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Raah e Haqq

(The Path of Truth)

By
Mujaddid-e-Maslak-e-Ahle Sunnat
Khateeb-e-A'zam Pakistan
Hazrat Maulana Muhammad Shafee Okarvi
(Rahmatul-Laahi 'Alaieh)

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راہِ حق

Raah e Haqq (The Path of Truth)

Mujaddid-e-Maslak-e-Ahle Sunnat, Aashiq-e-Rasool

Khateeb-e-A'zam Hazrat

Maulana Muhammad Shafee Okarvi

(Allaah have mercy on him)

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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*, “*اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللّٰهِ*” *As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah*,” or to call-out by saying “*يَا رَسُوْلَ اللّٰهِ*” *Yaa Rasoolal Laah* and “*يا غوث*” *Yaa Ghauṣ* [O Ghauṣ],” 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 Ghauṣ*.” 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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Mrs. Sadiyah Sarwar UK

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*; *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah* and to call-out the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with the [Arabic] word 'يا Yaa' [O] that is to say, 'يا رَسُوْلَ اللهِ' *Yaa Rasoolal Laah* or not?" As some Wahhaabi, Deobandi Mufti's [Jurist] say that the person who reads this *Durood Shareef* [Blessing] and say, 'يا رَسُوْلَ اللهِ' *Yaa Rasoolal Laah* or say 'ياغوث' *Yaa Ghaus* 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]. *بينوا توجروا* Make it clear and earn rewards.

ANSWER

اَلْحَمْدُ لِلّٰهِ وَكَفٰى وَسَلَامٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى خُصُوْصًا عَلٰى سَيِّدِنَا وَمَوْلَانَا
 شَفِيعِنَا وَحَبِيْبِنَا مُحَمَّدٍ الْبُصْطٰى وَعَلٰى اٰلِهِ وَاَصْحَابِهِ اُوْلٰى الصِّدْقِ وَالصَّفَا اِمَّا بَعْدُ

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*, *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah* and to call him with the Arabic word 'يا Yaa' that is to say, 'يا رَسُوْلَ اللهِ' *Yaa Rasoolal Laah* to Huzoor Saiyyidul Aalameen [The Master of the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and to call Hazrat *Ghaus-e-A'zam* [*Allaah have mercy on him*] as 'ياغوث' *Yaa Ghaus*. 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,

اِنَّ اللّٰهَ وَمَلٰٓئِكَتُهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ﴿٥٦﴾

(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, *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah* [Blessing and Salutation be upon you O' Prophet of Allaah]. The obeying of the Command of 'صلُّوا Salluu' is done by *As-Salaatu* *اَلصَّلٰوةُ*, and Sallimu *سَلِّمُوا* is done by *As Salaamu* *السَّلَامُ* and Alaiehi *عَلَيْهِ* is done by *Alaieka Yaa Rasoolal Laah*. Thus; the reading of *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As-Salaatu Was-Salaamu Alaieka 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) *اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ* then the verse is not fully obeyed. Because in *Durood-e-Ibraaheemi* only the Command of *صلوة Salaat* is mentioned by which the Command of 'صلُّوا Salluu' is obeyed but the Command of 'وسَلِّمُوا Wa Sallimuu' is not obeyed. While in this sacred Qur'aanic verse there is a Command of reading both *صلوة وسلام Salaat o Salaam*. Therefore; this sacred Qur'aanic verse is fully obeyed very well by reading *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah* [Blessings and Salutation be upon you

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*].

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 (صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ)" *Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam)*, we have understood very well how to read Salaam in *Salaah [Namaaz]*. Now tell us, when we read Durood upon you in our *Salaah [Namaaz]* then how should we read it? Hazrat Abu Mas'ood (Allaah is well-pleased with him) says that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) became silent until we thought it was better that this person would have not asked the question. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, "When you read Durood [Blessing] upon me in *Salaah [namaaz]* then say, اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَسَلِّمْ" *Allaahumma Salli Alaa Muhammad in (Durood-e-Ibraaheemi till the end)*.

أَقْبَلَ رَجُلٌ حَتَّى جَلَسَ بَيْنَ يَدَي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ نَحْنُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا السَّلَامُ عَلَيْكَ فَقَدْ عَرَفْنَاكَ فَكَيْفَ نَصَلِّي عَلَيْكَ إِذَا نَحْنُ صَلِّيْنَا فِي صَلَوَاتِنَا صَلَّى اللَّهُ عَلَيْكَ قَالَ فَصَبَّتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَحْبَبْنَا أَنَّ الرَّجُلَ لَمْ يَسْأَلْهُ فَقَالَ إِذَا أَنْتُمْ صَلَّيْتُمْ عَلَيَّ فَقُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ (مسند امام احمد: 17072، جلاء الانهاهم، ابن قيم ص 5)

صححه ابن حبان: 1959، قال الحاكم: 988، صحيح على شرط مسلم واخرجه ايضا احمد وابن خزيمة: 711 ودارقطني: 1339 ويهتي: 2849 ان هذه الفاظ البروة مختصة بالصلوة.

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

يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ يَعْزِي فِي الصَّلَاةِ قَالَ تَقُولُونَ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْخ (جلاء الافهام، ابن قيم 16)

يا رسول الله (صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ) *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 *اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْخ* *Al-Laahumma Salli Alaa Muhammadin* (*Durood-e-Ibraaheemi* till the end). (*Jilaâul-Afhaam, Ibne-Qaayyim, pg.16*)

In the first *Hadees* this sentence إِذَا نَحْنُ صَلَّيْنَا فِي صَلَاتِنَا [When we send Durood upon you in our *Namaaz*] and in the second *Hadees* this sentence فِي الصَّلَاةِ . [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);

”شیخ سنت مددے قاضی شوکاں مددے“

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 *صلوة وسلام* . *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 ‘*صلوة Salaat*’ [Durood/Blessing] is mentioned and by which only the Command of ‘*صلوة* [*Salaat*]’ is obeyed. As, in *Salaah* [*namaaz*], the Command of ‘*سَلَامٌ* [*Wa Sallimuu*]’ is obeyed by *As-Salaamu Alaieka Ayyuhan Nabiyyu Wa Rahmatul-Laahi Wa Barakaatuhu*, thus the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said, “By reading *Durood-e Ibraaheemi* (till the end), do the obeying of the Command of ‘*سَلَامٌ* [*Salloo*]’ [Send Blessings].”

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

“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, “*صلوة Salaat*” [Blessings be upon you] but I would not write the word ‘*سَلَامٌ 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 *صلوة Salaat* and *سَلَامٌ Salaam* with his blessed name.”

(*احياء العلوم*, ج 1 ص 319) (Ihya-ul-Uloom, vol-1, pg.319)

Al Hamdu Lil Laah [All Praise be to Allaah] Ahle-Sunnat Wa Jamaa’at by reading *As-Salaatu Was-Salaamu Alaieka 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* *As-Salaatu Was-Salaamu Alaieka 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 Muhaddis 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'at* [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 it's 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

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 *Majmoo'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*';

اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللّٰهِ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا حَبِیْبَ اللّٰهِ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا رَحْمَةً لِّلْعٰلَمِیْنَ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا شَفِیْعَ الْمُنْذَرِیْنَ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا سَيِّدَ الْمُرْسَلِیْنَ
اَلصَّلٰوةُ وَالسَّلَامُ عَلَیْكَ يَا اِمَامَ الْمُتَّقِیْنَ

As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah
As-Salaatu Was-Salaamu Alaieka Yaa Habeebal Laah
As-Salaatu Was-Salaamu Alaieka Yaa Rahmatat Lil Aalameen
As-Salaatu Was-Salaamu Alaieka Yaa Shafeeal Muznibeen
As-Salaatu Was-Salaamu Alaieka Yaa Saiyyidal Mursaleen
As-Salaatu Was-Salaamu Alaieka 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 protect 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-Mushtaq*' that 'he is *hujjat* [Authoritative Source] of Allaah in this time.' That Haaji Saahib says on page 83 of his book, '*Ziyaa-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, *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ* *As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah* [Blessings and Salutation be upon you O' the Prophet of Allaah] and on the left side, *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللّٰهِ* 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 *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ* *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 و استعمال خوشبو بادب تمام رو بسوئے مدینه منوره بنشینید و باقی از جناب قدس حقیقت محمدی برائے حصول زیارت جمال مبارک صلی اللہ علیہ وسلم و دل را از جمیع خطرات خالی کرده صورت آں حضرت صلی اللہ علیہ وسلم بہ لباس بسیار سفید و عمامہ سبز و چہرہ منور مثل بدر بر کرسی 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 کند و ایں درود شریف را ہر قدر کہ تواند پے در پے تکرار کند ان شاء اللہ تعالیٰ بہ مطلوب خواہد رسید
 (امداد المشائق 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, “*اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As Salaatu Salaamu Alaieka Yaa Rasoolal Laah*, some people object that this connection is based in just words [expressive connection]. *لَهُ الْخَلْقُ وَالْاَمْرُ* * 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 Ale Thanvi*;

*[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, *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As-Salaatu Was-Salaamu Alaieka 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 *Shaikhul-Hind* Husaien 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 *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As- Salaatu Was-Salaamu Alaieka 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 Muhaddiiseen*' [The Head teacher of *Ahaadees*] Muhammad Zakariyyaa Saahib *Shaikhul-Hadees* 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 *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As-Salaamu Alaieka Yaa Rasoolal Laah*, *As-Salaamu Alaieka 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, *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* *As-Salaatu Was- Salaamu Alaieka Yaa Nabiyyal Laah As-Salawaat Was-Salaamu Alaieka 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 **الصلوة** *As-Salaatu* [Blessings] is increased with the word of **السلام** *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).

