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The Validity of Saying Ya-Rasoolallah

Fiqah - Fatawa (Rulings)

Written by Ala'Hazrat Imam Ahmad Raza Al-Qadri Barkati Muhaqqiq Barelwi (Radi Allah Unho)

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THE VALIDITY OF SAYING YA RASOOLULLAH (Peace be upon him)

By

Tajul-Ulama Badrul-Fuqaha Mujaddid-e-Mehta-Hadra
Imam Ahmad Raza Al-Qadri Barkati Muhaqqiq
Barelwi (Radi Allah Unho)

ISLAMIC JUDICIAL QUERY

سوال

QUESTION

What is the ruling of the Ulama of Islam on the following matter? Zaid is a Muslim and believes in Allah Almighty and the Prophet hood of his beloved Rasool (Peace be upon him). After every Salah, and at other times, he recites the following verses:

الصلوة والسلام عليك يا رسول الله

Peace and Blessings upon you, O Messenger of Allah Almighty

and

اسألک الشفاعة یارسول اللہ

I seek from you Shafaat (Intercession), O Messenger of Allah Almighty.

I ask the learned Scholars of Islam :

- Are such calls to Sayyeduna Rasoolullah (Peace be upon him) or the Awliya permitted in Islam or not ?
- What is the ruling of the Learned Scholars concerning individuals who condemn Zaid as a Kafir and Mushrik because he seeks assistance by calling to the Prophets and Awliya with Hurf-e-Nida (e.g. Ya Rasoolullah, Ya Ali or Ya Sheikh Abdul Qadri, etc.)?

Please enlighten us in this in accordance to the Shariah. We pray that you enjoy the Mercy of Allah Almighty on the Day of Judgment. Aameen.

بینوا وتوجروا إلى یوم القیامة

ANSWER

الحمد لله وكفى والسلوة والسلام على حبيبه المصطفى واله أصحابه وأولى الصدق والصفاء

The utterance of the above words is indeed permitted. Only the misled or ignorant will contest it. We shall consult the books of the following great Jurists of Islam for reference on this matter.

1. *Shifa-us-Siqam, by Imam Taqiuddin Abul Hasan Subki (Radi Allah unho),*
2. *Mawahib-ul-Ladunnia, the Sharha (Commentary) of Sahih-ul-Bukhari, by Khatimul-Muhadithen*
3. *Imam Hafiz Ahmed-Qastalani (Radi Allah unho) .*
4. *Zurqani, the Sharha of the Mawahib-ul-Ladunnia, by Allama Imam Abdul Baqi Zurqani (Radi Allah unho) ,*
5. *Mutali-ul-Musar'rat by Imam Allama Fasi (Radi Allah unho) ,*
6. *Mirqat, the Sharha of Mishkat, by Mulla Ali Qari Makki (Radi Allah unho) ,*
7. *Ash'atul Lam'at, Jazbul-Quloob and Madarijun Nubuawah, by Sheikh-e-Muhaqqiq Allama Abdul-*
8. *Haq Muhaddith Dehlvi (Radi Allah unho) , Afdal-ul-Qurra, which is the Sharha of Umul-Qurra by Imam Hafiz Ibn-e-Hajr Makki (Radi Allah unho) who is the Ustaz of Mulla Ali Qari (Radi Allah unho) .*

I will now quote a Hadith that supports and also promotes the above-mentioned words. The following great Scholars of Islam have certified this Hadith as authentic:

- A. *Imam Bukhari (Radi Allah unho),*
- B. *Imam Muslim (Radi Allah unho),*
- C. *Imam Ibn-e-Maja (Radi Allah unho),*
- D. *Imam Tirmidi (Radi Allah unho),*
- E. *Imam Bahiqi (Radi Allah unho),*
- F. *Imam Ibn-e-Hazeema (Radi Allah unho),*
- G. *Imam Abul-Qasim Tabrani (Radi Allah unho),*
- H. *Imam Manzari (Radi Allah unho),*
- I. *Imam Hakim (Radi Allah unho),*
- J. *Imam Nisae (Radi Allah unho),*

(1) The above authorities of Hadith narrate on the authority of Sayyeduna Usman bin Hanif (Radi Allah unho) that a blind Sahabi was taught a special Du'a by Sayyeduna Rasoolullah (Peace be upon him), which he was to recite after every Salah.

The Du'a is as follows :

الهم اني اسلك وأتوجه إليك محمد نبي الرحمة يا محمد اني أتوجه بك إلى ربي في حاجتي
هذه لتقضى لي اللهم فشفعه في

“O Allah Almighty, I ask from You, and turn towards You through the Wasila (Medium) of Your Nabi Muhammad (Peace be upon him), who is indeed a Prophet of Mercy. O Muhammad (Peace be upon him), with your Wasila (Medium) I turn towards Allah Almighty for my need so that it may be bestowed. O Allah Almighty, accept the Prophet's intercession for me.”

(2) Imam Tabrani (Radi Allah unho), in his Muh'jam records the following incident:

ان رجلا كان يختلف الي عثمان عَفَان رضى الله تعالى عنه في حاجته له وكان عثمان لا يلتفت اليه ولا ينظر في حاجته فلقي عثمان بن حنيف رضى الله تعالى عنه ايت المضأة قوضائم ايت المسجد فصل فيه ركعتين ثم قل اللهم اني اسلك اتوجه اليك بيته محمد صلى الله تعالى عليه وسلم نبي الرحمة يا محمد اني اتوجه بك الي ربي فيقضى حاجتي وتذكر حاجته وردالي حاجتي اروح معك فانطلق الرجل صنع ما قال ثم اتى باب عثمان بن عَفَان رضى الله تعالى عنه فجاء البواب حتى اخذه بيد فادخله عثمان بن عَفَان رضى الله تعالى عنه فاجلسه معه على الطنيسة وقال ما حاجتك؟ فذكر حاجته فقضاها ثم قال ما زكرت حاجتك؟ حتى كانت هذه الساعة وقال ما كان لك من حاجة فأتنا فأن الرجل خرج من عنده فلقي عثمان بن حنيف رضى الله تعالى عنه فقال له جزاك الله خيراً ما كان ينظر في حاجتي ولا يلتفت الي حتى كلمته في حاجتي فقال عثمان بن حنيف رضى الله تعالى والله ما كلمته ولا كن شهدت رسول الله صلى الله تعالى عليه وسلم واتاه رجل مزير فشكا اليه ذهاب بصره فقال له النبي صلى الله عليه وسلم انت الميضأة فتوضأ ثم صلى ركعتين ثم ادع لهذا لعوات فقال عثمان بن حنيف رضى الله تعالى عنه فوالله فرقا وطال بنا الحديث حتى دخل علينا الرجل كما ته لم يكن به ضرير اقط

