

PROPER
SUNNI
BELIEFS

Translated through the blessings of

Ghaus-ul-Waqt Huzoor Mufti-e-Azam Hind t

By a humble servant of **AL'LAAH**

Muhammad Afthab Cassim Razvi Noor

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* Munajaat

DEDICATION

I dedicate this humble effort to:

** The Mujaddid Of The 14th Century Imam-E-Ahle Sunnat A'la Hazrat Ash Shah Imam Ahmed Raza Khan t whose radiance of Knowledge and Roohaniyat has and will continue to enlighten the hearts of millions throughout the Globe until The Last Day. The personality who stood firm in his battle against those who insulted the Prophet r and in doing so he protected the Imaan of the believers until the Last Day.....*

** The Representative and Beloved Son of the Great Mujaddid, Hujjatul Islam Hazrat Allama Haamid Raza Khan t whose beauty and eloquence saw no equal in his era, who in knowledge, wisdom and way of life, was the ideal example of a true and sincere servant of AL'LAAH.....*

** The Ghaus of the Era, Huzoor Mufti-e-Azam Hind Ash Shah Imam Mustafa Raza Khan t, whose spiritualism and excellence attracted millions of Muslims from all over the world, filling their hearts with true love for the Holy Prophet r. That personality who in his 92 years in this world spent every moment for the pleasure of Al'laah and His Beloved Rasool r*

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

sag-e-MUFTI-E-AZAM

Muhammad Afthab Cassim Razvi Noori

INTRODUCTION

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

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

Alhumdulillah, before you is a book called "Proper Sunni Beliefs". This book deals with numerous topics related to the Aqida (True Belief) of the Ahl-e-Sunnat Wa Jamaat and it also refutes the corrupt beliefs of the wahabis, deobandis, gheyr muqallids and other corrupt sects who try to corrupt the hearts and minds of the Ahle Sunnat with their false and corrupt ideologies. Most of the information in this document has been translated from the book; Ahle Sunnat Wa Jamaat Kaun by Maulana Zia'ullah Qadri. I read this book many years ago and found it very informative and I had initially translated it many years ago but being a very swift translation, I had not found time to revise the document and have it prepared for publication. Alhumdulillah, I have now revised the entire document and simplified whatever needed to be easily understood and also included notes to further explain any topic needed further explanation.

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

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

I must thank all those who have assisted in any way possible in making the publishing of this book a success. Special thanks to Hajee Mohammed Amod and Brother Abdur Rasheed for the lengthy hours spent in printing and setting this book. Special thanks to Brother Rafik Abdul Gaffar (Bakali) for his kind contribution towards the printing of this book and Brother Zainul Abideen Hoosen for reading through this document and making valuable suggestions. May Almighty Al'laah grant him and all those who assisted us in any way possible with Sa'adat-e-Daarain. Aameen

Sag-e-MUFTI-E-AZAM

Muhammad Afthab Cassim Razvi Noori

Rajab 1429 / July 2008

Almighty Al'laah Is Free

From All Defects

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

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

“And whose word is more truthful than that of Al'laah?”

[Surah Nisa Verse.122]

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

“And whose word is more truthful than the word of Al’laah.”

[Surah Nisa Verse.87]

Imam-ul-Mufas’sireen, Imam Fakhrudeen Raazi t states:

لَإِنَّ الْمُؤْمِنَ لَا يَجُوزُ أَنْ يَظُنَّ بِاللَّهِ الْكُذْبَ بَلْ يَخْرُجُ
بِذَلِكَ عَنِ الْإِيمَانِ

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

He further mentions:

مِنْ صِفَاتِ كَلِمَةِ اللَّهِ صِدْقًا وَالذَّلِيلُ عَلَيْهِ الْكُذْبُ
نَقْصٌ وَالنَّقْصُ عَلَى اللَّهِ مُحَالٌ

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

Umdatul Mufasireen Imaam Abdur Rahmaan Baidhawi t states:

لَا يَنْتَرْقُ الْكِذْبُ إِلَى خَبْرِهِ بِوَجْهِ لِأَنَّهُ
نَقْصٌ وَهُوَ عَلَى اللَّهِ تَعَالَى مُحَالٌ

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

Zubdatul Mufas’ sireen Allama Ali bin Muhammad Khaazin states:

لَا أَحَدٌ أَصْدَقُ مِنَ اللَّهِ فَإِنَّهُ لَا يُخْلِفُ الْمِيعَادَ وَلَا
يَجُوزُ عَلَيْهِ الْكِذْبُ

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

Allama Khateeb Muhammad bin Sharbeeni (Alaihir Rahma) states:

قَوْلُهُ تَعَالَى فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ فِيهِ دَلِيلٌ عَلَى
إِنَّ الْخُلْفَ فِي خَبْرِ اللَّهِ مُحَالٌ

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

Allama Muhammad bin Abdullah Tamrtaashi t states:

وَلَا يُوصَفُ اللَّهُ تَعَالَى بِالْقُدْرَةِ عَلَى الظُّلْمِ السَّفَةِ وَالْكَذِبِ لِأَنَّ الْمُحَالَ لَا يَدْخُلُ
تَحْتَ الْقُدْرَةِ وَعِنْدَ الْمُعْتَزَلَةِ يَقْدِرُ وَلَا يَفْعَلُ

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

It is in Fatawa Alamgiri:

إِذَا وَصَّفَ اللَّهُ تَعَالَى بِمَا لَا يَلِيْقُ بِهِ

“Any person who says Al’laah to possess a certain attribute which is not worthy of His Being,

أَوْ نَسَبَهُ إِلَى الْحَهِلِّ أَوْ الْعِجْزِ وَالنَّقْصِ وَيَكْفِرُ

or says Al’laah Ta’aala to be weary or to have some weakness, then such a person committed kaafir.” [Fatawa Alamgiri Vol.2 – Pg.258]

Allama Muhammad bin Ali Qaari (Alaihir Rahma) states:

إنَّه لا يوصف الله تعالى بالقدرة على الظلم لان المحال لا يدخل
تحت القدرة وعند المعتزلة انه يقدر ولا يفعل

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

Note: This belief of the Mu’tazillas is absolutely corrupt and unacceptable.

Imam Rabbani Mujaddid Alf Thaani Sheikh Ahmad Sarhindi Faarooqi t states: *“That Most Exalted ONE (Al’laah) is free and pure from all defects, direction and limitations.”*
[Maktoobat Vol.1 -Page.314]

Al’laah subhanwatala’s Knowledge
of the Unseen

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

This is known as Ilm-e-Zaati. Almighty Al'laah says in the Holy Qur'aan:

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

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

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

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

إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

“Undoubtedly You alone are the Knower of all that is unseen.”

[Surah Al Maa'idah Verse.109]

One must note the important fact, that Al'laah does not attain knowledge from anyone, for His knowledge is ilm-e-Zaati, in other words, His Self Knowledge. To enquire would prove that He does not possess Divine Self knowledge. To believe that Almighty Al'laah enquires from anyone is total kufr and against the Qur'aan and the Hadith.

Rasoolullah sallalaho alaihi wasallam

Is Noor

Teri Nasle Paak me he bacha bacha Noor ka

Too he Aine Noor tera sub gharana Noor ka

The Aqida (belief) of the Ahle Sunnat Wa Jama'at is that the Prophet (Sall Al'laahu alaihi wasallam) is Noor (Light) and came to us in the form of a man. Even though he came towards us in a human form, he is "*Afdalul Bashr*" (The most superior human).

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

Concerning this Almighty Al'laah states in the Holy Qur'aan:

فَقَمَّئِلَ لَهَا بَشَرًا سَوِيًّا

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

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

نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ

“Once we were in the Holy Court of the Prophet r

and a man appeared.”

The Holy Prophet Muhammad r asked Hazrat Umar Farouk t if he recognised the person and Hazrat Umar Farouk t said “Almighty Al'laah and His beloved Rasool r know better. The Prophet r said,

فَأَنَّهُ جِبْرِيْلُ

“It is Jibra'eel (Alaihis Salaam).” [Mishkaat-ul-Masabih Pg.11 - Bukhari Shareef]

It is obvious that the Sahaba referred to Hazrat Jibra'eel (Alaihis Salaam) as a man since they had seen him in the form of a human being. He had black hair, hands, legs, eyes, ears and a nose. All these are human qualities, yet it is obvious that he is not human but an Angel who is Noor, and just appeared to them in the form of a man.

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

On many instances he came in the form of Sahabi-e- Rasool Hazrat Dahia Kalbi t.

The Holy Prophet Muhammad rasool allah sallalaho alaihiwasallam has stated,

أَوَّلُ مَا خَلَقَ اللَّهُ نُورِيْ

“The very first creation which Almighty Al’laah created was my Noor.” [Tafseer Nayshapuri Pg. 55 Vol.8 - Tafseer Roohul Bayaan Pg.548 Vol.1 - Zurqaani Shareef Pg.37 Vol.1 - Madarijun Nabuiwa Pg.2 Vol.2 - Bayaanul Milaadun Nabwi Li ibn Jauzi Pg.24]

The Distinguished Sahabi-e-Rasool r Hazrat Jaabir t respectfully enquired from the Holy Prophet r,

يَا رَسُولَ اللَّهِ يَا بَابِي أَنْتَ وَأُمِّي أَحَبْرُنِي عَنْ أَوَّلِ شَيْءٍ

خَلَقَهُ اللَّهُ تَعَالَى قَبْلَ الْأَشْيَاءِ

“O Prophet of Al’laah r, my parents be sacrificed upon you. What is the first thing which Almighty Al’laah created before everything else?”

The Holy Prophet Muhammad rasool allah sallalaho alaihiwasallam replied,

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

“O Jaabir t! Undoubtedly, before creating anything else, Almighty Al’laah created the Noor of your Nabi r from His Noor” [Mawahibul Laduniyah Shareef Pg.9 Vol.1 - Zurqaani Shareef Pg.46 Vol.1 – Seerat-e-Halbia Pg.37 Vol.1 - Sharah Dalailul Kheyraat Pg.210 – Hujatul’laahi alal Alameen Pg.28 - Anwaarul Muhammadiya Pg.9 - Fatawa Hadeethia Pg.51]

The annotator of Bukhari Imam Ahmad Qastalaani t in his most distinguished work “Mustataab Mawahibul Laduniyah” presents a narration on the authority of Hazrat Imam Zainul Abedeen t who narrates from His father Hazrat Imam Husain t who narrates from His father Hazrat Ali Mushkil Kusha t that the Holy Prophet r said, **“14000 years before the creation of Hazrat Adam (Alaihis Salaam), I was a Noor (Light) by my Creator.”** [Mawahibul Laduniyah Pg.10 Vol.1 - Jawahirul Bihar Pg.774 - Anwaarul Muhammadiya, Pg.9 – Hujatul’laahi Alal Alameen - Tafseer Roohul Bayaan Pg.370 Vol.2]

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

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

Renowned Muhaditheen of the Ummate Muhammadi r Allama Muhadith Baihiqi and Hazrat Allama Yusuf Nabhaani have explained the belief of Hazrat Abu Bakr Siddique t from one of his stanzas in praise of the Holy Prophet r:

أَمِينٌ مُصْطَفَى بِالْخَيْرِ يَدْعُوا

كَضَوْءِ الْبَدْرِ زَائِلَةِ الظُّلَامِ

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

The fourth Khalifa of Islam Hazrat Ali Murtuza t states,

كَانَ إِذَا تَكَلَّمَ رُءْيَى كَالنُّورِ يَخْرُجُ مِنْ تَنَائِيَاءِ

“When the Beloved of Al’laah r used to speak then Noor (light) could be seen beaming from between his blessed teeth.” [Mawahibul Laduniyah Pg. 270 Vol.1 - Anwaarul Muhammadiya Pg.132 - Zurqaani Shareef]

After gaining victory and success in Ghazwa-e-Tabook when Rasoolullah r arrived in Madinatul Munawwara, Hazrat Abbas t asked for permission from the Prophet r to present a few stanzas in his praise. Mercy unto the Worlds, The Holy Prophet r said, **“My dear Uncle! Go ahead. Let Almighty Al’laah keep your tongue in good health (One worthy of praising).”**

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

أَنْتَ لَمَّا وُلِدْتَ أَشْرَقَتْ
الْأَرْضُ وَضَاءَتْ بِبُورِكَ الْأَفْقُ

فَنَحْنُ فِي ذَلِكَ الضِّيَاءِ وَفِي النُّورِ
وَسَبِيلُ الرَّشَادِ نَحْنَرَقُ

On your blessed Birth the earth became bright,

Through the radiance of your light”

“So in that radiance and in that light

We attain and travel the path of guidance”

[Kitaabul Wafa Pg.35 Vol.1 – Khasaais-ul-Kubra Pg.97 Vol.1 -Jawahirul Bihar Pg.40 -
Anwaarul Muhammadiya - Hujatul’laahi Alal Alameen Pg.222 - Mawahibul Laduniyah
Pg.23 Al Bidaaya Wan Nihaaya Pg.258 Vol.2]

The blessed and distinguished Sahabi-e-Rasool Hazrat Abu Hurairah t states,

إِذَا ضَحَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَنَالُ لَأُ فِي الْجُدُرِ

“When the beloved Prophet r used to smile, the walls would glow with his Noor (Light).”
[Mawahibul Laduniyah Pg.271 Vol.1 - Anwaarul Muhammadiya Pg.133, Shifa Shareef Pg.39 - Commentary Shama’l Tirmizi Pg.16 - Madarijun Nabuiwat (Persian) Pg.12 – Hujatul’laahi Alal Alameen Pg 689]

Sahabi-e-Rasool Hazrat Anas t says,

لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى

عَلَيْهِ وَسَلَّمَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ

“The entire Madinatul Munawwara became bright through the Noor of the Prophet (sall Al’laahu alaihi wasallam) on the day when he entered into the City (Madina).” [Tirmizi Shareef Pg.202 Vol.2 - Mishkaatul Masabih Pg. 547 - Ibn Majah Shareef Pg.119 - Tabaqaat ibn Sa'ad Pg.221 Vol.1 -Mawahibul Laduniyah Pg.68 Vol.1 - Anwaarul Muhammadiya Pg.38 -Seerate Halabia Pg.234 Vol.2 - Jawahirul Bihar Pg. 60 – Khasaaais-ul-Kubra Pg.471 Vol.1 -Madarijun Nabuiwat Pg.81 Vol .2]

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

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

The Imam-ul-Mufasireen of the Ummat-e-Muhammadi r Hazrat Abdullah ibn Abbas t has stated concerning the Tafseer of the Ayat:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

“Undoubtedly came to you from Al’laah a Light (Noor)

and a Bright Book.” [Surah Maa’idah Verse.15]

He states:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ رَسُولٌ يَعْنِي مُحَمَّدًا

“Verily came to you from Al’laah, a light” refers to the Holy Prophet Muhammad r.”
[Tafseer ibn Abbas Pg.72 - Published Egypt]

Bibi Halima Sa'adiya (radi Al’laahu anha) was the one who was blessed with being the milk mother of the Holy Prophet r. She was the person before whom the Holy Prophet r used to

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

إِذَا أَرْضَعْتُهُ فِي الْمَنْزِلِ اسْتَعْنَى بِهِ عَنِ الْمَصْبَاحِ

“I never felt the need for a lamp in my house, when I fed the Holy Prophet (sall Al'laahu alaihi wasallam).”

She further says, ***“One day Umme Khula Sa'adiya said, ‘O Halima! Do you leave the fire burning for the entire night in your home’ and I replied by saying:***

لَا وَاللَّهِ لَا أَوْقِدُ نَارًا وَ لَكِنَّهُ نُورُ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

No! I swear by Almighty Al'laah that I do not keep the fire burning at all, but this is actually the Noor (light) of Hazrat Muhammad r.' [Bayaanul Milaadun Nabwi Pg.54 – Tafseer Mazhari]

The second nurse (milk mother) of the Holy Prophet r also believed that Huzoor r is Noor. This is obvious from one of the stanzas of the poem which she said at the time of the passing of the Holy Prophet Muhammad r:

وَلَقَدْ كَانَ بَعْدَ ذَلِكَ نُورًا

وَسِرَاجًا يُضِيءُ فِي الظُّلْمَاءِ

“And you were definitely a Noor, A (radiant) sun, and you used to provide brightness in darkness and emptiness.” [Tabaqaat ibn Sa'ad Pg.333 Vol.2]

After examining the beliefs of a few distinguished Sahaba-e-Kiraam (radi Al'laahu anhum), let us examine the beliefs of the Aunts (Paternal) of the Prophet r:

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

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

لَفَقَدِ الْمُصْطَفَىٰ بِالنُّورِ حَقًّا

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

It is obvious from the above mentioned narrations that Hazrat Safia (radi Al'laahu anha) always accepted the Holy Prophet r to be Noor.

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

اعَيْنُ فَاَحْتَقَلِيْ وَسَخِيْ وَاَسْجُمِيْ وَاَبْكَى عَلَيَّ نُورَ الْبِلَادِ مُحَمَّدٍ

عَلَى الْمُصْطَفَى بِالْحَقِّ وَالنُّورِ وَالْهُدَى

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

That Mustafa r, who is Noor and who was sent with

Righteousness and Guidance”

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

On the passing of the Prophet ﷺ the third aunt of the Holy Prophet ﷺ Sayyida Urwa t pointed out what she believed.

This was recorded by ibn Sa'ad in his book Tabaqat as follows:

عَلَى نُورِ الْبِلَادِ مَعًا جَمِيعًا

رَسُولِ اللَّهِ أَحْمَدَ فَأَشْرُكِيْنِيْ

“Ah! Muhammad ﷺ is the Noor (Light) unto all cities,

(so) let me continue praising you.” [Tabaqat ibn Sa'ad Pg.325 Vol.2]

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

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

Um'mul Mo'mineen Hazrat Sayyida Aisha Siddiqa (radi Al'laahu anha) was the one whom the companions of the Prophet (sall Al'laahu alaihi wasallam) went to when they needed guidance regarding any issue after the passing of the Prophet r. She states:

كُنْتُ أَحِيْطُ فِي السَّحْرِ فَسَقَطَتِ الْاِبْرَةُ فَطَلَبْتُهَا فَلَمْ اَقْدِرْ عَلَيْهَا فَدَخَلَ رَسُوْلُ اللهِ
صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَتَبَيَّنَتِ الْاِبْرَةُ بِشُعَاعِ نُورٍ وَجْهَهُ

“It was the time of sahari and I was sewing something when the needle fell down. Just then the Holy Prophet ﷺ entered the room and due to the stream of light flowing from His blessed face, I found the needle.”

[Khasaais-ul-Kubra Pg.156 Vol.1 – Hujatul’laahi Alal Aalameen Pg.688 - Al Qaulul Bad’i Pg.147]

Mulla Ali Qaari and Allama Jalalud’deen Suyuti (radi Al’laahu anhum) narrated that Ummul Mo’mineen Aisha Siddiqa (radi Al’laahu anha) says,

كُنْتُ ادْخُلُ الْخَيْطُ فِي الْاِبْرَةِ حَالَ الظُّلْمَةِ لِبَيَاضِ رَسُوْلِ اللهِ صَلَّى اللهُ تَعَالَى
عَلَيْهِ وَسَلَّمَ

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

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

The uncle of the Holy Prophet ﷺ, Hazrat Abbas ra also says that the Holy Prophet ﷺ is Noor. Those nurses who fed the Beloved Prophet ﷺ and saw him eating and drinking, those nurses in whose home the Beloved Prophet ﷺ lived, walked, ate and drank etc; also believed that the Holy Prophet ﷺ is Noor. Those blessed aunts of the Holy Prophet ﷺ who saw his wives, his children, and who saw him eat and drink and who observed the way he lived his life, all believed that he is Noor and not an ordinary human being.

