



138. And, according to their (heretic) concept, they (also) say: 'These (particular) cattle and crops are prohibited. None can eat them except the one whom we wish. (And) there are (certain) cattle whose backs are forbidden (to ride). And there are (some) cattle on which these people do not pronounce the Name of Allah (at the time of slaughter. All this) amounts to fabrication against Allah.' Soon He will punish them for (that) which they used to fabricate. 139. And they (also) say: 'The (offspring) in the wombs of these cattle is exclusively for our men but forbidden to our women, and if that (offspring) is stillborn, then they (men and women) all are partners in it.' Soon He will punish them for their (invented) dogmas. He is indeed Most Wise, All-Knowing. 140. Certainly, ruined are they who kill their children without (true) knowledge out of (sheer) foolishness, and make those (things) unlawful which Allah has bestowed upon them (as sustenance), inventing a lie against Allah. They have certainly lost the straight path and could not be rightly guided. 141. And He is the One Who has produced trellised and untrellised gardens (i.e., plants climbing up with supports and those not climbing up) and (also created) date (palms) and vegetation with a wide variety of fruits and olive and pomegranates (that) resemble (in shape) but differ (in taste).

Narrated An-Nu'man bin Bashir: I heard Allah's Apostle saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

Narrated Abu Jamra: I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret."

## Visiting of Graves and Darghas`

Proof of Visiting Graves and Shrines of Ambia (Alaihimus Salam) and Aulia ALLAH (Rehmatullah Alaihi Ajamaien) We are living in a world of uncertainty and misconceptions. Man is beginning to question the very roots of his beliefs for Allah Almighty and the Holy Prophet Sall Allahu alaihi wa Aalihi wa Sallim, to create doubt in the minds of the simple and unsuspecting Muslims.

**Here is proof from QUR'AN, Ahadith-e-Nabawi** (Sallallaho Alaihi Wasallam), Sayings of Sahab-e-Kiram and from the writings of great and authentic scholars of Islam and writings of those who declare this as SHIRK, BID'AT etc. which show beyond a shadow of a doubt that Visiting Graves and Shrines of Ambia (Alaihimus Salam) and Aulia ALLAH (Rehmatullah Alaihi Ajamaien) is Lawful.

**What does HOLY QURAN says:** 1. Holy Quran says: "And when they impose on their lives (sin), they must come to your (the Nabi's) presence, then seek repentance from ALLAH and the Rasool (Peace Be Upon Him) also asks for their forgiveness. Then, they will indeed find ALLAH Most Forgiving and Compassionate." (An-Nisa:61) 2. Holy Quran says (summary is): "No Doubt ALLAH and his Prophet and those who offer prayers, zakat are helpers". (Al-Maaidah:55) 3. Holy Quran says (summary is): "Verily, ALLAH helps them and Jibril and Saaleh Mumineen and then angels are helpers". (Al-Tahreem:4)

4. Holy Quran says: "Lo! Verily, the friends of ALLAH are (those) on whom fear (cometh) not, nor do they grieve." (Surah Younus:61)

**What does Ahaadeeth-e-Nabawi says:-** 1. Syyeduna Rasoolullah said: "Wallahu Yu'ti wa anal QASIMU Rizqihi" "ALLAH gives and I (Muhammad) distribute". (Bukhari, Muslim) 2. Hazrat Aisha narrates: "Rasoolullah Sallallaho Alaihi Wasallam use to visit Baqee Shareef on late nights and Sarkar Sallallaho Alaihi Wasallam prayed there three times raising his Blessed Hands" (Muslim) 3. Allama Nabalsi states: "Sarkar use to visit

Baqee Shareef and pray standing beside their graves 'I ask comfort for you people and ourselves". (Muslim) 4. Syyeduna Rasoolullah Sallallaho Alaihi Wasallam said: "Recite Sura Yaseen for your died ones" (Abu Dawud, Ibn-e-Maaja, Mishkaat - Kitaabul Janaiz) 5. According to Imam Baheeqi: "Rasoolullah Sallallaho Alaihi Wasallam regularly visits the grave of Shuhda-e-Ahud every year. And Hazrat Abu Bakar Siddiq, Hazrat Umer, Hazrat Usman and Hazrat Fatima (Ridwanulla Alaihim Ajamaien) use to go there and praying there". (Baheeqi) 6. Syyeduna Rasoolullah Sallallaho Alaihi Wasallam said: "One who visits my grave, my Shafa'at will be necessary (wajib) upon him". (Daar Qutni, Bazaz, Baheeqi, Ibn-e-Khuzaima) 7. Syyeduna Rasoolullah Sallallaho Alaihi Wasallam said: "One who perform HAJJ after me and then visits my grave, that means he visits me in my life". (Daar Qutni, Baheeqi, Mishkaat, Tibrani Fiss Sageeril Ausat, Majma' al zawaid)

8. Syyeduna Rasoolullah Sallallaho Alaihi Wasallam said: "I ordered you to not to visit graves; I now order you to visit graves, because it reminds you of Hereafter and keeps you away from world (Dunya)" (Narrated By Hazrat Ibn-e-Masud Radi ALLAH Anho in Ibn-e-Maaja, Mishkaat - Baab Ziaratul Quboor, Sarhus Sudoor - Page No: 28, Ziaul Hadeeth - Page No: 96)

9. Hazrat Muhammad Bin Noman Radi ALLAH Anho narrates that Holy Prophet (Peace Be Upon Him) said: "ALLAH forgives the sins of those , who on fridays regularly visits the grave of his mother and father or any one of them and his name will be recorded amongst those who exercise kindness with parents". (Baheeqi, Mishkaat, Ziaul Hadeeth - Page No: 108)