A person in dire need visited Ameer-ul-Mo'menin Sayyeduna Usman Al-Ghani (Radi Allah unho). The Khalifa was busy with some other work and he did not pay any attention to his need. Thereafter, this person went to Sayyeduna Usman bin Hanif (Radi Allah unho) and complained about the matter. Sayyeduna Usman bin Hanif (Radi Allah unho) ordered the man to perform Wudu (ablution) and go to the Mosque and after two Rakats of Nafil Salah. He then ordered the man to recite the following Du'a and mention his need to Allah Almighty:

“O Allah Almighty, I beg of You and I seek Your assistance, through the Wasila (Medium) of Your beloved Prophet (Peace be upon him) who is the Prophet of Mercy, O Muhammad (Peace be upon him)! I turn to Allah Almighty with your Wasila so that my needs be fulfilled.”

After doing this, Sayyeduna Usman bin Hanif (Radi Allah unho) ordered the man to now visit Sayyeduna Usman Al-Ghani (Radi Allah unho) and relay his problem. When he came to the door of Ameer-ul-Mo'menin, the doorkeeper held his hand and took him straight to the great Khalifa. He was shown great respect and the Khalifa made him sit besides him on his personal platform. The Khalifa compassionately spoke to him and fulfilled all his needs. He then said to the man, “Why did you not inform me earlier of your needs? In future if you require anything, come directly to me.”

After they had left the court of the Khalifa, the man thanked Sayyeduna Usman bin Hanif (Radi Allah unho) for recommending him to the Khalifa. However, Sayyeduna Usman bin Hanif (Radi Allah unho) said that he had not even approached or spoken to the Khalifa concerning this matter. He then said; “By Allah Almighty, I saw Sayyeduna Rasoolullah (Peace be upon him) teaching this Du’a to a blind man (Sahaba) who read it. Miraculously, the blind man’s eyesight was restored. He then approached us and before we could even complete our conversation it appeared to us as if he had never been blind.”

Imam Tabrani (Radi Allah unho) and Imam Manzari (Radi Allah unho) have both recorded this Hadith as authentic. They said **والحديث صحيح** (and this Hadith is sound).

(3) Imam Bukhari (Radi Allah unho) in his book Kitab ul Idabul Mufrad, Imam Ibn-us-Sinni (Radi Allah unho) and Imam Ibn-e-Bashkol (Radi Allah unho) has also recorded the following incident:

ان ابن عمر رضى الله تعالى عنهما خدرت رجله فقليل
له اذكرا حب الناس اليك فصاح يا محمد اه ! فانتشرت

Sayyeduna Abdullah Ibn-e-Omar (Radi Allah unho) once suffered from a cramp. Someone advised him to remember the person whom he loved the most. He proclaimed loudly, “Ya Muhammadahu (Peace be upon him)!” He was immediately relieved.

(4) Imam Nawawi (Radi Allah unho) in his commentary of the Sahih Muslim, and also in Kitab-ul-Azkar, records that some individuals were sitting in the company of Sayyeduna Abdullah Ibn-e-Abbas (Radi Allah unho), when suddenly one of them suffered from cramps. The Noble Companion advised the man to remember the person whom he loved the most. The man screamed, “Ya Muhammadahu (Peace be upon him)!” He was immediately cured. There are many As’hab who narrate incidents of similar nature.

(5) Substantiating this, Allama Shahab Khafaji Misri (Radi Allah unho) states in his book, Nasem-ur-Riaz commentary of Shifa by Imam Qadri Ayad (Radi Allah unho), that:

هذامماهداهل المدينة

It is a common practice of the people of Madina Munawwara to proclaim “Ya Muhammadahu (Peace be upon him) !” in times of difficulty and pain.

(6) Sayyeduna Bilal bin Al-Haris Muzani (Radi Allah unho) states that a drought once occurred in the year 18 A.H. during the Khilafat of Sayyeduna Omar Al- Farooq (Radi Allah unho). The drought was known as “Aamur- Ramada”. His tribe, Bani Muzaina approached him and complained that they were dying of hunger, and that he must request the Khalifa to sacrifice a few sheep for food. He said that there were no sheep left to sacrifice, but they insisted. However, a sheep was found and was slaughtered. When it was cleaned, the people were amazed to see that there was no meat in the animal besides red bones. Sayyeduna Bilal saw this distressing sight and screamed in grief, “Ya Muhammadahu (Peace be upon him)!” That same night he dreamt of Sayyeduna Rasoolullah (Peace be upon him) who informed him of future glad tidings. As time passed all these Prophetic predictions did occur accordingly. **ذكره في الكامل**

(7) Imam-wa-Mujtahid Sayyedi Abdul Rehman Huzaili Kufi Masoodi (Radi Allah unho), was the grandson of Sayyeduna Abdullah Ibn-e-Masood (Radi Allah unho). He was a very great Jurist and a Tabā’e of high rank. It is said that he used to wear a long hat with the words, “*Muhammad, Ya Mansoor*” inscribed on it.

(8) This was also confirmed by Imam Hashim bin Jameel Az-Zaki who was amongst the great Ulama and Muhaddithen of that time. He states:

واريته وعلى راسه قلنسوة اطول من زراع مكتوب فيها محمد يا منصور ذكره

فى تهذيب التهذيب وغيره

I saw him (i.e. Sayyeduna Abdur-Rehman Masoodi (Radi Allah unho)) place a long hat on his head, with the words “Muhammad , Ya Mansoor” inscribed. This is recorded in Tahzebut-Tahzeb and other books.