Sayyida Aisha Siddiqa (radi Al'laahu anha) was the one that the Sahaba respected so dearly that after the Holy Prophet (sall Al'laahu alaihi wasallam) passed from this world, they queried from her the solutions to their problems.

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

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

أَنْتَ الَّذِي مِنْ نُورِكَ الْبَدْرُ أَكْتَسَى

وَالشَّمْسُ مُتْرَقَّةٌ بِبُورِ بِهَالِكَ

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

Clear evidence from the sayings of the Sahaba-e-Kiraam, the Ahle Bait-e-Athaar (radi Al'laahu Anhuma), and from the books of the distinguished Muhaditheen have been presented. After examining them, it is as clear and obvious as the brightness of day that although they possessed knowledge of the eating, drinking, wives and children of the Holy Prophet Hazrat Muhammad r they all still believed without any doubt that he is Noor.

Rasoolullah r is the

Most Unique Human Being

Yahi bole Sidra Waale chamane jahan ke thaale

Subhi me ne chaan daale koyi paye ka na paaya

Tuje Yak na Yak banaya Tuje Yak na yak banaya

Tujhe Humd he khuda ya tujhe humd he khuda ya

The Prophet r is the most unique human being and the greatest of Al'laah's Creation. He is so blessed that the Holy Qur'aan has even referred to those fortunate Women who came into his Nikah to be the most unique amongst the women. This status, they attained by entering into the Nikah of the Most Unique of Al'laah's Creation, Hazrat Muhammad r. If barkat upon those who entered into the Nikah of the Holy Prophet r is so great that they become the most unique amongst women then who can compare or be more unique than that such a personality as the Holy Prophet r?

It has been narrated on the authority of Hazrat Abdullah ibn Umar t that the Holy Prophet r said,

إِنِّي لَسْتُ مِنْكُمْ

“I am not similar to anyone of you”

[Jaam’e Tirmizi Pg.97 Vol.1 - Sahih Bukhari Pg.246 Vol.1]

Hazrat Abu Saeed Khudri t reports that the Holy Prophet r said,

إِنِّي لَسْتُ كَهَيْئَتِكُمْ

“I am not of your appearance”

Hazrat Abu Hurairah t reports that the Holy Prophet r asked,

أَيُّكُمْ مِثْلِي

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

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

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

Hazrat Ali t says,

لَمْ أَرَى قَبْلَهُ وَلَا بَعْدَهُ

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

Hazrat Abu Hurairah t says,

مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ كَانَ الشَّمْسُ تَجْرِي فِي وَجْهِهِ

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

Another Sahabi-e-Rasool t states,

لَمْ أَرَى شَيْئًا كَانَ أَبْرَدَ وَلَا أَطْيَبَ مِنْ يَدِ رَسُولِ اللَّهِ

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

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

Hazrat Abdullah ibn Umar t states that the Prophet r forbade the Sahaba from keeping Saume Wisaal (continuous fasting without sahri and iftaar) and the Sahaba-e-Kiraam stated, *“Yaa Rasoolallah! r you keep Saume Wisaal”* so the Holy Prophet r said,

إِنِّي لَسْتُ مِنْكُمْ إِذْ أَطَعْتُ وَأَسْقَى

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

Hazrat Allama Ahmad Qistalaani is the annotator of Bukhari Shareef. He states,

إِعْلَمُ أَنَّ مِنْ تَمَامِ الْإِيمَانِ بِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِأَنَّ اللَّهَ تَعَالَى
جَعَلَ خَلْقَ بَدَنِهِ الشَّرِيفِ عَلَى وَجْهِ لَمْ يَطْهَرُ قَبْلَهُ وَلَا بَعْدَهُ خُلِقَ آدَمِيُّ مِثْلَهُ

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

The Blessed Face

of the Prophet ﷺ

Ummul Mo'mineen Sayyida Aisha Siddiqa radi Al'laahu anha says,

كُنْتُ أَخِيطُ فِي السَّحْرِ فَسَقَطَتِ الْإِبْرَةُ فَطَلَبْتُهَا فَلَمْ أَقْدِرْ عَلَيْهَا فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَتَبَيَّنَتِ الْإِبْرَةُ بِشُعَاعِ نُورٍ وَجْهِهِ

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

Mulla Ali Qari t, a distinguished Hanafi Muhadith explained the belief of Hazrat Aisha (radi Al'laahu anha) in his explanation of Shifa Shareef as follows:

كُنْتُ أَدْخُلُ الْخَيْطُ فِي الْإِبْرَةِ حَالَ الظُّلْمَةِ لِبَيَاضِ رَسُولِ اللَّهِ

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

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

A'la Hazrat Azeemul Barkat Imam-e-Ahle Sunnat Mujad'did-e-Deen-o-Mil'lat Maulana Shah Ahmed Raza Khan Bareilvi t says:

Khaana-e-Qudrat Ka Husn Dastkaari Waah Waah

Kya Hee Tasweer Apne Pyaare Ki Sawaari Waah Waah

The First Khalifa of Islam Hazrat Abu Bakr Siddique t states the following concerning the blessed face of Huzoor r:

كَانَ وَجْهُ رَسُولِ اللَّهِ كِدَارَةَ الْقَمَرِ

“The face of the Holy Prophet r

was bright like the moon.”

Once someone mentioned to Hazrat Jabir bin Samura t that the face of the Holy Prophet r was like a sword. Hazrat Jabir t replied,

لَا بَلْ مِثْلَ الشَّمْسِ وَالْقَمَرِ وَكَانَ مُسْتَدِيرًا

“No! But His face used to be bright and shone like the sun and the moon.” [Mishkaat Shareef Pg.515 - Sahih Muslim Shareef - Mawahibul Laduniyah Pg.250 Vol.1 - Zurqaani Shareef - Anwaarul Muhammadiya Pg.124 – Dalail-un-Nubuiwat - Baihiqi Pg.151 Vol.1 - Shifa Shareef Pg.39 Vol.1 - Khasaa'is ul Kubra Pg.178 Vol.1 – Hujatul'laahi alal Aalameen Pg.688 - Darmi Shareef Pg.34 Vol.1 - Ash'atul Lam'aat Pg.482 Vol.4]

The blessed son of Sayyida Fathima Zahra and Hazrat Ali Hazrat Imam Hassan Mujataba (radi Al'laahu Anhuma) states,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَخْمًا مَضْحَمًا يَتَلَاءُ لَوْءَ وَجْهِهِ تَلَاءَ
لَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ

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

In the words of Imam Zurqaani t, Hazrat Fakhrudeen Raazi t explains the blessed face of the Prophet r:

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

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

The annotator of Bukhari Shareef Imam Ibn Hajar Asqalani, in his distinguished book Fathul Baari narrates that a certain Sahabia of the Holy Prophet r went for Hajj and had the opportunity of seeing the Holy Prophet (sallal laahu alaihi wasallam. When she returned to her country a person by the name of Abu Ishaq asked her to explain the appearance of the Holy Prophet r and she said,

كَالقَمَرِ لَيْلَةَ البَدْرِ لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِنْهُ

“His blessed face was like the full moon and I have never seen anyone so beautiful and full of splendour either before or after him.” [Mawahibul Laduniyah Pg. 250 Vol.1 - Khasaais-ul-Kubra Pg.179 Vol.1 - Dalailun Nubuiwat li Baihaqi Pg.153 Vol.1 - Anwaarul Muhammadiya Pg.196 - Madaarijun Nubuiwat Pg.6 Vol.1]

The Blessed Saliva

of the Prophet ﷺ

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

Hazrat Sahl bin Sa’ad t states that on the day of Khaibar the Holy Prophet ﷺ said, **“Tomorrow I shall give the flag in the hand of such a person in whose hand Almighty Al’laah will give success and victory and he loves Almighty Al’laah and His Prophet ﷺ.”** The following morning all the Sahaba (alaihimur ridwaan) presented themselves in the Holy Court of the Holy Prophet ﷺ and each one wished that the flag would be given to him but the Holy Prophet ﷺ said,

أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ

'Where is Ali ibn Abi Talib t?'

The Sahaba-e-Kiraam said,

يَشْتَكِي عَيْنَيْهِ

"His eyes are hurting (had an eye infection)"

The Prophet r said,

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

“Ask for someone to call him” Someone was sent to call Hazrat Ali t. When he arrived, the Holy Prophet r put his blessed saliva into his eyes and Hazrat Ali t became well and he felt as if there never was any pain (in his eyes). [Mishkaat Shareef Pg.563 - Ash'atul Lam'aat {Persian} Pg.664 Vol.4 - Musnad Imam Ahmed Pg.53 Vol.4 - Mawahibul Laduniyah Pg.378 Vol.1]

Sahabi-e-Rasool Hazrat Aqeeli bin Habeeb t says that his fathers both eyes became completely white and he could not see at all,

فَنَفَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ فَأَبْصَرَ فَرَأَيْتُهُ يُدْخِلُ
الْخَيْطَ فِي الْأَبْرَةِ هُوَ ابْنُ ثَمَانِينَ

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

It has been quoted by Hazrat Sheikh Abdul Haq Muhadith Dehlwi t, then by Hazrat Allama Qistalaani Shareh Bukhari in his book Mawahibul Laduniyah and Allama Yusuf Nibhaani t in his book Anwaarul Muhammadiya that:

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

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

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

بَصَقَ فِي بئرٍ فِي دَارِ أَنَسٍ فَلَمْ يَكُنْ بِالْمَدِينَةِ بئرٌ أَعْدَبُ مِنْهَا

The Holy Prophet ﷺ put his saliva into the well at the house of Hazrat Anas t. The water became so sweet that there was no water in the entire Madinah Munawwara that was sweeter than that. [Madaarijun Nubuiwat Pg.11 Vol.1 - Anwaarul Muhammadiya Pg.200]

When Hazrat Abu Bakr Siddique t was bitten by the snake in the Cave of Thawr,

فَنَقَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

عَلَى مَحَلِّ اللدِّغَةِ فَذَهَبَ مَا يَجِدُهُ

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

Hazrat Bishr bin Aqraba t says, “My father was made Shaheed during Ghazwa-e-Uhud and I went to the court of the Prophet ﷺ crying. The Prophet ﷺ said, ‘Why are you crying? Do you not like that I may become your father and Hazrat Fathima Zahra (radi Al’laahu anha) becomes your mother.’ The Holy Prophet ﷺ then ran his blessed hands over my head. The area on which his hand passed over always remained black and the rest turned white. “

He further says,

كَأَنْتَ فِي لِسَانِي عُقْدَةٌ فَتَقَلَّ فِيهَا فَأَنْحَلْتُ

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

The Blessed Perspiration

of the Holy Prophet ﷺ

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

The Muhaditheen have explained the Aqida of Hazrat Umme Sulaim who was the mother of Sahabi-e-Rasool Hazrat Anas t. They mention that Huzoor ﷺ used to go to the house of Hazrat Umme Sulaim (radi Al'laahu anha) to make Qailula (Rest after lunch). Hazrat Umme Sulaim (radi Al'laahu anha) used to lay a bedspread made from skin on the ground for him to rest on. He would rest on the skin spread and would perspire whilst resting.

فَكَأَنْتَ تَجْمَعُ عَرَقَهُ فَتَجْعَلُهُ فِي الطَّيِّبِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَا مَ
سُلَيْمُ مَا هَذَا قَالَتْ عَرَقُكَ نَجْعَلُهُ فِي طِينِنَا وَهُوَ مِنْ أَطْيَبِ الطَّيِّبِ

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

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

Raaf'e, Naaf'e Daaf'e Shaaf'e

Kya Kya Rahmat Paate ye Hai

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

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

Intercession of the

Holy Prophet r

Shafa'e Roze Jaza tum pe karoro Durood

Dafa'e Jumla bala tum pe karoro Durood

The Holy Prophet r is an Intercessor and through the special permission granted to him by Almighty Al’laah, he will intercede on the day of Qiyamaah. Almighty Al’laah in the Glorious Qur’aan Azeem states:

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

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

عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

“Soon your Creator shall raise you to stand at a station,

where all shall praise you.” [Surah Bani Isra’eel Verse.79]

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

وَالْمَقَامُ الْمَحْمُودُ وَهُوَ مَقَامُ الشَّفَاعَةِ لِأَنَّهُ يَحْمَدُ فِيهِ إِلَّا

وَلَوْنٌ وَالْآخِرُونَ

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

Imam Bukhari t in his kitaab also states that the Holy Prophet r was asked regarding the Maqaam-e-Mahmood and he said,

هِيَ الشَّفَاعَةُ

'It is the station of intercession'

[Jaame Tirmizi Pg.142 Vol.2]

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

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

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

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

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

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

لَمَّا نَزَلَتْ قَالَ صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَسَلَّمَ

إِذَا لَأَ أَرْضِي قَطُّ وَوَاحِدٌ مِنْ أُمَّتِي فِي النَّارِ

When this verse of the Holy Qur’aan was revealed then the Holy Prophet r said, “Then I will never be pleased until every single one of my Ummah is removed from the fire of Hell.” [Tafseer Durr Manthur Pg.361 Vol.6 - Tafseere Qurtabi Pg.96 Vol.20 - Tafseere Azezi Pg.318 Vol.4 - Tafseere Madaarik Pg.364 Vol.4]

Imam-ul-Mufas'sireen Ala'uddeen Ali bin Muhammad bin Ibrahim Baghdadi t in his Tafseer-e-Khaazin states the following on the commentary of the verse

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And verily, soon your Creator will bestow upon you so abundantly that you shall be satisfied (completely pleased)” that Hazrat Abdullah ibn Abbas t states,

هِيَ الشَّفَاعَةُ فِي أُمَّتِهِ حَتَّىٰ يَرْضَىٰ

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

Hazrat Auf bin Maalik t states that the Holy Prophet r has said,

أَتَانِي أْتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَ نِي بَيْنَ أَنْ يَدْخِلَ نِصْفُ أُمَّتِي الْجَنَّةَ وَبَيْنَ
الشَّفَاعَةِ فَأَخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا

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

Hazrat Ali Murtuza t says that the Holy Prophet r said,

أَشْفَعُ لِأُمَّتِي حَتَّى يُنَادِيَنِي رَبِّي أَرْضَيْتُ يَا مُحَمَّدُ فَأَقُولُ نَعَمْ يَا رَبُّ رَضِيتُ

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

Hazrat Abu Hurairah t reports that the Holy Prophet r said,

لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلْ كُلُّ نَبِيٍّ دَعْوَتَهُ وَ إِنِّي افْتَبَاتُ دَعْوَتِي شَفَاعَةً
لِأُمَّتِي فَهِيَ نَائِلَةٌ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا

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

Hazrat Ubay bin Ka'ab t reports that the Holy Prophet r said,

إِذَا كَانَ يَوْمَ الْقِيَامَةِ كُنْتُ إِمَامُ النَّبِيِّينَ وَخَطِيبُهُمْ

وَصَاحِبُ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ

“On the day of Qiyamaah I will be the Leader and Spokesperson of all the Ambia (Alaihimus Salaam) and I will be the master of their intercession. I do not say this out of pride.” [Mishkaat Shareef Pg.514 - Ash'atul Lam'aat Pg.478 Vol.4 - Mirkaat Shareef Pg.64 & 65 Vol.11 - Tirmizi Shareef Pg.201 Vol.2 - Jaame Sagheer Pg.33 Vol.1 - Mustadrik Pg.71 Vol.1 - Talkhees Pg.71 Vol.1 - Ibn Majah Shareef Pg.330]

Hazrat Anas bin Maalik t says that the Holy Prophet r said,

أَنَا أَوَّلُ النَّاسِ خُرُوجًا إِذَا بَعِثُوا وَأَنَا فَائِدُهُمْ إِذَا وَقَدُوا وَأَنَا خَطِيبُهُمْ إِذَا لَغِنُوا وَأَنَا
مُسْتَشْفَعُهُمْ إِذَا حُيِسُوا وَأَنَا مُبَشِّرُهُمْ إِذَا أَلْيَسُوا الْكِرَامَةَ وَالْمَقَاتِيحُ يَوْمَئِذٍ بِيَدِي وَ
لِوَاءِ الْحَمْدِ يَوْمَئِذٍ بِيَدِي وَأَنَا أَكْرَمُ وُلْدِ آدَمَ عَلَى رَبِّي يَطُوفُ عَلَى أَلْفِ خَادِمٍ كَأَنَّ
نَهُمْ بَيْضٌ مَكْتُوبٌ أَوْ لَوْلُؤُ مَنشُورٌ

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

Hazrat Abu Hurairah t reports that the Holy Prophet r said,

أَنَا سَيِّدُ وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرَ

وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَقَّقٍ

“On the day of Qiyamaah I will be the leader of the children of Hazrat Adam (Alaihis Salaam). I will be the first to rise from my grave. I will be the first to start interceding and my intercession will be the first to be accepted.” [Mishkaat Shareef Pg.511 - Sahih Muslim Shareef Pg.245 Vol.2 - Ash'atul Lam'aat Pg.466 Vol.4 - Mirkaat Shareef Pg.45 Vol.11 - Ibn Majah Shareef Pg.329]

Hazrat Jaabir t reports that the Holy Prophet r said,

أَنَا قَائِدُ الْمُرْسَلِينَ وَلَا أَفْخَرُ وَأَنَا خَاتِمُ النَّبِيِّينَ وَلَا أَفْخَرُ

وَأَنَا أَوَّلُ شَافِعٍ وَمُشَفَّعٍ وَلَا أَفْخَرُ

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

Hazrat Anas t reports that the Holy Prophet Muhammad r said that on the day of Qiyamaah, the people will congregate and say

لَوَاسْتَشْفَعْنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا

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

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

They will say,

إشْفَعْ لَنَا إِلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا

“Intercede for us in the court of our Creator so that He may grant us (some) relief at this point.” Then Hazrat Adam (alaihis salaam) will say, لَسْتُ هُنَاكَ ***“This is not my duty”*** (In other words first open the doors of Shafa'at). He shall say,

إِنُّوَا نُوحًا فَإِنَّهُ، أَوَّلُ رَسُوْلٍ اللهُ بَعَثَهُ اللهُ إِلَى أَهْلِ الْأَرْضِ

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

إِنُّوَا إِبْرَاهِيْمَ خَلِيْلَ الرَّحْمَنِ

Go to Hazrat Ibrahim (alaihis salaam).

He is the friend of Almighty Al’laah.”

Then they will go to him and he shall say لَسْتُ هُنَاكَ، *“This is not my duty.”* He will further say,

إِنُّوَا مُوسَىٰ عَبْدًا آتَاهُ اللهُ التَّوْرَةَ وَكَلِمَةً تَكْلِيمًا

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

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

إِنُّوَا عِيسَىٰ عَبْدَ اللهِ وَرَسُولِهِ وَكَلِمَتَهُ وَرُوحَهُ

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

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

لَكِنْ اِنُّوْا مُحَمَّدًا عَبْدًا غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ دَنْبِكُمْ وَمَا تَأَخَّرَ

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

فَاَنْطَلِقُ فَاَسْتَأْذِنُ عَلَيَّ رَبِّيْ يُؤْذِنُنِيْ لِيْ عَلَيْهِ

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

ارْفَعْ مُحَمَّدٌ وَقُلْ تَسْمَعُ وَاسْأَلْ تُعْطَى وَاسْتَفْعُ تُشَفَّعُ

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

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

Permissibility of Keeping the Names Ghulaam Mustafa etc.

