



صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

MUHAMMAD IS ALLAH'S RASOOL

The Meelad e Mustafa Series - Book 3

A Discourse By Huzoor Sayyidi Taajush Shariah

A Noori Publication



MUHAMMAD IS ALLAH'S RASOOL

THE MEELAD E MUSTAFA SERIES BOOK 3

**Transcribed & Translated From a Discourse by
The Qutb ul Aqtaab of The Era,**

**Huzoor Sayyidi Taajush Shariah Allama
Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari** ﷺ

Through the Blessings of

**Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind
Ash Shah Imam Mustafa Raza Khan Qaadiri** ﷺ

By a humble servant of Allah

Muhammad Afthab Cassim Qaadiri Razvi Noori

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A Discourse by: **Huzoor Sayyidi Taajush Shariah** رضی اللہ عنہ

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Compiler's Note

All Praise is due to Allah, Durood and Salaams upon our Beloved Rasool ﷺ and upon his Noble family, and Illustrious Companions, and upon the Ulama e Haq Ahle Sunnat Wal Jama'at, and all those who will follow the path of righteousness until the last day.

By the Grace of Allah, The Mercy of Sayyiduna Rasoolullah ﷺ and the blessings of the Awliyah and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah ﷺ and my mentor Huzoor Sayyidi Muhad'dith e Kabeer, and the Duas of Qa'id e Millat Huzoor Asjad Raza Khan, and the blessings of my beloved parents, you have before you the booklet '**Muhammad is Allah's Rasool**'.

This book is the translation of a discourse delivered in Urdu by Murshid e Kaamil Huzoor Sayyidi Sarkaar Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari رضى الله عنه.

This is the **Third Book** in '**The Meelad e Mustafa Series**'. Our aim during this blessed month of Rabi un Noor, i.e. Rabi ul Awwal Shareef, which is the month of the birth of the greatest of Allah's Creation, The Soul of our Imaan Hazrat Muhammad Mustafa ﷺ is to, In'sha Allah, present a book a day for the twelve days of Rabi un Noor Shareef. Each book will deal with a discussion related to the Beloved Nabi Hazrat Muhammad e Arabi ﷺ.

The objective behind this series is to share important Sacred Knowledge, which will aid us in attaining closeness in the Court of The Beloved Rasool ﷺ by which we may reach closeness in the Exalted Court of Almighty Allah, and so that our love for Almighty Allah and His Nabi ﷺ may increase.

I would like to thank Brother Rukhsar Hussain Qaadiri Amjadi (Birmingham, UK), Brother Faheem Moosa Qaadiri Razvi (Lilongwe), and the student of Sacred Knowledge Janaab Ahmed Sabir Suliman for their input in reading through the document. Special thanks to Brother Shahbaz Raza Qaadiri Razvi (India) for designing the beautiful cover for this book and to my brother Haji Mohammed Ali Guman Qaadiri Razvi for his continuous moral support. I must thank all others who have assisted in any way possible during this noble project.

Last but not least, I must thank my wife and children for their support and patience, during the lengthy hours I spend working. It is my sincere Dua that Almighty Allah, through the Wasila of Nabi Kareem ﷺ blesses us all with firmness in Imaan and sincerity in A'maal. Aameen.

Sag e Mufti e Azam

-Muhammad Afthab Cassim Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre

This Book is Dedicated To

THE GREAT IMAM AND MUHAD'DITH E JALEEL

SAYYIDUNA IMAM

QADI ÍYADH AL ANDALUSI

[Allah Shower Rains of Mercy upon His Holy Mazaar]

In The Love of Our Murshid e Kaamil

The Qutb ul Aqtaab of The Era

Sayyidi Taajush Shariah Hazrat Allama Mufti

MOHAMMED AKHTAR RAZA KHAN

QAADIRI AZHARI 

For The Esaal e Sawaab of My Beloved Mother

SAYYIDAH KHADIJA GOOLAM RASOOL

& All The Marhooms of The Ahle Sunnat

**Allah Exalt Them and all Marhooms of The Ahle
Sunnat with an Exalted Place in Holy Paradise. Aameen.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In reciting the customary Khutbah, Our Imam and Murshid e Kareem Huzoor Sayyidi Taajush Shariah رضى الله عنه recites the opening part of verse 29 of Surah Al-Fath, which is the 48th Surah of The Holy Qur'an,