(9) The following is recorded in the Fatawa of Sheikh-ul-Islam Imam Allama Shahab Ramli Al-Ansari (Radi Allah unho):

سئل عمّا يقع من العامة من قولهم عند الشدائد يا شيخ فلان ونحو ذلك من الاستغاثة بالانبياء والمرسلين والصالحين وهل للمشائخ اغائة بعد موتهم ام لا فاجاب بما اضتان الاستغاثة بالانبياء والمرسلين والاولياء والعلماء والصالحين جائزة وللانبياء والرسل والاولياء والصالحين اغائة بعد موتهم

The question asked is whether it is permissible for the people to invoke the names of Prophets, Saints and Ulama in times of difficulty as it is normally done. Is it permissible to seek such help and do they assist after their death? The great scholar replied : “Undoubtedly, It is permissible to seek the assistance of great Prophets, Saints and Ulama. They do in fact assist, even after their (physical) departure from this world.”

(10) Imam Allama Khairuddin Ramli (Radi Allah unho), the illustrious teacher of the scholar who has written the authentic book on Islamic Jurisprudence, “ Durre Mukhtar”, states in his Fatawa Khariya:

قولهم يا شيخ عبد القادر نداء فما الموجب الحرمة؟

People who proclaim, “ a Sheikh Abdul Qadri”, are merely emulating a call. What, therefore is the reason for it not to be permissible?

(11) Sayyedi Jamaal bin Abdullah bin Omar Makki (Radi Allah unho), in his Fatawa states:

سالت عمّن يقول في حال الشدائد يا رسول الله او يا شيخ عبد القادر مثلاً هل هو جائز شرعاً ام لا؟
أجبت نعم! الاستغاثة بالاولياء ونداؤهم والتوسل بهم امر مشروع وشئ مرغوب لا ينكره
الامكابر ومعاند وقد حرم بركة الاولياء الكرام

I was questioned about those people, who in times of difficulty proclaim “Ya Rasoolullah, Ya Ali, Ya Sheikh Abdul Qadri, ” and whether these proclamations were permissible in Islam. The great scholar replied:” Yes, these proclamations are permissible. To call to them is permissible including using their names as Wasila. This is allowed in the light of the Shariah. Such an act is desirable and approved. Only the stubborn and arrogant would oppose or question this reality. These individuals are certainly unfortunate and deprived of the Barkat (blessing) of the Awliya Allah Almighty”.

(12) Imam Abdur-Rehman Ibn-e-Jozi (Radi Allah unho), in his book, Oyunil Hikayat, narrates a strange and amazing incident of three brothers who loved Jihad so much that they always engaged in it. Once they were engaged in Jihad with the Christians of Rome. They were captured and the Romans began torturing them.

فاسرهم الروم مرة فقال لهم الملك اني اجعل فيكم الملك وازوجكم بناتي وتدخلون في النصرانية قابلوا، فقالوا يا محمداه!

The Roman King told them that if they adopted Christianity, He would

*set them free. The brothers refused and instead proclaimed aloud,
“Ya Muhammad (Peace be upon him)!”*

The King was furious at this and ordered two of them to be thrown into boiling oil. They were eventually martyred. The younger brother was placed in prison. While in prison, the King’s daughter became attracted to this prisoner. She was very amazed at his devotion and piety and this drew her closer to him. After some time, she secretly released him and escaped with him. After their escape, the Muslim Mujahid presented Islam to the princess and she whole-heartedly accepted it.

Six months later they decided to marry. On the day of the Nikah, the groom was astonished to see his two martyred brothers appear with a group of Angels to attend the wedding. Their physical presence shocked everybody, as they were known to have been martyred. Upon being questioned about it, they replied:

ما كانت الا الغطسة التي رأيت حتى خرجنا في الفردوس

*When you saw us being thrown into the boiling oil, you indeed saw us enter the pot.
To you it was the pot but for us, it was actually entrance into Jannat-ul-Firdous.*

Imam Abdur-Rehman Ibne Jozi (Radi Allah unho) states that the brothers lived in Syria and were notably famous. Many couplets have been written in their praise. This incident has been shortened Imam Jalaluddin Suyuti records this incident in detail in his Sharhus-Sudor:

من شاء فليرجع اليه

Those who wish for details should refer to it

Our object is to highlight how beneficial it is to call out to the Holy Prophet (Peace be upon him). We have seen that the brothers, at a time of extreme peril and danger, did not hesitate in calling to the Prophet (Peace be upon him). How were they rewarded? They were rewarded with such blessings that the two Shuhada immediately entered Jannah, while the youngest brother was saved and married the King’s daughter. The two Shuhada, accompanied by a group of Angels, were actually given permissible to attend the marriage of their younger brother. If calling out with “Ya” is Shirk, then why were the brothers forgiven and blessed with Jannat-ul-Firdous and Angels attended the wedding?

Where are those persons who proclaim that it is Haram to call on great Prophets and Saints for assistance? If they firmly believe that it is Haram then why have the great scholars clarified this action as permissible and extremely beneficial?

(13) Sayyeduna Ghous-e-Azam Sheikh Abdul-Qadri Jilani (Radi Allah unho), states:

*من استغاث بي في كربة كشفت عنه ومن نادى باسمي في سدة فرجت عنه ومن توسل بي الى
الله عز وجل في حاجته قضيت له ومن صلى ركعتين يقرأ في كل ركعة بعد الفاتحة
سورة الاخلاص احدى عشرة مرة ثم يصلي على رسول الله صلى الله تعالى
عليه وسلم بعد السلام ويسلم عليه ثم يخطو الى جهة العراق احدى عشرة
خطوة يذكر فيها اسمي ويذكر حاجتي فانها تقضي*

*If a person in distress or hardships calls out to me, his hardships will be eradicated.
If a person uses my name as a Wasila (Medium) when he pleads to Allah Almighty,
his need will be fulfilled.*

*One should perform two Rakats of Salah and in every Rakats one should recite the
Sura Fataha eleven times and thereafter Sura Ikhlas eleven times. After completing*

Salaatul Asrar eleven times, and thereafter, Sala Ikras eleven times. After completing the Salah, one must recite the Durood and Salam (Salawat or Durood Shareef) upon Sayyeduna Rasoolullah (Peace be upon him). Then remembering me one should take eleven steps towards the direction of Baghdad invoking my name in every step and also one's need and wish. In this manner, (Allah Almighty Willing), his need and wish will be granted.