10. Hazrat Aisha Radi ALLAH Anha narrates that Holy Prophet (Peace Be Upon Him) said: "When ever a person visits the grave of his Muslim brother and sits besides him; then his Muslim brother feels comfort, and this condition remain until the visitor left the grave" (Hayatul Amwaat Page No: 47, Ibn-e-Ibid dunya) ( **Continue on page 4** )



# SECULARISM AND MORAL VALUES

Moral values, such as honesty, trustworthiness, justice and chastity, are originally innate values which God planted in the hearts of mankind; then He sent His messengers with a system of life in accordance to this innate disposition to affirm it. "So set your face toward the religion, as one by nature upright; the instinctive (religion) which God has created in mankind. There is no altering (the laws) of God's creation. That is the right religion but most people do not know."(Quran 30:30)

A believer adheres to these moral values because his nature, fortified by faith, induces him to do so, and because the religion he believes in commands him with them and promises him a reward for them in the Hereafter. Secularism, on the other hand, even in its less virulent form that satisfies itself with removing religion from political life, rejecting it and the innate values as a basis for legislation, undermines the two foundations for moral values in the hearts of mankind.

As for secularism in its extreme atheistic form, it completely demolishes these two foundations and replaces them with human whims, either the whims of a few rulers in dictatorial systems or the whims of the majority in democratic systems. "Have you seen the one who has taken his own desire as his god? Would you then be a guardian over him?"(Quran 25:43) Since whims and desires are by their nature constantly changing, the values and behaviors based on them are also mutable. What is considered today to be a crime, punishable by law with the severest of penalties, and causes its practitioners to be deprived of certain rights granted to others, becomes permissible tomorrow, or even praiseworthy, and the one who objects to it becomes "politically incorrect."

This shift from one point of view to its opposite, as a result of society's estrangement from innate religious values, is a frequent occurrence. However ignorant a traditional society may be, it, or many of its members, will maintain some innate

values; but the further a society penetrates into secularism, the fewer such individuals will become, and the more marginal their influence will be, until the society collectively rebels against those same innate religious values it used to uphold.

There may be another reason for some traditional Jahili[1] cultures to maintain innate religious values: they might appeal to their desires, or they represent their heritage and do not conflict with their desires. "And when they are called to God and His Messenger to judge between them, Lo! a party of them refuse and turn away. But if the right is with them they come to Him willingly."(Quran 24:48-49)

Their relationship with truth is similar to Satan's, as described by the Prophet, may the mercy and blessings of Allah be upon him, to Abu Hurairah, whom Satan had advised to recite Ayat al-Kursi[2]when going to bed: "He told you the truth, even though he is an inveterate liar." Contemporary Western, secular societies are the clearest examples of the shifting, self-contradictory nature of jahili civilization. From one angle it views culture and the values it rests upon as a relative, variable phenomenon. However, from another angle it characterizes some values as human values, views their violation as shocking, and punishes their violators severely. The sources of this problem are two fundamental principles which democratic secular societies rely upon. The first is majority rule as a standard for right and wrong in speech and behavior; the second is the principle of individual freedom. These two principles will necessarily conflict with each other if they are not subordinated to another principle that will judge between them. Secularism, by its very nature, rejects religion, and in its Western form it does not consider fitrah (innate values) a criterion for what is beneficial or harmful for humanity. It has no alternative but to make these two principles an absolute standard for what behavior is permissible and appropriate, and what isn't. The contradiction and conflict between these two principles is showing itself plainly in some of the current hot issues in these societies.

Those who advocate the acceptance of homosexuality and the granting to avowed homosexuals equal rights and opportunities in every aspect of life, including military service, base their argument on the principle of individual rights. They see no one as having the right to concern themselves with what they call their "sexual orientation." The same argument is made by supporters of abortion. You frequently hear them say incredulously, "How can I be prohibited from freedom of choice in my own affairs and over my own body? What right do legal authorities have to involve themselves in such personal matters?" The only argument their opponents can muster is that this behavior contradicts the values held by the majority of the population.

Even though the basis for many people's opposition to abortion is moral or religious, they can't come out and say so openly, nor can they employ religious or moral arguments, since secular society finds neither of them acceptable. If we accept that there is no basis for values except individual or majority opinion, and that it is therefore possible for all values to change from one era to another, and from one society to another, this means there is no connection between values and what will benefit or harm people in their material and spiritual lives, which in turn means that all values are equally valid and it doesn't matter which values a given society accepts or rejects. However, this means that all behavior considered abhorrent by secular societies today, such as sexual molestation of children and rape of women for which it has serious penalties, are considered repulsive only because of current inclination, which might change tomorrow, so certain serious crimes may become acceptable, based on the principle of individual freedom. The reason a secularist is confused when posed with certain questions is that his repugnance toward such crimes is not really based on these two principles,

which have become the only accepted bases for argument in societies dominated by secularism; the real reason for it is the remnants of the moral feelings he still possesses from the original nature with which God endowed him, and which linger on in spite of his secularism. Perhaps the confusion of the secularist would increase if he were asked for what reason he had given such precedence to these democratic values, until he made them the standard by which all other values and behaviors are judged.

If he says his reverence for them is based merely on current personal preference and inclination, or on cultural chauvinism, he will have no reply to one who opposes him on the basis of his contradictory personal preferences, or because the norms of his society differ from those of the other. The flimsy foundation of values in secular societies makes them liable to turn at any time against all the values they currently hold dear. It also paves the way for them to descend to their practices of the occupation and colonization of weaker nations.

## Halqae Zikre Ilahi, Islamic Education and Instructiveness Assessments

### SUNDAY

2 to 3pm : Halqae Zikr,  
Darse Hadees,  
Khutbaat-e-Ghouse al Azam  
RA, Fiqahi Masail, Tazkiratul  
Auwliya.

