.....till the end], [Holy Qur'aan, chapter Al Ahzaab, verse #56] and then say seventy [70] times صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ *Sallal Laahu Alaike Yaa Muhammad* [Allaah's Blessings be upon you, O Muhammad]. So, an Angel says, "O man, Allaah Almighty bestows Blessings on you] and all his desires are fulfilled."

(*Sharah Shifaa* by Qaari, vol-2, pg.151, Zarqaani Alal Mawaahib, vol- 8, pg.307)

سَعِينَ بَعْضُ مَنْ أَدْرَكَتْ يَقُولُ بَلَغَنَا  
أَكْلَهُ مَنْ وَتَفَعَّفَ عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَتَلَاهُ هَذِهِ الْآيَةُ إِنَّ اللَّهَ وَ  
مَلِئَتِهِ يُصَلِّوْنَ عَلَى النَّبِيِّ إِلَّا تَرَأَّسَ  
قَانَ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ حَتَّى  
يَقُولُهَا سَعِينَ مَرَّةً نَادَاهُ مَلَكٌ مَلَّ  
اللَّهُ عَلَيْكَ يَا فُلَانُ وَلَنْ تَسْقُطَ لَهُ حَاجَةٌ  
(شرح شفالقاري، ج 2، ص 151، رتقاني على  
الموهاب، ج 8، ص 307)

Allaamah Alee Burhaan-ud Deen Halabee (*Allaah have mercy on him*) narrated that when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would go to any desert or forest for [relieving] from purified necessary needs;

So, when he would pass by any rock or tree, it would say, **فَلَا يَرْبِحَنِي وَلَا شَجَرَنِي أَلَا قَالَ الصَّلَاةُ**  
**وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ**  
*As Salaatu Was Salaamu Alaike Yaa Rasoolal Laah* [Blessings and Salutation be upon you, O Prophet of Allaah]  
*(Seerat Halabiyyah, vol-1, pg.361. Kanzul Ummaal:35436)*

Allaamah Imaam Shahaabud-Deen Khifaaji (*Allaah have mercy on him*) says;

It is narrated that the sacred Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) use to say like this while presenting due respects [Salaam/Salutation] in the court of the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] **الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ**  
*As-Salaatu Was-Salaamu Alaike Yaa Rasoolal Laah* [Blessings and Salutation be upon you, O Prophet of Allaah]

*(Shifaa Qaazi Iyaaz, vol-1, pg.454)*

Allaamah Imaam Muhammad Bin Abdul Baaqee Al-Maaliki Zarqaani (*Allaah have mercy on him*) says;

Indeed, it has been proven by various methods that a group of the honorable Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) use to say [the words of *Salaat/Durood*], like this;

**فَلَا يَرْبِحَنِي وَلَا شَجَرَنِي أَلَا قَالَ الصَّلَاةُ**  
**وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ**  
*(Siyar Halabiyyah, ج 1، ه 361، نزاع المصالح: 35436)*

**وَالْبَشْقُونُ أَنَّهُمْ كَانُوا يُقْرَنُونَ فِي تَحْيَيْتِهِ**  
**الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ**  
*(شفاء قاضي عياض، ج 1، ه 454)*

**إِنَّهُ وَرَدَ فِي عَدَّةِ طُرُقٍ جَمَاعَةٌ مِّنَ**  
**الصَّحَابَةِ إِنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ صَلَّى**  
**اللَّهُ عَلَيْكَ**  
*(زرقاني على المواهب، ج 2، ه 331)*

**يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ**  
**Sallal Laahu Alaike** [O Messenger of Allaah, Allaah's Blessings be upon you].

*(Zarqaani Alal Mawaahib, vol-2, pg.331)*

It is mentioned in *Baiehaqee Shareef* that the sacred Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) inquired; **يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ إِذَا نَحْنُ صَلَّيْنَا عَلَيْكَ** O Prophet of Allaah, how should we send Durood upon you in our *Salaah [namaaz]* *Salaawaat* of Allaah be upon you? Thus, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَّعَلَى آلِ مُحَمَّدٍ إِلَّا** *Allaahumma Salli Alaa Muhammadin Wa Aala Aali Muhammadin ....(Durood-e-Ibraaheemi)* till the end [Say 'O Allaah, send Blessings upon Muhammad and the Descendants of Muhammad.....till the end]."

*(Baiehaqee Shareef: 2849)*

Two issues are proven by this *Hadeeš*, one is this, there is the instruction [teaching] of reading *Durood-e-Ibraaheemi* in *Salaah* [prayers/namaaz] and the other is, that the words of saying *Salaat [Durood]* of the sacred Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) besides the *Salaah* [prayers/namaaz] would also be these; **يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ** *Yaa Rasool Laahi Sallal Laahu Alaike* [O Prophet of Allaah, Allaah's Blessings be upon you].

Imaam Raazi (*Allaah have mercy on him*) says that Hazrat Abu Bakr Siddeeq (*Allaah is well-pleased with him*) made a will that take my *Janaazah* [coffin /blessed body] to the sacred Shrine of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and humbly say; **يَا رَسُولَ اللَّهِ** O Prophet of Allaah, (*Sallal Laahu 'Alaieka Wa Sallam*) your *yaar-e-ghaar* Abu Bakr Siddeeq [The companion/friend of the cave Abu Bakr Siddeeq] is present. Thus; when the sacred shrouded carrier of Hazrat Abu Bakr [*Allaah is well-pleased with him*] was brought to the sacred Shrine of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), then the sacred Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said these words of *Salaam* [Salutation be upon you, O Prophet of Allaah] *As-Salaamu Alaike Yaa Rasoolal Laah*] then they said,

يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ Yaa Rasoolal Laah *Sallal Laahu 'Alaieka Wa Sallam* this Abu Bakr (*Allaah is well-pleased with him*) is present at the door. Immediately the door opened by itself [automatically], and the voice came from the holy grave, [Bring the beloved to the Beloved].

(*Tafseer-e-Kabeer*; vol-5, pg.475, *Kanzul Ummaal*: 35729)

This is also learned from these narrations that even in the sacred worldly physical life of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), *Salaat o Salaam* [Saying *Durood* and *Salaam*] was read in the form of *khitaab* [address] and *Nidaa* [calling], therefore; it is not *Shirk* [polytheism] and *Bid'at* [innovation]. In the end, it is a strong appeal to the Muslim brothers that do not fall into the trap of these Mufti's [Jurists] who impose *Shirk* [polytheism]. Rather read this *Durood Shareef* *أَصَلَّوْهُ وَسَلَّمُوا عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلَكَ وَاصْحَابِكَ يَا حَبِيبَ اللَّهِ* *As-Salaatu Was-Salaamu Aliaeika Yaa Rasoolal Laah Wa Alaa Aalika Wa As-haabika Yaa Habeebal Laah* [Blessings and Salutation be upon you, O Prophet of Allaah.....till the end.] abundantly with great passion, enthusiasm, devotion, and love and be blessed with innumerable mercies and bounties.

وَمَا تَوَفَّيْقٌ لِأَلِّا يَأْتِيَهُ تَوْكِيدٌ وَالْيَمِينُ أُثْبَتُ

And my ability is only with [the Help of] Allaah, I relied only upon Him and I turn towards Him only...

(*Holy Qur'aan*, Chapter *Huud*, verse # 88)

وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْأَمِينِ وَالْيَمِينُ وَ  
اصْحَابِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَوَةً وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ

*Wa Sallal Laahu Alan Nabiyil Ummiyyi Wa Aalihi Wa As-haabibi Sallal Laahu 'Alaiehi Wa Sallam Salaatañw-wa-Salaaman Aliaeika Yaa Rasoolal Laah*



## ***Nidaa'ay "Yaa Rasoolal Laah"***

"The Call-out, O Prophet of Allaah"  
(*Sallal Laahu 'Alaieka Wa Sallam*)

It is permissible to call-out [loudly say out the slogan] "*Na'ra-e-Risaalat*," and to call the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as " يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah" [O Prophet of Allaah] and is it proven by the Holy Qur'aan and the *Ahaadees*. View the statements, it is stated;

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَبَيْعًا (اعن: 158)  
(*Holy Qur'aan*, chapter *Al A'raaf*, verse#158)

Ponder on this sacred Qur'aanic verse, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has addressed [called] the people by saying, " يَا Yaa" [O]. Now the question is who are the addressees by this address [call]?

Are the addressees [*Mukhaatib*] those few people of Makkah Mukarramah who were present at that time before the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). If the answer is "yes," then will have to say that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came as a Prophet towards them. And the Command which is after this, *فَامْنُوا بِاللَّهِ وَرَسُولِهِ* Believe then in Allaah and His Messenger.....] (*Holy Qur'aan*, chapter *A'raaf*. verse#158), this is also for them. No! No! Rather, this *Khitaab* [address/call] is for all the human beings of the world. Who will be created till the Day of Judgment, because this is a general address, and the Arabic word, *جَبَيْعًا* [*Jamee'an*] is a common manner [mode] on this. Like the respected commentators of Qur'aan have consensus [agreed] on this. Therefore; it is proven that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) addressed [called], all human beings who are to be created till the Day of Judgment by saying, يَا [Yaa].

When Hazrat Ibreaheem (*Salutations upon him*) disengaged from the construction of the sacred *Baietul Laah* [The House of Allaah] then Allaah Almighty said;

And proclaim among people for pilgrimage.....

(*Holy Qur'aan, chapter Al Hajj, verse#27*)

After listening to this Divine Command, Hazrat Ibreaheem (*Salutation upon him*) climbed on to a mountain, and while standing called-out in all directions, “يَأَيُّهَا النَّاسُ” [O all Mankind]! Allaah has made *Hajj* obligatory on you, therefore; you come for *Hajj*! The voice of Hazrat Ibreaheem (*Salutations on him*) was heard by every soul who was in the spines and wombs of the mother and father. The soul of the ones in whose destiny was *Hajj* they said, “لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ” *Labbaiek Allaahumma Labbaiek* [We are present, O Allaah, we are present].

(*Madaarik and Khaazin, vol-3, pg.286*)

Pay attention! Hazrat Ibreaheem (*Salutations upon him*) called all the humans, by saying, “يَا” *Yaa* [O]. Even though all those people being present near Hazrat Ibreaheem (*Salutation upon him*) is one thing they were not even born yet. And the *lutf* [pleasurable ecstasy] is that the voice was heard by all the souls. Hazrat Ibreaheem (*Salutations upon him*) called all the people for *Hajj* by saying, “يَا” *Yaa* [O]. And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called all the people for his *Risaalat* [Prophet-hood] by saying, “يَا” *Yaa* [O]. The ones who said, “لَبَّيْكَ Labbaiek” [I am present] on the voice of *Khaleelul Laah* [The Friend of Allaah] [Hazrat Ibreaheem *Salutations upon him*] they became *Haaji* [Pilgrims] and the ones who said, “لَبَّيْكَ Labbaiek” [I am Present] on the voice of *Habeebul Laah* [The Beloved of Allaah] [the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] they became *Mu'min* [True Believer].

Now ask these *Muftis* [Jurists] who say that by saying, “يَا” *Yaa* [O] you can only call someone who is present. Those who are not present calling them by saying, “يَا” *Yaa* [O] is *Shirk* [polytheism].

O *Mufti*'s [Jurists]! Tell me, were all humans who are to be till the Day of Judgment present or absent near *Saiyyid-e-Aalam* [The Chief of the Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and Hazrat *Khaleelul Laah* (*Salutation upon him*)? If they say were present, then ask them [*Muftis*], those who were not born yet, how were they present? And if they [*Muftis*] say they were absent, then ask them, well it is *Shirk* [polytheism] to call those who are not present by saying, “يَا” *Yaa* [O] in your Religion. So then did the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and Hazrat *Khaleelul Laah* (*Salutations upon him*) committed *Shirk* [polytheism]. And did Allaah Almighty Command them to do [commit] *Shirk* [polytheism]? *Ma'aazal Laah* [I seek Allaah's protection].

Hazrat Baraa (*Allaah is well-pleased with him*) says that when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came to Madeenah Munawwarah after migrating then;

The men and women climbed on the roofs of the houses and the children and the servants scattered in the lanes [streets] and all of them would do *Nidaa* [call-out] meaning would raise slogans, يَا مُحَمَّدُ يَا رَسُولَ اللهِ يَا مُحَمَّدُ يَا رَسُولَ اللهِ (Yaa Muhammadu, Yaa Rasoolal Laah, Yaa Muhammad Yaa Rasoolal Laah [O Muhammad] O Prophet of Allaah, O Muhammad O Prophet of Allaah) [Sallal Laahu 'Alaieka Wa Sallam].

(*Saheeh Muslim Shareef: 75*)

Two things are proven by this *Hadeeš*, one is this that it is not *Bid'at* [innovation] to raise the slogan [call-out] of *Na'ra-e-Risaalat* [The slogan of Prophet-hood] at the time of happiness meaning to call-out the slogan of “يَا مُحَمَّدُ يَا رَسُولَ اللهِ” *Yaa Muhammadu Yaa Rasoolul Laah* [O Muhammad, O Prophet of Allaah]. Rather, it was even called-out during the sacred worldly life and the presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Secondly, it is not

فَصَعَدَ الرِّجَالُ وَالْمُسَأَّلُ فَوْقَ الْبُيُوتِ وَ  
تَفَرَّقَ الْغُلَمَانُ وَالْخَدْمُ فِي الْطُّرُقِ  
يُنَادُونَ يَا مُحَمَّدُ يَا رَسُولَ اللهِ يَا مُحَمَّدُ  
يَا رَسُولَ اللهِ (صَحِيفَةُ مُسْلِمٍ شَرِيفٍ: 75)

*Shirk* [polytheism] to call anyone else other than Allaah Almighty by saying, “يَا Yaa” [O]. If it was *Shirk*, then it was the obligatory duty of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) to stop them and save them from *Shirk*.

Instead, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself taught them to say, “يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah” [O Prophet of Allaah]. Therefore; Hazrat Ušmaan Bin Hunaeef (*Allaah is well-pleased with him*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) taught a *du'a* [supplication] to a blind Companion that say like this after *Salaah* [*namaaz*];

O Allaah, I seek [ask] from You and I turn my attention towards You through the *Waseelah* [Means] of Your Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) as he is the Merciful Prophet. “يَا مُحَمَّدَ Yaa Muhammad” (*Sallal Laahu 'Alaieka Wa Sallam*) through your Means [*Waseelah*] I have turned [attentive] toward my *Rabb* [Almighty Allaah] in this desire, so that, my desire is fulfilled. O Allaah, accept *Shafaa'at* [Intercession] of the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] in my favour.

(*Ibne-Maajah*: #1385, *Nasaee*: #10419, *Tirmizee*: #3578, *Haakim*: #1180, *Baiehaqee*, *Ibne-Khuzaimah*: #1219, *Tabraani*: #508, *Kanzul Ummaal*: #3640)

Hazrat Ušmaan says that when this blind [man] recited this *du'a* [supplication] after reading *Salaah* [*namaaz*], then Allaah Almighty gave him eye-sight; it seemed that he was never blind.

(*Ma'jam Tabraani Sagheer*)

By pondering a little on this blessed *Hadeeš* it will be learnt that this blessed *Hadeeš* has three parts. In the first part, Allaah Almighty was requested by the *Waseelah* [means/mediation] of *Saiyyid-e-Aalam* [The Chief of the Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). In the second part, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is requested by the calling out the word of *Nidaa*, “يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah (*Sallal Laahu 'Alaieka Wa Sallam*) through your means [mediation] I have presented my desire in the Court of Almighty Allaah so that it is fulfilled. Respected Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*], you also please intercede with your kind graciousness. In the third part, it has been again pleaded in the Court of Allaah Almighty, O Allaah, please accept the intercession of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in connection [regarding] to this desire of mine. And also keep this in mind, this is that *du'a* [supplication] which the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself taught his Companion. Now ask these *Muftis* [Jurists] that if asking through the *Waseelah* [Means] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), to call the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) by saying, “يَا Yaa” [O], and to accept the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as *Shafee* [intercessor] is *Shirk* [polytheism] and *Bid'at* [innovation] then did the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) taught his own Companion *Shirk* [polytheism] and *Bid'at* [innovation]? And was that Companion of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) liable [responsible] of committing *Shirk* [polytheism] and *Bid'at* [innovation]? *Ma'aazal Laah* [I seek Allaah's protection].

It was learned by this *Hadeeš* that *Huzoor Pur Noor* [Filled with Luminance] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself taught this, that if you ask [seek/request] from Allaah Almighty, then ask through my *Waseelah* [means/mediation] and by saying to me, “يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah” [O Prophet of Allaah] seek my Intercession. Now see, what did *Sahaabah-e-Kiraam* [The Noble Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)], *Taabi'een-e-Izaam* [The Great followers], *A'immaah* [The Leaders], *Ulamaa* [The Islaamic Scholars], *Auliya* [The Friends of Allaah],

and *Mu'mineen* [The True Believers] did in regards to this?

During the time of the Caliphate of *Ameerul Mu'mineen* [The Leader of the True Believers] Hazrat Ušmaan-e-Ghani (*Allaah is well-pleased with him*) a man came in the court of *Ameerul Mu'mineen* with some of his need. The *Ameerul Mu'mineen* did not pay attention towards him. That man said in the presence of Hazrat Ušmaan Bin Hunaiif (*Allaah is well-pleased with him*) that I am destitute [dire needy], but *Ameerul Mu'mineen* pays no attention towards me. Hazrat Ušmaan Bin Hunaiif [*Allaah is well-pleased with him*] said, "Go and make ablution and perform two *Rak'aat* [*namaaz*]! Then after it read this *du'aa* *أَللّٰهُمَّ إِنِّي أَسْأَلُكُ وَآتَوْجَهُ إِلَيْكَ اخْرُجْنِي مِنْ أَنْتَ مُهْبِطُ الْمُنْجَدِينَ* till the end, that same *du'aa* [supplication] which is mentioned above. That man did the same way. After the *Salaah* [*namaaz*], he read the same *du'aa* and then came in the court of *Ameerul Mu'mineen*. Hazrat Ušmaan-e-Ghani (*Allaah is well-pleased with him*) called him with much kindness and love and seated him on the carpet next to himself and heard his request, and fulfilled his need. And then the Caliph [*Allaah is well-pleased with him*] said, "Whenever you have any need, come to me!" After this, that same person came to Hazrat Ušmaan Bin Hunaiif [*Allaah is well-pleased with him*] and thanked him for making his recommendation to the *Ameerul Mu'mineen* [Hazrat Ušmaan-e-Ghani *Allaah is well-pleased with him*]. Due to which he bestowed much kindness upon him.