If they call this *Durood Shareef*, **الصلوة والسلام عليك يا رسول الله** *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 آشیانے کو مرے جن پہ تکیہ تھا وہی پتہ ہوا دینے لگے

**Aag Dee Saieyyaad Nay Jab Aashiyaanay Ko Meray
Jin Pay Takiyah Thhaa 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 **الصلوة والسلام عليك يا رسول الله** *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 رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ لَّا يَأْتِيَنَّكُمْ عَزِيزٌ لَّا يَأْتِيَنَّكُمْ عَزِيزٌ لَّا يَأْتِيَنَّكُمْ** *Laqad Jaa'a Kum Rasoolum 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,

فَقُلْتُ لَهُ يَا سَيِّدِي تَفْعَلُ هَذَا بِالشَّيْبَلِيِّ وَأَنْتَ وَجَبِيحٌ مِّنْ بَغْدَادٍ يَتَصَوَّرُ أَنَّهَ مَجْنُونٌ فَقَالَ لِي فَعَلْتُ كَمَا بِهِ كَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ بِهِ وَذَلِكَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّامِ وَقَدْ أَقْبَلَ الشَّيْبَلِيُّ فَقَامَ إِلَيْهِ وَاقْبَلَ بَيْنَ عَيْنَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنْفَعَلُ هَذَا بِالشَّيْبَلِيِّ؟ فَقَالَ هَذَا يَفْرَهُ بَعْدَ الصَّلَاةِ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ لَّا يَأْتِيَنَّكُمْ عَزِيزٌ لَّا يَأْتِيَنَّكُمْ عَزِيزٌ لَّا يَأْتِيَنَّكُمْ ثَلَاثَ مَرَّاتٍ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ!

صَلَّى اللّٰهُ 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 أَنْفُسِكُمْ اِخْ *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 اللّٰهُ عَلَيْكَ يَا مُحَمَّدُ رَسُوْلَ اللّٰهِ *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*, اَسْـلَامُ 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, اَسْـلَامُ 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]?

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

Uljlhaa Hai Paa'oon 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, اَسْـلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ *As-Salaamu Alaieka Aiyyuhan Nabeeyu 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* [worshiper] 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 worshiper should not intend to just read [say] it like a report [description/paper reading].

(*Durr-e-Muhtaar*, pg.358)

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

In *At-Tahiyyaat* [sitting in Namaaz], while reading *As-Salaamu 'Alaika Ayyuhan 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-Muhtaar*, pg.354)

Hazrat Shaikhul Muhaddiiseen Shaah Abdul Haqq Muhaddi Dehlvi (*Allaah have mercy on him*) says in the details of *As-Salaamu 'Alaika Ayyuhan 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

و يَقْصِدُ بِالْفَاقِطِ الشَّهْدِ مَعَانِيهَا
مُرَادَةً لَهُ عَلَى وَجْهِ انْشَاءٍ كَأَنَّهُ يُحْيِي
اللَّهُ وَيُسَلِّمُ عَلَى نَبِيِّهِ وَعَلَى نَفْسِهِ وَ
أَوْلِيَآءِهِ لَا الْإِخْبَارَ عَنْ ذَلِكَ ذَكَرَ لِي فِي
الْمُجْتَبَى

(رد المحتار، ص 358)

أَيَّ لَا يَقْصِدُ الْإِخْبَارَ وَالْحِكَايَةَ عَنَّا
وَقَمَرٍ فِي الْبُعْرَاجِ مِنْهُ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَ مِنْ رَّبِّهِ سُبْحَانَهُ وَ مِنْ
الْمَلَكَةِ عَلَيْهِمُ السَّلَامُ

(رد المحتار، ص 354)

و نیز آں حضرت ہمیشہ نصب العین مومنان
وقرة العین عابدان است در جمیع احوال و

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 *As-Salaamu 'Alaika Ayyuhan 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*)

اوقات خصوصاً در حالت عبادت و آخر آن
که وجود نورانیت و انکشاف دریں محل بیش
تر و قوی تر است و بعضی از عرفا گفته اند که
ایں خطاب بجهت سریان حقیقت محمدیه
است در ذرات موجودات و افراد ممکنات
پس آں حضرت در ذوات مصلیان موجود
و حاضر است پس مصلی باید که ازین معنی
آگاه باشد و ازین شهود غافل نبود تا بانوار
قرب و اسرار معرفت متفوق و فائز گردد۔

(اشعۃ المعانی شرح مشکوٰۃ، ص 312)

Hujjatul-Islam 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 *اَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ* *As-Salaamu Alaieka Ayyuhun Nabiiyyu* [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 *اَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ* *As-Salaamu Alaieka Ayyuhun Nabiiyyu* [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’ul-Uloom, Vol-1, pg107)

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

I heard from Saiyyidee Ale 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)

وَ أَخْضَرُ فِي قَلْبِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ شَخْصُهُ الْكَرِيمُ وَقُلِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ لِيَصْطَدِّقَ أَمْلُكَ فِي أَنَّهُ يَبْلُغُهُ وَيَرُدُّ عَلَيْكَ مَا هُوَ أََوْفَى مِنْهُ

(احياء العلوم، ج 1، ص 107)

سَبَّحْتُ سَيِّدِي عَلَى خَوَاصِّ رَحْمَةِ اللَّهِ تَعَالَى يَقُولُ إِنَّمَا أَمَرَ الشَّارِعُ النَّبِيَّ بِالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الشَّهَادَةِ لِيَتَّبِعَهُ الْغَافِلِينَ فِي جُلُوسِهِمْ بَيْنَ يَدَيِ اللَّهِ عَزَّوَجَلَّ عَلَى شُهُودِ نَبِيِّهِمْ فِي تِلْكَ

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* [Salutation].

(Kitaabul Meezaan, Printed Eygpt pg.145)

In this statement these sentences are especially worth pondering. *شُهُودِ نَبِيِّهِمْ فِي تِلْكَ الْحَضْرَةِ* (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 *فَيُخَاطَبُوتُهُ بِالسَّلَامِ مُشَافَهَةً* (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, *اَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ* *As-Salaamu Alaieka Ayyuhun Nabiiyyu* [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

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, *اَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ* *As-Salaamu Alaieka Ayyuhan Nabeeyu Wa Rahmatul Laahi Wa Barakaatuhu*

