

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

by
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AN ISLAMIC JUDICIAL QUERY

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

Zaid, who is a Muslim and believes in Almighty Allah and the Prophethood of his beloved Prophet (*sallal laahu alaihi wasallam*), recites after every Salaah and at other times, the following verses: *As Salaatu Was Salaamu Alaika Ya Rasoolullah*

- "Peace and Blessings upon you, O Messenger of Allah." Or *As Alukash Shafaa'atu Ya Rasoolullah* - "I seek from you Shafaa'at (Intercession), O Messenger of Allah."

I ask the learned Scholars of Islam:

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

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

ANSWER:

Alhamudullilahi wa Kafaa Was Salaatu Was Salaamu alaa

Habeebihil Mustafa wa Aalihi Wa Ashaabih Oolis Sidqi Was Safaa

The utterance of the above words are indeed permitted and no person other than those who are misled would argue with it. For reference on this matter, we shall consult the following great Jurists of Islam and their books:-

- A. "Shifa-us-Siqam", by Imaam Taqi'udeen Abul Hasan Subki (*radi Allahu anhu*),
- B. "Mawaahibbe Ladunnia", by Imaam Ahmed Qastalaani (*radi Allahu anhu*), being the Sharah (Commentary) of Sahih-ul-Bukhari,

- C. "Sharah of the Muwaahibbe Laddunnia", by Allama Zarqaani (*radi Allahu anhu*),
- D. "Mutaali-ul-Mussarraat" by Imaam Allama Faasi (*radi Allahu anhu*),
- E. "Sharah of Mishkaat", by Allama Mulla Ali Qaari (*radi Allahu anhu*),
- F. "Ashatul Lamaat", including the books, "Jazbul Quloob" and "Madaarijun Nubuwat", by Shaikh Muhaqqiq Allama Abdul Haq Muhaddis Dehlwi (*radi Allahu anhu*),
- G. "Afdalul Qur'a", which is the "Sharah of Ummul Qur'a" by Imaam ibn Hajar Makki (*radi Allahu anhu*).

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

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

1. All the above mentioned Scholars of Ahadith, narrate on the authority of Hazrat Uthman bin Haneef (*radi Allahu anhu*), that a Sahabi who was blind by birth was taught a special Du'a by the Holy Prophet (*sallal laahu alaihi wasallam*), which he was to recite after every Salaah.

The Du'a is as follows: *Allahumma Inni As Aluka Wa Ata Wajjahu Ilaika Binabiyika Muhammadin Nabiyyir rahmati Ya Muhammadu Inni Ata Wajjahu Bika ila Rabbi Fi Haajati haazih li tuqda li. Allahumma Fashaffi'u Fiya. "O Allah, I ask from you, and turn towards you through the Wasila (Medium) of Your Nabi Muhammad (sallal laahu alaihi wasallam), who is indeed a Prophet of Mercy. O Muhammad, with your Wasila (Medium) I turn towards Allah for my need so that it may be bestowed. O Allah, accept the Prophet's intercession for me."*