Hazrat Ušmaan Bin Hunaiif [*Allaah is well-pleased with him*] said, "Pledge by Allaah, I did not do your recommendation to the *Ameerul Mu'mineen* [Hazrat Ušmaan-e-Ghani *Allaah is well-pleased with him*]. Rather this is the bounties of the *du'aa* [supplication] that I told you to read after *Salaah* [*namaaz*] because this is the same *du'aa* which the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) taught a blind man in front of me. When that blind man read this *du'aa* after *Salaah* [*namaaz*], Allaah Almighty bestowed him eyes [eye-sight]. It seemed that he was never blind.

(*Mu'jam Tabraani Sagheer*: #508)

Therefore; Haafizul *Hadees* Imaam Jalaal-ud-Deen Suyootee

(*Allaah have mercy upon him*) in his book, '*Amalal-Yaumi Wal-Lailah*,' and Hazrat Shaah Waleey-yul Laah Muhamdiš Dehlvi (*Allaah have mercy upon him*), Shaah Abdul Azeez Muhamdiš Dehlvi (*Allaah have mercy upon him*) and Shaah Rafee-ud-Deen, and Shaah Abdul Qaadir Saahib and many other prominent Scholars of Religion like them say that even today, if someone has any desire, then read this same *du'aa* after two *Rak'aat* of *Salaah* [*namaaz/prayers*]. Allaah Almighty will fulfill his desire (*Mujarrabaat-e-Azizee* [book's name]). And this was not specified only for that Companion of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) rather it is permissible for every desirer of need in the *Ummah* of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and it is a cause of receiving many mercies and bounties.

See, there is also *Waseelah* [means/mediation] in it and there is also 'Nidaa-e-Yaa Muhammad' *نِدَاءُ يٰ مُحَمَّدٍ* [The Calling Yaa Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*)] If this supplication was *Shirk* [polytheism] and *Bid'at* [innovation] then were these respected Hazrat Imaam Jalaalud Deen Suyootee, Shaah Waleey-yul Laah and Shaah Abdul Azeez Saahibaan are giving the order of committing *Shirk* [polytheism] and *Bid'at* [innovation]? Besides; did they have more knowledge about *Shirk* [polytheism] and *Bid'at* [innovation] or do the *Mufti*'s [Jurists] of today, the creators of *Shirk* [polytheism] and *Bid'at* [innovation] have more knowledge?

Imaam Navavi the commentator of *Saheeh Muslim Shareef* says that the foot of Hazrat Abdul Laah Bin Abbaas (*Allaah is well-pleased with them*) became numbed [lacking feelings], he said, "يَا مُحَمَّدَااهُ" "O Muhammad help" it immediately became well.

(*Kitaabul-Azhaar*, pg.36)

And Imaam Bukhaari (*Allaah have mercy on him*) has created a chapter that if the foot of anyone is numbed then what should he say? Then, he wrote this sacred *Hadees*; that Hazrat Abdur Rahmaan Bin Sa'ad (*Allaah is well-pleased with him*) says that;

The foot of Hazrat Abdul Laah Bin Umar (*Allaah is well-pleased with him*) became numbed. So someone said to him that remember the one, who is the most-beloved to you than all the people. Abdul Laah said, “يَا مُحَمَّدُ يَا مُحَمَّدُ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *[O Muhammad help]* (*Sallal Laahu 'Alaieka Wa Sallam*). The foot healed at that same instant.

(*Al-Adabul-Mufrad*: 964, pg.142)

Thus, Hazrat Imaam Bukhaari has made this rule for the Muslims to come till the Day of Judgment that when someone's foot becomes numb, then he should say, “يَا مُحَمَّدُ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *[O Muhammad help]*” (*Sallal Laahu 'Alaieka Wa Sallam*). The foot will be healed. Because the much Noble Companion of the Holy Prophet (*Sallal Laahu 'Alaieka Wa Sallam*) did like this. Did Imaam Bukhaari not know about *Shirk* [polytheism] and *bid'at* [innovation]? If saying, “يَا رَسُولَ اللَّهِ *[O Rasoolal Laah]*” was *Shirk* then Imaam Bukhaari would have never made this rule. This command is also narrated from other Progenitors of Religion [pious Leaders] besides these two Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The habit of saying “يَا مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) *[O Muhammad help]*” (*Sallal Laahu 'Alaieka Wa Sallam*) amid the people of Madineenah has always continued.

(See: *Naseemur-Riyaaz*, commentary of *Shifaa Shareef*)

After the sacred departing [passing away] of *Huzoor Pur Noor* [Holy Prophet filled with Divine Luminance] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Hazrat Safiyaa (*Allaah is well-pleased with her*) had call-out the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in the following manner;

أَلَا يَا رَسُولَ اللَّهِ كُنْتَ رِجَاءَنَا وَ كُنْتَ بِنَا بِرٌّ وَلَمْ تَكُنْ جَافِيَا

“*Yaa Rasoolal Laah*” [*O Prophet of Allaah*] (*Sallal Laahu 'Alaieka Wa Sallam*), you were our hopeful shelter, and you were

خَدِيرَثْ رِجْلُ ابْنِ عُتْرَقَالَ لَهُ رَجْلٌ  
أَذْكُنْ أَحَبَّ النَّاسِ إِلَيْكَ قَالَ يَا مُحَمَّدُ  
(الْأَدَبُ الْمُغْرِبُ، 964:142)

kind to us and were not harsh

وَ كُنْتَ رَحِيْمًا هَادِيَا وَ مُعْلِمًا لَيْبِكَ عَلَيْكَ الْيَوْمَ مَنْ كَانَ بَاكِيَا

And you were the Compassionate, the Guide and the Teacher, anyone who wants to cry they should cry today for you

فِدِي لِرَسُولِ اللَّهِ أَمْنٌ وَ حَالِقَنْ وَ حَالِنْ ثُمَّ نَفِيْنَ مَارِيَا

The Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) my mother, my maternal aunt and my paternal uncle and my maternal uncle then my soul [life] and my wealth is sacrificed for you (*Zarqaani Alal Mawaahib*, vol-8, pg.284, *Subulal-Hudaa War-Rashaad*, vol-11, pg.86)

Halab [Aleppo, Syria] was a permanent kingdom; there were two brothers in it. One was named Yuuhannaa and the other was Yuuqannaa. Yuuhannaa was a worshiper and religious person while Yuuqannaa was a brave soldier. When Hazrat Abu Ubaiedah (*Allaah is well-pleased with him*), the Leader of the army of Islaam, turned towards Halab [Syria]. Then Yuuqannaa got ready to contest with the Muslims with an army of five thousand [5000] soldiers. Yuuhannaa stopped him and suggested him conciliation [peace]. Yuuqannaa did not accept and he started being proud on his bravery and abundance [number] because the army of the Muslims were only one thousand [1000] in number. Yuuhannaa said, “Brother, maybe your death is near now as you want to fight with the Muslims.” Anyhow; Yuuqannaa marched out of the city with an army of five thousand [5000] and suddenly did an attack on the Muslims. Even though the Muslims had not yet become stable and were also less in number, but still they kept fighting with great perseverance and chivalry. The battle was going on when all of a sudden a large army came to help [aid] the enemy and they attacked as soon as they came. When the Muslims saw this large army, they were convinced that now there is no hope for survival. Hence; Hazrat Ka'ab Bin Zamrah (*Allaah is well-pleased with him*) the Commander of the Army, would call-out in a state of much hopelessness, يَا مُحَمَّدُ يَا مُحَمَّدُ يَا نَصَرَ اللَّهِ أَنْبِلْنَ

*Muhammad Yaa Nasral-Laahi Anzil* [O Muhammad, O Muhammad, O Allaah's help come?]. And would reassure the Muslims that do not panic, the help will be coming soon. One night in the same condition the battle-field remained hot [fierce]. During this time the people of Halab came to Hazrat Abu Ubaiedah (*Allaah is well-pleased with him*) and made reconciliation. When he returned back to the city, Yuuqannaa was informed that the people of Halab [Syria] had made reconciliation with the Muslims and have become their supporters. Yuuqannaa attacked the people of the city with a large army on the allegation of making this reconciliation and a general massacre began. This caused chaos (much disorder) in the city. Yuuhannaa came and tried to make the brother understand and gave the advice of reconciliation and said such things which showed the favour of the Muslims. Yuuqannaa was already very angry that why did the people of the city reconciled with the enemy? In this situation, seeing his brother's favorable support, he became even more furious, and said to his brother, "You are also *Waajibul Qatal* [Mandatory to be killed]." Yuuhannaa raised his face towards the sky and said, "بِاللَّهِ يَا اللَّهُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ" [Declaration of Faith/I bear witness that there is no One Worthy of Worship but Allaah and I bear witness Muhammad is the Prophet of Allaah] said to his brother, "Now do whatever you want!" Yuuqannaa cut-off his brother's head from his body with his sword and then got engaged in the massacre of the people of the city. Here three hundred men [300] had just been killed when Hazrat Abu Ubaiedah (*Allaah is well-pleased with him*) reached there and fought a fierce battle with Yuuqannaa. To the extent that Yuuqannaa could not bear it and fled with the army and took refuge in the fort. The Muslims besieged the fort for five [5] months and suffered a lot of difficulties. Yuuqannaa also caused a lot of trouble to the Muslims. All of a sudden, one-day Yuuqannaa informed Hazrat Abu Ubaiedah (*Allaah is well-pleased with him*) that I have accepted the Religion of Islaam. Now I am your religious brother. He opened the doors of the fort and came-out reciting the words of *Kalimah-e-Tauheed* and met Hazrat Abu Ubaiedah (*Allaah is well-pleased with*

*him*). Who became very surprised that this Yuuqannaa was our enemy till just yesterday and was thinking of destroying our army and today he is reciting the word of *Kalimah-e-Tauheed*. Hazrat Abu Ubaiedah (*Allaah is well-pleased with him*) asked him the reason for being a Muslim. He said, "O Ubaiedah (*Allaah is well-pleased with him*), the incident is this, that till yesterday I was worried on this act that how did you people reach our fort?" Because in our view, no nation is considered weaker than the Arabs, in this worry I fell asleep. I saw in dream that a person is sitting his face is brighter than the moon and his fragrance is better than musk. I asked the people who is he? The people said that he is the Prophet of Allaah, the Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*). I requested to him that if you are the Prophet then pray [make *du'aa*] that I would learn Arabic. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, "O Yuuqannaa, I am Muhammad the Prophet of Allaah. Ieesaa [Jesus] (*Salutation upon him*) gave glad-tiding of me. I am the Last Prophet; there will not be any Prophet after me. Read ﴿لَا إِلَهَ إِلَّا اللَّهُ وَمَحَمَّدٌ رَسُولُ اللَّهِ﴾ [There is no one Worthy of Worship other than Allaah, Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) is the Prophet of Allaah]. As soon as I heard this, I read *Kalimah* [Declaration of Faith] and converted to Islaam and kissed the hand of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). When I woke-up, my mouth smelled better than *Kastoori* [musk] and I also learned Arabic. O' Abu Ubaiedah! The way till today I use to fight in obedience of *Shaietaan* [Devil], now I will fight in the Way of Allaah. Until I go and meet my brother Yuuqannaa. Now in my heart there is no love left for anyone except Allaah and His Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), summarized.

(*Futuuhush-Shaam*, vol-1, pg.239, *Naasikhut-Tawaareekh*)

See, when Hazrat Ka'ab Bin Zamrah (*Allaah is well-pleased with him*) found that it is difficult for the Muslims to be superior [win] in contest with the large army of the infidels. So, he called-out the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) help quickly. And it manifested also like this that the Muslims became victorious. And the victory was

also such that the king of the opposing group himself became a Muslim and became a soldier and servant of the army of Islaam and a servant of Islaam.

It should be remembered here, that it was not only Hazrat Ka'ab (*Allaah is well-pleased with him*) who called the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) rather it was a common practicing custom of the sacred Companions that they would call the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in times of hardship and distress, and would seek help and would view its manifestation.

When Hazrat Khaalid Bin Waleed (*Allaah is well-pleased with him*) was confronted with Musaielimah Kazzaab, so at that time there were sixty thousand [60000] troops with Musaielimah Kazzaab and the Muslims were very less in number. In this war, the Muslims suffered such hardships and difficulties that they lost their footing. When Hazrat Khaalid Bin Waleed (*Allaah is well-pleased with him*) and his comrades, who were steadfast, saw that the situation was now very critical, then **ثَمَّ نَادَى بِشَعَارِ النُّسُبِيِّينَ وَكَانَ شَعَارُهُمْ يَوْمَئِنْ يَا مُحَمَّدَ أَلا**  
**Meaning:** Then they did *Nidaa* [called out] according to the habit of the Muslims. On this day their habit was this slogan, “**يَا مُحَمَّدَ أَلا**” Ya Muhammadaah [O Muhammad help].

(*Al Bidaayah wan-Nihaayah*, vol-2, pg.324, *Ibne-Aseer*, vol-2, pg.152, *Tabree*, vol-3, pg.250)

Therefore; on the tongue of every Companion of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), **يَا مُحَمَّدَ أَلا يَا مُحَمَّدَ أَلا** “*Yaa Muhammadaah Yaa Muhammadaah*” [O Muhammad help, O Muhammad help] was continuously being repeated. The effect of which was this, that Musaielimah Kazzaab was killed and he went to hell and his army was defeated. See, in this war all were just the Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), because this war took place immediately after the passing away of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). It is proven that to say, **يَا مُحَمَّدَ أَلا** “*Yaa Muhammadaah*” [O Muhammad help] in the holy-war was the habit of the Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

In the battle of Yarmouk the army of *Kuffaar* [infidels] was about half million [500,000] and the army of the Muslims was only twenty seven thousand [27,000]. In it there were hundred [100] those Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) who were *Badree* [The ones who were in the holy-war of Badr]. Since the number of the Muslims was very small, that is why they were repeatedly defeated and they had to face severe difficulties. Therefore; once that part of the army in which Hazrat Abu Sufyaan (*Allaah is well-pleased with him*) was present was defeated and later as he passed by the women. Hind bint-e-Utbah, who was Abu Sufyaan's (*Allaah is well-pleased with him*) horse and said to Abu Sufyaan (*Allaah is well-pleased with him*), “O Sakhr son of Harb, where are you running away?” This is the time to sacrifice life, so that could be avenged when you use to provoke the disbelievers against the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). Thus; he turned with his defeated army and attacked the disbelievers, and from the other side, Hazrat Khaalid Bin Waleed also attacked furiously. At that time, on the tongue of everyone was, “**يَا مُحَمَّدِيَا مُنْصُورَ امْتَكْ**” *Yaa Muhammad Yaa Mansoora Ummatak* [O Muhammad help, O the Conqueror, inquire [take care] about your *Ummah* [Nation], please inquire].

(*Naasikhut-Tawaareekh* and *Waaqidi*, *Futuuhush-Shaam*, vol-1, pg.197)

Just consider it must be what a hard time, when in contest with the infidels, the number of the Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and *Taabi'een* [their followers] was much less and they were in contest with an army of four or five hundred thousand. In this situation, they called the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) for seeking help. It is clear from this, that they considered this *Nidaa* [call] completely correct.

Waaqidee (*Allaah have mercy on him*) has written that when the people of Islaam had besieged Al-Bhanasa. Then one night the king of this place did such a night assault when the Muslims were unaware. No one was even able to become steady yet when a large army of infidels began to shed blood. The Companions of the Holy

Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) narrates that night was so chaotic [troublous] and miserable that we had never seen such a night before. In this state of helplessness it was continuous on everyone's tongue, "يَا مُحَمَّدُ يَا مُحَمَّدُ يَا نَصْرَ اللَّهُ أَنْزِلْ " *Yaa Muhammadu Yaa Muhammadu Yaa Nasral Laahi Anzil*" [O Muhammad, O Muhammad, O Allaah's help come].

(*Fuutuuhush Shaam*, vol-2, pg.265)

Waqeedi (*Allaah have mercy on him*) has narrated another similar incident of this same kind that one-night Satyamus came out of the fort with ten thousand [10,000] cavalries and very swiftly [fast] did a night assault on the Muslims. By which all the people were very distressed and a commotion [chaos] broke-out. As soon as Hazrat Khaalid (*Allaah is well-pleased with him*) heard the disturbance, he called-out and said;

Meaning, "O Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*), Oath by the Creator [*Allaah*] of the Ka'bah, my Nation has been deceived, redress their grievances so they would remain safe!"

(*Fuutuuhush-Shaam*, vol-2, pg.276)

Hazrat Abu Ubaiedah (*Allaah is well-pleased with him*) appointed Maiesarah Bin Masrooq as the commander of four thousand [4000] soldiers and sent him towards Droob [place]. As Hercules found out, that the Muslims have decided to come here, so he sent an army of thirty thousand [30000] to fight with the Muslims. When Hercules' army came near, Maiesarah the commander of Islaam became worried. Hazrat Abdul Laah Bin Huzaafah inquired about the reason he said, "I have no concern for my own self, the fear is this that these Muslims are less and the infidels are more. Thus how should we contest?" Hazrat Huzaafah said, "O Ameer [Commander], we people are never afraid of dying, we have already dedicated our lives to the cause [in the Path] of Allaah Almighty. Hence; the army of the disbelievers came to fight Islaam. Amid them one person came forward and said, "O People of Arabs, it seems that

وَاغْوَثَاهُ وَامْحَقَاهُ وَ اسْلَامَاهُ كَيْنَد  
قُوَّمٍ وَرَبِّ الْكَبْعَةِ  
(نَوْحَ اشْأَمْ 2/276)

death has surrounded and bought you here, it is better that you people surrender yourself to us, so that we would imprison you and send you to Hercules. Otherwise we will not spare even a single one of you. On hearing this, Abu Al-Haul Daamas (*Allaah is well-pleased with him*) came forward and killed him and a fierce battle started. At that time there were a thousand [1000] people in the company of Daamas (*Allaah is well-pleased with him*) who use to attack saying, "Yaa Muhammadaahu, Yaa Muhammad [O Muhammad help, O Muhammad].