وَيَخْتَبِرُ أَنْ يُقَالَ عَلَى طَرِيقِ أَهْلِ
الْعُرْفَانِ أَنَّ الْمَصْلِيْنَ لَمَّا اسْتَفْتَحُوا
بَابَ الْمَلَكُوتِ بِالتَّحِيَّاتِ أُذِنَ لَهُمْ
بِالدُّخُولِ فِي حَرِيمِ النَّبِيِّ الَّذِي لَا يَمُوتُ
فَقَرَّتْ أَعْيُنُهُمْ بِالنَّجَاجَاتِ فَنَبَّهُوا عَلَى
ذَلِكَ بِوَاسِطَةِ نَبِيِّ الرَّحْمَةِ وَ بَرَكَتِهِ
مُتَابِعَتِهِ فَالتَفَتُوا فَإِذَا الْحَبِيبُ فِي
حَرَمِ الْحَبِيبِ حَاضِرٌ فَأَقْبَلُوا عَلَيْهِ
قَائِلِينَ اَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ
رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(فتح الباري، جلد ثانی، مطبوعه مصر، 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. (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 *Muhaddi* 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 *فَإِذَا الْحَبِيبُ فِي 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, *اَسْلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ*, *As-Salaamu Alaieka Ayyuhan Nabeeyu 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 اثبات *Ashbaat* [affirmation] as نفي *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 *Muhaddiiseen* [*Ahaadees* narrators] are much greater *A'immah* [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 *اَسْلَامُ عَلَيْنِكَ أَيُّهَا النَّبِيُّ* *As-Salaamu Alaieka Ayyu-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 همیشه نصب العین مومنان و قرۃ العین عابدان است در جمیع احوال و اوقات خصوصاً در حالت عبادت و آخر آن که وجود نورانیت و انکشاف دریں محل بیش تر قوی تر است و بعضی از عرفا گفته اند که ایں خطاب بجهت سریان حقیقت محمدیه است در ذرات موجودات و افراد ممکنات پس آن حضرت در ذوات مصلیان موجود و حاضر است پس مصلی را باید که از ایں معنی آگاه باشد و از ایں شہود غافل نبود تا بہ انوار قرب و اسرار معرفت متنور 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 worshiper [*namaazi*], rather is present in every particle of *Mumkinaat* [The World of Possibility]. The worshiper in *Salaah* [*namaaz*] should

در راه عشق مرحله قرب و بعد نیست
می بینمت عیاں و د عالمی فرستمت
(مسک الختام 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 Luminance 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] صَلَّوْا وَسَلِّمُوا عَلَيْكَ يَا رَسُولَ اللَّهِ *As-Salaatu Was-Salaamu Alaieka 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* [Islamic Law], similarly it is permissible to read every such *Durood Shareef* which is not forbidden in *Shari'ah*.

Because in كُلُوا وَاشْرَبُوا *Kuloo Washrabuu* [eating and drinking] is unconditional [unrestricted]. And in صَلُّوا عَلَيْكَ وَسَلِّمُوا *Salluu 'Alaiehi Waa Sallimu* [Durood and Salutation be upon you], صَلَاة *Salaatu* [Durood/Blessing] and سَلَام *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 عَلَيْكَ وَسَلِّمَ” (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* صَلَّوْا وَسَلِّمُوا عَلَيْكَ يَا رَسُولَ اللَّهِ *As-Salaatu Was-Salaamu Alaieka 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 Fadeek (*Allaah is well-pleased with him*) regarding whom Mullaa Alee Qaari and Allaamah Zarqaani says, وَثَقَّه جَاعَةٌ وَاحْتَجَّ بِهِ أَصْحَابُ الْكُتُبِ السِّتَةِ [Documented a group protest from the Authors of the six books] said;

I have heard from some *A'immah* [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, صَلَّوْا وَسَلِّمُوا عَلَيْكَ يَا رَسُولَ اللَّهِ *As-Salaatu Was-Salaamu Alaieka Yaa Rasoolal Laah* till the end (Innal-Laaha Wa Malaa'ikatahu Yusal-loona 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 صَلَّوْا وَسَلِّمُوا عَلَيْكَ يَا مُحَمَّدٌ *Sallal Laahu Alaieka 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)

سَبَّحْتُ بَعْضَ مَنْ أَدْرَكْتُ يَقُولُ بَلَعْنَا أَنَّهُ مَنْ وَقَفَ عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَلَ هَذِهِ الْآيَةَ إِنَّ اللَّهَ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ الْآيَةَ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ حَتَّى يَقُولَهَا سَبْعِينَ مَرَّةً نَادَاهُ مَلَكٌ صَلَّى اللَّهُ عَلَيْكَ يَا فُلَانُ وَلَنْ تَسْقُطَ لَهُ حَاجَةٌ (شرح شفا للتقارى، ج2، ص151، زرقانى على المواب، ج8، ص307)

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,
 وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 As Salaatu Was Salaamu Alaieka Yaa Rasoolal Laah [Blessings and Salutation be upon you, O Prophet of Allaah]
 (Seerat Halabiyah, vol-1, pg.361. Kanzul Ummaal:35436)

Allaamah Imaam Shahaabud-Deen Khifaaaji (*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*]
 وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 As-Salaatu Was-Salaamu Alaieka 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;
 إِنَّهُ وَرَدَ فِي عِدَّةٍ طُرُقٍ جَمَاعَةٌ مِّنَ الصَّحَابَةِ إِنَّهُمْ قَالُوا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ
 (Zarqaani 'Alaiehi Wa Sallam', vol-2, pg.331)

يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ
 Yaa RasoolalLaahi
 Sallal Laahu Alaieka [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 نُصَلِّيْكَ إِذَا نَحْنُ صَلَّيْنَا فِي صَلَوَاتِنَا صَلَّى اللَّهُ عَلَيْكَ O Prophet of Allaah, how should we send Durood upon you in our Salaah [*namaaz*] *Salawaat* of Allaah be upon you? Thus, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, “اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ النَّخ”
 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 *Hadees*, 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 Alaieka [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 وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ [Salutation be upon you, O Prophet of Allaah] As-Salaamu Alaieka 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, ادْخُلُوا الْحَبِيبَ إِلَى الْحَبِيبِ [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), صلاة وسلام 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
 As-Salaatu Was-Salaamu Alaieka 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 تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

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 الْأُمِّيِّ وَإِلَيْهِ وَ

أَصْحَابِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَوةً وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللَّهِ

Wa Sallal Laahu Alan Nabiyyil Ummiyyi Wa Aalihi Wa As-haabih
Sallal Laahu 'Alaiehi Wa Sallam Salaatañw-wa-Salaaman Alaieka 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 it is proven by the Holy Qur'aan and the Ahaadees. View the statements, it is stated;

Please say, My Beloved! O mankind! قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ [Indeed] I am the Messenger to you all....

(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, فَآمِنُوا 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, جَمِيعًا [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 Ibraaheem (*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 Ibraaheem (*Salutation upon him*) climbed on to a mountain, and while standing called-out in all directions, “يَا أَيُّهَا النَّاسُ” [O all Mankind]! Allaah has made *Hajj* obligatory on you, therefore; you come for *Hajj*! The voice of Hazrat Ibraaheem (*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, “كَبَيْتُكَ اللَّهُمَّ كَبَيْتُكَ” *Labbaiek Allaahumma Labbaiek* [We are present, O Allaah, we are present].

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

Pay attention! Hazrat Ibraaheem (*Salutations upon him*) called all the humans, by saying, “يا Yaa” [O]. Even though all those people being present near Hazrat Ibraaheem (*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 Ibraaheem (*Salutations upon him*) called all the people for *Hajj* by saying, “يا Yaa” [O]. And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called all the people for his *Risaalat* [Prophet-hood] by saying, “يا Yaa” [O]. The ones who said, “كَبَيْتُكَ Labbaiek” [I am present] on the voice of *Khaleelul Laah* [The Friend of Allaah] [Hazrat Ibraaheem *Salutations upon him*] they became *Haaji* [Pilgrims] and the ones who said, “كَبَيْتُكَ 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, “يا Yaa” [O] you can only call someone who is present. Those who are not present calling them by saying, “يا 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, “يا 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 اللَّهِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ (صحیح مسلم شریف: 75) *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 *Hadees*, 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 اللَّهِ” *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

Shirk [polytheism] to call anyone else other than Allaah Almighty by saying, “يا 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 Uṣmaan Bin Hunaief (*Allaah is well-pleased with him*) says that the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) taught a *du’aa* [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 مُحَمَّدُ 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, *Nasaaee*: #10419, *Tirmizee*: #3578, *Haakim*: #1180, *Baiehaqee*, *Ibne-Khuzaimah*: #1219, *Tabraani*: #508, *Kanzul Ummaal*: #3640)

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

(*Ma’jam Tabraani Sagheer*)

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ
نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ
إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتَقْضَى لِي أَلَلَّهُمَّ
فَشَفِّعْهُ فِيَّ قَالَ أَبُو اسْحَقُ هَذَا حَدِيثٌ
صَحِيحٌ (ابن ماجه: 1 3 8 5، نسائي: 1180،
ترمذي: 3578، حاكم: 1180،
بيهقي، ابن خزيمة: 1219، طبراني: 508،
كنز العمال: 3640)

By pondering a little on this blessed *Hadees* it will be learnt that this blessed *Hadees* 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 مُحَمَّدُ Yaa Muhammad” 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’aa* [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, “يا 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 *Hadees* 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’immah* [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 Uṣmaan-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 Uṣmaan Bin Hunaief (*Allaah is well-pleased with him*) that I am destitute [dire needy], but *Ameerul Mu'mineen* pays no attention towards me. Hazrat Uṣmaan Bin Hunaief [*Allaah is well-pleased with him*] said, “Go and make ablution and perform two *Rak'aat* [*namaaz*]! Then after it read this *du'aa* اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ وَ اَتُوْجِّهُ اِلَیْكَ 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 Uṣmaan-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 Uṣmaan Bin Hunaief [*Allaah is well-pleased with him*] and thanked him for making his recommendation to the *Ameerul Mu'mineen* [Hazrat Uṣmaan-e-Ghani *Allaah is well-pleased with him*]. Due to which he bestowed much kindness upon him.