(14) The above method has been mentioned and prescribed by eminent scholars such as, Imam Abul Hasan Ali bin Jareer Nahmi Shat'nooni (Radi Allah unho), Imam Abdullah bin Asad Yafa'e Makki (Radi Allah unho), Sheikh Mullah Ali Qari Makki (Radi Allah unho) author of Mirqat Shar'he Mishkat, Moulana Abul Ma'ali Muhammad Salmi Qadri (Radi Allah unho) and Sheikh-e-Muhaqqiq Moulana Abdul Haq Muhaddith Dehlvi (Radi Allah unho). Some of their thesis is, Bahjat-ul-Asrar, Khulasatul Mafakhir, Nuzhatul Khatir, Tohfa-e-Qadriyah and Zubda-tul-Asrar, etc. Numerous other Ulama and Awliya also promote it. One should also remember that the great Ulama and Saints attribute extreme authenticity to the above. I (Imam Ahmad Raza) have written a detailed book, *الانوار من يم صلوة الاسرار*, specifically on the excellence of the mentioned Salah (Salatul-Asrar). I have given from the Shariah and sayings of the Ulama and Awliya of Islam proofs to authenticate this Salah.

A point to mention about Imam Abul Hasan Nooruddin Ali, the author of Bahjat-ul-Asrar, is that aside from being a great Sufi, he was also considered to be a great Imam of Qirat. He received his spiritual training under the guidance and tutorship of Sheikh Sayyedi Abu-Swaleh Nasr (Radi Allah unho), who was the great grandson of Sayyeduna Ghous-ul-Azam Sheikh Abdul-Qadri Jilani (Radi Allah unho). He lived only two generations from the Great Ghous Sheikh Abdul-Qadri Jilani (Radi Allah unho). He met those who sat in the company of the Sayyeduna Ghous-e-Azam (Radi Allah unho). The most remarkable thing of this Kitab is that Imam Nooruddin was the first person in history to compile the most comprehensive biography of Sayyeduna Ghous-e-Azam Sheikh Abdul-Qadri Jilani (Radi Allah unho). Every quotation or incident found in this book is fully backed by an authentic chain of Thaqqa (Trustworthy) narrators giving account of how, when and where it happened.

Sheikh-e-Muhaqqiq Allama Abdul Haq Al-Qadri Muhaddith Dehlvi (Radi Allah unho) in his book, Zubda-tul-Asrar, has attributed great excellence to the stature of the book. Bahja-tul-Asrar. In fact Zubda-tul-Asrar is a concise version of Bahja-tul-Asrar. Sheikh-e-Muhaqqiq (Radi Allah unho) states that the book is indeed considered to be extremely authentic and factual in the eyes of the distinguished Ulama and Awliya. This book has also been quoted very widely in reference Imam Shamsuddin Zah'bi (Radi Allah unho) in his Kitab, Tabqa-tul-Muqir'ren and Imam Jalaluddin Suyuti (Radi Allah unho) in Husn-ul-Muhadara, have both addressed Imam Nooruddin (Radi Allah unho) as Imam-ul-Awhad (The Matchless Leader). The author of Hisn-e-Haseen, Imam Muhaddith Muhammad bin Muhammad bin Muhammad bin Jazri (Radi Allah unho), is a student of the students of Imam Nooruddin (Radi Allah unho) and he has read and taken Ijaza of the entire Bahja-tul-Asrar in the presence of his Ustaz.

(15) Imam Arif-e-Billah Sayyedi Abdul Wahab Sharani (Radi Allah unho), in his book, Lawaqi-ul-Anwar Fi Tabqatil Akhyar, records a strange and miraculous incident. He reported that a Mureed of Sayyedi Muhammad Ghamri (Radi Allah unho) was once passing through the market when the foot of the animal he was riding on slipped. In extreme panic, he screamed:

ياسيدي محمد يا غمري!

Ya Sayyedi Muhammad, Ya Ghamri!

Co-incidentally, in that very market place, Ibne Omar Saeed, the captured ruler, was being taken as a prisoner. He was captured by Sultan Chiq'miq and was ordered to imprison. The captured ruler heard the scream and inquired from the Mureed as to who was Sayyedi Muhammad (Radi Allah unho). When he was informed about this, he also screamed:

ياسيدي محمد يا عمري لاحظيني!

Ya Sayyedi Muhammad, Ya Ghamri, assist me!

As soon as he proclaimed the name of the great Wali, the spiritual master appeared and drove away the capturers and freed the ruler. The Sheikh then blessed the ruler, and departed.

(16) Imam Abdul Wahab Sharani (Radi Allah unho) also records a similar incident of Sayyedi Shamsuddin Muhammad Hanafi (Radi Allah unho). He was once performing Wudu. Suddenly, he removed his sandal and threw it with fury. It disappeared into the air. He then removed his other sandal and ordered one of his Mureed to keep it until such time that the other sandal was returned. After some time, a traveler from Syria, who was a Mureed of the Sheikh, arrived with the missing sandal along with some gifts for Sayyedi Shamsuddin (Radi Allah unho). He said that not long ago while he was traveling, a robber attacked him and wanted to slit his throat. Under this extreme situation, he called out aloud, “*Ya Sayyedi Muhammad, Ya Hanafi!*” Suddenly, a sandal appeared from the sky and struck the robber unconscious. The Mureed then stated that it was indeed through the Wasila and assistance of his Murshid that Allah Almighty saved him.