مُحَمَّدٌ رَسُولُ اللَّهِ ط

Muhammad ﷺ is Allah's Rasool

After this, Murshid e Kareem رضى الله عنه recites these couplets which he regularly recited in his lectures, and requested the audience to recite Durood Shareef,

**Ghaus e Azam Ba Mane Be Saro Saaman Madade
Qibla e Deen Madade Kaa'ba e Imaan Madade**

**Intezaar e Karam e Tust Mane Ayni Ra
Ay Khuda Ju-o Khuda Been o Khuda Da Madade**

**Allahumma Salli 'Ala Sayyidina Muhammadin Tib-bil Quloobi Wa
Dawa-i-ha, Wa'afiyatil Abdaani Wa Shifa'i-ha, Wa Nooril Absaari
Wa Diya'i-ha, Wa 'Ala Aalihi Wa Sahbihi Wa Sallim**

Thereafter, The Qutb ul Aqtaab of this era Huzoor Sayyidi Taajush Shariah رضى الله عنه says,

Since the discussion before me was regarding Maslak e Aala Hazrat, let me also (commence by) saying that, Maslak e Aala Hazrat is not the name of some new Deen, and it should not be so that by hearing Maslak e Aala Hazrat, someone's mind starts to wander, and think that Maslak e Aala Hazrat is some new Maslak, i.e. a new way which Aala Hazrat رضى الله عنه invented, or some new way which he started. It is not so, but in fact this is the same Maslak which is known as Maslak e Ahle Sunnat, and if you really look at it, then in reality this Deen is the Deen of Muhammadur Rasoolullah ﷺ, and the Deen of Almighty Allah.

(For those who have an issue with Maslak e Aala Hazrat, then) even Maslak e Ahle Sunnat is a new term, which was not (known by this name) in the Era of Huzoor ﷺ. If it is taken in this context that it was not (known by this name) in the time of Huzoor ﷺ, then if I say it in this manner that, Maslak e Ahle Sunnat is a Bid'at, i.e. something which was not (with this name) in the Era of Rasoolullah ﷺ, then it is also not without a basis.

However, our mindset regarding Bid'at, i.e. innovations, is not that which is the mindset and the mentality of the Ahle Bid'at, i.e. the deviants. It is their mindset and view that whatever was not in the Era of Huzoor ﷺ is all impermissible and Haraam, and they even label it as Shirk, i.e. polytheism, but this is not our mindset and view.

Our Deen has told us that whatever happened in the Era of Huzoor ﷺ and He ﷺ kept that established, or it happened with the permission of Huzoor ﷺ, and hence Huzoor ﷺ kept it established or that which Huzoor ﷺ Himself commanded, i.e. said, or if Huzoor ﷺ did a particular thing, or if it is something which was done in the presence of Huzoor ﷺ, or if Huzoor ﷺ was told about it, and He ﷺ did not oppose it, but rather He ﷺ remained silent regarding it, then all of this is counted as the Hadith of Huzoor ﷺ, and all of this is included under that which was authorised by Huzoor ﷺ.

Now, as for the last point here, in other words, those things regarding which Huzoor ﷺ remained silent, and which Huzoor ﷺ did not prohibit, then it must be noted these are also included in the category of that which was authorised by Huzoor ﷺ.

It must be further understood that when the Beloved Rasool ﷺ was in His ﷺ Hayaat e Zaahiri, i.e. in His ﷺ apparent physical lifetime, is regarded as His ﷺ Zamana, i.e. His ﷺ Era, so (tell me), whose Zamana, i.e. era is this current era (in which we are)? In fact, this Zamana is also the Zamana, i.e. Era of Huzoor ﷺ.