Hazrat Uṣmaan Bin Hunaief [*Allaah is well-pleased with him*] said, “Pledge by Allaah, I did not do your recommendation to the *Ameerul Mu'mineen* [Hazrat Uṣmaan-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 Muhaddiṣ Dehlvi (*Allaah have mercy upon him*), Shaah Abdul Azeez Muhaddiṣ 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 يَٰمُحَمَّد [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, “يَٰمُحَمَّدُ Yaa Muhammadaah” [O Muhammad help] it immediately became well.

(*Kitaabul-Azkaar*, 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, “*Yaa Muhammad*” [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, “*Yaa Muhammad* [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, “*Yaa 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 “*Yaa Muhammadah* [O Muhammad help]” (*Sallal Laahu ‘Alaieka Wa Sallam*) amid the people of Madeenah has always continued.

(*See: Naseemur-Riyaz, 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 كُنْتُ رَجَاءًا وَ كُنْتُ بِنَا بَرٍّ وَلَمْ تَكُ جَافِيَا

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

kind to us and were not harsh

وَ كُنْتُ رَحِيًّا هَادِيًّا وَ مُعَلِّبًا لَيْبِكَ عَلَيْكَ الْيَوْمَ مَنْ كَانَ بَاكِيًا

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

فَدَى لِرَسُولِ اللَّهِ أُمِّي وَ خَالَتِي وَ عَمِّي وَ خَالَي ثُمَّ نَفْسِي مَالِيَا

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, *Yaa Muhammad Yaa Muhammad Yaa Muhammad* يا مُحَمَّدُ يَا مُحَمَّدُ يَا مُحَمَّدُ

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 *Waqjibul Qatal* [Mandatory to be killed]." Yuuhannaa raised his face towards the sky and said, "يَا الله" *Yaa* [O] Allaah, You remain a witness that I am against the Religion of my Nation [people]." Then after reading أَشْهَدُ 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 مُحَمَّدٌ 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 Yuuhannaa. 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 **ثُمَّ نَادَى بِشَعَارِ الْمُسْلِمِينَ وَكَانَ شَعَارُهُمْ يَوْمَئِذٍ يَا مُحَمَّدًا** **Meaning:** Then they did *Nidaa* [called out] according to the habit of the Muslims. On this day their habit was this slogan, “يَا مُحَمَّدًا” Ya Muhammadaah [O Muhammad help].

(*Al Bidaayah wan-Nihaayah*, vol-2, pg.324, *Ibne-A'seer*, 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 مُحَمَّدًا يَا مُحَمَّدًا” “*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 مُحَمَّدًا” “*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 wife, she took the pillar [rod] of the tent and hit on the face of 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 مُحَمَّدًا يَا مُنْصُورًا” “*Yaa Muhammad Yaa Mansoorah 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-Bhanasaa. 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 اللَّهِ 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

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, “ يَا مُحَمَّدُ يَا مُحَمَّدُ ” *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]? العياذ بالله *Al Iyaazu Bil-Laah* [I seek Allaah's protection]

There was a famine during the caliphate of Hazrat Umar-e-Faarooq (*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;

Yaa Rasoolal Laah [O Prophet of Allaah] (*Sallal Laahu 'Alaieka Wa Sallam*), ask Allaah for rain for your *Ummah* [Nation], otherwise, it will perish. Thus, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) met this man in a dream and said, “Go to Umar-e-Faarooq, give him my *Salaam* and give him the glad-tidings of rain.

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

And in 18 Hijri, after the passing away of Hazrat Umar-e-Faarooq (*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] “ *Yaa Muhammadaah* [O Muhammad help] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came in a dream and gave glad-tidings.

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

Imaamul Muhaddiiseen 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, “ *Yaa مُحَمَّدَاة* ” *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

فَنَادَى يَا مُحَمَّدَاةُ فَأَرَى فِي النَّبَاكِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ فَقَالَ أَبْشِرْ (ابن اثير، ج 2، ص 35، البداية والنهاية، ج 7، ص 91)

فَأَسْرَهُمُ الرُّومُ مَرَّةً فَقَالَ لَهُمُ الْمَلِكُ إِنِّي أَجْعَلُ فِيكُمْ الْمُلْكَ وَأَرْزُقُكُمْ بَنَاتِي وَتَدْخُلُونَ فِي دِينِ النَّصْرَانِيَّةِ فَأَبَوْا وَقَالُوا يَا مُحَمَّدَاةُ فَأَمَرَ الْمَلِكُ بِثَلَاثَةِ قُدُورٍ فَصَبَّ فِيهَا الزَّيْتُ أَوْقَدُ تَحْتَهَا ثَلَاثَةَ أَيَّامٍ يُعْرَضُونَ فِي كُلِّ يَوْمٍ عَلَى تِلْكَ الْقُدْرِ يَدْعُونَ إِلَى دِينِ النَّصْرَانِيَّةِ فَيَايُونَ فَأُلْقِيَ الْأَكْبَرُ فِي الْقُدْرِ ثُمَّ أُدْخِلَ الْأَصْغَرُ فَجَعَلَ يَفْتِنُهُ عَنْ دِينِهِ بِكُلِّ أَمْرٍ فَقَامَ إِلَيْهِ عَدِمٌ فَقَالَ أَيُّهَا الْمَلِكُ أَنَا أَفْتِنُهُ عَنْ دِينِهِ قَالَ بِإِذَا؟ قَالَ قَدْ عَلِمْتُ أَنَّ الْعَرَبَ أَسْرَعُ شَيْءٍ إِلَى النَّسَاءِ وَلَيْسَ فِي الرُّومِ أَجْمَلُ مِنْ ابْنَتِي

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

فَادْفَعُهُ إِلَيَّ حَتَّى أُخْلِيَهُ مَعَهَا فَإِنَّهَا سَتُفْتِنُهُ فَضَرَبَ لَهُ أَجَلًا أَرْبَعِينَ يَوْمًا وَدَفَعَهُ إِلَيْهِ فَجَاءَ بِهِ فَادْخَلَهُ مَعَ ابْنَتِهِ وَأَخْبَرَهَا بِأَلَمْرِ فَقَالَتْ لَهُ دَعُهُ فَقَدْ كَفَيْتُكَ أَمْرًا فَقَامَ مَعَهَا نَهَارًا صَائِمٌ وَلَيْلَةً فَاتَمَّ حَتَّى مَطَى أَكْثَرَ الْأَجَلِ فَقَالَ الْعَدِمُ لِابْنَتِهِ مَا صَنَعْتَ قَالَتْ مَا صَنَعْتُ شَيْئًا هَذَا رَجُلٌ فَقَدْ أَخَوَاهُ فِي هَذِهِ الْمَلَكَةِ فَآخَافُ أَنْ يَكُونَ امْتِنَاعُهُ مِنْ أَجْلِهَا كُلَّمَا رَأَى إِثَارَهَا وَلَكِنْ اسْتَزِيدُ الْمَلِكَ فِي الْأَجَلِ وَالْقَفَى إِيَّاهُ إِلَى بَدَدٍ غَيْرِ هَذَا فَوَادَهُ أَيَّامًا فَأَخْرَجَهُمَا إِلَى قَرْيَةٍ أُخْرَى فَبَكَتْ عَلَى ذَلِكَ أَيَّامًا صَائِمَةً النَّهَارَ حَتَّى إِذَا ابْقَى مِنَ الْأَجَلِ أَيَّامٌ قَالَتْ لَهُ الْجَارِيَّةُ لَيْلَةً يَا هَذَا إِنِّي أَرَاكَ تُقَدِّسُ رَبًّا عَظِيمًا وَإِنِّي قَدْ دَخَلْتُ مَعَكَ فِي دِينِكَ وَتَرَكْتُ دِينَ آبَائِي قَالَ لَهَا فَكَيْفَ الْحِيلَةُ فِي النَّهْزِ قَالَتْ أَنَا أَخْتَالُكَ وَجَاسْتُهِ بِدَآئِبَةٍ فَرَكَبَاهَا فَكَانَا يَسِيرَانِ بِاللَّيْلِ وَ يَكْتُمَانِ بِالنَّهَارِ فَبَيَّنَّاهُمَا يَسِيرَانِ لَيْلَةً إِذْ سَبَعَا وَقَعَ الْخَيْلُ فَإِذَا هُوَ بِأَخَوَيْهِ وَمَعَهُمَا مَلَائِكَةٌ رُسُلُ إِلَهِهِ فَسَلَّمَ عَلَيْهِمَا وَ سَأَلَهُمَا 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 Taareekhul Mulkoobi Wal Umam, vol-8, pg.329)