(17) It is also recorded in the same book that the Spiritual Master Sayyedi Shamsuddin Hanafi’s (Radi Allah unho) wife was once very sick. People thought that she is going to die. She constantly called out from her sick bed:

ياسيدي احمد يابدوي خاطر ك معي!

O my Master Sayyedi Ahmad Badawi! Your grace is with me

That night, she dreamt of Sheikh Sayyedi Ahmad Kabir Badawi (Radi Allah unho) who told her: “How long is your going to call on me? Do you not know that that you live under the security of a very great Wali? (Referring to her husband), we are not to respond to the call of a person who lives under the command and protection of a high-ranking Wali. You should instead call:

ياسيدي محمد يا حنفي!

O my Master Muhammad (Peace be upon him)! O Hanafi!

The lady did that and awoke the next morning totally cured. Imam Sharani (Radi Allah unho) also notes that the Grand Master, Sayyedi Muhammad (Peace be upon him) Shamsuddin Hanafi (Radi Allah unho), was in his deathbed when he called his Mureeds and said to them:

من كانت له حاجة فليأت إلى قبوري ويطلب حاجته اقضها له فإن بينكم غير ذراع من
تراب وكل رجل يحجبه عن أصحابه ذراع من تراب فليس برجل

If anyone of you has any wish or need, he should come to my grave and I will indeed help him in fulfilling it. Remember that between you and me, there is only a handful of sand, and how can a 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 (Insan-e-Kamil).

(18) Incidents of similar nature are recorded by Imam Abdul Wahab Sharani (Radi Allah unho) in his book, Tabqat-e-Kubra. We shall quote a few.

(19) Sayyedi Muhammad (Peace be upon him) Fergal (Radi Allah unho) states:

كان رضي الله تعالى عنه يقول نامن المتصرفين في قبورهم فمن كانت له حاجة فليأت

إلى قبالة وجهي ويذكرها لي اقضها له

The great Wali said, “I am indeed amongst those Saints who can assist you from the grave. Therefore, if you have any wish or need, come to my grave. Face me and mention your desire and I will fulfill them ”.

(20) It is also mentioned in the same Kitab that while Sheikh Sayyedi Maden bin Ahmad Shamoni (Radi Allah unho) was performing Wudu, he suddenly threw his sandal towards the eastern direction of the city. A year later, a man arrived and reported an experience of a strange incident. He said, *“Once my daughter was walking in the jungle when an evil man tried to molest her. At that moment she could not remember the name of my Murshid. In that state of distress, she screamed , يا شيخ ابي لا تخطفني! , ‘O Murshid of my father! Save me!’ Suddenly, a sandal appeared from the air and struck the evil man unconscious.”* Imam Sharani (Radi Allah unho) says that the same sandal is still in the possession of that Mureed’s family.

(21) Imam Sharani (Radi Allah unho) comments about the excellence of Sheikh Sayyedi Moosa Abu Imran (Radi Allah unho):

كان اذا ناداه مريده اجابه من مسيرة سنة واكثر

It is said that whenever any of his Mureeds called on to him for help, he immediately assisted them, even though the Mureed was as far away as a year’s journey or even more.

(22) Imam-ul-Muhaditheen Sheikh-e-Muhaqqiq Abdul Haq Muhaddith Dehlvi (Radi Allah unho), in his famous book, Akhbar-ul-Akhyar, mentions about Sheikh Bahauddin bin Ibrahim Ataullah Al-Ansari Ash-Shatari (Radi Allah unho). The illustrious Arife is the author of the famous book on Tasawwuf entitled Risalah-e-Shatariya. He has recorded in his book a specific type of Zikr known as Zikr-e-Kashful Arwah.

The great Master says, *“There are two ways of making the Zikr of ‘Ya Ahmad’ and ‘Ya Muhammad’.* The first way is to recite ‘Ya Ahmad’ 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 Ahmad, Ya Ali, Ya Hasan, Ya Hussain, Ya Fatima’. This is to be read from all six directions. In other words, one should begin with ‘ya Ahmad’ till the end. Therefore, the next names 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 are performed in the same manner and has the same effect, namely ‘Ya Jibrail, Ya Israfil, Ya Mekail, Ya Izrail.” This is performed from all four sides and also results in attaining Kashful Arwah.

“Another method is by reciting ‘Ya Sheikh, Ya Sheikh’ one thousand times in the following manner. The person should pronounce the word, ‘Ya Sheikh’ from the right side of the heart and at he time of pronouncing the word ‘Sheikh’ he should concentrate on striking it on the heart (Darb). By this method, one can also achieve Kashful Arwah.”

(23) Discussing the life and teachings of Arife Moulana Jalaluddin Rumi (Radi Allah unho), Sayyedi Sheikh Nooruddin Abdur Rehman Jami (Radi Allah unho) writes in his book, Nafha-tul-Ons: *“At the last moments before the passing away of Moulana Rumi (Radi Allah unho), he revealed a starting secret to his Mureeds. He said: ‘Do not be sad at my passing away because one hundred and fifty years after the passing away of Hazrat Mansoor (Radi Allah unho). his Noor beamed on the soul of Hazrat Fareed uddin Attar (Radi Allah unho) and became his Murshid*

time), his feet beamed on the seat of Hazrat Farooq Aadam (Radi Allah unho) and became his *Marid* (Spiritual Guide) in the spiritual world”.

Moulana Rumi then said: “Whatever conditions 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 is with my body and the other with you. When the Mercy of Allah Almighty frees my Soul from my body and exposes the world of solitude to me, I will divert the attention of my soul to you.”

(24) Shah Wali ullah Muhaddith Dehlvi (Radi Allah unho), in his book *Attebul-Nigham fi Madhe-Sayyedil Arabi Wal Ajam* comments on the state of ecstasy in the love for the Holy Prophet (Peace be upon him). He writes:

وصلی علیک یاخیر خلقه و یاخیر هول و یاخیر واهب
ویاخیر من یرجی لکشف رویة من جوده قد فاق جود السحاب
وانت مجیري من هجوم ملة اذ انشبت فی القلب شر المخاطب

*O Unique ! Among those who can be depended on. O Unique !
Among those who can be depended upon to eradicate difficulty.*

O Cherisher! 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.”

