



MY BELOVED NABI

صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

KNOWS !

The Meelad e Mustafa Series - Book 9

***A Discourse By
Huzoor Sayyidi Muhad'dith e Kabeer***

A Noori Publication

MY BELOVED NABI ﷺ **KNOWS!**

THE MEELAD E MUSTAFA SERIES BOOK 9

Transcribed & Translated From a Discourse by
Huzoor Sayyidi Muhad'dith e Kabeer
Hazrat Allama Zia ul Mustafa Qaadiri Amjadi 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 Muhad'dith e Kabeer ﷺ**

Transcribed & Translated by: **Muhammad Afthab Cassim Qadiri Razvi Noori**

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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 '**My Beloved Nabi ﷺ Knows!**'.

This book is the translation of a discourse delivered in Urdu by Mumtaz ul Fuqaha Huzoor Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi ﷺ.

This is the **Ninth 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 BELOVED SAHABI E RASOOL ﷺ

HAZRAT SAYYIDUNA

SA'AD BIN MU'ADH رضى الله عنه

[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 رضى الله عنه

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.**

After reciting the customary Khutba, Huzoor Sayyidi Muhad'dith e Kabeer ﷺ recites the following verse of the Holy Qur'an:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ط

And We Sent Not Any Rasool, but so that He may be obeyed, by Allah's Divine Command. [Surah An-Nisa (4), Verse 64]

Huzoor Sayyidi Muhad'dith e Kabeer ﷺ then recites Durood Shareef and requests the recitation of Durood Shareef.

**Allahumma Salle 'Ala Sayyidina Wa Maulana Muhammadin
Wa Baarik wa Sal-lim**

Countless Praises and gratitude to Almighty Allah that He created us as humans, and He sent our Nabi ﷺ as Khaatimun Nabiyy'een, granting Him ﷺ excellence over all the other Nabis, and He made His ﷺ Deen the withdrawal of all other Religions, thereby making it manifest that until Qiyaamat, only this Deen i.e. Islam, will be regarded as Deen.

By making Rasool e Akram ﷺ Khaatimun Nabiyy'een, i.e. the Seal of The Prophets, Almighty Allah did not only grant excellence to Him ﷺ, but Almighty Allah granted excellence to His ﷺ Era, i.e. His

Zamana, as well, and Almighty Allah blessed it with being the best and most exalted era of all eras. This is why Rasool e Paak ﷺ said,

خير القرون قرني

The Best Era is My Era

In other words, the era in which I am i.e. during My Hayaat e Zaahiri, i.e. Apparent Physical Life, is the best era from every era.

It must be noted that in every era, there are some good things which happen and there are some bad things which happen as well, but this is either more or less (in every era), but the era which is closer to the era of Huzoor ﷺ is much better and the era that is further away is that which is more corrupt, and the eras which will come in the future will deteriorate even further.

Let me explain this to you by way of an example. Observe a tube light which is burning, i.e. when it is switched on, you will find that the area closest to the tube light is brightest, and even here, i.e. a little away from it, there is light, but it is less than the brightness which is in the area which is closest to the tube light. Likewise, the further one goes from the tube light, the less the brightness will be.

Hence, the best of the people are those upon whom the Radiance of Rasool e Paak's ﷺ Nubui'wah and Risaalat directly descended.

This is why it is mentioned in the Hadith that Hazrat Sayyiduna Abu Zarr Ghifaari رضي الله عنه said that,

Allah Almighty made the Companions of Rasool e Paak ﷺ the best, and most pious of the all the people that were to be born until Qiyaamat.

Now, no matter how great a pious personality, an Aabid, i.e. a worshipper, a Zaahid, i.e. a pious worshipper, or a Wali one may be, and no matter how generous he may be in spending in the way of Almighty Allah, he can never reach the status and excellence of a Sahabi.

Likewise, a Sahabi can never reach the status of a Nabi, and the Taabi'ee (i.e. one who saw a Sahabi with the eyes of Imaan and left the world with Imaan) can never reach the status of a Sahabi, and the Tabbe Taabi'ee (i.e. one who saw a Taabi'ee with the eyes of Imaan and left the world with Imaan) can never reach the status of a Taabi'ee.

Huzoor ﷺ is that Unique Personality, that neither are the Sahaba e Kiraam equal to Him ﷺ nor are the Taabi'ee who saw the Sahaba equal, nor are the Tabbe Taabi'ee who saw the Taabi'ee equal.

More than fourteen hundred years have passed since the Beloved Rasool ﷺ left this world, and so many Siddiqeen, Shuhada and Saaliheen have been born, but none who has come, is equal to a Sahabi.

So, when there is none who can be equal to a Sahabi, then how can anyone claim to be equal to a Nabi! It must be noted that in this time, the Name of Allah and His Rasool ﷺ are being taken, but are the demands, i.e. the true requirements, for this being fulfilled?