### TUESDAY

Maghrib to Isha: Darse  
Tasswuff, Question Answers.  
At: Qanqahe Shujaiya

### EVERYDAY

After Maghrib Zikre Jahri.  
At: Khanqahe Shujaiya

**UNDER  
GUARDIANSHIP  
Hazrat Maulana Syed  
Shah Obaiullah Qadri  
Sahab Qibla  
UNDER ORGANISE**

Anjuman-e-Khadimeen  
Shujaiya, Hyderabad.  
Ph: 040-66171244.  
www.shujaiya.com

### THURSDAY

After Asar to Maghrib:  
Halqae Zikre Jahri and  
Waaaz. At: Dargah Hazrat  
Syedna Mir Shujauddin  
Hussain Qibla RA, Eidi  
Bazar Hyderabad.

### FRIDAY

2 to 3 pm : (Khitab) Speech  
of Hazrat Maulana Syed  
Shah Obaidullah Qadri Asif  
Pasha Sahab Qibla At:  
Jama Masjid Shujaiya  
Charminar Hyd. Namaze  
Juma at:3-15 pm. After  
Namaz Majlis Darood wa  
Zikr, Salaam Ba Huzoor  
Sallalaho Alaihi Wa Sallam

### SATURDAY

Deeni Tarbiyati Camp: After  
Maghrib to Sunday Isha  
(Zikr, Wazif, Basic Education  
of Islam, Tazkiratul Awliya,  
Muraqiba, Prays Namaze  
Thajjud and Ishraq. At:  
Khanqahe Shujaiya  
Backside Jama Masjid  
Shujaiya Charminar,  
Hyderabad.

# Visiting of Graves and Darghas

( Continue by page 2 )

11. When Nabi Kareem Sallallahu Alaihi passed near graveyard of Madina Munawwarah then he said: "Assalam O Aalaikum Ya Ahlul Quboor Yagfirullahu Lana Walakum wa antum safuna wa nahnu bil asari" (Mishkaat - Baab Ziaratul Quboor, Tirmizi) 12.

Syyeduna Rasoolullah said:

"when ever some on send salam to saahib-e-Qabr then he replies, and if he know him in his life then he do know him after death" (Baheeqi Fee Su'Bil Iman, Ibn-e-Abi Dunya)

13. Imam Bukhari states Hadeeth-e-Qudsi in his Sahi: "One who hates my WALI (freind), I decler Battle with him". (Sahih Bukhari, Mishakaat Bab Ziktullah Wat Taqrib Ilahiyyah)

What Does SAHABA-E-KIRAM Believe?

1. "When ever Hazrat Anas Radi ALLAH Anho use to visit the grave of Syyeduna Rasoolullah Sallallahu Alaihi Wasallam, He use to stand in a way that he is offering prayer (in real he was not offering the prayer)" (Kitubus Shifa, Vol2)

2. "Hazrat Abu Al-Jawaz Radi ALLAH Anho narrates that once there was no rain for long time in MADINA then the dwellers of MADINA came to Hazrat Aisha Radi ALLAH Anha and ask her for help, She replied 'Turn to Holy Prophet Peace Be Upon Him and make hole in a roof towards sky so that there should no hurdle between Roza-e-Mubarak (Blessed Grave) and Sky', When people did the same; sky started raining and produce greenery and the camels were fead as well." (Mishkaat Shareef, Ziaul Hadeeth - Page No: 58)

3. "Hazrat Saad Bin Abi Waqas use to visit Shuhda-e-Ahud with his companions and asked them to send salam upon them who answers your salam." (Sharhus Sudoor - Page 193, Jazbul Quloob - Page 202)

4. Hazrat Umro Bin Al-Aas in very last moments of his life said his son Hazrat Abdullah (Ridwanullah Alaihim Ajamain):

"When you bury me, put the send slowly on my grave site beside my grave for the duration in which a camel can be slaughtered and the meat of camel can be distribute so that I can gain comfort and I should know what I have to answer the angels." (Sahih Muslim, Mishkaat Babud Dafanil Mayyat)

5. Hazrat Ibn-e-Umer states: "There are some believers of ALLAH, whome ALLAH have awarded the quality of Helping the people and people turns to them for the solution of their problems" (Al-Jamiul Sageer, Vol 1, Page 93)

What the Great Scholars of ISLAM says?

1. Imam Shaa'faiee states: "I gain the blessings from the grave Imam Abu Hanifa and whenever I get into trouble, then I offer two rakats and then I visit his grave, and pray their for the solution, and

ALHAMDO LILLAH my needs are always fulfilled." (Al-Khairatul Hassan Vol 1

Page 38, Tareekh

Khateeb-e-Baghdadi Vol 1

Page 123, Raddul Mukhrat

Vol 1 Page 38)

2. Imam Ibn-e-Hajar

Makki Shaafai states: "It

is seen from many years

that Ulma and the

people use to visit the

grave of Imam Abu

Hanifa for the solution

their problems and make

him waseela for the

completion of their needs".

3. Imam Ahmed Bin Hunble states:

"When ever someone(i.e.muslim) died in

Ansaar-e-Madina then they use to visit their

graves and recite Quran Kareem on their graves".

(Mirqaat Sharha Mishkaat, Vol 4, Page 81)

4. Imam Gazali Radi ALLAH Anho said: "If

seeking help from a person in his life is lawful

then it is lawful to seek help from him after his

death". (Buhjatul Asraar)

5. Imam Ghazzali states: "This is property of

Auliya ALLAH that Blessings are found in their

speeches, their breath, their clothes, their

houses, and in the sand of their feet and at a

place where he sits for a day" (Minhajul Aabideen

Ma'a Sharha Sirajus Saalikin, Page 529)

6. Allama Abdul Ghani Afandi Nabalsi said: "once

i heared with my ears when I visited the grave of

Arsalan Damishqi that a man said 'Why you visit

sand, this is foolish act', I was amazed that a

Muslim cannot say this" (Kashfun Noor - Page

19)