In the commentary of the above verses, Shah Wali ullah (Radi Allah unho) also writes about the difficult moments in which it is most necessary to seek assistance from the sacred Soul of the Holy Prophet (Peace be upon him). At the beginning of this chapter, he writes: “*I cannot perceive any one besides the Holy Prophet (Peace be upon him) who stretches out a helping hand for a depressed person in times of calamities.*”

(25) Shah Wali ullah in his *Madhya Hamziya* comments that in the august court of the Holy Prophet (Peace be upon him) one should consider oneself insignificant and inferior. With a broken heart and with total sincerity. One should call to the Prophet (Peace be upon him) in Du’a. The person will indeed attain Salvation if he states:

ضارعاً بخضوع قلب وذلّ وابتهال والتجاء
رسول الله یاخیر البرایا لذلك ابتغی يوم القضاء
اذا ما حلّ حطب مدلهم فانت الحص من کلّ البلاء
الیک توجهی وبک استنادی ویک مظامعی وبک ارتحالی

“O Rasool (Peace be upon him) of Allah Almighty! O Unique among the Creation! I seek your favor on the Day of Justice. On that Day when there will be a great test, only you, O Prophet (Peace be upon him) of Allah Almighty! Would give me security from all calamities. I have turned to you for salvation and placed my trust in you.”

(26) Shah Wali ullah (Radi Allah unho), records a method for achieving and fulfilling one’s wishes in his book. *Al-Intibah-fi-Salasil-e-Awliya*. He states; “*One should first perform two Rakats of Nafil Salah. After completion, he should recite the following - 111 times Durood Shareef (Salawat), 111 times Kalima Tamjed and 111 times ‘Shay’an-*

Lillah, Ya Sheikh Abdul Qadri Jilani’.”

(27) From this book, it has proven that all the aforementioned great Luminaries believed in the proclamation of “**Shay an Lillah**” and “**Ya**” as being valid and a great solution to many unsolved problems. The Shariah does not forbid to call on Ambiya and Awliya for assistance with the Hurf of Nida (“**Ya**”). They also gave permission to their students and disciples to practice it without any hesitation. Shah Wali ullah Muhaddith Dehlvi (Radi Allah unho) spent numerous years in the company of his Sheikh and Ustaz of Hadith Shareef. Sheikh Moulana Sheikh Abu-Tahir Madani (Radi Allah unho) .

The Ulama and Mashaikh of Shah Wali ullah who agreed and practiced the use of the Hurf of Nida and sought assistance from the Ambiya and Awliya are as follows:

27.1 Ustaz in Hadith of Shah Wali ullah (Radi Allah unho) , Sheikh Tahir Al-Madani (Radi Allah unho),

27.2 His Sheikh and father , Sheikh Ibrahim Kardi (Radi Allah unho),

27.3 His Ustaz, Sheikh Ahmad Kashshashi (Radi Allah unho),

27.4 His Ustaz, Sheikh Ahmad Shanawi (Radi Allah unho),

27.5 His grand Ustaz, Sheikh Ahmad Nakhli (Radi Allah unho),

N.B. The above Scholars are also recorded in the chain of Shah Wali ullah Salasil-e-Ahadith (Orders of Ahadith).

27.6 The Murshid of Shah Wali ullah, Sheikh Muhammad Lahori (Radi Allah unho), about whom he has attributed the title of Sheikh Muammar Thaq’qa (The Blessed and Trustworthy Master). Refer to Shah Wali ullah’s book, Al-Intibah.

27.7 Sheikh Moulana Abdul Malik (Radi Allah unho) and his Murshid,

27.8 Sheikh Ba’Yazed Thani (Radi Allah unho) and his Murshid,

27.9 Their (7 and 8) Murshid and Sheikh, Allama Sheikh Wajihuddin Alawi (Radi Allah unho) (the commentator of Hidayah **and** Sharha Waqaya) and his Murshid.

27.10 Taj-ul-Arifan Khawaja Muhammad Ghous Gawalyari.

All the above Ulama and Awliya have recited the Nade-Ali and also the daily recited of “**Ya Ali, Ya Ali.**” They also issued permission to their disciples to recite the Wazifa of Nad-e-Ali.

P.S. Those who wish to gain more information on this subject, are advised to read the books, Anhar-ul-Anwar and Haya-tul-Mawat fi Bayani Samail Amwat, both these books written by Ala’Hazrat Imam Ahmad Raza (Radi Allah unho).

(28) Shah Abdul Aziz Muhaddith Dehlvi (Radi Allah unho), in his book, Bustan-ul-Muhaditheen, praises Sayyedi Sheikh Ahmad Farooq Maghribi (Radi Allah unho) , as follows, “**Hazrat-e-Arife-wa-Ala (The Highly Exalted Sheikh), Imam-ul-Ulama (Leader of the Ulama) and Nizam-ul-Awliya (Governor of the Awliya). This great Saint is also among the Abdaal Sabah (The Seven Magnificent Abdaal) and is an authority amongst the Sufis. Among his illustrious students are personalities like Imam Shamsuddin Luqani (Radi Allah unho) and Imam Shahabuddin Qastalani (Radi Allah unho). The Saint was a Master in Shariah, Haqiqah and all Mystical Fields. Some of his books can be consulted to appreciate his immense knowledge and unique qualities.**”

Shah Abdul Aziz (Radi Allah unho) further states: “**In brief, the Saint was a man of exceptional qualities. It was beyond the comprehension of the common man and to fully comprehend his qualities is indeed beyond comprehension.**”

(29) Shah Abdul Aziz (Radi Allah unho), then quotes two sentences stated by Sheikh Ahmad Zarooq Maghribi (Radi Allah unho), which further highlights his greatness:

انا مریدی جامع لشتاتہ
اذا ما سطا جور الزمان بنکبته
وان كنت في ضيق وكرب ووحشة
فناديا زروق آت بسرعة

I indeed bless mv (Mureeds) with tranquility during times of difficulty and perplexity.

