

BAHAAR
E
SHARIAT
VOLUME 1-2

COMPILED BY
QADI SADRUSH SHARIAH HAZRAT ALLAMA MAULANA MUFTI
MOHAMMED AMJAD ALI AAZMI RAZVI ﷺ

TRANSLATED INTO ENGLISH THROUGH THE BLESSINGS OF
GHAUS-UL-WAQT HUZOOR MUFTI-E-AZAM HIND ﷺ

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM AL-QAADIRI RAZVI NOORI

PUBLISHED
FOR FREE DISTRIBUTION
BY: IMAM MUSTAFA RAZA RESEARCH CENTRE
OVERPORT, DURBAN, SOUTH AFRICA

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Second Edition : 1000 copies
Islamic Date : Muharram 1435
English Date : November 2013

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Translator: Muhammad Afthab Cassim al- Qaadiri

ISBN 978-0-9870100-1-8

The Publishers
Imam Mustafa Raza Research Centre
P.O. Box 70140, Overport, 4067 Durban, South Africa

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28 Clayton Road, Overport, Durban
Tel/Fax: 031 2081045
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DUA BY JANASHEEN HUZOOR
MUFTI-E-AZAM
HUZOOR TAAJUSH SHARIAH,
RAHBAR-E-TAREEQAT ASH SHAYKH
MUFTI MOHAMMED AKHTAR RAZA KHAN
QAADIRI AZHARI QIBLA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Choicest and Countless Blessings upon our Beloved Prophet ﷺ
and His Holy Offspring and Companions

I have been told that Maulana Afthab Qasim has translated
some volumes of “Bahaar-e-Shariat”, the great work of the
great scholar Sadrush Shariah, Maulana Allama Amjadi Ali
Qaadiri Razavi Aazami.

May Allah accept this work and give him reward for his efforts.



Mohammed Akhtar Raza Qadiri
29th Shabaan Al Moazzam 1431 Hijri [Madina Tayyaba]

DUA BY MUMTAZUL FUQAHA JANASAHEEN
HUZOOR SADRUSH SHARIAH, HUZOOR
MUHADITH-E-KABEER ALLAMA MUFTI ZIA-
UL-MUSTAFA QAADIRI AMJADI QIBLA

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله لولیه والصلوة علی نبيه و علی اله واصحابه المتتاديين بادابه

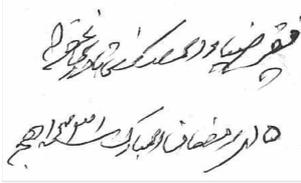
اما بعد

The Kitaab before me, 'Bahaar-e-Shariat' is an exceptionally beautiful English translation. The book consists of a vast number of Shariah Rulings, to solve the issues and needs of people which present themselves in their daily lives. The one who practices and acts upon the Rulings and Laws mentioned in this book will be able to fulfil his necessary requirements and is also able to guard himself in an Islamic mould, it is this which is the true objective in life.

Hazrat Maulana Afthab Cassim Saaheb deserves to be commended, for the sentiment in his heart to inculcate true Islamic teachings amongst the English speaking Muslims and by doing so; he has fulfilled the debt (i.e. the obligation) of the Ulama. (I pray that) Allah grants his efforts the acceptance and gratitude that it deserves, granting him a generous reward (Aameen). Maulana has compassion and sensitivity in his heart in regards to keeping the Muslim Community established and steadfast. It is for this reason that he is always absorbed in writing and compiling Deeni books and engrossed in the translation and compilation of numerous reliable Kitaabs, such as 'Kanz ul Imaan' and Bahaar-e-Shariat which he has translated in eloquent English.

He has also published the translations of numerous books in English, allowing them to reach the homes of the English speaking populace, causing the waves of Islam to rise passionately within the hearts of thousands of people.

(I pray that) Allah grants Maulana superb reward and grants him countless blessings in all accomplishments in his age and in his religious affairs, granting him acceptance. (Aameen)



Faqeer Zia-ul-Mustafa Qadiri
15th Ramadaan-ul-Mubaarak 1431 Hijri

DUA BY MUJAHID-E-AHL-E-SUNNAT,
HAZRAT ALLAMA SAYED SHAH
TURAB-UL-HAQ QAADIRI RAZVI NOORI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I was delighted to hear that the very diverse book ‘Bahaar-e-Shariat’, by Sadrush Shariah Badrut Tariqah Hazrat Allama Hakeem Muhammad Amjad Ali Aazmi عليه الرحمه has been translated into English by Hazrat Maulana Afthab Cassim Saaheb and is about to be published. Since the mother tongue of the young Faadil is English, this translation will definitely benefit those who read English. Even though the translator has already translated other volumes of Bahaar-e-Shariat but because Volume 16 deals with laws relating to our daily lives and to Islamic Morals and Etiquettes that are beneficial to both the experts and the general masses, it was published first. In translating Bahaar e Shariat, the translator has fulfilled a great need of the English speaking Muslims, especially those in South Africa and in other countries where English is spoken.

Hazrat Maulana Muhammad Afthab Cassim Saaheb, has also translated many parts of the world renowned Kanz ul Imaan, the world renowned Translation of the Qur’an by A’la Hazrat Imam Ahmed Raza Khan Muhadith-e-Bareilvi عليه الرحمه.

It is my earnest Dua that Almighty Allah accepts these efforts of Maulana, through the blessing of His Beloved Prophet ﷺ rewarding him abundantly with a blessed reward. آمين شمه آمين بجاه نبى الكريم عليه وعلى اله افضل الصلوة والتسليم.

Sayyid Shah Turabul Haq Qaadiri
Ameer Jamaat-e-Ahl-e-Sunnat, Pakistan, Karachi

AN INTRODUCTION TO BAHAAAR-E-SHARIAT

By Hazrat Maulana Qaisar Ali Razvi Misbahi

Bahaar-e-Shariat is the dynamic work of Khalifa-e-A'la Hazrat Sadrush Shariah Badrut Tariqah Faqih-e-Azam Hazrat Allama Maulana Ash Shah Amjad, Muhadith-e-Ghoswi عليه الرحمه. Bahaar-e-Shariat is without doubt an 'Encyclopaedia of Hanafi Fiqh' which has been a means of direction for the Muslims for the last 95 years. Today, there is hardly a Darul Ifta that does not carry a copy of Bahaar-e-Shariat. With the exception of Darul Iftas, there are also numerous Mosques the world-over that have classes in which the Bahaar-e-Shariat is taught to the worshippers; numerous Muslim Colleges and Universities in the World have introduced Bahaar-e-Shariat as a part of the syllabus for those studying to become Ulama. Undoubtedly, in the present time, there has not been any other Book of Fiqh that has been written in the Urdu language, which compares to Bahaar-e-Shariat.

The world-renowned 'Fatawa Alamgiri' was compiled by the devoted efforts of hundreds of the most learned Ulama of the time but Qadi Sadrush Shariah عليه الرحمه compiled a voluminous book like Bahaar-e-Shariat single handedly. This great and memorable service of Faqih-e-Azam Qadi Sadrush Shariah عليه الرحمه is of such magnitude, that the Muslim Ummah will forever remain indebted to him. 17 Volumes were originally written by Sadrush Shariah عليه الرحمه and due to ill health, he was not able to go any further, so the last three Volumes were written by his students on his request. Bahaar-e-Shariat is divided into volumes in the following format:

Volume 1	Book of Imaan and Aqaa'id (Correct Beliefs)
Volume 2	Book of Tahaarat (Purification)
Volume 3	Book of Salaah (Prayer)
Volume 4	Book of Salaah, Book of Illness & Death
Volume 5	Book of Zakaat (Alms)
Volume 6	Book of Hajj (Pilgrimage)
Volume 7	Book of Nikah (Marriage)
Volume 8	Book of Talaq (Divorce)

Volume 9	Book of Slaves, Oaths, Expiation & Punishment
Volume 10	Book of Abandoned Children, Unclaimed Property, Missing Person, Partnerships & Appropriations
Volume 11	Book of Sales
Volume 12	Book of Guarantees, Transfer of Debt, Judiciary, Evidence & Testimony
Volume 13	Book of Claims, Admissions
Volume 14	Book of Muzaribat, Deposits, Loans, Gifts, Hiring
Volume 15	Book of Compulsions, Inhibition, Partitions, Cultivation, Sacrificing (Zibah), Halaal & Haraam Animals, Qurbani, Aqeeqah,
Volume 16	Book of Morals & Etiquettes
Volume 17	Book of Intuitions, Wastelands, Pawns
Volume 18	Book of Offences, Reprisal, Blood money
Volume 19	Book of Bequests
Volume 20	Book of Inheritance

Issues in Bahaar e Shariat have been explained in the light of Qur'an and Hadith, in a very simple manner, thus making it beneficial for the general public and for the professionals alike.

Allah bless the custodian of Maslak-e-A'la Hazrat, the embodiment of knowledge and sincerity, the Khalifa of Huzoor Taajush Shariah, our beloved Hazrat Allama Maulana Muhammad Afthab Cassim Sahib Qadiri Razvi Noori, who recognised a very important necessity of the time and translated the above mentioned Book into the English language. In carrying out this memorable service, he has presented such an everlasting gift particularly to the Muslims of South Africa and to Muslims the world-over which the Men of Knowledge and Intellect will be proud of for centuries to come.

This is not my devotion but it is a fact, that the amount of effort that Hazrat Maulana Afthab Cassim, Head of Imam Mustafa Raza Research Centre has put into propagating and publicising the teachings of Maslak-e-A'la Hazrat

through writing, publishing books in English and through other endeavours, in such a short period of time, is itself a unique service. This is the result of his unselfish and sincere efforts, together with the blessings and the Duas of Huzoor Taajush Shariah Qibla and Huzoor Muhadith-e-Kabeer Qibla.

It is my sincere Dua in the Court of Almighty Allah, that Allah Almighty blesses Hazrat Maulana Sahib Qibla with long life and good health. Aameen

A Seeker of Duas

Muhammad Qaisar Ali Razvi Misbahi

Khateeb & Imam Musjid-e-Khalid

Unit 9, Chatsworth, Durban, South Africa

TRANSLATOR'S NOTE

Second Edition

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدَ الشَّاكِرِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

All Praise is to Allah, Cherisher and Sustainer of the Worlds. Durood and Salaams upon the Leader of the Ambia and Mursaleen ﷺ and upon his Noble Family and Illustrious Companions.

Bahaar-e-Shariat is the distinguished masterpiece of the eminent and celebrated Khalifa of the Mujad'did-e-Deen-o-Mil'lat A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qadiri ﷺ and the great Faqih of the era, Sadrush Shariah Qadi Hakeem Allama Abul Ulaa Amjad Ali Aazmi Razvi ﷺ. By the Grace of Allah and the Mercy of the Holy Prophet ﷺ Volumes 1&2 of this masterpiece is in your hands. I must thank Almighty Allah through the Wasila of the Beloved Rasool ﷺ for affording me the opportunity to translate this distinguished work of Huzoor Sadrush Shariah ﷺ. The articles which follow in this book will introduce Huzoor Sadrush Shariah ﷺ and Bahaar-e-Shariat to you in greater detail. Alhumdulillah, I have been working on the translation of the entire Bahaar-e-Shariat for the past few years and this translation is now in the process of being published. I sincerely pray that Almighty Allah blesses me with the strength to complete this honourable task, through the Wasila of Nabi-e-Kareem ﷺ and through the Karam of Huzoor Ghaus-e-Azam ﷺ and all our Masha'ikh-e-Kiraam.

Like all my other translations, I have tried to keep the language and the manner of translation very simple, so that the readers may find the book simple to understand, as the aim of translating a document is so that it is easily understood. Readers will find footnotes on many pages, which explain important terms and other important points that required further explanation. All verses of the Holy Qur'an have also been referenced with the Surah and Ayat number. I have also included in this book an introduction to Fiqh and Imam Azam Abu Hanifa رحمته الله who is the Imam of the Hanafis. This will allow us to better appreciate the importance of acquiring knowledge of Fiqh. It must also be noted that all the laws mentioned in this book are in accordance with the Hanafi School of Fiqh. If there is any shortcoming in this book, it should be attributed to the translation and should not be attributed to the eminent author, Sadrush Shariah in any way. I must place on record my special thanks and appreciation to Murshid-e-Kaamil Huzoor Taajush Shariah Rahbar-e-Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari Qibla; Mumtaz-ul-Fuqaha Huzoor Muhadith-e-Kabeer Allama Zia-ul-Mustafa Qaadiri Amjadi Qibla and Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turabul Haq Qaadiri Qibla for their special Duas and words of encouragement.

I would further like to thank all those who have supported us morally and financially, in the publishing of this book. In doing so, I must firstly thank my beloved parents Haji Cassim Goolam Rasool and Hajiya Khadija Goolam Rasool for there valuable duas and my wife Fathima Cassim for her moral support. I must thank all those who assisted with this second addition and I would have failed in my duty in doing so if I do not thank Brother Muhammad Rukhsar Qaadiri Amjadi for the lengthy hours he put in to proofread this book

before it went to press. Allah reward him immensely for his sincere and true efforts. Aameen

I must also thank Shehzada-e-Taajush Shariah Hazrat Allama Asjad Raza Khan; son in-law of Huzoor Taajush Shariah Hazrat Allama Mufti Shuaib Raza, Shehzada-e-Sadrush Shariah Allama Mufti Jamaal Mustafa and my dear colleague Allama Maulana Arif Barkaati for their kind support and duas. I would also like to thank Hazrat Maulana Turab Ali al-Qaadiri Razvi and Hazrat Maulana Qaisar Ali Razvi for their continuous support and encouragement; and to all the other Ulama who sent their congratulatory messages and Duas on the publishing of this book. May Allah ta'aala through the blessing of Rasoolullah ﷺ reward all those who assisted in any way possible in making this publication a success, with a befitting reward. Aameen

Sag-e-Mufti-e-Azam

Muhammad Afthab Cassim al-Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre

Overport, Durban, South Africa

THE IMPORTANCE OF FIQH & A BRIEF INTRODUCTION TO IMAM AZAM ABU HANIFA

Compiled from the Book 'Imam Azam Abu Hanifa'
By Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama
Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori

Fiqh refers to Islamic Jurisprudence and is the explanation of the Shariah in the light of the Qur'an and Sunnah. There are four well-known schools of Jurisprudence, namely; Hanafi, Shafi'i, Hambali and Maliki. Fiqh plays a very important part in the life of every Muslim.

The learned Jurists (Fuqaha) have derived the important rulings of the Shariah based on the commands of Qur'an and Sunnah. The importance of Fiqh and the excellence in understanding the Deen has been mentioned clearly in the Holy Qur'an and the Hadith.

FIQH IN THE LIGHT OF THE QUR'AN

Intellect, acumen and understanding are great blessings of Allah. It is necessary for a Muslim to be blessed with these if he wishes to understand the Holy Qur'an, The Hadith and the secrets and laws that have been mentioned therein.

Almighty Allah says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

'Verily, in it are signs for those who understand'

[Surah 30 Verse 24]

In another verse of the Holy Qur'an Allah ta' aala says

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

'Verily, in it are signs for those who deliberate.'

[Surah 30, Verse 21]

Almighty Allah says

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

'And We present these examples for the people, so that they may contemplate'

[Surah 59 Verse 21]

Allah Ta'aala says;

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

'Undoubtedly, we have explained the signs in detail; for those who understand.'

[Surah 6 Verse 98]

The above mentioned verses of the Holy Qur'an make it very clear that to attain Tafaquh fid Deen, i.e. proper understanding and appreciation of the Deen; one has to be blessed with intellect and the capability to understand.

Those who have been blessed with the knowledge of Deen and especially with the knowledge of Fiqh are those who have been bestowed with special blessings by Allah. The Holy Qur'an makes it very clear that those with knowledge and those who are unaware are not alike. Almighty Allah says

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

‘(O Beloved) Say you; Are those who know and those who know not equal? Surely, it is the wise alone that recognize the guidance.’ [Surah 39 Verse 9]

Almighty Allah says

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا[۝]

‘And he, who has been blessed with wisdom, has surely been blessed with great virtue.’ [Surah 2 Verse 269]

It must be noted that the Mufasireen (commentators of the Qur’an) have mentioned that wherever in the Qur’an the mention of Wisdom has come, it refers to the knowledge of Fiqh. The importance of Fiqh, i.e. understanding the Deen is also evident from this verse of the Holy Qur’an.

Almighty Allah says

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

‘And it is not possible for all the believers to go out (at once); then why should a delegation not come forth from every grouping, so that they may attain the understanding of Religion, thereafter returning to their people, warning them, in the hope that they may remain guarded. [Surah 9 Verse 122]

Whilst explaining this verse of the Holy Qur’an, Sadrul Afaadil Allama Sayyid Na’eemud’deen Muradabadi عليه الرحمه says; ‘It is not necessary for every person to become an Aalim or Faqih. However, every individual has to attain sufficient knowledge to be able to differentiate between that which is lawful, unlawful, to know what Fard is and what Waajib is. To acquire this amount of knowledge is Fard-e-Ain upon every Muslim and to acquire more knowledge than this is Fard-e-Kifaayah. It has been mentioned in the

Hadith, that it is Fard upon every Muslim to acquire knowledge (of Deen).'
[Tafseer Khaza'inul Irfaan]

THE EXCELLENCE OF A FAQIH IN THE LIGHT OF HADITH

Up this point we have mentioned the importance of Fiqh in the light of the Holy Qur'an. This has been further explained and clarified in the Hadith Shareef.

مَنْ يُرِيدَ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Hazrat Ameer Mu'awiyah رضي الله عنه has reported that the Beloved Rasool ﷺ said 'If Allah wills to bestow someone with special virtue; He makes him a Faqih of the Religion'. [Bukhari, Muslim, Mishkaat]

خَيْرُهُمْ فِي الْجَاهِلِيَّةِ خَيْرُهُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said; 'Those who were good in the days of ignorance are also good in Islam, if they have understanding of the Deen.' [Bukhari, Muslim, Mishkaat]

In this Hadith, Rasoolullah ﷺ mentioned that people are bestowed with being better, on the basis of Fiqh, i.e. on the basis of their understanding of their Deen. This also proves that according to Rasoolullah ﷺ, one of the best qualities in a person is for him to have knowledge of Fiqh.

Once the Holy Prophet ﷺ made the following Dua for Hazrat Abdullah ibn Ab'bas رضي الله تعالى عنهما by saying;

اللَّهُمَّ فَتَقِّهْهُ فِي الدِّينِ

O Allah! Make him a Faqih of the Religion [Bukhari]

Hazrat Ibn Ab'bas رضى الله تعالى عنهما says that Rasoolullah ﷺ said

فَقِيهٌ وَاحِدٌ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ

'One Faqih is more superior over shaitaan than a thousand worshippers.'
[Tirmizi, Ibn Majah, Mishkaat]

From this Hadith it is evident that a single Faqih (Jurist) is more powerful over shaitaan than a thousand devout worshippers. The reason for this is that due to the knowledge which Allah has bestowed upon him and due to his understanding of the Deen he is able to recognise and avoid the traps and the trickery of shaitaan. In reality, he becomes the one who assist others to be protected from the trickery and deception of shaitaan.

In Ilm-ul-Hadith, there are two things that are fundamental. The first being, the authenticity of the chain of transmission and its narration; the second being its meaning and understanding it. The Muhaditheen of the Ummah memorised and preserved the words and chain of transmission of the Hadith, whereas the distinguished Fuqaha carried the responsibility of understanding its true meaning and wisdom. It should also be noted that the distinguished Fuqaha also have complete expertise and proficiency in the subject of Hadith. One incident pointing to the importance and excellence of the Fuqaha is as follows:

Khateeb Baghdadi mentions that a Group of Muhaditheen were present when a woman who used to bathe deceased females came forth and asked a question, 'Can a female who is menstruating give Ghusl to a female who has passed away or not?'

Imam Yahya bin Mu'een, Abu Hatheema, Zuhair bin Harb and Khalf bin Saalim etc. who are regarded amongst distinguished Muhaditheen رهمهم الله were present there. Each one of them began to look at the other and none of them was able to give an answer immediately. At that time, Imam Abu Thaur رحمه الله عليه who with the exception of being a Muhadith who was also a Mujtahid and a Faqih, passed by. The lady approached him and queried

regarding the said issue. He said, ‘Yes, a female who is menstruating is permitted to give Ghusl to a deceased female.’ The reason being that once Rasoolullah ﷺ said to Hazrat A’isha رضى الله تعالى عنها ‘Your menstruation is not in your hand’. It is also mentioned in the Hadith that whilst in the condition of Haidh, Hazrat A’isha رضى الله تعالى عنها used to sprinkle water in the hair of the Prophet ﷺ and she would comb a path in his hair. So, if in such a condition, water can be poured onto the head of a living person then why can a deceased not be given Ghusl?’