2. Imaam Tabraani (*radi Allahu anhu*), in his "Muhjam" records the following incident:

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

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

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

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

3. Imaam Bukhari (*radi Allahu anhu*) in his "Kitaabul Adaabul Mufraad", Imaam Ibnus Sinni and Imaam ibn Bashkool (*radi Allahu anhumaa*) have recorded that, Hazrat Abdullah Ibn Omar (*radi Allahu anhu*) once suffered from a cramp. Someone advised him to remember the person whom he loved the most. The great companion then proclaimed loudly, *"Ya Muhammadah."* It is recorded that he was immediately relieved.
4. Imaam Nawawi (*radi Allahu anhu*) in his commentary of the Sahih Muslim, including in his book, "Kitaabul Azkaar", records that some individuals were sitting in the company of Hazrat Abdullah ibn Abbas (*radi Allahu anhu*), when suddenly one of them suffered from cramps. The great companion advised the man to remember the person whom he loved the most. The man proclaimed, *"Ya Muhammadah."* He was immediately cured. There are in fact many Ashbaab who narrate incidents of similar incident.
5. Substantiating this, Allama Shahaab Khafaaji Misri (*radi Allahu anhu*) states in his "Naseem-ur Riyaaaz" a commentary of the "Shifa" by Imaam Qaadi Ayaaz (*radi Allahu anhu*), that it is an established practice of the people of Medina Shareef to proclaim *"Ya Muhammadah"* in times of difficulty and anxiety.
6. Hazrat Bilal bin Al Haarith Muzani (*radi Allahu anhu*) states: A drought which was known as "Aamur Ramadah" once occurred during the Caliphate of Hazrat Umar Al Farouk (*radi Allahu anhu*). His tribe the Bani Muzaina approached him and complained that they were dying of hunger, and thus requested the Caliph to sacrifice a few sheep. When he told them that there was nothing left of the sheep, they still insisted. After the sheep were cut and cleaned they noticed that only red bones were to be seen. Hazrat Bilal (*radi Allahu anhu*), seeing this state of affairs, proclaimed loudly, *"Ya Muhammadah"*, in grief and concern.

He was then blessed with seeing the Holy Prophet (*sallal laahu alaihi wasallam*) in his dream, who informed him of

future glad tidings which did occur later on.

7. Imaam-e-Mujtahid Sayyidi Abdur Rahman Huzaili Kufi Masoodi (*radi Allahu anhu*), was the grandson of Hazrat Abdullah ibn Masood (*radi Allahu anhu*). He was also a very great Jurist and a Taabi'in of high rank. It is stated that he used to wear a long hat with the inscribed words, "*Muhammad, Ya Mansoor.*"
8. This was also confirmed by Imam Hasheem bin Jameel Az Zaaki (*radi Allahu anhu*) who was among the great Ulema and Muhadditheen of the time states: "*I saw him (ie, Hazrat Abdur Rahman Masoodi) place a long hat on his head, with the words inscribed, 'Muhammad, Ya Mansoor'.*"
9. It is recorded in the Fatawa of Hazrat Imaam, Shaikul Islam, Shahaab Ramli Ansaari whether it was permissible for the people to invoke the names of Prophets, Saints and Ulema in times of difficulty as they normally did. The great scholar replied: "*Undoubtedly it is permissible to seek the assistance of great Prophets, Saints and Ulema. They do in fact assist, even after they have departed from this world.*"
10. Imaam Allama Khairudeen Ramli (*radi Allahu anhu*), the illustrious teacher of the scholar who has written the authentic book on Islamic Jurisprudence, "Durre Mukhtaar", states in his "Fatawa Khayria": "*People who proclaim, Ya Sheikh Abdul Qaadir (are merely emulating) a call, what, therefore, is the reason for it, not to be permissible?*"
11. Sayyidi Jamal bin Abdullah bin Omar Makki (*radi Allahu anhu*), in his Fatawa states that he was questioned about those people who proclaim in times of difficulty, "*Ya Rasoolullah, Ya Ali, Ya Sheikh Abdul Qaadir*" as to these proclamations being permissible in Islam. The great scholar replied: "*Yes, these proclamations are permissible, to call to them is permissible including using their names as Wasilas. This is permissible in the light of the Shari'ah. Such an act is desirable and approved. Only those individuals who are stubborn and arrogant would oppose or question this reality, and they certainly are unfortunate and deprived of the Barakaat (blessing) of the Awliya Allah.*"
12. Imaan ibn Jouzi (*radi Allahu anhu*), In his book, "Oyunil Hikaayat", narrates a strange and amazing incident of three brothers who were constantly engaged in Jihad (Holy Islamic War). He narrates: Once, while engaged in Jihad with the Christians of Rome, they were captured and tortured. The King informed them that if they adopted the religion of Christianity he would set them free. The brothers refused to do so. Instead they all proclaimed aloud, "*Ya Muhammadah.*" The King became furious and ordered two of the brothers to be thrown into boiling oil. After a while, the youngest escaped from the clutches of his capturers accompanied by the daughter of the King, whom herself was amazed at the piety of the young Muslim.