There are millions and billions of people in this world who recite the Kalima **Laa ilaaha il'l-Allah**, but how many are there who are fulfilling the demands of **Laa ilaaha il'l-Allah Muhammadur Rasoolullah**?

When looking at it (Kalima), it seems to be a very short sentence and statement, but to be a Muslim, simply saying it with the tongue is not sufficient. It is for this reason that the Holy Qur'an says:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا
وَهُمْ لَا يُفْتَنُونَ ﴿٢٥﴾

Are people in this overconfidence, thinking that they will be left, by merely saying, we believe; and that they will not be tested!
[Surah Al-Ankabut (29), Verse 2]

Hence, the Muslims will be tested. They will have to face difficulties, and confront numerous hardships, and some will even face imprisonment. It must be understood that no status and excellence is attained without any effort and without striving (sincerely).

This is why that in order to attain knowledge, one has to strive and make immense effort and endure many hardships, and only then does one attain some understanding, and only then does an Aalim e Deen become deserving of that which is in the Hadith:

فقيه واحد اشد على الشيطان من الف عابد

A single Faqih is more intense upon Shaitaan, compared to a thousand worshippers. [Mishkaat]

In other words, a single Faqih is more intense for shaitaan to handle, compared to a thousand ordinary worshippers. In other words, if one person performs his Namaaz, it troubles shaitaan and he finds it difficult to handle, and if two people perform their Namaaz it upsets shaitaan, and similarly shaitaan is troubled when a thousand worshippers perform Namaaz, but shaitaan is not as upset and displeased by the Ibaadat of a thousand worshippers, compared to how upset and wounded he is, by the Ibaadat of a single Faqih. A Faqih is one person, but he is heavier over a thousand.

For the sake of understanding, look at the D.M., i.e. the District Magistrate, of any district. He takes care of and handles the affairs of hundreds of thousands and sometimes millions of people by himself. He controls and administrates the entire district by himself.

If the government seeks his opinion and view on any issue, then even though thousands of people may have a contrasting view to his, their view is not given much credibility, and the view of the D.M. is taken into consideration.

On one side are the views of thousands, and on the other side is the view of just one D.M., but his view and opinion is viewed as heavier than that of all the others, i.e. it is regarded above the view of all the others. (Without comparison) the Faqih is heavier over a thousand worshippers.

However the question that we ask is that, where do we find such Fuqaha (grand Jurists) like the Fuqaha of the past. The Fuqaha are leaving this world one after the other, and the levels of education in the field of Fiqh is diminishing. Nowadays, education is only left by name in most of the Madrassahs, i.e. Islamic Seminaries.

Reh Gayi Rasm e Azaan, Rooh e Bilali Na Rahi Falsafa Reh Gaya, Tarz e Ghazali Na Rahi

**The Custom of Azaan is Present, But the Passion of Bilal is Absent,
Philosophy is Still Present, But the Style of Ghazaali is Absent**

I was saying earlier that, the demand of **Laa ilaaha il'Allah** was this, that a person should bring Imaan in Almighty Allah with such conviction, that the slightest blasphemy in His Court should not be accepted or tolerated, but we are in such an era, where some people say, (Allah Forbid) Allah can speak lies.

Such people proudly regard themselves as truthful ones, but say that Almighty Allah can lie. Such people are trying to find faults in the Divine Splendours of Allah.

Isma'eel Dehlvi writes in Taqwiyatul Imaan,

Almighty Allah does not always have knowledge of the Unseen. He acquires it, i.e. finds it out, whenever He wants.

In other words, (he is saying) that right now Allah does not have ilm e Ghaib, but rather He will find it out, when it is needed. So tell me, is this really what the Kalima **La ilaaha il'l-Allah** demands?

The true demand and requirement of **Laa ilaaha il'l-Allah** is that we should accept in entirety that all The Excellence in reality is for Allah Alone, and we should believe and accept that Allah Almighty is free from all faults and shortcomings.

Those who read the Kalima and still try to find faults in the Being and Attributes of Almighty Allah, have in fact not understood the reality and true meaning of **Laa ilaaha il'l-Allah Muhammadur Rasoolullah**.

When the meaning of the Kalima is, **Muhammad ﷺ is Allah's Rasool**, then undoubtedly, He ﷺ is the Duly Appointed Representative of Almighty Allah, and it is a fact that He ﷺ is Allah's Representative. So will Almighty Allah make someone who is weak, His Representative? Will He make some illiterate person His Representative? **Absolutely Not!**

Allah will bless the one whom He appoints as His Representative with complete power and authority. He will bless Him with all the best of splendours.

If the representative of someone is regarded as having weaknesses, then it will be assumed that the one whom he represents, is also weak, and it is for this reason that he made a weak person, i.e. one with shortcomings his representative.