When the distinguished Muhaditheen heard this Fatwa of Imam Abu Thaur رحمه الله عليه they began to discuss the chain of transmission of the Hadith he had mentioned, mentioning who its narrators were and how it was narrated. When the woman heard this, she said ‘Where were you all this while?’ In other words, she tried to say that if that were the case, why then did they not give the answer’. [Tareekh-e-Baghdad Volume 6 Page 67]

IMAM AZAM ABU HANIFA

All that has been mentioned up to this point makes the importance of Fiqh and the status of the Fuqaha very evident. It must be noted that amongst the Four Great Imams of Fiqh, the most superior and blessed status has been afforded to Imam Abu Hanifa and it is for this reason that even the greatest Imams in History have referred to him as Imam-e-Azam رضى الله عنه.

The Imam of the Shafi’i Madhab, Hazrat Sayyiduna Imam Ash Shafi’i رضى الله عنه says:

النَّاسُ عِيَالٌ فِي الْفِقْهِ عَلَى أَبِي حَنِيفَةَ مَنْ لَمْ يَنْظُرْ كُتِبَ لَمْ يَتَّبَحَّرْ فِي الْعِلْمِ وَلَا يَتَّقَهُ

‘All the Ulama and Fuqaha amongst the people are the descendants of Imam Abu Hanifa رضى الله عنه in the issue of Fiqh and Imam Abu Hanifa رضى الله عنه is the distant ancestor. Without reading and studying his books neither can anyone become a big Aalim nor can he become a Faqih.’

Imam Abu Hanifa Nu'man bin Thaabit رضي الله عنه was born in Kufa. There is a difference of opinion amongst the Ulama regarding the year of his birth, some say 70 Hijri and some mention that he was born in the year 80 Hijri. Shareh Bukhari Mufti Muhammad Shariful Haq Amjad عليه الرحمة says, 'Many people give preference to his birth being in 80 Hijri but many of the Muhaqqiqeen have given preference to 70 Hijri. According to this humble servant (Shareh Bukhari), 70 Hijri is the correct date.'

His name was Nu'man bin Thaabit and his title 'Abu Hanifa'. Regarding the excellence of Imam Abu Hanifa رضي الله عنه, Shaykh Abdul Haq Muhadith Delhwi رضي الله عنه writes: 'Some of the Ulama have mentioned that mention of Imam Abu Hanifa رضي الله عنه has been made in the Taurat. There is a narration from Hazrat Ka'ab bin Ahbar رضي الله عنه that in the Taurat which was revealed upon Hazrat Moosa عليه السلام, we have found that Almighty Allah says; "There will be a Noor in the Ummat of Muhammadur Rasoolullah ﷺ and its title will be Abu Hanifa." This is verified by the title Siraajul Ummat which has been afforded to Imam Abu Hanifa رضي الله عنه. [Ta'aruf Fiqh wa Tasawuf pg 225]

Allama Maufiq bin Ahmed Makki رضي الله عنه (575 A.H.) reports that it is narrated on the authority of Hazrat Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'A man will be born in my Ummat, who will be known as Abu Hanifa. He will be the lamp of my Ummah on the Day of Qiyaamah.' [Manaaqib lil Maufiq pg 50]

Hazrat Anas رضي الله عنه reports that Rasoolullah ﷺ said, 'A person will be born in my Ummat, who will be named Nu'man and his title will be Abu Hanifa. He will revive the Deen of Allah and my Sunnah.' [Manaaqib lil Maufiq pg 55]

IMAM ABU HANIFA IS A TAABI'EE

A Taabi'ee is one who saw a Companion of the Holy Prophet ﷺ with the eyes of Imaan. This is the next level of excellence that has been awarded to anyone after the status of the Companions of Rasoolullah ﷺ. Hazrat Imam Azam Abu Hanifa رضي الله عنه was afforded with the honour and the status of being a Taabi'ee. Allama Ibn Hajar Makki رضي الله عنه says, 'It is reported from Imam Zahabi رضي الله عنه

and proven from an authentic narration that as a child, Imam Abu Hanifa رضي الله عنه was blessed with seeing Hazrat Anas bin Maalik رضي الله عنه. He used to apply a reddish dye. Most of the Muhaditheen agree that a Taabi'ee is one who saw any Sahabi.' [Al Khairaatul Hasaan pg 73]

One narration mentions that Hazrat Anas bin Maalik رضي الله عنه passed from this world in 90 Hijri and another narration mentions that he passed from this world in 93 Hijri. In both cases, it would be correct to accept that Imam Abu Hanifa رضي الله عنه did make ziyarat of him. When Hafiz Ibn Hajar Shafi'i was asked with regards to Imam Abu Hanifa رضي الله عنه being a Taabi'ee, he answered with the following words, 'Imam Abu Hanifa was blessed with seeing a Mubaarak Jamaát of Sahaba-e-Kiraam. According to one narration he was born in 80 Hijri in Kufa. At that time, amongst the Sahaba-e-Kiraam that were present in Kufa, was Hazrat Abdullah ibn Abu Ufa رضي الله عنه. He either passed away in 88 Hijri or just after that. At the same time, Hazrat Anas bin Malik رضي الله عنه was in Basra. He passed from this world in 90 Hijri or just after that. Ibn Sa'ad has mentioned with a very authentic merit, that Imam Abu Hanifa رضي الله عنه saw Hazrat Anas bin Malik رضي الله عنه. With the exception of these Sahaba-e-Kiraam, numerous other Sahaba were present in numerous other cities at this time, who lived after this. Imam Suyuti رضي الله عنه says that Imam Abu Ma'shar Tabri Shafi'i رضي الله عنه mentioned Hadith in his books, which Imam Azam رضي الله عنه mentioned which he narrated from Sahaba-e-Kiraam رضي الله تعالى عنهما. He mentions that Imam Abu Hanifa رضي الله عنه met with the following seven companions of Rasoolullah صلوات الله وسلاماته عليه:

1. Sayyiduna Anas bin Malik
2. Sayyiduna Abdulla bin Haarith bin Jaza'
3. Sayyiduna Jaabir bin Abdullah
4. Sayyiduna Mu'qil bin Yasaar
5. Sayyiduna Waathila ibnil Asqa'
6. Sayyiduna Abdullah bin Unais
7. Sayyidatuna A'isha bint Ajjrad رضي الله تعالى عنهم اجمعين

Imam Azam reported 3 Hadith from Hazrat Anas رضي الله عنه; 2 Hadith from Sayyiduna Waathila رضي الله عنه; and 1 Hadith each from Sayyiduna Abdullah bin Unais, Sayyidatuna A'isha bint Ajrad and Sayyiduna Abdullah bin Jaza'. He also reported a Hadith from Sayyiduna Abdullah bin Abi Ufa رضي الله عنه and all these Ahadith are reported other than this chain of transmission as well. [Tabayazus Sahifa pg 7]

It is further mentioned in Durr-e-Mukhtar that Imam Abu Hanifa رضي الله عنه met with twenty companions of Rasoolullah صلى الله عليه وسلم and it has been mentioned in Khulaasa Akmaal fi Asma'ir Rijaal that he saw 26 Sahaba-e-Kiraam. If we accept that Imam Azam Abu Hanifa رضي الله عنه was born in 80 Hijri then it must be noted that the following Sahaba-e-Kiraam were still physically in this world at that time in numerous cities. Those who are known to have been physically in this world in that time are:

- | | |
|---------------------------------------|----------------------|
| 1. Hazrat Abdur Rahman bin Abdul Qari | [81 Hijri] |
| 2. Hazrat Taariq bin Shihaab Kufi | [82 Hijri] |
| 3. Hazrat Umar bin Abu Salma | [83 Hijri] |
| 4. Hazrat Waathil ibnil Asqa | [83, 85 or 86 Hijri] |
| 5. Hazrat Abdullah bin Jaza' | [85 Hijri] |
| 6. Hazrat Amr bin Hareeth | [85 Hijri] |
| 7. Hazrat Abu Umama Baahili | [86 Hijri] |
| 8. Hazrat Hazrat Qabisah bin Zuwaib | [86 Hijri] |
| 9. Hazrat Abdullah bin Abu Ufa | [87 or 88 Hijri] |
| 10. Hazrat Utbah bin Abdus Salma | [87 Hijri] |
| 11. Hazrat Miqdam bin Ma'di Kurb | [87 Hijri] |
| 12. Hazrat Sahl bin Sa'ad | [88 or 91 Hijri] |
| 13. Hazrat Abdullah bin Basr | [88 or 96 Hijri] |
| 14. Hazrat Abdullah bin Tha'lba | [89 Hijri] |
| 15. Hazrat Saa'ib bin Khilad | [91 Hijri] |
| 16. Hazrat Saa'ib bin Yazid | [91, 92 or 94 Hijri] |
| 17. Hazrat Mahmood bin Rabi' | [91 or 99 Hijri] |
| 18. Hazrat Malik bin Aus | [92 Hijri] |
| 19. Hazrat Anas bin Malik | [92, 93 or 95 Hijri] |

20. Hazrat Malik ibnil Hawareeth	[94 Hijri]
21. Hazrat Mahmood bin Lubaid	[96 Hijri]
22. Hazrat Abu Umama Ansari	[100 Hijri]
23. Hazrat Abu Tufail Aamir bin Waathila	[102 or 110 Hijri]
24. Hazrat Abul Badah	[117 Hijri]

HIS CHARACTER

Imam Abu Hanifa رضي الله عنه possessed exemplary character and moral values. Abu Nu'aim رضي الله عنه says as follows, 'Imam Abu Hanifa رضي الله عنه had a pleasant face. He was well dressed and fragrant and his gatherings were virtuous. He was a very caring, kind person and showed much affection and care towards his companions.'

Umar bin Ham'mad رضي الله عنه says, 'He was very handsome and well dressed. He used a lot of fragrance. When he approached or when he emerged from his home, the scent of his fragrance would reach there even before he arrived.'
[Khateeb Baghdadi Vol 13 Page 330]

Hazrat Abdullah ibn-e-Mubaarak رضي الله عنه said to Hazrat Sufyan Thauri رضي الله عنه, 'Hazrat Imam Azam Abu Hanifa رضي الله عنه remained miles away from committing gheebat. I have never ever heard of him backbiting in regards to any of his opponents.' Sufyan رضي الله عنه said, 'By Allah! He was a very intelligent person. He did not wish to place any such thing of his good deeds which would be a source of destroying his virtuous deeds.'

Once, a woman intended to sell a bail of silk fabric to him. He asked her regarding the price of the fabric. She mentioned that she would charge a 100 for it. He said that she was asking for a very minimal price as the fabric was much more valuable. The lady then said that she would charge 200. Again he objected and said that it was too cheap, so she increased the price by another 100. This went on, until the price reached 400. He said, 'This is even more valuable than four hundred.' She said, 'Are you mocking me?' He gave her 500 and then purchased the fabric. His piety and truthfulness

benefited his business instead of plunging him into any loss. Subhaan'Allah! Look at the character and the manner in which Imam Abu Hanifa رحمته الله did business.

HIS FEAR FOR ALLAH AND PIETY

Hafiz Ibn Hajar رحمته الله whilst discussing the piety and Allah fearing of Imam Abu Hanifa writes as follows in Al Khairatul Hasaan: 'Asad bin Amr رحمته الله says that at night, the sound of Imam Azam Abu Hanifa's weeping could be heard. He would weep to the extent that his neighbours would feel sad for him. Waqi' رحمته الله says that he was faithful and trustworthy and Allah's Grandeur and Magnificence was well embedded in his heart. He gave precedence to the Pleasure of Allah, over everything else and even if he had to be cut into pieces with a sword, he would not have left seeking the pleasure of his Creator. His Rub became so pleased with him, like he is pleased with an Abraar. Imam Azam Abu Hanifa رحمته الله was from amongst the Abraar.' [Al Khairatul Hasaan page 12]

Hazrat Abdullah ibn Mubaarak رحمته الله says, 'I have not seen a person more pious than Imam Azam Abu Hanifa رحمته الله. What can be said about such a person, before who heaps of wealth is placed, yet he does not even raise his eyes to look towards it. He was lashed for this reason but still he remained patient. What can be said about that person, who for sake of Allah's Pleasure endured hardships but he did not accept wealth and the like and he did not desire (wealth or its like) like others usually do, for which people make hundreds of excuses and efforts to attain it. By Allah! He was different from all those scholars who desired that the world should follow them. He used to flee from it. [Manaaqib lil Maufiq]

After presenting a lengthy discussion on Imam Abu Hanifa رحمته الله Imam Ibn Hajar Shafi'i رحمته الله says, 'When he would perform his Namaaz at night then the sound of his tears falling on the grass mat could be heard, just as one hears the raindrops fall. The sign of his fasting could be seen in his eyes and on

his face. (All I can say) is that, Allah have Mercy on him and be pleased with him.’ [Al Khairatul Hasaan]

HIS ABSTENTION FROM THE COMPANY OF THE RULERS

Once, the Abbasi Khalifa sent him 200 Dinars. He returned it by saying, ‘I have no right over it’. Once, the Ameerul Mo’mineen of the era sent forth a beautiful servant to him but he did not accept. He said, ‘I do all my chores with my own hands. Thus, I have no need for a slave-girl (maid).’

Once, the Governor made a request to him by saying, ‘Sir! You should visit me every now and then, so that I too may acquire some benefit.’ He boldly replied, ‘What will I get from meeting with you? If you treat me with compassion then I will fall within your payroll and if you become upset with me and then distance me after granting me closeness then for me it is a means of embarrassment. So, I have no need for the wealth which you possess and none can rob me of the wealth (i.e. knowledge) which I possess.’

LOVE FOR HIS PARENTS

Even though he was blessed with such vast knowledge and excellence, Imam Abu Hanifa was a humble and affectionate personality. He showed dear love to his parents and honoured them with the honour that they deserved. His mother would often pity him due to the hardships he was forced to face in striving for the truth. Imam Azam Abu Hanifa رحمته الله personally mentions the following: ‘When I would be lashed (for speaking the truth), my mother would say to me; ‘Abu Hanifa! Knowledge has brought you to this level of endurance. Leave this knowledge and live the life of the ordinary people in the world.’ I said, ‘My Beloved Mother! If I have to leave knowledge, how then will I attain the Pleasure of Allah?’

Imam Abu Hanifa says, ‘I give out 20 Dirhams of khairaat (charity of good virtue) every Friday, for the Esaal-e-thawaab of my parents and I have taken a vow for this. I give 10 dirhams for my father and 10 dirhams for my

mother.’ With the exception of this, he used to distribute other things as Sadqa on behalf of his parents as well. [Al Khairatul Hasaan 196]

IMAM AZAM’S INTELLIGENCE AND INSIGHT

Imam Azam رحمته الله was a very intelligent and wise personality. It was his intelligence and wisdom that complimented his personality. Imam Ali bin Aasim رحمته الله says, ‘If the intelligence of Imam Azam Abu Hanifa رحمته الله had to be weighed with the intelligence of half the people of the world then the intelligence of Imam Abu Hanifa رحمته الله would supersede them all.’ A few incidents relating to the intelligence of Imam Abu Hanifa رحمته الله are being presented below.

First Incident: A man had an argument with his wife and during the course of the argument; she had a cup of water in her hand and was walking towards him with it. He said, ‘If you drink water from that cup, then there are three Talaqs upon you; if you drop it (pour it) onto the ground then too there are three Talaqs upon you; and even if you give it to some other person to drink, there are three Talaqs upon you.’ After his anger subsided, he realised what he had done and thus took his case before the learned Ulama but none could find a solution to stop the Talaq from applying on his wife. Finally, he went to Imam Azam Abu Hanifa رحمته الله and presented his case. He said, ‘Put a rag into the cup and soak the water into it. In this way, your condition will be fulfilled and your wife will be saved from Talaq.’

Second Incident: There was a wealthy Raafdhi (Shia) residing in the city of Imam Abu Hanifa رحمته الله. He had an abundance of wealth. He always hosted gatherings but during these gatherings, he would audaciously claim that (Allah Forbid) Hazrat Uthman-e-Ghani رحمته الله was a Jew. Hazrat Imam Azam Abu Hanifa رحمته الله went to his home. He recognised Imam Azam رحمته الله based on his knowledge and standing in the community. Imam Azam رحمته الله commenced a conversation with him and whilst talking to him, he said; ‘I have brought a proposal of marriage for your daughter. He is the son of a Sayed and also a

very wealthy person. He has memorised the Qur'an-e-Paak and he stays away for most parts of the night praying. In an entire night, he completes the recitation of the entire Qur'an. He is very afraid of Allah.' When the Raafidhi heard this, he said, 'Sir! It is very difficult to find a person of such standing. Please be swift in this arrangement. I do not want any delays in this. I have been in search of a son-in-law like this.' Imam Azam رحمته الله said, 'There is however one issue. He has such a quality which you will not be pleased with.' He asked what this was, so Imam Azam رحمته الله said, 'He is a Jew by faith.' He said, 'Being an Aalim, you are advising me to marry my daughter to a Jew!' Imam Azam رحمته الله said; 'If you are not willing to marry your daughter to a wealthy and reputable Jew then could Rasoolullah صلى الله عليه وسلم have given two of his daughters into the marriage of someone if he was a Jew?' On hearing what Imam Azam رحمته الله had to say, he immediately repented and changed his view in regards to Hazrat Uthman رضي الله عنه. These incidents and all that has been mentioned in this discussion point to the intelligence and wisdom of Imam Azam Abu Hanifa رحمته الله. There is no doubt that he is Imam Azam.

Imam Abu Hanifa رحمته الله passed from this world in 150 Hijri. We pray that Almighty Allah showers the rains of Mercy over his Holy Grave and blesses us through his Blessings and knowledge.

A BRIEF ACCOUNT OF THE AUTHOR

Faqih-e-Azam Hind, Sadrush Shariah Hazrat Allama Muhammad Amjad Ali عليه الرحمة والرضوان was amongst one of the most prominent and illustrious personalities of India. Huzoor Sadrush Shariah, Badrut Tariqat Hazrat Allama Shah Amjad Ali Aazmi the son of Hakim Jamaalud'deen, son of Maulana Khuda Bakhsh, son of Moulana Khairud'deen was born at a place known as Karimud'deen which is situated in the district of Ghosi, in the well known town of Azamgarh in India.

His father and grandfather both were renowned scholars in Religious theology and expert specialists in Unani medicine. When his grandfather, Hazrat Maulana Khuda Bakhsh عليه الرحمة went to perform Hajj, he received the permission for the recitation of Dala'il al-Khayrat in Madinatul Munawwarah from the Shaikhud Dalaa'il. He was also a great Saahib-e-Karaamat. He received his elementary education from his grandfather, thereafter studying under the watchful eye of elder brother Maulana Muhammad Siddique عليه الرحمة. After completion of his elementary studies, he was enrolled for higher education at the Madrassa Hanafiya in Jaunpur. This was a very famous and reputable Islamic University in that time. There, he studied under the guidance of a very reputable and distinguished Aalim-e-Deen of the time, Jaami' Ma'qulat Wa Manqulat, Hazrat Allama Maulana Hidayatullah Khan Rampuri Jaunpuri, who passed away in 1326/1908.

Maulana Hidayatullah Khan عليه الرحمة was the student of the personality, who was known for first inspiring the Movement for Independence in India, namely; The Imamul Falsafa, Mujahid-e-Jalil, Hazrat Allama Fazl-e-Haq Khayrabadi عليه الرحمة. After observing his immense wisdom and acumen, Ustaazul Asaatiza Allama Hidayatullah Khan, counted him amongst his most reputable students which can be better understood from the words of Allama Sayed Sulaiman Ashraf Bihari (Professor of the Religious Faculty at Aligarh Muslim University): Hazrat Ustaazul Asaatiza was kind and

attentive towards all his students but he would place his special attention over three of his students. He used to say, *'I wish to take whatever is in my heart and pass it on to these three students.'* (The 3 students being mentioned were Maulana Muhammad Siddique, Maulana Amjad Ali and Maulana Sulaiman Ashraf).

It is for this very reason that once his beloved teacher said as follows regarding him: *'I managed to find one (true) student and that too, in my old age.'*

After completion of his studies in Jaunpur, on the request of his teacher, he journeyed to Madrasatul Hadith in Pillibhit to specialise in Hadith where he studied Hadith at the feet of Hafizul Hadith, Hujjatul Asr Allama Wasi Ahmed Surti عليه الرحمه , who passed away in 1334/1916. He graduated and attained his Degree in 1320/1905. As a student, his teachers and management of the Madrassa acknowledged his acumen and intellect alike. This can be gathered from the report presented by the Director of the Madrassa which he had published in Tohfa-e-Hanafiya in Patna. The report reads as follows:

'Alhumdulillah, Hazrat Maulana Maulvi Shah Muhammad Salaamatullah Saheb Rampuri took the exams for our students on the 6th of Zil Hijjah 1324. After completing the books of his course, Maulvi Amjad Ali also studied the Sihah Sit'ta, Musnad Shareef, Kitaabul Athaar Shareef, Mu'atta Shareef, Tahaawi Shareef with great enthusiasm and dedication throughout the year. He studied by both listening and reading and thus, excelled in his examination with distinction. The examiner was completely impressed with his ability, acumen, intellect and talent. The Dastaar was then tied on his head.'