7. Allama Shahabuddin Khafaji states in his

commentry: "Visitng the graves of Aulia ALLAH

and seeking waseela from them towards ALLAH

is proved and All Muslim Ummah accept this

belief. But their are some mulhideen who do not

believe this. May ALLAH save us from their evil

beliefs"

8. Shah Abdul Aziz Dehlvi states: "The souls of

Aulia gain more power and spirituality after their

death". (Fatawa Azizia, Vol 2, Page 102)

9. Shah Waliullah Dehlvi in his book "Faizul

Haramain", Page No: 57:

"If Someone achieves mystical knowledge then

his soul become so powerful that Tariqah,

Maslak, Sainly chain, Lineage, Genealogy,

Relations and everything connected with that

person comes into the range of his favor and

inclination; The favor of ALLAH, reflects through

his spiritual attention"

10. and in his book, "Hama-at": "This Guarantees

for the regular attending on death

anniversaries (URS) of the saints, regular visiting to their shrines, to recite Fatiha there, Distribution of Charity, to honor his offspring, relations and Relics are lawful in Shariah; and also these are supererogation (Nafl and Mustahab) actions."

11. Hazrat Daata Gunj Bux in his Famous Book "Kashful Ma'joob" said: "Do visit the graves of your relatives and beloved and do recite Fatiha and Yaseen at their graves, so that they should pray for you."

12. "Gaining spritual reflections from Mashaikh and thier attention from thier life and from their graves are no doubt true". (Al-Muhmind i.e. Aqaide-Ulma-e-Deobanad By Haji Imdadullah, Page 18 )

ACT of those who declare this as SHIRK:

1. when Ahraf Ali Thanvi came to Lahore, He visits the grave of Daata Sahib and said "He is a Great Personality, He is still controlling the happenings". (Safar Naama Lahore wa Lakhnow, Page No: 50, Published By Maktaba Ashrafia Lahore)

2. Ahraf Ali Thanvi said for Sultanul Hind: "India is the emperor of Chishti's because of Khwaja Gharib Nawaz" (Al-Afazaatul Youmia, Vol 1, Page 309)

3. He further said about an English man: "One English man went England from India and said 'A Late in Ajmer (Khwaja Gharib Nawaz) is ruling entire India" (Al-Afazaatul Youmia, Vol 1, Page 309)

4. "Prime Minister and Doctor Israar Ahmed are reciting Fatiha for the Late brother of Doctor Asrar" (Daily Iman - Karachi, Dated 20th July 2004)

By the Divine Grace of Almighty Allah, this brief but informative answer will suffice to remove doubts from the hearts and minds of the Muslims created by the notorious Wahabi.

**Zikr means  
"remembering" and  
in Islam Zikr stands  
for remembering  
Allah and calling  
him. Although there  
are countless  
virtues, blessings  
and benefits of Zikr,**


**HOLY BIOGRAPHY : QUTUB UL HIND, GHOUS E DECCAN HAZRAT AL HAFIZ**

# SYEDNA MIR SHUJA UDDIN HUSSAIN (RA)

Qutub-ul-Hind Hazrat Syedna Mir Shujauddin Hussain was born in the year

1191 Hijri corresponding to 1774 A.D. at Burhanpur, Madhya Pradesh, into a pious & religious family. His father, Hazrat Syed Kareem Ullah Bahadur was a religious scholar and the son of Hazrat Syed Daim, the Qazi (Justice) of Burhanpur state.

Hazrat Qutub-ul-Hind belonged to the pious genealogical lineage of Hazrat Muhammad ibn al-Hanafiyyah, son of Hazrat Syedna

Ali ibn Abi Talib RUA. His ancestors had migrated from Arabia to India during the period of Mogul Emperor Akbar.

Hazrat Syed Ahmed Yesevi (RUA), a Turkic poet and great Sufi, an early mystic who exerted a powerful influence on the development of mystical orders throughout the Turkic-speaking world of the 11 century, and the successor (Khalifa) of Hazrat Yusuf Hamdani, is the forefather of Qutub-ul-Hind. The Mausoleum of Hazrat Ahmed Yasevi is in the city of Turkestan, in southern Kazakhstan. Hazrat Qutub-ul-Hind's mother Hazrat Arifa Begum Sahiba was the daughter of Hazrat Khawaja Syed Mohammed Siddiq alias Gulam Mohiuddin Sahab who was a pious person and custodian of the historic Jama Masjid of Burhanpur. At the time of the marriage of Qutub-ul-Hind's parents, the age of his father was 60 years. Qutub-ul-Hind's father passed away when he was 2 years old. Then the responsibility of his upbringing fell on his maternal grandfather, Hazrat Khawaja Syed Mohammed Siddiq. Under him he learnt basic Islamic knowledge, Arabic grammar (Sarf, Nahoo etc.) and also memorized the Holy Quran by the age of 12 years. When he was 18 years old he performed Hajj, and Ziyarat of the Holy Prophet's Rauza. During his visit to the Holy Cities of Mecca and Medina he gained religious knowledge from the Shaikhs (scholars) of Haramain Sharifain, and after this he returned back to his native place. He also received religious knowledge

from various other Islamic scholars of Burhanpur.