*... indeed blessing (marces) with tranquility 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 (Radi Allah unho), Allama Ajhori (Radi Allah unho), Allama Dawoodi (Radi Allah unho) (The marginal writer of the Sharah Minhaj) and Allama Ibne-Aabideen Shami, have all prescribed a method for finding a lost item. *They say: “One should climb on to a high spot and offer Fateha for Sayyedi Ahmad bin Alwan Yamani (Radi Allah unho). Thereafter, invoking his name, one should say, ‘Ya Sayyedi Ahmad, Ya Ibne Alwan.’”*

All Praise is due to Allah Almighty, who has guided me to compile this book with quotations from the golden era of the noble Sahaba and followed by the generation of Ulama and Awliya to the present time.

I have, very briefly, quoted these Luminaries. There are too many to mention.

I ask all above those with corrupt beliefs and who are engaged in corrupting others: What is your verdict on the Noble Sahaba, great Ulama and Awliya who believe that it is permissible to call out with the Hurf of Nida to Ambiya and Awlia for assistance? What will you label such great personalities? Do you regard them as Kafirs and Mushriks? If not, then Alhumdulillah! You are on the straight path. Do you classify them as Muslim or Mushrik? If you do, then all we can say is that may the Merciful Lord give Hidayah. Please open eyes and see whom you are branding as Kafirs!

Here is list of a few personalities who believed in seeking help from the Ambiya and Awliya by addressing them with the Hurf of Nida (i.e. Ya).

1. *Sayyeduna Usman bin Hanif Sahabi (Radi Allah unho),*
2. *Rais-ul-Mufasssiren Sayyeduna Abdullah Ibne Abbas (Radi Allah unho),*
3. *Sayyeduna Bilal bin Haris Munzani (Radi Allah unho) ,*
4. *Imam Bukhari (Radi Allah unho),*
5. *Imam Muslim (Radi Allah unho),*
6. *Imam Tabrani (Radi Allah unho),*
7. *Imam Tirmidi (Radi Allah unho),*
8. *Imam Nisae (Radi Allah unho),*
9. *Imam Bahiqi (Radi Allah unho),*
10. *Imam Malawi (Radi Allah unho),*
11. *Arife-Billah Imam Taqiuddin Abul Hasan Ali Subki (Radi Allah unho),*
12. *Imam Abdul Azim Manzari (Radi Allah unho),*
13. *Imam Hafiz Ahmad Qastalani (Radi Allah unho),*
14. *Imam Shahab Khafaji (Radi Allah unho),*
15. *Sayyedi Abdur-Rehman Huzaili (Radi Allah unho),*
16. *Sheikh-ul-Islam, Shahab uddin Ramli Al-Ansari (Radi Allah unho),*
17. *Allama Khair uddin Ramli (Radi Allah unho),*
18. *Sayyedi Jamal bin Abdullah bin Omar Makki (Radi Allah unho),*
19. *Imam Abdur-Rehman Ibne-Jozi (Radi Allah unho),*
20. *Ghous-ul- Azam, Sayyedi Abdul Qadri Jilani (Radi Allah unho),*
21. *Imam Jalaluddin Suyuti (Radi Allah unho),*
22. *Imam Abul Hasan, Nooruddin Ali bin Jareer (Radi Allah unho),*
23. *Imam Abdullah bin Asad Yafa'e Makki (Radi Allah unho),*
24. *Imam Mulla Ali Qari (Radi Allah unho),*
25. *Sheikh Abul Mali Muhammad Muslimi (Radi Allah unho),*
26. *Tajul Arifen, Sayyedi Abdur Razzaq Qadri (Radi Allah unho),*
27. *Sheikh-e-Muhaqqiq Shah Abdul Haq Muhaddith Dehlvi (Radi Allah unho),*

28. *Sayyedi Abu Swaleh Nasr (Radi Allah unho),*
29. *Imam Shamsuddin Zahbi (Radi Allah unho),*
30. *Imam Muhammad bin Muhammad Al Hizri (Radi Allah unho),*
31. *Imam-e-Ajal Arife-Billah Abdul Wahab Sharani (Radi Allah unho),*
32. *Sayyedi Muhammad Ghazni (Radi Allah unho),*
33. *Sayyedi Shamsuddin Muhammad Hanafi (Radi Allah unho),*
34. *Sayyedi Ahmad Kabir-e-Awlia Badawi (Radi Allah unho),*
35. *Sayyedi Muhammad bin Ahmad Fergal (Radi Allah unho),*
36. *Sayyedi Maden bin Ahmad Ashmoni (Radi Allah unho),*
37. *Sayyedi Moosa Abu Imran (Radi Allah unho),*
38. *Imam Nooruddin Abdur Rehman Jami (Radi Allah unho),*
39. *Arif-e-Billah, Moulana Jalaluddin Rumi (Radi Allah unho),*
40. *Shah Wali ullah Muhaddith Dehlvi (Radi Allah unho),*
41. *Imam Allama Ziyadi (Radi Allah unho),*
42. *Shah Abdur-Rahim Dehlvi (Radi Allah unho),*
43. *Imam Allama Ajhori (Radi Allah unho),*
44. *Imam Allama Ibne-Aabideen Shami (Radi Allah unho),*
45. *Arif-e-Billah, Sayyedi Ahmad bin Alwan Yamani (Radi Allah unho),*
46. *Shah Abdul Aziz Muhaddith Dehlvi (Radi Allah unho).*

Now what is your opinion about these great Luminaries of Islam? They have clearly substantiated their belief that it is permissible to call upon Prophets and Saints for assistance. It is serious crime to condemn a Muslim as a Kafir. It is reported in the Sahih Hadith that if anyone calls a Muslim a Kafir, he himself becomes a Kafir. The Ulama and Aimmah of Den have unanimously agreed on this decision. One can consult my kitab, *النهي الاكيد عن الصلوة وراء عدي التقليد* for details on this subject.

