



THE ESSENCE OF PIETY

The Meelad e Mustafa Series - Book 8

**A Discourse By Huzoor
Sayyidi Taajush Shariah**

A Noori Publication

THE ESSENCE OF PIETY ﷺ

THE MEELAD E MUSTAFA SERIES BOOK 8

**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 رحمہ اللہ 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 '**The Essence of Piety**'.

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 **Eighth 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

ABU HURAIRAH رضی اللہ عنہ

[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 رضی اللہ عنہ

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 Taajush Shariah رضى الله عنه commences this discourse in English, The opening paragraphs are the actual words of Sayyidi Taajush Shariah in English:

When the time for Hazrat Yusuf عليه السلام to depart from this world came near, He invoked and prayed to Allah saying, O Allah! Make me pass from this world as a Muslim, and keep me with the pious people, and keep me with the people who are very close to you.

This is a very considerable moment (i.e. a time to ponder). I would like to put a question to you, Why did Hazrat Yusuf عليه السلام say, Make me pass away as a Muslim? And why must he request to keep him with the pious people? Can you imagine that a Nabi can fear from an evil end? I think there is no Muslim who can imagine and consider a Nabi in this manner.

As you know and every Muslim knows very well, that a Prophet is very far from all sins, and He is very far from the evil end. So, why must he say this?

The answer is that Sayyiduna Yusuf عليه السلام said this, and made a statement, just to instruct the whole Muslim Ummah, and just to guide you how to live, and what to do when a Muslim is passing from this world. [This ends Hazrat's words in English]

Huzoor Sayyidi Taajush Shariah then continues by saying:

There is a lesson and grand teaching in this. Why did Hazrat Yusuf Ala Nabiyyina عليه السلام make this Dua, O Allah! Let me pass away as a Muslim and keep me with the Muslims and keep me with those who are close to You? It was to emphasise how we should live in this world, and what to say at the time of our deaths. The lesson in this is that when the time comes to pass away, we should make Dua that, O Allah! Take us as Muslims, and we should also make Dua that after we pass away, then even in the hereafter Allah should keep us amongst the pious.

It means there is a life after this life, which is never ending. In other words, the life which is after this life, is one which will never come to an end. It is eternal. It is from here that we understand the Aqida which is the Aqida of the Ahle Sunnat Wal Jama'at that, even after a person dies, he does not really die, if he passed away on Imaan, and he remains in the way of the pious, and he remains with the pious, then, Subhaan'Allah! He gets a life which is never ending.

We also derive from this that our pious are such, that while living in this world, they benefit the people and even after passing from this world they benefit the people. They benefit you from their graves as well. In other words, when they lived on the earth, they benefitted us and when they go below the ground, they still benefit us.

I will not discuss this in too much detail, but there is a Hadith in Bukhari Shareef about when Hazrat Moosa Ala Nabiyyina عليه السلام desired that He should be buried in a pure land, in a blessed land, in other words, in Baytul Maqdis.

Imam Bukhari has set a chapter under this heading as well, calling it 'Baabu Man Ahabba Ay Yudfan Fil Ardil Muqaddasa'. In other words, this chapter is about him who wished to be buried on Sacred land. So, how does it become a Sacred land? How does land become pure? It must be noted that land does not just become sacred by itself, but when some sacred personality is laid to rest in that earth or if someone sacred lives in it, then it becomes sacred.

By making this request and having this wish Hazrat Moosa Ala Nabiyyina عليه السلام has placed a stamp of support, and has certified the Aqida of our Mazhab, in other words, our belief that we should live with the pious in this world so that we can be with the pious in the hereafter, and this is the teaching of the Hadith and it is this which is the teaching of the Holy Qur'an, and the bearing of the entire Sunniyat is based on this.

People have pride over their Namaaz, but Alhamdu Lillah, we are the people of Faateha, so our Faateha and our Namaaz shows us what is Namaaz. By Allah! Namaaz is the blessed Amal, i.e. virtuous actions, of the pious.

Hazrat says in English, Namaaz is nothing but the behaviour, i.e. manner, of the pious persons.

Namaaz is the character, the practice and the mannerism of the pious. As I said, I will not go into too much detail. Hence, Imam Bukhari set this chapter. Now, from here let us further understand the position and the station of the Nabis.