“Ya Ibaadi kah ke humko Shah ne”

“Apna banda karliya phir tujko kya”

The Ahle Sunnah Wa Jama'at believe that to keep the names Ghulaam Mustafa and Abdun Nabi etc as permissible and a means of attaining blessing, whereas there are those who oppose it and regard the keeping of these names to be shirk (associating partners with Al'laah). This belief and false theory of theirs is absolutely incorrect. In reality, it is totally permissible for us to refer to ourselves as the servants of Rasoolullah r.

Almighty Al'laah says in the Holy Qur'aan:

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

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

One of the persons who is even respected by the Wahabis, Haji Imdaadullah Muhaajir-e-Makki states as follows concerning the above mentioned verse of the Holy Qur'aan: ***“Because the Holy Prophet r is so near to Almighty Al'laah, it is permissible to refer to the servant of Al'laah as the servant of the Rasool r. Just as Almighty Al'laah states: “You Say, O my servants who committed injustice unto their souls’. The one being referred to (in this verse) is none other than the Holy Prophet r.’*** [Imdaadul Mushtaq Pg 93]

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

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

قَلَمًا وَلِيَّ عُمَرَ بْنِ الْخَطَّابِ خَطَبَ النَّاسَ عَلَى مَنبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ حَمْدًا لِلَّهِ وَأَنْتَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي قَدْ عَلِمْتُ أَنَّكُمْ كُنْتُمْ تُؤْنِسُونَ مِنِّي شِدَّةً وَغِلْظَةً وَدَّالِكِ أَتَى كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَكُنْتُ عَبْدُهُ وَخَادِمُهُ

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

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

إِنَّ الشَّيْطَانَ يَفِرُّ مِنْ ظِلِّ عُمَرَ

“Verily shaitaan runs from the shadow

of Hazrat Umar Farouk ؓ”

Whilst adorning the Mimbar and the Mehraab with the respect and pride of Islam, Hazrat Umar Farouk ؓ announced before great Sahaba-e-Kiraam and Taabi'een, from amongst whom were great personalities and great Islamic luminaries such as Hazrat Uthmaan Ghani and Hazrat Ali Murtuza (radi Al'laahu anhum), that he was the **“Abd”** servant and slave of the Holy Prophet ﷺ.

The Sahaba-e-Kiraam (radi Al'laahu anhumul Ajmaeen) did not say, ‘O Umar Farouk ؓ! You have committed polytheism’. In the presence of the Sahaba and Taabi'een Hazrat Umar Farouk ؓ while standing on the sacred Mimbar of the Holy Prophet Muhammad ﷺ is saying that he is **“Abdul Mustafa and Abdun Nabi”** and there is no objection from the distinguished Sahaba-e-Kiraam or the Taabi'een (radi Al'laahu anhum). It is obvious that the silence of the Sahaba and the Taabi'een was testimony to the fact that this was also their belief since silence is consent. It is evidence that they did not accept this name to be polytheism but they accepted those who believed in this to be **“Mo'min-e-Kaamil”**.

The Holy Prophet Muhammad r said,

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِينَ

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

Now, keeping the Holy saying of the Holy Prophet r in mind and examining the statement of Hazrat Umar Farouk t wherein he referred to himself as Abdul Mustafa in the presence of Hazrat Ali t, Hazrat Uthmaan t and in the presence of all the other Sahaba and Taabi'een (radi Al'laahu anhum) that were present, the Ahle Sunnah Wa Jama'at keep the names Abdul Mustafa and Abdun Nabi.

My Aa'la Hazrat Sayyidi Imam Ahle Sunnah Ash Shah Imam Ahmed Raza Khan t even in his official seal had the name Abdul Mustafa written. It used to read ***Abdul Mustafa***

Muhammad Ahmed Raza Khan Bareilvi. It is for this reason that Allama Abu Noor Muhammad Basheer Sahib Kautilwi has written:

“Mere Abdul Mustafa Ahmed Raza Tera Qalam”

“Dushmanane Mustafa ke waaste Shamsheer he”

The Prophet r Hears From

Great Distances

“Door o Nazdeek ke sun'ne waale wo kaan”

“kaan la'ale karaamat pe lakho salaam”

It is our Aqida that the Holy Prophet r is able to hear us even from great distances. The distinguished Sahaba of the Holy Prophet r used to call out to the Prophet r from great distances even at the time of battles which took place distances away. This was also the manner of Hazrat Abdullah ibn Umar t. It is well known that he used to call to out to the the Holy Prophet r during the battles he fought in. This has also been proven by Hazrat Abdullah bin Abbas and Hazrat Uthmaan bin Hunaif (radi Al'laahu anhum).

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

إِنِّي أَسْمَعُ مَا لَا تَسْمَعُونَ

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

Hazrat Shah Wali Al'laah Muhadith Delhwi t used to say the following concerning Dala'il e Kheyraat:

“I received the authority of Dalail from my Sheikh, Abu Tahir, he received it from Ahmad Nakhaa, he received it from Sayed Abdur Rahman Idrees, He received it from his father Ahmed, he received it from His grandfather Muhammad, he received it from his grandfather and He received it from the Compiler of Dala'il-e-Kheyraat Sheikh Sayed Shareef Muhammad bin Sulaiman Al Juzuli t.” [Intibah fis Salasil]

In the very book Dala'il-e-Kheyraat, the Author Hazrat Muhammad bin Sulaiman Juzuli t has quoted this Hadith of the Holy Prophet Muhammad r.

The Holy Prophet Muhammad r has stated,

أَسْمَعُ صَلَاةَ أَهْلِ مُحَبَّتِي وَأَعْرِفُهُمْ

“I personally hear the Durood of those who love me and I also recognise them” [Dala'il-e-Kheyraat Shareef Pg.22]

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

It has been quoted in Tabraani Shareef that the Holy Prophet Muhammad ﷺ said,

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

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

It is as clear as day from the Hadith that the belief of the Ahle Sunnah Wa Jama'at is true and proper because the Holy Prophet ﷺ has stated that wherever or whoever the person is

who recites Durood upon him, the voice of that person reaches him. This means whether a person is far or near, in Madinah Munawwara or anywhere else in the world, his voice reaches the Prophet r.

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

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

مَامِنْ عَبْدٍ صَلَّى عَلَيَّ صَلْوَةً إِلَّا عَرَجَ بِهَا مَلَكٌ حَتَّى يَجِيَّ بِهَا وَجْهَ الرَّحْمَنِ عَزَّ
وَجَلَّ فَيَقُولُ رَبُّنَا تَبَارَكَ عَزَّ وَجَلَّ اذْهَبُوا بِهَا إِلَى قَبْرِ عَبْدِى تَسْتَغْفِرُ لِصَاحِبِهَا وَ
تَقْرَبُهَا عَيْنُهُ

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

From the above mentioned Hadith it is clearer that the Durood is first presented in the Divine Court of Almighty Al'laah and thereafter with the command of Almighty Al'laah, it is presented in the court of the Holy Prophet ﷺ. The logic of the deobandis is that if the Durood is heard by the Prophet ﷺ then what need is there for the Angels to present it. It should be noted that this argument is not only contradicting the power of hearing of the Holy Prophet ﷺ but it is also contradicting the power of hearing of Almighty Al'laah since the Durood is first presented in the Court of Almighty Al'laah.

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

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

Imam Sakhaawi rahimahullah in his book *Mustataab Al Qaulul Bad'i'* quotes a narration which is also quoted by the deobandis.

Hazrat Am'maar bin Yaaser t reports that the Holy Prophet r said,

إِنَّ اللَّهَ مَلَكًا أَعْطَاهُ اسْمَاعَ الْخَلَائِقِ فَهُوَ عَلَى قَبْرِي إِذَا مِتُّ فَلَيْسَ أَحَدٌ يُصَلِّي
عَلَيَّ صَلَاةً إِلَّا قَالَ يَا مُحَمَّدُ صَلَّى اللَّهُ تَعَالَى عَلَيْكَ فَلَانُ بْنُ فُلَانٍ قَالَ فَيُصَلِّي
الرَّبُّ تَبَارَكَ وَتَعَالَى عَلَيَّ ذَلِكَ بِكُلِّ وَاحِدَةٍ عَشْرًا

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

From this Hadith one can understand the respect and status of the Holy Prophet r. If the reciter of the Durood is far or near, in Arabia or outside Arabia in the East or in the West,

the voice (of that person) is heard by the Angel who is standing on duty as a slave and servant at the Rauza-e-Mubaarak of the Holy Prophet r.

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

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

Now, even though the person reciting the Durood does not give his name or his father's name, the Angel who is present in Madinatul Munawwarah at the Rauza-e-Aqdas of the Holy Prophet r is aware of the name and the father's name of the sender of the Durood. Now, If this is the status and knowledge possessed by that particular Angel, then it is obvious that the Beloved of Almighty Al'laah Hazrat Muhammad Mustafa r is definitely aware of the name and father's name of the person who is sending Durood upon him. Verily

our Leader Hazrat Muhammad Mustafa r is aware of our names and surnames and of our condition at all times.

“Banda mit' Jaye na Aaq pe wo banda kya hai”

“Be Khabar ho jo Ghulaamo se wo Aaq kya hai”

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

Seeking Assistance From

The Awliyah Al'laah

“Ghaus-e-Azam aap se faryaad he

Zinda phir ye paak millat kijiye”

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

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِينَ

وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

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

In the commentary of the above mentioned verse of the Holy Qur’aan Hazrat Allama Aaloosi t says that the word Maula in this verse means Nassir which means Helper.

In another verse of the Holy Qur'aan Almighty Al'laah says:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ

وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

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

It is an authentic Hadith of the Holy Prophet r that it has been narrated by Hazrat Abdullah bin Mas'ud t that the Holy Prophet Muhammad r has stated, ***“When the animal etc. of any person flees into the woods,***

فَلْيُقَلِّ يَاعِبَادَ اللَّهِ أَعْيُنُونِي يَاعِبَادَ اللَّهِ أَعْيُنُونِي يَاعِبَادَ اللَّهِ أَعْيُنُونِي

***Then he should say thrice, O servants of Al'laah help me! O servants of Al'laah help me!
O servants of Al'laah help me!*** [Hisn Haseen Pg.163]

Hazrat Allama ibn Juzri t says that it has been reported from a certain person that once one of his animals went astray. He knew the words of the said Hadith. Through the blessing of this, Almighty Al'laah caused the animal to return to him. Quoting another narration from Tabraani Hazrat Allama ibn Juzri t states,

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

يَا عِبَادَ اللَّهِ أَعِينُونِي

“If one is ever in any need then he should say O’ servants of Al’laah! Assist me. O servants of Al’laah! Assist me. O servants of Al’laah! Assist me.” After narrating this Hadith Allama ibn Juzri t quotes the Narrator where he says,

قَدْ جُرِّبَ ذَلِكَ

“I have found that to be very effective.”

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

قَالَ بَعْضُ الْعُلَمَاءِ الثَّقَاتِ هَذَا حَدِيثٌ حَسَنٌ يَحْتَاجُ إِلَيْهِ الْمُسَافِرُونَ وَرُويَ عَنِ
الْمَشَائِخِ أَنَّهُ 'مُجَرَّبٌ مُحَقَّقٌ'

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

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

حَكَى لِي بَعْضُ شُيُوخِنَا الْكِبَارِ فِي الْعِلْمِ أَنَّهُ 'إِنْفَلَّتْ لَهُ دَابَّةٌ أَظْنَمَهَا بَعْلُهُ وَكَانَ
يَعْرِفُ هَذَا الْحَدِيثَ فَقَالَ ' فَحَسَبَهَا اللَّهُ عَلَيْهِمْ فِي الْحَالِ وَكُنْتُ أَنَامِرَةً مَعَ جَمَاعَةٍ
فَانْفَلَّتْ مِنْهَا بِهِيمَةً وَعَجَزُوا عَنْهَا فَقُلْتُ ' فَوَقَفْتُ فِي الْحَالِ بِغَيْرِ سَبَبٍ سِوَى هَذَا
الْكَلَامِ

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

Muhadith Imam Nawawi t states that once I was personally going somewhere with a group of people and our animal ran away. Our catching the animal was in vain, and then I said the words اَعِيْنُوْنِيْ يَاعِبَادَ اللّٰهِ

“O servants of Al’laah! Help me.” and the animal stopped immediately, allowing us to catch it and with the exception of this I did not do or say anything else.

Hazrat Allama Jalaludeen Suyuti t has quoted a Hadith with reference to Tabraani Shareef on the authority of Hazrat Abdullah ibn Umar t that the Holy Prophet r said,

إِنَّ اللَّهَ تَعَالَى عِبَادًا إِخْتَصَّاهُمْ بِحَوَائِجِ النَّاسِ يَفْرَعُ النَّاسُ إِلَيْهِمْ فِي حَوَائِجِهِمْ
أُولَئِكَ الْأَمْنُونَ مِنْ عَذَابِ اللَّهِ

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

Allama Abdul Wahaab Sha’raani t in his distinguished book Tabaqaatul Kubra narrated many incidents in which the Awliyah have helped from great distances. A few of these incidents are being quoted so that the true belief of the Ahle Sunnat wa Jama’at is clearly identified. Allama Abdul Wahab Sha’raani t states that Hazrat Shamsud’deen Muhammad Hanafi t was performing ablution in his room when he suddenly threw his wooden sandal into the air.

It disappeared although there was no way for it to exit the room. He gave the other sandal to his disciple and asked him to keep it until the first one returned. After some time a certain person from Syria arrived with the sandal and some money as gifts and said, *“May Almighty Al’laah give reward you for this.”*

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

إِنَّ اللَّصَّ لَمَّا جَلَسَ عَلَى صَدْرِي لِيَذْبَحَنِي قُلْتُ فِي نَفْسِي يَا سَيِّدِي مُحَمَّدُ يَا حَنَفِي فَجَاءَتْهُ
فِي صَدْرِهِ وَانْغَلَبَ مُعَمَى عَلَيْهِ وَتَجَانَى اللَّهُ عَزَّ وَجَلَّ بِبِرْكَتِكَ

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

Hazrat Allama Abdul Wahab Sha’rani t when explaining the status and significance of Hazrat Moosa Abu Imran t states:

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

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

Hazrat Allama ibn Hajar Makki (radi Al’laahu anhu) states,

وَمِنْ نَفْعِ الْأَوْلِيَاءِ إِنَّ بَرَكَتَهُمْ تَغِيثُ الْعِبَادِ وَ يَدْفَعُ بِهَا الْفَسَادُ وَالْأَرْضُ لَفَسَدَتْ

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

Hazrat Allama ibn Aabideen Shaami t on the footnote of his internationally renowned book Raddul Muhtarul Ma’roof says that Ziyaadi has reported that if any person loses any one of his belongings then he wishes for Almighty Al’laah to return it to him, he should stand on a

high place facing the Qibla and make Faateha and send the sawaab (reward) to the Holy Prophet r and to Sayyid Ahmad bin Alwaan t and say,

يَاسَيِّدِي أَحْمَدُ يَا بْنَ عَلْوَانَ إِنْ تَرُدَّ عَلَيَّ ضَالَّتِي وَإِلَّا نَزَعْتُكَ

مِنْ دِيْوَانِ الْأَوْلِيَاءِ فَإِنَّ اللَّهَ تَعَالَى يَرُدُّ عَلَيَّ

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

from the register of the Awliyah

.

مَنْ قَالَ ذَلِكَ ضَالَّتِهِ بِبِرْكَتِهِ أُجُورِي مَعَ زِيَادَةٍ

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

Hazrat Shah Abdul Aziz Muhadith Delhwi t presents a narration from Hazrat Sheikh Ahmad Zarookh t who is the teacher of Allama Ahmad Qistalaani the commentator of Bukhari Shareef and also the teacher of Allama Shamsud'deen Liqaani t. He is also well recognised in the academic and spiritual world. Read this and look at the truthfulness and sincerity of the Ahle Sunnah wall Jama'at. He says,

أَنَا الْمُرِيدِي جَامِعٌ لِشَتَاتِهِ
إِدَامَا سَطَا جَرُّ الزَّمَانِ بِنُكْبَةِ
وَأِنْ كُنْتَ فِي ضَيْقٍ وَكَرْبٍ وَوَحْشَةٍ
فَنَادِ بِيَا زَرْوَقُ أَتِ بِسُرْعَةٍ

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

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

The Prophet r is Our Benefactor

Jis ko dena he dene ko moo chahiye

Dene waala he sachha humara Nabi

Almighty Al'laah says in the Glorious Qur'aan,

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

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

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

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

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

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

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

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

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

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

The story of Hazrat Esa (Alaihis salaam) is present in the Holy Qur'aan that Hazrat Esa (alaihis salaam) had stated,

أَنْىَ أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ

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

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

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

وَأَبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِ الْمَوْتَىٰ بِإِذْنِ اللَّهِ

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

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

How can those (who oppose this) stand before the Christians and say to them that our Nabi Muhammad Mustafar is not in control of giving benefit when the proof of their Nabi Esa (alaihis salaam) being in control of giving benefit is present in our Holy Qur'aan.

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

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا

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

It has also been stated in the Holy Qur'aan that through the Barakah of Hazrat Yusuf (alaihis salaam), Hazrat Ya'qoob (alaihis salaam) regained his sight. Is the returning of the sight of Hazrat Ya'qoob (alaihis salaam) not a benefit and advantage? Verily it is. Now the verse of

the Holy Qur'aan is being quoted where this incident has been explained. Hazrat Yusuf (alaihis salaam) said,

إِذْهَبُوا بِقَمِيصِي هَذَا فَأَلْفُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِي بَصِيرًا

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

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّتْ بَصِيرًا

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

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

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

Those who are Muslims will always accept that the Holy Prophet r has the power of giving benefit. He will think of him as the one to turn towards in his times of need. This is why our Aa'la Hazrat Ash Shah Imam Ahmad Raza Khan t has stated:

"Rafa'e Nafa'e Dafa'e Shafa'e"

"kya kya rahmat laate ye hai"

Now a few Ahadith of the Holy Prophet r

are being quoted to conclude this discussion

Sahabi-e-Rasool Hazrat Maaghir t had comitted a serious error, so he went into the Court of the Holy Prophet Muhammad r and said,

يَا رَسُولَ اللَّهِ طَهِّرْ نِيْ

“O Prophet of Al’laah, Purify me”

[Mishkaat Shareef - Ash’atul Lam’aat - Mirkaat - Muslim Shareef]

The Sahabi-e-Rasool had committed an error and was answerable in the Court of Al’laah for this, and yet he is asking the Holy Prophet r to purify and cleanse him. The reason for this is that the Sahabi of the Holy Prophet r knew that he could give benefit to them and this is why they asked him to assit them.

The Holy Prophet r said,

إِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي

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

Hazrat Rabi’aa t said in the court of the Holy Prophet r,

إِنِّي أَسْئَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ

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

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

Wasila (Mediation)

Khuda Ki Raza Chaahate he Do Aalam

Khuda Chahata he Raza e Muhammad

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

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

“O you who Believe, Fear Al’laah and seek a means (Waseela)

towards Him and fight (make jihad) in His way, in hope of attaining salvation”. [Surah
Maa’idah Verse.35]

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

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

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

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

“Ya Rasoolallah r That which you have said, we have obeyed, and in that which was revealed upon you is this verse: وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنَا And verily I have done injustice upon my soul and I am before you to ask repentance from Al'laah.” On this, a voice was heard from the Rauza-e-Anwar which said, ***“You have been forgiven.”*** [Tafseer Midraak Pg.234 Vol.1 - Jazbul Quloob Pg.211]

Almighty Al'laah says in the Holy Qur'aan,

وَكَاثِبُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ
فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ

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

With reference to this verse of the Holy Qur’aan the commentators have quoted the instances where the Jews asked for Dua through the wasila of the Holy Prophet r.