It maybe the mindset of others who make this distinction by saying that was Huzoor's ﷺ Era and this is not His ﷺ Era (i.e. They say, that era belonged to Him ﷺ and it was under His ﷺ authority and this era is not).

It is our belief, in other words, it is the belief of the Ahle Sunnat Wal Jama'at, and it is our Imaan and the voice of our Imaan, that every Zamana, i.e. every era belongs to Rasoolullah ﷺ. That era was His ﷺ, and this era is also His ﷺ, and until Qiyaamat, every era belongs to Rasoolullah ﷺ.

Huzoor ﷺ was (alive) yesterday, i.e. in the past, and Huzoor ﷺ is alive even today, and Huzoor ﷺ will be alive in the future, and how is He ﷺ alive, i.e. in what sense is He ﷺ alive?

He ﷺ is alive with His ﷺ Attributes of Risaalat, i.e. Prophethood, like when He ﷺ arrived in this world, and with the same Wasf e Risaalat He ﷺ is present even today, and tomorrow, and even until Qiyaamat He ﷺ will remain as Allah's Rasool ﷺ.

I am explaining this discussion to you in a very simple to understand manner. At this juncture, I must say that it is the Kalima which judges between us and them, i.e. the deviants. The Kalima which we read,

Laa ilaaha il'l-Allah Muhammadur Rasoolullah ﷺ

**There is none worthy of worship except Allah,
Muhammad ﷺ is Allah's Rasool**

This Kalima itself is announcing, that just as He ﷺ was alive yesterday, i.e. in the past, then even today, i.e. presently, He ﷺ is Alive.

Hence, just as He ﷺ was a Rasool in the past, today as well He ﷺ is The Rasool, and likewise He ﷺ will remain the Rasool in the future as well, and He ﷺ will remain Alive even in the future as well.

**Too Zinda He Wallah! Too Zinda He Wallah!
Meri Chashme Aalam Se Chup Jaane Waale**

**You Are Alive, By Allah! You Are Alive, By Allah!
You are Only Just Hidden, From My Worldly Vision**

Hence, it must be understood that, whatever Huzoor ﷺ did not prohibit cannot be classified as impermissible and Haraam, and that as well falls within the category of the Hadith of Huzoor ﷺ, be it that which Huzoor ﷺ did in His ﷺ era, or that which Huzoor ﷺ kept established, without forbidding it in His ﷺ Hayaat e Zaahiri. All of this is regarded as Huzoor's ﷺ Hadith and as Huzoor's ﷺ Sunnat.

Even that which Huzoor ﷺ did not prohibit in this time and that which is not prohibited in the Shari'at of Huzoor ﷺ is also within the Sunnat.

Even though, it may be said that Maslak e Ahle Sunnat Wal Jama'at is an innovation, because it was not (with that name) in the time of Huzoor ﷺ, but based on the context that Huzoor ﷺ did not prohibit it, means it is in accordance with the actual Sunnat.

From this, we have ascertained that a Bid'at, i.e. an innovation, is sometimes good and sometimes bad, i.e. evil.

Thus, it must be noted that every Bid'at is not evil, but there are good innovations and also evil ones. This which is said (by the deviants), that whatever did not happen in the era of Rasoolullah ﷺ is Bid'at, i.e. (in their context) evil, then we have to ask, was everything which happened during the Era of Huzoor ﷺ good? Did no wrong take place in that era? (i.e. did no one do any wrong).

(In response it must be said) that many wrongs took place during that era as well, so will they all be regarded as good (because they happened in the Blessed Era)?

Even during the era of the Sahaba there were many wrongs which happened, so will all of it be regarded as being good and virtuous? Many wrongs also happened in the era of the Taabi'een as well, so will all these be regarded as being good? Definitely not! The principle in this regard is that, whatever the Shari'at has decreed as being good is good and whatever the Shari'at has decreed as being evil is evil, be this something which happened in the era of Huzoor ﷺ or something which happened after the era of the Hayaat e Zaahiri of Huzoor ﷺ, and even if such a thing happens until Qiyaamat, it will still be regarded as an evil deed.