We would like to categorically state an amazing fact - that how unfortunate is that group which considers the Muslims from the generation of the Ashab to the present times as disbelievers and Mushriks because they call upon Prophets, Saints and Ulama for help in times of difficulty. Such people have in fact declared themselves as Kafirs and Mushriks. They should read the Kalima afresh and re-enter the fold of Islam. Such individuals cannot be true Muslims who claim to have respect for the Sayyiduna Rasoolullah (Peace be upon him) but regard the righteous Ulama and Awliya of his Ummah as misled because they call on Prophets and Awliya for help. This gives a clear picture of the hatred they have for the Beloved Servants of Allah Almighty. One cannot imagine their ignorance and arrogance because Allah Almighty the Almighty befriends his Awliya and they reject them. The Sublime Lord Praises His Awliya and these idiots condemn them. ***What a tragedy!***

The question of Disbelief and Belief has been clearly explained in the famous and authentic book of jurisprudence, Durre Mukhtar. Yet, there are misled individuals who deliberately enforce their corrupt beliefs on the simple and unwary Muslim public. They strive to mislead and confuse the Muslims and proudly regard their endeavor as Tabligh and propagation of Islam. How unfortunate are these people! May Allah Almighty keep us steadfast on the Maslak of the Ahle-Sunnah-wal-Jamaal and protect us from the evil of all astray groups Aameen.

(31) The most beautiful proof of calling to the Beloved Habib (Peace be upon him) is found in Tashahud. Here, every worshipper salutes and calls unto the Habib (Peace be upon him). If by using the Nida causes one to be guilty of Shirk, why then is Shirk prescribed in the Salaah?

Some individuals state that one does not have the intention of calling to Sayyiduna Rasoolullah (Peace be upon him) in Tashahud. In fact, one is merely conveying a message. This opinion is baseless. The religion of Islam has never commanded us to recite any Zikr without pondering on its meaning. Therefore, when reciting Tashahud, we should

believe that we are directly addressing Sayyeduna Rasoolullah (Peace be upon him) and sending Salams on him, upon oneself and upon all the pious of the Ummah.

(32) It is recorded in Tanwer-ul-Absar and Sharha Durre-Mukhtar that the intention while reading the Tashahud is to be as follows: *“The intention one must have at the time of reciting the Tashahud is the concentration on its meaning. In other words, one must remember that one is sending Salams upon the Holy Prophet (Peace be upon him) and that one is praising Allah Almighty One must be assured of the fact that one is sending Salams and not merely relaying a message.”*

(33) Fatawa Aalamgir and Sharha Qudori are authentic Kitab of Islamic Law and are accepted by all. If one carefully reads them one will find numerous proofs of similar nature. Therein is stated:

لا بد ان يقصد بالفاظ التشهد معانيها التي وضعت لها من عنده كأنه يحي الله تعالى ويسلم على
النبي صلى الله تعالى عليه وسلم نفسه وعلى أولياء الله تعالى

It is necessary that the words of Tashahud be interpreted according to the fact of its origin (i.e. to be present at the sacred court of the Habib), which means that Allah Almighty gives life to his Nabi, and he Himself sends Salams on him and His Awliya.

On the same note it is stated in Tanwe-rul-Absar and its commentary, Durre-Mukhtar, that:

يقصد بالفاظ (التشهد) معانيها مرادة على وجه (الانشاء) كأنه يحي الله تعالى ويسلم على نبيه
وعلى نفسه وعلى أوليائه (لا الاخبار)
عن ذلك ذكره في المجتبى

It is necessary that the words of Tashahud be interpreted according to the fact of its origin as if it is presently happening, which means that Allah Almighty gives life to His Nabi, and He Himself Sends Salaams on His Divine Self and His Awliya.

(34) Allama Imam Hasan Sharanbalani (Radi Allah unho), in his book, Maraqi-ul-Falah states:

يقصد معانيه مرادة على انه ينشأ هاتحيه وسلامانه

*The meaning will be considered as if it is presently happening,
i.e. Salam and Salat from the reciter.*

He further states : *“Numerous Ulama 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 (Peace be upon him), one should not use the tense of Nida. These individuals have forgotten that twice daily, the deeds of the Ummati are presented to the Beloved Habib (Peace be upon him). It is clearly stated in many authentic Ahadith that all the deeds of a Muslim are placed in front of the Holy Prophet (Peace be upon him), 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 (Imam Ahmad Raza) entitled, Saltanat-ul-Mustafa-fi-Malakote-Kulil Wara,

سلطنت المصطفى في ملكوت كل الوري

(35) Substantiating this, I will conclude this book by mentioning a Hadith reported by Sayyeduna Imam Abdullah Ibne Mubarak narrated by Rais-ul-Tabaen Sayyeduna Saeed Ibne Musaib (Radi Allah unho), who states:

ليس من يوم الا وتعرض على النبي صلى الله تعالى عليه وسلم اعمال امته غداوة
وعشيا فيعرف فهم بسيماهم واعمالهم

"Not a single day or night passes by without the deeds of the Ummati being presented in front of Sayyeduna Rasoolullah (Peace be upon him). Therefore, the Glorious Prophet (Peace be upon him) of Allah Almighty recognizes his followers in two ways, firstly by their Alamat (signs). And secondly, by their Ahmal (deeds)."

This humble servant of Islam (Imam Ahmad Raza), with the Infinite Mercy of Allah Almighty could have compiled a more detailed book concerning this issue, however, herein are sufficient proofs for a pious person who loves justice and honesty. Certainly, for those whom Allah Almighty guides, a single letter is sufficient.

اكفناشر المضلين يا كافي وصلى الله تعالى على سيدنا و مولانا محمد السافي وآله وصحبه
حماة الدين الصافي آمين والحمد لله رب العالمين والله تعالى اعلم

كتبه عبده المذنب احمد رضا البريلوي عفي عنه بحمد المصطفى النبي
الامي صلى الله تعالى عليه وسلم

Written and Signed by :

The humble servant of Allah Almighty

Ahmed Raza Al-Barelwi

(May the Merciful Lord forgive him)

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