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

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

Our object is to highlight how beneficial it is to call out to the Holy Prophet (*sallal laahu alaihi wasallam*). We have seen that the brothers at a time of extreme perils and danger did not hesitate in calling to the Prophet (*sallal laahu alaihi wasallam*). How were they rewarded? Very clearly they were rewarded with such blessing that the two Shuhada immediately entered Jannah, while the youngest brother was saved and married the King's daughter, and the two Shuhada were actually given permission to attend the marriage of their younger brother accompanied by a

group of Angels.

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

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

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

14. The above-mentioned medicant has been described and mentioned by scholars such as, Imaam Abul Hasan Ali bin Jareer, Imaam Abdullah bin Asad Yafa'ee Makki, Shaikh Mulla Ali Qaari, Moulana Abul Ma'aali Mohammed Muslimi Qaderi and Shaikh-e-Muhaqqiq Moulana Abdul Haq Muhaddis Dehlwi (*radi Allahu anhum*) in their treatises, "Bahjatul Asraar", "Khulaasatul Mafaakhir", "Nuzhatul Khaatir", "Toh'fa'ee Qaderia" and "Zubdatul Aasaar", among others. One should also remember that the great Ulema and Saints attribute extreme authenticity to the mentioned article.

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

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

15. Imaam Arif Billah Sayyidi Abdul Wahab Sha'raani (*radi Allahu anhu*), in his book, "Lawaaqi-ul-Anwaar Fi Tabqaatil Akhyaar", records a strange and miraculous incident.

It is recorded that a Mureed of Sayyidi Mohammed Khawri (*radi Allahu anhu*) was once passing through the market, when the foot of the animal he was riding slipped. In extreme panic he screamed, *"Ya Sayyidi Muhammad, Ya Ghamri!"* Co-incidentally, in that very market place, the captured ruler ibn Omar Sa'eed was also passing through. He inquired from the Mureed as to who was Sayyidi Mohammed. When he was told who he was, he asked permission to use the name of the Murshid so that he could also be released. As soon as he had proclaimed the name of the great Wali, the spiritual master appeared and driving away the capturers, freed the ruler. The Shaikh then blessed the ruler, and thereafter departed.

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

sandal was returned.

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

17. In the very same book it is recorded that when the Spiritual Master, Hazrat Sayyidi Shamsudeen Hanafi (*radi Allahu anhu*) was on his death-bed, he called his Mureeds and said: "*If anyone has any wish or need, he should come to my grave, I will indeed help him in fulfilling it. Remember between you and me, there is merely a handful of sand, and how can a mere handful of sand be a screen between a Murshid and his Mureed. If the sand does become a screen, then the murshid cannot be perfect a Man (Insaan-e-Kaamil).*"
18. Incidents of similar nature are recorded by Hazrat Imaam Abdul Wahab Sha'raani (*radi Allahu anhu*) in his book, "Tabqaat-e-Kubra." We shall quote a few.
19. Sayyidi Mohammed Farghal (*radi Allahu anhu*) states: "*I am indeed amongst those Saints who can assist you from the grave. If, therefore, you have any wish or need come to my grave and facing me, mention your requirements. I will fulfill them.*"
20. It is recorded that while Hazrat Sayyidi Madeen Ahmed Ashmooni (*radi Allahu anhu*) was performing the Wudhu, he suddenly threw his sandal towards the Eastern side of the city. A year later a man arrived and described a strange incident. He said: "*My daughter was once walking in the jungle, when an evil man tried to entrap her. She did not at the time remember the name of her father's Murshid, yet in panic, she screamed, 'O Murshid of my father, save me!'. Suddenly, a sandal appeared from thin air and rendered the evil man unconscious.*" It is stated that the sandal is still in the possession of the mentioned family.
21. Among the excellences of Hazrat Sayyidi Moosa Abu Imraan (*radi Allahu anhu*), it is recorded that whenever his Mureeds used to call to him, he immediately use to assist them, even though the Mureed was as far away as a year's journey or even more.
22. Hazrat Shaikh-e-Muhaqqiq Abdul Haq Muhaddith Dehlwi (*radi Allahu anhu*), in his famous book, "Akhbaarul Akhyaar" mentions Shaikh Baha'udeen bin Ebraheem Ata'ullah Al Ansaari Ash Shattari (*radi Allahu anhu*), who is the author of a very famous book on Tasawwuf entitled "Risaala Shat'taaria", has recorded in his book a specific type of Zikr known as "Zikr-e-Kashful Arwah."