(*Summarized*, vol-2, pg.7)

What do those so-called *Mufti*'s [Jurists] say, about these sacred Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and *Taabi'een* [their followers] who called the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) at the times of distress and asked for help, were those respected people *Mushrik* [polytheists]? *الْعِيَازُ بِاللَّهِ Al Iyaazu Bil-Laah* [I seek Allaah's protection]

There was a famine during the caliphate of Hazrat Umar-e-Faaroq (*Allaah is well-pleased with him*) that is, it did not rain for a long time. So a man came to the holy Shrine of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and pleaded;

يَا رَسُولَ اللَّهِ إِسْتَسْقُ اللَّهَ لِأَمْتِكَ  
فَإِنَّهُمْ قَدْ هَلَكُوا إِفَاتَاهُ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَنَامِ فَقَالَ إِيَّتُمْ عَزَّزَ  
فَأُقْرَعَهُ مِنِّي السَّلَامُ وَأَخْبَرْتُهُمْ إِنَّهُمْ  
مُسْقُونَ (الْبَدَايَةُ وَالنِّهَايَةُ ج 7، 92)

(*Al Badayah Wan Nihayah*, vol-7, pg.92)

And in 18 Hijri, after the passing away of Hazrat Umar-e-Faaroq (*Allaah is well-pleased with him*), there was another famine [drought], which is called Aamur Ramaada. In this drought, Hazrat Bilaal Ibne Al-Haariš Muzni (*Allaah is well-pleased with him*) and his nation Bani

Muzniyah pleaded that we are going to die, please slaughter some goat. He said that there is nothing left in the goats. But they insisted, in the end, the goat was slaughtered, as the skin was pulled-out, then only red bone came out. Seeing this, Hazrat Bilaal did; *Nidaa* [called

out] "يَا مُحَمَّدَاه " *Yaa Muhammadaah* [O Muhammad help] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came in a dream and gave glad-tidings.

(*Ibne A sheer, vol-2, pg.235, Al-Bidaayah wan-Nihaayah, vol-7, pg.91*)

فَنَادَى يَا مُحَمَّدَاهُ فَارِيٌ فِي النَّيَامِ أَنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آتَاهُ  
فَقَالَ آبُوهُ (ابنِ اثِيرَ, ج 2, ص 5 3 2)  
الْبَدَارِيُّ وَالنَّهَايَةُ, ج 7, ص 91)

Imaamul Muhaddiseen Allaamah Jalaalud-Deen Suyootee and Allaamah Ibne Jauzee (*Allaah have mercy on them*) says that there were three brothers in Syria [country] who were *Mujaahid* [holy-warriors] who would do holy-war in the Way of Almighty Allaah.

Once the Romans captured them, the king said to them that if you become Christians, I will give you the country and will marry you to my daughters. They refused and called out, "يَا مُحَمَّدَاه " *Yaa Muhammadaah* [O Muhammad help]. On the king's command, three pots were kept on the fire, and oil was poured into them, which kept boiling for three days. The burning oil was shown to them daily and they were invited to Christianity, but they kept refusing. On this refusal first, the eldest brother was put in this boiling oil, then the second one was also put in it, the third one who was the youngest he was also brought near, then the king tried in every possible way to deviate him from the Religion. On this a courtier

فَأَسْتَهِمُ الرُّؤْمَ مَرَّةً فَقَالَ لَهُمُ الْمُلِكُ إِنِّي  
أَجْعَلُ فِيْكُمُ الْمُلِكَ وَأَرْجُو جُنُمَ بَنَائِنَ وَ  
تَدْخُلُونَ فِيْ دِيْنِ النَّصَارَى إِنَّمَا قَاتَلُوا  
يَا مُحَمَّدَاهُ فَأَمَرَ الْمُلِكَ بِشَلَاثَةٍ قُدُورَ  
فَصُبِّ فِيْهَا الرَّبِيعُ أُوْقُدُ تَحْتَهَا ثَلَاثَةٌ  
أَيَّامٍ يُعْرَضُونَ فِيْ كُلِّ يَوْمٍ عَلَى تِلْكَ  
الْقُدُورِ يَدْعَوْنَ إِلَى دِيْنِ النَّصَارَى  
فَيَأْبُونَ فَالْقِيَ الْأَكْبَرِ فِي الْقُدُورِ ثُمَّ أُدْنِي  
الْأَصْغَرَ فَجَعَلَ يَقْتِنَهُ عَنْ دِيْنِهِ بِكُلِّ  
أَمْرٍ فَقَاتَمَ إِلَيْهِ عَلَجً فَقَالَ إِلَيْهَا الْمُلِكُ أَنَا  
أَفْتَنَهُ عَنْ دِيْنِهِ قَالَ بِسَادَةً؟ قَالَ قَدْ  
عَلِيَّتُ أَنَّ الْعَرَبَ أَنْتَمُ شَيْعَ إِلَى السَّلَاءَ  
وَلَيْسَ فِي الرُّؤْمِ أَجْهَلُ مِنْ إِبْنِي

said, "O king, I will deviate him from the Religion by my own plan." The king asked how? He said, "I know that Arabs are quickly enticed towards the women. And in Rome there is no one more beautiful than my daughter. Give him in my control so that I would leave him with her [my daughter], she will seduce him." By fixing a period of forty [40] days' the king handed him over to the courtier. The courtier brought him [Syrian holy-warrior] to his house and kept him with his daughter and told her about this incident. The daughter said, "You don't worry, this is my job." Now that Syrian holy-warrior would fast every day and worship all night (and toward the girl he) did not even look until the term expired. Now, this courtier asked his daughter what did you do? She said nothing, the reason is since two of his brothers had been killed in this city, I think he avoided because of his trauma [grief]. Therefore; it is suitable that the term would be extended from the king and we should be sent to another city. So that's how it was done. But the situation of this Syrian holy-warrior remained the same there also, fasting every day and worshipping all night until this second term also came close to an end. Then, one night this girl said, "O man! I see you engaged in the dedication and obedience of the Almighty Allaah, it has deeply affected my heart so I

فَأَذْفَعُهُ إِلَى حَتَّى أُخْرِيَهُ مَعَهَا فَإِنَّهَا  
سَتُقْتَلُهُ فَضَرَبَ لَهُ أَجَلًا أَزْبَعِينَ يَوْمًا  
وَدَعَهُ إِلَيْهِ فَجَاءَهُ بِهِ فَادْخَلَهُ مَعَهُ  
إِبْنَتِهِ وَأَخْبَرَهَا بِالْأَمْرِ فَقَاتَلَتْ لَهُ دَعْهُ  
فَقَدْ كَفَيْتَكَ أَمْرَهُ فَقَاتَمَ مَعَهَا نَهَارَهُ  
صَائِمٌ وَلَيْلَهُ قَاتِمٌ حَتَّى مَضَى أَكْثَرُ  
الْأَجَلِ فَقَالَ الْعَلِيُّج لِابْنِتِهِ مَا صَنَعْتِ  
قَاتَلَتْ مَا صَنَعْتُ شَيْئًا هَذَا رَجُلٌ فَقَدْ  
أَخْوَاهُنِّ هَذِهِ الْبُلْدَةُ فَأَخَافُ أَنْ يَكُونُ  
إِمْتَنَاعَةً مِنْ أَجْلِهَا كُلُّمَا رَأَيْتَهُ  
وَلِكِنْ إِسْتَرِيدَ الْمِلِكَ فِي الْأَجَلِ وَأَلْفَنَ  
إِيَّاهُ إِلَى بَكَدِ غَيْرِهِ هَذَا فَزَادَهُ أَيَّامًا  
فَأَخْرَجَهُمَا إِلَى قَرْيَةِ أُخْرَى فِي فَكِشَّ عَلَى  
ذَلِكَ أَيَّامًا صَائِمِ الْنَّهَارِ حَتَّى إِذَا أَبْقَيَ  
مِنْ الْأَجَلِ أَيَّامًا قَاتَلَتْ لَهُ الْجَارِيَةُ نَيْلَةً  
يَا هَذَا إِنِّي أَرَاكَ تُنْقِدُسْ رَبِّا عَظِيْمًا وَإِنِّي  
قَدْ دَخَلْتَ مَعَكَ فِيْ دِيْنِكَ وَتَرَكْتُ دِيْنَ  
إِبَابِيَ قَالَ لَهَا فَكَيْفَ الْحِيلَةُ فِي الْهَرَبِ  
قَاتَلَتْ أَنَا أَحْتَالُكَ وَجَاتَهُ بِدَائِبَةٍ  
فَرَكِبَاهَا فَكَانَ يَسِيرُانِ بِالنَّلِيلِ وَ  
يَنْتَهِيَانِ بِالنَّهَارِ فَبَيْنَاهُمَا يَسِيرُانِ  
لَيْلَةً إِذَا سَيْعَا وَقَعَ الْحَيْلُ فَإِذَا هُوَ  
بِأَخْوَيْهِ وَمَعَهُمَا مَلَائِكَةُ رُسُلٍ إِلَيْهِ  
فَسَلَّمَ عَلَيْهِمَا وَسَلَّمَهُمَا عَنْ حَالِهِمَا

have abandoned my inherited Religion and have adopted your Religion. After that these two consulted and fled away from there on a ride. They would hide during the day and travel at night. One night as the two of them were going they heard the sound of horses coming, when they saw, those horse riders were the same two brothers of the Syrians who were put in boiling oil and they also had a group of Angels with them. The Syrian holy-warrior said *Salaam* [greeted] to them both and inquired about their condition. They said that it was just a dive that you saw, which we made in the boiling oil. After that, we came out in *Jannatul Firdous* [The highest Place in Paradise]. Now Allaah Almighty has sent us to you so that we would marry this righteous girl to you, thus they married them both and they went back.

(*Uyoonul Hikaayaat and Sharahus-Sudoor*, pg.89, *Al Muntazam Fee Taareekhil Mulkooki Wal Umam*, vol-8, pg.329)

كَانُوا مَشْهُورِينَ بِذَلِكَ مَعْرُوفِينَ بِالشَّامِ فِي الرَّقْبِ الْأَقْلَى  
Imaam Ibne Jauzi says, Meaning, these people lived in Syria in the time of *Salaf* [Time of our Elders] and this incident of them is famous and well-known. Then he said that the Poets wrote poems [*Qasaa'id*] praising their dignity. This incident predates the inhabitation of the city of Tartus and Tartus is the border city of Daarus-Salaam. Tartus was settled by the Caliph [*Khaleefah*] Haaroon-ur-Rasheed. The era of Haaroon-ur-Rasheed was the time of *Taabi'een* [the Followers] and *Tab'a Taabi'een* [the Followers of the Followers]. So, if these three gentlemen were not *Taabi'een* [Followers], then they must have definitely been *Tab'a Taabi'een* [the Followers of the Followers].

فَقَالَا مَا كَانْتُ إِلَّا الْغَطَسَةُ الَّتِي رَأَيْتَ  
حَتَّىٰ حَرَجَنَا فِي الْفِرْدَوْسِ وَأَنَّ اللَّهَ  
أَرْسَلَنَا إِلَيْكَ لِتُشَهِّدَ تَوْبَيْجَكَ بِهِنْدَهِ  
الْفَتَّاتَةُ فَرَوَجُونَهُ إِلَيْهَا وَرَجَعُونَهُ (عيون  
الحكايات وشرح الصدور، ص 89، لمنتظم فـ)  
تاریخ الملک والام (329/8: 329)

If calling the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in times of trouble and hardship is *Shirk* [polytheism], then how can there be *Shahaadat* [Martyrdom] and *Maghfirat* [Forgiveness] of a *Mushrik* [polytheist]? And what is the meaning of going to *Jannatul Firdous* [Elevated Paradise]? And how did it become acceptable to send Angels for his marriage? And why did these Imaam's [*A'imma*] of the Religion accepted this narration? And why did their *Shahaadat* [Martyrdom], *Maghfirat* [Forgiveness] and *Wilaayat* [Saintliness] continue to be accepted [intact]?

In the ground of Karbalaa, when the oppressors martyred the Elevated Saiyyidinaa Hazrat Imaam Husain (*Allaah is well-pleased with him*), then his sister Hazrat Saiyyidah Zaienab (*Allaah is well-pleased with her*) seeing his wounded and maimed blessed body lying covered in dust and blood, while weeping she called the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in this way;

يَا مُحَمَّدَاهُ يَا مُحَمَّدَاهُ صَلَّى اللَّهُ عَلَيْكَ اللَّهُ  
وَمَلَكُ السَّمَاوَاتِ هَذَا حُسَيْنٌ بِالْعَرَاءِ  
مُؤْمِلٌ بِانْدِمَاءِهِ مُقْطَعُ الْأَعْضَاءِ يَا  
مُحَمَّدَاهُ وَ بَنَاتُكَ سَبَّا يَا وَذِرْيَشْكَ  
مُقْتَلَةُ تَسْفِيَ عَلَيْهَا الصَّبَا  
(البِدايَةُ وَ النِّهَايَةُ، ج 8، ص 193)

(*Al-Bidaayah wan Nihaayah*, vol-8, pg.193)

Saiyyidinaa Imaam Zaienul 'Aabideen (*Allaah is well-pleased with him*) pleaded in the court of the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] in this way;

يَا رَحْمَةَ الْعَالَمِينَ أَدْرِكْ لِزَبِينَ الْعَابِدِينَ  
مَحْبُوسَ أَيْدِي الظَّالِمِينَ فِي مَوْكِبِ وَالْبُزُدَّحِ

O Raahmatul lil Aalameen (The Mercy for the Worlds) (Sallal Laahu 'Alaieka Wa Sallam), complete the help [aid] of Zaienul Aabideen, In this mass pouncing crowd he is imprisoned in the hands of oppressors

Hazrat Imaam-e-A'zam Abu Haneefah (Allah have mercy on him) pleaded in the court of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)

يَا أَكْرَمَ الْقَلْبِينَ يَا كَنْزَ الْوَرَى جُذْلِي بِجُودِكَ وَأَرْضِنِي بِرِّضَاكَ  
أَنَا طَامِعٌ بِالْجُودِ مِنْكَ وَلَمْ يَكُنْ لِّبِنَ حَنِيفَةَ فِي الْأَقَارِبِ سِوَاكَ

O' the most highly respected Holy Man from all the creations, O the Treasure of the Divine Blessing, Also bestow on me from your generosity and with your pleasure also like [favour] me

I am the one who is expecting your generosity because beside You, Abu Haneefa has no supporter or helper amid all the creations

(Majhmo'atul Qasaa'id, pg.42, Mujtabaa'i Press Delhi, 1327 H)

Hazrat Abu Al-Hasan Imaam Sharafud-Deen Buseeri (Allaah is well-pleased with him) was suffering from the sickness of paralysis and he called the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in an extreme state of acute illness in this manner;

يَا أَكْرَمَ الْخَلْقِ مَالِي مَنْ أَنُوذُ بِهِ سِوَاكَ عِنْدَ حُنُولِ الْحَادِثِ الْعَمِيمِ

O the Best of the Creatures, I have no one beside You that in the times of general calamities [trouble], I would seek refuge, bestow mercy

Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) bestowed mercy by visiting him in a dream and caressed his merciful blessed hand over Hazrat Buseeri (Allaah is well-pleased with him) and the illness dispelled.

(Qaseedah-e-Burdah Shareef)

Saiyyidee Aarif Bil-Laah Hazrat Maulana Abdur Rahmaan Jaami (Allaah bless his grave) pleads in this manner;

زَبُورِي بِرَآمَدْ جَانْ عَالِمْ تَرْحِمْ يَا نَبِيَ اللَّهِ تَرْحِمْ  
نَهْ آخِرْ رَحْمَةَ لِلْعَالَمِينَ زَبُورِيَانَ چَرْ فَارِغْ تَشِينِ

Due to your separation, the entire Universe is losing life, O Prophet of Allaah have mercy upon us, Are you not the Mercy for the Worlds? Then why are you sitting carefree from us abandoned ones?

(Zaleekhaa by Jaami)

Shams-ul Aarifeen Hazrat Shams Tabraizee (Allaah have mercy on him) says;

يَا رَسُولَ اللَّهِ حَبِيبَ خَالِقِ كِتَابِتَوْيَيْ بِرْغَزِيَّهِ ذَوَالْجَلَالِ پَاكَ بَےْ ہَتَّا توْيَيْ  
يَا رَسُولَ اللَّهِ تُوْ دَانِي اَمْتَانَتْ عَاجِزَانَدَ عَاجِزَانَ رَا رَاهَ نَمَا وَجَلَهَ رَا مَاوِيَ تَوْيَيْ

O Prophet of Allaah] (Sallal Laahu Alaike Wa Sallam) you are the only Esteemed Unparalleled Beloved of the Supreme Creator [Almighty Allaah]

O Prophet of Allaah] (Sallal Laahu Alaike Wa Sallam) you know that your *Ummah* [Nation] is helpless, You are the leader of these helpless ones and the one giving protection to all of them

(Deewaan-e-Shams Tabraiz)

Hazrat Saiyyidee Shaah Abul Mu'aalee (Allaah have mercy on him) says;

گرَنْهَ بُودَےِ يَارَسُولَ اللَّهِ ذَاتَ پَاكَ تُوْ چِچَ پَنِيَّرِ نَهْ بُولَتَ پَنِيَّرِ

[O Prophet of Allaah] (Sallal Laahu 'Alaieka Wa Sallam) if your sacred being [self] was not present, Then no Prophet would have excelled the wealth of Prophet-Hood

Hazrat Shaiekh Muslih-ud-Deen Sa'adi Sheeraazi (Allaah have mercy on him) says;

چِ وَصْفَتَ كَنْدَ سَعْدِيَ نَا تَهَامَ عَلَيْكَ اَصْلَوَةَ اَنَّ نَبِيَ وَالسَّلَامَ

How can the incomplete Saadee describe the attributes of yours  
O Prophet of Allaah [Sallal Laahu 'Alaiehi Wa Sallam] Blessing and  
Salutation be upon You

Allaamah Imaam Haafiz Ibne-Hajar Asqalaani (*Allaah have mercy on him*) the author of, 'Fathul-Baari' says;

يَا سَيِّدِنَا يَا رَسُولَ اللَّهِ قَدْ شَرَفْتُ قَصَادِنِي بِسَدِيقٍ قَدْرُ صِفَّا

O my Master [Chief], O the Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)

By your praise and admiration my poems [Odes/Qaseedah] became excellent and honorable

مَدْحُوتُكَ الْيَوْمَ أَرْجُو الْغَفْلَةِ بِنَكَ غَدَا مِنَ الشَّفَاعَةِ فَالْحَظْفَنِ بِهَا طَرَفَا

I have praised [Hailed] you today and tomorrow on the Day of Judgment I am hopeful of your favour, and intercession, so bestow your gracious glance towards me

بِبَابِ جُودِكَ عَبْدُ مُذْنِبٍ كَلْفُ يَا أَحْسَنَ النَّاسِ وَجْهًا مُّشَرِّقًا وَقَفَا

A sinful devoted lover, bondsman is standing at the door of your generosity, O the One having the most beautiful visage than all the people

بِكُمْ تَوَسَّلَ يَرْجُوا الْعَفْوَ مِنْ رَّبِّيْلِ مِنْ خَوْفِهِ جَفْنَهُ الْهَامِنِ لَقْدُ رَهْفَا