Sayyidul Mufasireen, Sahabi Rasool Hazrat Abdullah ibn Abbas t states that when the Jews wished to gain victory over their enemies they would make this Dua:

اللَّهُمَّ إِنِّي نَسْتَنْصِرُكَ بِحَقِّ النَّبِيِّ الْأُمِيِّ أَنْ تَنْصُرَنَا عَلَيْهِمْ

“O Al’laah! We ask to you through the mediation of the unlettered Prophet that you may grant us victory over the polytheists.”

[Tafseer Durr Manthur Pg.88 Vol.1]

Hazrat Fakhru’d-deen Raazi t the distinguished author of the celebrated Tafseer-e-Kabeer, which is the commentary of the Holy Qur’aan writes the following concerning the commentary of the above mentioned verse of the Holy Qur’aan:

اللَّهُمَّ افْتَحْ عَلَيْنَا وَانصُرْنَا بِالنَّبِيِّ الْأُمِيِّ

“O Al’laah! Grant us victory and assist us through the mediation of the unlettered Prophet.” [Tafseer-e-Kabeer Pg.428 Vol. 1]

Hazrat Abul Aaliyah t reports that the Jews made Dua in this manner:

اللَّهُمَّ ابْعَثْ هَذَا النَّبِيَّ الَّذِي نَجِدُهُ مَكْتُوبًا عِنْدَنَا حَتَّى يُعَذِّبَ الْمُشْرِكِينَ وَ يَقْتُلَهُمْ

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

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

اللَّهُمَّ ابْعَثْ لَنَا هَذَا النَّبِيَّ يَحْكُمُ بَيْنَنَا وَ بَيْنَ النَّاسِ

يَسْتَقْتِحُونَ يَسْتَنْصِرُونَ بِهِ عَلَى النَّاسِ

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

Whilst presenting the commentary on this verse, well renowned Mufasssireen of the Ummat-e-Muslima such as Allama Jalaalud’deen Suyuti, Allama Sharbeeni, Allama Nasafi etc. said that when the Jews made Dua to Al’laah they would say,

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

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

Imam Abdur Rahman bin Jauzi Muhadith t writes:

إِنَّ يَهُودَ كَانُوا يَسْتَفْتِحُونَ عَلَى الْأَوْسِ وَالْخَزْرَجِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَبْلَ مَبْعَاثِهِ

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

Hazrat Qatadah t states as follows concerning the said verse of the Holy Qur'aan:

كَانَتْ يَهُودُ تَسْتَفْتِحُ بِمُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عَلَى كُفَّارِ الْعَرَبِ كَانُوا
يَقُولُونَ اللَّهُمَّ ابْعَثِ النَّبِيَّ الَّذِي نَجِدُهُ

فِي التَّوْرَةِ مُعَذِّبُهُمْ وَ نَقْلُهُمْ

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

Explaining this verse of the Holy Qur'aan Hazrat Shah Abdul Aziz Muhadith Delhwi t says that they used to say,

اللَّهُمَّ رَبَّنَا إِنَّا نَسْتَأْذِنُكَ بِحَقِّ أَحْمَدَ النَّبِيِّ الْأَمِيِّ الَّذِي وَعَدْتَنَا أَنْ تُخْرِجَهُ لَنَا فِي آخِرِ الزَّمَانِ
بِكِتَابِكَ الَّذِي نُنْزِلُ عَلَيْهِ آخِرَ مَا يُنْزَلُ أَنْ تُنْصِرَنَا عَلَى أَعْدَائِنَا

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

Hazrat Uthman bin Hunaif t says that a blind man presented himself in the court of the Holy Prophet r and said, ***“O Messenger of Al’laah! Pray for me that I may regain my sight”***

The Prophet r said, ***“Perform ablution and read two rakaats of Nafil Namaaz and read this Dua:***

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَآتُوجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ
إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِنُفُضَى اللَّهِ فَشَفِّعْهُ فِيَّ

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

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

وَالْحَدِيثُ يَدُلُّ عَلَى جَوَازِ التَّوَسُّلِ وَالْإِسْتِثْنَاءِ بِذَاتِهِ الْمُكَرَّمِ

فِي حَيَاتِهِ وَأَمَّا بَعْدَ مَمَاتِهِ

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

It has been reported by Hazrat Abdullah ibn Abbas that the Holy Prophet ﷺ asked the following Dua in the Court of Almighty Al'laah,

اللَّهُمَّ اعِزَّ الْإِسْلَامَ يَا بِي جَهْلُ بْنُ هِشَامٍ أَوْ يَوْمَ بِنِ الْخَطَّابِ فَاصْبِحَ عُمَرُ فَعَدَا
عَلَى النَّبِيِّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فَاسْلَمَ ثُمَّ

صَلَّى فِي الْمَسْجِدِ ظَاهِرًا

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

Prominent Muhaditheen such as Imam Tabraani, Imam Suyuti, Allama Haakim, Allama ibn Asaakir, Allama Zurqaani, Allama ibn Jauzi, Allama Qistalaani, Allama Nibhaani and Shah Abdul Azizi Muhadith Delhwi (radi Al’laahu anhum) have quoted this incident in their books that when Hazrat Adam (Alaihis salaam) ate from the forbidden tree, he asked Dua to Al’laah through the mediation of the Holy Prophet ﷺ in this way,

يَا رَبِّ بِحَقِّ مُحَمَّدٍ لَمَّا غَفَرْتَ لِيْ

“O Al’laah, Pardon me through the Wasila of Muhammad ﷺ.” [Tabraani Shareef Pg.82/83 Vol.2 - Khasaaais Kubra Pg.17 Vol.1 - Kitaabul Wafa Bi Ahwaalil Mustafa Pg.33 Vol.1 - Mustadrik Pg.615 Vol.2 - Talkhees Az Zahbi Pg.615 Vol.2 - Mawahibul Laduniyah Pg.12 Vol.1 - Anwaarul Muhammadiya Pg. 1079 - Zurqaani Shareef Pg.62 Vol.1 – Tafseer-e-Azeezi Pg.183 Vol.1 - Afzalul Salawaat Pg.117 - Shawahidul Haq Pg.137]

Allama Sheikh Mustafa Kareemi t writes that when Hazrat Nooh (alaihis salaam) made Dua for his nation, He said,

إِلٰهِيْ اَسْتُوْذِعُكَ اَنْ تَنْصُرَنِيْ عَلَيْهِمْ بِنُوْرِ مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

“O Al’laah, I beg for your help to over power them through the Barakah of the Noor of Muhammad Mustafa r.” [Risalatun Nasiyeen fi radil Mubtadieenil Wahabeen Pg.24]

Ummul Mo'mineen Hazrat Aisha Siddiqa (radi Al’laahu anha) says that the Holy Prophet r said,

اَللّٰهُمَّ اَعِزِّ الْاِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ خَاصَّةً

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

Hazrat Ali-e-Murtuda t says that I heard the Holy Prophet r saying,

الْأَبْدَالُ يَكُونُ نُورٌ بِالشَّمَامِ وَهُمْ أَرْبَعُونَ رَجُلًا كُلَّمَا مَاتَ رَجُلٌ أَبْدَالَ اللَّهُ مَكَانَهُ
رَجُلًا يُسْقَى بِهِمُ الْغَيْثَ وَيُنْتَصِرُ بِهِمْ عَلَى الْأَعْدَاءِ

وَيُصْرَفُ عَنْ أَهْلِ الشَّمَامِ بِهِمُ الْعَذَابُ

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

Allama Tabri t quotes that in the time of his rule, Hazrat Umar Farouk t sent troops towards Kasra.

For this expedition he appointed Hazrat Sa'ad bin Abi Waq'qas t as the Commander of the Muslim Army and he appointed Hazrat Khalid bin Walid t the chief commanding officer.

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

يَا بَحْرُ إِنَّكَ تَجْرِي بِأَمْرِ اللَّهِ فَبِحُرْمَةِ مُحَمَّدٍ وَبِعَدْلِ عُمَرَ خَلِيفَةَ رَسُولِ اللَّهِ أَلَا خَلَيْتَنَا
وَالْعُبُورَ فَعَبَّرَ الْجَيْشُ بِخَيْلِهِ وَجَمَالِهِ إِلَى الْمَدَائِنِ وَلَمْ تَبْتَلْ حَوَافِرُهَا

“O River (Tigris)! You are flowing through the command of Almighty Al'laah. Thus We are giving you the Wasila of the justice of Rasool r and the Khalifa of Rasool r Hazrat Umar Farouk t. Do not become a hinderance between us and our crossing. Then the troops crossed the river with their horses and camels and reached the land in such a manner that their (horses and camels) hooves were not even wet.”

This incident in the life of the third Khalifa of Islam Hazrat Uthman-e-Ghani ؓ is quoted in the authentic and distinguished books of Hadith, namely, Tabraani Shareef, and on the commentary of Ibn Majah Shareef as follows: ***“A certain person needed something from Hazrat Uthman-e-Ghani ؓ but Hazrat Uthman-e-Ghani ؓ never paid attention towards him. This person complained to Hazrat Uthman bin Hunayf ؓ and he asked this person to ask Dua through the mediation of the Holy Prophet ﷺ and the person acted exactly and Hazrat Uthman Ghani ؓ placed his attention on him.”***

The Dua which was prescribed was as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ يَا مُحَمَّدُ نَبِيَّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي أَنْتَوَجَّهُ بِكَ إِلَى رَبِّي
فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَقِّعْهُ فِيَّ

[Tabraani Shareef Pg.183 Vol.1 - Jazbul Quloob Pg.219/220]

Hazrat Abu Saeed Khudri ؓ says that the Prophet Muhammad ﷺ said:

يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَعْزُرُوا فَنَامٌ مِنَ النَّاسِ فَيَقُولُونَ هَلْ فِيكُمْ مَنْ صَاحَبَ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ فَيُفْتَحُ لَهُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ
فَيَعْزُرُوا فَنَامٌ مِنَ النَّاسِ فَيُقَالُ هَلْ فِيكُمْ مَنْ صَاحَبَ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ نَعَمْ فَيُفْتَحُ لَهُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَعْزُرُوا فَنَامٌ مِنَ
النَّاسِ فَيُقَالُ هَلْ فِيكُمْ مَنْ صَاحَبَ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
وَسَلَّمَ فَيَقُولُونَ نَعَمْ فَيُفْتَحُ لَهُمْ

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

Umdatul Mufasssireen Allama Saawi t says,

فَأَلَّا نُبِيَّاءُ وَسَائِطٍ لِأَمِّهِمْ فِي كُلِّ شَيْءٍ وَوَأَسِطَتِهِمْ رَسُولُ اللَّهِ

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

He also says,

فَهُوَ الْوَاسِطَةُ لِكُلِّ وَاسِطَةٍ حَتَّىٰ أَدَمَ

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

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

لَا تُؤْتِيهِ اللَّهُ الْكُفُوبِينَ غَنُوعًا لَّهِ نَوْعٌ مِّمَّا تُكَفِّرُ نَاقُ

يُجَرِّرُ رُفُوعًا لَّهِ الْكُفُوبِينَ ذُ

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

لَّهِ عَاطَا قَبَّ لَسُورًا عِطِي نَمَ

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

هُيَكُنَّا نِيَزَعُوا نِنَّا لِنَّا طَمَّيَكُنِّي وَوَكُنَّا وَبَلَّغْنَا مُهَلَّجِي وَوَكُنَّا مِغَاخَ الْيُنِّي مَقَمَ لَسُورًا مِغَاخَ نَسَّجَا وَكَرَ

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

مَرَّطِي قُنَّا رِيْدَ وَوَدَّهِ لَسُورًا لَسُورًا قَاوَهُ

نَوَكُنَّا مَرَّكَو وَوَكُنَّا رِيْدَ لَسُورًا

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

أَوْتَقَهُ قُنَّا قَامَ مَوْتَقَهُ لَسُورًا لَسُورًا

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

مُوقٍ نَهَيْتُمْ بِهِمْ لَوْلَا لِئَلَّا يَأْتُوا بِاللَّغْوِ أَمْ وَمَا

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

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

حَفِيفٌ مَّقِيبٌ لِّكَ بُطَانِي نَكَ لَهَسَ وَبَلَغَ لَهَا طَلَصَ وَوَمَا

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

In Naseemur Riyaz, the commentary of Shifa Shareef, Allama Shahabud’deen Khufaaaji t says,

تَاللَّهِ عَجْمًا جَ ، هَلَا عَ سَلَا عَجْمًا لَهَسَ وَبَلَغَ لَهَا طَلَصَ ، قَا

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

Allama Mahmood Aaloosi t states as follows in Tafseer Roohul Ma'aani:

رَبِّهَا مُؤْمِنٌ قَلِيلٌ وَنَحْبٌ حَبِيبٌ اِقْتَضَى لَهَا اِيَّ

ةً حَقِيقَةً مِنْهَا يَتَأَخَّرُونَ اِيَّ نَحْبٌ وَاجٍ

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

In Tafseer-e-Madaarikut Tanzeel, Allama Nasafi t states,

رَبِّهَا مُؤْمِنٌ قَلِيلٌ وَنَحْبٌ حَبِيبٌ اِقْتَضَى لَهَا اِيَّ

“They are those people who have as yet not been associated with the Sahaba-e-Kiraam and will come after the time of the Sahaba Kiraam. They are those people who will enter Islam until Qiyamaah.”

In Tafseer ibn Jareer, Hazrat Allama Muhammad bin Jareer Tabri t in connection with this verse says,

مَالِكٌ لَمْ يَلْحَقْ بِمَنْ حَبِيبٌ اِقْتَضَى لَهَا اِيَّ

ةً حَقِيقَةً مِنْهَا يَتَأَخَّرُونَ اِيَّ نَحْبٌ وَاجٍ

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

It is obvious from the verses of the Qur'aan Majeed and the authentic books of Tafseer that the Holy Prophet r is the teacher of the entire universe and Almighty Al'laah has taught every language to the Holy Prophet r.

Al'laah Alone Is The Teacher

Of The Prophet r

اَللّٰهُ عَلَّمَ الْقُرْاٰنَ لَوْلَا فَضْلُ اللّٰهِ لَمْ يَكُن لِّلْعٰلَمِيْنَ اَلْفَنَاقَۃُ

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

If the Muslims continuously repeat this verse then they would never keep the Aqida that the Prophet r did not know a certain thing or for example a certain language.”

مَّا كُنَّا نَعْبُدُ اِلٰهًا اِلَّا لِيُرِيْنَا اٰيٰتِهٖۤ اِنَّنَا كُنَّا قَوْمًا مُّشْرِكِيْنَ

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

From this verse it is clear that Almighty Al'laah taught every Nabis that Language which he needed to know, in order to converse with those towards whom he came. What we need to know is that to whom did the Prophet r come? The answer to this is already clearly mentioned in the Holy Qur'aan. Almighty Al'laah says,

اَللّٰهُ عَلَّمَ الْقُرْاٰنَ لَوْلَا فَضْلُ اللّٰهِ لَمْ يَكُن لِّلْعٰلَمِيْنَ اَلْفَنَاقَۃُ

“Say you: O People! I am the Prophet of Al’laah unto all of you.”

[Surah Al A’raf Verse.158]

From this verse of the Holy Qur’aan, it is clear that the Holy Prophet r came as a Rasool to the entire mankind and amongst those people are also those who speak Urdu. In the first Ayah of Surah Furqan Almighty Al’laah says:

أَيُّنَى رَيْهَانَى نَزَّلْنَا عَلَآ نَزَّلْنَا لَرَّآ نَى كَرَبَكَا

“Most blessed is He who has revealed the Qur’aan unto his chosen servant,(so) that He may be the one who warns the entire world.” [Surah Furqan Verse.1]

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

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

Almighty Al’laah says,

رَيْهَانَى نَزَّلْنَا عَلَآ نَزَّلْنَا لَرَّآ نَى كَرَبَكَا

“And We have sent you not, but as Mercy unto all the Worlds”

[Surah Ambiya Verse.107]

Let us now examine a few Hadith of the Holy Prophet r: Sahabi-e-Rasool Hazrat Abu Zaid t says,

رُئِيَكَ وَهُ لَيْسَ وَ نَكَانِي رَبِّكَ

“The Holy Prophet r informed us of all that which had happened in the past and he also told us about all that which was going to happen in the future. [Sahih Muslim Pg.390 Vol.2]

ضُرُّكَ أَوْ تَأْوَمُّرًا بِمَا تُلْمَعُونَ

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

Allama Muhammad bin Ali Khaazin t quoted one of the sayings of the Holy Prophet r in his Tafseer:

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَعْنَةُ اللَّهِ عَلَى الَّذِينَ كَفَرُوا فِي عَمَلِهِمْ وَهُمْ لَا يُؤْمِنُونَ

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

The Deceased Are

Able To Hear

دَعَا أَمْ تُدْعَوْنَ لِفَعْلِهِمْ قَدْ دَعَا أَمْ كَلَّجُوا فِي آيَاتِهِ لَقَدْ رَوَى اللَّهُ الْفُحْطَا الْمُنَى الْكُرْسِيَا نَكَتُ نَكَتِي نَكَتِي نَكَتِي نَكَتِي
قَدْ كَلَّجُوا

“O certain person, son of certain person. O certain person son of certain person. Does this make you sad that you should have followed Al’laah and his Rasool r” He then said, “Verily I have found the promise of my Creator to be true. Did you find the promise of your creator to be true?” On hearing this, Hazrat Umar Farouk t said, “Ya Rasoolallah! r Are you conversing which such bodies in which there are no souls?”