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

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

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

Arwah.

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

23. Discussing the life and teachings of Hazrat Moulana Jalalludeen Rumi (*radi Allahu anhu*), Hazrat Sayyidi Noorudeen Moulana Abdur Rahman Jaami (*radi Allahu anhu*) writes: At the last moments, before the passing away of Moulana Rumi (*radi Allahu anhu*), he revealed to his Mureeds a startling secret. He said: "Do not be sad at my passing away, because one hundred and fifty years after the passing away of Hazrat Mansoor (*radi Allahu anhu*), his Noor beamed on the soul of Hazrat Fareedudeen Attar (*radi Allahu anhu*) and became his Murshid (Spiritual Guide) in the spiritual world."

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

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

24. Hazrat Shah Wali'ullah Dehlwi (*radi Allahu anhu*), in his book, "Ateebul Ghanum fi Madh-e-Sayyadal Arabi Wal Ajam", comments on the Quranic verse pertaining to the state of ecstasy in the love for the Holy Prophet (*sallal laahu alaihi wasallam*). He states:

*Wa Salla alaikal laahu Ya Khaira Khalqihi
Wa Ya Khaira Ma'moolin Ya Khaira Wa hibi
Wa Ya Khaira May yurja likashfira zee yatan
Wa man Jooduhu Qad faaqa Joodas sahaa'ibi
Wa anta mujeeri min hujoomi mulimatin
Iza anshabat filqalbi sharral makhaalib
"O Exceptional! Among those who can be depended on.
O Exceptional! Among those who can be depended upon to eradicate difficulty.
O Exceptional! Among those whose generosity showers more than rain.
I indeed testify to the fact that at the time when my heart is engulfed in this dilemma,
You are indeed the one who gives me assistance and consolation."*

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

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

26. Hazrat Shah Wali'ullah (*radi Allahu anhu*), records a method for achieving and fulfilling one's needs and wishes in his book, "Al intibah fi Salasil-e-Awliya". He states: "One should first perform two Rakaats of Nafil Salaah. After completion he should recite the following - 111 times Durood Shareef, 111 times Kalima Tamjeed and 111 times 'Shay an Lillah, Ya Shaikh Abdal Qaadir Jilaani'."
27. From this book, it has been proven that all the great Luminaries (to be mentioned), believed in the proclamation of 'Shay an Lillah' as being a valid and a great solution to many unsolved problems. They also gave permission to their students and disciples to proclaim it, without any hesitation.