Imaam Ibne Jauzi says, كَانُوا مَشْهُورِينَ بِذَلِكَ مَعْرُوفِينَ بِالشَّامِ فِي الزَّمَنِ الْأَوَّلِ 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*] Haaron-ur-Rasheed. The era of Haaron-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 كَانَتْ إِلَّا الْغُطْسَةُ الَّتِي رَأَيْتَ
حَتَّى خَرَجْنَا فِي الْفَرْدَوْسِ وَ أَنَّ اللَّهَ
أَرْسَلَنَا إِلَيْكَ لِنَشْهَدَ تَزْوِيجَكَ بِهَذِهِ
الْفَتَاةِ فَزَوَّجُوهُ إِيَّاهَا وَرَجَعُوا (عيون
الحكايات و شرح الصدور، ص 89، المنتظم في
تاريخ الملوك والأمم: 329/8)

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'immah*] 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 Husaien (*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 مُحَمَّدَا يَا مُحَمَّدَا صَلِّ عَلَى عَيْنِكَ اللَّهُ
وَمَلِكُ السَّهَابِ- هَذَا حُسَيْنٌ بِالْعَرَاءِ
مُزْمَلٌ بِالِدِمَاءِ- مُقَطَّعُ الْأَعْضَاءِ يَا
مُحَمَّدَا وَ بَنَاتُكَ سَبَايَا وَ ذُرِّيَّتُكَ
مُقْتَلَةٌ تَسْفِي عَلَيْهَا الصَّبَا
[*Yaa Muhammadaahu Yaa Muhammadaah*] [O Muhammad help, O Muhammadu help] the Durood [Blessing] of Allaah and the Angels of the heavens be upon you This Husaien is lying without grave and shroud, covered in blood his body parts are amputated [Yaa Muhammadaah] [O Muhammad help] Your daughters are prisoners and your children have been killed and the wind is blowing dust on them

(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 رَحْمَةً لِلْعَالَمِينَ أَذْرِكُ لِزَيْنِ الْعَابِدِينَ
مَحْبُوسَ أَيْدِ الطَّالِبِينَ فِي مَوْكَبٍ وَ الْمُرْدَحِمِ

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 الشَّقَلِينَ يَا كَنْزَ الْوَرَى جُدِّي بِجُودِكَ وَارْضِنِي بِرِضَاكَ
أَنَا طَامِعٌ بِالْجُودِ مِنْكَ وَلَمْ يَكُنْ لِإِنِّي حَنِيفَةً فِي الْأَنَامِ 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
(*Majhmoo'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 أَلُوذُ بِهِ سِوَاكَ عِنْدَ حُلُولِ 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;

زُجُورِي بِرَأْدِ جَانِ عَالَمٍ تَرَحَّمُ يَا نَبِيَّ اللَّهِ تَرَحَّمْ
نَهْ آخِرَ رَحْمَةٍ لِلْعَالَمِينَ زُجُورًا لِأَنِّي فَارِغٌ نَشِينِي

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 خَالِقٍ يَكْتَتَوْنِي بَرَّكَزِيْدَهُ ذَوَالْجَلَالِ پَاكِ بِيْ هَمْتَاوْنِي
يَا رَسُولَ اللَّهِ تُو دَانِي اِمْتَانَتِ عَاجِزَانْدَ عَاجِزًا رَا رَاهِ نَمَا وَجَمَلُهُ رَا مَاوِيْ تَوْنِي

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

O Prophet of Allaah] (*Sallal Laahu 'Alaieka 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;

گَر نہ بودے یا رسول اللہ ذات پاک تو ہچ پیغمبر نہ بروے دولت پیغمبری

[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 Shaikh Muslih-ud-Deen Sa'adi Sheeraazi (*Allaah have mercy on him*) says;

چہ وصف کند سعدی نا تمام علیک الصلوٰۃ اے نبی والسلام

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 سَيِّدِي يَا رَسُولَ اللَّهِ قَدْ شَرُفَتْ قَصَائِدِي بِبَدِيحِ فَيْكِ قَدْرُ صَفَا

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

مَدَحْتُكَ الْيَوْمَ أَرْجُو الْفَضْلَ مِنْكَ غَدًا مِنْ الشَّفَاعَةِ فَالْحِظْنِي بِهَا طَرَفًا

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 عَبْدٌ مُذْنِبٌ كَلِيفُ يَا أَحْسَنَ النَّاسِ وَجْهًا مُشْرِقًا 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 مَنْ زَلَلَ مِنْ خَوْفِهِ جَفْنُهُ الْهَامِنُ لَقَدْ زَرَقَا

(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'atun Nabhaaniyah Fil-Madaaih by Madaa'ihin-Nabviyah, vol-1,
pg.58)

Imaamul-Auliya Saiyyidee Abu Madyan Al-Maghribee (Allaah
have mercy on him) says;

فَهُوَ النَّبِيُّ مُحَبَّدٌ وَهُوَ الَّذِي تُرْجَى شَفَاعَتُهُ غَدًا فِي الْهَوَاقِفِ

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 خَيْرَ مَبْعُوثٍ وَ أَكْرَمَ شَافِعٍ كُنْ مُنْقِذِي مِنْ هَوْلِ يَوْمٍ مُؤَجَّفٍ

O the best amid the Prophets and the greatest Intercessor
Save me from the horrors of the Day of Judgment

صَلِّ عَلَىكَ اللَّهُ يَا خَيْرَ الْوَرَى مَلَائِمَ بَرَقَ فِي السَّمَاءِ وَمَا خَفِيَ

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-Madaaih-Nabviyah, vol-2, pg.380)

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

بِهِرْصُورَتِ كَمَا بَاشَدَ يَا رَسُولَ اللَّهِ كَرَمَ فَرَمَا بِلُطْفِ خُودِ سَوَامَانِ جَمْعِ بِي سِرُوپَا كُنْ

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 Muhaddiḥ Dehlvi (Allaah
is well-pleased with him) says;

وَصَلِّ عَلَىكَ اللَّهُ يَا خَيْرَ خَلْقِهِ وَيَا خَيْرَ مَامُولٍ وَيَا خَيْرَ وَاهِبٍ

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 يُرْجَى لِكُشْفِ رَزِيَّةٍ وَمَنْ جُودُهُ 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 مُجِيرِي مَنْ هُجِمَ مِلَّةً إِذَا انْشَبَتْ فِي الْقَلْبِ شَرًّا الْمَخَالِبِ

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
Mujtabai Press, Delhi 1308 H)

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

يَا صَاحِبَ الْجَهَالِ يَا سَيِّدَ الْبَشَرِ مِنْ وَجْهِكَ الْبُنْيُورُ لَقَدْ نَوَّرَ الْقَمَرُ
لَا يُبْكِنُ الشَّتَاءُ كَمَا كَانَ حَقُّهُ بَعْدَ أَنْ خُذَا بُرْزُكَ تَوْنِي قِصَّةَ مُخْتَصَرِ

**Yaa Saahibal Jamaali Wa Yaa Saiyyidal Bashar
Miñw-Wajhikal Muneeri Laqad Nawwaral Qamar
Laa Yumkinus Šanaa'u Kamaa Kaanaa Haqquhu
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*);

شفیع عاصیاں تم ہو وسیلہ بے کساں تم ہو
تمہیں چھوڑ اب کہاں جاؤں بتاؤ یا رسول اللہ

**Shafee-e-Aasiyaañ Tum Ho Waseelah-e-Bay Kasaan Tum Ho
Tumhayñ Chhoñ Ab Kahaañ Jaa'oon 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

جہاز امت کا حق نے کر دیا ہے آپ کے ہاتھوں
بس اب چاہو ڈباؤ یا تراؤ یا رسول اللہ

**Jahaaz Ummat Ka Haqq Nay Kar Diyaa Hai Aap Kay Haathoñ
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

**Phañsaa Kar Apnay Daam-e-Ishq Meyñ Imdaad-e-Aajiz Ko
Bas Ab Qaied-e-Dou Aalam Say Chhuñraao 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 محمد مصطفیٰ فریاد ہے اے رسول کبریا 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 Meyñ Phañsaa Huuñ 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 Qasim Nanotvi, the founder of the
pretended [false] Daarul Uloom Deoband said;