(This bondsman) by seeking your means [*tawassul*] has hoped for the salvation of the sins (those sins) by the fear of which the tears are falling from their eyelashes

(*Al-Majmuu'hatun Nabhaaniyah Fil-Madaaih* by *Madaaihin-Nabviyah*, vol-1, pg.58)

Imaamul-Auliyaas Saiyyidee Abu Madyan Al-Maghribi (*Allaah have mercy on him*) says;

فَهُوَ الَّذِي مُحَمَّدٌ وَهُوَ الَّذِي تُرْجِي شَفَاعَتَهُ غَدَا فِي الْبُوقَفِ

This is the Holy Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) and he is that one whose intercession is expected tomorrow [Day of Judgment]

يَا خَيْرُ مَبْعَثٍ وَأَكْرَمُ شَافِعٍ كُنْ مُنْقِذِي مِنْ هَوْلِ يَوْمٍ مُّؤْجِبٍ  
O the best amid the Prophets and the greatest Intercessor  
Save me from the horrors of the Day of Judgment

صَلَّى عَلَيْكَ اللَّهُ يَا خَيْرُ الْوَرَى مَلَاحِمَ بَرْقٍ فِي السَّيَاءِ وَمَا خَفَنَ  
O the best of all the Creations Allaah's Blessings be upon you  
Until the light flashes and fades [hides] in the sky  
(*Al-Majmuu'atun Nabhaaniyah Fil-Madaaihin-Nabviyah*, vol-2, pg.380)

Hazrat Maulana Shaah Abdul Haqq Muhammadi Dehlvi (*Allaah is well-pleased with him*) says;

بِهِرِ صُورَتْ كَهْ بَاشَدْ يَا رَسُولَ اللَّهِ كَرَمَ فَمَا بَلْطَفَ خُودَ سَرُو سَامَانَ جَعَ بَعْ بَرُو بَاكَنْ

*Bahar Soorat Keh Baashad Yaa Rasoolal Laah Karam Farmaa Ba Luft-e-Khud Sar o Saamaan Jam'a Bay Sar o Paa Kun*  
O Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) bestow kind mercy upon us in all conditions [situations]  
With your graciousness bestow us everything we are without provision and we have nothing

Hazrat Maulana Shah Waleey-yul Laah Muhammadi Dehlvi (*Allaah is well-pleased with him*) says;

وَصَلَّى عَلَيْكَ اللَّهُ يَا خَيْرَ خَلْقِهِ وَيَا خَيْرَ مَامُولِ وَيَا خَيْرَ وَاهِبِ

O the Finest of Universe, O the best Refuge of Expectations, and O the Ultimate Benefactor the Blessing of Allaah be upon you

وَيَا خَيْرَ مَنْ يُرْجِي لِكْشَفَ رَزْرَقَةِ وَمَنْ جُودَةُ قَدْ فَاقَ جُودَ السَّحَابِ

That Ultimate Finest from whom it is hoped that the hardship and difficult will be dispelled and O the One whose generosity is even more than the fall of the showering [raining] clouds

وَأَنْتَ مُحِيرِي مِنْ هُجُومِ مُلَيَّةٍ إِذَا انْشَبْتَ فِي الْقُلُبِ شَرُّ الْبَخَالِبِ

And you are the One who gives me shelter from the attacks of the hardships when the worst kind of abundant catastrophes befall

(*Atyaban-Nagham Fee Madhi Saiyyidal-Arabi Wal-Ajam*, published by Mujtabaai Press, Delhi 1308 H)

Hazrat Maulana Shaah Abdul Azeez Muhaddiš Dehlvi (*Allaah have mercy on him*) writes these verses while giving *du'aa* [supplications] to the one who has written these verses;

يَا صَاحِبَ الْجَمَالِ وَيَا سَيِّدَ الْبَيْتِ  
مِنْ وَجْهِكَ الْتَّنَبِيرُ لَقَدْ نُوَرَ الْقَبْرُ  
لَا يُنْكِنُ الشَّاءُمُ كَمَا كَانَ حَقُّهُ  
بَعْدَ أَذْخُدَابُرُّكَ تُوْقِيَّةً مُخْتَصَرٌ

*Yaa Saahibal Jamaali Wa Yaa Saiyyidal Bashar*

*Miň-Wajhikal Muneeri Laqad Nawwaral Qamar  
Laa Yumkinus Šanaa'u Kamaa Kaanaa Haqqahu  
Ba'ad Az Khudaa Buzurg Tuee Qissah Mukhtasar*

O the Brightest Master having the Most Beautiful Visage, O the  
Leading Chief of all the Humanity  
Surely the resplendent moon is illuminated by the Luminous  
Divine Light of Your Visage

It is impossible to admirably praise Your venerate glory enough, as  
You are worthy of

The truth is after Allaah Almighty You are the most exaltedly  
Greatest the subject is over [what should we say besides this]  
(*Tafseer-e-Azeezee, Holy Qur'aan, Part. Amm, Chapter, Wad Duhaa*)

Hazrat Haaji Imdaadul Laah Muhaajir Makki says in (*Gulzaar-e-Ma'rifat, pg. 7, Mujtabaa'i Press, Delhi, 1328 H*);

شُفْعَ عَاصِيَانَ تَمْ هُوَ وَسِيلَهُ بَعْ كَسَانَ تَمْ هُوَ  
تَمْهِينَ چَوْرَابَ كَهَانَ جَاؤَنَ بَتَاؤَ يَارُسُولَ اللَّهِ

*Shafee-e-Aasiyaan Tum Ho Waseelah-e-Bay Kasaan Tum Ho  
Tumhayn Chhoř Ab Kahaañ Jaa'ooň Bataao Yaa Rasoolal Laah*

You are the Guide of the wrongdoers; you are the means  
[mediator] for the needy helpless  
O Prophet of Allaah tell me, now where should  
I go after leaving you

جَهَازَ امْتَكَاحَنَ نَرَدِيَّاَهُ آپَ كَهَاتِهُونَ  
بَسَ اَبَ چَاهُو ڈَبَاؤَ يَارَتَاؤَ يَارُسُولَ اللَّهِ

*Jahaaaz Ummat Ka Haqq Nay Kar Diyaa Hai Aap Kay Haathoň  
Bas Ab Chaaho Dubaao Yaa Taraao Yaa Rasoolal Laah*

The ship of the Nation has been given in your hand by the Ultimate  
Truth [Almighty Allaah]  
O Prophet of Allaah now, it is up to you, it's your desire whether  
you drown it or sail it

پھنسا کر اپنے دام عشق میں امداد عاجز کو  
بس اب قید دو عالم سے چھڑاؤ یا رسول اللہ

*Phaňsaa Kar Apnay Daam-e-Ishq Meyň Imdaad-e-Aajiz Ko  
Bas Ab Qaied-e-Dou Aalam Say Chhuraao Yaa Rasoolal Laah*

By trapping the helpless Imdaad in your loving net [catch]  
O Prophet of Allaah now just release me from the captivity of both  
the Worlds

And the same Haaji Saahib said in, '*Manajaat Nalaa-e-Imdaad Ghareeb*:'

یا مُحَمَّدٌ مُصطفیٌ فریاد ہے اے رسول کبیر یا فریاد ہے  
سخت مشکل میں پھنسا ہوں آج کل اے مرے مشکل کشا فریاد ہے

*Yaa Muhammad Mustafaa Faryaad Hai  
Aey Rasool-e-Kibriyaa Faryaad Hai  
Sakht Mushkil Meyň Phaňsaa Huuň Aaj Kal  
Aey Meray Mushkil Khushaa Faryaad Hai*  
O Muhammad Mustafaa, I cry for help  
O the Prophet of Allaah, I cry for help

These days I am entangled in big turmoil [trouble]  
O my Redresser [Problem solver/Redeemer], I cry for help

Janaab Muhammad Qaasim Nanotvi, the founder of the  
pretended [false] Daarul Uloom Deoband said;

کروڑوں کے آگے یہ نام کا اسلام کرے گا یا نبی اللہ کیا مرے پر پکار  
*Karooroň Jurmouň Kay Aagay Yeh Naam Kaa Islaam  
Karay Gaa Yaa Nabeey-yal Laah Kyaa Meray Pay Pukaar*

In front of millions of sins [crime] this nominal Islaam  
O the Prophet of Allaah, what will it do to me

مدد کرے کرم احمدی کہ تیرے سوا نہیں ہے قاسم بے کس کا کوئی حامی کار

*Madad Kar Aey Karam-e-Ahmad Ki Tayray Siwaa  
Nahi Hai Qaasim-e-Bay Kas Kaa Ko'ee Haamiye Kaar*

Help me! O the Mercy of Ahmad that besides you

There is no supporter [helper] of this helpless [needy] Qaasim  
(Qasaa'i id-e-Qaasimi, pg.6, Mujtabaai Press, Delhi, 1309 H)

Janaab Ashraf Alee Thanvi said:

يَا شَفِيعَ الْعِبَادِ خُذْ بِيَدِي أَنْتَ فِي الْأَضْطَرَارِ مُعْتَدِلٌ

‘O’ the intercessor of the worshippers, help me

You are my last hope and support in my difficulties

لَيْسَ لِي مَلْجَاءٌ سِوَاكَ أَغْثُ مَسْنَى الصُّرُقِ سَيِّدِي سَيِّدِي

I have no refuge and protection besides you

O my Master, my Chief listen to my plea, I am stricken in great distress

عَسْكِنِي الدَّهْرُ يَا بْنَ عَبْدِ اللَّهِ كُنْ مُغِيْثًا فَأَنْتَ لِي مَدِيْدٌ

The troubles of the age and time have surrounded me

O the Son of Abdul Laah, listen to my request, help me

يَا رَسُولَ الْاَللَّهِ بَابِكَ لِي مِنْ عَنَمِ الْغُبُوْمِ مُلْتَحِدٌ

‘O’ Prophet of Allaah I am surrounded by the clouds of sorrow

Only your door is my refuge

(Nashrut-Teeb Fee Zikrin Nabiyyil Al-Habeeb)

Imaam of *Ghaier Muqallideen* [Non Conformists] Nawaab Siddeeq Hasan Khan Bhopaalee says;

يَا سَيِّدِي يَا عُزُوفِي وَ وَسِيلَتِي يَا عُذْنِي فِي شَدَّةٍ وَرُخَاءٍ

O, my Master, O my Support and my Means

O my Belongings and Possession in my state of hardship and ease

يَا مَقْصِدِي يَا أَسْوَقِي وَ مَعَاضِدِي وَ ذَرِيعَتِي يَا مَرْضِدِي مَوْلَانِي  
O my Aim [purpose], O my Leader, and my Support  
O my Means, O my Shelter, and my Friend

شَفَعْتُ جَاهَكَ صَارِعًا مُتَذَلِّلًا مَالِنَ وَرَاءَكَ صَارِفَ الْضَّرَاءِ  
With extreme humility and humbleness I have made your honour  
and life my Intercessor  
Because there is no one for me beside you who can dispel my  
troubles and hardship

أَنْتَ الْبَغِيْثُ بِرَحْمَةٍ وَ كَرَامَةٍ فِي غُبَّةٍ وَ غَوَّلِيْنَ وَ بَلَاءِ  
You are the Helper, with your mercy and miraculous grace  
In every hardship, difficulty, and calamity

إِنْجُمْ مَرَائِي يَا كَرِيمْ كَرَائِمْ أَنْتَ الْقَدِيرُ عَلَى نِفَادِ رَجَائِي  
Fulfill my goals [desires], O’ the one with nobleness’s and dignities  
You are the Authority, in fulfilling my hope [desire]

مَالِنَ وَرَاءَكَ مُسْتَغْاثُ فَارِحَيْنَ يَا رَحْمَةَ لِلْعَالَمِيْنَ بُكَائِنَ  
I have no one beside you O my Redresser in grieves  
O the Mercy of the Worlds bestow mercy upon me by viewing my  
crying and grieving

يَا أَيُّهَا السَّمِسُ الرَّفِيعُ مَكَانُهُ صَاءُثُ بِنُورِكَ سَاحَةُ التُّرْبَاءِ  
O’ the High Positioned Exalted Sun,  
With your Divine Light, all the grounds of earth have become  
bright [lighted]

وَلَكَ الشُّفَاعَةُ وَ الْمُكَانَةُ فِي غَدِ وَلَكَ أَكْرَمُ مَعِيشَةِ الشُّفَاعَاءِ  
There is intercession and honour for you tomorrow on the Day of  
Judgment

And indeed you are the most honourable amid all the ones who  
intercede

وَرَجَاءُ عَبْدِكَ مِنْ جَنَابِكَ سَيِّدِي يَئِلُ السُّفَاعَةِ زُبُدَةُ الْأَلَاءِ

O my Master, I hope for intercession from your honourable  
respected presence  
This is the result of all my hopes

وَ سَوْاكَ مَالِنَ فِي الْقِيَامَةِ شَافِعٌ أَنْتَ الْمُخْصُّ لِنِ مِنَ الْبَأْسَاءِ  
Besides you I have no intercessor on the Day of Judgment  
You are the one who can save me from hardships and troubles

لَا زَانَ مَدْحُكَ بَاقِيَا يَبْيَنُ الْوَرَى مِنْ عَبْدِكَ الْمُصْرِفُ فِي الْأَطْرَاءِ  
Your praises and applaud would always remain amid the  
creations

From this slave of yours, who is very busy in praising you highly (*Ma'aasir-e-Siddeeqee* named as *Seerat-e-Waalaa Jaahi*, vol-2, pgs.30-31, *Qaseedah Al-Anmbariyyah Madhi Fee Madah-e-Khaieril Bariyah*, published by *Nawal Kishore*, 1924)

Now the Deobandi Wahhaabi people, tell us that if it is *Shirk* [polytheism] to say, “يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah” [O’ Prophet of Allaah], then especially their own Leader’s [Elders] Haaji Imdaadul Laah, Muhammad Qaasim Nanotvi, Ashraf Alee Thanvi and Nawaab Siddeeqee Hasan Khan Bhopaalee who are saying, “يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah” [O’ Prophet of Allaah] and seeking help from the Holy Prophet [*Sallal Laahu ‘Alaiehi Wa Sallam*], what will they become?

اپنے گانہ ذرا پچان کر

***Apnaa Bay Gaanah Zaraa Pehchaan Kar***

Do recognize the ones who are your own and those who are not

Especially see Nawaab Siddeeq Hasan Khan Saahib has accumulated heaps of *Shirk* [polytheism]. See in his eleven verses, the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) has been called nine times by addressing as, “يَا Yaa” [O]. He has also been accepted as Support, Means [*Waseelah*], Helper, Dispeller of affliction, Fulfiller of aspirations, Authority on fulfilling hopes, Redresser, Intercessor, and Saviour from hardships. And the greatest distress Nawaab Saahib has shattered on the Soul of Wahhaabism is this, that he has called himself twice as, حضور (صلی اللہ علیہ وسلم) کا بندہ *Abdika* [a

servant/slave/bondsman] of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). Thus, look at his verse number nine [9] and the last one. According to the *Ghaier Muqallideen* [Non-Conformists] all these statements are *Shirk* [polytheism]. But they will not call Nawaab Siddeeq Hasan Saahib a *Mushrik* [polytheist] just because he is their own. They have kept verdicts of *Shirk* [polytheism] and *Bid’at* [innovation] for others.

کل میاں حجام سب کا مونڈتے پھرتے تھے سر  
آج اس کوچہ میں خود ان کی جامت ہو گئی

***Kal Miyaan Hajjaam Sab Kaa Muuñdtay Phirtay Thhay Sar  
Aaj Is Koochay Meyñ Khud Unn Kee Hajaamat Ho Ga’ee***  
Yesterday, the fellow barber use to roam around here shaving  
everyone's head  
Today his own head has been shaved in this alley

Muslim Brothers! Consider it very carefully and for Allaah’s Sake do justice. That if saying, “يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah” [O’ Prophet of Allaah] was *Shirk* [polytheism] like the Deobandi Wahhabi Mufti fellows say. Then these respected Companions of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), their Followers, the Imaam’s [*A’immah*], Saints, Scholars who are mentioned above, they are all calling the Holy Prophet [*Sallal Laahu ‘Alaiehi Wa Sallam*] by saying, “يَا Yaa” [‘O’] and are seeking help from him, what will they become? Do these Personalities not know that calling the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) by saying, “يَا Yaa” [O] and asking him for help is *Shirk* [polytheism]? Were these Personalities not Scholars and did they not have the knowledge of *Shirk* [polytheism]?

Now the decision is on the Readers, either by saying [believing/accepting] the verdicts [*Fatway*] of these *Muftis* [Jurist’s] of today as correct, accept the Owner of the *Ummah* [Nation], and the millions of people of *Ummah* [Nation] including the *Sahaabah* [Companions of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*)], *Taabi’een* [The Followers of the Companions], *A’immah* [Imaam’s], *Auliya* [Saints], *Ulamaa* [Scholars], who are calling the Holy Prophet (*Sallal*

Laahu 'Alaiehi Wa Sallam) as, "يَا رَسُولَ اللَّهِ" "Yaa Rasoolal Laah" [O Prophet of Allaah] are all *Mushrik* [polytheists]. Or otherwise say that this verdict [Fatwa] of today's *Mufti*'s [Jurist's] is absolutely wrong. And indeed saying and calling, "يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ" "Yaa Rasool Laahi Sallal Laahu Alaike Wa Sallam" [O the Prophet of Allaah Allaah's Salutation upon you] is without any doubt and suspicion permissible.

Now below, this worthless humble writer has presented some narrations to the readers by which calling the Saints of Allaah is also proven. **وَمَا تَوَفَّيْتَ إِلَّا بِهِ** (Wa Maa Taufeeqee Illaa Bil Laah) And my ability is only with [the help of] Allaah.

Hazrat Ibne-Abbaas (*Allaah is well-pleased with him*) says;

When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would pass by the graves of Madeenah Munawwarah, then he would turn his face towards the people of the graves and say, "سَلَامٌ" *Salaam* be upon you, O people of the graves!" Allaah would salvage [forgives] us and you, you are our predecessor, and we are the ones who came after you.