After graduating and acquiring his degree, he was immediately engaged as the Principal of Madrassa Ahl-e-Sunnat which was one of the most reputable Madrassas in Patna, Bihar. The excellence and repute of this Madrassa can be understood from the fact that before the arrival of Huzoor Sadrush Shariah عليه الرحمه illustrious personalities like the distinguished student of Allama Fazl-e-Haq Khayrabadi, Allama Maulana Abdul Aziz

Mantaqi and Hafizul Hadith Huzoor Muhadith-e-Surti عليه الرحمة held the positions of Shaikh-ul-Hadith at this Madrassa. The first book that he was asked to teach whilst at the Madrassa was 'The Hidayah Volume 2'. He explained the issues presented therein with such proficiency and so clearly, that the Ulama and all those present there were astonished. The Manager of the Institute, Qazi Abdul Waheed awarded him the responsibility of handling all the Educational Affairs of the Madrassa. After the passing away of Qazi Abdul Waheed, he did not remain there for too long. He then journeyed to Lucknow where he studied 'Ilm-ut-Tibb' for two years. After completion of this course, he returned home and commenced serving the people by starting a clinic. His clinic began to progress successfully. When Huzoor Muhadith-e-Surti عليه الرحمة heard that Sadrush Shariah عليه الرحمة had started practicing and had opened a clinic for this purpose, he became very sad.

At this time, The Faqih of Faqihs of the Century, The Imam amongst Imams, the Great Reviver of Islam, A'la Hazrat Imam Ahl-e-Sunnat عليه الرحمة Imam Ahmed Raza Khan required the services of a teacher at the Darul-Uloom Manzar-e-Islam. Sadrush Shariah then left his clinic and proceeded to Bareilly. At Bareilly, he first served as a teacher.

When Huzoor Sadrush Shariah intended to visit Bareilly Shareef from Pilliphit, Huzoor Muhadith-e-Surti عليه الرحمة wrote a letter to A'la Hazrat, Imam Ahmed Raza Khan عليه الرحمة asking him to inspire him to continue in the field of Ilm-e-Deen. Within a few months, Mujaddid-e-Deen-o-Millat Imam Ahmed Raza Khan عليه الرحمة arranged for Sadrush Shariah to reside permanently in Bareilly Shareef. He was entrusted with many responsibilities by Imam Ahmed Raza Khan عليه الرحمة. Important affairs such as, The Educational Affairs of Madrassa Manzar-e-Islam, The management of Anjuman Ahl-e-Sunnat, The management of the printing press, arrangement of manuscripts, proofing of books that were being prepared for publishing, issuing Fatawa and dispatching important postage entrusted to him.

Due to his potential and his devotion and sincerity, Imam Ahmed Raza رحمته الله looked at him with great respect and due to this he had immense trust and faith in him. After approximately fifteen years, he journeyed to Ajmer Shareef in 1343/1924 to take up the position as Principal at Darul Uloom Mu'eenia Uthmania. He remained there until 1350 and quenched the thirst of those who came in search of knowledge. The most intelligent and bright students travelled from all corners of the country to humble themselves before him, quenching their thirst for true knowledge and wisdom.

Shaykh-ul-Ulama Allama Ghulam Jilani Ghoswi writes: *'The standard of education at Darul Uloom Mu'eenia excelled to such a high level, that it became famous all over. Students journeyed from the Northern Provinces, Bihar and Hyderabad etc. to acquire knowledge from him, after hearing of his manner of teaching. Those who lived in Ajmer Shareef say that never before did they see such an atmosphere and environment of learning which they saw in his era.'*

He returned to Bareilly Shareef in 1351 and for 3 years he served as a teacher at the Darul Ifta. In 1354, Nawab Haji Ghulam Muhammad Khan Sherwani, the Governor of Dadon Aligarh invited him to take up the post as principal at Madrassa Haafizia Sa'eedia which he accepted. He remained there for seven years and taught during this time with sincerity and devotion, producing dynamic and capable scholars.

He was truly proficient in the art of teaching and instructing. With the exception of instructing the students through the customary books and the set books, he also taught them in other fields through other books as well. He taught the books that were part of the syllabus but at the same time he taught those books that were not part of the syllabus. He did this by explaining to students the footnotes and commentaries in regards to these books. He used to even spend time after Madrassa hours to tutor the students. He would even teach in the days when there was no Madrassa. His manner of teaching and instruction gained prominence throughout the country. He would explain absolutely difficult and intricate issues to the

students in a very simple manner, that even a very weak student would be able to understand his explanation.

There came a time when the Aligarh Muslim University intended to initiate a department which would specialise in Eastern education which would allow students to study right and achieve an M.A. and for this, they were in search of scholars who understood the current day situation and the manner of instruction in the current day classroom. Amongst those who were appointed to plan this faculty, was Sadrush Shariah عليه الرحمه.

The Roving Ambassador of Islam Allama Abdul Aleem Siddiqi Meerati عليه الرحمه presented the contents to a syllabus which he prepared, for correction and setting, to Huzoor Sadrush Shariah (alaihi rahma). Whilst delivering a discourse at the Annual Jalsa of Madrassa Haafizia Sa'eedia Maulana Habibur Rahman Sherwani paid tributes to the Allama Amjadi Ali عليه الرحمه as a person and as a professional with these words:

'There are only four or five teachers in the continent that I regard as completely proficient and appointed on merit, and Maulana Amjad Ali is amongst them. The fact that students are becoming Faazils at his hands and acquiring certificates of merit is clear evidence of his proficiency. He is not just a Maulvi by name.'

When there was the need to appoint a Principal for Darul Uloom Manzar-e-Islam, students were prepared and sent over to him for lessons. Huzoor Hujjatul Islam Maulana Haamid Raza Khan رضى الله عنه observed his manner of teaching from a distance. After he had observed him teaching, he returned and said as follows: *'When Maulana Amjad Ali was answering the students, it seemed like a vast sea that in which waves (of knowledge) were rising.'*

It is the blessing of the teaching of Huzoor Sadrush Shariah عليه الرحمه that those who are his students directly or indirectly can be found throughout the globe today propagating Islam. There is probably not a single Madrassa or Darul Uloom in the Indo-Pak sub-continent that does not have at least one teacher that has not attained his blessings.

His works in the field of Fiqh are undoubtedly shining evidence of his services. Why should this not be so, when with the exception of his special intelligence and expertise, he was blessed with serving in the field of Jurisprudence as a Mufti under the guidance of such a great and expert Jurist and Imam of the era, as Mujadid-e-Azam Imam Ahmed Raza عليه الرحمة a personality whose expertise and proficiency in Fiqh is not only accepted by us but also the refuters.

This is the reason that not only did Mujadid-e-Azam acknowledge and have full faith in his understanding of issues of Fiqh and in matters related to Fatawa. However, Imam Ahmed Raza Khan had full confidence in Allama Amjad Ali Khan on account of his diligence and competence in the mission entrusted to him. Whilst paying tribute to his excellence, Imam Ahmed Raza Khan عليه الرحمة said:

'You will find the quality of understanding the religion (Tafaqquh) to a greater degree in Maulvi Amjad Ali incomparable to others present here. The reason being that he is proficient in announcing, writing and examining the various Fatawa. He writes down what I say in response to the inquiries sought in this behalf. He has an adoptive nature and he grasps the point of the issue without much effort. He has acquired familiarity with methods and procedures which are an asset for him in this profession'

This alone shows that Imam Ahl-e-Sunnat acknowledged that Huzoor Sadrush Shariah's proficiency as a Mufti and regarded him as being masterful in this regard. When the senior Ulama of the time would find difficulty in resolving any issue, they would present their problems to Huzoor Sadrush Shariah عليه الرحمة.

Once, Maulana Israar-ur-Rahmaan Saaheb of Hyderabad Dakkan sent a query to him on the 18th of Rajab 1346 which consisted of a few issues that needed to be resolved. In the beginning of his Istifta, he writes: 'These issues are of such a nature that not every one will be capable to write a satisfactory answer to it. After much deliberation, I noticed that Almighty Allah,

through His Grace and Blessing, and through the blessing of the Holy Prophet ﷺ made you worthy of this position. May Almighty Allah grant you abundance in your knowledge, age, blessings and may the Muslims benefit from your blessings. Aameen Thumma Aameen.'

Other learned and great personalities like Hazrat Maulana Zia'ud'deen Pillibhiti عليه الرحمة, Imam-un-Nahw Allama Ghulam Jilani Meerati عليه الرحمة and Khair-ul-Azkiya Maulana Ghulam Yazdani Ghoswi also referred to him whenever they faced issues in Fiqh etc which found difficult to resolve.

Huzoor Sadrush Shariah عليه الرحمة took Bai'at at the hands of the Mujadid-e-Deen-o-Millat Imam Ahl-e-Sunnat, A'la Hazrat Ash Shah Imam Ahmed Raza Khan رحمه الله. He was blessed with the Khilafat and the Wakaalat from Huzoor A'la Hazrat رحمه الله and great personalities like Hazrat Allama Hashmati Ali Khan عليه الرحمة took the Bai'at of A'la Hazrat رحمه الله through the hands of Sadrush Shariah عليه الرحمة.

Imam Ahmed Raza Khan رحمه الله admired his effort and his sincerity and devotion at the Darul Ifta and in every other field that he partook in. He spent his days and nights working and sincerely striving for the betterment of the Ummah. It was due to this dedication and his striving sincerity that Imam Ahmed Raza رحمه الله said: '*Maulana Amjad Ali Sahib is a work machine*'

Sadrush Shariah عليه الرحمة contributed greatly to the the initiation and finalisation of the world-renowned translation of the Holy Qur'an by Imam Ahmed Raza, entitled Kanz-ul-Imaan. It is regarded as the most unique Urdu translation of the Holy Qur'an. Huzoor Sadrush Shariah was fundamentally and psychologically capable as a religious scholar but he was also conversant with the politics of the day. Whenever and wherever the need arose, he defended and decorated the Muslims. Allah Almighty blessed Huzoor Sadrush Shariah with proficiency in many different sciences and branches of knowledge but he had an intrinsic inclination towards Tafseer, Hadith and Fiqh. His expertise in Fiqh is why Imam Ahmed Raza رحمه الله conferred the title '*Sadrush Shariah*' to him.

Huzoor Sadrush Shariah initially started writing marginal notes on the voluminous book of Imam Abu Ja'far Tahawi on Hadith, entitled 'Sharh Ma'ani'ul Athar' and in a short period of seven months, he completed a comprehensive annotation of more than 450 pages on this masterpiece. Another distinguished work of Huzoor Sadrush Shariah is his Fatawa Amjadia, which is in four volumes, comprising of several of his Fatawa. Bahaar-e-Shariat is that universally acclaimed book of Huzoor Sadrush Shariah which can be justifiably called the Encyclopaedia of Hanafi Fiqh. Huzoor Sadrush Shariah wrote 17 parts of the 20 part book. The remaining three volumes were completed by his students. It must be noted that the world renowned book Fatawa-e-Alamgiri also known as Hindiya was compiled by the efforts of more than five hundred outstanding scholars at that time. Huzoor Sadrush Shariah on the other hand, wrote the famous Bahaar-e-Shariat single handedly. This book has been written in such a beautiful and simple manner that not only can the Ulama make use of it but even the general public is able to derive benefit through it. A'la Hazrat Ash Shah Imam Ahmed Raza Khan رحمۃ اللہ علیہ personally listened to the first six parts of Bahaar-e-Shariat as Huzoor Sadrush Shariah recited it to him. After listening to the first six parts, Huzoor A'la Hazrat رحمۃ اللہ علیہ mentioned to Sadrush Shariah علیہ الرحمہ that he had his blessings to continue and there was now no need to read it to him anymore. This was the confidence that Imam Ahmed Raza رحمۃ اللہ علیہ had in the work of Sadrush Shariah. Sadrush Shariah found time to do all this even though he spent most of his time instructing students. The students of Huzoor Sadrush Shariah علیہ الرحمہ include some of the greatest Ulama of the time. Some of the names of his students are as follows:

1. *Sh'er Besh-e-Sunnat, Allama Hashmat Ali Khan*
2. *Muhadith-e-Azam Pakistan, Mufti Sardar Ahmed*
3. *Huzoor Mujahid-e-Millat, Allama Habibur Rahmaan*
4. *Imam-un-Nahw Allama Sayyid Ghulam Jilani Meerati*
5. *Hafiz-e-Millat Allama Abdul Aziz Muhaddith*
6. *Amin-e-Shari'at, Maulana Rifaqat Hussain Muzafarpuri*
7. *Shamsul Ulama Qadi Shamsud'deen Jaunpuri*
8. *Khairul Azkiya Allama Ghulam Yazdani Aazmi*

9. Sayyidul Ulama Hazrat Sayed Aal-e-Mustafa Marehrawi
10. Fakhru'l Amasil Allama Muhammad Sulaiman
11. Shaykh-ul-Hadith Hazrat Allama Abdul Mustafa Aazmi
12. Allama Abdul Mustafa Azhari (son of Sadrush Shariah)
13. Khalil-ul-Ulama Maulana Mufti Khalil Khan Barkaati
14. Shaykh-ul-Ulama Hazrat Allama Ghulam Jilani Ghoswi
15. Ra'is-ul-Muhaditheen Allama Mubinu'd'deen Amrohwi
16. Abul Mahasin Allama Mohammad Mohsin
17. Faqih-e-Azam Allama Mufti Sharif-ul-Haq Amjadi
18. Hazrat Maulana Mohammed Ilyas Siyalkoti
19. Hazrat Maulana Mufti Mohammed A'jaz Razvi
20. Hazrat Maulana Mufti Waqarud'deen Amjadi
21. Hazrat Maulana Taqaddus Ali Khan

There were also many great and blessed personalities in the time of Huzoor Sadrush Shariah who would be regarded as his contemporary Ulama. Some of the contemporary scholars in the time of Huzoor Sadrush Shariah were as follows:

1. Sadrul Afadil Allama Sayyid Na'imud'deen Muradabadi
2. Hujjatul Islam, Allama Hamid Raza Khan
3. Mufti-e-Azam-e-Hind Allama Mustafa Raza Khan
4. Malikul Ulama Allama Zafrud'deen Bihari
5. Umdatul Mutakal'imin Sayyid Sulaiman Ashraf Bihari
6. Hazrat Allama Sayyid Ahmed Ashraf ibn Ashrafi Miya
7. Muhadith-e-Azam Hind Sayed Muhammad Kichauchavi
8. Hazrat Maulana Hakim Barakat Tonki
9. Hazrat Allama Wakil Ahmed Sikandarpuri
10. Hazrat Allama Maulana Fadl-e-Haq Rampuri
11. Hazrat Allama Mu'inud'deen Ajmeri
12. Hazrat Maulana Noorul Hasan Rampuri
14. Maulana Qadi Abdul Wahid Sahib
15. Hazrat Allama Ziaud'deen Pilibhiti
16. Mubaligh-e-Islam Allama Abdul Aleem Siddiqi Meerati
17. Hazrat Maulana Sayyid Misbahul Hassan

Huzoor Sadrush Shariah عليه الرحمة blessed some great and learned personalities with his Khirqah. In other words, he honoured them with being amongst his Khulafa. Some of the names of his Khulafa are as follows:

1. *Sher Beshah-e-Sunnat, Allama Hashmat Ali Khan*
2. *Muhadith-e-Azam Pakistan Maulana Sardar Ahmed*
3. *Hafiz-e-Millat Allama Abdul Aziz Muhadith-e-Muradabadi*
4. *Shaykh-ul-Ulama Allama Ghulam Jilani Aazmi*
5. *Mufti-e-Azam Kanpur, Mufti Rifaqat Husain Kanpuri*
6. *Hazrat Allama Hafiz Qari Muhammad Muslihud'deen Siddiqui (Uncle and father in-law of Mujahid-e-Ahle Sunnat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori)*
7. *Allama Ghulam Yazdani Ghoswi*

Huzoor Sadrush Shariah عليه الرحمة married four wives and was blessed with many pious children from all his wives. Below are the names of his respected wives and children:

1st wife: Mohtarama Karima Khatun Sahiba:

- Hakim Shamsul Huda Marhum
- Zubeda Khatun marhuma
- Maulana Mohammed Yahya Marhum
- Allama Abdul Mustafa Azhari Marhum
- Allama Ata-ul-Mustafa Marhum

2nd wife: Mohtaramah Safiy an Nisa Sahiba

- Ra'isa Khatun Marhuma

3rd wife: Mohtarama Rabi'a Khatun Sahiba

- Muhammad Ahmed Marhum
- Qari Raza-ul-Mustafa Sahib

4th wife: Mohtarama Hajra Bibi Sahiba

- Mohtarama Sa'ida Khatun Marhuma
- Mohtarama Aisha Khatun
- Muhadith-e-Kabeer, Hazrat Allama Maulana Zia-ul-Mustafa Qadiri Amjadi
- Muhammad Marhum
- Maulana Sana-ul-Mustafa Sahib
- Allama Baha-ul-Mustafa Sahib
- Maulana Fida-ul-Mustafa Sahib

Huzoor Sadrush Shariah travelled from this mundane world into the hereafter on Monday, the 2nd of Zil Qadah 1327 Hijri, coinciding 6th September 1948 at 11pm whilst intending to journey for his second Hajj and Ziyaarat.

Allah ta'aala, grant him a special closeness in the shade of His Mercy.
Aameen

IMPORTANT SHARI' TERMINOLOGY

There are a few important technical terms of Shariah that need to be explained here, as they will be helpful throughout this book.

FARD-E-E'TIQAADI (EXPLICIT OBLIGATORY ACT): refers to a command of Shariah which is proven by the distinct evidence of Shariah (in other words by such proof that is beyond any doubt). According to Hanafi scholars, one who denies this is an absolute infidel. There is Ijma (consensus of the learned Muslim scholars) that the one who denies any Fard-e-E'tiqaadi, the ruling regarding which is commonly known and obvious as to be related directly to an issue of Obligation in Religion then such a person is not only himself an infidel but one who doubts the infidelity about such a denier, is himself regarded as an infidel. Nonetheless, one who deliberately leaves out even once, any Fard-e-E'tiqaadi such as Namaaz, Ruku, Sujood without a valid reason permitted by Shariah is a fasiq (a transgressor), guilty of having committed a major sin and is deserving of the torment of hellfire.

FARD-E-AMALI (IMPLICIT OBLIGATORY ACT): This is a command of which is not as explicit (as Fard-e-E'tiqaadi) but in view of the consensus of the Mujtahideen, (if) the command is based on the evidence of Shariah one is regarded as guilty of transgression (if left out) and one will not be relieved of his responsibility unless he fulfills it and such as the case when it is Fard in any Ibaadat (worship), then that (Ibaadat) will be regarded as invalid and nullified if that particular (action) is not fulfilled. To reject (deny) it without valid reason is an act of transgression and misguidance. However, if there is one who based on the views of Shariah, is worthy of arguing a certain view (This refers to a Mujtahid) then he has the right to differ with it on the basis of any evidence of the Shariah. (An example) of this is the differences between the righteously guided A'ima-e-Mujtahideen (viz. Imam Abu Hanifa – Imam Shafi'i, Imam Ahmed bin Hambal – Imam Maalik), where one Imam considers something to be Fard whilst the other does not. For example, according to the Hanafi School of thought the Masah

(to pass wet hands over the head in Wudu) of one-fourth of the head in wudu (ablution) is Fard and according to the Shafa'i school of thought, even the masah of one strand of hair is sufficient (to fulfil the Fard); whilst according to the Maaliki school of thought the Masah of the entire head (is Fard). Another Example is that according to the Hanafi School of thought, to recite the Bismillah and to make the intention for wudu is Sunnat, whereas these are regarded as Fard according to the Hambali and Shafi'i Schools of thought; i.e. saying Bismillah is Fard for Hambalis and Niyyat is Fard for Shafi'is; and with the exception of these, there are numerous other examples. In Fard-e-Amali, every person should adhere to the (principles of) the Imam of whom he is a Muqallid (adherent). It is unlawful (impermissible) to follow any other Imam besides your own Imam without any legitimate reason of Shariah.