There are those people who think that they, i.e. the Ambia, have two eyes and we also have two eyes, they have two hands and we too have two hands, and their appearance is that of humans, and we too are in the same human form, so what difference is there between them and us? Hence, they are humans and we are also humans. But Subhaan'Allah, the status and the position of the Ambia e Kiraam عليم السلام is so grand and so exalted, that even though in their apparent appearance they look to be humans like us, and it must be noted that when their appearance is observed to be like us, then this is only that which is apparent to us, otherwise, their hands are so sacred, that leave alone the hands of ordinary people, none has a hand like theirs. Their sacred hands can do that which the strongest wrestlers of the world together can never do.

Now let me explain the narration; When the final moments of Hazrat Moosa Ala Nabiyyina عليه السلام came close, it was written in the Sahifa e A'maal, i.e. in the Journal of Directives, of the Angel of Death that, the worldly life of Hazrat Moosa عليه السلام will come to an end at such and such age, so based on what was written in the book of the Angel, it presented itself before Hazrat Moosa عليه السلام to remove his soul.

Now at this point, and in response to this, the issue of the sacredness of the hand will come later, first observe the special excellence of their knowledge. The Angel knew and as per his knowledge, that this was the time ordained to remove the soul of Hazrat Moosa عليه السلام, but in the Divine Knowledge of Almighty Allah, another time was fixed, and Almighty Allah had informed Hazrat Moosa ala Nabiyyina عليه السلام about this time, and this is why, when the Angel appeared to Hazrat Moosa عليه السلام, He got Jalaal, i.e. He became upset (as per His Excellence), and He struck the Angel once with his hand, which in appearance and is apparently the hand of a human, but when He struck the Angel on his eye, his eye came out. The Angel said, O Allah! You have sent me to such a servant of yours who does not want to die.

At this juncture I want to ask, this was the power of His hand and that was the power of His knowledge. The Angel knew that this was the time of His passing and Almighty Allah had informed Hazrat Moosa عليه السلام of another time. If it was meant to be exactly as was in the knowledge of the Angel, then it was impossible for Hazrat Moosa عليه السلام to get any interval, i.e. to get more than the stipulated time, because it has been explained in the Holy Qur'an that when the stipulated time comes, then it cannot be altered. In other words, neither will it go one minute ahead nor one minute behind. From this again, it is clear that whatever was in the Divine Knowledge of Almighty Allah regarding this, was informed to Hazrat Moosa Ala Nabiyyina عليه السلام, and the Angel had no knowledge of this. Furthermore, remember His immense strength, by which He struck an Angel and the Angel's eye came out.

After pondering on the above, I would like you to take note of this important point and try to understand that the life and death of every one is not in their own control, but the issue of passing from this world of a Nabi is in His control, i.e. it is based on His choice. Almighty Allah has given a Nabi this special choice, i.e. this special authority and control, that whenever you wish, you may come towards Me.

The Angel was then told to ask Hazrat Moosa عليه السلام that, if He wished to remain in the world, and if He still wished to live on the earth, then He should be asked to run his hand on the back of His ox and for as many hairs from (the back of) the ox that come onto his hand, I will increase the life of Moosa عليه السلام i.e. I have increased the life of Moosa عليه السلام by that many years. So, Hazrat Moosa عليه السلام asked, and what happens thereafter, so the Angel said, Death will come! Hazrat Moosa عليه السلام then said, if death will ultimately come, then let it come now! He then desired and requested that he should be taken close to Baitul Maqdis, i.e. The Sacred Land.

Now tell me, if there is no benefit from the pious, and man just dies and becomes mixed in the sand, then why did Moosa Ala Nabiyyina عليه السلام make this request and why did He desire this?

It proves that being with the pious is beneficial even after death, and just as the pious have the power of discretion in this world, even after passing from this world and tasting death, they have this power of discretion.

After making this request, immediately He found himself at Baitul Maqdis. There, He saw a huge crowd of people. They seemed like people, but in reality they were Angels. The Angels were thus present there, and a grave had already been prepared. Hazrat Moosa عليه السلام asked, Whose grave is this? They said, whosoever prefers it. He said, let me lie down in it and see if it is my size. He slept in the grave and found that it was His size, so He commanded the Angel to remove his soul. This is the power of discretion afforded of the Nabis.