کروڑوں جرموں کے آگے یہ نام کا اسلام کرے گا یا نبی اللہ کیا مرے پہ پکار
**Karooron Jurmoun 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 کر اے کرم احمدی کہ تیرے سوا نہیں ہے قاسم بے کس کا کوئی حامی کار

**Madad Kar Aey Karam-e-Ahmadi Kay 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'id-e-Qaasimi, pg.6, Mujtabaai Press, Delhi, 1309 H)

Janaab Ashraf Alea Thanvi said;

يَا شَفِيعَ الْعِبَادِ خُذْ بِيَدِي أَنْتَ فِي الْإِصْطِرَارِ مُعْتَصِدِي

'O' the intercessor of the worshippers, help me
You are my last hope and support in my difficulties

لَيْسَ لِي مَلْجَأٌ سِوَاكَ أَغْثُ مَسْنَى الظُّرِّ سَيِّدِي سَنَدِي

I have no refuge and protection besides you
O my Master, my Chief listen to my plea, I am stricken in great
distress

عَشْنِي الدَّهْرُ يَا بَنَ عَبْدِ اللَّهِ كُنْ مُغِيثًا فَأَنْتَ لِي مَدَدِي

The troubles of the age and time have surrounded me
O the Son of Abdul Laah, listen to my request, help me

يَا رَسُولَ إِلَهِ بَابِكَ لِي مِنْ غَمَامِ الْغُومِ مُلْتَحِدِي

'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 عَزُوتِي وَوَسِيلَتِي يَا عُدَّتِي فِي شِدَّةٍ وَرُخَاءِ

O, my Master, O my Support and my Means
O my Belongings and Possession in my state of hardship and ease

يَا مَقْصِدِي يَا أُسُوتِي وَمَعَاذِي وَذَرِيعَتِي يَا مَرْصِدِي مَوْلَانِي

O my Aim [purpose], O my Leader, and my Support
O my Means, O my Shelter, and my Friend

شَفَعْتُ جَاهَكَ ضَارِعًا مُتَذَلِّلًا مَالِي وَرَأَاكَ صَارِفَ الظَّرَاءِ

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 الْبُعِثُ بِرَحْمَةٍ وَكَرَامَةٍ فِي غُثَّةٍ وَغَوَائِلٍ وَبَلَاءِ

You are the Helper, with your mercy and miraculous grace
In every hardship, difficulty, and calamity

إِنْجِمْ مَرَامِي يَا كَرِيمَ كَرَامِي 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]

مَالِي وَرَأَاكَ مُسْتَعَاثُ فَارْحَنِي يَا رَحِمَةً لِلْعَالِيَيْنَ بُكَائِي

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 السَّمْسُ الرَّفِيعُ مَكَانُهُ ضَاءَتْ بِنُورِكَ سَاحَةُ التَّرْبَاءِ

O' the High Positioned Exalted Sun,
With your Divine Light, all the grounds of earth have become
bright [lighted]

وَلَكَ الشَّفَاعَةُ وَ الْهَكَاةُ فِي غَدٍ وَلَآأَنْتَ أَكْرَمُ مَعِشِ الشُّعَآءِ

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 نَيْلُ الشَّفَاعَةِ زُبْدَةُ الْآلَامِ

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

وَسِوَاكَ مَا لِي فِي الْقِيَامَةِ شَافِعٌ أَنْتَ الْبَخْلُصُ لِي 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 زَالَ مَدْحُكَ بِأَقْيَا بَيْنَ الْوَرَى مِنْ عَبْدِكَ الْبُصْرُوفِ فِي الْإِطْرَاءِ
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-Añmbariyyah 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 Qasim Nanotvi, Ashraf Alea 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?

اپنا بے گانہ ذرا پہچان 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 (صلى الله عليه 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 حجامت ہو گئی

**Kal Miyaañ 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 Rasoolal Laahi Sallal Laahu Alaieka 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 تُوفِّقُنِي إِلَّا بِاللَّهِ) *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 عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ" (ترمذی: 1053)

(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 Yaa" [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, "وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ" [Salaam and Blessing of Allaah be upon you too]. (شرح الصدور، ص 87)
(Shar'aah 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;

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]. (كتاب الروح ابن قيم، ص 4، فيض القدير: 7062)
(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;

Then he should say like this, "O فَلْيَقُلْ يَا عِبَادَ اللَّهِ أَعِينُونِي! يَا عِبَادَ اللَّهِ the Worshippers of Allaah help me; O the Worshippers [servants] of Allaah أَعِينُونِي (البدایة والنہایة: 290، ابن ابی شیبہ: 29819، كنز العمال: 17498) *
(Al-Bidaayah Wan-Nihaayah: 290, Ibne Abee Shaiebah: 29819, Kanzul-Ummaal: 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 جَرَّبَ ذَالِكَ* 'Meaning, this act has also been tested and Mulla 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-Sameen*)

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, “*أَعِينُونِي يَا عِبَادَ 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 Rasheediyyah*, 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;

“*يَا سَيِّدِي أَحْمَدُ يَا ابْنَ عَلَوَانَ* Yaa Saiyyidee Ahmad, Yaa Ibne Alawaan,” [O Saiyyidee Ahmad, O Ibne Alawaan]!

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-Mukhtaar* explanation of *Durr-e-Mukhtaar*, vol-3, pg.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 Azeed Saahib Muhaddiṣ Dehlvi wrote in, '*Bustaanul Muhaddiṣeen*' great praises of Hazrat Arfa'a-o-A'laa, Imaamul Ulamaa, Saiyyidee Ahmad Zarooq Maghribee (*Allaah have mercy on him*) the Teacher of Shams-ud-Deen Laqaanee and the Imaam of Shahaab-ud-Deen Qastalaani who is the interpreter of Saheeh Bukhaari Shareef. Hazrat Saiyyidee Ahmad Zarooq Maghribee (*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 Soofiyya* [The Authorities of the Devout Ones]. He comprehended in *Shari'ah* [The Law of Religion] and *Haqeeqat* [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, *بالجمله و بطليل القدر يست كد مرتبه كمال اوفوق الذكر است* 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 لِرَبِّي جَامِعٌ لِسَثَاتِهِ إِذَا مَا سَطَا جَوْرُ الزَّمَانِ بِنُكْبَةٍ
وَأَنْ كُنْتُ فِي ضَيْقٍ وَكَرْبٍ وَوَحْشَةٍ فَتَادِ بِنَا زَرْوَقُ اتِ بِسُوءَةِ

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
kha'raa'oñ [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 kha'raa'oñ [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
kha'raa'oñ [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 kha'raa'oñ [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."

(Tabqaatul Kubraa, vol-2, pg.95,
published by Matba Al Aamirah-tul
Uşmaaniyah, 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 use to call-out like this,
"يَا سَيِّدِي أَحْضِدْ يَا بَدْوِي خَاطِرَكَ مَعِي" (Meaning
'Yaa Saiyyidee Ahmad Yaa Badwi
Khaatiruka Ma'ee' [O Saiyyidee, O
Badwi your attention is with me). One
day she saw Saiyyidee Ahmad (Kabeer
Badwi) (Allaah have mercy on him) in a
dream that he came wearing a very
open [lose] robe, his sacred chest was
wide and his face and eyes were red.
He said, "You will keep calling me for
how long and will plea to me? Don't
you know that you are in protection
of a Great Authority (Meaning your
husband) and who is present in the court
of some great Saint, when he is present
there then I do not reply to his Nidaa
[call] [In respect of the Great Saint].
Say like this, "يَا سَيِّدِي مُحَبَّدُ يَا حَنَفِيُّ" [Yaa
Saiyyidee Muhammad, Yaa Hanafee]
[O Master Muhammad, O Hanafee]!
If you will say like this then, Allaah
Almighty will grant you contentment.
The pious Lady said this same way; in
the morning she woke-up healthy as if
there was no disease ever.