WAAJIB-E-E'TIQAADI (EXPLICIT COMPULSORY ACT): is that which is proven as essential through Daleel-e-Zan'ni (a tradition reliably transmitted by one or a few people). Fard-e-Amali and Waajib-e-Amali are the two categories of this and it is enclosed within these two.

WAAJIB-E-AMALI (IMPLICIT COMPULSORY ACT): is that Waajib-e-E'tiqaadi that even though one does not fulfill it, there is the probability that one will be absolved of his responsibility. However, its necessity (to be fulfilled) is given precedence. If the Waajib-e-'Amali is omitted in any Ibaadat (worship) where it is regarded as necessary to be fulfilled (in other words it is an essential part of that Ibaadat) then without it being done, such Ibaadat will be regarded as defective but valid. A Mujtahid has the right to disagree with (differ regarding) the rules of a Waajib, based on evidence in the light of the Shariah. To intentionally omit even a single Waajib is a minor sin (Gunah-e-Sagheera) and to do so more than once (i.e. a few times) is a major sin (Gunah-e-Kabeera).

SUNNAT-E-MU'AKKADAH (REGULAR EMPHASISED PRACTICE OF THE HOLY PROPHET ﷺ): It is a practice which was always (regularly) practiced by the Holy Prophet ﷺ but he occasionally omitted it to show it as permitted (i.e. so that it is not regarded as Fard). It (can also be

understood) in the sense of it being an importantly emphasised practice, to which he ﷺ did not completely close off the part of it being omitted. To leave it out is Isa'at (bad but less than abhorrent) and to practice it is Thawaab (deserving of reward). To miss it on the odd occasion is deserving of a warning of serious consequences and to leave it out habitually is deserving of punishment.

SUNNAT-E-GHAIR-MU'AKKADAH (Not A Regular Practice But Deserving Of Reward): It is that desired action in the light of Shariah, that leaving it out is regarded as undesirable but it is not regarded as undesirable to the extent where (one who omits it) has been warned of receiving punishment for doing so, even if the Holy Prophet ﷺ regularly practiced it or not. To practice it is to attain reward and to omit it even habitually does not incur warning of serious consequences.

MUSTAHAB (DESIRABLE ACTION): This refers to that practice, which in the view of the Shariah is desirable and omitting it is not regarded to be undesirable, even though it was practiced by the Holy Prophet ﷺ himself and it was something that was encouraged; or even if the Learned Scholars of Islam (Ulama) were pleased with it (being practiced) even though it may not have been mentioned in the Ahadith. It is worthy of reward if it is done and if it is not done then there is absolutely no accountability.

MUBAH (LAWFUL): The law regarding this is alike, either if it is done or not (In other words either doing it or not doing it, are both lawful).

Haraam-e-Qat'ai (Explicitly prohibited): This is comparable to Fard. To intentionally carry out such an action is a major sin and transgression (of the law) and to abstain from (such an action) is Fard (an obligation) and deserving of reward.

MAKROOH-E-TAHREEMI (DISAPPROVED TO THE POINT OF BEING FORBIDDEN): This is comparable to Waajib. By committing such an action, the Ibaadat becomes defective and one who commits such an action is regarded as sinful, even though the sin of such an action is less

than that of committing a Haraam (Forbidden / Prohibited) offence; the committing of such an offence on a few occasions' amounts to it being regarded a major sin (Kabeera).

ISA'AT (BAD ACTION): The committing of such an action is bad and one who commits it occasionally deserves chastisement, whereas making it a habitual action causes one to be culpable of punishment. This (Isa'at) is comparable to Sunnat-e-Mu'akkadah.

MAKROOH-E-TANZEEHI (UNDESIRABLE ACTION): That action which is regarded as undesirable in the Shariat but it is not to the extent where there is warning of any punishment for committing it. This is comparable to Sunnat-e-Ghair Mu'akkadah.

KHILAAF-E-ULA (CONTRARY TO WHAT IS BEST): This means to do something which was best not done. However, if it is done, then there is no harm or any chastisement for it. This is comparable to Mustahab.

One will find numerous discussions regarding these technical terms of Shariat, but this (which has been presented) is the essence of the research done.

وَاللّٰهُ اَعْلَمُ بِمَا يَرْضٰى

BAHAAR
E
SHARIAT
VOLUME 1

[BOOK OF CORRECT BELIEFS]

COMPRISING THE EXPLANATION OF PROPER BELIEFS
IN THE LIGHT OF QUR'AN AND HADITH

COMPILED BY
QADI SADRUSH SHARIAH HAZRAT ALLAMA MAULANA MUFTI
MOHAMMED AMJAD ALI AAZMI RAZVI رحمۃ اللہ علیہ

TRANSLATED INTO ENGLISH THROUGH THE BLESSINGS OF
GHAUS-UL-WAQT HUZOOR MUFTI-E-AZAM HIND رحمۃ اللہ علیہ

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM AL-QAADIRI RAZVI NOORI

PUBLISHED
BY: IMAM MUSTAFA RAZA RESEARCH CENTRE
OVERPORT, DURBAN, SOUTH AFRICA

DEDICATION

WITH THE BLESSINGS OF MY GRAND MASAHA'IKH

MURSHID-E-BARHAQ, HUZOOR TAAJUSH SHARIAH,
RAHBAR-E-TARIQAT HAZRAT ALLAMA MUFTI MOHAMMED
AKHTAR RAZA KHAN QAADIRI AZHARI QIBLA

HUZOOR MUHADITH-E-KABEER, JA NASHEEN-E-SADRUSH
SHARIAH HAZRAT ALLAMA ZIA-UL-MUSTAFA
QAADIRI AMJADI QIBLA

MUJAHID-E-AHLE SUNNAT, HAZRAT ALLAMA SAYED SHAH
TURAB-UL-HAQ QAADIRI RAZVI NOORI QIBLA

I WOULD LIKE TO DEDICATE THE ENGLISH TRANSLATION OF
BAAHAR E SHARIAT TO THE MOTHER OF MY KNOWLEDGE &
THE CRADLE OF KNOWLEDGE TO THE
AHL E SUNNAT WAL JAMA'AT

MADRASSA MANZAR-E-ISLAM
BAREILLY SHAREEF

& TO MY RESPECTED AND BELOVED TEACHERS;

HAZRAT ALLAMA MAULANA NAEEMUL'LAH KHAN SAAHEB
RAZVI NOORI * SHEHZADA-E-SADRUSH SHARIAH, HAZRAT
ALLAMA MAULANA BAHU UL MUSTAFA QAADIRI AMJADI *
HAZRAT MAULANA ABDUL KHALIQ SAAHEB * HAZRAT
MAULANA MUFTI MUHAMMAD SALEH * HAZRAT MAULANA
DR IJAZ ANJUM LATIFI * HAZRAT MAULANA ANWAR ALI
QAADIRI * HAZRAT MAULANA SA'EE MUHAMMAD * HAZRAT
MAULANA QAARI ABDUL HAKEEM SAAHEB

A beggar at the Court of the Pious
Muhammad Afthab Cassim al-Qaadiri Razvi Noori

A FEW BLESSED WORDS

By Huzoor Taajush Shariah Rahbar-e-Tariqat
Hazrat Allama Mufti Mohammed Akhtar Raza Khan
Qaadiri Azhari Qibla

I came to know during my stay in South Africa that my Dear Maulana Afthab Cassim Razvi has translated the very knowledgeable work of Sadrush Shariah Maulana Amjad Ali (alaihira rahma), namely the 'Bahaar-e-Shariat Volume One into English.

May Allah bestow him more to do such good work for promoting the Maslak of the Ahle Sunnat Wa Jama'at. May Allah be with him in his way and help him and reward him for his good deed and May Allah accept his endeavour.

May Allah make the people gain more through this knowledgeable work. May Allah keep the Sunnis with the vestiges of the Pious.

Mufti Mohammed Akhtar Raza Khan Qaadiri Azhari
23rd Rajab 1423
1st October 2002
Durban, South Africa

TRANSLATOR'S NOTE

All Praise is due to Almighty Allah. Countless Durood and salaams upon the Most Beloved Rasool ﷺ.

Before you is Volume 1 of Bahaar-e-Shariat, which is the first Volume of the World Renowned Encyclopaedia of Hanafi Fiqh by Khalifa-e-Aala Hazrat, Huzoor Qadi Sadrush Shariah عليه الرحمة. This Volume deals with the extremely important and necessary discussion on Aqaa'id.

This volume of Bahaar-e-Shariat was initially translated in 2002 and since then has been published many times due to its demand. The initial translation was a summarised translation. The current translation is a complete and detailed translation including important footnotes as well. It is being presented in a more professional and simplified manner so as to make it reader friendly. We have also attempted to rectify any shortcomings in the previous summarised translation.

I pray that Almighty Allah accepts this humble effort in His Majestic Court through the blessing of the Beloved Rasool ﷺ. I would like to place on record my sincere thanks and appreciation to all those who have assisted in any way possible in making this publication a success.

Sag-e-Mufti-e-Azam

Muhammad Afthab Cassim al-Qaadiri Razvi Noori

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DUA BY HUZOOR TAAJUSH SHARIAH

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PREFACE

الحمد لله الذى انزل القرآن * وهدانا به الى عقائد الايمان * و اظهر هذا الدين القيوم على سائر
الاديان * والصلاة والسلام الاتيان فى كل حين و ان * على سيد ولد عدنان * سيد الانس
والجان * الذى جعله الله تعالى مطلعاً على الغيوب فعلم ما يكون و ما كان * وعلى اله و
صحابه وابنه و حزيه و من تبعهم باحسان * واجعلنا منهم يا رحمن يا ممتان

A mendicant of the Qaadiri Court, (I) Abul Ula Amjad Ali Aazmi Razvi proclaims that the situation of the era has brought him to focus his attention towards compiling a simple and easy to understand book for the general Muslim brothers (and sisters), which will discuss the daily necessary issues. Even though I am lacking time and resources, I have placed my trust in Allah Almighty and commenced this assignment.

I had only completed one volume (of Bahaar-e-Shariat), when I felt that the correctness of ones actions, branches out from the soundness of Aqaa'id (true beliefs) and that there are many Muslims who are completely unaware regarding the Principles of our Madhab.

There is therefore an urgent need for a means of understanding for such people, especially in an era which is filled with turmoil and sprawling with hypocrites, who claim to be Muslims and even Aalims, whereas in reality they have no true connection to Islam.

The ordinary Muslims (laymen) are trapped in their web of deceit, thereby losing their Imaan. It is for this reason that the Volume discussing Tahaarat (Purification) has been set as the 2nd Volume (of Bahaar-e-Shariat) and for the benefit of our brothers, the 1st Volume now discusses and explains the Proper Islamic Beliefs.

I am hopeful that our fellow Muslims will rejuvenate their Imaan, by studying this book, and after doing so, they will pray for the forgiveness of this humble servant, and for his safety in this world and in the hereafter, and for him to pass from this world with Imaan and on the Madhab of the Ahl-e-Sunnat.

اللَّهُمَّ ثَبِّتْ قُلُوبَنَا عَلَى الْإِيْمَانِ وَتَوَقَّنَا عَلَى الْإِسْلَامِ وَارْزُقْنَا شَفَاعَةَ خَيْرِ الْأَنْبِيَاءِ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ وَأَدْخِلْنَا بِجَاهِهِ عِنْدَكَ دَارَ السَّلَامِ أَمِيْن يَا أَرْحَمَ الرَّحِيْمِيْنَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِيْنَ

Sadrush Shariah Qadi Amjad Ali Aazmi Razvi

CHAPTER 1

BELIEFS REGARDING
ALLAH'S DIVINE BEING
& DIVINE ATTRIBUTES

BELIEF:¹ Almighty Allah is 'One'. He has no partners either in Being, Attributes, Actions, Commands or in Names. Almighty Allah is 'Waajib ul Wajood'. In other words, His existence is necessary and His non-existence is Muhaal. Almighty Allah is Qadeem, in other words, He has always existed. Another name for this is also Azali, in other words He will continue to exist. This is also known as 'Abadi'. Allah Alone is worthy of being Worshipped.²

BELIEF: Almighty Allah is free from need (i.e. totally independent), in other words Allah is neither dependant on anyone nor on anything. Rather, the entire creation is dependent on Almighty Allah.³

BELIEF: To comprehend Almighty Allah's Zaat (Divine Self) by

1. The term Aqida means Belief, Faith or Creed.

2. It must be understood that Almighty Allah is One. In other words there is only one Allah. If any person believes that his "god" has partners, then that god of his is not Allah. Allah is one without any partners. Almighty Allah being Waajib ul Wajood means that Almighty Allah's existence is necessary. In other words, if someone claims for his (so-called) god to be non-existent, then it is clear that is not Allah. Allah is "All Existing". Muhaal means that which can never occur, in other words another Allah is Muhaal, or the non existence of Allah is Muhaal. When we say that Almighty Allah is Qadeem, we mean that Almighty Allah has not been created. Allah always was and always will be. It is our Aqida (belief) that Allah alone is worthy of worship.

3. When we say that Almighty Allah is free from need, it means that Almighty Allah is not in need of anything from anyone. Almighty Allah does not depend on anything or anyone. In other words, every single atom in the creation is dependent on the One Creator "ALLAH". There are those who think that Almighty Allah created Angels etc. to carry out certain duties, so this means that Allah is dependent on them to do these chores (Allah forbid). This is totally incorrect. Almighty Allah created the Angels as His servants and afforded them the opportunity to serve Him as their Lord. It is the Angels and the entire creation that is dependent on Allah and Allah is without doubt dependant on none.

means of reason and intellect is absolutely impossible for that which can be understood by means of reason, can be comprehended and encompassed by the mind, and there is nothing that can enclose or comprehend Allah's Divine Self. However, through Almighty Allah's Doings (Af'aal) His Attributes can be recognised and, through His Attributes, one is able to know about Almighty Allah's Zaat.¹

BELIEF: His Attributes are neither synonymous with His Divine Being, nor are they separate from Him. His attributes can never be separated in any way from His Divine Being, as they are essential for His Divine Being and have no existence separate from Him.²

BELIEF: Just as His Being is Qadeem, Azali and Abadi, His Attributes are also Qadeem, Azali and Abadi.³

1. The above mentioned Aqida explains that it is absolutely impossible for us to comprehend Almighty Allah's Being. The reason for this is that anything which can be understood can be comprehended. For the purpose of understanding, an example without comparison is being presented: If one thinks of a bird then one's mind can comprehend a bird's physique and one will thus be able to imagine or picture a bird. The reason for this is because it is tangible and is something which the mind can understand through reasoning and knowledge. Now, none can imagine or picture Almighty Allah. Thus, the human mind can never comprehend or enclose Almighty Allah's Being as it is beyond the understanding of the creation. However, it has been explained that through the Attributes of Allah, such as His Mercy and His Wrath etc. we are able to know about Almighty Allah and His Divine commands.

2. This means that the Attributes of Allah are not synonymous to His Divine Being nor are they separate from him. The reason that they are not regarded as being synonymous is because if they were, then there would be no difference between the Divine Self and the Divine Attributes. At the same time we should note that the Divine Attributes are also not separate from His Divine Being, as in this case they would have to be regarded as separate entities, and this is not the case.

3. It must be understood that Almighty Allah is Self Existent. Almighty Allah is All Existing" in other words not created, always was and always will be. The terms Qadeem, Azali and Abadi here mean uncreated, All Existing and Forever Existing.

BELIEF: His Sifaat (Attributes) are neither a creation and nor are they included as being under His Divine Control (Maqdoor).

BELIEF: With the exception of Almighty Allah's Being (Zaat) and Attributes (Sifaat), everything else is known as Haadith. 'Haadith' means that everything besides Allah's Divine Being and Attributes were inexistent, and only came into existence after being created by Almighty Allah.¹

BELIEF: One who says the Attributes of Allah to be a creation or regards it as being 'Haadith' is a misguided and corrupt person.²

BELIEF: One who says anything in the universe to be Qadeem (uncreated) or has a doubt regarding anything (in the universe) being Haadith (created) is an unbeliever (kaafir).³

1. This means that with the exception of Allah's Being and His Attributes, everything else is a creation. In other words the Angels, Prophets, Jins, humans and everything else in the universe only came into existence after being created by Allah. In other words, the entire creation came into existence through Allah's Divine command, and only Allah and His Attributes are Qadeem, whereas everything else is Haadith (Created).

2. This is a very important Aqida. It clearly shows that any person who claims to believe in Allah and then claims that any one of the Attributes of Almighty Allah has been created; then such a person is misguided and corrupt. A corrupt person is known as Gumrah (misguided) and Bud-Deen (irreligious). Sunni Muslims should never associate with misguided persons, as they will also mislead us and plunge us into corruption.

3. Nothing in the entire universe can be regarded as being uncreated or self existent. It has been clearly mentioned that with the exception of Allah's Being and Attributes, everything else is a creation. This belief clarifies that any person who claims that any creation is self existent or even doubts that a creation is self existent, is a kaafir (unbeliever). If a person accepts all the other beliefs regarding Almighty Allah but he doubts this one Aqida then such a person is still regarded as an unbeliever.

BELIEF: Neither is Allah, the father or son of anyone, and nor does He have any wife. Anyone who claims that Allah is the father or son of anyone, or says that Allah has a wife, is an unbeliever. Even, if one considers this to be ‘Mumkin’ (a possibility), he is misguided and Bud-Deen.¹

BELIEF: Almighty Allah is ‘Hayy’. In other words, Allah is Self Existing, and the lives of everyone and everything is in His Divine Control. He gives life to whomsoever He wills and causes death whenever He wills.

BELIEF: He is Qadir (has Divine Power) over everything that is possible (Mumkin). There is nothing possible that is out of his Power.

BELIEF: Allah ﷻ is Free from anything which is ‘Muhaal’ (absolutely impossible). It cannot be connected to His Qudrat because ‘Muhaal’ (absolutely impossible) refers to that which can never exist. If it were to be regarded as ‘Maqdoor’, i.e. within His Divine Power, then there would be a possibility of it existing and it would no longer be regarded as something which is ‘Muhaal’. It can be better understood through this, that another Allah is ‘Muhaal’, meaning that another Allah can never exist. If this were within the Divine Power of Allah, then it would be regarded as something that can come into existence, and would thus no longer be regarded as ‘Muhaal’; not to believe that it is ‘Muhaal’ (for another Allah to exist), is to reject the

4. The Christians refer to Esa ﷺ as the son of God. This is totally incorrect. Muslims too believe in Esa ﷺ but we regard him as a Messenger of Allah. There are even some ignorant Muslims (Allah Forbid) who in their discourses and in explaining the beauty and goodness of children, refer to them as children of god. This is totally improper and words of kufr. Muslims must abstain from making such detrimental statements.

‘Wahdaniyat’ (Oneness) of Allah. Similarly, the destruction of Allah is ‘Muhaal’. it were to be within His Divine Power then it would have been regarded as being a possibility, one who can come to an end can never be Allah. It has thus been proven that to believe that a ‘Muhaal’ is within the Divine Power of Allah, is to reject the Divine Oneness of Allah.

BELIEF: It is not necessary for every Maqdoor¹ to be present or in existence². However, it is necessary for it to be ‘Mumkin’, i.e. a possibility, even though it may not be in existence.

BELIEF: Almighty Allah is All Splendid and Most Graceful. He is free from all that which has deficiency or defect. In other words, it is ‘Muhaal’ for there to be any deficiency or defect in Allah. Moreover, even that which neither has deficiency nor splendour is ‘Muhaal’ for Allah. Allah is free from lies, deceit, distrust, tyranny, ignorance and immodesty etc. These are all absolutely ‘Muhaal’ for Allah. To say that He has Qudrat (Power) over lying, in the sense that he can tell a lie, is to declare a Muhaal (absolutely impossible) to be Mumkin (possible) and to imply that Almighty Allah has defect. This, in reality is to reject Almighty Allah. To think that Almighty Allah’s Qudrat (Divine Power) has a weakness if He does not have Power over a Muhaal (absolutely impossible thing) is absolutely baseless. It is not a shortage or weakness in the Qudrat of Allah. In reality, it is

1. Maqdoor refers to those things which are within Allah’s Power (Qudrat).

2. An example of this, is that if Allah Wills then He can create a Mountain of gold or make the skies of rubies, but this is not so. It therefore does not mean that it has to be in existence. It is His Will that He brings into existence whatever He Wills, so it does not mean that even though these things are not present, they cannot exist. They are thus regarded as being ‘Mumkin’.

the weakness and shortage of that Muhaal, that it is not worthy of having connection with the Divine Qudrat of Allah.