(Tirmizee: #1053)

Pay attention to this *Hadees* that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself is doing *Nidaa* [calling] to the people of the graves. If it is *Shirk* [polytheism] to call the deceased by saying "يَا" [O]. Then did the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) commit *Shirk* [polytheism]? *Ma'aazal Laah* (I seek Allaah's protection)

*Imaam-ul Muhaddiseen* [The Leader of the Narrators of *Ahaadees*] *Imaam Jalaal-ud-Deen Suyootee* (*Allaah have mercy on him*) with the reference of *Baiehaqee* has narrated from Hazrat Faatimah Khuzaa'iyah;

That we stayed at the shrine of Hazrat Ameer Hamzah and we pleaded, "O the paternal Uncle of the Prophet of Allaah, [Salaam be upon you]." We heard in response, "وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ" [Salaam and Blessing of Allaah be upon you too]. (Shar'ah Sudoor, pg.87)

This *Hadees* proves that Saiyyidinaa Hazrat Ameer Hamzah (*Allaah is well-pleased with him*) was called by saying, "يَا Yaa" [O] so he also replied after hearing it. Why should it not be like this, when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself said;

مَا مِنْ مُسْلِمٍ يَرُدُّ عَلَى قَبْرِ أَخِيهِ كَانَ يَعْرِفُهُ فِي الدُّنْيَا فَيُسَلِّمُ عَلَيْهِ إِلَّا رَدَ اللَّهُ عَلَيْهِ رُوحَةٌ حَتَّى يَرُدَّ عَلَيْهِ السَّلَامُ  
(كتاب الروح ابن قيم، ص 4، فيض التدبر): (7062)

That there is no such Muslim, who would pass by the grave of his Muslim brother, whom he had recognized in the world, and he would say *Salaam* upon him, then Allaah Almighty returns his soul in him, until he responds to the *Salaam* [Salutation]. (Kitaab Ur-Ruuh Ibne-Qaiyyim, pg.4, Faiez-ul-Qadeer: 7062)

Hazrat Abdul Laah Bin Mas'ood (*Allaah is well-pleased with him*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said that when someone's animal etc., runs away in the forest or someone has any need, and he would be in need of help;

فَلَيُقْلِلُ يَا عِبَادَ اللَّهِ أَعِنْتُونِي! يَا عِبَادَ اللَّهِ أَعِنْتُونِي (ابن الباري والنهاشي: 290، ابن أبي شيبة: 29819، كنز العمال: 17498)

\*(In Tabraani Kabeer's words it is, "Yaa Ibaadal Laahi Agheesoonee" [O the Worshippers of Allaah redress me.]

(Tabraani #117 vol-17, #10518) (Kaukab Ghufira Lahu)

The narrators say that 'وَقَدْ جُرِبَ ذَلِكَ' Meaning, this act has also been tested and Mullaa Alee Qaari (*Allaah have mercy on him*) says in the explanation of this *Hadees*:

That some of the Authoritative Scholars have said that this *Hadees* is Hasan [Authentic]. The travelers have much need of it. Also it is narrated from *Mashaa'ikh-e-Kiraam* [The Holy Masters] that it is experienced, and this fulfills the desire.

(*Al-Hirz Us-Šameen*)

Regarding this *Hadees*, the leader of the opponents Janaab Rasheed Ahmad Gangohi, himself says;

"And as it is has been mentioned in some of the narrations that when you say, "أَعِينُنَّ يَا عَبْدَ اللَّهِ" Meaning, "O the Worshippers of Allaah, help me." So, in reality, it is not asking for help from any dead person, but help is requested from, "Abadul Laah" [The [Hidden] Worshippers of Allaah] who are present in the Desert areas. Almighty Allaah has appointed them there just for this purpose."

(*Fataawaa Rasheedyah*, vol-1, pg.92, printed *Kutub Khaanah Rahimiyah*, Delhi, 1363 H)

*Faqeeh-e-A'zam* [The Greatest Jurisprudence] Hazrat Allaamah Shaami (*Allaah have mercy on him*) who is Undisputed and Accepted Imaam of the Hanafee's, says that Ziyaadee has narrated, "When a person loses some of his belongings and he wants that Allaah Almighty would bring it back, then he should read *Faatihah* [Qur'aanic chapter] on a high place, while facing towards the *Qiblah* [Holy Ka'bah], and present its rewards as a gift to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and then send its rewards to Saiyyid Ahmad Bin Alwaan (*Allaah is well-pleased with him*) and say;

وَيَقُولُ يَا سَيِّدِنَا أَحْمَدُ يَا ابْنَ عَلَوَانَ يَا سَيِّدِنَا أَحْمَدُ يَا ابْنَ عَلَوَانَ "Yaa Saiyyidee Ahmad, Yaa Ibne Alawaan," [O Saiyyidee Ahmad, O Ibne Alawaan]!

قالَ بَعْضُ الْعُلَمَاءِ الشِّقَاتِ هُنَّ حَدِيثُ حَسَنٍ يَعْتَاجُ إِلَيْهِ الْبُسَارُونَ وَرُوِيَ عَنِ النَّشَائِخِ أَنَّهُ مُجَرَّبٌ مُّهَقَّقٌ (الْحَرَاثَيْنِ)

If you will bring back my lost thing then it is good, otherwise I will get your name cut-off from the Journal [Register] of the Saints." By this act, with the blessings of this Saint of Allaah, Allaah Almighty will bring back that lost thing.

(Footnote of *Raddul-Muhtaar* explanation of *Durr-e-Mukhtaar*, vol-3, pg.353)

(353)

دِيْوَانُ الْأُولَيَاءِ فِيَّ أَنَّ اللَّهَ تَعَالَى يَرْدُ عَلَى مَنْ قَالَ ذَلِكَ ضَالَّتْهُ بِبِرَّكَتِهِ أَهْوَرُنْ مَعَ زَيَادَةِ كَذَافِ حَاشِيَةَ شَرَحِ الْبُشْرِيجِ لِلَّدَّاْوِدِيِّ رَحْمَهُ اللَّهُ (حَاشِيَرُ الدِّخَارِ شِرْحُ دِرْخَارِ, ج 3، ص 353)

There are a few things worth considering in these narrations, to call the Saints of Allaah in the times of difficult, asking them for help, forwarding the rewards of *Faatihah* to them. If anyone else has to be sent the rewards of *Faatihah* [Forwarding Rewards] then the method of this is, first present this gift in the honourable court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and then forward its rewards to whomever one wants.

Shaah Abdul Azeez Saahib Muhaddiš Dehlvi wrote in, '*Bustaanul Muhammadišeen*' great praises of Hazrat Arfa'a-o-A'laa, Imaamul Ulamaa, Saiyyidee Ahmad Zarooq Maghribi (*Allaah have mercy on him*) the Teacher of Shams-ud-Deen Laqqaanee and the Imaam of Shahaab-ud-Deen Qastalaani who is the interpreter of Saheeh Bukhaari Shareef. Hazrat Saiyyidee Ahmad Zarooq Maghribi (*Allaah have mercy on him*) was amongst the prominent seven *Abdaal* [The Seven Designated Saints who are appointed for the Governance of Worldly Affairs], and the *Muhaqqiqeen Soofiyaa* [The Authorities of the Devout Ones]. He comprehended in *Shari'ah* [The Law of Religion] and *Haqueeqat* [The Real Verity] with the qualification of *Uloom-e-Baatin* [esoteric/secret Sciences]. His books are beneficial, helpful in numerous external Sciences also. The great legendary Learned Scholars use to take pride that we are the students of such a Glorious Holy man and Intellectual. It has also been written to such an extent that, *بِالْجَلِيلِ الْمُرْدِيِّتِ كَمَرِيَّةِ كَمَالِ اُفْوَقَ النَّكَارِ* To sum up all, the rank of Excellence of this Illustrious Dignity is beyond describing. Thus; he quoted two verses from this Majestic Illustrious person's sacred words. He says;

أَنَا لِنَبِيِّنِي جَامِعُ لِشَتَّاتِهِ إِذَا مَا سَطَا جَوْرُ الْزَّمَانِ بِنُكْبَةٍ  
وَإِنْ كُنْتَ فِي ضَيْقٍ وَّكَرْبٍ وَّوَحْشَةٍ فَنَادِ بِيَا رَزُوقٌ أَتِ بِسُمْعَةٍ

Meaning, I am the embodiment of my disciple in his dispersions when any era attacks you with hardships and if you are in scarcity, hardship and anxiety then you call out by saying,

O' Zarooq! I will come soon and will help you  
(Bustaan Ul-Muhaddiseen Urdu translation, pg.206, published by Noor Muhammad Asihhul Mataabe Press, Karachi)

Saiyyidee Imaam Abdul Wahhaab Shu'raani (*Allaah have mercy on him*) says that Saiyyidee Shams-ud Deen Muhammad Hanafee (*Allaah have mercy on him*) was performing ablution in his sacred room [*hujrah Shareef*] when all of a sudden he threw one of his *khaaraa'oon* [wooden slipper] in the air and it disappeared. Even though, there was no way in the *hujrah Mubaarak* [sacred room] for it to get out, and he gave the other *khaaraa'oon* [wooden slipper] to his servant. Until that first one does not come back keep this with you. After a long time, a man came from Syria with that *khaaraa'oon* [wooden slipper] along with gifts and said that Allaah Almighty would bestow the rewards of goodness to you and told him that,

When the thief sat on my chest to slaughter me, I said in my heart, "O my Master Muhammad, O' Hanafee!" (When I did *Nidaa* and called you, then at that time from the Unseen) this *khaaraa'oon* [wooden slipper] came from the Unseen and hit that thief on the chest with such force that he fainted and fell upside-down. And with your (Hazrat's) blessing, Allaah Almighty saved me from this thief."

إِنَّ الِّيَّصَنَ لَكَأَنَّهَا جَلَسَ عَلَى صَدْرِي  
لِيَدْبَحُنِي قُلْتُ فِي نَفْسِي يَا سَيِّدِنِي  
مُحَمَّدُ يَا حَنَفَيْ فَجَاءَتْهُ فِي صَدْرِهِ  
فَأَنْقَلَبَ مُغَنِي عَلَيْهِ وَنَجَانِ اللَّهُ  
عَزَّوَجَلَّ بِبَرَكَتِكَ

(طبقات الکبریٰ، ج 2، ص 95، مطبوعہ مطبع  
العامرة العثمانیہ، مصر، 1305ھ)

(Tabqaatul Kubraa, vol-2, pg.95,  
published by Matba Al Aamirah-tul  
Ushmaaniyah, Egypt, 1305 H)

Saiyyidee Imaam Abdul Wahhaab Ash Shu'raani (*Allaah have mercy on him*) whose greatness and grandeur is manifested in the World, has narrated many such incidents, some of which are presented to the readers. He says that the sacred wife of Saiyyidee Shams-ud-Deen Muhammad Hanafee (who has been mentioned above) was near death due to illness.

And she used to call-out like this, "يَا سَيِّدِنِي أَحْمَدُ يَا بَدْوِي خَاطِئَكَ مَعَنِي فَرَأَتْ سَيِّدِنِي أَحْمَدُ رَغْفَى اللَّهُ عَنْهُ فِي الْمَنَامِ وَهُوَ ضَارِبُ الْثَّامِنَيْنِ وَعَلَيْهِ جَبَّةٌ وَاسِعَةُ الْأَكْبَامِ عَرِيْضُ الصَّدْرِ أَحْمَرُ الْوَجْهِ وَالْعَيْنَيْنِ وَقَالَ لَهَا كُنْ شَنَادِيْنِي وَتَسْتَغْيِيْشِنِي وَأَنْتِ لَا تَعْلَمِي أَنِّكِ فِي حَسَانَةِ رَجُلٍ مِنَ الْكَبَارِ الشَّيْكِنَيْنِ وَنَحْنُ لَا نُجِيْبُ مَنْ دَعَانَا وَهُوَ مَوْضِعُ أَحِدٍ مِنَ الرِّجَالِ قَوْنِي يَا سَيِّدِنِي مُحَمَّدُ يَا حَنَفَيْ يُعَافِيْنَكَ اللَّهُ تَعَالَى قَلَّا تُدِلِّكَ فَاضْبَحَتْ كَانَ لَمْ يَكُنْ بِهَا مَرْضٌ

(طبقات الکبریٰ، ج 2، ص 9، مطبوعہ مطبع  
العامرة العثمانیہ، مصر، 1305ھ)

(Tabqaatul Kubraa, vol-2, pg 97,  
published by Matba Al Aamirah-tul  
Ushmaaniyah, Egypt, 1305SH)

Badwi (*Allaah have mercy on him*) says that once Hazrat Saiyyidee Madyan Bin Ahmad Shamuuni (*Allaah is well-pleased with him*) was performing ablution that during this time he threw a *khařaa'oñ* [shoe slipper] towards the eastern City.

A year later a man came, and that *khařaa'oñ* [shoe wooden] was with him. He told the story that a sinful person wanted to sexually assault his daughter in the forest. At that time the girl did not know the name of her father's Guide and the spiritual Leader Hazrat Saiyyidee Madyan. [She] cried out like this, “يَا شَيْخُ أَنِ لَاحْظَنِي” [O my father's Guide, save me].” As soon as she did this *Nidaa* [call-out], this *khařaa'oñ* [wooden slipper] came (and hit that sinful person) and the girl was salvaged. That *khařaa'oñ* [wooden slipper] is still present with his progeny.

He said that a disciple of Saiyyid Muhammad Ghamri (*Allaah is well-pleased with him*) was going to the market [*Baazaar*] when the feet of his animal slipped. He called out loudly, “يَا سَيِّدِي مُحَمَّدِيَ غَمْرِي Yaa Saiyyidee Muhammad Yaa Ghamri,” [O my Master Muhammad Ghamri]. Close-by Ibne Umar Haakim Sa'eed was being taken away as a captive on the order of Sultaan Chacmaq. He heard the *Nidaa* [call] of the disciple so he inquired, ‘Who is this Saiyyidee Muhammad Ghamri?’ The disciple said, “He is my perfect spiritual Leader and Guide?” Ibne Umar said, “I the detested also say that, “يَا سَيِّدِي مُحَمَّدِيَ غَمْرِي Yaa Saiyyidee Muhammad Yaa Ghamri Muj Par Inaayat Kijiyay” [O My Master, O Muhammad Ghamri be kind [favour] to me]! He only had to say this much and Saiyyidee Muhammad Ghamri heard his plea [cry] and he came and helped after coming. The king and his army felt that their life is in danger [became very sacred]. Under compulsion they had to release Ibne Umar by giving him a robe of honour.

(*Tabqaatul Kubraa*, vol-2, pg.89)

ثُمَّ جَاءَ رَجُلٌ مِّنْ تِلْكُ الْبِلَادِ بَعْدَ سَنَةٍ وَّ فَرَدَّهُ الْقَبْقَابِ مَعَهُ وَ أَخْبَرَ أَنْ شَخْصًا مِّنْ الْعِيَاقِ عَبَثَ بِإِبْرَيْتِهِ فِي الْبَرِّيَّةِ فَقَاتَشَ يَا شَيْخُ أَنِ لَاحْظَنِي لَأَنَّهَا لَمْ تَعْرِفْ أَنَّ إِسْمَهُ مَدْيَنَ ذَالِكَ الْوَقْتِ وَهِيَ إِلَيْهِ أَلْأَنْ عَنْدَ ذُرْيَتِهِ

(طبقات الکبری، ج 2، ص 103)

And he writes in the biography of Saiyyidee Hazrat Shaiekh Moosaa Abu Imraan (*Allaah is well-pleased with him*):

When any of his disciples did *Nidaa* [called-out] from anywhere, he would reply even if he was at a distance of one year's journey or more.

(*At Tabqaatul Kubraa*, vol-2, pg.29)

كَانَ إِذَا نَادَهُ مُرِيدٌ أَجَابَهُ مِنْ مَسِيرَةِ سَنَةٍ أَوْ أَكْثَرٍ (طبقات الکبری، ج 2، ص 29)

Saiyyidee Imaam Abdul Wahhaab Ash-Shu'raani (*Allaah is well-pleased with him*) has written many such incidents like this, anyone who is interested should read his book, “*At Tabqaatul-Kubraa*”

(*Lawaa'ih ul Anwaar Fee Tabqaatil-Akhyaaar*.)

And this Imaam Ash-Shu'raani is that great pious Personality that about him the chief-headmaster of Deoband Madrassah Janaab Anwaar Shaah Kashmiri writes;

That Imaam Ash-Shu'raani has written that he saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) while being awake and read the entire *Bukhaari Shareef* to him, at that time he had his eight companions with him, and one of them was a *Hanafee*.

(*Faiez-ul Baari*, vol-2, pg.204)

وَالسُّعْدَانِيَّ أَيْضًا كَتَبَ أَنَّهُ رَأَاهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ قَرَأَ عَلَيْهِ الْبُخَارِيَّ فِي شَيَّانِيَّةِ رَفِيقِهِ مَعَهُ ثُمَّ سَلَّمُهُ وَ كَانَ وَاحِدٌ مِّنْهُمْ حَنِيفًا (فیض الباری، ج 1، ص 204)

Hazrat Shaah Waleey-ul Laah Saahib Muhammadi Dehlvi (*Allaah have mercy upon him*) use to read *Wazifah* [Daily practice] “*Jawaahir-e-Khamsah*” and all acts of the holy phrases of Hazrat Shaiekh Muhammad Ghauš Gawaaliyaari (*Allaah have mercy on them*). Therefore; he obtained permission from his Teacher of *Hadees*, Maulana Abu Taahir Madani and Shaiekh Muhammad Sa'eed Lahori (*Al-laah have mercy on them*) to practice its [reading]. (*See Al Intibaah Fee Salaasili Auliya Allaah*, pg.138, printed Army Barqee Press, Delhi 1344 H). And in this, ‘*Jawaahir-e-Khamsah*’ this practice is also present;

*Naad-e-Aleeyan Maz-haral Ajaa'i'bi Tajidhu Aunal Laka  
Fin-Nawaa'ibi Kulla Ham-min wa Gham-min Sayanjalee Bi  
Wilaayatika Yaa Aleeyu, Yaa Aleeyu, Yaa Alee*

Call Hazrat Alee, whose Personality is the manifestation of wonders. When you will call him, then you will find him your helper in suffering and difficulties. Anxiety and grief will just dispel [go away] now with his help *Yaa Alee* [O Alee], *Yaa Alee* [O Alee], *Yaa Alee* [O Alee].