(Tabqaatul Kubraa, vol-2, pg 97,
published by Matba Al Aamirah-tul
Uşmaaniyah, Eygpt, 1305H)

فَكَانَتْ تَقُولُ يَا سَيِّدِي أَحْضِدْ يَا بَدْوِي
خَاطِرَكَ مَعِي فَرَأَتْ سَيِّدِي أَحْضِدْ رَضِيَ
اللَّهُ عَنْهُ فِي الْمَنَامِ وَهُوَ ضَارِبُ الشَّامِيْنَ
وَعَلَيْهِ جَبَّةٌ وَاسِعَةٌ الْأَكْبَامِ عَرِيضُ
الصَّدْرِ أَحْمَرُ الْوَجْهِ وَالْعَيْنَيْنِ وَقَالَ لَهَا
كَمْ تَتَادِينِي وَتَسْتَعِينِي وَأَنْتِ لَا
تَعْلَمِينَ أَنَّكَ فِي حَيَاةِ رَجُلٍ مِنَ الْكِبَارِ
الشَّيْئَيْنِ وَنَحْنُ لَا نُجِيبُ مَنْ دَعَانَا
وَهُوَ مُوضِعُ أَحَدٍ مِنَ الرِّجَالِ قَوْلُ
يَا سَيِّدِي مُحَبَّدُ يَا حَنَفِيُّ يُعَافِيكَ اللَّهُ
تَعَالَى فَقَالَتْ ذَلِكَ فَاطْمَحَتْ كَأَنَّ لَمْ
يَكُنْ بِهَا مَرَضٌ

(طبقات الكبرى، ج 2، ص 97، مطبوعه مطبع
العامة العثمانية، مصر، 1305هـ)

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 *kha'raa'oñ* [shoe slipper] towards the eastern City.

A year later a man came, and that *kha'raa'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 ابْنِ لَحِطْنِي لَا تَكْهَا لَمْ تَعْرِفْ أَنَّ اسْمَهُ مَدْيَنُ ذَالِكَ الْوَقْتِ وَهِيَ إِلَى الْآنَ عِنْدَ ذُرِّيَّتِهِ” [O my father's Guide, save me].” As soon as she did this *Nidaa* [call-out], this *kha'raa'oñ* [wooden slipper] came (and hit that sinful person) and the girl was salvaged. That *kha'raa'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 [*Bazaar*] when the feet of his animal slipped. He called out loudly, “يَا سَيِّدِي مُحَمَّدِيَا 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 مُحَمَّدِيَا 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)

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)

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-Akhyaar*).”

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)

Hazrat Shaah Waleey-ul Laah Saahib Muhaddiṣ 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 Ghauṣ 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 Ajaai'bi Tajidhu Aunal Laka
Fin-Nawaa'ibi Kulla Ham-min wa Gham-min Sayanjalee Bi
Wilaayatika Yaa Aleeyyu, 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 Muhaddiṣ Hazrat Maulana Shaah Abdul Haqq (*Allaah have mercy on them*) say that Hazrat *Ghaus-e-A'zam Mahboob-e-Subhaani* Shaiekh Abdul Qadir Jeelaani (*Allaah have mercy on him*) says;

“Whoever pleas 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'aat* 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 'Alaiehi Wa Sallam*) and walk eleven [11] steps towards sacred Iraq [Baghdad

نَادِ عَلِيًّا مَظْهَرَ الْعَجَائِبِ تَجِدُهُ عُونًا لَكَ
فِي الشَّوَائِبِ كُلِّ هِمٍّ وَغَمٍّ سَيَنْجِي
بَوْلَاتِكَ يَا عَلِيُّ يَا عَلِيُّ

مَنْ اسْتَعَاثَ بِي فِي كُرْبَةٍ كَشَفْتُ عَنْهُ
وَمَنْ نَادَى بِاسْمِي فِي شِدَّةٍ فَرَجْتُ عَنْهُ
وَمَنْ تَوَسَّلَ بِي إِلَى اللَّهِ عَزَّوَجَلَّ فِي حَاجَةٍ
قَضَيْتُ لَهُ وَمَنْ صَلَّى رَكْعَتَيْنِ يُقْرَأُ فِي
كُلِّ رَكْعَةٍ بَعْدَ الْفَاتِحَةِ سُورَةُ
الْإِخْلَاصِ إِحْدَى عَشْرَةَ مَرَّةً ثُمَّ يُصَلِّي
عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَعْدَ السَّلَامِ وَيُسَلِّمُ عَلَيْهِ ثُمَّ يَخْطُو إِلَى
جَهَةِ الْعِرَاقِ إِحْدَى عَشْرَةَ خُطْوَةً يُدْ كُرْ
حَاجَتُهُ فَإِنَّهَا تَقْضَى (بجہ الاسرار، خلاصۃ
المفاخر، زمزمہ الحاطر، تحفۃ قادریہ، زبدۃ الآثار)

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-Ghausiyah*]

(*Bahjatul-Asraar Shareef, Khulaasatul Mafaakhir, Nuzhatul Khaatir, Tuhfatul Qaadiriyyah, Zubdatul Aasraar*)

This Imaam Abul-Hasan Noor-ud-Deen Alee Shalanufi, the author of, '*Bahjatul-Aasraar Shareef*,' is amid *A'aazim Ulamaa* [The Chief of the Scholars], *A'immah-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 *Ghaus-us-Saqalaien* (*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 Razaaq (*Allaah bless his grave with luminance*), and he received from his father Hazrat *Ghaus-us-Saqalaien* Shaiekh Abdul Qadir 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, '*Tabaqaat-ul-Muqarrabeen*.' Imaam Muhaddiṣ Muhammad Jazari, the writer of, '*Hisn-e-Haseen*,' [Book] is amid his succession [chain] of students. He read his book, '*Bahjatul-Aasraar Shareef*,' from the same Shaiekh and obtained its certificate of permission.

Shaiekh-e-Muhaqqiq [The Leader of the Researchers] Maulana Shaah Abdul Haqq Muhaddiṣ Dehlvi (*Allaah have mercy on him*) says in, '*Zabtatul-Aasraar Shareef*' that the book, '*Bahjatul-Aasraar*' 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 *Madrassah* of Deoband, says about the author of the book, '*Bahjatul-Asaar Shareef*,' Imaam Shatanufi; وَوَقَّعَهُ الْبُحْدَثُونَ 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 Yaafi'ee Makki and *Shaiekh-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-Ghaušiyah*' [*Namaaz-e-Ghaušiyah*] and after reading '*Salaat-e-Ghaušiyah*,' while walking eleven [11] steps towards Baghdad Shareef kept doing *Nidaa* [calling] to the Shaiekh. And kept reading the *Wazifah* [holyphrase] of يَا شَيْخُ عَبْدِ الْقَادِرِ جِيلَانِ شَيْئًا لِلَّهِ *Yaa Shaiekh Abdul Qaadir Jeelaani Shaie'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 چرچا رہے گا پڑے خاک ہو جائیں جل جانے والے

Rahay Gaa Youñhi Un Kaa Charchaa Rahay Gaa

Pa'ray 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 Muhaddiṣ 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 شَيْخُ عَبْدِ الْقَادِرِ جِيلَانِ شَيْئًا لِلَّهِ " *Yaa Shaiekh Abdul Qaadir Jeelaani Shaie'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'aa* [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-Yaumiyyah*, vol-7, pg.435, printed Ashraf-ul Mataabe Press, Thaana 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'bahtul 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-Jahaan* [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-Imdaadiyyah*, 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-Afzaat Al-Yaumiyyah*, vol-7, pg.435, Printed Ashraf-ul-Mataabe Press, Thaana 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 مُرْشِدِي يَا مَوْثِقِي يَا مُفَرِّجِي يَا مُلْجِئِي فِي مَبْدَئِي وَ مَعَادِي
O' my Guide, O' my Helper, O' my Companion of Crazy
[Madness]

And O' my Refuge in this World and the Hereafter

إِرْحَمْ عَلَيَّ يَا غِيَاثُ فَلَيْسَ لِي كَهْفِي سِوَى حُبِّيكَم مِّنْ رَّادٍ

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

فَالْأَلْكَامُ بِكُمْ وَ إِنِّي هَائِمٌ فَانْظُرْ إِلَيَّ بِرَحْمَةٍ يَا هَادٍ

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 سَيِّدِي لِلَّهِ شَيْئًا أَنَّهُ أَنْتُمْ لِي الْمَجْدِي وَإِنِّي جَادِي

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 Mujaabai 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, 'Teeyyaka 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 [Bigwig] 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 أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾ 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 *Yaa Rasoolal Laah*" [O' Messenger of Allaah] or يَا غَاوِثُ *Yaa Ghaus*" [O Ghaus]! 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 *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'aazal Laah, I seek Allaah's protection]. If our saying, 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 *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'aazal 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 بہک سکے جو یہ سراغ لے کے چلے