The Holy Prophet r said,

مُقِمٌ لِقَاءِ اللَّهِ عَمْرِيكَ نُنُقُ أَمْ هِيَ دِمْحَمٌ سُنُقِي يُقَاوُ

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

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

لَا إِلَهَ إِلَّا اللَّهُ يَتَوَلَّاهَا يَخُورُ صَرِيحًا وَأَوْ هَلْ كَلَّأُ يُرِيأَوْ

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

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

Permissibility Of Reciting Zikr

Aloud After Salaah

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

Hazrat Abdullah ibn Abbas t reports,

لَمَّا وَجَّهَ اللَّهُ عَالَمِينَ مَعَهُ إِذْ دَعَا عَلِيٌّ نَكَ يَمُوتُكَ لَمَّا نَمَّ سُؤْلًا فُرْصَتِي زَيْجَ رُكْعَتِي تَوَصَّلًا فَعَرَّ

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

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

ة وَصَّلًا بِقَعِ رُكْعَتِي رَهْجًا زَاوَجَ عَلِيٌّ لَمَّا دَعَا

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

With reference to the same Hadith, Hazrat Allama Badrud’deen Aini Hanafi t says:

وَيُنَادِيكَ بِتَوَصُّلِهَا تُخَيَّرُ بِمَلِكٍ تَخْتَارُ عَلَىٰ عَفْوِهَا ضَعْفٌ يَبِيحُ لِنَفْسِكَ

يَقِيَّتُكَ وَتُكَلِّمُهَا بِجُوهَرِ رَكْعَتَيْكَ أَوْ

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

Hazrat Abdullah ibn Abbas t states,

نَفَعُ مِنِّي إِذَا تَلَيْتُ أَوْ رَضَيْتُ إِذَا لَمَعَتْ نَتَائِجُ

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

Another narration of Hazrat Abdullah ibn Abbas t is being quoted. From this Hadith it will be known how loud the Zikr after Salaah may be. Hazrat Ibn Abbas t says,

وَيُنَادِيكَ لَهْرًا وَيَلْعَنُ لَهَا لَهْرًا لَوْ سُرِرَ لَهَا لَهْرًا وَهِيَ تَضْرِبُهَا فَرَعًا نَتَائِجُ

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

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

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

عَلَّمَ نُمُّ لَهَظًا نُمُّو عَلَى الْبَقِيَّةِ لَوْ خُفِيَ نَعِ اِرْتِخًا دَجَلًا لَهَا هِبَ رَكْعَتَيْ رَهَبًا نَمُّ نُمُّ لِي كَيْ وَفَلَا هِبَ لَقَى
‘هُنَا اَنْبِيَّ رَكْعَتَيْ نَا لَهَا دَجَلًا

“It is in Fatawa Bazaazia that the Zikr Bil Jahr should not be stopped in a Musjid so that one may not be guilty of this verse of the Holy Qur’aan نُمُّ نُمُّ لَهَظًا نُمُّو عَلَى الْبَقِيَّةِ ‘هُنَا applying to him”

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

اَهْوَى غَوَّ دَجَلًا لَهَا هِبَ عَامَجَ عَلَى الْبَقِيَّةِ لَهَا رَكْعَتَيْ بِلْبَعْضِ نَسْرًا عَلَى عَمَلِكُمْ وَفَالَسَّ اءَالِي نُمُّو عَامَجًا

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

Hazrat Shah Abdul Aziz Muhadith Delhwi t who is also accepted as Waarisul Ambia by those who oppose Zikr aloud, also says that to oppose Zikr bil Jahr is ignorance. He states, “The truth is this, that to oppose the reciting of Zikr aloud is ignorance because in the recitation of the Holy Qur’aan there is proven Jahr.” [Fataawa Azeezi Pg.17 Vol.1]

Hazrat Shah Abdul Haq Muhadith Delhwi t states, “Know that to read Zikr aloud after Salaah is in accordance with the Shariat and there are many Ahadith to prove this.” [Ash'atul Lam'aat Shara Mishkaat Pg.418]

Allama Ibn Hajar Makki t who was the Imam of the Haram, writes the following,

لَيْسَ الصَّالِحُ إِذَا مَرَّ بِمَنْزِلٍ فِي طَبَقَاتِ بَيْتِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبْصِرُ مَا دَرَوْا

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

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

Takbeers of

Ayaame Tashreeq

The Takbeers of Ayaame Tashreeq are recited in the month of Zul Hijjah From the Asr of the 9th of Zul Hijjah right up to the Fajr of the 13th of Zul Hijjah. These Takbeers are recited in every masjid aloud after every Fard Namaaz. The Imaam and the congregation together recite the takbeers. In these times some people who missed any raka'ats are still reciting their Salaah. Why is it that on these occasions the those who object donot find it a reason for disturbance? To recite these Takbeers is Wajib (compulsory). From this it is known that if to recited Zikr or Takbeer after Fard Salaah was Bid' at and disturbance to the Musallees, then Rahmat-e-Aalam r would never have given the command of reciting the Takbeer in the Days of Tashreeq.

Permissibility Of Dua

After Janaaza Salaah

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

ءَأَعْتَلَا ، لِي أَوْصِلُكَ بِرَبِّي لَهَا عَلَنَ كُنْجِلِيَّصَ إِذَا

Our beloved Rasool r has commanded us to make Dua after the Janazah Salaah. The Holy Prophet r stood on the Mimbar and informed the Sahaba concerning Ghazwa-e-Mouta and he also informed them of the martyrdom of Hazrat Ja'far ibn Abu Taalib t:

‘فَأَوْفِيحَسْنَا لِقَاوْ ، فَأَعَدَّوْ كَيْسَ وَبِيْعَ لَهَا عَلَنَ لَهَا لِيُؤْرَ بِيْعَ عَلَنَ

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

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

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

ءَأَعْتَلِكُ مِنْ رُبِّي لَهَا عَلَنَ لَهَا عَلَنَ لَهَا عَلَنَ لَهَا عَلَنَ

“If you have preceded me in the Namaaz,

then do not precede me in the Dua.”

Hazrat Sarkhasi t has quoted narrations of Hazrat Abdullah ibn Abbas and Hazrat Abdullah ibn Umar (radi Al'laahu anhum) in the section on Ghusl of the deceased in his book Mabsoot, in which he has proved Dua after Janazah Salaah to be permissible.

In the book which discusses the narrators of Hadith, it has been stated concerning Hazrat Abdullah ibn Umar t that he was very steadfast in adhering to the Sunnats of the Holy Prophet r. If this dua was improper then would such a distinguished Sahabi-e-Rasool ever have read this Dua? Hazrat Abdullah ibn Abbas t, who is known by all as Imam-ul-Mufas'sireen also allowed the reading of Dua after Janazah Salaah. If it were bid' at then would such a great Commentator of the Holy Qur'aan ever read the Dua after Janazah Salaah?

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

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

There is no such proof from any verse of the Qur'aan or Hadith-e-Mustafa r which disallows the making of a second Dua, but the Ahle Sunnah wal Jama'at have proof that to make Dua once, twice or more than that is also permissible. It has been stated in the Glorious Qur'aan:

رَبِّرْجَادِ هَاجَ نَرْجُحِيَسَ عَتَبَلَعِ نَعَنُورِيَلْفَسْرِي رَيْبَلَا نَا لَمَلِي بِيَصَسَا عِن وَعُذَا لُجَب ر لَقَو

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

In this verse, Almighty Al’laah has clearly commanded the Believers to make Dua and has given clear sign of accepting there Duas and He also informed those who are proud and donot make Dua to Him that they will go into hell. One must have noticed that after the Salaatul Janaazah, Dua is read and certain people lift up their hands to make Dua for the deceased whereas others seem to stand proudly and uncomfortable without reciting the Dua.

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

In yet another verse of the Glorious Qur’aan Almighty Al’laah says:

نَوَسُّنُ فِي مَقَالِكُمْ وَأَنْتُمْ مُؤْمِنُونَ وَإِنَّ جُنُودًا لَّيَحْكُمُ بَيْنَكُمْ أَنْ تَدْعُوا عَلَيْهِمْ وَيَسْتَرْفِعُونَ صَوْتَهُمْ فِي دَعْوَاهُمْ فَإِنَّهُمْ يَبْتَلُونَكَ وَإِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

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

Almighty Al’laah has stated that whenever a servant asks from Him, He accepts his Dua. In this verse there is no specification that Dua must only be asked once, twice or thrice or that if you ask more than once then it would make Almighty Al’laah unhappy and the first Dua will be rejected but it has been stated that whenever you ask, it will be accepted.

It is a common point that you will ask as many times Dua as possible for someone you love and verily all Muslims love their fellow Muslim brothers. It is either this or it seems

as though those who object to this dua have some kind of hidden enmity against the deceased that they prohibit the making of Dua for them and the excuse they are using is that to make one Dua after the other is bid' at.

These people do not even realise that every Namaaz has Dua in it, then why do they read Dua after the Fard Salaah of every Namaaz. Is there no Duas in those Namaaz?

(1). In Janazah Salaah the first thing that we read is Thanaa

In the Fard Namaaz, we also read the Thanaa

(2). In Janazah Salaah we recite the Durood

In the Fard Namaaz we also recite the Durood

(3). In Janazah Namaaz we make Dua for the Muslims

In the Fard Namaaz we also make Dua for the Muslims

(4). In the Janazah Salaah we terminate with salaam

In the Fard Namaaz, we also terminate with salaam

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

يَا رَّبِّ اغْفِرْ لِي وَارْحَمْنِي إِنَّكَ غَفُورٌ رَحِيمٌ

مَارْكُلًا أَوْ لَالِحًا نَجِيلًا

But they still say the Dua after Janazah Salaah to be bid' at. The famous and distinguished commentator of the Holy Qur'aan, Allama Ibn Jareer Tabri t while commenting on this verse of the Holy Qur'aan: بُعِثْنَا لَكُمْ رَسُولًا مِّنْ لَّدُنْكُمْ وَبَصُرْتُمْ بِهِ إِنكُمْ لَعَالَمُونَ he says,

ءَأَعْدُوا فِي لَوْحِي بَصُرْتُمْ بِهِ إِنكُمْ لَعَالَمُونَ

“Hazrat Abdullah ibn Abbas t says that when you have completed, (then remain standing), this standing by itself is for Dua.” [Tafseer ibn Jareer Pg.130 Vol.30]

Narration has been made by Hazrat Abdullah ibn Abbas t that,

ة وَصَلْنَا نَمُ الْخَلْقَ ضَوْفَ آمَمِ تَخُوفَ أَفِكَ سِرْبَعِ نَبَا نَع

‘لَقِ بَصُرْنَا أَوْ بَعْرًا وَ لَهَا لَعْنَتٌ

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

ءَأَعْدُوا فِي لَوْحِي نَا ة وَصَلْنَا نَمُ غُوفَ آذَا ‘مُرْمًا لَقِ بَعْرًا لَقِبَ رَ لَهَا وَ بَصُرْتُمْ بِهِ إِنكُمْ لَعَالَمُونَ لَقِ ة نَقُّ نَع

“It is on the authority of Hazrat Qatadah t that once you have completed and are standing then turn your attention towards your Creator, for the command of Al'laah is this, that when you complete your Namaaz, then enter into your Dua.” [Tafseer ibn Jareer Pg.130 Vol.30]

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

يَوْمًا يَقْبَلُكُمْ اللَّهُ يَا أَيُّهَا رَبِّي، فَأَعَدَّوْ يَيْهِنَ طَلْعَ طَلْحِ فِي

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

The Holy Prophet r has stated,

هُ تَلْبِيحًا وَهُءَ أَعْتَىٰ نَا

“Verily to ask Dua is Ibaadat”

The Holy Prophet r also said,

هُ تَلْبِيحًا تُحْمُءَ أَعْتَىٰ

“Dua is the essence of Ibaadat”

In this time, when a person leaves home on lengthy journey, His family and friends make Dua for him. They accompany him to the railway station, bus terminal of Airport and when he is boarding the train, bus or aeroplane, they make Dua for his safe return even though they are aware that there is a possibility of him coming back home.

Yet, when our respected elders or relatives pass away, then we are told that it is bid’ at to make Dua for them. The minds of these people who oppose dua can not be understood.

They seem to be using the reverse gear in this case. When a person passes away, we know that he is going to leave us for ever. He is never going to return and he is to prepare to meet his Creator and face the greatest examination of his life and yet they do not make Dua for such a person, rather they say it is Haraam and bid' at to do so.

“Khuda Mahfooz Rakhe har Balaa se

Khusoosan Wahabiyat ki Wabaa se”

May Al'laah protect us from every wickedness

Especially from the curse of Wahabism

The Holy Prophet r has said,

ءآعَلِيَا ۚ لِي اَوْصُلَّ عَلَيَّ بِسَيِّئَاتِي وَلَعَلِّي كُنُّمُوسًا اَدَا

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

It has been narrated that Hazrat Abdullah ibn Umar t arrived after the Janazah Salaah of Hazrat Abdullah ibn Salaam t and he said,

ءآعَلِيَا ۚ لِي اَوْصُلَّ عَلَيَّ بِسَيِّئَاتِي وَلَعَلِّي كُنُّمُوسًا اَدَا

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

Permissibility Of Kissing The Hands

And Feet Of The Pious

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

Imaamul Muhaditheen Muhammad bin Ismaeel Bukhari, Imam Abu Dawood, Imam Abu Abdullah, Huzoor Ghaus-e-Azam Sheikh Muhiy'ud'deen Abdul Qadir Jilaani and Sheikh Abdul Haq Muhadith-e-Delhwi (radi Al'laahu anhuma) have narrated from Hazrat Sayyida Aisha Siddiqa (radi Al'laahu anha) "When the Holy Prophet Muhammad r would go to the house of his beloved daughter Sayyidatun Nisa Hazrat Fathima Zahra (radi Al'laahu anha) then she would out of respect, stand up for him and

أَهْلُ حَمَّ فِي نُفْسِ رَجُلٍ أَوْ نُفْسِ نِسَاءٍ وَ هِيَ تَدْعُهُ

then she would take his blessed hand and kiss it and allow him to sit in her place and when Hazrat Fathima Zahra t would go to visit the Holy Prophet r, then he would stand up for her,

يُرْسِلُ جَمْعًا فَبِأَمْرِ النَّبِيِّ دَخَلَ

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

Referring to the Prophet r, Hazrat Abdullah ibn Umar t says,

هَاتِي إِلَيَّ

“Then we kissed his (The Prophet’s) r blessed hands” [Abu Dawood Pg.218 Vol.2 - Al Adabul Mufrad Pg.143 – Kitaabul Azkaar Nawawi Pg.234 - Tanweerul Quloob Pg.200]

It is narrated that Hazrat Ashbah t entered the Court of the Holy Prophet r

الْفَيْءَ لِحَسَنٍ وَجِيءَ لَهَا فَحَمَّ يَدَيْهَا بِدَخِ النَّبِيِّ

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

لَقَدْ رَوَى لَهَا أَحَبُّ بِي رُؤْيَا لِي لِحَسَنٍ نَا

“Verily in you there are two such habits which are dear to Almighty Al’laah and His Holy Prophet r.” (Al Adabul Mufrad Pg.86]

From this it is obvious that the kissing of the hands is a desired action which was even preferred by the Holy Prophet Muhammad r. Hazrat Zaar’e t states that he was present in the delegation of Abdul Qais, “When we reached Madinatul Munawwarah, we were swift in disembarking.

فَجَرَوْا كَيْسَ وَ لَهَا وَ طَيَّعَ كَلِمَةَ اللَّهِ كَلِمَةَ اللَّهِ لِيُؤَدَّرَ فِي لُحُوفِ

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

It has been narrated from Hazrat Safwaan bin Isaal t, “Two Jews came to the Holy Prophet r and asked a question, The Holy Prophet r then answered them. On hearing the answer,

طَيَّجَرَوْا فِي لُحُوفِ

They (the Jews) kissed the hands and the feet of the Holy Prophet Muhammad r and then said,

يَسِينُ لَيْتَ أَذُنُنَا

“We bear testimony that you are a Nabi” [Tirmizi Shareef Pg.98 Vol.2 - Mishkaat Shareef Pg.17 - Kitaabul Azkaar Li Nawawi Pg.271 Vol.2 – Sharah Fiqh Akbar Pg.22 – Hujatul’laahi alal Aalameen Pg.118]

Sheikhul Muhaditheen Hazrat Sheikh Abdul Haq Muhadith Dehlwi t in his distinguished kitaab Madaarijun Nubuiwat quotes a narration that, Hazrat Usaama t arrived with his

army on the 11th of Rabi ul Awwal Shareef in the court of the Holy Prophet Muhammad r with the intention of asking permission to undertake an expedition.

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

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

لَهَّوْ لَهَا وَ يَلِّعَ لَهَا لَمَّصَ لَهَا لُؤْسِرَ كَادَ

أَمْ تُنْقَبَ يَلِّجُ رَوْحِي فِي يَدَيْ لِي دَعَمَكَ

“There is the Prophet of Al'laah' r so we held and kissed the blessed hands and the feet of the Holy Prophet Muhammad r.” [Adabul Mufrad lil Bukhari Pg.144 - Tanweerul Quloob Pg.200]

In his book, Taareekhul Kabeer, Hazrat Imam Bukhari t quotes a narration that Hazrat Abdullah ibn Saád Al Abdi t states that he heard from Hazrat Mazidatul Usra t that he said,

‘مَيِّ نُنْقَبَ يَلِّجُ نُنْرَفَ لَهَّوْ لَهَا وَ يَلِّعَ كَلِّعَ لَهَا لَمَّصَ يَلِّجُ لَهَّوْ لَهَا

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

Subhanuhu wa ta'aala will grant him brilliance and authority. You must convey my Salaams to him.” [Shawaahidun Nabuiwat Pg.181]

The above mentioned narrations conclude the evidence where the Sahaba Kiraam kissed the blessed hands and feet of the Holy Prophet Muhammad r.

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

Hujjatul Islam, Imam Ghazzali t states that Hazrat Abu Ubaidah bin Jarrah t kissed the hand of Hazrat Umar-e-Farouk t. [Kimya-e-Sa'adat Pg.194 - Awaariful Mu'aarif Pg.160]

Hazrat Thaabit t asked Hazrat Anas t

كَيْفَ لَمْ يَلَسْ بِرَأْسِهِ يَوْمَئِذٍ

‘Did you touch the blessed hands of the Holy Prophet r.’ Hazrat Anas t answered by saying that he did. Hazrat Thaabit (radi Al’laahu anhu then kissed the hand of Hazrat Anas t. [Al Adabul Mufrad lil Bukhari Pg.144 - Tanweerul Quloob Pg.200 -Darmi Shareef Pg.31 Vol.1]

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

Allama ibn Hajar Makki t quotes a narration of Hazrat Jameela (radi Al’laahu anha). She says it was the habit of Hazrat Thaabit t that:

يَا لِيَّيُّكَ حَاضِرِي لَ تَبِيَّتْ مَ إِنَّا رَقَلْ يُي مُمَ بَقِيَّ طَ لَه قَتَاه يِّي رَاجِلِي لَقِي سُنَّ أ تَا إِدَا

“Whenever Hazrat Anas t would come to visit him, he would say to his servant, “Bring me some perfume so that I may put some on my hand since unless the son of Umme Thaabit does not kiss my hands, he is not pleased.” [Majma’uz Zawa’id Pg.130 Vol.1]

It is now obvious that to kiss the hands and feet of the pious and respected persons is Sunnah and those who say this to be shirk and bid’ at are doing this due to their total ignorance. It should be noted that to kiss the feet of the pious people is not Sajdah. Those who object to it say that it is the same as making sajdah. It seems as if they are not aware of the definition of the term Sajdah. Hazrat Abu Esa Tirmizi t has quoted a narration from Hazrat Abbas t that,

‘هَامَقِي وَ مَبْلَغُرُو ، فَلَاكُو ، هُجُو بِأَدَا فَهَسَ ، هَعَم دَجَمَ نُبُقَا دَجَمَ إِدَا لَوِي لَهَسُو وَيَلَع لَهَا لَوُورَ عَمَن ، قَا

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

Permissibility Of Celebrating

Meelad-Un-Nabi r

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

Almighty says in the Holy Qur’aan:

أَوْحَيْنَا إِلَيْكَ بِمَا حَزَبَ وَ إِنْهَا لَصَفِيَاءُ لَقَدْ

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

Almighty Al’laah commands:

تَدْعُ لِقَابِ رَبِّكَ إِتْمَامًا وَ

“And publicize well the special favours of your Lord”

[Surah Duha Verse.11]

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

Actually he is Rahmatulil Alameen (Mercy unto the worlds) and the greatest blessing of Almighty Al’laah towards us. Almighty Al’laah, in the Holy Qur’aan has made us aware and informed us how great a favour He has done by sending Rasoolullah r. The verse relating to this is:

لَوْ يُدْرِكُ مِثْقَالَ ذَرَّةٍ شَيْءًا مِنْهَا عَلِمَهَا إِنَّهَا لَمَّا قَدْ

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

Rasoolullah r is that Messenger and Beloved of Almighty Al’laah, whose blessed arrival was announced and publicized by all the previous Ambia and Mursaleen. It is mentioned in the Holy Qur’aan about the statement of Hazrat Esa Ala Nabiyyina (alaihi salaatu wassalaam),

دَمَحَا ‘ هُنَا يَبْعِي نُم تَتِي لِبُونِيَارَتَبَام وَ

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

It is Hazrat Esa (alaihis salaam) who made this dua in the Court of Almighty Al’laah,

لَرِخَاوَالِ وَلَا اِيْعَالِ نُؤَلِّفَءَاْمَلْنَا نَمَّهَ فَاْمَ لِيْلَع لِنَزْ اَلَب رَمَلَلَا

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

Hazrat Esa (alaihis salaam) says that the day on which Almighty Al’laah sent a spread of food from the skies should be a day of rejoicing for those in his era and for those who come after them. If this be the case, then why should we not celebrate and rejoice on the day that the Soul of the Universe, The Mercy unto the worlds, The Beloved of Almighty Al’laah, Hazrat Muhammad r was born. This should definitely be a day of rejoicing for the Muslims right up to the day of Qiyaamah.