Imaam Abu Al-Hasan Noor-ud-Deen Alee Bin Jareer Shatanufi, Imaam Abdul Laah Bin As'ad Yaafi'ee Makki, Allaamah Alee Qaari Makki author of 'Mirqaa' the commentary of *Mishkaat Shareef*, Maulana Shaah Abul Muaalee Muhammad Salami Qaadiree and Shaiekhul Muhaddiš Hazrat Maulana Shaah Abdul Haqq (*Allaah have mercy on them*) say that Hazrat *Ghauš-e-A'zam Mahboob-e-Subhaani* Shaiekh Abdul Qaadir Jeelaani (*Allaah have mercy on him*) says;

“Whoever pleases to me in any affliction, that affliction would dispel, and whoever takes my name in difficulty [distress] that distress would be removed, and whoever ask from Allaah Almighty through my *tawassul* [means] that need would be fulfilled. And whoever performs two *Rak'aat* [Salaah/ namaaz], and in each Rak'at recites Soorah *Al-Ikhlaas* eleven [11] times, after *Al Faatihah* [Al Hamd], then after turning for *Salaam* [Salutation] read *Durood* and *Salaam* upon the Holy Prophet (*Sallal Laahu 'Alaihi Wa Sallam*) and walk eleven [11] steps towards sacred Iraq [Baghdad

نَادِ عَلَيْاً مَظْهَرَ الْعَجَابِ تَجْدُدُ عَوْنَالَكَ  
فِي الشَّوَّابِ كُلُّ هِمٍ وَعَمَ سَيَّجَلَنَ  
بِوَلَاتِكَ يَا عَيْنَ يَا كَعْنَ يَا عَلَنَ

مَنِ اشْتَغَاثَ بِنِ فِي كُرْبَةٍ كَشَفْتُ عَنْهُ  
وَمَنْ تَأْتِي بِإِسْمِي فِي شَدَّةٍ فَرَجَتْ عَنْهُ  
وَمَنْ تَوَسَّلَ بِنِ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي حَاجَةٍ  
قَضَيْتُ لَهُ وَمَنْ صَلَّى رَكْعَيْنِ يَقْرَعْنِ  
كُلُّ رَكْعَةٍ بَعْدَ الْفَاتِحَةِ سُورَةً  
الْإِخْلَاصِ إِحْدَى عَشَرَةَ مَرَّةً ثُمَّ يُصْلِنَ  
عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بَعْدَ السَّلَامِ وَيُسَلِّمُ عَلَيْهِ شَمْ يَخْلُوْلَى  
جَهَةِ الْعِرَاقِ إِحْدَى عَشَرَةَ خُطُوَّةً يَذْكُرُ  
حَاجَتَهُ فَإِنَّهَا تَنْقِضُ (بِحِجَّةِ الْأَسْرَارِ، خَلَاصَةِ  
الْمَغَافِرِ، نَزْهَةِ الْأَطْرَافِ، تَحْفَةِ قَادِرِيَّةِ، زَبْدَةِ الْآثَارِ)

Shareef] and continue to take my name while taking these steps and would remember his need, that need of his will be fulfilled.” [Amid the people this is known as *Namaaz-e-Ghaušiyah*] (*Bahjatul-Asraar Shareef, Khulaasatul Mafaakhir, Nuzhatul Khaatir, Tuhfatul Qaadiriyah, Zubdatul Aašraar*)

This Imaam Abul-Hasan Noor-ud-Deen Alee Shalanufi, the author of, '*Bahjatul-Aašraar Shareef*', is amid *A'aazim Ulamaa* [The Chief of the Scholars], *A'immaah-e-Qira'at* [The Imaam's of Recitation], *Akaabir-e-Auliya* [The Leader of the legendary Saints] and *Saadaat-e-Tareeqat* [The Chiefs of the Spiritual Path]. Who has only two intermediaries up to Huzoor *Ghauš-us-Saqlaien* (*Allaah have mercy on them*). He has received *Faiez* [spiritual blessings/bounties] from *Imaam-e-Ajal* [The Chief of the Spiritual Path] Hazrat Abu Saalih Nasr (*Allaah have mercy on him*). Who received *Faiez* [spiritual blessings/bounties] from his father Hazrat Abu Bakr Taaj-ud-Deen Abdul Razzaaq (*Allaah bless his grave with luminance*), and he received from his father Hazrat *Ghauš-us-Saqlaien* Shaiekh Abdul Qaadir Jeelaani (*Allaah is well-pleased with him*).

Imaam Shams-ud-Deen Zahabi, whose fame and greatness in the knowledge of *Ahaadees* and *Asmaa-ur Rijaal* [The names of Rijaal] is obvious in the Universe. Came in his gathering of *Dars* [Qur'aanic Teachings] and wrote many praises for him in his book, '*Tabaqaatul-Muqarrabeen*' Imaam Muhammadiš Muhammad Jazari, the writer of, '*Hisn-e-Haseen*', [Book] is amid his succession [chain] of students. He read his book, '*Bahjatul-Aašraar Shareef*', from the same Shaiekh and obtained its certificate of permission.

*Shaiekh-e-Muhaqqiq* [The Leader of the Researchers] Maulana Shaah Abdul Haqq Muhammadiš Dehlvi (*Allaah have mercy on him*) says in, '*Zabtatul-Aašraar Shareef*' that the book, '*Bahjatul-Aašraar*' is famous as a profound and sacred book. Its author is a very great Imaam and scholar. Imaam Jalaal-ud-Deen Suyootee (*Allaah have mercy on him*) has written him as *Imaam-ul-Auhad* [A Distinctive Leader] in, '*Husnul Muhaazarah*'.

You have seen the opinions of *A'immah* [Imaam's] regarding the book, 'Bahjatul-Asaar Shareef' and it's Author;

Now listen to the testimonies of the opponent's house [their allies] also;

Janaab Anwaar Shaah Kashmiri the Headmaster of *Madrasah* of Deoband, says about the author of the book, 'Bahjatul-Asaar Shareef,' Imaam Shatanufi; وَرَثْقَةُ الْمُحَدِّثُونَ it means that the *Muhaddiseen-e-Kiraam* [The Narrators of *Ahaadees*] have verified him.

(Faiezul-Baari, part-2, pg.61)

And then Mullaa Alee Qaari, Imaam Abdul Laah Bin Asad Yaafiee Makki and *Shaiikh-e-Muhaqqiq* Dehlvi (Allaah have mercy on them) acknowledging it and writing in their own books as, 'نُورٌ عَلَى نُورٍ' Noorun Alaa Noor [Light upon Light].

For this reason, the great *Mashaa'ikh-e-Kiraam* [The sacred Shaiekh's] continued to read, 'Salaat-e-Ghausiyah' [Namaaz-e-Ghausiyah] and after reading 'Salaat-e-Ghausiyah,' while walking eleven [11] steps towards Baghdad Shareef kept doing *Nidaa* [calling] to the Shaiekh. And kept reading the *Wazifah* [holy phrase] of يَا شَيْخَ عَبْدِ الْقَادِرِ جِيلَانِ شَيْخَ اللَّهِ Yaa Shaiekh Abdul Qaadir Jeelaani *Shai'e'an Lil Laah* [O Shaiekh Abdul Qaadir Jeelaani for the Sake of Allaah give something]. And will continue to read. *In Shaa Allaah* [With the Will of Allaah]

رہے گا یونہی ان کا چچا رہے گا پڑے خاک ہو جائیں جل جانے والے

*Rahay Gaa Youñhi Un Kaa Charchaa Rahay Gaa*  
*Pařay Khaak Ho Jaa'ayñ Jal Jaanay Waalay*

The praise of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) will continue, will remain the same way  
Even if the envious one's would burn down to ashes

Therefore; *Urwatul Wušqaa Qaiyyoom-e-Šaani* Hazrat Khawaajah Muhammad Ma'soom, the Caliph and the third son of Hazrat *Imaam-e-Rabbaani* *Mujaddid Alf-e-Šaani* Shaiekh Ahmad

Faarooqee Sir Hindi, Hazrat Maulana Shaah Walee-ul Laah Saahib Muhammadi Dehlvi and Hazrat Maulana Shaah Ghulaam Alee Saahib Dehlvi, the Caliph of Hazrat Mirzaa Mazhar *Jaan-e-Jaanaañ*, and Hazrat Maulana Ghulaam Dastageer Saahib Kasoori (Allaah have mercy on them) and other Religious Leaders use to read this, "يَا شَيْخَ عَبْدِ الْقَادِرِ جِيلَانِ شَيْخَ اللَّهِ" Yaa Shaiekh Abdul Qaadir Jeelaani *Shai'e'an Lil Laah* [O Shaiekh Abdul Qaadir Jeelaani give me something for the Sake of Allaah] and would say reading it is permissible. No one issued a *fatwa* [verdict] of *Shirk* [polytheism]. On top of this the leader of the opponents Janaab Ashraf Alee Thanvi himself says that, a room [space] for justification can be found for a true Believer having perfect intellect.

(Fataawaa Imdaadiyah, vol-4, pg.94)

And Janaab Rasheed Ahmad Gangohi says;

"And to read with this belief that the Shaiekh is informed by Almighty Allaah and the Shaiekh fulfills the need by the Will of Almighty Allaah, this will also not be *Shirk* [polytheism]. Since to become suspicious [doubtful] in connection to a *Mu'min* [True Believer] is also adversity [sin]."

(Fataawaa Rasheediyah, vol-1, pg.4)

And listen to something more; Janaab Ashraf Alee Thanvi has written this miracle of his mentor and guide Haaji Imdaadul Laah Saahib Muhaajir Makki that;

"When Hazrat Maulana Shaiekh Muhammad Saahib went for *Hajj*, so his ship moved towards destruction [wrecking] and remained in a whirlwind cycle of the storm for a long time. The guards of the ship took many measures, none of them proved effective. Finally, the captain shouted and said;

"O People! Now supplicate to Allaah Almighty, this is the time for *du'a* [supplication]. So Maulana Shaiekh Muhammad says that at that time I sat on one side in contemplation [meditation]. A condition aroused and it seemed that Haaji Saahib has picked-up

and placed one side of this ship upon his shoulders and is lifting it up. And while carrying it he straightened it on the water and the ship started moving smoothly. All the people became very happy, and the safety of the ship was highly praised. I noted that time, day, date and month in my note-book. When I returned back to Thaana Bhawan, then I saw this writing and inquired. So, a servant who was present in the service of Hazrat Haaji Saahib stated that undoubtedly at a certain time Haaji Saahib came out of the sacred room and gave me his soaked waist-cloth [*lungi/dhoti*] and said, "Clean it by washing it." The smell and stickiness of the salty sea-water was present in this waist-cloth."

(*Al-Ifaazaatul-Yaumiyah*, vol-7, pg.435, printed Ashraful Mataabe Press, Thaanah Bhawan, 1941)

## Second Narration

Thanvi Saahib says;

"A friend of mine who had pledged allegiance to Janaab Haaji Imdaadul Laah Saahib, he went for *Hajj* [pilgrimage] of *Ka'bah* *Laah* [Makkah]. He boarded on a steamboat [aagboat] from Bombay, during the journey the steamboat [aagboat] hit something and it was about to sink after being in a swirl [current/whirlpool] or could have destroyed into pieces while crushing again and again. When he saw that there was no choice but to die, in this desperate state he thought about his spiritual Guide *Raushan Zameer* [The one having Enlighten Soul] and pleaded, "Which other time will be more in need of help besides this time? Allaah Almighty is *Samee* [All-Hearing], *Baseer* [All-Seeing] and is *Kaarsaaz-e-Mutlaq* [The Ultimate All-Mighty Executor]. That same moment his steam-boat [aagboat] came-out of drowning and all the people were saved. Here this incident took place and there the next day *Makhdoom-e-Jahaañ* [Janaab Haaji Imdaadul Laah] said to one of his servants;

"Just massage on my back, it is hurting a lot." While massaging as the servant slightly lifted the sacred clothes, he saw that the back

is severely scratched, and from several places the skin is peeled-off. He asked, "Hazrat, what is this matter, why did you get scratched?" He said, "Nothing!" Then the servant inquired again, but he [Hazrat] remained silent. The servant inquired the third time that Hazrat this seems that your back has been bruised somewhere, though you did not even go anywhere? Hazrat replied, "One steamboat was almost drowning, there was your religious and spiritual chain's [*Silsilah*] brother in it, his crying and grieving made me restless. While supporting the steamboat with my backbone I lifted the steamboat [aagboat] up, when it moved forward the servants of Allaah were saved. The back might have been bruised [scratched] by this, due to it there is pain. But do not mention it to anyone."

(*Karaamaat-e-Imdaadiyah*, pgs.35-36, Printed Kutub Khaanah Sharafur-Rasheed, Shaahkot, Shaiekhupurah)

**Thus;** Thanvi Saahib, "Once described this miracle in a sermon gathering, so a person in the same gathering said that such an incident is against the intellect. So; Thanvi Saahib said to him that is it against your intellect or my intellect? If my intellect is meant, then that is wrong, because it is compatible [acceptable] by my intellect, and if your intellect is meant, then what is the proof of it [your intellect] being the authority [*Hujjat*]? Therefore; I will prove by the sayings of those who are considered the Leaders of the Intellectuals meaning the wise people that this incident is absolutely acceptable [compatible] by the intellect [reasoning]."

(*Al-Afazaat Al-Yaumiyah*, vol-7, pg.435, Printed Ashraful Mataabe Press, Thaanah Bhawan, 1941)

And listen more!

Janaab Ashraf Alee Thanvi in one of his publications, in a state of extreme distress, pleads to his Spiritual Guide [*Peer*] as follows;

يَا مُرْشِدِيْ يَا مَوْلَانِيْ يَا مُفْرِزِيْ يَا مَلْجَانِيْ فِي مَبَرَّدِيْ وَ مَعَاوِيْ  
O' my Guide, O' my Helper, O' my Companion of Craziness  
[Madness]  
And O' my Refuge in this World and the Hereafter

اَرْحَمْ عَلَىْ يَا غَيَاثُ فَلَيْسَ لِنْ كَهْفِنْ سِوَىْ حُبِّيْكُمْ مِنْ رَادِ

O' my Redresser of Grievances, have mercy on me  
For I keep no provision for journeying beside love

فَالْاَنَامُ بِكُمْ وَ اِنِّي هَائِمٌ فَانْتَرْ لِكَ بِرَحْمَةٍ يَا هَادِ

The living beings would receive success because of you and I  
would remain perplexed and distressed

O' my guide, also have the glance of mercy on me too

يَا سَيِّدِنِي لِلَّهِ شَيْئًا اَنْتُمْ لِي النَّجْدِيْ وَ اِنِّي جَادِيْ

O my Master, for the Sake of Allaah give me something  
You are my Giver and I am your petitioner [seeker]

(Tazkiratur-Rasheed, vol-1, pg.114, published by Bilaalee Steam Press, Sadhurah)

And listen more! The same Thanvi Saahib says;

That help and assistance which is asked from any creation with this belief that the one from whom help is desired he keeps absolute [permanent] knowledge and power is *Shirk* [polytheism]..... And that which [help and assistance] is acquired by this belief that the knowledge and power is not-absolute [not permanent]. And that knowledge and power is proven by an evidence [proof], it is permissible. Even if the person from whom help and assistance is desired would be 'Alive or Dead.'

(Imdaadul-Fataawaa, vol-4, pg.99, published by Mujtabaai Press, Delhi, 1346 H)

And listen! *Shaiekh-ul-Hind* of Deobandi's Janaab Mahmoodul Hasan says;

"Yes, it is permissible to seek the help of an acceptable worshipper, only by considering the means of Almighty Allaah's Mercy and by considering it non-permanent, then this evident seeking help from him is permissible because this help is also in fact help from Allaah Almighty."

(Page 4, a footnote of the Holy Qur'aan under verse, 'Ieeyyaka Nasta 'een, 'published at Bijnor)

It is requested from the people having Deobandi School of thought that look at these narrations of Thanvi Saahib with justifying eyes and tell that when Maulana Shaiekh Muhammad Saahib sat on one side of the ship to meditate and turned attention towards Haaji Saahib. Then he immediately came to know that Haaji Saahib is carrying a corner of this ship on his shoulders is taking it out of the whirlwind of the cycle of the storm.

According to the second narration, in a state of extreme despair, when Haaji Saahib was asked for help, then at that time he reached the sea by himself in body form and saved the steam-boat [Aagboat] from destruction. Due to this reason his clothes were soaked in sea water, his back was scraped [bruised] and he was in severe pain. Is this correct? You will certainly not say that it is wrong, it is a lie, it is a fabrication, because the writer is your own *Hakeem-ul Ummat* [The Wise-man of Nation], and he is not an ordinary person. And if this is true, then those disciples [*Mureed's*] who, in the state of great distress and despair, when no hope of survival was left for them, by leaving Allaah Almighty, they are only seeking secret help from Haaji Saahib in such an affair [purpose] which is beyond the resources, did they become *Mushrik* [polytheists] or not? And then whoever gets such polytheistic words published and would preach them and would believe in them, that Preacher also became a *Mushrik* [polytheist] or not?

Thus, when the disciple turned his attention towards Haaji Saahib, or pleaded then how Haaji Saahib did came to know about it from such a far distance? Did he have the knowledge of the Unseen? Was he aware of the condition of the disciples and did he kept listening to the pleas of the disciples? And did he have such power [ability] that he would reach the sea immediately and would save the sinking ship? If such things were associated to any of your opponents, then you would have endorsed them to be completely wrong and *Shirk* [polytheism] or not?

Sad very sad! On the basis of those things by which you keep

making the true Muslims as *Mushrik* [polytheists] and *Bid'atee* [innovators]. The same things are also done by your Elders [Big-wig] seniors. But you do not call them *Mushrik* and *Bid'atee*. This is certainly not justice at all, but it is clear oppression.

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَنَّمِّلَقَبِيلَبُونَ<sup>٢٢٧</sup> And now the unjust will soon know as to which side they shall return

(*Holy Qur'aan, chapter Al-Shua'raa, verse #227*)

In short, some of the sayings of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), *Sahaabah-e-Kiraam* [the sacred Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)], *Taabi'een* [the Followers], *Tab'a Taabi'een* [the Followers of the Followers], *Auliya* [Spiritual Leaders], *Ulamaa* [Scholars] and the Opponents have been presented to the respected readers. Brothers in Islaam, you must read them very carefully and ask those people who say that it is *Shirk* [polytheism] to say, يَا رَسُولَ اللَّهِ يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah" [O' Messenger of Allaah] or يَا غَوْثَ يَا غَوْثَ Yaa Ghauث! Say to them, tell us that what are all these elderly men and even your own elders [Bigwigs], and the scholars who are calling the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the sacred Saints by saying, يَا يَا Yaa [O], are they all *Mushrik* [Polytheist] or *Mu'min* [True believer]?