Thus, it has been established that whatever Allah and His Rasool ﷺ did not prohibit, is permissible, and when it is an action which falls under the principles and the category of something which has been regarded as being permissible, then that action is also regarded as being virtuous.

(As earlier mentioned) even the words, Maslak e Ahle Sunnat Wal Jama'at is a new terminology, as it was not used as such in the era of the Sahaba, or in the era of Rasoolullah ﷺ, but later when evil innovations and false ideologies became the norm amongst the people, then the true Muslims established their identity and agreed to call themselves the Ahle Sunnat Wal Jama'at.

The Ahle Sunnat Wal Jama'at was then categorised into two groups. One group became the followers of the way of Hazrat Abu Mansur Maturidi رضى الله عنه and the second group became the followers of the way of Hazrat Abul Hasan Ash'ari رضى الله عنه.

Our Imam e Ahle Sunnat (in this context) is Hazrat Abu Mansur Maturidi رضى الله عنه. Our Imam, and the Imam of all our Ulama e Ahle Sunnat and the Imam of Aala Hazrat رضى الله عنه and Aala Hazrat's رضى الله عنه associates and mureeds etc. is Hazrat Abu Mansur Maturidi رضى الله عنه.

So from that era, Ahle Sunnat Wal Jama'at was resolved as the identity of those on the path of righteousness. In every era, the sign of identification changed and transformed (due to certain situations), and in this era, Maslak e Ahle Sunnat is known and identified by the name Maslak e Aala Hazrat.

Hence, when today Aala Hazrat's رضى الله عنه name is mentioned, the mind immediately goes towards the fact that it is being referred to those who are following the way and belief system and teachings as explained by Aala Hazrat رضى الله عنه, and in the language of the people, they are called Bareilvi, who are in fact the Ahle Haq.

It is The Grace of Almighty Allah that Almighty Allah made Aala Hazrat رضى الله عنه the criterion, i.e. the standard of Truth in this era. It is not that some people from India just started this, but rather this is the Blessing from Almighty Allah.

Aala Hazrat رضى الله عنه served the Deen of Almighty Allah and the Deen of Rasoolullah ﷺ with complete devotion, so the Grand Ulama of the Sacred Land from which the Deen came, made this the standard, i.e. the criterion.

Hazrat Allama Maghribi used to say that,

When anyone would come to visit us from India, we would ask him about Imam Ahmed Raza. If he praised him, we would know that he is from the Ahle Haq Ahle Sunnat Wal Jama'at, and if he slandered him, then we would know that he is from the Ahle Baatil, i.e. a deviant.

Huzoor Sayyidi Taajush Shariah رضى الله عنه goes on to say,

Since the earlier discussions were regarding Maslak e Aala Hazrat (I too discussed this) and this is also why I recited the verse of the Holy Qur'an,

مُحَمَّدٌ رَّسُولُ اللَّهِ ط

Muhammad ﷺ is Allah's Rasool

In other words, Muhammad ﷺ is Allah's Rasool. This, is the part of a verse and the verse commences with this, and it is also a part of our Kalima,

Laa ilaaha il'l-Allah Muhammadur Rasoolullah ﷺ

**There is none worthy of worship except Allah,
Muhammad ﷺ is Allah's Rasool**

This Kalima is the identity of our Imaan and is the Kalima which is even recited in the Zikr, i.e. this Kalima is recited as Zikr, and even when any person declares himself as a Muslim, he reads the same Kalima, and he is made to read the same Kalima:

Laa ilaaha il'l-Allah Muhammadur Rasoolullah ﷺ

**There is none worthy of worship except Allah,
Muhammad ﷺ is Allah's Rasool**

I would now like to ask, why is it that there are two parts in this Kalima?

Laa ilaaha il'l-Allah Muhammadur Rasoolullah ﷺ

**There is none worthy of worship except Allah,
Muhammad ﷺ is Allah's Rasool**

When we read the Kalima and reflect upon it, we realise who the people of the Kalima are. In other words, they are the ones who accept and believe in the Wasila, i.e. the mediation and medium in the Court of Allah (and the greatest wasila being Muhammadur Rasoolullah ﷺ).