Now, a question arises here: It is known that the time of death is fixed, and when the Angel comes to remove the soul, he will neither delay this by a minute, nor will he remove the soul a minute earlier.

However, from this we come to know that there are certain things which Almighty Allah informs the Angels about, and this is written in their Journal of Directives, and they are those things which Allah Alone Knows, and He only divulges this information to The Most Chosen Ones amongst His Servants.

The Fate, i.e. matters of destiny, by Almighty Allah is of different types. One category in this is Qaza e Mubram which is in the Divine Knowledge of Almighty Allah that it is going to happen, and such a thing will happen absolutely, and it is unconditional. In other words, no matter what, it will happen (i.e. it cannot be alleviated).

Another category of Qaza is Mu'allaq, i.e. deferred or conditional. In other words, if it is such, then it will be like this, and if it does not happen like this, then it will not be like this, and this as well is written in the Journal of Directives given to the Angels.

There is also a category where, in the Divine Knowledge of Allah it is known that it is Mu'allaq, but this information and knowledge is not given to the Angels, and the Angels proceed on the basis of what is in their Journal of Directives, and this was the situation (in the case of Hazrat Moosa عليه السلام). In other words, here the knowledge of the Angel was based on what was in the Journal of Directives, so the Angel proceeded accordingly, but it was in the Divine Knowledge of Allah as it would happen, and Allah gave the knowledge of this to Hazrat Moosa عليه السلام, that your time is not now, and based on his excellence, Almighty Allah gave Him the choice of either staying in this world, or journeying towards His Creator. This is the grand status and excellence of the Ambia e Kiraam عليهم السلام.

There is a Hadith of Rasoolullah ﷺ which is reported in Bukhari Shareef that, the Beloved Rasool ﷺ came with a bandage wrapped on His ﷺ Blessed Head, and He ﷺ ascended the Mimbar, and said, Allah has given His one Servant a choice, that He may either choose to remain in the world, or He may choose to journey towards The Court of His Creator, so He chose to journey towards The Court of His Creator.

Hazrat Abu Sa'eed Khudri رضى الله عنه says that when Hazrat Abu Bakr Siddique رضى الله عنه heard this, he began to weep. Hazrat Abu Sa'eed Khudri رضى الله عنه says, we said, what is there to weep about in this, that Allah has given His one Servant a choice, that He may either choose to remain in the world, or He may choose to Journey towards The Court of His Creator, so He chose to Journey towards The Court of His Creator?

He says that later, when Huzoor e Akram ﷺ journeyed from this world, we realised that Hazrat Abu Bakr رضى الله عنه was the one who knew and understood the secrets of Nubuiw'wah, more than anyone else.

We have understood from this as well, that the matters of the Ambia e Kiraam عليهم السلام are completely different from that of the ordinary humans. Almighty Allah has given them the choice of their passing away and their lives, and our condition is such that we do not come (into the world) by our choice, and nor do we go by our choice.

The Maslak of the Ahle Sunnat Wal Jama'at is this, that we should remain with the pious and we should adopt the character, the manner, and the style of the pious.

This is what is meant by being with the pious. We have been taught that even in Dua and Namaaz etc. We should adopt their way.

Those who have a Deeni inclination and mind-set will know that be it Namaaz, or some other blessed practice or anything else; it is in fact the way of the pious. If there is anything which is not from the way or manner of the pious, it is certainly not virtuous.

That which will take us into the Court of Almighty Allah, i.e. allow us closeness to Allah, are these blessed manners of the pious. Let me explain this with a brief commentary. We are the people of Faateha, so when we read in Faateha:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

We worship only You, and from You only do we seek help

I want to ask, why was it not said, I worship only You, and from You Alone, do I seek help?

You know well that 'I' is for one person individually, i.e. for first person singular, and 'We' is for first person plural. Now, here why are we being made to acknowledge this in a Jama'at, i.e. in the plural form.

As for the ones in Jama'at, then there are many 'Jama'ats' here nowadays. This is also for them to ponder, and it is also a moment to ponder for us Ahle Sunnat Wal Jama'at as well. Why are we being made to acknowledge this in Jama'at?