Belief: Existence, Divine Power, Divine Hearing, Divine Seeing, Divine Speech (Kalaam), Divine Knowledge and Divine Will are all His Self Attributes. He does not depend on ears, eyes and tongue to hear, see or speak, as these are all physical (i.e. belonging to a body) and Allah is free from any physical form and body. He hears the faintest of sounds and sees the smallest of things, even that which cannot be seen under the lenses of a microscope. His seeing and hearing is not only confined to this but He is all Seeing and All Hearing. We thus say that Allah sees absolutely and hears absolutely.

BELIEF: Like all His other Attributes, His Kalaam (Words/ Speech) is also Qadeem (uncreated). It is not 'Haadith' or a creation. Anyone who says the Qur'an to be a creation has been termed a kaafir by our Imam Azam Abu Hanifa رضي الله تعالى عنهم and all the other Great Imams رضي الله تعالى عنهم. The kufr (infidelity) of such a person is proven from the Sahaba-e-Kiraam رضي الله تعالى عنهم

BELIEF: His Kalaam (Divine Word) is free from sound. The Qur'an Shareef that we recite with our tongues and which we read from written scriptures is the uncreated Kalaam of Allah without any sound. Our reading, writing and our voices are Haadith (creation). In other words, our recitation is creation and that which we have recited is Qadeem. Our writing is Haadith and that which we have written is uncreated. Our hearing is a creation and that which we have heard is uncreated. Our memorising is a creation and that which we have memorised is uncreated.

BELIEF: Almighty Allah's Knowledge encircles (surrounds) everything, whether it is complete or partial, or be it present, possible or totally impossible. In other words He knew of everything always (Azali), knows of everything currently and always knows everything forever.

Things may change but His Knowledge does not change. He is aware of the fears and feelings of the hearts. His knowledge is indeed without limits.

BELIEF: He knows everything, be it manifest or hidden. Ilm-e-Zaati (Divine Self-Knowledge) is His unique Attribute. Any person, who tries to prove Ilm-e-Zaati, be it of manifest or hidden things, for any but Allah, is an unbeliever.

BELIEF: He is the Creator of everything, be it beings or actions. Everything that has been created has been created by Allah.

BELIEF: In reality, it is Allah who sends down sustenance. The Angels etc. are only means and channels for delivering the sustenance etc.

BELIEF: As per His Divine Knowledge, He has predestined all the good and bad things. In other words, He ordained them as they were to happen and as they were to be done. However, this does not mean that we have to do it because He has written it but it means He has written it, as we were to do. Thus, If Allah predestined bad for a certain person, it is because that person was to do bad things.

If he was to do good things, Allah would have predestined good for him, so His Knowledge and Writing (predestining) did not force or

compel any person to do anything. The Holy Prophet ﷺ has likened those who reject Taqdeer to the fire worshippers in this nation.¹

BELIEF: Fate is of 3 types:

(a) *Mubram-e-Haqeeqi*: refers to inevitable fate, which is not pending in any regards to anything in the Knowledge of Allah, and it is not changeable.

(b) *Mu'alaq Mahaz* (pending) refers to that which is evidently pending in the books of the Angels (and can be changed).

(c) *Mu'alaq Shabi Ba Mubram* refers to that which is not evidently shown to be pending in the books of the Angels but it is in the Knowledge of Allah, as a pending situation (i.e. it can be changed through the Duas of Allah's chosen servants etc).

Mubram-e-Haqeeqi (inevitable fate) cannot be changed. Occasionally, even if the most favourite and blessed servants of Allah intend to intercede in this regard; their thoughts are diverted away from such

1. Here the delicate issue of Taqdeer is being discussed. Many people commit sins and say that it is because it is in their Taqdeer and because Allah has written it to be so. This is incorrect. Allah with His Self Knowledge knew that they were going to sin, so He wrote that which they were to do. It is not that His writing has forced them to sin. An Example without comparison is being presented for the purpose of understanding. A five year old boy stands in front of a bus and says to his brother, 'I am going to pick up this bus.' His brother says, 'You will not pick it up.' The boy tries but he does not pick it up. The brother knew that the boy would not pick it up. He said this based on that which he already knows, i.e. that his young brother does not possess the required strength to lift the bus. Was the boy unable to pick up the bus because his brother said that he would not be able to do so? Definitely not! Without comparison, it must be said that Allah has knowledge of everything which we do and are to do. Allah recorded this knowledge on the sacred Tablet and this is Taqdeer.

issues. When the Angels descended over the nation of Hazrat Sayyiduna Lut ؑ with punishment, Hazrat Sayyiduna Ibrahim

Khaleelullah علي نبينا الكريم و عليه افضل الصلوة والتسليم who was very merciful, as even his name Ibrahim means ‘merciful father’, attempted to present the case of these infidels in the Court of Allah and in doing so he even began protesting in this regards (in a respectable manner) with Allah.

His Creator, Almighty Allah says

تُجَادِلُنَا فِي قَوْمِ لُوطٍ

“He began protesting with Us regarding the nation of Lut”

[Surah 11 Verse 74]

In this verse, the Qur’an has refuted those blasphemous persons who claim that the Chosen servants of Allah have no authority in His Exalted Court. In this verse, Almighty Allah refutes their false beliefs by showing that verily they have been granted an exalted position to be heard in His Court, for He says that Hazrat Ibrahim عليه السلام began to protest about the nation of Lut عليه السلام.

This has further been substantiated in a Hadith Shareef, wherein it has been mentioned that on the night of Me’raj, Huzoor ﷺ heard a voice. It was the sound of someone conversing in a very loud and high tone with Almighty Allah. Rasoolullah ﷺ questioned Jibra’eel عليه السلام regarding who this was and he replied that it was Hazrat Musa عليه السلام. Rasoolullah ﷺ said, ‘Does he speak to his Creator in such a high pitched voice?’ so Hazrat Jibra’eel عليه السلام said, ‘His Creator knows well of his intense nature.’ When the verse

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And undoubtedly, soon Your Creator will bless you so abundantly that you will be pleased (fully satisfied)”
[Surah 93 Verse 5]

The Holy Prophet ﷺ said

إِذَا لَا أَرْضِي وَوَاحِدٌ مِّنْ أُمَّتِي فِي النَّارِ

‘If this be the case, then I will not be entirely pleased, if even one of my Ummati remains in the fire of Hell.’

This is a very blessed and exalted excellence and is regarding those before whom eminence, honour and dignity reaches its ultimate

•صلوات الله تعالى و سلامه عليهم

It has been mentioned in the Hadith Shareef regarding the miscarried child of Muslim parents; that on the day of Qiyaamat such a child will protest and demand the forgiveness of his parents from Allah, just as a creditor demands what is due to him from the debtor. He will demand until Almighty Allah will say

أَيُّهَا السَّقُطُ السُّرَاعِمُ رَبِّهِ

‘O child of miscarriage! O you who is demanding (quarrelling) with his Lord! Take your parents by the hand and lead them into Jannat.’

The above statements were simply presented in response to objections but it is of great benefit to those with Imaan and is a means of obliterating the wretchedness of the evil ones amongst the humans.

The aim was to mention that the punishment that befell the people of Lut ﷺ was Qaza-e-Mubram-e-Haqeeqi (i.e. inevitable fate). When Ibrahim Khaleelullah عليه الصلوة والسلام protested in this regard, Allah addressed him saying

يَتَابِرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ
وَأِنَّهُمْ لَأَتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

“O Ibrahim! Do not worry about this. Verily, The Divine Command of your Creator has come.” [Surah 11 Verse 76]

Mu'alaq Mahaz (pending) is that which can be reached and alleviated through the intercession and Duas of most Awliyah Allah. As for that which is in a pending condition which is also known simply as ‘Mubram’ in the Register of the Angels, then this is only reached by the chosen amongst the pious. It is with regards to this, that Huzoor Ghaus-e-Azam ﷺ says, ‘I cause Qaza-e-Mubram to be alleviated.’

It has been mentioned in the Hadith Shareef as follows:

إِنَّ الدُّعَاءَ يُرَدُّ الْقَضَاءَ بَعْدَ مَا أُبْرِمَ

‘Verily Dua wards off Qaza-e-Mubram’

LAW: The issues relating to fate (Taqdeer) cannot be understood by ordinary minds, and delving and pondering too intensely in this regard can lead to destruction. Hazrat Abu Bakr Siddique and Hazrat Umar-e-Farouk رضى الله تعالى عنهما were even cautioned against discussing

this issue at length, so what about us? All that one needs to know is that Almighty Allah did not create man like stones and other lifeless object, but Allah has given man the independence to decide whether he should do a certain thing or not. With this independence, man has also been blessed with intelligence, so that he may differentiate between what is right and wrong, and to judge what causes benefit and what is harmful. He has also been blessed with all the necessary supporting means so that he may fulfil whatever he needs to, and it is for this reason that he is held accountable for his actions. For one to think that he is totally powerless or completely powerful is to be misguided.

LAW: To commit evil and sinful deeds and then attribute it to Taqdeer (Fate) or to attribute it to the Will of Allah is extremely wrongful. The law in this regard is that, if one performs any good, he should attribute it as being from Allah, and if one commits any wrongful or sinful act, it should be attributed to the evils and mischief of ones desires (Nafs).

BELIEF: Almighty Allah is free from all confines of direction, place, time, motion, idleness, form, shape and everything else which is Haadith (created).

BELIEF: Divine Vision, i.e. to see Almighty Allah in ones worldly life is only unique to the Holy Prophet Muhammad ﷺ and in the hereafter, it is not only possible but a reality for every Sunni Muslim. As for the issue of seeing spiritually or in a dream then this was bestowed upon many of the Ambia-e-Kiraam عليهم السلام and also certain Awliyah. Our Imam Azam Abu Hanifa رحمته الله was blessed 100 times with the Divine Vision of Allah in his dream.

BELIEF: How one will see Allah is something that cannot really be explained or understood. In other words, one who sees will not be able to describe how he saw. Whenever a person usually sees anything or anyone, he usually either sees from distance or from near, from above or below, from the left or from the right, or from the front or from behind, but the Divine Vision of Allah is free from all of this, as Allah is free from direction, form, shape and all such things. The question then naturally arises as to how will the Divine Vision be possible? The answer to this is that there is no room for any 'how' and 'why' in regards to Allah. In Sha Allah, when we see then we will give you an answer! The end result of all this is that the intellect cannot reach Allah because the intellect can never reach Allah. It is also Muhaal (absolutely impossible) for the vision (eyes) to enclose (surround) Allah when seeing him.

BELIEF: Allah is absolutely and Divinely Supreme. He does as He Wills, in which ever manner He Wills. None has any control or power over Him, and there is none who can divert or stop Him from doing what He Wills. He neither doses nor sleeps. He is the One who watches over the entire creation. He neither becomes tired or fed-up. He is the Sustainer of the entire universe. He is more compassionate than one's parents. He is the Most Compassionate. His Mercy gives solace to broken hearts. All Excellence and Greatness is for Him alone. He creates the appearance of a child in the mother's womb as He Wills. It is He, who is The Most Forgiving and the Acceptor of repentance. It is He who reveals His Divine Wrath. His Divine Hold is the most powerful and none can be released without His Will, once He has seized them. If He wills, He can cause something small to become vast and something vast to become small. He exalts whom He Wills and lowers whom He Wills. He may grant honour to one who is disgraced and shame to one who

is respected. He guides towards the righteous path whom He Wills and diverts away from it whom He Wills. He grants His special closeness to whomsoever He Wills, leaving whom He Wills to be accursed. He grants as He Wills to whomsoever He wills and seizes as He Wills from whomsoever He Wills. All which He does or will do is 'Adl-o-Insaaf' (Fair and Just). He is free from oppressing. He is the Most Supreme, The Most Magnificent. He encircles everything and there is nothing that can encircle him. To cause benefit and give loss is in His Divine Control. He helps the oppressed and brings the oppressors to justice. Nothing happens without His Divine Will. He is pleased with the good and displeased with the bad. It is His Divine Mercy that He does not command us to do things which are not within our reach. It is not compulsory upon Allah to reward or punish His servants, or to pity them or do what is best for them. Allah is the Supreme Lord. He does as He Wills and commands whatever He Wills. He has promised Paradise (Jannat) to the believers and through His Justice, He has promised Hell (Jahanum) to the unbelievers. His Promises never change. He has promised, that with the exception of kufr (disbelief), He will forgive all major and minor sins, whichever He Wills.

BELIEF: Whether we realise it or not, there are countless wisdoms in His every doing. All His doings are free from any motive. A motive is always inspired by a desire for some kind of benefit and Allah is free from any such desire. His doings do not depend on any justification or cause. Through His Wisdom, He has made one thing the means for another. He has created eyes for seeing, ears to hear, fire to burn and water to quench thirst. If He Wills, eyes may hear, ears may see, fire may quench thirst and water may burn. If He does not Will, then one may have a thousand eyes and still not be able to see a mountain in bright daylight. If He does not Will, there may be a million fires

raging but even a single blade of grass will not be tarnished. The fire into which the unbelievers cast Hazrat Ibrahim عليه السلام raged so intensely that none could even go near it. He was placed into a catapult and launched into the raging fire. When he was in the line of the fire, Hazrat Jibra'eel Ameen عليه الصلوة والتسليم descended and said, 'O Ibrahim! Do you have any need?' He replied, 'I do, but not from you.' Jibra'eel عليه الصلوة والتسليم said, 'Then ask Him, from whom you have a need.' He replied

عَلِمَهُ بِحَالِي كَفَانِي عَنْ سُؤَالِي

'He knows my condition more than my clarification.'

Almighty Allah commanded

يَنْتَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

"O Fire! Become cool and peaceful upon Ibrahim"

[Surah 21 Verse 69]

On hearing this command of Almighty Allah, all the fires burning on earth became cool. Each thinking that possibly the command was for it. The great scholars have mentioned that the fire became so cold, that if the word 'Salaama' (with peace) had not been commanded, then the fire would have become so cold, that it could have caused discomfort.

CHAPTER 2

BELIEFS RELATING TO NABUIWAT

THE UNIQUE STATION OF PROPHETHOOD

Just as it is of utmost importance for a Muslim to have knowledge regarding the Zaat and Sifaat¹, so that he does not become an unbeliever by rejecting any necessity or accepting something that is absolutely impossible. Similarly, it is of utmost importance to know what is permissible, compulsory and absolutely impossible for a Nabi, since to accept a Muhaal and to reject that which is compulsory is the means to infidelity. It is very possible that due to a lack of knowledge, one may hold an improper belief or say something which is contrary to correct belief, thus causing his own destruction.

BELIEF: A Nabi refers to that human upon whom Allah sent down Wahi (revelation) for the purpose of guidance. A Rasool is not only specific to humans, as there are Angels as well who are Rasools.

BELIEF: All Nabis were human and men. Neither was any Jin nor any woman a Nabi.

BELIEF: Almighty Allah is not obligated to send Prophets. Through His Grace, He sent down Prophets for the guidance of the people.

BELIEF: It is necessary for revelation to descend upon a Nabi, be this through an Angel or without any means.

BELIEF: Almighty Allah revealed many scriptures (Sahifas) and Heavenly Books to numerous Nabis. Four from amongst them are very prominent: The Taurat, which was revealed to Hazrat Musa عليه السلام,

1. This means that it is incumbent upon an individual to have this knowledge so that he may know what is proper to accept and what he should not accept in regards to Belief in Allah and His Divine Attributes.

The Zaboor, which was revealed to Hazrat Dawood عليه السلام, The Injeel, which was revealed to Hazrat Esa عليه السلام, and the most exalted Book, The Holy Qur'an, which was revealed upon the most exalted Prophet, Hazrat Ahmad-e-Mujtaba Muhammad Mustafa ﷺ. All the Books of Allah are equally regarded as His Divine Word and there is no question of one being superior to the other except in the sense of one being a means of greater reward than the other. Allah is One and His Word is One. There is no room for more or less exalted in His Kalaam, as His Kalaam (Divine Word) is Qadeem.¹

BELIEF: All the Heavenly books and scriptures are Haq (True) and all are the 'Word of Allah'. It is necessary to bring Imaan in everything which has been mentioned in them. However, it must be noted that Almighty Allah entrusted the past books to the followers (Ummah) of that time but they were not able to preserve or memorise it. The Word of Allah did not remain with them in the original form as it had been revealed to them because the mischievous ones amongst them altered these books, making changes, additions and deletions to suit their own desires. This is known as Tahreef. Thus, if anything from these books are presented to us and we find that it is in conformity with the Qur'an, then we should acknowledge it and if it is contrary to the Qur'an, then we should know for certain that it is one of those things which were altered. If we are unable to establish whether it is in conformity with the Qur'an or contrary, then we

1. When it is said that amongst the Books of Allah, some are more exalted than others, it actually means that there is more reward in some parts for us compared to other parts. It is not so that certain parts of His Kalaam are more exalted while others are less exalted. Allah's Kalaam is Qadeem and Divine.

should neither reject nor acknowledge it but we should say:

أَمِنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

“We believe in Allah, in His Angels, His Books and All His Prophets”

BELIEF: As this Religion (Islam) is to remain forever, Almighty Allah has taken upon Himself the responsibility of protecting and preserving the Qur’an. Almighty Allah says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Verily We have revealed this Qur’an (Divine Message), and indeed We are its Protector.” [Surah 15 Verse 9]

It is thus Muhaal (totally and absolutely impossible) to change even a single alphabet or dot in the Holy Qur’an. Even if all the people in the world come together with the intention of altering it, they will not be able to do so. Thus, anyone who says that any Chapter, Verse, Surah or even a single alphabet of the Holy Qur’an has been altered added or deleted; is undoubtedly a kaafir (unbeliever), for he has refuted the verse of the Qur’an which we have quoted above.

BELIEF: The Holy Qur’an is by itself testimony of it being the Word of Allah, as it clearly announces:

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۖ وَادْعُوا
 شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ ۖ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ
 تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

“And if you have any doubt in that, which We have revealed upon our (Most Chosen) servant (Muhammad ﷺ), then present a Surah like it, and summon all your helpers except Allah, to assist you if you are on the right. Subsequently, if you fail to present it; and We declare that you will fail to present it; then fear the fire whose fuel is man and stone; which has been kept ready for the unbelievers.” [Surah 2, Verse 23-24]

The unbelievers tried their level best to do this but could not produce even a single verse equal to that of the Qur’an and they shall never be able to do so.

BELIEF: The past books were only memorised by the Ambia-e-Kiraam عليهم السلام. The miracle of the Qur’an is that even little children amongst the Muslims have memorised it.

BELIEF: There are 7 Qirats (styles of recitation) of reciting the Holy Qur’an that are well known and continuous. (Allah Forbid) There is no difference in the actual meaning of the Qur’an when reciting any one of the 7 styles. All of them are correct. The uncomplicated way for the Ummah, is for each to recite in the style which is most convenient for him.

The ruling is that the style of recitation that is most prominent in a particular country is the style that should be recited in the gathering

of the people there. Like in India (and many other countries) the Qir'at of Aasim on the narration of Hafs is recited. This should be done so that due to ignorance, the common people do not commit kufr by rejecting another style, which they have no knowledge of.

BELIEF: The Holy Qur'an has rendered many verses of the other books inapplicable. Likewise, some verses of the Qur'an make other verses of the Qur'an Mansookh (inapplicable).

BELIEF: Naskh (to become inapplicable) refers to certain verses which are applicable for a certain duration only, but it is not evidently mentioned that these verses only apply for that particular duration. When the stipulated duration elapses, then another command is revealed, from which it apparently seems that the earlier command has become inapplicable. However, in reality if it is carefully examined, then it becomes evident that what it really shows is that the duration for that particular command has elapsed. Some people interpret Mansookh (inapplicable) to mean nullified. This is absolutely incorrect and extremely prohibited. All of Allah's Commands are Haq (True) and always valid, and there is no question of any of them being nullified.¹

1. It must be understood that when we say that a particular command or verse has made some other verse inapplicable, it does not mean that it has nullified that command or verse (Allah Forbid), but in reality it only demonstrates the end of the duration to which that command was applicable. A simple example to better understand this is that the command that applies to a child is only applicable to him or her for as long as they are children. However, when they become Baaligh, i.e. reach the age of puberty, the commands regarding children are no more applicable to them, as they are now adults. However, this does not mean that the command has been nullified, but what it really means is that the duration for the command relating to children is no longer applicable to them and the later command which is in regards to adults is now applicable to them. So, in reality it is not the command but the duration for the command that has been replaced.

BELIEF: Some of the references in the Qur'an are Muhkam (i.e. they are clear and well understood) whereas there are other references in the Holy Qur'an which are Mutashabeh (i.e. not so clear and not understandable). The true meanings regarding these are only known to Allah and Allah's Rasool ﷺ. To seek out Mutashabeh references in the Holy Qur'an and to try to decipher them is the way of a person who has scepticism in his heart.