The Kalima itself is declaring and announcing that until the Wasila of Muhammad ﷺ is not there, there will be no Imaan. You will only be regarded as a Mo'min, i.e. a true Believer, when you say Muhammadur Rasoolullah ﷺ.

Will you be regarded as a Mo'min if you only say Laa ilaaha il'l-Allah? Indeed not! So the words Muhammadur Rasoolullah ﷺ, is expounding that the Maslak, i.e. the way of those who believe in the Wasila, is the true Maslak, i.e. the true path, and it is this which is the true Deen. We have further concluded this from the Kalima.

We have also understood from the Kalima, that the Blessed Name of Huzoor ﷺ is the pre-requisite, i.e. the condition for Imaan, and that the Zikr, i.e. remembrance, of Huzoor ﷺ is the Zikr of Allah. We have further ascertained that the respect and honour of Rasoolullah ﷺ is the condition for the respect of Almighty Allah.

It must be noted that by simply saying, Laa ilaaha il'l-Allah, i.e. There is none worthy of worship except Allah, is by itself, not sufficient for Imaan, and it is not accepted, i.e. there is no credibility in this, unless one does not declare that, Muhammadur Rasoolullah ﷺ i.e. Muhammad ﷺ is Allah's Rasool.

It is also ascertained that Huzoor's ﷺ Name is also the condition for Ibaadat. This means that, the fact that Huzoor's ﷺ Name is the condition for Ibaadat, means that Almighty Allah has made the respect of Huzoor ﷺ Fard in His actual Ibaadat.

In other words, if Huzoor ﷺ is not respected, then neither will one have Imaan, nor will his Zikr be regarded as Zikr, and neither will he have the love of Allah. Such a person will neither attain Allah's Ma'rifat, nor will his Ibaadat be counted as Ibaadat, and neither will his respect for Allah be given any credibility. In other words, anything he does is invalid and of no benefit.

(We must also ask), what is our Aqida, i.e. our belief, in this regard? It is our Aqida that just as Huzoor ﷺ was alive yesterday, i.e. in the past, He ﷺ is still alive today.

(I must say) Is He ﷺ not alive in His ﷺ Sacred Grave even today? Indeed He ﷺ is. When we say Muhammadur Rasoolullah ﷺ, does it mean that Muhammad ﷺ **is** Allah's Rasool, or does it mean that He ﷺ **was** Allah's Rasool?

It is clear that Muhammad ﷺ is Allah's Rasool. Hence, it has become clear from the Kalima, that Muhammad ﷺ is Allah's Rasool. So the Kalima is announcing and declaring that true Imaan, true Deen and the ones truly believing in the Kalima are those, who read the Kalima holding this Aqida, that our Beloved Rasool ﷺ is alive.

Our Beloved Rasool ﷺ is alive with this grandeur that in the past He ﷺ was Allah's Rasool, and even today He ﷺ is Allah's Rasool. Hence, even today He ﷺ is alive and until Qiyaamat He ﷺ will be alive.

**Too Zinda He Wallah! Too Zinda He Wallah!
Meri Chashme Aalam Se Chup Jaane Waale**

**You Are Alive, By Allah! You Are Alive, By Allah!
You are Only Just Hidden, From My Worldly Vision**

Another point to be noted when saying Muhammadur Rasoolullah ﷺ i.e. Muhammad ﷺ is Allah's Rasool, is that Almighty Allah sent down many other Nabis and Rasools, but we have been given the duty to bring Imaan, i.e. to believe, and we have been commanded to bring Imaan, i.e. believe, in all of them. We cannot reject any Rasool.

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ
أَمَّنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ قَف لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْ رُّسُلِهِ

In other words, The Rasool brought Imaan and the Muslims also brought Imaan. In what? They all brought Imaan in Allah and in His Angels, and in all His Rasools,

لَا نُفَرِّقُ بَيْنَ أَحَدٍ

In bringing Imaan, i.e. in believing, in them, we do not differ with regards to any of them. In other words, we do not say that we believe in one and not in the others, but rather we believe in all of the Prophets, because to bring Imaan in all of them is essential.