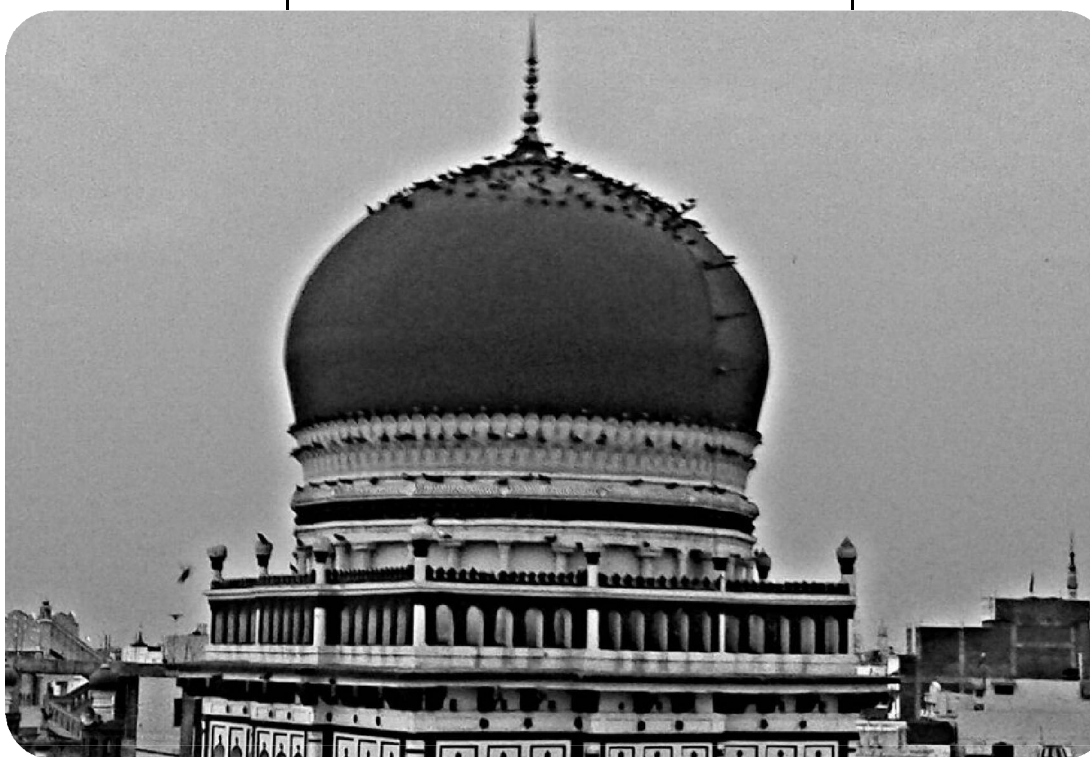
with Urdu translations which are read before the Friday Prayer (Published)4. Munajaat

Khatam Al Quran - A Prayer in Arabic to be read at the time of Khatam-A-Quran, with Urdu translation. The specialty of this prayer is that it contains the names of all the 114 Surahs of the Quran and their wasila is used to prayer Allah Subhan Wa Talla. (Published) 5. Risala A Simaa (in Persian language) 6. Risala Jabar O Khadar (in Persian language) 7.

Risala A Ehtalaam (in Persian language) 8. Risala Sulook Qadriya Wa Naqshbandiya (in

Persian language) Beside these, He wrote many poems in Persian language and Arabic. Hazrat Qutub-ul-Hind besides being a great religious scholar was a man of spirituality and Qutub (stage post to spirituality) of His period. By his teachings and spiritual power he showed the right path and Hidayah to thousands of people. Hundreds of people were converted to Islam by him.

Thousands gained knowledge and spiritual guidance from him. Hazrat Qutub-ul-Hind after fulfilling his mission of spreading the light of Islam and purifying the hearts and souls of thousands of human beings left this world on Friday, 4th of Moharam, 1265 Hijri corresponding to 31st November 1848 A.D. He is buried at Edi Bazaar, Hyderabad, in the garden of his grand son Hazrat Syed Daim. A big tomb was constructed around and above His grave which still exists. He had one son, by name of Hazrat Hafiz Abdullah Shah who expired during the lifetime i.e. in the year 1250 Hijri of Hazrat Qutub-ul-Hind, and one daughter. His grand son Hazrat Syed Dayam became his Khalifa and Sajadae Nasheen (Successor). The Annual urs of Qutubul Hind performed every year from 2nd to 5th Moharram under the patronage of his great grandson and successor Sajjadda-nasheen Hazrat Moulana Syed Shah Obaidullah Qadri Asif Pasha Sahab Qibla.



After returning from his pilgrimage he migrated to Hyderabad, Deccan. Initially he stayed at the residence of Nawab Fathe-ud-Daula, who was his relative, and during this stay in the Hyderabad, he learnt the Saha Sitta (The 6 famous books of Hadith) from Hazrat Izzat Yaar Khan, Chief Justice. After the completion of the Saha Sitta and receiving other knowledge, he went to Khandar, Maharashtra, for spiritual guidance under Hazrat Shah Mohammed Rafiuddin Khandari (RUA), who was a famous Shaik (Spiritual teacher) of his time, and Khalifa (Successor) of Hazrat Khawaja Syed Rahamatullah (RUA) Rahamatabad Sharif, Nellore (A.P). During his stay of Khandar, which was of six months he completed the Sulook (spiritual training), under the guidance of Hazrat Shah Rafiuddin, who then granted him ijazat (permission) in the four salasil (ways) of Tareeq i.e. Qadri, Chisti, Naqshbandi and Rifai. After this with the permission of His Shaikh he came back to Hyderabad.

Hazrat Qutub-ul-Hind was the author of number of books on different subjects of Islam, i.e. Tafseer, Tajweed, Hadith, Fiqh, Aqayed, Tasuwauf and Sulook, etc. A few of his famous books are :- 1. Tafseer of Last Chapter of Quran and other Sursas (Under publication) 2.

Kashf-ul-Khulasa - A book on the topic of Hanifi Fiqh, in poem form, which is famous and are under syllabus of many Madrasas (Published) 3. Khutabaat Juma - A book which contains Arabic Khutbaat (Sermons),



## SUFISM & ISLAM

The word Sufi is derived from the Arabic word 'suf' which means 'wool' and which refers to the coarse woolen robes that were worn by the

Prophet Muhammad (pbuh) and by his close companions. The goal of a Sufi is none other than God Himself. There are signs of God everywhere in the universe and in man himself.