Do you have the choice to change this grammatical form and this sentence and say, No! Instead of **إِيَّاكَ نَعْبُدُ** I will say **إِيَّاكَ أَعْبُدُ** and instead of saying, **إِيَّاكَ كَسْتَعِينُ** I will say, **إِيَّاكَ أَسْتَعِينُ**?

The one who changes it will be changed. In other words, if he tries to change this acknowledgement he will change. What is meant by he will change? It means that if he tries to change this then he is trying to change the Qur'an, and hence he will change, meaning he will no longer remain a Muslim.

So what does this mean? It means this is that which the Qur'an is asking you to say, so if you say that which the Qur'an is asking you to say, does it have any meaning? What does it really mean when we say this?

If one is saying this without understanding it, then too the issue is not as it should be, and if he is saying this after understanding it, and he is saying that we have been asked to acknowledge and say this in a first person plural form that, We worship only You, and from You only, do we seek help, then what is the wisdom in this?

The wisdom in this is that those who reject the Wasila, Tabarruk and Barkat, are being told that your individual acknowledgement, has no credibility. Take these blessings with the pious and do so through their Wasila, and then only will it be credible.

Now I want to ask, this is when you are in Qiyaam, i.e. standing in Namaaz. Now let us examine this in the condition when sitting for At Tahiy-yat, when we say,

At Tahiy-yatu Lillahi Was Salaawatu Way Tay-yibaat

In other words, All the Glory is for Allah, be it physical Ibaadat, or Ibaadat through wealth.

In this we say,

As Salaamu Alaika Ay'yuhan Nabi

O Nabi! Salaam upon You

Tell me, whose Namaaz is truly Namaaz? Only The Namaaz of a Sunni is Namaaz! Why is it that only the Namaaz of a Sunni is Namaaz? If one reads Namaaz without understanding this, then where will his Namaaz be done?

If the heart is not Haazir, i.e. absorbed as well, and a person is performing Namaaz, then of what benefit is this Namaaz to him? And the heart being present means one must understand what he was commanded to read and acknowledge it. Hence when we say,

As Salaamu Alaika Ay'yuhan Nabi

O Nabi! Salaam upon You

What have we understood from this? We have understood that, it is this which is Maslak e Aala Hazrat.

**Too Zinda He Wal-laaH! Too Zinda He Wal-laaH!
Mere Chashm e Aalam Se Chup Jaane Waale**

**You Are Alive, By Allah! You Are Alive, By Allah!
O You Who is Hidden From My Worldly Vision**

Is Salaam conveyed to the living or to the dead? And what is our Aqida? Our Aqida is that the Rooh e Paak, i.e. Sacred Soul of Huzoor Sarwar e Aalam ﷺ is the beauty of every station, i.e. every home and every place, and is present in every home. He ﷺ is Haazir and Naazir with His ﷺ Rooh e Anwar. He is Haazir and Naazir, i.e. present and witnessing, everything here, and at every place, and in such a manner that, He ﷺ is Haazir, i.e. present here, and He ﷺ is Haazir below the earth as well.

Everyone will come to know there (i.e. in the grave). Everything will be clear and unveiled there. We are saying this here today, but tomorrow in the grave, it will become evident to everyone.

When we say,

As Salaamu Alaika Ay'yuhan Nabi

O Nabi! Salaam upon You

It becomes clear as well, that billions of people are performing Namaaz at all different places, i.e. all over the world, and everyone is being commanded to say,

As Salaamu Alaika Ay'yuhan Nabi

O Nabi! Salaam upon You

What do we understand from this? We understand my Sarkaar ﷺ said to Jibra'eel عليه السلام, while explaining to him the meaning of Ehsan, i.e. perfection and excellence,

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

In other words, the meaning of Ehsan is that you should make Allah's Ibaadat in such a way, as if you are seeing Him, and if you are not seeing Him, Then indeed, He is seeing you.

In His Namaaz, i.e. His Ibaadat, Almighty Allah is showing you the manner of sending Salaam on Huzoor ﷺ. In other words, Send Salaam in this way Upon Him ﷺ, as if you are seeing your Rasool ﷺ, and if you are not seeing Him ﷺ, then indeed, your Rasool ﷺ is seeing you.

If you remove this from Namaaz, i.e. Durood, then Namaaz is Naaqis, i.e. incomplete. When you read Durood in Namaaz then read it with this Aqida, otherwise, the Namaaz will not be done.