If they say that *Mu'min* [True Believer], then *Al Hamdu Lil Laah* [All Praise to Allaah] the truth has become clear! But do not leave them by just saying only this much. Rather also ask them this that when according to you to call *Ghaierul Laah* [Other than Allaah] is *Shirk* [polytheism]. So these people who are calling *Ghaierul Laah* [Other than Allaah] and they are asking for help, did they become accused of committing *Shirk* [polytheism] or not? If they are then, how did they remain *Mu'min* [True believers]? And if they were *Mu'min* then why are we *Mushrik* [polytheists]? If *Shirk* was permissible for them, then why is it not permissible for us? [*Ma'azal Laah*, I seek Allaah's protection]. If our saying, يَا رَسُولَ اللَّهِ يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah [O Prophet of Allaah] is *Shirk* [polytheism], and then their saying this will also be *Shirk*. If their saying is not *Shirk*,

then our saying this is also not *Shirk* and if you call us *Mushrik* [polytheists] upon saying, يَا رَسُولَ اللَّهِ يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah" [‘O Prophet of Allaah] then also call them *Mushrik* [polytheists]!

And if they say daringly that they were all *Mushrik* [polytheists]. [*Ma'azal Laah*, I seek Allaah's protection]. Then O' Muslims you can judge it yourselves, in the Faith in which from the Beloved Holy Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) and the sacred Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) to the Legendary elders of the present days they are all considered *Mushrikeen* [polytheists], how bad will be that Faith? And that Faith will be what a great enemy of the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*)? It has been narrated in the Authentic *Ahaadees* that whoever will call any Muslim a *Kaafir* [infidel] without any reason he himself becomes a *Kaafir* [infidel] himself.

Therefore; beware of such a bad Faith. Allaah Almighty would protect us all Muslims from such mischief makers and make us follow the footsteps of His righteous worshippers. *Aameen Summa Aameen*

ترے غلاموں کا نقش قدم ہے راہ خدا وہ کیا بپک سکے جو یہ سراغ لے کے چلے

*Teray Ghulaamon Kaa Naqsh-e-Qadam Hai Raah-e-Khudaa*

*Wo Kyaa Behek Sakay Jo Yeh Suraagh Lay Kay Chalay*

The print of the footsteps of your true holy slaves is the Path of Allaah

How can the one who walks by taking [following] these traces [sign] go astray

Usually, these people deceive general Muslims by reading these few verses of the Holy Qur'aan, for example;

إِنَّ الَّذِينَ لَنْ تَعْنُونَ مِنْ دُونِ اللَّهِ عَبَادٌ أَمْ تَأْلُمُ<sup>١٩٤</sup> [Surely, those whom you worship besides Allaah are servants like you (*Holy Qur'aan, chapter A'raaf, verse #194*) and لَوْلَا تَعْنُونَ مِنْ دُونِ اللَّهِ Do not call on anyone but Allaah.. etc.] (*Holy Qur'aan, chapter Yoonus, verse#106*). They say look, Allaah Almighty has said it clearly that do not call anyone besides Allaah;

those whom you call they are worshipper [slaves] like you. And by arguing [reasoning] using these Qur'aanic verses they say that saying, يَا رَسُولَ اللَّهِ Yaa Rasoolal Laah” [‘O’ Prophet of Allaah] and يَا غَوْثَ Yaa Ghauš ” [‘O’ Ghauš]” is Shirk [polytheism].

I wish! They would have not shattered the Unity of the Muslims by stating wrong interpretation and incorrect meaning of these Qur'aanic verses. Rather by stating the correct meanings they would have earned Rewards from Almighty Allaah and thankfulness from the people. But to keep such expectations from these people is to kill one's own self with deception. *In Shaa Allaah*, this servant of *Ahle Sunnat* will present to the Readers the true meaning of this Qur'aanic verse, مَنْ دُونَ اللَّهِ [Min Duunil Laah] [Other than Allaah], in a separate booklet very soon. At the moment, I present a very brief but researched reply.



## RESEARCH OF THE WORD "AD-DU'AA"

In the Holy Qur'aan, the word دُعا "Du 'aa", is somewhere stated in the meaning of calling and inviting and somewhere in the meaning of worship. In the meaning of calling and inviting it is stated as;

Our Messenger [Ibraaheem] was calling you from behind (at Uhud). ..... (Holy Qur'aan, chapter Aal-e-Imraan, verse#153) (١) وَالرَّسُولُ يَدْعُكُمْ أَخْرَجْنَا (آل عمران: ١٥٣)

O Ibraaheem call them, they will come to you in haste..... (Holy Qur'aan, chapter Al Baqarah, verse#260) (٢) إِنَّمَا دُعُونَنَّ يَأْتِيَنَّكَ سَعِيًّا (آل بَقَرَبَ: ٢٦٠)

And who is better in speech than him who invites towards Allaah?..... (Holy Qur'aan, chapter Al Fussilat [Hameem Sajdah], verse#33) (٣) وَمَنْ أَحْسَنْ قَوْلًا مَّنْ دَعَ إِلَهَهُ (آل هَمَّةٍ: ٣٣)

He (Nooh) said, “O my Lord, certainly I have called my people night and day. But the more I call them, the more they run away. (6) (Holy Qur'aan, chapter Nooh, verses#5, 6) (٤) رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَ نَهَارًا فَلَمْ يَزِدْهُمْ دُعَائِي لَّا فِرَارًا (نوح: ٦)

Call them after their fathers, (Holy Qur'aan, chapter Al Ahzaab, verse#5) (٥) أَدْعُهُمْ لَآبَاهُمْ (آل أَحْزَاب: ٥)

In these five Qur'aanic verses, the word دُعا “Du 'aa” has come in the meaning of calling, inviting and in the meaning of worship, it is Stated as;

1 [Surely, those whom you worship besides Allaah [they] are servants like you. (Holy Qur'aan, chapter Al A'raaf, verse#194) (١) إِنَّ الَّذِينَ شَدُّعُونَ مِنْ دُونِ اللَّهِ عَيَّادُ أَمْشَالَكُمْ (الاعْرَاف: ١٩٤)

2 And who is more on the wrong way than the one who worships besides Allaah, such ones who may not hear his prayer till the Day of Resurrection, and even they are unaware of such worship to them?

And when mankind shall be gathered, they shall be enemies to them (idols) and will deny their worship. (6)

(Holy Qur'aan, chapter Al Ahqaaf, verses#5-6)

3 And [indeed] *Masaajid* [Mosques] are places of worship belong to Allaah. Therefore do not call upon anyone besides Allaah.

(Holy Qur'aan, chapter Jinn, verse#18)

4 And when the devotee of Allaah (Muhammad) stood up to pray to Him, they crowded him to suffocate him (in the Ka'bah).

(Holy Qur'aan, chapter Jinn, verse#19)

5 Please declare (O Prophet); I submit to my Lord alone, and I do not associate anyone with Him.

(Holy Qur'aan, chapter Jinn, verse#20)

In these five Qur'aanic verses, the word دُعا "Du'aa" has come in the meaning of worship. All such kind of Qur'aanic verses in which من دُونَ اللهِ *Min Duunil Laah* [Other than Allaah] have been stopped from calling or it had been considered the act of the *Mushrikeen* [polytheists]. There by دُعا "Du'aa" it means *Ibaadat* [worship]. If the caller calls someone as اللهِ *Ilaah* [Worthy of Worship], خدا *Khudaa* Creator], مالک حقيقی *Maalik-e-Haqeeqee* [The Real Owner], متصرف بالذات *Mutasarrif Biz Zaat* [The Self-Possessor having the power to change] then doing like this is

(٢) وَمَنْ أَضَلُّ مِنْ يَدْعُوا مِنْ دُونَ  
اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَيْهِ مِنْ  
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ۚ وَإِذَا  
حُشِّمَ النَّاسُ كَانُوا هُمْ أَعْدَادًا  
يُعَادَ تِبْعَادًا لِكُفَّارِهِنَّ ۚ (الْأَخْفَافُ)

(٣) وَأَنَّ السَّجْدَ يُلْهِ فَلَا تَنْعُوا مَمَّ  
اللَّهُ أَحَدًا ۝ (الْجِنُّ)

(٤) وَأَنَّهُ لَنَا قَامَ عَبْدُ اللَّهِ يَدْعُونَ  
كَادُوا يُلْهِنُونَ عَلَيْهِ لِبَدًا ۝ (الْجِنُّ)

(٥) قُلْ إِنَّمَا أَدْعُوا سَبَبِي وَلَا أُشْرِكُ  
بِهِ أَحَدًا ۝ (الْجِنُّ)

*Ibaadat* [Worship]. And the *Mushrikeen* [polytheists] of Arab use to call من دُونَ اللهِ *Min Duunil Laah* [other than Allaah] just by considering them *Ma'bood* [Worthy of Worship] and their calling was *Shirk* [polytheism] in *Ibaadat* [Worship]. But Allaah preserve thee from it! No Muslim without any doubt considers the Sacred Prophets (*Salutation upon them*), the Saints (*Allaah have mercy on them*) as *Ma'bood* [Worthy of Worship]. Rather every Muslim calls [du'aa] and do *Nidaa* [call] by considering them to be the Favoured and the Beloved worshippers of Allaah, and this is certainly not *Shirk* [polytheism]. If this difference is not done, then all of them will be proven as *Mushrik* [polytheists] who have called [du'aa] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the legendary Saints. Which have been described in detail in the previous pages.

**Question:** إِنَّ الَّذِينَ تَنْعُونَ مِنْ دُونِ اللَّهِ عَبَادًا مُشَارِكُمْ Undoubtedly those who you worship besides Allaah are bondsmen like you ..... (Holy Qur'aan, chapter Al A'raaf, verse#194). It is clearly learned from this Qur'aanic verse that calling [du'aa] *Ibaad* [worshipper/slave] and asking him for help is *Shirk* [polytheism]?

**Answer:** If we look at the reference of the context of this Qur'aanic verse, then it will become clear that this Qur'aanic verse was revealed about the idols. Therefore; before this Qur'aanic verse it is stated;

Do they equate with Him those who make nothing? They are themselves created ones. (191) And neither they have any power to give help to anyone, nor can they help themselves. (192) And if you call them towards guidance, they will not follow you. It is same to you whether you invite them or you remain silent. (193)

(Holy Qur'aan, chapter Al A'raaf, verses#191, #192, #193)

أَيْشِرِ كُونَ مَا لَا يَحْلِقُ شَيْئًا وَهُمْ  
يُحْكُمُونَ ۝ وَلَا يَسْتَطِعُونَ لَهُمْ صَرَارًا  
لَا أَنْفَسَهُمْ يَنْصَرُونَ ۝ وَإِنْ تَنْعُوهُمْ  
إِلَى الْهُدَى لَا يَتَّبِعُونَ كُمْ سَوَاءٌ عَلَيْهِمْ  
أَدْعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَاغِرُونَ ۝  
(الْأَعْرَافُ)

And it is stated after this Qur'aanic verse;

Have they feet to walk with? Or have they hands with which to hold? Or have they eyes with which to see? Or have they ears with which to hear? Please declare: "Call upon your associates and then try your tricks on me and give me no respite.

(Holy Qur'aan, chapter Al A'raaf, verse#195)

أَلَّهُمْ أَنْجُلْ يَمْسُونَ بِهَا أَمْ لَهُمْ  
أَيْدِي يَطْسُونَ بِهَا أَمْ لَهُمْ أَعْيُنْ  
يُبْصِرُونَ بِهَا أَمْ لَهُمْ أَذْنَانْ يَسْمَعُونَ  
بِهَا أَمْ قُلْ أَدْعُوا شَرَّاً كَعْلَمْ كَيْدُونْ  
فَلَا تُنْظِرُونَ (الاعراف ١٩٥)

By looking at the reference to the context of these Qur'aanic verses, can any Muslim say that the Honorable Prophets (*Salutation upon them*) and the Noble Saints (*Allaah is well-pleased with them*) have such attributes and they have such grandeur? (*Ma'aazal Laah*) I seek Allaah's protection. Sad very Sad! Religious Persecution should be blamed [doomed] this surely just makes a person absolutely blind. The greatness and exaltedness of the Beloveds of Allaah, the Prophets and the Saints is such that Allaah Almighty Himself says in their honour;

Thus, when I make someone My beloved, then I be his ear by which he hears, and I be his eye by which he sees, and I be his hand by which he grasps, and I be his foot by which he walks, and I be his tongue by which he speaks and if he asks me for something, then I definitely, definitely give it to him.

(Saheeh Bukhaari: #6502)

This is the Grandeur of the Prophets and the Saints that their hearing, seeing, and speaking is the Hearing, Seeing and Speaking of Allaah Almighty. They are not the Creator [Allaah Almighty], but

فَإِذَا أَحْبَبْتُهُ فَكُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ  
بِهِ وَبَصَرَهُ الَّذِي يُبَصِّرُهُ وَيَدَهُ الَّتِي  
يُعْصِسُ بِهَا وَرِجْلَهُ الَّتِي يَنْشِي بِهَا وَفِي  
رِوَايَةِ وَلِسَانَةِ الَّذِي يَتَكَلَّمُ بِهِ وَإِنَّ  
سَائِنِي لَأَعْظِيَنَّهُ (بخاري شریف: 6502)

are the manifestations of the Attributes of Almighty Allaah. And the conditions which are described in the above mentioned Qur'aanic verses they are undoubtedly just the conditions of the idols, that they can neither create anything nor possess any kind of power. If they are called towards guidance, then they can certainly not come. And shouting and staying silent in front of them remains the same. And although they have hands, feet, ears and eyes but they do not have power in them neither can they walk, nor can they grasp [hold] anything, nor can they see and nor can they hear.

I wish! Before doing the daringness of sticking [gluing] these Qur'aanic verses on the Prophets and the Saints these Deobandi fellows should have just seen the commentary of their own, "Shaiekhul Islaam" [The Guide of Islaam] Shabbeer Ahmad Ušmaani Saahib. Therefore; in the commentary of these same Qur'aanic verses, Ušmaani Saahib says;

"Those idols which you hold as *Ma'bood* [Worthy of Worship] and you have given them the right of *Khudaaee* [of being the Real Creator], what help could they provide you, they do not even have the might [power] to protect their own self. And besides being the creation they are deprived of those attributes due to which any creation could gain superiority and distinction over another creature. Though you do make their all evident hands, feet, eyes, ears, everything but these parts do not have that power [might] by which they could be called [real] organs [body parts]. Neither can they come on your call by walking on their artificial feet nor can they hold anything with their hands. Nor can they see with their eyes and nor can they hear with their ears. Even if your throat burst-out by calling and calling then also they are not the ones who listen to your voice, nor are the ones who can follow your words neither can they reply to your words. Even if you scream before them or remain silent both these conditions are the same, neither are they beneficial nor harmful."

It is strange, those things which in being *Mamlook* [subdued slaves] and *Makhlooq* [creation] are helpless and incompetent like

your own self, rather in being the existence [creature] and in being the qualities of the existence [creation] they are even much inferior to you, they would be made the Worthy of Worship! Also, those who reject them they are threatened for being harmed. Therefore; the *Mushrikeen* [polytheists] of Makah use to say to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) you should stop disrespecting our idols, otherwise we don't know what calamity will they descend upon you. ﴿وَيَحْوِفُونَكَ بِاللَّيْلَيْنَ وَمِنْ دُونِهِ الْخَ﴾ Is Allaah not sufficient for His devotees [slave]? Yet they frighten you with others besides Him. And whom Allaah leaves to go on the wrong path, for him there is no guide. (*Holy Qur'aan, chapter Az Zumar, verse #36*) The answer to this was given by ﴿قُلْ أَدْعُوا شَرَكَاهُ كُمْ الْخَ﴾ Please declare! “Call upon your associates and then try your tricks on me and give me no respite.” (*Holy Qur'aan, chapter Al A'raaf, verse #195*) Meaning, you call all your associates and carry-out all your plots and measures against me, then do not give me even a minute's respite. I will see what harm can you give me?”

(Page 227, published by Madeenah Press, Bijnoor)

Here now decide for yourself, is your statement correct or the statement of your “*Shaiikhul Islaam*?” Your “*Shaiikhul Islaam*” has already decided that by this Qur'aanic verse it only referred to [about] the idols. And you have stuck [glued] this Qur'aanic verse on the Prophets and the Saints.

ہوا ہے مدی کا فیصلہ اچھا مرے حق میں  
زیخار نے کیا خود چاک دامن ماہ کنھاں کا

*Huwaa Hai Mudda'ee Kaa Faislah Achchhaa Meray Haqq Meyñ Zaleekhaa Nay Kiya Khud Chaak Daaman Maah-e-Kin'aan Kaa*

The claimant's decision is done is well [favorable] in my favor  
Zaleekhaa herself torn [ripped] the skirt of the Moon [Hazrat  
Yoosuf] of Kin'aan [Canaanite]

What could be crueler [unjustified] than this that the revealed Qur'aanic verses about the idols were stuck [glued] to the Prophets and the Saints and the revealed Qur'aanic verses about *Kaafir*

[infidels] and *Mushrikeen* [polytheists] were stuck [glued] to the Muslims? Indeed, Allaah Almighty stated the Truth, ﴿وَلَا يَزِيدُ الظَّالِمِينَ أَلَّا حَسَانًا﴾ And it adds loss only to the unjust.

(*Holy Qur'aan, chapter Al Asraa, verse#82*)

**Moreover;** in the Qur'aanic verse, there is no restriction on present and absent, living and dead, far and near, *Maa fauqul Asbaab* (Beyond the resources/causes) [supernatural causes] and *Maa tahtul Asbaab* (Subordinate resources/causes). But if we consider the meaning of ‘تَعْوَنْ Tad'oona’ ‘to call’ then no matter how anyone would call anyone, would call with whichever *Aqeedah* [belief], he will become a *Mushrik* [polytheist]. In regards to this, no one will remain a Muslim in the world. Everyone will be proven as *Mushrik* [polytheist]. (*Ma'aazal Laah* I seek Allaah's protection)

Have to accept that the meaning of *Tad'oona* is of *Ta'budoona* [you worship]. And by عَبَادَنْ Ibaadun *Amaalukum*, it refers to those idols and statues which were made like the human beings. And *Kuffaar* [Infidels] and *Mushrik* [polytheist] worship them and call them by considering them to be Worthy of Worship.

Do then the infidels think that they will make my bondmen as their supporters besides Me? Undoubtedly We have already prepared hell for the hospitality of the infidels.

(*Holy Qur'aan, chapter Al Kahf, verse #102*)

أَفَحَسِبَ الْنَّبِيُّنَ كَفُرًا أَنْ يَتَّخِذُوا عِبَادَنْ مِنْ دُونِنِ أَوْلَيَاءَ إِنَّا أَعْنَدْنَا جَهَنَّمَ لِلْكُفَّارِينَ تُرْلَأَ (Al-Kahf)

This Qur'aanic verse also proves that to make the worshipper of Allaah as, ' وَلِمَنْ دُونَ الله ' *Walee Min Duunil Laah* [To make Helper beside Allaah] is *Kufr* [infidelity] and *Shirk* [polytheism]. See, Imaam Raazi has written in, ‘*Tafseer-e-Kabeer*’ that by عِبَادَنْ ‘Ibaadee’ it means the Angels and the Prophets.