It is thus understood that when you recite the Kalima of the Nabi, then it is essential and binding upon you to bring Imaan in every aspect of His Deen.

If one rejects even one aspect of His Deen (i.e. which is from Zarooriyaat e Deen), then simply reciting the Kalima with the tongue will not be sufficient and such a person's Imaan will not be regarded as reliable, until he does not have complete faith and confidence in all the aspects of His Deen, and until he does not accept all these essential aspects of the Deen.

Now, it is our fundamental duty to bring Imaan in all of them, in other words, in all the Prophets, but what is it that we have been commanded to recite? We have been commanded to recite,

Muhammadur Rasoolullah ﷺ

Muhammad ﷺ is Allah's Rasool

This is what we have been commanded to read, and this is what we have been asked to acknowledge and testify.

In other words, with His Name Almighty Allah only joined, i.e. attached, the Name of Muhammad ﷺ and not the name of anyone else. Allah Almighty only attached the Name of His Beloved Rasool ﷺ to His Name.

From this we have understood that Nisbat, i.e. connection, and attachment is a standard, i.e. a criteria, to understand the status and position of someone.

(Without comparison, but for understanding) if we say, the servant or employee of a certain person; then from this we are able to recognise a connection (i.e. that the servant is attributed to his master or employer etc.).

Now let's go a little further and say, the Leader's servant or the Governor's servant, the King's servant, or the Prime Minister's servant. Now tell me, in saying all of this, is there any difference or not?

When we refer to a person as the servant of an ordinary layman, then one does not realise the reason for respect or honour (which is being afforded to him), but if one says, the Minister's servant or the King's servant, then the reason for this respect is understood.

Now, here Almighty Allah said,

Muhammadur Rasoolullah ﷺ

Muhammad ﷺ is Allah's Rasool

Is there anyone greater than Allah? Indeed not. Allah is the Greatest. So, Allah Who is the Greatest, attached and joined the Name of Muhammad ﷺ to His Name, and that too with the attribute of Risaalat, i.e. by referring to Him ﷺ as Rasoolullah. What have we understood from this, when the Name Muhammad ﷺ has been attached to Allah's Name with the attribute of Risaalat?

We have understood from this, that in doing so Almighty Allah is declaring that, Allah is The Greatest, and greatest amongst all the Rasools is Muhammad ﷺ, and when Muhammad ﷺ is the greatest of all the Rasools, then most certainly the greatest and the most exalted in the entire creation is Muhammad ﷺ.

One other thing that we have understood from this Kalima is that, your standard to respect someone may be different in worldly matters, but the Kalima has declared that the standard for respect in the Court of Almighty Allah, is this, that whosoever is connected to Me, i.e. to Allah, is the one who is only deserving of honour and respect, and the one who has no connection to Me, i.e. to Allah, has no right to any excellence and honour.

(In other words, Almighty Allah is giving the Message that), Whosoever has connection to Me, is Mine, and whosoever has no connection to me is ghayrullah, i.e. Allah has nothing to do with him, whereas the one who has been blessed with this connection, becomes the Beloved of Allah.

Almighty Allah directly attributing His Beloved Rasool ﷺ to Himself, shows that Sarkaar ﷺ has a direct connection to Almighty Allah and none from the entire creation can attain closeness to Almighty Allah, unless they are connected to Muhammadur Rasoolullah ﷺ.

It is thus clear that one cannot respect or honour Allah directly. The Respect for Allah and the Zikr of Allah is in honouring and making Zikr of the Beloveds of Allah, for Allah has blessed them with closeness in His Divine Court and Almighty Allah granted them this closeness through the Beloved Rasool ﷺ.