What did I say earlier, be it Namaaz or any other virtue, what is its demand? Its demand is that you keep in touch with the pious people.

Huzoor Taajush Shariah says in English, **'Even when you are performing Namaaz, you have to keep in touch with them. Why and How? Because after that you say,**

As Salaamu Alaina wa 'Ala Ibaadilaahis Saaliheen

Salaam upon us, and upon the pious servants of Allah

They (the wahabis and deobandis) say, if the thought of Nabi ﷺ comes in Namaaz then the Namaaz will be impaired (Allah Forbid). This is what they are saying, but Namaaz itself is saying, that the Rasool is a Rasool, i.e. You are talking about the Rasool ﷺ! Until you do not think of the pious and true slaves of Rasoolullah ﷺ your Namaaz will not be completed, i.e. fulfilled.

Now, I want to ask a question, which is a very elegant and critical point. Tell me that regarding,

As Salaamu Alaina wa 'Ala Ibaadilaahis Saaliheen

Salaam upon us, and upon the pious servants of Allah

In Me'raj, Almighty Allah said,

As Salaamu Alaika Ay'yuhan Nabi

O Nabi! Salaam upon You

And we have been commanded to say the same. What was the reply of Sarkaar ﷺ (when Almighty Allah said this)?

As Salaamu Alaina wa 'Ala Ibaadilaahis Saaliheen

Salaam upon us, and upon the pious servants of Allah

Here, what does the **'Harf e Atf'**, i.e. conjunction come for **'Wa'** (and), it comes to show difference, i.e. a contrast, meaning that the two words being joined by the conjunction are in contrast to one another, i.e. not directly connected, as it is necessary for both to be different, like if you say Zaid **and** Amr. When we say Zaid **and** Amr, then the **'And'** is the conjunction, so it is necessary for each to be different to the other (to use the conjunction). If we say, Zaid **and** Zaid, it does not mean anything, i.e. it makes no sense. So now that we know that the conjunction comes to show a contrast and difference, then the pondering moment and pondering factor here is that in,

As Salaamu Alaina wa 'Ala Ibaadilaahis Saaliheen

Salaam upon us, and upon the pious servants of Allah

Is Huzoor ﷺ in contrast to the Saaliheen, i.e. to the pious? Subhaan'Allah! For the Saaliheen, my Sarkaar ﷺ is the Source and Soul of piety itself, and the soul of Imaan. If it were not for Him ﷺ leave alone piety, the universe would not have come into existence.

His ﷺ excellence is such, just as it is in the stanza of Aala Hazrat,

**Asaat e Kul, Imaamat e Kul
Siyaadat e Kul, Imaarat e Kul
Hukoomat e Kul, Wilaayat e Kul
Khuda ke Yahaan Tumhaare liye**

**Perfect Integrity, Perfect Leadership
Perfect Administration, Perfect Authority
Perfect Reign, Perfect Belovedness,
In The Court of Allah, Is For You Alone**

So, why then did Sarkaar ﷺ say here,

As Salaamu Alaina wa 'Ala Ibaadilaahis Saaliheen

Salaam upon us, and upon the pious servants of Allah

He could have said,

As Salaamu Alay'ya

Salaam upon Me

And thereafter He ﷺ could have said, and upon the pious servants of Allah. He ﷺ could have first sent specific Salaam upon Himself and then upon the pious in general.

But here He ﷺ is saying,

As Salaamu Alaina

Salaam upon us

It means that there are others as well, who are attached to Sarkaar ﷺ. This is the Blessing of my Sarkaar ﷺ. Sarkaar ﷺ is already on the Station of Shafa'at, and on the day of Qiyaamat He ﷺ will make Shafa'at for us sinners. My Sarkaar ﷺ did not forget us on Me'raj or in Namaaz; He always kept us attached to His Blessings.

As Salaamu Alaina wa 'Ala Ibaadilaahis Saaliheen

Salaam upon us, and upon the pious servants of Allah

From this, it is clear that until we do not adopt the way of the pious, we can never reach Almighty Allah. If you adopt the way of the pious, you will reach Mustafa ﷺ, and if you reach Mustafa ﷺ then you will reach Almighty Allah.