**Answer:** Imaam Raazi (*Allaah have mercy on him*) did not only meant the

Angels and the Prophets (*Salutation upon them*) but he have also meant the devils and the idols, thus his full statement is this, he says;

فِي الْعِبَادِ أَتُقُولُ قَيْلَ أَكَادْ عَبْسِيْ وَالْمُلَائِكَةَ وَقَيْلَ هُمُ الْشَّيَاطِينُ يُؤْلُوْهُمْ  
وَيُطْبِعُونَهُمْ وَقَيْلَ هُنَ الْأَصْنَامُ سَيَاهُمْ عِبَادَ أَكْفَلَهُ عِبَادَ أَمْثَالُكُمْ

(*Tafseer-e-Kabeer*, Part-5, Pg 5291)

Similarly, it is written in part 6, page 72 of, '*Tafseer-e-Mazhari*, '

يَغْنِي الْمُلَائِكَةَ وَالْبُسْيَرَةَ وَعَنْهُمَا وَقَالَ أَبْنُ عَبَّاسٍ يَغْنِي الشَّيَاطِينَ الَّذِينَ أَطَاعُوهُمْ  
مِّنْ دُونِ اللَّهِ وَقَالَ مُقَاتِلٌ الْأَصْنَامُ سُبِّيْثٌ عِبَادَ أَكَبَارًا قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادَ أَمْثَالُكُمْ

The summary of these two statements is this, that by 'عِبَاد' *Ibaad* [worshipper/slave] either it means Hazrat Ieesaa, Hazrat Uzaier (*Salutation upon them*) and the Angels or the Devils. Since *Kuffaar* [infidels] by leaving Allaah would obey them, or it means the idols and their names have been kept *Ubada* *Ibaad*. Like in the Qur'aanic verse, إِنَّ الَّذِينَ تَنْعَمُونَ مِنْ دُونِ اللَّهِ عِبَادَ أَمْثَالُكُمْ [Surely, those whom you worship besides Allaah are servants like you]

(*Holy Qur'aan*, chapter *Al A'raaf*, verse #194).

The idols have been stated as عِبَاد *Ibaad* [worshipper/slaves].

If by عِبَاد *Ibaad* it means the Angels and the Prophets then *Auliyah* with not only be in the meaning of نَاصِرِين *Naasireen* (The Ones who help). Rather will have to accept in the meaning of مَعْبُودِينَ نَاصِرِين *Ma'boadeen Naasireen* [Helpers Worthier of Worship]. Because the Holy Qur'aan itself is a witness that the ones whom *Kuffaar* [infidels] and *Mushrikeen* [polytheists] had made as مِنْ دُونِ اللَّهِ أَوْلَيَاءَ *Min Duunil Laah Auliyaa* [The ones who help beside Allaah] they consider them *Ma'bood* [Worthy of Worship] and worship them. Therefore; Allaah Almighty stated, وَالَّذِينَ أَتَحْكُمُ مِنْ دُونِنَا مَا عَبَدُهُمْ إِلَّا لِيَقْرُبُونَا إِلَى أَنْوَافِنَا أَوْلَيَاءُ مَا عَبَدُهُمْ And those people who have taken protectors other than Him say, "We worship them only that they may bring us nearer to Allaah in contest with Allaah, they say that we worship them so that they will make us the beloveds of

Allaah.....

(*Holy Qur'aan*, chapter *Az Zumar*, verse #3)

It is mentioned in, '*Tafseer-e-Mazhari*,'

قُلْ أَغَيْرُ اللَّهِ أَتَتَخْذُ لِيَّاً أَصَرًا وَمَعْبُودًا

(*Mazhari*, vol-3, pg.246)

Therefore; it is proven that *Kuffaar* [infidels] and *Mushrikeen* [polytheists] by believing [accepting] the Prophets, the Saints and the Angels as Worthy of Worship considered them their helpers. And to believe someone as Worthy of Worship [beside Almighty Allaah] and consider them as helper is undoubtedly *Shirk* [polytheism]. But Allaah preserve thee from it! Certainly any Muslim does not seek help from any Prophet or Saint by considering them to be Worthy of Worship. Rather every Muslim calls the Prophets and the Saints by considering them as the Manifestation of Allaah's help and seeks help and this is certainly not *Shirk* [polytheism].

And the fact is, *Kuffaar* [infidels] and *Mushrikeen* [polytheists] made stone statues and named them after the names of the Prophets and Saints and they worshipped them. Like today, there are idols in the Christians' churches they have kept the name of a certain idol as Ieesaa and certain as Mariam. (*Ma'aazal Laah*, I seek Allaah's protection).

**Thus;** they worship these idols, and obviously what connection do Hazrat Ieesaa and Hazrat Mariam Siddeeqah (*Salutation upon them*) have with these idols and statues? Like if a person makes an idol with the name of the Creator [Allaah] and thinks that Allaah's attributes manifest's in it, then the worshiper of this idol will certainly not be declared as a Muslim. Rather, without any doubt he will be a *Mushrik* [polytheist] because Allaah Almighty has not Commanded him to do like this. Similarly, the Prophets and the Angels have also certainly not commanded the people that make our idols and Worship them. *Kuffaar* [infidels] themselves by becoming a prey to their self-wicked presumption and satanic temptations started

doing like this, and became *Mushrik* [polytheists]. So, in reality, this worshipping will just be of the idols and not of the Prophets and the Angels. And the Prophets and the Angels will be free of any charge or obligation from this. If this is not believed, then what will be the answer of this Qur'aanic verse?

Undoubtedly, [O *Mushrik*] you إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُوْنِ اللَّهِ  
and whatever you worship besides Al-  
laah, all are the fuel of the Hell حَصْبُ جَهَنَّمَ (الأنبياء: 98)  
(Holy Qur'aan, chapter Al Anbiya, verse#98)

It has to be accepted that by, عباد من دون الله *Ibaad Min Duunil Laah* [Worship other than Allaah] it only means the idols. Which were worshipped by *Mushrikeen* [polytheists]. If by عباد من دون الله *Ibaad Min Duunil Laah* [Worship other than Allaah] we take the meaning of the Prophets and the Saints, then (*Ma'aazal Laah*, I seek Allaah's protection) they will be proven as the Fuel of Hell. They are certainly not the Fuel of Hell, but they are absolutely the Dwellers of Paradise. Therefore; it has been proven that by عباد من دون الله *Ibaad Min Duunil Laah* [Worship other than Allaah] it means just the idols. And those idols and their worshippers both will be surely the Fuel of Hell. As Allaah Almighty stated; كَمَا قَالَ اللَّهُ تَعَالَى فَاتَّقُوا اللَّهَ الرَّقِيقَ وَقُوْدُهَا ۝ Then guard yourselves against the Fire whose fuel are the men and stones, which has been prepared for the infidels. (Holy Qur'aan, chapter Al Baqarah, verse# 24) It is further stated; قَالُوا وَهُمْ فِيهَا يَعْتَصِمُونَ ۝ تَالِلُوْ اَنْ كُلَّ الْفَرِيقَ ضَلَّلٌ مُّبِينٌ ۝ اَذْسَوَيْكُمْ بِرَبِّ الْعَالَمِينَ ۝ They shall say while they will be disputing therein among themselves. (96) By Allaah, undoubtedly, we were in manifest error. (98) When we made you equal with the Rabb [Owner] of the worlds.

(Holy Qur'aan, chapter Al Shu'araa, verses# 96-98)

Therefore; listen to the commentary of these Qur'aanic verses from their own 'Shaiikhul Islaam' Shabbeer Ahmad U'smaani. He said;

"Meaning, idols and the idolaters and the whole army of Satan

[*Shaietaan*] all will be thrown on their faces [flat on their face] into Hell. When they will reach there, they will quarrel with each other. They will accuse each other, and finally will admit their straying [drifting away]. Indeed we made very severe mistake that we made you (meaning the idols or other things which were given the rights and authority of the Creator) equal to *Rabbil Aalameen* [The Ultimate Creator]. Did those big Devils somehow made us do this mistake, now we are restrained in this trouble neither any idol is helpful nor does any Devil comes [reach] to assist."

(page.481, published at Bijnor)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *Al Hamdu Lil Laahi Rabbil Aalameen* [All praise is for Allaah the Lord of the Worlds], our claim has been proven by the True evidences.

And when it comes to apply [use] the word عباد *Ibaad* [slaves/worshipper] on the idols then it is in this meaning that the idols are also like عباد *Ibaad* [slaves /worshippers] over-powered subdued slaves.

Those people who forbid doing *Nidaa* [call] to the Prophets and the Saints by entering [labeling] it into "Du'aa Min Duunil Laah" دعاء من دون الله [Calling other than Allaah]. They due to their illiteracy do not even know that if they label this *Nidaa* [call] to the Prophets and the Saints دعاء من دون الله [Du'aa Min Duunil Laah] [Calling other than Allaah] then the respected Prophets and the Friends of Allaah, *Ma'aazal Laah* [I seek Allaah's protection] will have to be considered and accepted as *Baatil* [false/untruthful]. Because Allaah Almighty stated;

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُوْنِهِ هُوَ الْبَاطِلُ (الحج: 62)

(Holy Qur'aan, chapter Al Hajj, verse#62)

So, what do the Wahhaabi, Deobandi Scholars etc. say that are the Honorable Prophets (*Salutation upon them*) and the noble Saints (*Allaah is well-pleased with them*) are *Haqq* [True] or *Baatil* [false]? Our belief is this, Allaah حَقٌّ وَالرَّسُولُ حَقٌّ وَالنَّبِيُّ حَقٌّ وَشَفَاعَةُ الْأَنْبِيَاءِ وَالْأَوْلَيَاءِ حَقٌّ is *Haqq* [True], and the Prophet is True and the Saints are True and the Intercession of the Prophets and the Saints is true.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *Al Hamdu Lil Laahi Rabbil Aalameen* [All Praises are for Allaah the Lord of the Worlds]



## IS THERE A DIFFERENCE [تَغَيِّيرٌ] TAGHAAYAR BETWEEN [“DU’AA AND [عِبَادَةٌ] IBAADAT OR ITTHAAD-O-AIENIYYAT SIMILARITY AND EXACTNESS [اتِّحَادٌ وَعِينِيَّةٌ]

In the meaning of *Ibaadat* [worship] and *Du’aa* [supplication], there is a difference [*Ittihaad*] in some perspectives and there is similarity and exactness [*Aieniyat*] in some. Meaning in these words the connection of *Uoom* and *Khusoos min wajh* (each of the two concepts is general from one perspective and specific from another perspective) is found. There are some such acts where the word *Ibaadat* [worship] is appropriately used [applied] but not *du’aa* [supplication]. And there are some acts where the word *du’aa* [supplication] is appropriately [used] applied but not *Ibaadat* [worship]. And in some [acts], referring it to the meanings of both *du’aa* and *Ibaadat* is correct.

One *Maaddah* [derivation/origin] is *Ijtima’ee* [synonymous concept; two concepts which have similar meaning] and the second is *Iftiraagee Ijtima’ee* [dissimilar concepts]. For example, to supplicate in the Court of Allaah Almighty with humility and inclination, is both *du’aa* [supplication] and *Ibaadat* [worship]. And *Iftiraagee* [differential] (#1) is like calling someone else other than Allaah Almighty without considering them as worthy of Worship is *du’aa* [supplication] not *Ibaadat* [worship]. Hazrat Nuuh (*Salutation upon him*) said; رَبِّ إِنِّي دَعَوْتُ قَوْمِيَّيْلَوْنَهَا أَهْمَّاً He (*Nuuh*) said, “O my Lord, certainly I have called my people night and day.

(*Holy Qur'aan, chapter Nuuh, verse# 5*)

*Iftiraagee* [differential] (#2), like doing *Rukuu* [bowing down], *Sajdah* [prostration] and *Qiyaam* [standing] for Allaah Almighty is *Ibaadat* [worship] is not *du’aa* [supplication].

**Question:** It is in Authentic *Hadees*, “الدُّعَاءُ هُوَ الْعِبَادَةُ” that *du’aa* [Supplication] is *Ibaadat* [worship]. The clear signification is this that, “Calling is worship.”

(*Kanzul-Ummaal: 3113*)

**Answer:** In the word 'Ad-Du'aa' by the prefixed 'Laam Ta'reef [the definite article] which 'Laam' is meant? *Ahd-e-Khaariji* (the same noun previously mentioned), *Jinsi* (a particular noun as a species), or *Istighraaqi* (encompassing everything)? If the word has *Alif Laam Istighraaqi* (encompassing everything) then ﴿١١١﴾ Bring forth your proof [of what you say], if you are truthful. (Holy Qur'aan, chapter Al Baqarah, verse# 111)

And if it is *Ahd-e-Khaariji* (the same noun previously mentioned) or *Jinsi* (a particular noun as a species), then in this case your proof is incomplete as it is not hidden. **کہا لایخفی**

In other words, if the meanings of, *الدعا هو العبادة Ad-Du'aa'u Huwal Ibaadah*" is this that "every calling is worship" Then what is the proof of this claim of being completely accepted? In the case of completely accepted, even the opponents themselves cannot escape from *Shirk* [polytheism]. And if "الدعا هو العبادة Ad-Du'aa'u Huwal Ibaadah" is a positive divisive concept (partial cause), so there is no harm to us. We have already explained that there is a similar concept in some perspectives between *du'aa* [supplication] and worship, but by some *Du'aa* being *Ibaadat* [worship] the objective [purpose] of the opponent cannot be proven.

**Question:** If there is a difference [contradiction/Ittihaad] in the meaning of *du'aa* [supplication] and *Ibaadat* [worship], then how can the act of *Ibaadat* [worship] be correct in regards to *Du'aa*?

**Answer:** This objection is created by clear ignorance. Otherwise, even a beginner of *Mantiq* [Logic/science] knows that **الْحَمْلُ فِي اصْطَلَاحِمُ اِتَّخَادُ الْبِتَّغَارِيْنَ فِي الْتَّفْهُومِ بِحَسْبِ الْوُجُودِ** Here the meaning of *Hamal*, in terms of Logic, is the unification of two contradictory things in meanings according to their existence. Shaah Waleey-yul Laah Muhaddiš Dehlvi (*Allaah have mercy on him*) whose scholarly and practical credibility and reputation are accepted by the opponents also, and they takes his support in several matters. In this crucial

stage, he also left their alliance. He says; **وَكَيْسَ الْبُرَادُ مِنَ الدُّعَاءِ الْعَبَادَةُ** "Du'aa [Supplication] does not mean *Ibaadat* [worship]."

(*Gul-Dastah-e-Tauheed*)

باغبان نے آگ دی جب آشیانے کو مرے جن پر تکیہ تھا وہی پتے ہوا دینے لے

**Baaghbaan Nay Aag Dee Jab Aashiyaanay Ko Meray  
Jin Pay Takiyah Thhaa Wohi Pattay Hawaa Daynay Lagay**

When the gardener set my nest [abode] on fire  
The leaves on which I had relied, those leaves began to fan the fire  
to increase it

**Delicacy:** If according to the *Wahhaabi* Deobandi's, there is similarity [unity] between *du'aa* [supplication] and *Ibaadat* [worship], then they should show by acting upon it also, then we will know! Usually in general they do have public meetings; they should sometimes write their posters like this; respected names of **حضرات مدعیین Hazraat Mad'ooween** [Invitees] meaning **معبدوین Ma'buudeen** [Worthier's of Worship] so and so and in the bottom in place of **الداعي Ad-daa'ee** Inviter [R.S.V.P] they should write **الْعَابِدُ Al Aabid** [worshipper]. If they show practical evidence, then the people will gain full belief and trust that you people agree [acknowledge/accept] the unity between *du'aa* [supplication] and *Ibaadat* [worship] otherwise stop misleading the true Muslims.

**Al Hamdu Lil Laah** [Praise be to Allaah]! This servant of Ahle Sunnat has presented the readers a brief but much researched discussion on, "الدعا Ad Du'aa [supplication]" and "عبد من دون الله Ibaad Min Duunil Laah [Worship other than Allaah]." For those who view with the vision of justice, the Seeker of truth, *In Shaa Allaah* [If Allaah Wills] this will prove to be enough and sufficient.

I wish! Our opponents would also by giving-up prejudice, stubbornness and enmity and pay attention and ponder on this with justice and fairness, and acknowledge the true fact [reality], and

become the cause of unity and harmony amid the Muslims, which is greatly needed in this age.

Those who misinterpret the meaning and the detail of the Qur'aanic verses, they on one side, become the cause of discord and division amid the Muslim *Ummah*, and on the other side, become a deserver of Divine punishment in the Hereafter.

In the end, this servant of Ahle-Sunnat requests my Muslim brothers that *Sahaabah-e-Kiraam* [The respected Companions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)], *Taabi'een* [The follower], *Tab'a Taabi'een* [The Followers of the Followers], *A'immaah* [The Leaders], *Ulamaa* [The Scholars], *Soofiyaa* [The Friends of Allaah (*Allaah is well-pleased with them*)] and all Ahle-Sunnat have been reading this *Durood Shareef* الصلوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ [As-Salaatu Was- Salaamu Alaika Yaa Rasoolal Laah] Salutation and Blessings be upon the Prophet of Allaah and doing, نَدَاءٌ يَا رَسُولَ اللَّهِ *Nidaa-e-Yaa Rasoolal Laah* [Calling O Prophet of Allaah] and this is just true.

رہے گا یونہی ان کا چرچا رہے گا پڑے خاک ہو جائیں جل جانے والے

*Rahay Gaa Younhi Unn Kaa Charchaa Rahay Gaa*  
*Pařay Khaak Ho Jaa'ayň Jal Jaanay Waalay*

The praise of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) will continue, will remain the same way  
Even if the envious ones would burn down to ashes (dust)

Guard yourselves from the new *fitnay* [mischiefs], *Firqou* [sects] and misleading *Aqeedoň* [beliefs] of these days. Also, remain on the Path of the legendary righteous Religious Leaders of the *Ummah*, since there is prosperity in only this. Allaah Almighty, by the means of His Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) keep us all forever civilized [steadfast] and religious [accomplished] on the Belief of *Ahle-Sunnat Wa Jamaa'at* and would also end [die] us on this.

*Aameen šumma Aameen*

**Servant of Ahle-Sunnah**

**Muhammad Shafee Al-Khateeb Al-Okarvi Ghufira Lahu**

Karachi. 1958