Sayyidi A’la Hazrat Ash Shah Imam Ahmad Raza Khan t says the following poetic stanza concerning the day on which Holy Prophet r was born:

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

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

Almighty Al’laah states in the Holy Qur’aan,

لَا إِلَهَ إِلَّا اللَّهُ حَيْثُ مُمْرَلِكَدَو

“And remind them of the days of Al’laah.”

[Surah Ibrahim Verse.5]

Concerning this verse of the Holy Qur’aan, the Mufasireen Izaam (alahimur Rahma) have stated that “The days of Al’laah” refer to those days in which Almighty Al’laah has bestowed His favours upon the believers. From this it is obvious that the Meelad of the Holy Prophet r is from amongst “The Days of Al’laah” and Al’laah commands concerning His days, “And remind them of the days of Al’laah.”

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

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

Hazrat Allama Ibn Hajar Asqalani t while commenting on the above mentioned narration of Bukhari Shareef says,

نَا لَّا مَّحَارَ كُنْتُمْ نَقْلًا لِقَابِ لِحَابِ رَسَّ هِبَ لِيُوحَ نَعِيَّ يَ جَلَمَ هِبَ نُحْيَ أَرِ بِقَى وَبَا تَامَ الْهَى لِقَى سَرِيحًا نَا عَلِيَّ مَرَلَا رَكَدَ
 بَا تَرْتَبَ بِنِي وَ نُنَ كَوَ رُيْتِ لَأَ مَنِي لَى وَ لَهَرَوَ يَلْعَ لَهَا عِلْمَ صِيْلَا نَا لِقَى آدَوَ رُيْتَا مَنِي لَكَ هِبَ عِنَّعَ فَفَتَحِي بَادِقِيَا
 اَوْتَعَلَ هِبَى وَنَبِي بِقَى

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

Abu Lahab was a Kaafir. It was concerning him that Almighty Al’laah sent down the verse نَبَّ وَ بِقَى هِبَا اَي نَبَّ - If he gained such benefit just by freeing Thuwaiba because he heard of the Birth of his nephew Muhammad bin Abdullah r, then definitely those of us who not only accept him as Muhammad, the son of Abdullah r but as our Rasool and our King, and those of us who celebrate his Meelad Shareef by having Mahfile Meelad and by remembering him always, will undoubtedly gain great blessings from Almighty Al’laah for this.

Sheikh-ul-Muhaditheen, Sheikh Abdul Haq Muhadith Dehlwi t in the commentary of this narration says, “In this incident there is clear proof for those who celebrate the Meelad and for those who on the birth of the Holy Prophet r show happiness and spend their wealth. In other words if Abu Lahab who was a kaafir and out of happiness on the birth of Holy Prophet r, freed Thuwaiba to feed milk to him, can gain such reward, then what will be the condition of that Muslim who out of happiness and love spends his wealth in abundance and celebrates Meelad Shareef, but it should be so that the Mahfile Meelad be

free of the public innovation and free of singing and Haraam instruments.” [Madaarijun Nabuiwat Pg.24 Vol.2]

Concerning the very same narration, Hazrat Haafizul Hadith Allama Abul Khair Shamsuddeen Muhammad bin Muhammad Juzri t says,

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

Sheikh-ul-Islam Allama ibn Hajar Makki t in his distinguished book “An Ne'matul Kubra” quotes the blessed sayings of the Khulafa-e-Raashideen concerning Meelad Shareef. A few of these narrations are being quoted below:

قَالَ ابْنُ عَبَّاسٍ نَكَتُ لَيْسَ وَهِيَ عَاطِيَةٌ لِي وَمَءَاتِقُ عَدَاةٍ أَمْ هَرْدٌ قَبْلِي أَنْ تُقَعَ لَهَا عَضْرَةٌ تَصِلُ إِلَى رَأْسِي

Hazrat Abu Bakr Siddique t says, “Whosoever spends one dirham on the birthday of the Holy Prophet r, will be my companion in Jannat.”

قَالَ لِي وَمَ مَطْرَعٌ نَمُ قُوعُ لَهَا عَضْرَةٌ رُمُعُ لَقِي

مَ لَسَلْتُ لِي حَاقِبَ لَيْسَ وَهِيَ عَاطِيَةٌ لِي

Hazrat Umar-e-Farouk t says, “Whosoever has respected the Meelad Shareef of the Holy Prophet r it is as though he has revived the Deen.”

رَبُّنَا حَوْ رَبُّنَا دَهْشَ اَهْلُ لَيْسَ وَهِيَ عَاطِيَةٌ لِي وَمَءَاتِقُ عَدَاةٍ أَمْ هَرْدٌ قَبْلِي أَنْ تُقَعَ لَهَا عَضْرَةٌ نُنْتَمِعُ لَقِي

Hazrat Uthmaan-e-Ghani t says, “Whosoever has spent one dirham on the Birthday of the Holy Prophet r, it is as though He was present in Ghazwa-e-Badr and Hunain.”

نَمَّ جُرْمِي لَئِيْفًا رَأَيْتُ بَيْسَ نَكَوْهُنَّ وَجِيْعَ لَهَا كَلِمَ سَيِّئًا لِي وَنَمَّ مَطْعَ نَمَّ ، هَهُجُوْ لَهَا مَرَكُوْ قِيْعَ لَهَا عَضْرَ كَلِمَ لَقِي
يَعْلَنَ حِيْجِي قِيْعًا لِيْ حِيْ وَ نَاهِيْ لَهَا لَئِيْفًا

Hazrat Ali t says, “Whosoever respects the Meelad Shareef and is a means of motivating a Meelad function, he will take from this world the gift of Imaan and he will enter Jannat without any questioning.” [Ne'mate Kubra Pages 7/8 - Published Istanbul-Turkey]

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

Hazrat Imam Hassan Basri t states,

لَهُنَّ وَجِيْعَ لَهَا كَلِمَ سَيِّئًا لِي وَنَمَّ مَطْعَ نَمَّ هَهُجُوْ لَهَا مَرَكُوْ قِيْعَ لَهَا عَضْرَ كَلِمَ لَقِي
يَعْلَنَ حِيْجِي قِيْعًا لِيْ حِيْ وَ نَاهِيْ لَهَا لَئِيْفًا

“I wish I had gold equivalent to the Mountain of Uhud so that I could be able to spend it in the commemorating the Meelad Shareef of the Holy Prophet r.”

Hazrat Junaid-e-Baghdadi t states,

مَطْعَ نَمَّ هَهُجُوْ لَهَا مَرَكُوْ قِيْعَ لَهَا عَضْرَ كَلِمَ لَقِي وَنَمَّ مَطْعَ نَمَّ
نَاهِيْ لَهَا لَئِيْفًا

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

Hazrat Allama ibn Hajar Makki (Alaihimur Rahma) says,

يَلْبَسُ لَهَا عِلْمَ لَهَا لِيُؤْنِرَ عِلْمَ مِ السَّوَةِ الصَّوْرَكَ ذُو قِصْرِكَ يُوْحَ عِلْمَ لِيُتَشَمُّمَ اَهْلُكَ لِيُؤْنِرَ عِلْمًا رُكْدًا لَوْ لِيَاوَلَهَا
هَجْدَمُوْا هَسُوْ

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

Imam Qistalaani t the commentator of Bukhari Shareef, says,

عَانَ نَبِيَّكَ عِلْمًا فَبِ نَبِيِّ صَدِيْقِي وَ هِيَ لِيْلَةُ نَبِيِّ مَجِي وَ مُلْسَلًا أَوْ هُوَ اِلْمَلَا عِلْمًا هِيَ وَ مَ رَهْبٍ نَوْتِي مِ السَّلَا لَهَا لَ اَزَلُو
لَكَ بِكَ نَم مِ عِلْمًا رُ هِي وَ هِيَ لِيْلَةُ هِيَ وَ مَ عَ اَتِي نَبِيِّ وَ تَابَهَا فَبِ نَوْتِي وَ رُوْتِي لَهَا نَوْرُهُ وَ تَبَلَّ صَلَا
ءَا رَمَ لَهَا مَحْفُ مَارَهَا وَ تِيْلًا لِيْلَةَ لِقَاجِ عِيْرَتِي وَ مِ اِنْمَا لِقَاجِ فَبِ نَامَا قَا صَاوَحُ نَم بَرَجِ اَمَم وَ هِي مَعَ لِيْلَةَ
تِيْلَةَ كَرَبَلَهَا هِيَ وَ مَ رَهْبٍ عِلْمًا دَخَلَا

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

Haji Imdaadullah Makki t who many deobandis refer to as their Peer says, “The way of this servant is this, that I present myself in the Mahfil-e-Meelad and thinking of it as a means of Blessing I even commemorate it and I gain great pleasure and peace by standing.” [Faisla Haft Mas'ala Pg.5]

Permissibility Of

Setting Aside Days

The Ahle Sunnah wal Jamaat believe that it is not Haraam but totally permissible to set aside days for important and beneficial events.

Almighty Al’laah in the Glorious Qur’aan says,

لَهُمَا عَلَيْهِمْ مَرْكُذًا

“And remind them of the days of Al’laah”

[Surah Ibrahim Verse.5]

In another verse of the Holy Qur’aan Almighty Al’laah says,

تَذَكَّرُوا أَيَّامَ اللَّهِ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَجْمَعًا وَيُذْهِبَ عَنْكُمُ الرِّجْسَ أَجْمَعًا

“And remember Al’laah in the designated days.”

[Surah Baqara Verse.203]

Now that we have had the opportunity of examining the above mentioned verses of the Holy Qur'aan, let us now study a few sayings of the Ahle Bait-e-Athaar and the Blessed Sahaba-e-Kiraam (radi Al'laahu anhumul Ajmaeen).

Ummul Mo'minin Sayyida Aisha Siddiqa (radi Al'laahu anha) says,

سَيِّدُكُمْ عَجَاوِزُيْتُمْ لَأَمْ مُصْرِي لَهَيَّوْ طِيَعِ لَهَا عَلِمَ لَهَا لُؤْسَرُ نَكَ

“Rasoolullah r used to keep fast on Mondays and Thursdays.” [Mishkaat Shareef Pg.179 - Ash'atul Lam'aat Pg.104 Vol.4 – Mirqaat Shareef Pg.298 Vol.4 - Abu Dawood Shareef Pg 242 Vol.1- Ibn Majah Pg.n 125 - Jaame Tirmizi Pg.93 Vo.1 - Nisa'i Shareef]

Hazrat Abdullah ibn Umar t states,

بِتَسَ لَكُ بَلَقِ دَجَمَ تَيْ لَهَيَّوْ طِيَعِ لَهَا عَلِمَ تَيْ لَهَا نَكَ

رَيْبُ عَجَاوِزِ عِي عَلِمَ وَي بَلَكَارُو طِيَسَامَ

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

Hazrat Ka'ab bin Maalik t states,

سَيِّدُكُمْ عَجَاوِزِ نَا بُبُجِي نَكَوْ لِكُونِيَّةَ وَرَعِ فِي سَيِّدُكُمْ عَجَاوِزِ جَرَحَ لَهَيَّوْ طِيَعِ لَهَا عَلِمَ تَيْ لَهَا نَا

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

Ummul Mo'mineen, Sayyida Umme Salma (radi Al'laahu anha) states,

سَيِّدِمُحَمَّدٍ أَوْ رَجِيَّتٍ لَهَا أَلْفَاوَا رَهْشَ لَكَ نُمْ جِي أَنفَا مَوْصَا نَا عَنَّا وَرُحِي لِهَسَّ وَجِي عَ لَهَا عِلَصَ لَهَا لُوسِرَ نَكَ

“The Holy Prophet r used to instruct me to keep fast on three days of every month and that I should commence with them on a Monday or on Thursday.” [Mirkaat Pg.300 Vol.4 - Mishkaat Shareef Pg.180 - Ash'atul Lam'at Pg.105 Vol.2 - Abu Dawood Shareef Pg.244 Vol.1 - Nisa'i Shareef]

Hazrat Abu Zirr Ghifaari t says, The Holy Prophet r said to me:

جِي أَنفَا لَكَ رَهْشَا نَم تَجُ أَدَا
ة رَشَا عَسْمَخَوَ رَشَا عَكَرَا وَ رَشَا عَنفَا مُفَا

If you wish to fast then fast for three days in a month, namely the thirteenth, fourteenth and fifteenth of every Islamic month.” [Mishkaat Shareef Pg.180 - JaameTirmizi Pg.95 Vol.1 - Nisa'i Shareef]

It is clear from all the above mentioned narrations that there is absolutely no objection to setting aside days to do any good and blessed actions. In reality, to do so is the manner of the Prophet r.

Permissibility of

Imam Ghazzali t states that Hazrat ibn Abbas t said, “On the day of Eid or the day of Aashura or on the eve of Aashura or the eve of a Friday or on the first Jummah of Rajab or on the night of the 15th of Shabaan,

يَوْمَ نَخْرُجُ الْأَمْواتِ أَنهَ جَدِّهٖ فَبِئْسَ مَا كَانُوا يَكْفُرُونَ

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

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

Permissibility of Proclaiming Ya Sheikh Abdal Qadir Jilani Shai'an Lillah t

The Ahle Sunnah wal Jamaat say and believe that it is totally permissible to say, “Ya Sheikh Abdal Qadir Jilani Shai'an lillah” and to ask for assistance from those servants of Al'laah whom He has appointed as helpers to the Ummah.

Almighty Al'laah says in the Glorious Qur'aan:

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

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

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

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

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ

“Who shall be my helper in the way of Al’laah?”

[Surah Al Imran Verse.52]

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

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ

“The followers replied, we are the helpers of Al’laah’s religion.”

[Surah Al Imran Verse.52]

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

عُرِّزَ لِي بِأَخِي هَارُونَ أَن يُرْسِلَ اللَّهُ مِنِّي رَسُولًا إِلَىٰ عَجَاوِيلِ الْأَغْصَانِ

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

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

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

رُفِعْنَا لَكَ وَأَسْتَعِينُكَ بِكَ

“We worship only You and from You only do we seek help”

[Surah Faateha]

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

سُؤْلًا جَوْبُ مُنَى أَمَلًا

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

Concerning the commentary of the verse, رُوَيْدٌ مِّنْ جِبْرِيلَ عَزِيزٌ مِّنْ أَمَلٍ Great and distinguished personalities and Mufasireen such as Imam Fakhruddeen Raazi, Allama Khaazin and Allama Ismaeel Haqqi say follows:

هُوَ رَجَاءٌ لِّمَنْظُورٍ وَرَضْلًا يَخْتَدُّ فِي سَائِلِهِ قِيَامًا

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

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

Note: Hazrat Muhadith Dehlwi t is explaining that as long as a person bears this fact in mind that the true and real helper is Al'laah and no matter whom he asks from, it will be through the mercy of Al'laah, and then it is permissible to ask from such a person.

Hazrat Sheikh Abdul Haq Muhadith Dehlwi t states, “There are certain Awliyah Al'laah whom Al'laah has created specifically for guiding and enlightening His servants. They have been given control of this universe even in this condition (of theirs). And by their insightful absorption, their being spiritually engrossed due to their special excellence

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

Allama Muhadith Sakhaawi t who is the student of Allama ibn Hajr Asqalani t states as follows regarding Imam Shaafi’i t:

ة اِرْصَلَاةَ رَبِّكَ بُحَا قُرْعَ لَهَا عَضَرَ يَعْشَلَا لِق

لَهْدَوَ عِلْمَ لَهَا عِلْمَ عِلْمَا عَلَا ع

Imam Shaafi’ t says, ‘I always enjoy sending Durood Shareef upon the Holy Prophet Muhammad r.’ [Alqaulul Badi' Pg 193]

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

If we have to question those who continue saying Bid'at and Haraam about Hazrat Salud'deen Ayubi t, then they would say that he was a very great and pious King. It was the very same Salud'deen Ayubi (Alaihimur Rahma) who liberated Baitul Muqaddas. Great Muhaqiqaan and Muhaditheen made Duas for him. It is the very same Salud'deen Ayubi t who gave the command of Durood to be recited before and after Azaan and it was he who was responsible for administering the Islamic affairs in his time. This has been quoted by Allama Sakhaawi (Alaihimur Rahma) in Al Qaulul Badi' and by Allama Sulaiman in Futoohatul Wahaab.

Hazrat Qaazi Ayaaz in his internationally renowned book “Ash Shifa Fi Huqooqil Mustafa” has said that it is permissible to read Durood at the time of Azaan. He says,

نَادِلْ أَقْرَبُوا بِمِثْلِكَ وَأَمَّا عَامِرٌ وَرَكَذِيْنُ عَ فِي عَاقِبَةِ الْأَمْرِ أَنْ طَاوَمَ نَجْوً

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

Hazrat Mulla Ali Qaari t in his book Fathul Mueen says that Durood should not only be recited before Azaan but also before the Iqaamah. Sheikh Kabeer Bakri t has stated that it is desirable to recite Salaatus Salaam before Azaan and Iqaamah.

It has been stated in I‘aanatut Taalibeen, the commentary of Fathul Mueen that, “To send Durood and Salaam upon the Holy prophet Muhammad r before Azaan and Iqaamah is desirable and lawful.” [I‘aanatut Taalibeen Pg.223 Vol.1]

It is thus proof enough that to recite Durood before and after Azaan is totally permissible and alhumdulillah this is the practice of the Ahle Sunnat wal Jamaat.

Permissibility Of

Kissing The Thumbs

The Ahle Sunnah Wal Jamaat believes that it is permissible to read Durood Shareef and kiss the thumbs on hearing the name of the Holy Prophet Muhammad r mentioned in the Azaan.