The Sufis have pointed out useful things about Iblis. Let's continue with some of their teachings. Let us quote shaykh Fariduddin 'Attar who has written these lines in his "Mosibat Nama"(Book of Adversity), p. 63, for people looking for a Sufi teacher:

Gar to gu'i nist piri aashkaarTo talab kon dar hazaar andar hazaarZe aanke gar piri namaand dar jahaanNa zamin bar jaai maand na zamaanPir ham hast in zamaan penhaan shodaTang-e khalqaan dida dar kholqaan shoda

If you say: There is no pir openly to be seen,Then you should seek another thousand times.For if no pir would remain in the world,Then neither the earth nor time would remain in place.The pir exists even now, but he is hidden.Having seen the narrow-mindedness of the people,He is wearing worn-out clothes.

Shaykh 'Azizuddin Nasafi speaks about the role of Iblis in this respect: "O, dervish! You will not find this wise man or this verifier of the truth in mosques, preaching from the pulpit or reciting dhikr. You will not find him in the religious schools giving lessons, and you will not find him among the people of high office among the bookish people or among the idol worshippers. You will not find him in the Sufi centre prostrating himself with the people of fantasy and self-worshippers.

Out of these three places for worshipping God, there may be one person out of a thousand working for the sake of God". " O dervish! The wise man and the verifier of the truth, and the men of God are hidden and this hiddenness is their guardian, their club, their fortress, and their weapon. This is the reason why they are clean and pure. He that is not hidden is a plot and a trick of Satan". O, dervish! Their exterior is like the exterior of the common people and their interior is like the interior of the elite. They don't give access to any leader or chief and they have no claim to be a leader...They spend most of their time in retreat and seclusion, and they don't enjoy interaction with this world. They are opposed to company with those of high position. If it is useful, they spend their time in association with the dear ones and the dervishes".

**Sufis Serving Love :-** The truly virtuous are they who? give food — however great be their want of it — unto the needy, the orphan, and the captive, saying, in their hearts, "We feed you for the sake of God alone: we desire no recompense from you, nor thanks: behold, we stand in awe of our Sustainer..."

Abdul Qadir Gilani, pir of the Qadiri Order, was known as Ghauth al-'Azam, "The Great Helper," and was renowned for his charity. According to the Qadiris, he was 'born of love, lived in a perfect way, and died having achieved the perfection of love.'" One of his characteristics was generosity, and the tradition which he started of feeding the poor is perpetuated every year by his followers on his urs, the anniversary of his death.

On the 11th day of Rabi'al-Thani, at his shrine in Baghdad and throughout the Muslim world, thousands of people gather at meetings and festivals to recite Qur'an, to honor the memory of Abdul Qadir Gilani, and to partake of the large quantities of food cooked and distributed in his honor.

Following the example of their founder, Muinuddin Chishti, Chishti khanqahs have always kept open kitchens and have provided vital services in public emergencies. In 1976, when monsoon floods destroyed many houses in Ajmer, India, the Chishti khanqah there fed and housed many of the homeless. For centuries the Ajmer Langar Khana has cooked and distributed twice daily a barley porridge, itself known as langar. In 1904 the Rajputana District Gazetteer reported: Sufis have carried this tradition of service into modern times.

Six hundred years earlier, that Shaikh's Pir had written:- Sufis waits for the fulfillment of their desires — that's why they eat so much!

But the Sufi who takes nourishment from the light of God is free from the shame of begging. Such Sufis are one in a thousand, the rest live under their protection.

**The origin and essence of man :-** Man is the mystery of God. For a mysterious purpose, man was outwardly created of clay and God breathed life into him, and all of the angels were commanded to prostrate themselves before him. As the Qur'an, which we believe is the highest form of revelation, declares:

"And remember when thy Lord said unto the angels: Lo I am creating a mortal out of potter's clay. So when I have made him and shaped him and have breathed into him

of My Spirit, do ye fall down prostrating yourself unto him."

Sufism is a mystic tradition of Islam encompassing a diverse

range of beliefs and practices dedicated to Allah/God, divine love and sometimes to helping fellow man.

Tariqas (Sufi orders) may be associated with Shi'a Islam, Sunni Islam, other currents of Islam, or a combination of multiple traditions. It has been suggested that Sufi thought emerged from the Middle East in the eighth century, but adherents are now found around the world. Some Sufis have also claimed that Sufism pre-dates Islam and some groups operate with only very tenuous links to Islam.

**The Qur'anic roots of Sufism :-** Sufism really has its roots in the Qur'an itself and in the religious experience of the Prophet Muhammad (pbuh). The preliminary signs of revelation were given to the Prophet (pbuh) in the form of visions and the Prophet (pbuh) deliberately sought solitude until the book of his heart, which was pure and unspoiled by schoolmen, was opened and the Divine Pen engraved upon it the revelation, the Qur'an.

The Sufi's knowledge of God comes from the Qur'an directly. And in spite of the Sufi's proximity to God, the undisputed basis of their direct experience of God has always been the Qur'an. The Qur'an contains instructions suitable to man with varying levels of spirituality. It satisfies those who are content with merely exoteric practices, but also contains the deepest and most profound esoteric meaning for those who desire a closer, more mystical relationship with God.

The Qur'anic verses which are the favourites of the Sufis include: "We [God] are closer to him [man] than his jugular vein." "Say, surely we belong to God and to Him do we return." "He is the First and the Last and the Manifest and the Hidden." "God is the light of the heavens and the earth." Such verses are limitless in their depth, scope and meaning, and man may draw from them as much mystical meaning as he has the capacity to understand.

God says in the Qur'an that God sent His Prophet Muhammad (pbuh) first and foremost as a Mercy unto all peoples. And men of different levels of spiritual understanding may avail themselves of this Mercy according to their various capacities.