This is why it is necessary and essential for the One who has been appointed as Allah's Representative, to be full of splendours, and to be free and pure of all shortcomings and faults.

This is why when a Nabi says something, it is the Truth, if not He will not say it. That which a Nabi says will surely happen as he said it to happen, and it will not turn out to be false. The Nabi ﷺ is so uniquely splendid, that if He ﷺ gives a command to a tree, the tree has to tear through the ground beneath it and come to Him ﷺ.

When the animals see Him ﷺ, they fall into Sajdah, and when He ﷺ points His ﷺ Finger to the moon, it splits into two, and when He points to the already set sun, it rises once again. Is this not the Power, authority and control of the Nabi ﷺ?

From this Power, we have realised the Divine Power of Allah. In other words, if this is the Power of the Representative, then How Great is The Divine Power of Allah who sent Him ﷺ as His Absolute Representative.

The knowledge of the Representative is that He ﷺ is seated on the Mimbar, i.e. the pulpit, and from there, He ﷺ sees the hypocrisy in the hearts of the Munafiqs, i.e. the hypocrites, and He ﷺ recognises each one of them, and has them removed one by one from the Masjid. He ﷺ said,

**O such and such person! You are Munafiq.
Be gone from the Masjid!**

He said to the next hypocrite, O such and such person! You are a Munafiq. Be gone from the Masjid! And so on and so forth. He ﷺ said the same to the third, fourth and fifth one, and to every single Munafiq that was present in the Masjid.

Who is a Munafiq and who is a Muslim, and in whose heart there is kufr and in whose heart there is Islam, are things which are concealed in the heart of a person, so if the Nabi ﷺ was not looking at the heart of anyone, how did He ﷺ say this?

It is in Bukhari Shareef, Muslim Shareef, Nasa'i Shareef, Abu Dawood Shareef, Ibn e Majah Shareef, and in numerous other books, that while Huzoor ﷺ passed by two graves, He ﷺ said, **both of them are being afflicted by punishment.**

Now tell me! Do we go to the cemetery or not? Are we able to say if the person in the grave is being punished or if Rahmat, i.e. Mercy, is descending upon him?

Here my Aaqa ﷺ is saying that these two people are being afflicted by punishment in their graves, and this is not due to some serious issue, and if they tried to protect themselves from it, then it is not so that they would not have been able to do so.

This means that the Nabi ﷺ is looking at the condition inside the grave, and He ﷺ is also aware of the reason for which they are being punished, and He is furthermore aware of the means by which this punishment will be alleviated.

Allah's Rasool ﷺ says,

اما اُدهبا فكانا يشى بالنبيّة واما الآخر فكانا لا يستتر من البول

In other words, one of them used to backbite, and the other never used to protect himself from the splashes, i.e. droplets of urine.

In other words, if a person wants to abstain from backbiting, he can easily do so, and if a person wants to save himself from the splashes of urine, he can easily do so; and if the urine came onto him, then he could have easily washed it away; but both of them did not do this; hence, they were being punished.

From this it is proven that Huzoor ﷺ is observing what is happening inside the grave, and at the deceased in the grave, and He ﷺ is observing the punishment, and the reason for the punishment.

Can any ordinary person see all of this? If these types of Ahadith have to be gathered then volumes will be compiled.

Furthermore, observe the power and grand capability of my Aqa ﷺ in this regard as well. You will notice that whatever My Aqa ﷺ said concerning any particular person, is what happened, and there was no change in it. This is something which even the Mushrikeen, i.e. the polytheists accepted.

There is a Hadith in Bukhari Shareef, Volume Two, Kitaabul Maghazi, that when Huzoor ﷺ migrated and came to Madina, Hazrat Sa'ad Ibn Mu'adh رضى الله عنه had already accepted Islam by then. He had an old friendship with Ummayah bin Khalf the Meccan Chief, and this is why Hazrat Sa'ad Ibn Mu'adh رضى الله عنه would live at the house of Umayyah whenever he went to Makkah.

Once Hazrat Sa'ad ibn Mu'adh رضى الله عنه went to Makkah, and stayed at the home of Umayyah. Hazrat Sa'ad رضى الله عنه had gone with the intention of performing Umrah, so he said to Umayyah,

انظرلى ساعة خلوة لعلى أن أطوف بالبيت فخرج به قريبا من نصف النهار فلقىها

أبو جهل فقال يا أبا صفوان من هذا معك

O Ummayah Ibn Khalf! Look for a time of privacy for me, so that I may perform Tawaaf discreetly and return, without anyone seeing me.

So Ummayah took him for Tawaaf at the exact time of midday, when the sun is above the head. Suddenly Abu Jahl appeared and said,

**O Aba Safwaan (this was Ummayah's title)!
Who is this with you?**

He replied,

It is Sa'ad Ibn Mu'adh from Madina. He said, O Sa'ad! You are performing Tawaaf very comfortably, whereas you have kept those who have no Religion in your home, and are you under the impression that you are helping them? If you had not come here with Umayyah, you would not have returned home.