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

1. Ustaad and Shaikh-e-Hadith of Shah Wali'ullah, Moulana Tahir Madani (*radi Allahu anhum*),
2. His Shaikh and father, Moulana Ebraheem Kardi (*radi Allahu anhu*),
3. His Ustaad, Moulana Ahmed Kashshaashi (*radi Allahu anhu*),
4. His Ustaad, Moulana Ahmed Shanawi (*radi Allahu anhu*),
5. His grand Ustaad, Moulana Ahmed Nakhli (*radi Allahu anhu*),

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

6. The Murshid of Shah Saheb, Shaikh Mohammed Lahoori (*radi Allahu anhu*), about whom in the book, "Al Intibah", the title of Shaikh Mu'ammam Thaqqa (the blessed and trustworthy master) is attributed, this title is also attributed to his Shaikh,
7. Shaikh Moulana Abdul Maalik and his Shaikh (*radi Allahu anhu*),
8. Shaikh Bayazeed Thaani and his Murshid (*radi Allahu anhu*),
9. Moulana Wajeehudeen Alawi (the commentator of the "Hidaayah" and the "Sharhah Waqaya"), including his Murshid (*radi Allahu anhu*),
10. Taajul Aarifeen, Shah Mohammed Ghous Gawalyari (*radi Allahu anhu*).
11. All the above Ulema and Awliya have recited the Naade Ali and the daily recital of "Ya Ali, Ya Ali."

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

28. Shah Abdul Aziz Dehlwi (*radi Allahu anhu*), in his book, "Bustaanul Muhaditheen", praises Hazrat Sayyidi Ahmed Zarooq (*radi Allahu anhu*), by describing him as follows: "Hazrat-e-Arfa wa Ah'la, Imaamul Ulema and Nizaamul Awliya (The Highly Exalted Shaikh, Leader of the Ulema and the Governor of the Awliya). This great Saint is also

among the Abdaal Sab'a (The Seven Magnificent Abdaal) and is an authority amongst the Sufis. Among his illustrious students are personalities like Imaam Shamsudeen Lagaani and Imaam Shahabudeen Qastalaani (radi Allahu anhu). The Saint was a master in Shari'ah, Haqiqat and all Mystical Facets. Some of his books can be consulted to gain a better appreciation of his immense qualities."

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

29. Shah Abdul Aziz (radi Allahu anhu), then quotes two sentences stated by Hazrat Ahmed Zarooq (radi Allahu anhu), which further highlights his greatness, "I indeed bless my (Mureeds) with tranquillity during times of difficulty and perplexity, when cruelty and evil oppresses them and in times of misery and fear. Therefore (during these times) call to me 'Ya Zarooq', I will immediately come to your assistance."
30. Allama Ziyadi, Allama Ajhoori, Allama Dawoodi (who also happens to be the marginal writer of the "Sharah Minhaat") and Allama Shaami (radi Allahu anhu), have all prescribed a method for finding mislaid items. They state: "One should climb on to a high spot and offer Faatiha for Hazrat Sayyidi Ahmed bin Alwaan Yamaani (radi Allahu anhu). Thereafter invoking his name one should say, 'Ya Sayyidi Ahmed, Ya ibn Alwaan'."

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

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

1. Hazrat Uthman bin Haneef (radi Allahu anhu),
2. Hazrat Abdullah ibn Abbas (radi Allahu anhu),
3. Imaam Taqi'udeen Abul Hasan Ali Subki (radi Allahu anhu),
4. Imaam Ahmed Qastalaani (radi Allahu anhu),
5. Imaam Abdul Azeem Munzari (radi Allahu anhu),
6. Imaam Bukhari (radi Allahu anhu),
7. Imaam Muslim (radi Allahu anhu),
8. Imaam Tabraani (radi Allahu anhu),
9. Imaam Baihaqi (radi Allahu anhu),
10. Imaam Tirmidhi (radi Allahu anhu),
11. Imaam Nisaai (radi Allahu anhu),
12. Imaam Nawawi (radi Allahu anhu),
13. Imaam Shahab Khafaaji (radi Allahu anhu),
14. Imaam Bilal bin Haarith Munzani (radi Allahu anhu),
15. Sayyedi Abdur Rahman Huzaili (radi Allahu anhu),
16. Shaikul Islam, Shahabudeen Ramli al Ansaari (radi Allahu anhu),
17. Allama Khayrudeen Ramli (radi Allahu anhu),
18. Sayyidi Jamal bin Abdullah bin Omar Makki (radi Allahu anhu),
19. Imaam ibn Jouzi (radi Allahu anhu),
20. Ghousal A'zam, Syed Abdul Qadir Jilaani (radi Allahu anhu),
21. Imaam Jalalludeen Suyutwi (radi Allahu anhu),
22. Imaam Abul Hasan, Noorudeen Ali bin Jareer (radi Allahu anhu),
23. Imaam Abdullah bin Asad Yafa'ee Makki (radi Allahu anhu),

