

# *Our Beloved* **NABI**



صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ السَّلَام

# **IS OUR INTERCESSOR**

***The Meelad e Mustafa Series - Book 7***

***A Discourse By Huzoor  
Sayyidi Taajush Shariah***

*A Noori Publication*

# OUR BELOVED NABI ﷺ IS OUR INTERCESSOR

THE MEELAD E MUSTAFA SERIES BOOK 7

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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## 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 '**Our Beloved Nabi ﷺ is Our Intercessor**'.

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 **Seventh 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 DESCENDANT OF THE BELOVED NABI ﷺ**

**HAZRAT SAYYIDUNA IMAM**

**JA'FAR AS SAADIQ**

[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** ﷺ

**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.**

This is a very brief discourse of Huzoor Sayyidi wa Murshidi Taajush Shariah رضى الله عنه which Hazrat delivered after a discourse by Huzoor Sayyidi Muhad'dith e Kabeer, as you will observe that Huzoor Taajush Shariah رضى الله عنه also makes reference to the discourse of Huzoor Sayyidi Muhad'dith e Kabeer.

We all know well that the day of reckoning will be the most difficult day for the people, as we will have to stand on the plains of resurrection and answer for our entire life's deeds. Our only hope for salvation on that day is our Beloved Rasool Sarwar e Kaa'inaat Hazrat Ahmad e Mujtaba Muhammad Mustafa ﷺ.

Huzoor Sayyidi Taajush Shariah رضى الله عنه thus discusses the intercession and the Blessings of the Beloved Rasool ﷺ in this brief discourse. Until this day, I still ponder over how Huzoor Sayyidi Taajush Shariah رضى الله عنه would only speak very few words, especially towards the latter part of his physical life, but his countenance, and his words when carefully studied would open seas of knowledge and wisdom, which flowed with pearls of Ruhaniyat. This was indeed due to the Grace of Almighty Allah and the Special Mercy of Sayyiduna Rasoolullah ﷺ which was embedded in his heart, and which flowed from his blessed lips, as he passed the message which was announced more than 1400 years ago from the Valley of Makkah by The Beloved Nabi Muhammad e Arabi ﷺ.

After the customary introduction Huzoor Sayyidi wa Murshidi Taajush Shariah رضى الله عنه reports a narration regarding the intercession of the Beloved Nabi ﷺ and explains that:

The Beloved Rasool ﷺ was asked about the meaning of this verse of the Holy Qur'an,

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

**It is near that Your Rabb will place you on Such an Exalted Station, where all will Praise You. [Surah Bani Isra'eel (17), Verse 79]**

And He ﷺ said, **It is Shafa'at, i.e. Intercession.**

It is mentioned in another Hadith that the Beloved Rasool ﷺ said,

**I was given the choice regarding entry into Jannat, and I chose Shafa'at, i.e. intercession, because it is more abundant and more extensive.**

أَتُرُونَهَا لِلْمُؤْمِنِينَ الْمُتَّقِينَ

**Do you think that this (i.e. my intercession) is for the pious amongst the believers?**



## لَا وَلَكُمْهَا لِبُذُنْبِيْنَ الْخَطَّائِيْنَ الْمُتَكْوِثِيْنَ

**No! But it is for the sinful ones (in My Ummah), who due to the weakness of their nafs, are offenders, absorbed in sins.**

In the light of this Hadith e Shafa'at, I remembered that we are all offenders, but we are those who love Mustafa ﷺ, we are His ﷺ humble slaves, and we recite His ﷺ Kalima, so in this world, we have this hope that, when we are raised (from our graves) by His ﷺ Blessing, we will rise cleansed, and even in Qiyaam)at, we will receive His ﷺ intercession.

You just heard from Hazrat e Allama (i.e. Huzoor Muhad'dith e Kabeer) the Hadith of Hazrat Rabee'a bin Ka'ab Aslami رضى الله عنه which is reported in Muslim Shareef.

### Translator's Note

The Hadith of Hazrat Rabee'a bin Ka'ab Aslami رضى الله عنه is very well known, that when the Beloved Rasool ﷺ commanded him to ask for whatever he wished for, Hazrat Rabee'a bin Ka'ab Aslami رضى الله عنه made the following request in the Court of the Beloved Rasool ﷺ, 'I ask from you that I may be with you in Jannat.'

Huzoor Sayyidi Taajush Shariah رضى الله عنه referring to the said narration of Sahabi e Rasool Hazrat Sayyiduna Rabee'a bin Ka'ab Aslami رضى الله عنه then explains:

Regarding this narration of Hazrat Rabee'a bin Ka'ab Aslami رضى الله عنه Hazrat Shaykh Abdul Haq Muhad'dith Delhvi رضى الله عنه explains that, in other words, the Beloved Rasool ﷺ said, سل Ask!

And in one narration it has been mentioned سل ماشئت Ask whatever it is that you wish for. In other words, the command is absolute and general. From this, it is clear that Almighty Allah has given the entire control of nature, i.e. of the creation, to Mustafa ﷺ. He may give what He ﷺ wishes to whomsoever He ﷺ wishes.