On hearing the words of Abu Jahl, Hazrat Sa'ad Ibn Mu'adh also became furious, and said,

O Abu Jahl! If you will stop us from performing Tawaaf of the Baitullah, then listen! All your trade caravans carrying all your necessities pass by us when coming here. I will stop it on the road, and I will see where you then get your provisions from.

Ummayah said, **O Sa'ad speak gently. Abu Jahl is a chief of Makkah.**

Hazrat Sa'ad رضى الله عنه said, **Move away O Umayyah! Indeed, I heard Rasoolullah ﷺ saying that they will kill you.** Ummayah said, **in Makkah?** Hazrat Sa'ad Ibn Mu'adh رضى الله عنه said, **I do not know.**

On hearing this, Ummayah began to tremble, and he made intention to never leave Makkah again. These are the exact words of Bukhari,

دعنا عنك يا أمية فوالله لقد سمعت رسول الله صلى الله عليه وسلم يقول إنهم

قاتلوك قال بكفة قال لا أدري ففزع لذلك أمية فزعا شديدا

Now, you tell me, if whatever Huzoor ﷺ said did not happen, then why was a mushrik like Umayyah so troubled and traumatised when he heard this? And why was he so sure that because Muhammad ﷺ said it, it will happen, and the Muslims will kill me, and none will be able to save me?

This much even the Mushrikeen believed about Rasoolullah ﷺ but the wahabis of today, who even read the Kalima, are worse than them, because they are not even willing to acknowledge even this much authority for Nabi ﷺ.

There came a time when the Beloved Rasool ﷺ intended to block a returning caravan of the Meccans as it passed by with commercial goods they had purchased. When Abu Jahl heard of this in Makkah, he called everyone out, saying quickly get the army ready and protect your goods from the enemy, if not the entire Makkah will die of starvation.

Abu Jahl went to Ummayah and said, if you do not go, your followers will also not go, and this will become a major issue, so you will have to go with.

When he was compelled and had no other choice, Umayyah went to his wife and said, prepare my necessary things, as I am about to go towards Badr for a battle.

His wife said, **Have you forgotten the words of your friend Sa'ad?**

Umayyah said, **No! I have not forgotten, but Abu Jahl is hounding me. I will have to go. I have arranged for a superb horse and I have made all the necessary arrangements to be safe, but my heart says that whatever Muhammad (ﷺ) said, will ultimately happen.**

In the end Umayyah joined his counterparts on the pressure from Abu Jahl. Finally, the day arrived, when the Muslims and the kuffar confronted each other on the planes of Badr, and Hazrat Bilal رضي الله عنه, who had been tormented and persecuted by Umayyah, had already made a firm intention to end the chapter of Ummayah.

Hazrat Bilal رضي الله عنه grabbed the Spear from a Sahabi and suddenly launched a direct attack on Umayyah, immersing the spear into his belly. Ummayah died suffering right there, and **That which Huzoor ﷺ said, happened!**

Even the Mushrikeen of that time believed that Huzoor ﷺ had knowledge of the unseen. Even the unbelievers of that time believed

that He ﷺ was the informer of the unseen, and these so-called Muslims (i.e. the wahabis) say that Huzoor ﷺ does not have knowledge of what is behind His ﷺ back.

Indeed, Almighty Allah has blessed the Beloved Rasool ﷺ with ilm e Ghaib, i.e. knowledge of the unseen, and immense power and authority.

Translator's Note

From this beautiful discourse of Huzoor Sayyidi Muhad'dith e Kabeer Hazrat Allama Zia ul Mustafa Qadiri Amjadi رحمہ اللہ one is so easily able to understand the numerous rays of blessings which we have attained from the Court of Sayyiduna Rasoolullah ﷺ. We are able to see and understand the blessed manifestations of the knowledge of the unseen, and the unique authority and greatness of our Nabi ﷺ in a most beautiful light. When one sincerely listens to the discourses of Huzoor Sayyidi Taajush Shariah رضی اللہ عنہ and Huzoor Sayyidi Muhad'dith e Kabeer رحمہ اللہ, one is able to observe the true and sincere love of Sayyiduna Rasoolullah ﷺ flowing from their words.

Indeed, they have drank from The Fountain of The Beloved Nabi's ﷺ Love, sipping it from the Goblet of Sarkaar e Ghaus e Azam رضی اللہ عنہ, flowing with the sweetness of Aala Hazrat's رضی اللہ عنہ Love, by the sacred hands of Huzoor Mufti e Azam, Huzoor Sadrush Shariah and Huzoor Hafiz e Millat رضی اللہ عنہم.