**Teray Ghulaamon Ka Naqsh-e-Qadam Hai Raah-e-Khuda
Wo Kyaa Behek Sakay Jo Yeh Suraaq 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 تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَشْبَاهُكُمْ [Surely, those whom you worship besides Allaah are servants like you (Holy Qur'aan, chapter A'raaf, verse #194) and وَلَا تَدْعُوا 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 غَوْث *Yaa Ghauṣ*” [‘O’ Ghauṣ]” 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, مِنْ دُونِ 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 دُعَا *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] (١) وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ
was calling you from behind (at (آل عمران: 153)
Uhud).....
(Holy Qur'aan, chapter Aal-e-Imraan, verse#153)

O Ibraaheem call them, they will come (٢) ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ سَعْيًا
to you in haste..... (البقرة: 260)
(Holy Qur'aan, chapter Al Baqarah, verse#260)

And who is better in speech than him (٣) وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى
who invites towards Allaah?..... (فصلت: 33)
(Holy Qur'aan, chapter Al Fussilat [Hameem Sajdah], verse#33)

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

Call them after their fathers, (٥) ادْعُوهُمْ لِآبَائِهِمْ (الاحزاب: 5)
(Holy Qur'aan, chapter Al Ahzaab, verse#5)

In these five Qur'aanic verses, the word “دُعَا *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 (١) إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
besides Allaah [they] are servants like عِبَادٌ آمَنَّاكُمْ (الاعراف: 194)
you.
(Holy Qur'aan, chapter Al A'raaf, verse#194)

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

(٢) وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفْلُونَ ۖ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ۖ (الاحقاف)

(٣) وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۖ (الجن)

(٤) وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ۖ (الجن)

(٥) قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۖ (الجن)

Ibaadat [Worship]. And the *Mushrikeen* [polytheists] of Arab use to call *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 Favored 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 تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادًا أَمْثَلُكُمْ 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)

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ۖ وَلَا يَسْتَبِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسُهُمْ يَنْصُرُونَ ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَتَّبِعُواكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ۚ (الاعراف)

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)

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ
أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ
يُبْصِرُونَ بِهَا أَمْ لَهُمْ أذَانٌ يَسْمَعُونَ
بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا
فَلَا تُنْظَرُونَ ﴿١٩٥﴾ (الأعراف)

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)

فَإِذَا أَحْبَبْتُهٖ فَكُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ
بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي
يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَفِي
رِوَايَةٍ وَ لِسَانَهُ الَّذِي يَتَكَلَّمُ بِهِ وَإِنْ
سَأَلَنِي لَأُعْطِيَنَّهُ (بخاری شریف: 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

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, "*Shaikhul Islaam*" [The Guide of Islaam] Shabbeer Ahmad Uşmaani Saahib. Therefore; in the commentary of these same Qur'aanic verses, Uşmaani 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. وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ الْخ 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 the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) قُلْ ادْعُوا شُرَكَاءَكُمْ الْخ 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 "Shaiekhul Islaam?" Your "Shaiekhul 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 مدعی کا فیصلہ اچھا مرے حق میں
زلیخا نے کیا خود چاک دامن ماہ کنعاں کا

**Huwaai Hai Mudda'ee Kaa Faislah Achchhaa Meray Haqq Meyn
Zaleekhaa Nay Kiyaa Khud Chaak Daaman Maah-e-Kin'aañ 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'aañ [Canaanite]

What could be crueller [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 إِلَّا خَسَارًا ﴿٨٢﴾ 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 'تَدْعُونَ' *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 'تَدْعُونَ' *Tad'oona* is of *Ta'budoona* تَعْبُدُونَ [you worship]. And by *Ibaadun Am'saalukum*, 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. أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا لَهُمُ الْجَهَنَّمَ لِكَافِرِينَ نَزَّلًا ﴿٨٢﴾ (الکہف)

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

This Qur'aanic verse also proves that to make the worshipper of Allaah as, 'وَلِيٍّ مِنْ دُونِ اللَّهِ' *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 *عِبَادِي* '*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 أَقْوَالٌ قِيلَ أَرَادَ عِيسَى وَالْمَلَائِكَةُ وَقِيلَ هُمْ الشَّيَاطِينُ يَوْمَئِذٍ
وَيُطِيعُونَهُمْ وَقِيلَ هِيَ الْأَصْنَامُ سَبَّاهُمْ عِبَادًا كَقَوْلِهِ عِبَادًا أَمْثَالَكُمْ

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

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

يَغْنِي الْمَلَائِكَةُ وَالنَّبِيُّونَ وَعِزْرًا وَقَالَ ابْنُ عَبَّاسٍ يَغْنِي الشَّيَاطِينُ الَّذِينَ أَطَاعُوهُمْ
مِنْ دُونِ اللَّهِ وَقَالَ مُقَاتِلٌ الْأَصْنَامُ سَبَّيْتُ عِبَادًا كَمَا قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ

The summary of these two statements is this, that by عباد *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 عباد *Ibaad*. Like in the Qur'aanic verse, إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ 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 عباد *Ibaad* [worshipper/slaves].

If by عباد *Ibaad* it means the Angels and the Prophets then *Auliyah* with not only be in the meaning of ناصرين *Naasireen* (The Ones who help). Rather will have to accept in the meaning of معبودين ناصرين *Ma'boodeen 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 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 اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى 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 اتَّخَذُوا لِلَّهِ أَنْصَارًا 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 دُونِ اللَّهِ** and whatever you worship besides Allaah, all are the fuel of the Hell **حَصْبُ جَهَنَّمَ (الأنبياء: 98)**
(Holy Qur'aan, chapter Al Anbiyaa, 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 النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ۗ** 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 هُمْ فِيهَا يَخْتَصِمُونَ ۚ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ۚ اذْهَبْكُمْ رَبِّ 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 '*Shaiekhul 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*" [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 **دُعَا مِنْ دُونِ اللَّهِ** [*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;

And that is because [Indeed] **ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ (الحج: 62)** Allaah is the only Truth, and whom so ever they worship beside Him, it is the false

(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, *اللَّهُ حَقٌّ وَالرَّسُولُ حَقٌّ وَالْوَلِيُّ حَقٌّ وَشَفَاعَةُ الْأَنْبِيَاءِ وَالْأَوْلِيَاءِ حَقٌّ* Allaah is *Haqq* [True], and the Prophet is True and the Saints are True and the Intercession of the Prophets and the Saints is true.

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



IS THERE A DIFFERENCE [تغاير] TAGHAAYAR BETWEEN [دُعَا] “DU’AA AND [عبادت] IBAADAT OR ITTHAAD-O-AIENIYYAT SIMILARITY AND EXACTNESS [اتحادوعينيت]

In the meaning of *Ibaadat* [worship] and *Du’aa* [supplication], there is a difference [*Ittihaad*] in some perspectives and there is similarity and exactness [*Aieniyyat*] in some. Meaning in these words the connection of *Umoom* 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 *Ijtimaa’ee* [synonymous concept; two concepts which have similar meaning] and the second is *Ifiiraaqee Ijtimaa’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 *Ifiiraaqee* [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 قَوْمِي لَيْلًا وَنَهَارًا ۝ He (*Nuuh*) said, “O my Lord, certainly I have called my people night and day.

(Holy Qur’aan, chapter Nuuh, verse# 5)

Ifiiraaqee [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*, “الدعاء هو العبادة” that *du’aa* [Supplication] is *Ibaadat* [worship]. The clear signification is this that, “Calling is worship.”

(Kanzul-Ummaal: 3113)

Answer: ‘الدعاء’ 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 هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿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 لا ینفی

In other words, if the meanings of, الدعاء 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 الدعاء 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 إِصْطِلَاحِهِمْ اتِّحَادُ الْمُبْتَغَاتِ زَيْنِ فِي الْبُفْهُومِ بِحَسَبِ 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 Muhaddis 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; وَلَيْسَ الْمُرَادُ مِنَ الدُّعَاءِ الْعِبَادَةُ “*Du’aa* [Supplication] does not mean *Ibaadat* [worship].”

(*Gul-Dastah-e-Tauheed*)

باغبان نے آگ دی جب آشیائے کو مرے جن پہ تکیہ تھا وہی پتے ہوا دینے لگے

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 مدعوین *Hazraat Mad’ooween* [Invitees] meaning *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, “الدعاء *Ad Du’aa* [supplication]” and “عِبَادٌ مِنْ دُونِ اللَّهِ *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'immah* [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* *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* [As-Salaatu Was- Salaamu Alaieka Yaa Rasoolal Laah] Salutation and Blessings be upon the Prophet of Allaah and doing, *نداءے یارسول الله* *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
Paṛay 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 ones would burn down to ashes (dust)

Guard yourselves from the new *fitnay* [mischiefs], *Firqou* [sects] and misleading *Aqeedoñ* [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