It is this, which my Aala Hazrat رضى الله عنه said, and it is this, which is Maslak e Aala Hazrat,

**Kaun Deta He, Dene Ko Munh Chahiye  
Dene Waala He Sach-cha Hamaara Nabi**

**Whoever Wishes To Give, Needs Words of Generosity  
The True Giver Indeed, is Our Beloved Nabi ﷺ**

Aala Hazrat رضى الله عنه said,

**Khalil o Naji, Masih o Safi Sabhi Se Kahi, Kahin Bhi Bani**

**They went to Hazrat Ibrahim & Hazrat Nooh, To Hazrat Esa &  
Hazrat Adam, But Nowhere Did They Find Absolution**

In this stanza Aala Hazrat رضى الله عنه is describing the same Hadith Shareef, which you had heard, which is narrated in Bukhari Shareef etc.

In other words, no matter who the people will go to, they will not find a solution to their issues. All will be asked to assist, but none will be able to do so.

**Ye Be Khabari Ke Khalq Phiri  
Kahan Se Kahan Tumhare Liye**

**The Creation Wandered, From Where To Where,  
Seeking You ﷺ Out, In This State of Confusion**

Who is in confusion and oblivious here? It certainly does not refer to Nabi ﷺ but rather it refers to the rest of the creation (who are seeking intercession). I asked Huzoor Mufti e Azam Hind نور اللہ سرمدیہ رضی اللہ عنہ about Aala Hazrat رضی اللہ عنہ saying ‘Ye Be Khabari’, i.e. this state of obliviousness, and immediately, Huzoor Mufti e Azam رضی اللہ عنہ replied that this refers to the obliviousness of the creation (i.e. the people).

It must also be noted that another meaning for the word ‘Be-Khabari’ is ‘Be Niyaazi’, i.e. to be independent and carefree. In this context it means that Mustafa ﷺ is giving this information (of His ﷺ intercession).

During this time (i.e. on the Day of Reckoning), in order to make evident and completely apparent this unique and grand excellence and status which has been bestowed upon Huzoor ﷺ, the entire creation will be made to go to each one (i.e. to each Nabi) begging their case, so that all realise and understand, that on the plains of Mahshar there is only one blessed personality, and one personality

alone who is their solution and means to absolution, and that is Muhammadur Rasoolullah ﷺ.

This is why Aala Hazrat رضى الله عنه says,

**Unko Yakta Kiya Aur  
Khalq Bana-i, Ya'ani**

**Taake Mahshar Me Tamasha  
Karen, Tanha-i e Dost**

**He Created You Matchless,  
& He Created The Rest of Creation,**

**So That On Mahshar, He May Exhibit,  
The Uniqueness of His Beloved**

After reciting this beautiful stanza, Hazrat Commands the audience to recite Durood Shareef,

**Allahumma Salle 'Ala Sayyidina Wa Maulana Muhammadin Tib-  
bil Quloobi Wa Dawa-iha, Wa Aafiyatil Abdaani Wa Shifa-iha, Wa  
Nooril Absaari Wa Ziya-iha Wa 'Ala Aalihi  
Wa Sahbihi Wa Baarik Wa Sallim**

From the above Hadith Shareef, it is also clear that the Shafa'at, i.e. intercession, of my Sarkaar ﷺ is of different shades. Almighty Allah has blessed my Sarkaar ﷺ with different types of Shafa'at.

It is my Aqida and the Aqida of the Ahle Sunnat, and the Aqida of all the Believers, that intercession for the unbelievers, is not in this

sense that they will ever enter Jannat, but from this Hadith e Paak we have understood that, before the people enter Jannat and Jahannam, when the Beloved Rasool ﷺ brings to an end the lengthy, frightening and traumatic waiting on the plains of Mahshar, then this intercession of Rasool e Akram ﷺ will also benefit the unbelievers, as their waiting in this condition will also come an end.

In elevating the people to greater levels, and in having their sins forgiven, the excellence of my Sarkaar ﷺ is such a sphere, that neither are the pious excluded from it, nor are the sinners excluded from it. The Shafa'at of my Sarkaar ﷺ is inclusive for everyone.

This is why my Sarkaar once ﷺ mentioned a narration (related to this). I do not know how it is possible that till today the Najdis have been blinded from this.

Their condition is such, that whatever relics, and signs were present in Masjid e Nabawi Shareef etc. and whatever blessed texts were written in the praise of Huzoor ﷺ from the Turkish Era, they have started to erase them one by one.

This (narration) I had not initially seen, but first the sight of a Misri, i.e. an Egyptian person, fell upon it, as I was passing through Riyaz ul Jannah to make Haaziri at the Sacred Court, and the Egyptian was entering the Riyaz ul Jannah.