Allama Muhammad Ghabreem Maaliki t in An Nawafi ul Atri'aa quotes the Hadith of the Holy prophet r that the Holy Prophet r said,

It is in Raudul Faa'iq that Almighty Al'laah showed Hazrat Adam (alaihis salaam) the beauty of the Holy Prophet r on both his thumb nails, like (a reflection) in a mirror. Hazrat Adam (alaihis salaam) then kissed both his thumb nails and turned them over his eyes. Thus, this Sunnah became consistent in his descendants (and) then when Jibra'eel Ameen (alaihis salaatu Was Salaam) informed Rasoolullah r of this, he said, "That person who when hearing my name in Azaan kisses his thumb nails and turns it over his eyes, he shall never go blind'." [Tafseer Roohul Bayaan Pg.230 Vol.7]

Hazrat Ismaeel Haqqi t states that it is in Muheet that the Holy Prophet r entered the Musjid and sat down near a pillar. Hazrat Abu Bakr Siddique t was also seated beside him. Hazrat Bilal t stood up and commenced with the Azaan. When he said نَاكُ دُهْنًا
لِلْأَنْبِيَاءِ رَأْسًا حَمِيمًا

Hazrat Abu Bakr Siddique t placed both the thumb nails onto his eyes and said,

لِلْأَنْبِيَاءِ رَأْسًا حَمِيمًا

“Qurratu Aini bika Ya Rasoolallah”

(Ya Rasoolallah, You are the coolness of my eyes)

When Hazrat Bilal t had completed the Azaan, the Holy Prophet r said, “O’ Abu Bakr t! Whosoever does like you have done, Almighty Al’laah will forgive all his sins.” [Tafseer Roohul Bayaan Pg.229 Vol.7]

Giving reference to Imam Abu Taalib bin Muhammad bin Ali Makki t from his book Quw’watul Quloob, Hazrat Ismaeel Haqqi t writes, “May the status of Imam Abu Taalib Makki be elevated. In his book Quwatul Quloob, He says that Ibn Ainiya narrated that on the tenth of Muharram, The Holy Prophet r arrived in the Musjid to perform the Jummah Salaah. He sat near a pillar in the Musjid and (then) Hazrat Abu Bakr t kissed the thumbs of both his hands and turned it over his eyes and said, “Qurratu Aini bika Ya Rasoolallah” When Hazrat Bilal t had completed the Azaan, the Holy Prophet r said, “O’ Abu Bakr t! What ever you have said if anyone says it in my love, and if they should do that which you have done, then Almighty Al’laah will free them of all there past, present, apparent and hidden sins” [Tafseer Roohul Bayaan Pg.230 Vol.7]

ذُرِّيَّيْهِ حَالًا مَعِيَّ

“Recite Durood upon me in abundance on a Friday since it is a respected day. On that day the Angels are present and whosoever sends Durood upon me on that day, his Durood is placed before me up to the time when they have completed sending Durood and Salaam. (Hazrat Abu Dardah says), “I asked, 'Huzoor! Will you even hear (salaam) after your demise?' The Prophet r said, 'Verily Almighty Al’laah has made it Haraam upon the earth that it may devour the bodies of the Ambia (alaihis salaam). Thus All the Nabis of Al’laah are alive and they are given sustenance.” [Ibn Majah Pg.119 - Jaame Sagheer Pg.54 Vol.1 - Mishkaat Shareef Pg.112 Vol.2]

The very same Hadith has also been narrated by Hazrat Aus bin Aus t in which he says that the Holy Prophet r said, “The most important day of all days is a Friday. On that day Hazrat Adam (alaihis salaam) was created, it is on this day that his Rooh was removed. It is on this day that the Soor will be blown and it is on this day that the deep sleep of Qiyaamah will overcome all.”

He further mentions that the Prophet r said,

تَمْرِكًا قَوَّالِيْنَ عَ كُنْزِيْهِ ضَرْبًا فَعَايَاكَ اللهُ لِيُسْرِيْ اَرْطِقَ لِقَى عَلَّعَ ضَوْرُوعَ مَ كُنْزِيْهِ رَقِيَّةً وَصَلَا نَمَّ عَلَّعَ اَوْرَتَلْفَكَ
عَطِيْنًا لَّا تَلْسُجُ لَلْشَّيْءِ نَا ضَرْبًا لَّا عَلَّعَ مَرَّحَ لَجَّوْرَعِ اللهُ نَا لِقَى نَحْيِيْ نَوَّوِيْ لِقَى

“So send Durood upon me in abundance (on Friday) for your Durood is undoubtedly presented before me.” Hajaam asked, “O Prophet of Al’laah! How will our Durood reach you once you have been placed in the grave?” The Prophet r said, “Al’laah has made it Haraam (forbidden) upon the earth that it may eat (devour) the bodies of the Ambia-e-Kiraam.” [Mishkaat Pg.120 – Mirqaat Pg.209 Vol.2 – Ash’atul Lam’aat Pg.613 Vol.1 – Abu Dawood Pg.150 Vol.1 – Nisa’i Pg. 154 Vol.1 – Ibn Majah Pg.77 – Daarimi Pg.195 – Mustadrik Pg.278 Vol.1 – Sunan-e-Kubra Pg.248 Vol.3 – Madaarijun Nubuiwat Pg.920 Vol.2]

Hazrat Badrud'deen Aini t has stated that,

نُبِيَّيْ لَانَ اَبِيَّعَ مَفِيَّكَ عَطَّلَا اَدَهَ لِقَامُجُ نَم لَصَّعَبَّ عِيَّيْنَ لَا لَسَلَجَا لَللَّسَّكَ لَ صَزَلَا نَا لِهَيَّو عِيَّعَ لَهَا عِلَّصَ قُوعَ حَصَّ
 عِيَّحَا نَوْدُوْجُوْمَ مَفِيَّكَ مَلَّوْا اَوْ هُوَ لَصَّرَا مَفِيَّعَ هَيَّيْ لَلَّهَا هَب لَلَّحَا لَك لَقِي اَدَوَّ عِيَّحَا رَيُّدُوْجُوْمَ اِنَّكَ نَا وَ مَفِيَّكَ رَقِيْ لَ
 عِيَّحَا مَقَّ اَرْوَقَّ اَدَاوْ يَفَا مَرْكَبَ عَلَيَّعَ لَهَا صَخَّ نَم لَلَا لَقِي عَفْنُ نَم دَحَا مَهَايَا لَ

“It is the statement of Nabi –e-Kareem (alaihi salaam) that the earth does not eat the bodies of the Ambia (alaihimus salaam). It is from this saying that the clear conclusion is derived that the Ambia (alaihimus salaam) are alive and they have only been hidden away from us and we cannot understand their position, like that of the Angels whereby they are alive and present but we cannot find (see) them. Yes! Those whom Al’laah has blessed, they can even see them. This has been confirmed that they (the Ambia alaihimus salaam) are alive.” [Umdatul Qaari Shara Bukhari Pg.69 Vol.6]

In the commentary of Mishkaat, Allama Mulla Ali Qaari t states:

نَمَ يَا عِيَّيْنَ لَا لَسَلَجَا اَفْتِيَّيْ عَتَهَبَلُمَ عِيَّوَا هَيَّيْ مَ يَا صَزَلَا عِلَّعَ مَرَّحَ لَهَا نَا لِهَيَّو عِيَّعَ لَهَا عِلَّصَ لَهَا لِيُوْرَرَّ يَا لَقِي
 نَمَهَ وِلَّصَّ عَامَسَ مَقَّ نَلَّعَبَّ مَهَرُوْقُ هَبَّ عِيَّحَا عِيَّيْنَ لَا نَا بَاوَلَجَا لَصَّحَبَّ عِيَّحَا مَهَرُوْقُ هَبَّ عِيَّيْنَ لَا رَقَبَ اَللَّسَّكَ نَا
 مَفِيَّعَ عِلَّصَ

The Holy Prophet r has stated that, Al’laah has made it Haraam upon the earth to devour the bodies of the Ambia” The reason for this is because the Ambia (alaihimus salaam) are alive in their graves and from the answer given to (the question of the Sahaba concerning how the salaam will be received after demise) concludes that the Ambia (alaihimus salaam) are alive in this way that they are personally able to hear whoever sends Salaatus Salaam upon them. [Mirkaat Shara Mishkaat Pg.209 Vol.2]

Hazrat Sheikh Abdul Haq Muhadith Dehlwi t in his book Takmeelul Imaan says that, “There is no death for the Ambia (alaihimus salaam). They are alive and existing. Death only comes to them for a single moment. Thereafter, their souls are returned into their bodies and the life that they had on earth is given back to them.” [Takmeelul Imaan Pg.58]

Hazrat ibn Aabideen Shaami t says,

مَرْفُوقٌ فِي جُحُومِ اللَّيْلِ أَوْ نُورِ النَّهَارِ مُعَلِّعٌ عَيْنِي لَأَنَا

“Verily, the Ambia (alaihimus salaam) are alive in their graves.” [Shaami Shareef Pg.327 Vol.3]

Mulla Ali Qaari t states,

مَعَالِيقُ عَمَّ مَرْفُوقٌ فِي نَوَاصِي وَنَوْبَعِي لَبَّ قِيَامِ مُعَلِّعٌ عَيْنِي لَأَنَا فِي حَيَاتِ تَوَيْتُ نَوْمٌ هَقْلًا أَمْ رَجَحَ نُبَا لَقَى
بَارِئًا أَوْ مَاعْطَا نَم

فِي قِرْمَلِ رَمْتِ لِقَائِكَ

“Ibn Hajjar has mentioned that the greatest proof regarding the fact that the Ambia (alaihimus salaam) are alive is that they perform Ibaadat in their Holy Graves, and they perform Namaaz therein and they are so needless of eating and drinking, like the Angels are. In other words they are alive but they do not need to eat and drink.” [Mirkaat Sharah Mishkaat Pages.209/210 Vol.2]

The Prophet r Is Mercy

Unto The Worlds

The Ahle Sunnah Wal Jamaat believes that the Holy Prophet r is Rahmatul lil Alameen.

It is also our belief that this is only the speciality of the Holy Prophet r. He is the only creation of Almighty Al’laah who is Rahmatul lil Alameen and no other creation can be given this title.

Almighty Al’laah says in the Holy Qur’aan:

رَبِّهَا لَنْ نَسْأَلَكَ لَكُلِّ الْفَرْزِ أَمْوَ

“And We have sent you not, but as Mercy unto all the Worlds”

[Surah Ambiya Verse.107]

سَأَلْنَاكَ لَكُلِّ الْفَرْزِ أَمْوَ

“And O Beloved, We sent not you but with such a (prevailing) message for the entire mankind.” [Surah Saba Verse.28]

أَعْلَمُ جَ مَلِيهَا لَهَا لَوُورَ عَنَّا سَأَلَا أَيَّ أَلِي لَق

“Say you: O People! I am the Prophet of Al’laah unto all of you.”

[Surah Al A’raf Verse.158]

The Holy Prophet Muhammad r has stated,

عَمَّاع سَأَلَا عَلَا نُنْتَجِي وَ هَصَّاح هَمَّق عَلَا نُنْتَجِي مُبَدَا نَكَ

“Every Nabi comes specifically towards his people and I have been sent unto all nations.”
[Mishkaat ShareefPg.512]

فَمَا كُنَّا نُرْسِلُهَا عَلَيْهِمْ مُبَشِّرًا

“I have been sent as a Messenger unto the entire creation.” [Ash'atul Lam'aat Pg.469
Vol.4 - Mirkaat Shareef Pg.49 Vol .11 - Sahih Muslim Shareef]

The Prophet r

Is Haazir And Naazir

The Ahle Sunnat believes and accepts that the Holy Prophet r is Haazir-o-Naazir (Present and Aware of the condition of every thing)

Almighty Al'laah says in the Holy Qur'aan,

أَشْهَدُ بِمَا لَا يَشْعُرُونَ وَأَنَا إِلَىٰ أَعْيُنِهِمْ فَاحْتَسِبْ مَا تَعْبُدُ

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِشَهِيدٍ بِمَا تَعْبُدُونَ

“O Bearer of unseen news (Nabi) Undoubtedly, We have sent you being Haazir and Naazir (one who is present and seeing) and as a bearer of glad tidings and a Warner and an inviter towards Al'laah by His command, and a radiant sun.” [Surah Al Ahzab Verse.45]

Note: It should be noted that the word which appears in this verse is “Shaahid” which means witness and it should be understood that only he can be a witness before whom a certain action has taken place. It is for this reason that the word Shaahid is said to mean (Haazir-o-Naazir) ‘Present’ since it has to do with witnessing and being present.

It has been stated in Tafseer-e-Kabeer, Roohul Mu'aani, Abu Mas'ood, Baidhaawi, Jamal and Jalaalain that the Prophet r being a witness is for those towards whom he was sent as a Prophet. The writing of Tafseer Jalaalain reads,

مُهَيَّبًا نُّنْسِرُكُمْ عَلَىٰ كَمَا نُنْسِرُكُمْ

“(It means) We have sent you as a witness (Haazir-o-Naazir) unto those towards whom you have been sent.” [Tafseer Jalaalain Pg.355]

In Sahih Muslim Shareef it is stated the Holy Prophet r said,

مَعَكُمْ وَلَوْ جَاءَ عَلَيْهَا نُّنْسِرُكُمْ

“I have been sent towards the entire creation of Almighty Al'laah.” [Sahih Muslim Shareef - Mishkaat Shareef Pg.516]

Allama Taahir Patni has stated in Majma-ul-Bihaar that,

كُنْتُ مَعَكُمْ وَبِكُمْ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

“I am a Shaahid (witness), in other words I will testify regarding your deeds. I am constantly with you.”

He further mentions that in Tabraani it has been stated:

لَهُ مُمْحَاوِرًا أَلَيْبَ مُمْحَاوِرًا أَوْ مُنَسِّئًا عَلَىٰ أُمَّةٍ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

I will testify and intercede based on the fact that they spent their lives for the sake of Almighty Al'laah.” [Majma'ul Bihaar]

The Holy Prophet r has stated,

وَلَيَعْبَرُنِي دِكْرَتُ مَنْ يَفِيقُ مَنْ نَدُمُ لِلَّهِ عَلَوًا

“I am even closer to every believer, more than his own soul. Whosoever leaves behind any unfulfilled debt, it is upon me (to fulfil it).” [Nisa'i Shareef Pg.279 Vol.1]

Almighty Al'laah says in the Holy Qur'aan,

رَبِّهَا الَّذِي كَلَّمَكَ الرَّسُولَ أَمْرًا

“And We have sent you not, but as Mercy unto all the Worlds”

[Surah Ambiya Verse.107]

Commentating on this verse of the Qur'aan Allama Aaloosi t says,

تَرَكْتُمْ لَهَا عَلَاةً يَوْمَئِذٍ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ أَوْ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ أَوْ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ أَوْ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ

لَيَعْبَرُنِي دِكْرَتُ مَنْ يَفِيقُ مَنْ نَدُمُ لِلَّهِ عَلَوًا

“And the Mercy of the Holy Prophet r over all the worlds is in this context that he is the greatest means between the entire Universe and the blessings of Al'laah due to his

excellence and status, as the Noor (light) of the Prophet r is the first creation and it has been mentioned in the Hadith-e-Paak,(O Jaabir) The very first thing which Al'laah created is the Noor of your Nabi.

He further quotes another Hadith where it has been mentioned,

لَقَدْ آتَىٰ قَوْمٌ لِّلَّهِ لِقَاءً إِذْ هَبَّ مُمْرَرِينَ سَائِقٍ يَبِئْسَ لَكَ وَصْفًا لِّمَا وَصَفْنَا لَكَ وَأَنْتَ تَطْعَمُهَا عَلَيْنَا اللَّهُ ءَأَجْو

‘Al’laah is the Giver and I am the Distributor’ and the discussion of the masterful Sufis in this matter is even more indepth than which I have said.” (Tafseer Roohul Mu’aani Pg.105 Vol.17)

Concerning the very same verse, Allama Ismaeel Haqqi in Tafseer Roohul Bayaan says,

نَمَّ تَهْلُ لِحَا عِيْمَجَ وَتَخَبَّ، وَتَخَامَ لَوَا مُلَلِّا عِيْمَجَ دِمَحْمُ رُونَا لَوِيْحَا لَهَا نَا مُيْعِنَا أَيُّ أَعْيُنَا سَمَاءَرَعَ فَبِ لَقِي
 نَوَكْ، فَبِ وَتَخَّ، فَبِ رَصَّ عِيْمَجَ إِذَا دُوْجُو لَلِّي تَمَّ حَرَّ دُوْجُوْا دُوْجُوْا كَلِمَا، لَسَّ رَفَلَا هَرُونُ ضِيْعِي نَمَّ يَتَلَا كَلِمَا شَرِيْحَا
 تَهْلُ لِحَا عِيْمَجَ نَا هَمَّا أَوْ تَبِيْكُ تَمَّ حَرَّ وَفَمَا تَهْلُ لِحَا عِيْمَجَ كَلِمَا لَهَا تَمَّ حَرَّ نَبِيْسَو فَبِ دُوْجُوْ نَبِيْسَ، فَبِ وَتَخَو فَبِ لِحَا
 رَهْ لِحَا عِيْمَجَ كَلِمَا مُقَ أَفَلَا مُلَلِّا عِيْمَجَ دِمَحْمُ دُوْجُوْا رَطْنَمُ هِيْحَا حُوْرُ لَبِ رَقْلَا عَصْفَ فَبِ تَمَّ حُوْرُ طَمَّ قَلِيْحَم تَمَّ رُوْص
 تَهْلُ لِحَا عِيْمَجَ حُوْرُ، فَبِ لَكِ دُوْجُوْا يَح لِحَا عِيْمَجَ

“O sensible one! Almighty Al’laah has informed us that the Noor-e-Muhammadi r is the first creation. After this the rest of the creation from the Arsh right up to Taht Thar’ra (seven earths) was created from his Noor. According to this, you are the Rasool of the worlds and mercy unto the entire creation, thus everything is from you and it should be said that the existence of the entire creation is through you and your mercy is on all of them. He is the mercy of every atom in the universe. We understand that the entire creation was held in reserve without any souls in (the heights of) the skies, awaiting the arrival of the Holy Prophet r. When he arrived, then everything came to life since he is the soul of the entire universe.” [Tafseer Roohul Bayaan Pg.528 - Part 17]

عَظِيمًا فَبِئْسَ مَا فِيهَا فَبِئْسَ مَا فِيهَا فَبِئْسَ مَا فِيهَا

“Whosoever saw me in his dream will soon see me whilst awake.” [Bukhari Shareef Pg.1035 Vol.2 - Fathul Baari Pg.283 Vol.12 - Umdatul Qaari Pg.140 Vol.24 - Irshaadus Saari Pg.113 Vol.10 - Mishkaat Shareef Pg.394 - Ash'atul Lam'at Pg.640 Vol.3 - Mirkaat Pg.27 Vol.9 - Abu Dawood Pg.329 Vol.2 - Jaame Tirmizi Pg.52 Vol.2 - Mawahibul Laduniyah - Zurqaani Shareef Pg.289 Vol.2 - Sahih Muslim Shareef Pg.242 Vol.2]

Commentating on this Hadith, Hazrat Sheikh Abdul Haq Muhadith Dehlwi t says, “In this there is glad tidings for those who see the Holy Prophet r in their dreams that after passing through the darkness of the Nafs and the completion of suppressing the desires of the body they have reached this stage that in reality, without any veil, whilst awake, they will have the opportunity of seeing him just like the Awliyah Al'laah who see him while awake. In the light of this Hadith it is evident that to see the Holy Prophet r whilst awake is possible and proper.” [Ash'atul Lam'at Pg.640 Vol.3]

“Even though the Ulama have difference of opinion on numerous issues relating to different madhabs, not a single one has any doubt in this case (and all accept) that without any doubt and illusion, the Holy Prophet r is continuously alive and he is Haazir and Naazir in the Aamaal of his Ummat and he grants his mercy towards those who turn towards him and he guides them.” [Maktoobat Shareef bar Haashia Akhbaarul Akhyaar Shareef Pg.161]

Hazrat Abu Hameed Sa'adi t says that the Holy Prophet r said,

اَلْتَبَسَ لِي فِي رُؤْيَايَ نَبِيٌّ لَمْ يَمُتْ وَرَأَيْتُ فِي رُؤْيَايَ نَبِيًّا لَمْ يَمُتْ وَرَأَيْتُ فِي رُؤْيَايَ نَبِيًّا لَمْ يَمُتْ