BELIEF: The Wahi-e-Nabuiwat (Divine Revelation that descends on Prophets) is only unique to Nabis. To assign this uniqueness to any non Nabi causes one to become an unbeliever. Even that which is revealed to a Nabi in his dream is regarded as Wahi (Divine Revelation) and it can never be untrue. The things which are inspired upon the heart of a Wali (saintly personality), either in his dream or whilst he is awake, is known as Ilhaam. The wahi-e-shaitaan (evil whispering of the shaitaan) occurs to those with evil schemes, such as the soothsayers, conjurers and other unbelievers and open sinners.

BELIEF: Nabuiwat (Prophethood) is not Kasbi, i.e. it is not something that can be acquired through self effort and striving in worship. This is something which Almighty Allah by His Grace bestows upon whom He Wills. Verily, He has bestowed it to those whom He has made worthy of this unique position. They are pure from all undesirable qualities and blessed with all the most exalted qualities and character traits even before being blessed with Nabuiwat. They have already surpassed the many levels of Wilaayat. His ancestry, lineage, body, words, actions and practices are free from anything which is abominable and undesirable. They are blessed with great wisdom and perfectly incomparable intelligence, which surpasses the intelligence of all others. The intelligence of any intellectual or

philosopher cannot even come close to a hundred thousandth fraction of their intelligence.

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

“Allah knows well where to place (entrust) His Divine Message”

[Surah 6, Verse 124]

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

‘It is Allah’s Grace; He bestows it to whom He Wills. And Allah is the Most Benevolent [Surah 62, Verse 4]

One who accepts Nabuiwat to be Kasbi, meaning that one who believes that a person can acquire Nabuiwat by his self effort and striving in worship, is a kaafir (unbeliever).

BELIEF: One, who believes that a Nabi can lose his Nabuiwat (Station of Prophethood), is a kaafir.

BELIEF: It is essential for a Nabi to be ‘Maasum’ (absolutely free from the ability to sin). This is a unique quality which has only been afforded to Nabis and Angels. With the exception of a Nabi and Angel, none other can be regarded as being Maasum. Those who consider the Imams to be Maasum like the Ambia-e-Kiraam عليهم السلام are injudicious and misguided. Ismat-e-Ambia means that the Ambia عليهم السلام have been promised protection by Allah, due to which, it is Muhaal, i.e. absolutely impossible in the light of the Shariat, for them to sin. With regards to the Great Imams and the Awliyah Allah, the unlikeness is that even though Allah protects them from sinning,

and thus they do not sin; but according to the Shariat, if it does occur then it is not something which is considered to be Muhaal. The Ambia عليهم السلام are free from shirk (polytheism), kufr (committing infidelity), and from all such disreputable and vile practices and qualities which are the cause of abhorrence to the people; such as lies and deceit, breach of trust, ignorance and all other opprobrious qualities. They are also free from all such actions that are contrary to the traits of dignity and politeness. It is unanimously accepted that they are free from all of these (and like things) even before and after being bestowed with Nabuiwat. They are also absolutely Maasoom¹ from committing Kaba'ir (major sins). The reality is that they are Maasoom from even intending to commit even Sagha'ir (minor sins) even before and after being bestowed with Nabuiwat.

BELIEF: The Ambia عليهم السلام have delivered all the commandments which Allah revealed upon them for the people. Any person, who says that any Nabi did not pass down any commandment of Allah due to fear or any other reason, is a kaafir.

BELIEF: It is absolutely impossible for Nabis to make any error in propagating and delivering the commandments of Allah.

BELIEF: It is essential for the bodies of the Ambia عليهم السلام to be free from illnesses, such as leprosy, leucoderma and all other illnesses that cause abhorrence.²

1. Nowadays we find that people refer to babies and infants as Maasum. It is improper to say that a child is Maasum because even though a child does not sin as a child, but the child definitely has the ability to sin.

2. There are those who use derogatory terms when explaining the history of certain Prophets. An example of this is the incident about Hazrat Ayub عليه السلام. Some people say and write (Allah Forbid) that when Hazrat Ayub عليه السلام was ill; his body had a foul smell which drove people away from him etc. To say this is totally improper and is not a true account of the incident which occurred. Such words can never be used when discussing the Prophets of Allah.

BELIEF: Almighty Allah has bestowed the Ambia عليهم السلام with Ilm-e-Ghaib, i.e. Knowledge of the Unseen. Every atom in the sky and earth is before the sight of every Nabi. The knowledge of the unseen which Nabis possess is that which has been bestowed upon them by Almighty Allah. Thus, their knowledge is known as Ilm-e-Ataa'i (knowledge which has been bestowed upon them by Allah) and Ilm-e-Ataa'i is Muhaal for Allah, as none of His Divine Attributes or Divine Splendours are given to Him by any but they are all Zaati (His Self Attributes and Splendours).

This verse of the Holy Qur'an is applicable to those who reject knowledge of the unseen for the Ambia عليهم السلام, especially for the Sayyidul Ambia ﷺ,

أَفْتَوْا مُنُونًا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ

“So they do believe in some commands of Allah, and reject some (commands of Allah)” [Surah 2, Verse 85]

In other words, they accept some verses of the Qur'an and reject the verses of the Holy Qur'an which explain knowledge of the unseen possessed by the Ambia عليهم السلام whereas all the verses regarding Ilm-e-Ghaib, be they the ones supporting or negating it are Haq. The verses which say that Almighty Allah alone has knowledge of the unseen, refers to Ilm-e-Zaati (His Self Knowledge) and this is only for Allah, and the verses which refer to the Ilm-e-Ghaib for the Prophets, refers to Ilm-e-Ataa'i (Knowledge which Allah has bestowed upon them) and this is befitting their excellence.

To say that by accepting that the Prophet ﷺ is aware of every particle is to equate his knowledge to that of Allah¹, is a totally baseless argument, as it will only be regarded as equating it to the Divine Knowledge of Allah if we say that the Prophet has the same knowledge as Allah (Allah Forbid), and none will say this except for an unbeliever. Every atom in the universe will come to an end and the Knowledge of Allah is never ending, if not, it would prove ignorance and ignorance for Allah is Muhaal (absolutely impossible), as Allah is free from ignorance. So, even after presenting an explanation in regards to the distinction between Zaati and Ataa'i, if one still insists on arguing that to accept knowledge of the unseen for the Prophets is to equate their knowledge to the knowledge of Allah; then it must be said that this is clearly contrary to Imaan and Islam because to accept that even though this distinction exists, there will still be equating of (the knowledge of Allah and the Prophets), will make it necessary to say that 'Mumkin' and 'Waajib ul Wajood' will (Allah Forbid) be regarded as being equivalent, because that which is 'Mumkin' is also in existence and the 'Waajib' is also existing; whereas to say anything to be equal in 'Wajood' (Divine Compulsory Existence of Allah), is clear 'kufur' (unbelief) and obvious 'shirk' (polytheism).²

1. This is not so, as Almighty Allah's knowledge is Self-knowledge and the Prophet's ﷺ knowledge is that which Allah bestowed upon him. The distinction is thus clear and evident.

2. In other words, after the obvious and clear difference between Zaati and Ataa'i has been clarified, if one is still adamant and believes that even though this difference exists, there will still be equality, then the basis of such an argument, will also remove any distinction between 'Mumkin' (possibility) and 'Waajib ul Wajood (Compulsory Existence of Allah), as in his theory it would mean equating both and this can never be. A simple example to understand this is that we are in existence, yet we cannot compare our 'possible' existence to the Compulsory Divine Existence of Allah, for Allah is Self Existing and we are alive and in existence because of the life which He has given us.

The Ambia-e-Kiraam عليهم السلام come to inform us of the unseen. If Heaven, Hell, The Last Day, Resurrection, Chastisement and Reward are not of the unseen then what are they? Actually, their excellence and their real mission is to inform and explain to us those things which the mind and thinking cannot even reach or decipher. It is this which is called Ghaib (Unseen) ¹. Even, the Awliyah Allah are blessed with knowledge of the unseen but this too is Ataa'i and has been awarded to them through the blessing of the Prophets.

BELIEF: The Ambia عليهم السلام are more superior to all the creation including to the Rusul-e-Mala'ika¹. No matter how exalted a Wali may be, he can never be equal to a Nabi. One who says any non Nabi to be more superior or even equal to any Nabi, is a kaafir (unbeliever).

BELIEF: To respect a Nabi is "Fard-e-Ain"². In actuality it is the reality (i.e. essence) of all Fard. The slightest disrespect and disregard of a Nabi or falsification of the word of any Nabi renders one an unbeliever.

BELIEF: Almighty Allah sent down many Nabis, from Hazrat Adam عليه السلام up to our Nabi Sayyid-e-Aalam Hazrat Muhammad ﷺ. Some of them have been mentioned clearly in the Holy Qur'an whilst others have not.

1. In other words, it is the Ambia عليهم السلام who have given us detailed explanations and who have informed us regarding that which we know not about.

The names of the Nabis clearly mentioned in the Qur'an are:

- | | | | |
|--|---|----------------------|---|
| 1. Hazrat Adam | ﷺ | 2. Hazrat Nuh | ﷺ |
| 3. Hazrat Ibrahim | ﷺ | 4. Hazrat Isma'eel | ﷺ |
| 5. Hazrat Ishaq | ﷺ | 6. Hazrat Ya'qub | ﷺ |
| 7. Hazrat Yusuf | ﷺ | 8. Hazrat Musa | ﷺ |
| 9. Hazrat Harun | ﷺ | 10. Hazrat Shu'aib | ﷺ |
| 11. Hazrat Lut | ﷺ | 12. Hazrat Hud | ﷺ |
| 13. Hazrat Dawud | ﷺ | 14. Hazrat Sulaiman | ﷺ |
| 15. Hazrat Ayub | ﷺ | 16. Hazrat Zakariyah | ﷺ |
| 17. Hazrat Yahya | ﷺ | 18. Hazrat Esa | ﷺ |
| 19. Hazrat Ilyas | ﷺ | 20. Hazrat Al Yas'a | ﷺ |
| 21. Hazrat Yunus | ﷺ | 22. Hazrat Idris | ﷺ |
| 23. Hazrat Zul Kifl | ﷺ | 24. Hazrat Saleh | ﷺ |
| 25. Sayyidul Mursaleen Hazrat Muhammad Rasoolullah ﷺ | | | |

BELIEF: Almighty Allah created Hazrat Adam ﷺ without a mother or father from sand (dust). Allah appointed him as His Khalifa (Representative/Envoy) and blessed him with the knowledge of the names and of all things. Almighty Allah commanded the Angels to go down in Sajdah (prostrate) to Adam ﷺ.

All obeyed this command except shaitaan who was from the fraternity of Jin, and a great worshipper and was thus counted amongst the Angels but he refused to prostrate, and became cursed forever.

1. Rusul-e-Mala'ika are those Angels that are blessed with being Rasools.

2. Fard-e-Ain means that it is an obligation personally upon every individual.

BELIEF: Man did not exist before the creation of Hazrat Adam ﷺ. All humans are the offspring of Hazrat Adam ﷺ. It is for this reason that

humans are referred to as ‘Adami’, in other words ‘The Children of Adam’, and Hazrat Adam ﷺ is known as ‘Abul Bashr’ meaning, ‘Father of all Mankind’.

BELIEF: The first Nabi to come to earth was Hazrat Adam ﷺ and the first Rasool to be sent towards the unbelievers was Hazrat Nuh ﷺ. He propagated the truth and imparted guidance for 950 years. The unbelievers of his era were very hostile and obstinate.

They caused him much discomfort and mocked at him. Only a small number of people became believers in such a long period of time. When he saw that the rest of them were obstinate and refused to accept the true faith, he prayed to Almighty Allah for their destruction. A great flood came upon them and the entire earth was submerged under water. Only the believers and a pair of all animals which were taken into the Ark survived the great flood.

BELIEF: It is not permitted to assign an actual figure specifying the number of Ambia عليهم السلام since there are varying narrations in this regard. Specifying and setting a fixed number could cause one to have Imaan in one less Nabi or to regard a non Nabi a Nabi ¹, both of these beliefs lead to kufr. We should thus hold the belief that we believe in every Nabi of Allah.

1. The meaning of this is that we could find ourselves in a very difficult situation, thus endangering our Imaan by fixing or stipulating the number of Prophets that Allah has sent because if we leave out even one Prophet by fixing a figure, it would be denying the Prophethood of that Prophet and if we exceed the true amount of Prophets through our specification, then it would be accepting a non-Prophet as a Prophet. Thus, in the ruling of the Shariah is that to regard a Prophet as a non Prophet and to regard a non-Prophet as a Prophet; both amounts to a person losing his Imaan.

BELIEF: The Nabis have been blessed with different levels of excellence. Some have been blessed with special excellence over

others. The most exalted amongst them all is our beloved Prophet Sayyidul Mursaleen (The Leader of the Prophets) ﷺ. After Huzoor ﷺ the greatest excellence has been afforded to Hazrat Ibrahim ؑ, followed by Hazrat Musa ؑ, Hazrat Esa ؑ and then Hazrat Nuh ؑ. These Prophets are known as the “Mursaleen ulul Azm” (The most superior amongst Prophets). The above mentioned five Nabis are more exalted than all the other Prophets, humans, Angels, Jins and the entire creation. Just as the beloved Prophet ﷺ is the greatest amongst all the Prophets, it must be said without comparison, that the Ummah of the beloved Prophet ﷺ by virtue of his ﷺ blessing is the greatest of all Ummahs (nations).

BELIEF: All the Ambia عليهم السلام have been blessed with a dignified status and a special honour in the Court of Almighty Allah. To compare them (Allah Forbid) to the status of cobblers in the Court of Allah is open blasphemy and a statement that is kufr.

BELIEF: One of the proofs of a Nabi’s claim of Nabuiwat being legitimate is that a Nabi publicly announces his true claim of Nabuiwat thereby taking the responsibility of performing actions which are generally contrary to their natural happenings and therefore impossible for any ordinary person to perform. With this, he challenges the unbelievers to perform a miraculous action like his. On the basis of his claim, Almighty Allah brings forth that extraordinary and miraculous phenomenon causing the unbelievers to be rendered powerless and incapable of challenging his claim.

This is called a Mu’jaza. Examples of this is the she-camel of Hazrat Saleh ؑ; the Staff (Asa) of Hazrat Musa ؑ and the amazing glow in his hand; The power of Hazrat Esa ؑ in bringing the dead back to life and curing the leper and those born blind. The Mu’jazaat (marvellous miracles) of our Prophet ﷺ is abundant.

BELIEF: Any person who is not a Nabi but falsely claims to be a Nabi can never make anything to occur which is contrary to its natural happening, in order to support his false claim, otherwise there would be no distinction between truth and falsehood.

BENEFICIAL NOTE: The miracles performed by a Nabi before Nabuwat are called “Irhas” (premonition). The miraculous action performed by a Wali (saintly personality) is called Karaamat (supernatural ability). When such a miraculous action is evident from an ordinary believer, it is called “Ma’unat”. The abnormal things performed by transgressors and unbelievers in accordance with what they say, it is called “Istidraj” (deception). If this occurrence is contrary to what they say, it is called “Ihaanat” (offence).

BELIEF: The Ambia عليهم السلام are certainly alive in their respective graves like they were alive whilst on earth. They eat, drink and travel as they wish. Death only overtook them for a mere moment, in order to fulfil the promise of Allah¹ and they were then brought back to life again as before. Their lives are even more exalted than the lives of the Shuhada (martyrs). In this sense, the estate of a shaheed (martyr) will be distributed amongst his heirs, and his wife is permitted to remarry afterwards but this is not so in the case of the Prophets, as these things are not permissible in regards to them².

1. Every soul shall taste death.

2. In other words, the estate of a Nabi is not distributed amongst his heirs and the wives of the Prophets are not permitted to marry after their passing from this world.

Whatever we have discussed above is general to all the Ambia-e-Kiraam عليهم السلام. We will now discuss some of the 'Khasa'is' 'Unique Attributes' of the beloved Prophet Muhammad ﷺ.

BELIEF: Whilst the other Ambia عليهم السلام were sent down towards specific nations, Rasoolullah ﷺ was sent towards the entire creation. He was sent towards the humans and Jins but in reality he was even sent towards the Angels, the entire animal kingdom and towards inanimate beings as well. Just as it is Fard upon humans to obey the Prophet ﷺ, obedience to him ﷺ is also Fard upon the entire creation.

BELIEF: The Prophet ﷺ is Mercy unto the humans, Angels, Jins, Hurs (maidens of Jannat), Ghilman (servants of Jannat), animals and all the creation of Almighty Allah, and he is most merciful upon the Muslims.

BELIEF: The Prophet ﷺ is 'Khaatamun Nabiyeen' meaning that he is the 'Seal of all Prophets'. Almighty Allah has closed the doors of Prophethood after the beloved Prophet ﷺ and no new Nabi can come, either in the era of the Prophet ﷺ or after his era. Anyone who believes or says it permissible for someone else to be conferred with Nabuiwat, either in the era of the Prophet ﷺ or after his blessed era, is regarded a kaafir (unbeliever).

BELIEF: Huzoor ﷺ is the greatest and most exalted of all Allah's creation. All the splendours and marvels that have been individually bestowed upon other Prophets have been unified in the Holy Prophet ﷺ. With the exception of these, the Holy Prophet ﷺ has been blessed with many such splendours and marvels that are only unique to him. Actually all those who received any such marvels and splendours, have received them through the blessing of the beloved

Nabi ﷺ but in actual fact they have received it through the blessed hands of the Prophet ﷺ. In reality all these splendours have been only recognised as splendours because of being attributed to the beloved Prophet ﷺ. By the Grace of Almighty Allah, the Prophet ﷺ is totally perfect in every respect of his being. Huzoor ﷺ being perfect is not due to any quality or attribute but the splendour is only regarded a splendour because it is a quality of the most perfect and splendid personality Hazrat Muhammad ﷺ. It is for this reason that it became so splendid and complete. So splendid it has become that whomsoever possesses it, is regarded as a splendid person.

BELIEF: It is Muhaal (absolutely impossible) for any person to be equal to the Prophet ﷺ. Anyone who regards any other person to be equal to Huzoor ﷺ in any one of his unique attributes is either misguided or an unbeliever.

BELIEF: Allah has blessed the Holy Prophet ﷺ with the unique excellence of being His closest and most beloved. The entire creation wishes for closeness to Almighty Allah and desire His pleasure, and Almighty Allah Wills the pleasure of the beloved Prophet ﷺ.

BELIEF: From amongst the unique attributes of the Prophet ﷺ is the Me'raj (ascension in to the heavens), when the Prophet ﷺ was taken in a short space of night with his physical body from Masjid-e-Haraam (Makkah) to Masjid-e-Aqsa (in Jerusalem), and from there into the seven skies, pass the Kursi, and even beyond the Arsh (Divine Throne), and he was blessed with such closeness that has never been afforded to any other human or Angel before, and such closeness will never be afforded to anybody else again. He was blessed with the Divine Vision of Almighty Allah with the eyes of his head and heard the Kalaam (Divine Word) of Allah without any

means. He observed and understood every atom in the heights of the heavens, the skies and the earths.

BELIEF: The entire creation from the very beginning to the end is grateful to the Prophet ﷺ and this includes Hazrat Ibrahim ؑ

BELIEF: The exalted station of Shafa'at-e-Kubra (Greatest station of intercession) on the day of Qiyaamat is a unique attribute of the Prophet ﷺ. Until the Prophet ﷺ does not open the doors of intercession, none will have the authority to intercede. In actuality, all those who wish to intercede will bring their cases before the Prophet ﷺ.

It is only the Prophet ﷺ who is the true intercessor for the entire creation in the Court of Allah. This Shafa'at-e-Kubra will be for everyone, in other words, for the believers, unbelievers, the obedient and the sinners, as all of them will be waiting in distress for the reckoning to take place, wishing and hoping that they could rather be thrown into the dungeons of hell so that they may be released from the torment of waiting.

Even the unbelievers will be released from this torment and anguish due to the intercession of the beloved Prophet ﷺ. Due to this, all people from the beginning right up to the end, including the followers, the believers, unbelievers and hypocrites will all praise the Prophet ﷺ. This station of Praise is called the "Maqaam-ul-Mahmud". There are also many other levels of intercession. For example, Huzoor ؑ will enter many into Jannat without any reckoning. The number of people that are known in this category is four hundred and ninety million. The true amount of people that will enter without reckoning is even more than the figure

mentioned. In reality, only Allah and His beloved Prophet ﷺ know the true number. There will also be many who after reckoning will already be condemned to hell. Huzoor ﷺ will intercede for them and save them from entering hell, whilst his intercession will remove others from the fire of hell. Through his intercession, He ﷺ will elevate some in status, whilst causing the punishment of others to be reduced.