The Prophet (pbuh) and his close associates never stopped at merely observing the minimum requirement in regard to prayer and devotional practices. All through his life, the Prophet (pbuh) kept long night vigils and practised voluntary fasts during most days. He never ate barley bread (the staple food of his day) on three consecutive days, and he never even touched a loaf of wheat bread -- which was a luxury. One of his favourite sayings was "Poverty is my pride," and this saying came to be quoted in every manual of Sufi doctrine, making the rule of poverty a basic characteristic of Sufi life.

**I understood that my RIZQ cannot be taken by anyone, so my heart became content.**

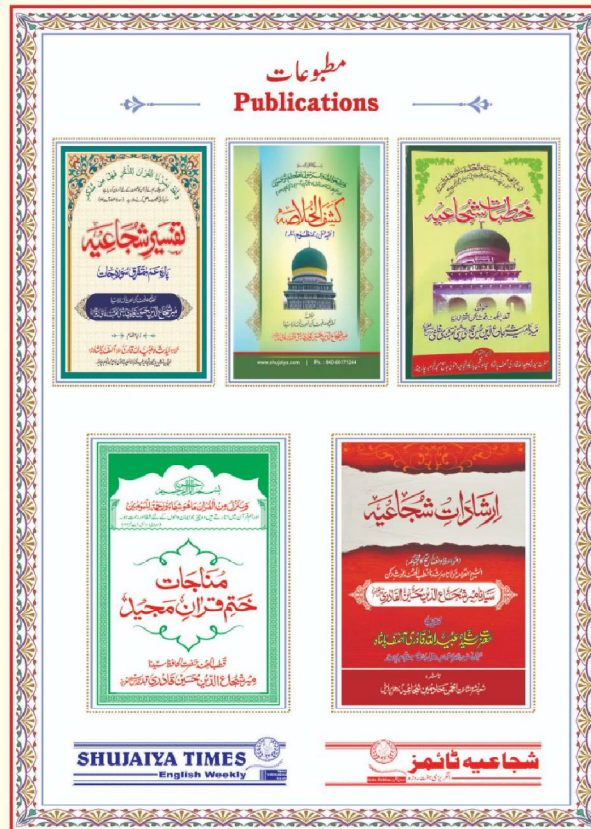
**I understood that no one can do my actions (worship) for me, so I started doing them myself.**

**I understood that Allah is watching me, so I became ashamed to do wrong.**



## Tasaneef (BOOKS) of Hazrat Qutub-ul- Hind

Hazrat Qutub-ul-Hind was the author subjects of Islam, i.e. Tafseer, Tasuwauf and Sulook, etc. A few of his Chapter of Quran and other Sursas Kashf-ul-Khulasa - A book on the topic famous and are under syllabus of (Published)3. Khutabaat Juma - A book (Sermons), with Urdu translations Prayer (Published)4. Munajaat to be read at the time of translation. The specialty of this prayer 114 Surahs of the Quran and their Subahan Wa Talla. (Published) language)6. Risala Jabar O Khadar (in Risala A Ehtalaam (in Persian Naqshbandiya (in Persian language) in Persian language and Arabic. great religious scholar was a man of spirituality) of His period. By his showed the right path and Hidaya to people were converted to Islam by him.



of number of books on different Tajweed, Hadith, Fiqh, Aqayed, famous books are :- 1. Tafseer of Last (Under publication)2.

of Hanifi Fiqh, in poem form, which is many Madrasas which contains Arabic Khutbaat which are read before the Friday Khatam Al Quran - A Prayer in Arabic Khatam-A-Quran, with Urdu is that it contains the names of all the wasila is used to prayer Allah 5. Risala A Simaa ( in Persian Persian language) 7.

language)8. Risala Sulook Qadriya Wa Beside these, He wrote many poems Hazrat Qutub-ul-Hind besides being a spirituality and Qutub (stage post to teachings and spiritual power he thousands of people. Hundreds of

### Contemplation of one's Murshid

When one becomes a mureed one of the instructions the Murshid will give is that the mureed must contemplate as often as possible on the face of the Murshid. This practice is very important. This practice will increase in the heart of the mureed the love for his/her Murshid. When this practice becomes a daily routine, a mureed will find that he is at all time conscious of his Murshid and this will elevate him spiritually and will also save him from a lot of vices. This practice is the foundation of the spiritual path. One's Murshid will instruct the mureed as to what method one should follow when conducting this practice. We will quote one example of one of the methods of Tasawwur-e-Shaikh (Contemplation of one's Murshid).

A mureed must close his eyes and visualize being seated in front of the Murshid. One must imagine that one's heart is fixed below the heart of the Murshid and the spiritual blessings and light of the Mashaa'ikh of the spiritual order is filling the heart of the Murshid and these drops are slowly flowing from the heart of the Murshid into your heart. With this constant practice,

one's heart will transform and become spiritually elevated adopting certain qualities of the Murshid. [Siraaj-ul-Awaarif by Hazrat Sayyid Abul Hussain Ahmad-e-Noori Radiallahu

Ta'ala Anh, the Peer-o-Murshid of Ghausul Waqt Huzoor Mufti-e-Azam Hind Maulana Muhammad Mustafa Raza Khan Radiallahu Ta'ala Anh]

It is recorded that Hazrat Khwaja Hassan Basri (Radiallahu Ta'ala Anh) used to constantly stare at the beautiful face of Hazrat Ali (Radiallahu Ta'ala Anh). People asked, "O Ali, why does Hassan Basri gaze at you like that?" Hazrat Ali (Radiallahu Ta'ala Anh) replied, "That is the devotion of Hassan Basri." The Holy Prophet (Sallallahu Alaihi Wasallam) has said, "A little meditation is more beneficial than the Ibaadat of a thousand years."

May Allah Ta'ala grant us the Taufeeq to act upon this beautiful advice, to develop love in our hearts for our Peer-o-Murshids, and to follow in their footsteps, Ameen.