In other words, he had not entered as yet, so in the area which is outside the Sacred Chambers, i.e. at the entrance, above the Door he saw it written:

شفاعتي حق فمن لم يؤمن بها لم يكن من أهلها

**My Intercession is Haq, i.e. A Fact, So Whosoever, does not believe in it, He is not of those who is deserving of it**

From this we have come know that this Shafa'at of Rasoolullah ﷺ is for the Ahle Imaan, and the Ahle Imaan will most certainly receive a share of the intercession of Rasoolullah ﷺ in some form or the other, for no Mo'min is excluded from this sphere of His ﷺ intercession.

What can be said about us! We are trapped in the weaknesses of our actions, we are sinners, but one thing is clear; in other words, we are certainly not of those who are traitors to Rasoolullah ﷺ.

Aala Hazrat رضي الله عنه says,

**Bud Hain Magar Unhi Ke Hain, Baaghi Nahi Hain Hum  
Najdi Na Aaye, Usko Ye Manzil Khatar Ki He**

**We are His, even though sinful, But Traitors We Are Not!  
Najdis Keep Away, For Them, This is a Hazardous Path**

In concluding my discussion, I am fully supporting and verifying what Huzoor e Muhad'dith e Kabeer has said, and I am not supporting and verifying it for his benefit, but I am doing so to attain blessings, so that I may get a share in what he has said.

I am saying, that which he said, in other words, stay far away from those who are the enemies of Huzoor ﷺ, and explaining this, he recited to you the verse of the Holy Qur'an, and the warning which is in that verse, is very well-known,

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

**And do not be inclined towards the devious (i.e. the transgressors), for you will be affected by the fire.**

**[Surah Hujurat (11), Verse 113]**

In other words, leave alone sitting and associating with them, do not even allow your heart to be inclined towards those, who are unjust, devious and transgressors, because if your hearts become inclined towards them, then the issue of sitting with them will come later, before that, the warning is already announcing that there is a risk that even before sitting with them, the fire of hell will affect you (i.e. just by your heart being inclined towards them).

When mentioning the unbelievers, you must know that the worst of the unbelievers are those who are the gustaakh, i.e. the ones who

insult Rasoolullah ﷺ, so think about how destructive their love and friendship is to your Imaan.

It must be understood that this initial warning is regarding a sinful transgressor and a Faasiq, so how much sterner is the warning for having love and friendship with those who are gustaakh e Rasool!

It is the command of Almighty Allah,

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ  
الْقَوْمِ الظَّالِمِينَ

**And if somehow shaitaan causes you to forget, then after remembering (i.e. realising), sit not with the unjust (i.e. the Devious). [Surah Al-An'am (6), Verse 68]**

Here also the command is generalised. This is why Mullah Ahmed Jiwan states,

دخل فيه الكافر والبتدع والفاسق والقعود مع الكلهم ممتنع

**Every unbeliever, deviant, and transgressor is included in this ruling, and sitting with any of them is not permitted**



In other words, this ruling about the unjust ones is generalised for every unbeliever, Faasiq, bid'ati, and deviant; and sitting with all such people is not permitted.

Now, as for those who have started such movements and are calling it Falaah, i.e. salvation, or Rid'atul Falaah, while someone else is calling it Minhaj ul Qur'an, and others are calling it Mut-tahida Majlis e Amal, and some other is calling it Jumhuri Milli Council, while others are calling it (United) Ulama Council, while others give it some other names. I am absolutely joining my voice with the voice of Hazrat e Allama and saying, that this is not Falaah, i.e. salvation, but it is destruction.

In this mingling and association with such people, it is possible that it will only lead to one thing, in other words, the Sunni (who associates with them) will not remain a Sunni, but he will become a wahabi, and he will lose his Imaan, and it is not possible in such a situation for the Sunniyat of a Sunni to remain intact.

If you wish to save your Imaan, then only Sunnis should be united with Sunnis, and the Sunnis should remain with one another only, as it is this which is the teaching of the Holy Qur'an, and this is the teaching of Sarkaar ﷺ and it is this, which is the teaching of Maslak e Aala Hazrat.

**Ahle Sunnat Ka He Bera Paar Ashaab e Huzoor  
Najm He Awr Na-o He 'Itrat Rasoolullah Ki**

**The Ship of Salvation Are The Companions of Rasoolullah ﷺ  
Stars of Guidance & Arks, Are the Beloveds of Rasoolullah ﷺ**

It is this which is the teaching of the Holy Qur'an,

مُحَمَّدٌ رَسُولُ اللَّهِ ط وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ  
رُحَمَاءُ بَيْنَهُمْ

**Muhammad is Allah's Rasool, and those who are with Him, are strict upon the unbelievers, gentle amongst one another. [Surah Al-Fath (48), Verse 29]**

Aala Hazrat رضي الله عنه translates (i.e. he explains it in his poetic couplet) in this manner:

**Dushman e Ahmad Pe Shiddat Ki Jiye  
Mulhido Ki Kya Murawwat Ki Jiye**

**Against The Enemies of Nabi Muhammad ﷺ Always Be Strict  
What Need is There To Be Polite Towards The Heretic**