BELIEF: All levels of intercession are proven for the Prophet ﷺ, be it Shafa'at bil Wajaahat, Shafa'at bil Mohabbat or Shafa'at bil Izn. Only one who is misguided will reject any one of these.

BELIEF: The exalted Station of Intercession has been awarded to the Prophet ﷺ. The Prophet ﷺ says,

أُعْطِيْتُ الشَّفَاعَةَ

‘I have been blessed with (The Station) of Intercession’

Almighty Allah says,

وَأَسْتَغْفِرُ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

‘(And O Beloved), Seek forgiveness for the sins of your close ones, and for the believing men and women in general’ [Surah 47, Verse 19]

If this is not intercession then what is it?

اللَّهُمَّ ارْزُقْنَا شَفَاعَةَ حَبِيبِكَ الْكَرِيمِ

'O Allah, afford us the intercession of your Beloved Prophet ﷺ'

We will discuss other important issues related to intercession, as well as other unique attributes of the Prophet ﷺ which will be apparent on the day of Qiyamat, in the chapter discussing the Hereafter.

BELIEF: Love and devotion to the Holy Prophet ﷺ is the essence of Imaan (Faith). In actuality, the love for the Prophet ﷺ in reality is Imaan. If a person does not love the Prophet ﷺ more than his parents, children and the entire creation, he can never be a true Muslim.

BELIEF: Obedience to the Prophet ﷺ is in reality obedience to Almighty Allah. Obedience to Allah is not possible without obedience to the Prophet ﷺ, to the degree that if a person is in Fard Namaaz and the Prophet ﷺ summons him, he should immediately respond to the call of the Prophet ﷺ by presenting himself in the Court of the Prophet ﷺ. One who adheres to this call is still regarded as being in Namaaz, for as long as he is in conversation with the beloved Prophet ﷺ. It will not cause any interference in his Namaaz.

BELIEF: Respect for the Prophet ﷺ in other words to honour and revere him is part of Imaan and the foundation of Imaan. After declaring faith, to respect the Prophet ﷺ is the greatest obligation of all obligations. The importance of this can be gathered from the following Hadith Shareef.

On his return from The Battle of Khaibar, the Holy Prophet ﷺ prayed his Asr Salaah and laid his blessed head to rest on the lap of Hazrat Ali ؑ at a place called Sahba. Hazrat Ali ؑ had not yet prayed his Asr Salaah. He watched as the sun went down to set and the time of Asr was about to expire but he did not move his lap, as he did not wish to disturb the Prophet ﷺ. He did not move his lap until such time that the sun had already set. When Huzoor ﷺ opened his blessed eyes, Hazrat Ali ؑ explained the situation regarding his Namaaz. The Prophet ﷺ commanded the sun to rise again and the sun which had already set, rose from the west. Hazrat Ali ؑ prayed his Asr Salaah and the sun set once again. This demonstrates that Hazrat Ali ؑ sacrificed Salaah, which is Afdal ul Ibaadat (greatest form of worship) and that to his Asr Salaah which is the core Salaah (known as the protector of the Salaahs), in respect for the Prophet's ﷺ rest, for he knew that we have been blessed with Ibaadat through the blessing of the beloved Prophet ﷺ.

Another Hadith supporting the first is as follows: In the Cave of Thaur, Hazrat Abu Bakr Siddique ؑ entered first. He tore up his clothes, using it to cover the holes in the cave. One hole was still uncovered, so he covered it with his toe. He then requested the Prophet ﷺ to enter. The Prophet ﷺ entered the cave and placed his blessed head to rest on the lap of Hazrat Abu Bakr Siddique ؑ. In the hole, there lived a snake which yearned to see the Holy Prophet ﷺ. It rubbed its head against the feet of Hazrat Abu Bakr ؑ but he did not move his foot, thinking that it would disturb the rest of the Prophet ﷺ. Finally the snake bit him on his foot. When Hazrat Abu Bakr's ؑ tears fell onto the blessed face of the Prophet ﷺ, the beloved Prophet ﷺ opened his blessed eyes and Hazrat Abu Bakr ؑ explained what had happened. The Prophet ﷺ applied his blessed saliva to the snake bite and this gave him immediate relief.

Every year, the potency of the poison caused a relapse. After 12 years, he received martyrdom due to this.¹

ثابت ہوا کہ جملہ فرائض فروع ہیں اصل الاصول بندگی اس تاجور کی ہے

BELIEF: To respect and revere the Prophet ﷺ presently, is the principal obligation, just as it was when he was physically on this earth before the eyes of the people. When hearing the blessed name of the Prophet ﷺ, we should listen with complete sincerity, devotion and honour. It is waajib (compulsory) upon us to recite the Durood Shareef on hearing his blessed name:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُوْدِ وَ الْكِرَامِ وَ اِلٰهِ الْكِرَامِ
وَ صَحْبِهِ الْعِظَامِ وَ بَارِكْ وَ سَلِّمْ

*Allahum'ma Sal'le Alaa Say'yidina Wa Maulana Muham'madin Ma'danil
Joodi wal Karami Wa Aalihil Kiraami Wa Sahbihil Izaami wa
Baarik Wa Sal'lim*

The true sign of love for the Prophet ﷺ is to make his Zikr (i.e. to remember him) in abundance and to recite Durood Shareef upon him in abundance.

1. It must be noted that Huzoor ﷺ placed his saliva on the bite, allowing Hazrat Abu Bakr Siddique ؓ to get relief from the pain and discomfort. The poison however remained in him and the effects of this caused his demise. This in reality is Shahaadat-e-Sirri because if it had not been for the saliva of the Prophet ﷺ the potency of the snake bite would have caused immediate death. Thus, the passing of Hazrat Abu Bakr Siddique was in reality his sacrifice in the love and respect of the beloved Prophet ﷺ.

When writing his blessed name, always write ﷺ 'Sall Allahu alaihi wa Sallam'. Some people write abbreviations such as s.a.w etc. instead of writing the complete Durood. It is impermissible and Haraam to do this. It is also a sign of love and faith to love the Noble Family of the Prophet ﷺ, His Companions, The Muhajireen, The Ansaar and all those who are associated to them. It is also a sign of love, to have enmity for the enemies of the Prophet ﷺ even though he may be your father, son, brother or member of your tribe. One who does not do so, is untrue in his claim. Are you not aware of the fact that the Sahaba-e-Kiraam left their elders, relatives, parents, brothers and even their motherland in the love of the Prophet ﷺ. How is it possible for one to love Allah and His Rasool ﷺ and at the same time have affection for his enemies, whereas two opposing things can never be combined? You have to choose one of the two. You may either choose to attain Jannat or go towards Jahanum. It is also the sign of true love, that the words which you use in the Court of the Prophet ﷺ should be adorned with respect and dignity. You should never use such a word that has even the slightest indication of disrespect in it. When addressing Huzoor ﷺ never use his name, as it is not permissible to do so. Always say, Ya Nabi'Allah, Ya Rasool'Allah or Ya Habeeb'Allah. If ever, you have the opportunity of presenting yourself in Madinah Tayyibah, stand four arm lengths away from the Rauda Shareef, with both hands respectfully folded like in Namaaz. Lowering your head, send Salutations upon the Prophet ﷺ with total respect and reverence. Do not go too close¹ and do not look around, and beware to never ever raise your voice there, for it may cause you to lose all the good

1. The reason for saying that you should not go too close is so that you may be protected from causing any unintentional disrespect.

which you have earned in your entire life. It is also a sign of love, to learn from the people of knowledge, asking them about the blessed sayings, practices and all other things related to the Prophet ﷺ, so that you may be able to practice in accordance with them.

BELIEF: Any person who views any saying, action, practice or condition of the Prophet ﷺ with the slightest contempt, is regarded an unbeliever.

BELIEF: Huzoor-e-Aqdas ﷺ is the 'Na'ib-e-Mutlaq' 'Supreme Representative' of Almighty Allah. The entire universe has been given in the control of the Prophet ﷺ. He may do as he pleases, giving whatever he pleases to whomsoever he pleases. He may take whatever he pleases from whomsoever he pleases. There is none in the universe that can overturn his command. The entire universe is under his authority and He ﷺ is only under the authority of Almighty Allah and none other. He is the Master of all the people. One who does not accept him as his master, is deprived of the sweetness of the Sunnat. The entire earth belongs to him and the entire Paradise is his property. All the Angels in the skies and on the earth are under his authority. The keys to Heaven and Hell have been given in his blessed hands. Sustenance and all good things are distributed through his exalted Court. This world and the hereafter is only a portion of his blessings. The authority over the Commands of Shariah has been given in the control of Rasoolullah ﷺ. He ﷺ has the complete authority to make anything Haraam upon whomsoever he pleases and make anything Halaal upon whomsoever He ﷺ pleases. He ﷺ may excuse one from any obligation that he pleases.

BELIEF: Huzoor ﷺ was the first to be conferred with the status of Nabuiwat (Prophethood). On the Day of Meethaq (Covenant), all the

Prophets took an oath to believe in him and assist him, and it was on this condition that they too were blessed with Nabuiwat. The Prophet ﷺ is the Nabi of all the Nabis and all the Ambia عليهم السلام are the Ummah of the Prophet ﷺ. Each one of them in their respective eras served under the command of the Prophet ﷺ as his representatives. Almighty Allah made the Prophet ﷺ the manifestation of His Zaat (Being), and He granted radiance to the entire universe through the Noor (light) of the beloved Rasool ﷺ, and it is in this sense that Huzoor ﷺ is present everywhere. An Arabic couplet says:

يَغْشَى الْبِلَادَ وَمَشَارِقًا وَمَغَارِبًا كَمَا السُّنْبِسُ فِي الْوَسْطِ السَّمَاءِ وَنُورُهَا

*You are a light that blessed radiance to the entire universe, as the sun,
which is fixed in the centre of the skies, brightens the cities all over the
world, as its light spreads everywhere, from the East to the West*

However, what can be said regarding one who is adamant and spiritually diseased from within. The couplet says:

گرنه بیند بروز شپره چشم چشمه آفتاب را چه گناه

*If a bat is not able to see in bright daylight,
It is no fault of the Sun*

AN IMPORTANT RECOMMENDATION

To read or discuss the issues related to the lapses of the Ambia-e-Kiraam عليهم الصلاة و السلام except in the recitation of the Qur'an or in narrations of the Hadith, is totally Haraam (forbidden). What right do others have to discuss such issues related to these Noble Personalities? Allah is their Lord. He may take their actions as He Wills in which ever manner He Wills. They are His beloved servants, thus they may demonstrate their humility in the Court of their Lord as they wish. None other is permitted to use these statements as a credential. One who uses these incidents as proof for himself is cursed. As for these instances which seem to show lapse on their part, are in reality based on thousands of wisdoms and good things (that we cannot even understand). In these actions, there are thousands of fruits of benefit and blessings. Look at just the one issue of Hazrat Adam عليه السلام. If he had not eaten the fruit, he would have not come down from Jannat onto earth. The earth would not have been inhabited. Neither would the Heavenly Scriptures have been revealed and nor would the Prophets have come. There would have been no jihad. The doors to hundreds of thousands of possibilities would have been closed. The one thing that opened the door to all this, was the one action of Hazrat Adam عليه السلام. The good deeds of the ordinary people have no significance in comparison to the deeds of the Prophets. These lapses of the Ambia عليهم الصلاة و السلام are even more superior to the best deeds of the Siddiqueen. It has been mentioned that:

حَسَنَاتُ الْأَكْبَرَارِ سَيِّئَاتُ الْبِقَرَّاءِ

'Virtuous deeds of the righteous common people are inferior to even the lapses of the Chosen Ones'

CHAPTER 3

THE ANGELS & JINS

THE ANGELS

Angels are created from Noor (light). Almighty Allah has blessed them with the ability to take whatever form they wish. They sometimes appear in the form of humans and sometimes in other forms as well.

BELIEF: They do only that which is commanded to them by Allah. They do not act contrary to the command of Allah either intentionally, unintentionally or by error. They are Maasum (sinless) servants of Allah and are pure and free from all major and minor sins.

BELIEF: They have been assigned separate duties. Some of them deliver revelation to the Prophets, whilst some are responsible for causing rain and others are assigned to the wind. Some are assigned to delivering sustenance; some are responsible for moulding the form of the child in the womb of the mother, whilst some are responsible for changes in the human body. Some protect humans against their enemies; some of them are responsible for seeking out virtuous gatherings of those in the remembrance of Allah and presenting themselves therein. Others record the deeds of the humans, whilst many of them have been appointed to be present in the Sacred Court of the Holy Prophet ﷺ. Some are assigned to carrying the Salutations of the people to the Court of the Prophet ﷺ. Some are responsible for questioning the deceased, removing the soul, inflicting punishment and blowing the Soor¹.

1. The Soor is the Horn shaped instrument which will be blown to end the world and to bring on the Day of Qiyaamat.

With the exception of these duties, there are many other duties that have been assigned to the Angels.

BELIEF: Angels are neither male nor female.

BELIEF: To accept them to be Qadeem (uncreated) or declare them to be the Creator is kufr.

BELIEF: Their population is only known to Him who created them (i.e. Allah) and through His informing, His Prophet ﷺ also knows. Four of the Angels are very famous, namely:

1. Hazrat Jibra'eel ﷺ

2. Hazrat Mika'eel ﷺ

3. Hazrat Israfeel ﷺ

4. Hazrat Izra'eel ﷺ

They are most superior to all the other Angels.

BELIEF: To show the slightest disrespect towards any Angel is kufr. Some ignorant people have the habit of referring to their enemies or someone they dislike, as Malak ul Maut (Angel of Death) or Izra'eel. This statement is close to the words of kufr.

BELIEF: To reject the existence of Angels or to say that Angels merely refer to the power of good and nothing more, are both statements of kufr.

THE JINS

They are created from fire. Some from amongst them have also been given the ability to take whatever form they wish. They have very lengthy life spans. The mischievous ones amongst them are known as shaitaan. Like humans, they have intelligence, souls and bodies. They even have children and lineage. They eat, drink, live and die.

BELIEF: There are also Muslims (believers) and kaafirs (unbelievers) amongst them but in comparison to humans the population of their unbelievers is much more in number. The Muslims amongst them consist of both pious and sinners as well. They even have Sunni and non-Sunni (Bad Mazhabs) amongst them. There are more faasiqs (rebellious transgressors) amongst them compared to the humans.

BELIEF: To reject their existence or to say that shaitaan or Jin merely refers to the power of evil is kufr.

CHAPTER 4

‘AALAM -E-BARZAKH’

THE DOMAIN BETWEEN
DEATH AND
RESURRECTION

There is a domain connecting this world to the hereafter, which is called 'Barzakh'. After death and before Qiyaamat all the humans and Jins have to live therein as per their ranking. Barzakh is much larger than this earth. The comparison between this Barzakh and this world is like the womb of the mother compared to the earth. In Barzakh, some will attain comfort whilst others will face hardships.

BELIEF: Every person has a fixed lifespan on earth. It can neither be increased nor decreased. When the amount of time given to a person expires, Hazrat Izra'eel عليه السلام appears and removes his soul. The person observes the presence of Angels to his left and right, for as far as his eyes can see. Angels of mercy surround the believers whilst Angels of punishment stand to the left and right of the unbelievers. At that moment, the reality of Islam becomes more evident than the brightness of the sun to every person but declaring Imaan at this instance is not valid because the demand of Imaan is to bring faith on the unseen, as they are observing everything the demand of bringing faith in the unseen no longer exists.

BELIEF: Even after death, the soul is connected to the body of man. Even though the soul leaves the body, the soul knows and feels everything that is inflicted on the body, just as it occurs during the worldly life. Actually it feels and knows everything even more than before. On earth, the body receives the cold water, cool breeze, good food and all other good things, but the soul attains comfort through it. Even if the body feels pain etc. the soul experiences the discomfort caused by it. The soul also has its own sensations, through which it feels happiness or sadness. The exact same conditions continue to be experienced in Barzakh.

BELIEF: After death and according to one's status (based on piety), the souls of the believers reside in different places. The souls of some reside on their graves, whilst some reside near the well of Zamzam, some reside between the skies and the earths, some reside in the first sky, and some reside in second sky and so forth, right up to the seventh sky, whilst some reside even higher than the skies. Some of the souls reside under the Arsh of Allah in lanterns of light, whilst others reside in Alaa Iliyain (exalted place) but no matter where the soul may be, it remains connected to its body. It recognises and observes those who come to its grave. It even hears their words. The power of seeing by the soul is not only restricted to near the grave. Its example has been explained in the Hadith as follows: *'It is like a bird that was caged and has now been set free.'*

The Great Imams have mentioned:

إِنَّ النُّفُوسَ الْقُدْسِيَّةَ إِذَا تَجَرَّدَتْ عَنِ الْعَلَائِقِ الْبَدَنِيَّةِ اتَّصَلَتْ بِالْمَلَاءِ الْأَعْلَى
وَتَرَى وَتَسْمَعُ الْكُلَّ كَالْمَشَاهِدِ

'Verily when the pure souls are separated from their bodies, they unite with the exalted world above, and (from there) they see everything and hear everything as if they are present here.'

It is mentioned as follows in the Hadith Shareef:

إِذَا مَاتَ الْمُؤْمِنُ يُخَلَّى سَبِيلُهُ، يَسْرَحُ حَيْثُ شَاءَ

*'When a Muslim passes away, his path is cleared.
He may go anywhere he desires.'*

Shah Abdul Aziz Saaheb writes:

روح راقرب وبعدمکاني یکماں است

*'There is no difference to the soul,
whether the place it wishes to visit is distant or close.'*

The accursed souls of the unbelievers remain at their crematoriums or on their graves, whilst some dwell in Chaah-e-Barhoot, which is a canal in Yemen. Others remain in the first, second and third earths, right up to the seventh earth and some even dwell below this, in a bottomless abyss called 'Sijjien'. However, no matter where they may be, they too recognise those who visit their crematoriums and graves. They see, hear and know what is being said. Their souls are however not afforded any freedom, as they are imprisoned.

BELIEF: To believe that soul enters another body after death, be it that of another human or animal, which is called 'Tanasukh' or 'Awagawan', i.e. re-incarnation, is baseless and kufr.

BELIEF: Death refers to the separation of the soul from the body. It does not mean that the soul dies. One who believes that the soul is totally obliterated is a Bud Madhab (misguided and deviant).

BELIEF: The deceased is also able to speak, and except for the ordinary humans and Jins, all the other animals etc. are able to hear him.

BELIEF: When the deceased is laid to rest in his grave, the grave squeezes him. If he is a Muslim, the grave gently squeezes him as a mother hugs her child very snugly with love and affection. If he is a

kaafir, the grave presses him with such force, that his ribs from the right protrude from the left and the ribs from the left protrude from the right.

BELIEF: When the people return after burying him, the deceased hears the sound of their footsteps. Just then, two Angels appear, tearing through the earth with their teeth. Their appearance is very fierce and dreadful. Their bodies are black and they have huge blackish blue eyes, which are as huge as cauldrons, blazing with fire. They have long matted hair and teeth that are many hand lengths long, with which they rip open the ground as they come towards the deceased. One is called 'Munkir' and the other is called 'Nakeer'. They awaken the deceased by jolting him aggressively, before questioning and interrogating him in a severely harsh tone.

Their first question to the deceased is:

مَنْ رَبُّكَ

'Who is Your Rub?'

Their second question to the deceased is:

مَا دِينُكَ

'What is your Religion?'

Their third question to the deceased is:

مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ

'What did you use to say about this person?'

If the deceased is a Muslim, he will reply by saying:

رَبِّيَ اللَّهُ

'Allah is my Rub'

His reply to the second question will be:

دِينِي الْإِسْلَامُ

'Islam is my Religion'

His reply to the third question will be:

هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

'He is Allah's Beloved Prophet ﷺ'

The Angels will ask the deceased as to who informed him of this and he will say:

'I read the Book of Allah and believed in it, confirming whatever is in it.'

Other narrations have mentioned that after receiving the reply to the questions, the Angels will say:

'We knew that you were going to say this'

Then a voice will call out from the sky saying:

'My servant has spoken the truth. Prepare for him the bed of Jannat, adorn him in the garb of Jannat and open for him a door leading to Jannat.'