**"Islam is a way of life, try it. Islam is a gift, accept it. Islam is a journey, complete it. Islam is a struggle, fight for it. Islam is a goal, achieve it. Islam is an opportunity, take it. Islam is not for sinners, overcome it. Islam is not a game, don't play with it. Islam is not a mystery, behold it. Islam is not for cowards, face it. Islam is not for the dead, live it. Islam is a promise, fulfill it. Islam is a duty, perform it. Islam is a treasure (the Prayer), pray it. Islam is a beautiful way of life, see it. Islam has a message for you, hear it. Islam is love, love it..."**

# Intercession (Wasee'la) In The Light of Quran & Hadith

There is a direct Divine order in holy Qur'an to seek intercession of Prophet Muhammad (Peace be upon him).an interpretation of the command of Allah Azzawaj'al is clearly stated in the holy Quran "if you've done wrong then you should go to my beloved and if he asks for forgiveness on your behalf ,then you would find me most forgiving

Translation: Weve sent not the Messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves,they should come to the Messenger and asked Allah's forgiveness, and if the Messenger had (also) asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.(Al-Qur'an, Surah an-Nisa)

this verse is Mutlaq (not restricted to any time). None of the classical commentators of Qur'an said that it only applied to the Physical Hayat (life) of Prophet (Peace be upon him) as falsely asserted by people of Bidah (S a l a f i s / W a h a b i s / G h a y r Muqalideens/Najdis/Khawarij/Takfiri etc...). Before citing many commentaries of Qur'an we would like to present a logical rhetoric question and then provide an answer:

**Question:** When Allah is most Qarib (close) then why does He not say: Ask me in your houses and I will answer you? Why does He put the condition of going to Prophet (Peace be upon him)?

**Answer:** If the deniers of Tawassul understand this point then In shaa' Allah this article shall be a source of guidance to them and their generations to come. This verse proves from the Nass (categorical proof) of Qur'an that Tawassul in sight of Allah is an approach which He likes & prescribes. Please remember that we as Ahlus Sunnah consider both the ways to be right i.e.

a) Asking Allah without an intermediary.  
b) And also asking Allah through an intermediary.  
Both these procedures are ordained for us, so rejecting any of the two concepts can result in rejection of glorious verses of Qur'an and can even lead to Kufr (disbelief).

Without Tawassul of Prophets we would not have had Qur'an, nor Salaat, nor fasting nor hajj rather not even a single good deed on this earth. Had Tawassul been shirk or Bidah then it would have been Shirk and Bidah in all forms whether through an alive person or dead (because definition of shirk does not change due to transition of life, just like making idol of alive person is shirk similarly it is shirk of making idol of a dead person)

## **Intercession (Wasee'la) in the light of**

**Quran :-** Maryam (alaih salam)'s place of worship used as a means of approach by Zakriyyah (alaih salam) Allah azza Wajjal Says: And her supervision was given to Zakariyya. Whenever Zakariyya entered her place of worship, he found with her (the latest and freshest) items of food. He asked, "O Maryam, where do these things come to you from?" She said, "This (food) comes from Allah." Surely, Allah gives to whomsoever He wishes without measure.

In the next verse Allah has mentioned Zakariyya's prayer at this very spot: At that very place Zakariyya prayed to his Lord. He requested, "My Master! Give me from Yourself pure offspring. Surely You are the Hearer of prayer."

Qur'an itself has rectified the error and eliminated uncertainty by using the word "hunalika (there)"

When we reflect on the words of the Qur'anic verse, we realize that it was Zakariyya's routine that he woke up in the later part of the night and prayed to his Lord. According to his routine, even on that day he woke up to offer his prayer, but instead of praying at his usual place of worship, he chose specifically the chamber in which Maryam lived. If he had offered his prayer only by accident and not by design, the insertion of the word hunalika would have been superfluous and insignificant.

Such an interpretation is not only a misreading of the Qur'anic message but also a violation of its spirit, which discourages and condemns all forms of superfluity. Thus the choice of that particular spot is an act of intermediation and at the same time it is a confirmation of the fact that a sacred spot can also serve as a source of intermediation.

The blessed shirt of prophet yousuf restored the lost vision of his Father Prophet Ya'qub Allah says in surah Yusuf: (Yusuf said,) "Take my shirt and lay it on the face of my father (Ya'qub), he will regain his sight." (Qur'an Yusuf) The Qur'an has expressed the later development in these words:

When the bearer of glad tidings arrived, he laid the shirt on the face of Ya'qub and his sight returned immediately (Qur'an Yusuf 12:96)

This Qur'anic verse clearly proves that intermediation through any object associated with the prophets and the saints does not negate the Islamic concept of divine unity. In this case the sender of the shirt is a prophet, the one who is benefiting from this act of intermediation is also a prophet and the one who is describing the act, are all parts of a sacred phenomenon authenticated by the Qur'an itself. Therefore, to express any doubts and reservations about its authenticity is to deny the sanctity of an act which is being sanctified by no less an authority than the Qur'an.

Intercession (Was'eela) in the light of Hadith In relevance we cite this beautiful hadith of Sahih Muslim which makes the Aqida of Sahaba as clear as a bright sun.

Narrated by Sayyidah Asma bint Abi Bakr (RA). whereupon she said: This is the cloak of Allah's Messenger (may peace be upon him). the cloak was up made of Persian cloth with a hem of brocade, and its sleeves were bordered with brocade and she said: This was the blessed cloak of Allah's Messenger.the cloak remained in the noble custody of Umm'ul Momineen 'A'isha until she died, and when she died. I got possession of it. The Apostle of Allah (may peace be upon him) used to wear that, and "WE WASHED IT FOR THE SICK AND SOUGHT CURE THEREBY" (Al Libas Waz Zeenah)

May our parents be taken ransom for blessed Sahaba who even took the blessed cloak of Prophet (Peace be upon him) as a source of cure, and we can only have pity upon those people who deny intercession through the blessed personality of Prophet (Peace be upon him) himself.