24. Mulla Ali Qaari (*radi Allahu anhu*),
25. Moulana Abul Ma'aali Mohammed Muslimi (*radi Allahu anhu*),
26. Taajul Aarifeen, Sayyidi Abu Bakr Taajudeen Abdur Razzaq Qaderi (*radi Allahu anhu*),
27. Shah Abdul Haq Dehlwi (*radi Allahu anhu*),
28. Sayyedi Abu Swaleh Nasr (*radi Allahu anhu*),
29. Imaam Shamsudeen Zahbi (*radi Allahu anhu*),
30. Mohammed bin Mohammed Al Hizri (*radi Allahu anhu*),
31. Imaam Abdul Wahab Sha'raani (*radi Allahu anhu*),
32. Sayyedi Mohammed Ghazni (*radi Allahu anhu*),
33. Sayyedi Shamsudeen Mohammed Hanafi (*radi Allahu anhu*),
34. Sayyedi Ahmed Kabeer-e-Awliya Badawi (*radi Allahu anhu*),
35. Sayyedi Mohammed bin Ahmed Farghal (*radi Allahu anhu*),
36. Sayyedi Madeen bin Ahmed Ashmooni (*radi Allahu anhu*),
37. Sayyedi Moosa Abu Imraan (*radi Allahu anhu*),
38. Imaam Noorudeen Abdur Rahman Jaami (*radi Allahu anhu*),
39. Arif Billah, Moulana Jalaalludeen Rumi (*radi Allahu anhu*),
40. Shah Wali'ullah Dehlwi (*radi Allahu anhu*),
41. Allama Ziyaad (*radi Allahu anhu*),
42. Shah Abdur Raheem Dehlwi (*radi Allahu anhu*),
43. Allama Ajhoori (*radi Allahu anhu*),
44. Allama Shaami (*radi Allahu anhu*), and
45. Sayyidi Ahmed bin Alwaan Yamani (*radi Allahu anhu*).

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

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

The question of Disbelief and Belief has very clearly been explained in the book of Jurisprudence, "Durre Mukhtaar", yet there are individuals who themselves are misled and hope to deliberately mislead and confuse the Muslims so that their true state is not revealed.

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

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

32. It is recorded in the books, "Tanweerul Absaar" and "Sharah Durre Mukhtaar" that, *"The intention which one must possess at the time of reciting the Tashahud is the concentration on the meaning of this, that is, in other words, one must remember that one is sending Salaams upon the Holy Prophet (sallal laahu alaihi wasallam) and that one is praising Allah Almighty. One must be assured of the fact that one is sending Salaams and not merely relaying a message."*
33. Words of similar effect are also found in the books of Jurisprudence, "Fatawa Alamgeeri" and "Sharhe Qudoori".
34. Allama Hasan Sharanbulaani (*radi Allahu anhu*), in his book, "Maraqi-ul-Falah" states: *"Numerous Ulema have in fact clarified this belief. There are some misled individuals who profess that because Angels are deputized to convey the Salaams to the Holy Prophet (sallal laahu alaihi wasallam), one should not use the Harf-e-Nidaa. What these enlightened individuals have forgotten is that twice daily the deeds of the Ummati are placed in front of the Holy Prophet (sallal laahu alaihi wasallam). In many authentic Ahadith, it is quite clearly stated that all deeds of the individual are placed in front of the Holy Prophet (sallal laahu alaihi wasallam), the deceased family and the deceased parents."*

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

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

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

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