Almighty Allah directly granted the Beloved Rasool ﷺ this Special Closeness and Special Connection in His Divine Court, and this special closeness has ended at Him ﷺ. In other words, now, if one wishes to attain closeness in the Divine Court of Allah, or if one wishes to attain any excellence from the Court of Allah, then it is necessary that he connects himself firmly to Rasoolullah ﷺ.

Almighty Allah made Rasoolullah ﷺ the Wasila of His Divine Court, and He made Rasoolullah ﷺ the Wasila for everyone else. Hence, this can be understood as a (spiritual chain), whereby the Awliyah e

Kiraam, are my and your Wasila in the Court of Rasoolullah ﷺ, and the Beloved Rasool ﷺ is the Wasila of everyone towards Allah.

Rasoolullah ﷺ is the Wasila to all. He ﷺ is the Wasila of those who came before and of those who came after. He ﷺ is The Wasila of all the Nabis and all the Rasools.

Hence, He ﷺ is the Wasila of all in the Divine Court of Allah, and the Ambia and Mursaleen, are the Wasila of their respective Ummats, and the Awliyah e Kaamileen and the True Ulama of this Ummat are yours and my Wasila.

Maslak e Aala Hazrat is the Deen, i.e. the way of those who believe in Wasila, and the Deen of those who show respect and honour; and whose Deen is this? It is the Deen of those who make Zikr.

Who is it that truly gets the guidance to remember Allah, i.e. to make His Zikr? This blessing is given to those who have in their hearts the remembrance, i.e. the love of the Beloveds of Allah, and those who are devoted to them, and who honour them, and do their Niyaz, i.e. pay tribute to them. It is they who receive the good fortune of truly remembering Almighty Allah.

As for those who do not have any connection to the Beloveds of Allah, then they may read the Kalima with their tongues, but their recitation of the Kalima is of no benefit to them.

I have mentioned and explained this Hadith many times, wherein it is mentioned:

إِنَّ أَوْلِيَّائِي مِنْ عِبَادِي وَأَحِبَّائِي مَنْ خَلَقْتُ الدِّينَ يُذَكِّرُونَ بِذِكْرِي، وَأَذْكُرُ بِذِكْرِهِمْ

In other words, the dearest to Me in My creation and My Awliyah amongst My servants, are those, whose remembrance is connected to My Remembrance, and My Remembrance is connected to their remembrance.

In other words, when they are remembered, then I am remembered, and when I am remembered, then they are remembered. Hence, (once again we have ascertained) that Maslak e Aala Hazrat in fact is that which is the teaching of the Kalima.

A Humble Analysis

This concise but enlightening and beautiful discourse of Huzoor Sayyidi Taajush Shariah has allowed us to understand numerous important facts about Muhammadur Rasoolullah ﷺ.

You will find that the discourses, i.e. lectures of Huzoor Sayyidi Taajush Shariah Allama Mufti Mohammed Akhtar Raza Khan Qadiri Azhari رضى الله عنه were very brief, but they contained gems of wisdom and spiritual enlightenment.

There is no doubt that Huzoor Sayyidi Taajush Shariah رضى الله عنه is from amongst the Beloveds of Almighty Allah, and who better to explain the excellence of the Most Beloved of Allah ﷺ than one who is from amongst the Beloveds of Almighty Allah.

In this discussion, Huzoor Sayyidi Taajush Shariah رضى الله عنه gave a beautiful insight into the true meaning of Ahle Sunnat wal Jama'at, and enlightenment regarding Maslak e Aala Hazrat. He then presented a concise but knowledgeable discussion on Bid'at and then he refuted in simple words, the false ideology of the deviants.

His beautiful explanation of the verse,

مُحَمَّدٌ رَّسُولُ اللَّهِ ط

Muhammad ﷺ is Allah's Rasool

And the points of wisdom which he has explained, through the Kalima Shareef are indeed amazing, and opens the mind and heart to an amazing reality.

This, and all the other discourses of Murshidi Huzoor Sayyidi Taajush Shariah رضى الله عنه takes one closer to the Court of the Beloved Rasool ﷺ and allows one to understand that nothing can be attained without the Beloved Rasool ﷺ...