“When any one of you enters a Musjid, then send salaams upon the Prophet r and then say, اَلْتَبَسَ لِي فِي رُؤْيَايَ نَبِيٌّ لَمْ يَمُتْ

“O Al’laah open for me the doors of mercy.” [Ibn Majah Pg.56 - Abu Dawood Pg.72 Vol.1 - Sunan Kubra Pg.242 Vol.2]

Hazrat Qaadi Ayaaz t says that Hazrat Alqama t has stated,

‘نُفَاكَرِيكَ وَاللَّهِ أُمُّ حَرَوِّ حَيْلِنَا أَيُّهَا النَّبِيُّ أَعْمَلُ لَكَ لِقَاءَ دَجِيمٍ لَهَا نَتْلُو بِهَا دَادًا

“Whenever I enter the Musjid I say, 'O Nabi! May there be salaams upon you and may there be the blessings and the mercy of Al’laah.” [Shifa Shareef Pg.52 Vol.2]

Allama Qaazi Ayaaz Maaliki t says that Hazrat Amr bin Dinaar Taabi’ee whilst commenting on the verse of the Qur’aan:

مُسْتَوِينِ أَعْلَىٰ أَوْ هَوِّبْ لَكَ نُجُودًا

When you enter into any home, then greet your own

[Surah Noor – Verse.61]

says,

‘نُفَاكَرِيكَ وَاللَّهِ أُمُّ حَرَوِّ حَيْلِنَا أَلْبَسْتُكَ دَحَا بَيْتِنَا فِي رُفْيِ لَهَا نَا

“When there is no one in the house, then say, Salaams be upon the Nabi r and Al’laah's mercy and blessings.” [Ash Shifa Page.52 Vol.2]

Mulla Ali Qari t says,

مَالِكٌ لَأَلْهَذَا تَهَيُّبٌ فِي رُضَاخِ مُلْكِهِ الْعَلِيِّ، هَذَا حُورٌ نَالِكٌ

“This is because the Blessed Soul of the Prophet Muhammad r, is present in the home of every Muslim.” [Shara Shifa Pg.464 Vol.3]

Allama ibn Hajar Asqalani, Allama Badrud'deen Aini, Allama Qistalaani and Allama Abdul Baaqi say,

يُورِحُ فِي لَوْحِ لَيْلٍ مَنْ قَدْ نَدَا بِتِلْكَ عِلْمِهَا بِبَيْتِ أَوْعِيْنَسَا أَلَمْ يَلْمَسْ لَهَا رَهْلَهَا لَهَا تَهْرَطُ وَعَلَى لَيْلٍ نَأْلِبَ مَجِي وَ
أَقْلَ أَوْكَلِكُ بِفَيْعِكُمْ بِفَيْكَنْبِ وَ تَمْحَرَلَا عِيْنَ عَطْرَ أَيْ لَيْلَا أَدْعَى أَوْنُوبَ تَأَجَلْ لَهْدِ مُمْبِعَا تَرْفَبَ تُوْبِي كَالِ عِيْنَا يَخِي
نَشَاكَبَو لَهَا تَمْحَرَو تَعِيْنَا أَيْ أَلْحِيْعَ مُلْكِهِ الْعَلِيِّ رُضَاخِ عِيْنَا مَرْحَ فِي عِيْنَا

“This too can be said about the ways of the Ahle Irfaan (People of Spiritual Understanding), that when these Namaazis open the doors of the Angelic Domain with their At Tahiy'yaat, they are then granted permission to enter into the Court of The All Existing, The One who has no end” (i.e. AL'LAAH). Their eyes become cool through the pleasure of invocation. They are then cautioned (reminded) that the excellence which they have been blessed with in the Court of Al'laah is through the blessing and mediation of the Holy Prophet r. When these worshippers, (now) aware of this (excellence and its reality) raise their sights in the Court of Almighty Al'laah, they see the Beloved present in the Exalted Court of the Beloved (in other words they see the Prophet r in the Court of Al'laah). On seeing the Holy Prophet r they immediately say لَهَا تَمْحَرَو تَعِيْنَا أَيْ أَلْحِيْعَ مُلْكِهِ الْعَلِيِّ ‘As Salaamu Alaika Ayuhan Nabiyyu Wa Rahmatul laahi Wa Barakaatuhu’ (directing their full attention towards him).” [Fathul Baari Pg.250 Vol.2 - Zurqaani Shareef Pg.329/330 - Umdatul Qari Pg.111 Vol.6 – Mawahibul Laduniyah Pg.230 Vol.2]

The Prophet's r

Ilm-E-Ghaib (Knowledge Of The Unseen)

The Ahle Sunnah wal Jamaat believe that Nabi r after being informed by Almighty Al'laah is aware of everything that happened and will happen. In other words, it is our belief that the Prophet r also possesses knowledge of the unseen (ilm-e-ghaib) and this has been bestowed upon him by Almighty Al'laah.

عَلَّيْ نَم لَهْرُ نَم عَيْتَجِي لَهَا نَلَّيْ وَيَقَا عَلَا مَكُفِي خِيْلَا لَهَا نَكَا مَو

“And it is not befitting to Al'laah, O common People! That He may grant you the knowledge of the Unseen. But yes, He chooses from His Prophets whosoever He Wills.” [Surah Al Imran Verse.179]

Concerning this verse of the Holy Qur'aan, Hazrat Allama Jalalud'deen Suyuti t states in his commentary,

لَهْرُ نَم فَيَطْنِي نَا عَيْتَجِي لَهَا نَلَّيْ عِنَا لَهَا

بِيَقَا عَلَا ، مَكُفِي عَيْتَجِي نَم

“The meaning of this is that Al'laah chooses whomsoever He Wills from His Messengers, and then He informs them of the unseen.” [Tafseer Jalalain Shareef Pg.66]

Allama Ismaeel Haqqi while commentating on this verse of the Holy Qur'aan says,

لَوْسُرَا ، قَطْرَا وَلِي فُشْرَلِي لَ لَوْحَا لَو فُشْرَلِي

“The (Unseen Knowledge regarding) realism and these conditions is not made apparent without the mediation of the Holy Prophet r.” [Tafseer Roohul Bayaan Pg.132 Vol.2]

Al'laah Almighty in another verse of the Holy Qur'aan says,

اَلَيْظَعَ لِيْلَاعَ لَهَا لُصْفَ نَكَوْ لِهَيْبَ نَلْتَبَ لَهَا مَ كَلَمَاعَوَ

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

Concerning this verse, Allama Imam Fakhrudddeen Raazi t states,

بِيْنِيْنِ اَوْ مَكْحَلَا نَمَ اِيَا

“This refers to the Directives and Knowledge of the Unseen” [Tafseer Kabeer]

Imam Nasfi t in his Tafseer says,

رُوْمُ اَلَا تَتِيْبَخُ نُمَ كَلَمَاعَ ؛ هَلْ عَمَ اَلِهَيْبَ وَ لِهَيْبَ نَلْتَبَ لَهَا مَ بِيْنِيْنِ اَلِهَيْبَ نُمَ كَلَمَاعَ لِهَيْبَ وَ لِهَيْبَ اَوْ عَرَشَلَا مَكْحَلَا نُمَ عُنِيْنِ
رُوْمُ اَلَا تَتِيْبَخُ نُمَ اَوْ عَرَشَلَا اَوْ لِهَيْبَ نَلْتَبَ لَهَا مَ لَوْ اَوْ جَا نُمَ كَلَمَاعَوَ بِيْنِيْنِ اَلِهَيْبَ نُمَ كَلَمَاعَوَ
بِيْنِيْنِ اَلِهَيْبَ نُمَ اَوْ عَرَشَلَا اَوْ لِهَيْبَ نَلْتَبَ لَهَا مَ لَوْ اَوْ جَا نُمَ كَلَمَاعَوَ بِيْنِيْنِ اَلِهَيْبَ نُمَ كَلَمَاعَوَ

“In other words he was taught the laws of Shariat-e-Mutaahira and the laws of Deen and it was said to him, you have been taught those things regarding the Unseen which you did not know and it has been stated that the meaning of this is that he was taught of all hidden things and (He) informed him of the secrets of the heart and he was informed of the deceit and hypocrisy of the hypocrites. He was taught the Laws of Deen, (and He informed him of all) the hidden things and the secrets of the heart.” [Tafseer Madraarik Pg.250 Vol.1]

Allama Kaashifi has stated the following concerning this verse of the Qur’aan, “This refers to the knowledge of Ma Kaana Wa Maa Yakoon (the complete past and future), which Almighty Al’laah bestowed upon the Prophet r on the night of Me’raj. It has been stated in the Hadith-e-Me’raj that (Prophet Sallal laahu alaihi wasallam) said, 'I was

رَبِّي لَأَ جِي نَعَو

“It has been stated that ‘Insaan’ in this verse refers to Muhammad r and that he was informed of the happenings of the past and future because the Holy Prophet r has been informed of the past and the future and of all that which will happen up to Qiyaamah.”
[Tafseer-e-Khaazin]

Allama Baghwi (alaihimir Rahma) commenting on the said verse of the Qur’aan says,

نَبِيْنَا ، هَلَمَّعْ مُلَسَلَا بِيَلَعْ اَدَمَّحُمُ عَا نَبَلَانُ لَأَ وَهَلَّحْ

نُؤَلِي اَمَو نَكَامَ نَبِيَّ عُنِّي

“Almighty Al’laah created Insaan, in other words the Holy Prophet Muhammad r and he informed him of the happenings of the past and the future.”

Rasoolullah r Has Knowledge of

This World And The Hereafter

The Ahle Sunnah Wal Jamaat believe that the Holy Prophet r has been informed of all that which is happening and that which will happen. Since this topic also deals with the topic on Ilme Ghaib and we have already discussed that topic, so just a few relevant verses of the Holy Qur’aan, Ahadith-e-Mubaaraka and statements of the pious predecessors are being presented to conclude this discussion.

عَلَيَّ نَمَ لَسُرُّ نَمَ عِيَتَمَجِي لَهَا نَلَّوَو بِيَقَا عَلَّعْ لَمَّحِي خَلِي لَهَا نَكَامَ

“And it is not befitting to Al’laah, O common People! That he may grant you the knowledge of the Unseen. But yes, He chooses from His Prophets whosoever He Wills.” [Surah Al Imran Verse.179]

Almighty Al’laah says,

أَدْحَ أَبْيَعِ عَ عَلَّعَ رُهْمِي لَكَ بِيَعِ قِا لِهَاعَ

لِيُؤرَّرَ نُمْ عَضِتْرَا نَمَ لَلَا

“He is the Knower of the Unseen, so He does not inform anyone of it, except to His Chosen Prophets.” [Surah Al Jinn Verse.26]

Almighty Al’laah says concerning the excellence of Hazrat Ibraheem (alaihi salaam),

ضُرْزَلْ أَوْ تِاَوَامِرْ لَلَا تَوَلَّقِي مَ هِي هَابَا يُرِنُ لَقِي اَلَكَّو

رَكْنِي مَ وُفْهَا نَمَ نَوَلِّجِي وَ

“And in this way, We reveal unto Ibrahim the Sovereign Rule of the Skies and the Earth and for this reason, so that he may be of those who believe at sight.” [Surah Al An’am Verse.75]

Hazrat Mulla Ali Qaari whilst commentating on the verse:

هِي هَابَا يُرِنُ لَقِي اَلَكَّ

He says,

بِئْتِنَّا نُجُوعًا يَا نُجُوعًا لَيْتَ لَيْتَ نُمُّ هَلْ لَهَا عَوَّ

“(It means) And We bestowed upon (Khidr alaihis salaam) knowledge, meaning knowledge of the Unseen.” [Qurtabi Pg.16 Vol.16]

Allama Aaloosi says in Tafseer Mu’aani as follows:

‘هَرُوقُ رِيْقِي لَوْ قُتِلْتِي لَأَلْجَعُ يَا نُجُوعًا لَيْتَ لَيْتَ نُمُّ هَلْ لَهَا عَوَّ

بِئْتِنَّا نُجُوعًا يَا نُجُوعًا لَيْتَ لَيْتَ نُمُّ هَلْ لَهَا عَوَّ

“And We gave knowledge to (Khidr alaihis salaam) from Our Divine Knowledge, The reality of which none knows. And none can understand the excellence of this. And this actually refers to knowledge of the unseen” [Tafseer Roohul Mu’aani Pg.330 Vol.16]

Hazrat Umar-e-Farouk t says:

مُؤْتِنًا نُمُّ هَلْ لَهَا عَوَّ يَا نُجُوعًا لَيْتَ لَيْتَ نُمُّ هَلْ لَهَا عَوَّ

‘بِئْتِنَّا نُجُوعًا يَا نُجُوعًا لَيْتَ لَيْتَ نُمُّ هَلْ لَهَا عَوَّ

‘The Holy Prophet r stood up amongst us and informed us of everything from the beginning of the creation until such time when the Jan’natis and the Jahan’namis shall each enter into their final abode. He remembered it, whosoever remembered and he had forgotten it whomsoever forgot it.’ [Sahih Bukhari Pg.453 – Fathul Baari Pg.286 Vol.6 – Umdatul Qaari Pg.110 Vol.15 – Mishkaat Shareef Pg.506 – Irshaadus Saari Pg.251 Vol.5 – Ash’atul Lam’aat Pg.444 Vol.4 – Mirqaat Pg.4 Vol.11]

Hazrat Huzaifa t says,

(On hearing this) he (the person) said, I swear by Him in Whose control is my life that neither shall I do more than that nor shall I do anything less than that (which was mentioned).

When he left, the Holy Prophet r said, ‘That person who will be pleased to see a jan’nati, should look at that person’” (In other words the Holy Prophet r granted him the status of being a Jan’nati even whilst he was still on this earth. [Mishkaat Pg.12]

It is on the authority of Hazrat Anas t that the Holy Prophet r said,

نَ الْجَنَّةِ وَرَأْمَعُو عَلَا عَ بَهْتَّ عَلَا فُيَشْتَبَقُ لِقَائِنَا نَا

“Verily Jan’nati is eagerly awaiting the arrival of three persons, namely; Ali, Am’maar and Salmaan.” [Jaame Tirmizi Pg.220 Vol.2]

It is on the authority of Hazrat Abdullah ibn Umar t that the Holy Prophet r said,

عُرِقَ فَبِ يَوْمِ نَبِّ قَدَّ رُحْبَعَزَا وَ لَلْمُحِ نَكْفِي وَ ‘ قَاتِي فِي وَ جُورَتِي ضَرَلَا عَلَا يَرْمُ نَا عِيَع لَرِي

“Hazrat Esa (alaihis salaam) the son of Maryam will descend to earth. He will then make Nikah and he shall have children, and he will live here for forty five years, then he shall pass away and he will be buried beside me by my Holy Grave.” [Jaame Tirmizi – Mishkaat – Ash’atul Lam’aat Pg.353 Vol.4 – Mirkaat Pg. 233 Vol.10]

Hazrat Abu Saeed Al Khuzri t reports that the Holy Prophet r said,

قَالَ لَهَا يَا بَيْتَ الْيَمِينِ رُؤَسَاءُ نَحْنُ وَأَوْ رُؤَسَاءُ

“Hassan and Hussain are the Leaders of the Youth in Jan’nat” [Tirmizi Shareef – Mishkaat Shareef]

Huzoor-e-Akram Noor-e-Mujas’sam r has stated,

لَا أَرُؤُفُ رُؤُفِي ، وَقَدْ نَجَمُوا لَهَا مَنْ أَوْفَ اَوْفِي

“Fear the sight of a true believer for he sees with the Noor of Almighty Al’laah.” [JaameTirmizi Pg.140 Vol.2]

Hazrat Abdul Wahab Sha’raani t states that he heard his murshid Sheikh Sayyid Ali Khawaas t says,

“I do not regard any person as a perfect and proper personality (Mard-e-Kaamil) unless he can inform his disciple from his ancestry right up to the informing him if he will enter heaven or hell.”

Hazrat Shah Waliullah Muhadith Dehlwi t states,

“Everything is evident before the Aarifeen and Kaamileen and everything becomes apparent to them and the things of Ghaib are also clear before them.” [Shifa ul Aleel Pg.56]

Allama Abdul Wahab Sha’raani t says,

رَضِيَ لَنَا قَرَوَ رُضُّ صَحَّ لَكَ وَ مَرَجَّ نَسِيئُكَ لَكَ تَبَّحَ بِبَيْعِ عَلَاحٍ ، هَقَطَا

“(Almighty Al’laah) informs (the Wali Al’laah) from His unseen knowledge, to the extent that the (knowledge) of every tree that grows and every leaf that becomes green is before his sight.”

We make sincere Dua that Almighty Al’laah blesses us all with strength in Imaan and true love for the Holy Prophet r and for all those who follow that which has been taught and commanded by him.

Munajaat

Ya Ilaahi Har Jaga Teri Ataa Ka Saath Ho

Jub Pare Mushkil Sha’e Mushkil Kusha

Ka Saath Ho

O Al’laah! In every instance let me be blessed by Your Bounties - When I am calamity, Let me be with the Eradicator of all calamities.

Ya Ilaah Garmi-e-Mahshar Seh

Jub Bharke Badan

Daaman-e-Mahboob Ki Thandi Hawaa Ka Saath Ho

O Al’laah! When our bodies burn up in the heat of the Day of Reckoning, Let us be in the cool breeze from the Daaman of the Prophet r

Ya Ilaahi Nama-e-A'maal Jub Khulne Lage

Aib-e-Pooshe Khalq Sat'taare Khata Ka Saath Ho

O Al'laah! When the books of our deeds are opened, Let the sins of the servants be hidden by the One who conceals our shortcomings.

Ya Ilaahi Jub Bahe Aankhe

Hisaab-e-Jurm Me

Un Tabassum rez-e-honto ki Dua ka Saath Ho

O Al'laah! When our eyes tear in accountabilty of our sins, Let us be blessed with prayers from his sweet smiling lips

Ya Ilaahi Jub Chalo Tareekh

Raahe Pul Siraate

Aftaab-e-Haashmi Noorul Huda Ka Saath Ho

O Al'laah! When We Walk over the Dark Bridge of Pul Siraat, Let us be with the guiding Light

of the Prophet r

Ya Ilaahi Jub Sare Shamsheer

Par Chalna Pare

Rabbe Sallim Kehne Waale Ghamzudah Ka Saath Ho

O Al'laah! When we have to walk on the sword like path,

Bless us as the one who removes

grief says, "O Al'laah Allow Them Safe Passage"

Ya Ilaahi Jo Dua'e Nek Hum Tujhe Se Kare

Qudsiyo Ke Lub Se Aameen Rab'bana

Ka Saath Ho

O Al'laah! For all the Good things which we invoke You, Allow the Angels to say,
"Aameen O Al'laah" for whatever we ask

Ya Ilaahi Jub Raza Khaab-e-Giraa

Se Sar Uthaa'e

Daulat-e-Bedaar Ishk-e-Mustafa Ka Saath Ho

O Al'laah! When Raza raises his head from his precious sleep, Let him be given the Gift
of awakening in the love of the

Beloved Prophet r

Ya Ilaahi Le Chale Jub Dafn Karne Qabar Me

Ghause-e-Azam Peshwa'e Awliya

Ka Saath Ho

O Al'laah! When I am taken towards my grave for my burial, Let Ghaus-e-Azam the Leader of the Awliya be with me