The cool and fragrant breeze of paradise will flow into his grave and his grave will be extended for as far as his eyes can see. It will then be said to him:

'Sleep like a bridegroom sleeps'

This privilege will be generally exclusive to the chosen servants of Allah. However, if Allah wills then ordinary believers can benefit from this as well. Otherwise, the expanding of the grave will vary for each person, depending on his religious status (i.e. piety). The grave will be expanded up to 70 hand lengths in length and breadth for some, whilst others will be given as much space as they wish for, even as far as the eye can see. Some of the deceased will receive punishment in their graves, depending on the extent of their wrongs. However, through the intercession of their 'Peers' and 'Masha'ikh', i.e. Spiritual Guides and Spiritual Grandmasters, and through the blessing of the Imams of the Madhab and the Awliyah Allah, or merely through His Mercy, Almighty Allah will grant them salvation when He Wills. Some have mentioned that the torment of the grave for a sinful believer is only until the eve of a Friday. As soon as this night comes, the punishment is lifted (Allah ta'aala Knows Best). It is indeed evident from the Hadith that a believer who passes away on the eve of a Friday, or on the Friday, or during any day or night in Ramadan, will be spared from the questioning of the 'Nakeerain' and the punishment of the grave. It has also been mentioned that a window leading to Jannat will be opened for a

believer. This is in the sense that, first the window of hell shall be opened unto him from his left, through which he will experience the intense heat and foul odour of hell. It will then be closed immediately and the window of Jannat shall be opened to his right. He will then be told:

'If you had not been able to answer the questions correctly, then that was for you. Now this, (Paradise) is for you.'

This will be done, so that the deceased may acknowledge and truly appreciate the Grace of his Lord, reflecting on how He spared him from severe torment and blessed him with such a great blessing. The procedure for the Munafiqs (hypocrites) will be entirely opposite to the above mentioned procedure. First, the window leading to Jannat will be opened unto him, from which he will experience the fragrant and cool breeze of Paradise and as he realises its magnificence, it will be immediately closed. This will be done so that he realises what a great bounty he has been deprived of, and so that he realises the severe torment that he is about to face, for disrespecting and saying blasphemous words in the Court of the Prophet ﷺ. If the deceased is a hypocrite, he will reply to the questions of the grave by saying:

هَاهَا لَا أَدْرِي

'Unfortunately, I do not know anything'

He will then say:

كُنْتُ أَسْمِعُ النَّاسَ يَقُولُونَ شَيْئًا فَأَقُولُ

*'I used to hear the people proclaim something and
I too proclaimed the same.'*

A voice will then call out, saying, *'He is a liar. Prepare for him the bed of fire and dress him in the garb of fire, and open for him a door leading to Hell'*. He will experience the intensity of its heat, and two Angels will be assigned to inflict punishment on him. These Angels will not have the ability to hear or see, and in their hands, they will have powerful metal rods, which will have the capability of turning a mountain into dust if the mountain were struck with it. They will continuously beat him with this rod. Snakes and scorpions will also inflict punishment on him, constantly biting and stinging him. Even his evil deeds will be transformed into vicious dogs, wolves and other forms, and these too will inflict punishment and torment upon him. The good deeds of a person will take pleasant forms, giving him immense comfort and tranquillity.

BELIEF: The severe punishment and comforting rewards of the grave are true (i.e. indisputable fact). Just as it has been mentioned earlier, the punishment or reward is for both the body and the soul. Even if the body has been burnt, disintegrated or turned into dust, its original particles shall still remain in existence. All the pain and comfort will be experienced through these particles. On the day of Qiyaamat, the physical body will be raised again through these particles. These are very minute particles which are found in the spinal column and are known as 'Ajabuz Zamb'. These particles are so minute, that they cannot even be seen through a microscope. Neither can they be destroyed by fire, nor can they be eroded by the earth. These particles are in reality the basic elements of the physical body. The soul will thus be re-entered into the original body on the day of Qiyaamat, and not into a new body. The body of a

person does not change merely because of certain changes in its physical structure, caused by growth or reduction. An example of this is a child, who is so small at birth, yet the child grows so quickly into an adult. Another example is that of a strong muscular youth who becomes weak and feeble due to illness. After recovering from an illness, the same youth becomes lean, strong and healthy again. After all this, it cannot be said that it is not the same person. The condition on the day of Qiyaamat is thus very much similar. If a body has been disintegrated and the bones and flesh have turned to dust, no matter wherever the particles may be, Almighty Allah will gather all the basic elements, bringing it back into being from its original particles which do not disintegrate. This is known as 'Hashr' (The Resurrection). Only a misguided person will reject the punishments and rewards of the grave.

BELIEF: If the deceased was not buried in a grave then the questions of the grave will be asked to him wherever he is. That is where he will receive either reward or punishment. In other words, if a lion ate a person, he will be questioned in the belly of the lion, and he will receive his reward or punishment too in the belly of the lion.

LAW: The sand does not eat the bodies of the Prophets; the Awliyah Allah; The Ulama; the Martyrs; that Hafizul Qur'an who practiced in accordance with the commands of the Qur'an; those devoted in the love of Allah; one who never disobeyed Allah, and the one who spent his time engrossed in the recitation of Du'ood Shareef. Any person who says that the Nabis 'are dead and mixed in the sand' is an accursed, corrupt and misguided person, deserving the punishment for blasphemy.

CHAPTER 5

THE HEREAFTER AND RESSURECTION

The earth, the skies, humans, Jins and the Angels will all undoubtedly expire and perish one day. Only Almighty Allah is forever Existing. A few signs will appear before the end of the world. Some of them are as follows:

1. Three earthquakes will occur causing many people to be consumed by the earth. One will occur in the East, one in the West and one in the Arabian Peninsula.
2. Knowledge will be taken away. In other words, the Ulama will pass away from this world (very swiftly). This does not mean that the Ulama will remain and the knowledge will vanish from their hearts.
3. There will be an excess of ignorance.
4. Adultery will be in abundance like donkeys mate with one another without any shame. There will be no respect and modesty left between the young and the old.
5. The population of men will decrease and the population of women will increase. There will be only one man for every 50 women.
6. With the exception of the main 'Daj'jaal' there will be 30 other Daj'jaals. Each of them will claim to be a Prophet, even though the Doors of Prophethood have been sealed. Some of these Daj'jaals have already gone by. Some of those gone by are: Musailama Kaz'zab, Tulaiha bin Khuwailid, Aswad Ansi, Sajjah (was a female who later accepted Islam) and Ghulam Ahmed Qadiani etc. Others, who have not as yet appeared, will definitely appear as well.

7. There shall be an abundance of wealth. The river Euphrates will unveil its treasures, forming mountains of gold.
8. Lush vegetation and orchards will grow in the Arabian Desert. Rivers too will flow therein.
9. To remain firm on Islam will be as difficult as holding burning coals in ones hand. People will go to the graveyard and wish that they were amongst the dead.
10. There will be no barkat in time, meaning time will pass by very swiftly. A year will pass like a month, a month like a week, a week like a day and a day will pass by as swiftly as something burns rapidly after catching fire.
11. People will regard dispensing their Zakaat, a burden. They will regard it a penalty.
12. People will study the knowledge of Deen but not for the purpose of Deen.
13. Men will become subservient to their wives.
14. Children will disobey and disrespect their parents.
15. People will socialise with their friends and shun their fathers (i.e. parents).
16. People will shout (raise their voices) in the Musjid.
17. Music will become common.

18. People will curse their predecessors and address them with disrespect.

19. Wild animals will converse with humans. The tip of a whip and shoe laces (straps) will also speak. They will relate to a person whatever happened in his house whilst he was at the market.

20. Disreputable people, who once had no clothes or shoes to wear, will boastfully live in huge mansions.

21. THE APPEARANCE OF DAJ'JAAL: With the exception of Makkah and Madinah, he will travel the entire world in 40 days. Of these 40 days, the first day will be equivalent to a year, the second day will be equivalent to a month, the third day equivalent to a week and the rest of the days shall all be of 24 hours each. He will travel very swiftly, like gusts of strong winds which steer the clouds. His fitna (corruption) will be very potent. He will have with him a garden and a huge fire. He will refer to his garden as Jannat and his fire as Jahanum. These will accompany him wherever he goes. That which looks like a garden will be fire in reality and the fire will be a garden in reality. He will claim to be Allah. He will enter all those who believe in him into his garden and he will enter all those who reject him into his fire.

He will bring the dead back to life, he will command barren land to grow lush vegetation, he will cause it to rain, he will cause the livestock to become healthy. When he enters a barren land, those buried there will rise and follow him like swarms of bees. He will show many other startling signs, which in reality will be illusions and the trickery of shaitaan. These illusions shall have no bearing with reality, thus when he leaves any place, the people living there

shall be left with nothing. He will try to enter Makkah and Madinah, but the Angels assigned by Almighty Allah will turn him away from this direction. However, 3 earth tremors will occur in Madinah Shareef, because there will be those living in Madinah Shareef under the pretext of being Muslims, but they will be kaafirs at heart and will be from amongst those who are known by Allah, who will end up with Daj'jaal. These people will flee from Madinah in fear of the earth tremors and will join the army of daj'jaal. The Jewish army will also join forces with him.

The alphabets ك ف ر depicting the word 'kaafir' will be engraved on his forehead. All the true Muslims will see this clearly but this will not be visible to the unbelievers. After travelling the world, Daj'jaal will reach Syria, where Hazrat Esa ؑ will descend on the Eastern Minaret of the Jaame Musjid of Damascus at this critical moment. It will be early in the morning. The Iqaamat for Namaaz-e-Fajr would have already been called out. Hazrat Imam Mahdi ؑ will be present in this Jama'at. Hazrat Esa ؑ will command him to lead the Fajr Namaaz. Complying with this command, Hazrat Imam Mahdi ؑ will lead the congregation and Daj'jaal will begin to dissolve through the fragrant breath of Hazrat Esa ؑ, just as salt dissolves in water. This fragrant scent of Hazrat Esa's ؑ breath will spread for as far as the eye can see. Daj'jaal will flee and Hazrat Esa ؑ will pursue him, launching a spear into his back, ultimately killing him, thereby sending him into hell.

22. Above we have briefly explained the descending of Hazrat Esa ؑ from the heavens. During his era, there shall be an abundance of wealth. If any person gives wealth to another during this era, he shall refuse it. There shall be no jealousy and hatred during this time.

Hazrat Esa ؑ will destroy all the crucifixes and slay all the swines. All the people of the book who survive will accept Islam and bring Imaan on him. At this time, there shall be only one religion in the world and that will be Deen-e-Islam, and only one Madhab namely Madhab-e-Ahle Sunnat will prevail. During this time, children will play with snakes, and goats and lions will graze together. Hazrat Esa ؑ will remain on earth for 40 years. He will marry and have children. After he passes away, he will be laid to rest in the Rauza-e-Anwar.

23. A synopsis of Hazrat Imam Mahdi's ﷺ arrival is as follows: A time will come when the entire world will be trapped in kufr. During this time, all the Abdals and the Awliyah from all over the world will migrate to Haramain Sharifain. Islam will only be prevalent there. The rest of the world will be engulfed by kufr.

It will be the month of Ramadan and the Abdals will engrossed in the Tawaaf of the Holy Kaaba. Imam Mahdi ﷺ will also be present there. The Awliyah Allah will recognise him and thus request to take (Bai'at) the oath of Allegiance at his hands. He will refuse to fulfil their requests. Just then, a voice will be heard saying:

هَذَا خَلِيفَةُ اللَّهِ الْمَهْدِيِّ فَاسْمَعُوا لَهُ وَأَطِيعُوا

'This is Mahdi, the Khalifa of Allah.

Listen to what he says and obey his commands.'

Immediately, all the Awliyah will pledge their allegiance to him. He will take all of them with him and journey to Syria. After the slaying of Daj'jaal, Almighty Allah will command Hazrat Esa ؑ to take all the

Muslims onto the Mount Toor, when such a nation is about to appear with whom none shall have the ability to do battle.

24. THE APPEARANCE OF YAJUJ MAJUJ: They will emerge after all the Muslims go onto the Mount Toor (Sinai). Their population will be very large. When they pass through Buhaira Tabriya (which is a 10 mile stretch); the first Jama'at that passes through will drink every drop of water in this river. When the second Jama'at passes through, they will feel that there was never any water in the river before their arrival. They will kill and destroy everything that is in their path causing mayhem. After all the killings and massacres, they will say, 'we have killed all those on earth. Now let us kill those in the sky'. They will fire their arrows into the sky and through the Will of Allah, their arrows will return to the ground drenched in blood.

At this time, on the mountain, Hazrat Esa ﷺ and his followers would be facing very harsh conditions. There will be a scarcity of everything. One head of a cow will be more valuable than the current day value of one hundred Ashrafis (gold coins). Hazrat Esa ﷺ and his companions will make Dua and Almighty Allah will create a worm in the necks of the Yajuj Majuj, which will cause a festering wound. All of them will instantly die due to this. After their destruction, Hazrat Esa ﷺ will descend with his followers from the mountain. They will find the entire earth polluted by the foul smelling remains of the Yajuj Majuj. Again Hazrat Esa ﷺ and his companions will make Dua. Almighty Allah will send a huge bird, which will pick up their remains and discard of them where Allah Wills. The Muslims will burn their spears, bows, arrows and quivers, which will burn continuously for 7 years. This will be followed by refreshing rains, which will cleanse the earth. The earth will be commanded to sprout delicious fruit and vegetation. The skies and

the earths will be commanded to unveil their bounties. The situation during this time will be so fulfilling that an entire congregation will be able to eat a single pomegranate and 10 people will be able to sit under the shade of that pomegranate peel. Everything will be in abundance. The milk of a single camel will suffice for an entire congregation, the milk of a cow will suffice for an entire clan, and the milk of single goat will suffice for an entire household.

25. Huge clouds of mysterious smoke will appear, causing darkness from the earth up to the sky.

26. THE APPEARANCE OF DAAB'BATUL ARD: This is a creature which will have in its possession the Asa (Staff) of Hazrat Musa ﷺ and the ring of Hazrat Sulaiman ﷺ. He will make a glowing mark on the foreheads of the Muslims by using the Asa of Hazrat Musa ﷺ and by using the ring of Hazrat Sulaiman ﷺ, he will make an ugly black spot on the foreheads of the unbelievers. At this time, all the Muslims and kaafirs will become clearly noticeable. This sign will never change. Those who are kaafirs will never become Muslims and those who are Muslims will never lose their Imaan.

27. The Sun will rise from the West. When this phenomenon occurs, the doors of Tauba (repentance) will be sealed. If any person accepts Islam after this, his Islam will not be valid.

28. After the passing away of Hazrat Esa ﷺ and when only 40 years remains for Qiyaamat, a fragrant breeze will blow, which will pass under the armpits of the people. When this happens, all the Muslims will pass away and the entire earth will only be inhabited by kaafirs, and it is upon them that Qiyaamat will come. We have only mentioned a few signs of Qiyaamat here. Some of them are already

evident, whilst others are still to occur. After this fragrant breeze blows under the armpits of the people and when all the Muslims have passed away, there will come such a time, wherein no child will be born for 40 years. In other words there will be no one younger than forty years of age. The entire earth will be inhabited by unbelievers.

There will be none left on earth to take the Name of Almighty Allah. People will be engrossed in worldly activities; some plastering their homes and feasting etc. when suddenly Hazrat Israfeel ؑ will be commanded to blow the 'Soor'. The sound of the Soor will be very soft at first then gradually increasing in intensity. People will raise their ears to listen to this sound, which will render them unconscious and then ultimately causing their death. The skies, the earth, the Soor and even Israfeel ؑ and the entire creation will perish. With the exception of One Allah, nothing else will be in existence. Almighty Allah will say,

لَمَنْ الْمُلْكُ الْيَوْمَ

'Whose Supreme Rule is there today?'

In other words, where are the dictators and the arrogant ones today? None will be in existence to answer. Allah will say,

لِلَّهِ الْوَحْدُ الْقَهَّارِ

'It is only the Supreme Rule of One Allah, The Most Powerful.'

Then, whenever Almighty Allah wills, He will cause Hazrat Israfeel عليه السلام to rise again. The Soor will be brought back into existence and Allah will command Hazrat Israfeel عليه السلام to blow the Soor. The entire creation including the Angels, Jins, humans, animals etc. will return to existence. The Holy Prophet ﷺ will be the first to rise from his blessed Rauda-e-Anwar. He will rise with the hand of Hazrat Abu Bakr Siddique رضي الله عنه in his right hand and the hand of Hazrat Umar-e-Farouk رضي الله عنه in his left hand, followed by all the Muslims buried in the Holy Cemeteries of Makkah Mukarramah and Madinatul Munaw'wara. The Prophet ﷺ will take all of them with him and walk towards the 'Plains of Resurrection'.

BELIEF: Qiyaamat will certainly be established. One, who rejects this, is an unbeliever.

BELIEF: Not only souls will be revived on the Day of Reckoning, but reckoning will be for both the body and the soul. One who says that only the souls will be revived and the body will not be revived, is an unbeliever.

BELIEF: If a person's body has been disintegrated, decayed or even devoured by animals, Almighty Allah will gather all of this and raise the body once again. On the day of reckoning, people will emerge from their graves barefoot, unclothed and uncircumcised. Some people will be on foot whilst others will be on a conveyance. Some will be sitting individually on an animal, whilst others will be 2, 3, 4 or 5, right up to 10 persons per animal. The unbelievers will go towards the Plains of Resurrection dragging themselves on their faces. Some will be dragged towards the plains by Angels, whilst others will be engulfed by fire.

The Plains of Resurrection will be established in Syria. The ground will be made so smooth, that even if a mustard seed were to be placed on the opposite end, it would be visible. On the Day of Reckoning, the earth will be made of copper and the sun will be only 1 mile above our heads. The narrator of the Hadith states, *'It is not known whether 1 mile in this case refers to the applicator used to apply surmah or the standard distance of a mile.'* Even if it refers to a mile, the intensity of the sun's heat on that day is obvious. Presently, the sun is at a distance of 4000 years from the earth with its rear facing us, whilst on the day of reckoning it will be a mile above our heads and directly facing us. We all know what the intensity of the sun's heat feels like when the sun is at its peak on a normal summer's day. It makes it almost impossible to venture outdoors. Now, imagine the intensity of the sun's heat when it will be only 1 mile over our heads? Presently, the ground is made of sand and we have shoes etc. to wear. On the day of reckoning, the ground will be made of copper and we will be standing upon it bare feet. There is none that can truly understand the intensity of the heat at that critical hour. May Almighty Allah protect us! *Aameen.*

The intensity of the heat will cause the brain to boil. We will perspire to such an extent that our perspiration will seep 70 yards into the earth. When the earth cannot soak in anymore perspiration, the perspiration will rise above the ground. Some will be in perspiration up to their ankles, some up to their knees, some up to their waist, some up to their chest, and some up to their necks. The unbelievers will be drowning in their own perspiration up to their mouths, just as reins are fixed to a horse's mouth. Thirst will be so severe, that we cannot really explain it. The tongue will become so dry that it will feel like thorns. The tongues of some will be hanging out of their mouths. The heart will boil and come up into the throat.

Every person will be suffering as per his or her sins. If a person did not discharge his Zakaat accurately, with regards to gold and silver, then the gold and silver will be heated and used to brand him on his side, back and forehead. If a person did not give Zakaat on his livestock correctly, those animals will be brought forth strong and healthy on the day of reckoning, and he will be placed on the burning hot ground, whilst the animals will run over him, stampeding over him and piercing him with their horns. After running over him once, they will return from the opposite direction doing exactly the same thing. This will continue until the reckoning of the people ends وعلى هذا القياس (based on this conjecture).

With the exception of these torments, many other dreadful punishments will be unleashed upon the wrongdoers, and during this critical moment, none will care about the other. Brothers will flee from brothers. Parents will desert their children. A mans wife and children will shun him. Everyone will be concerned about himself, detained in his own punishment. None will be of any assistance to another. Hazrat Adam عليه السلام will be commanded to separate the inmates of hell from the Jannatis (dwellers of paradise). He will ask, How many from how many? The reply will be, '999 (go to hell) from every 1000.'

It will be such an intense time that due to sadness, children will become old and pregnant women will abort their unborn children. It will seem as if everyone is intoxicated but this will not be so. In reality they will seem to be in this intoxicated state due to their immense fear and sadness. The punishment commanded by Allah is very intense. Which one of the torments of that day can we really explain? If there were just a few or even a hundred or a thousand, we would be able to explain them, but on the day of Reckoning, we will

have to face a numerous punishments and all that we can really do is beg Allah to afford us salvation from these dreadful torments. These torments will not only last for a few hours, days or months but for the entire day of Reckoning, which will be equivalent to 50 000 years.

After almost half the day passes, the people will find themselves in the same terrifying predicament, so they will consult with each another. After consultation, they will choose to seek out an intercessor who will intercede on their behalf. They will ultimately decide to present themselves before Hazrat Adam ﷺ, as he is the father of all humans and because Almighty Allah granted him special excellence by creating him with His Dast-e-Qudrat (i.e. His Divine Power), blessing him with the opportunity of residing in Jannat and awarding him the grand endowment of Nabuiwat. After much difficulty, they will find their way to Hazrat Adam ﷺ. They will address him by saying, 'O Adam ﷺ! You are the father of all humans. Almighty Allah created you with His Dast-e-Qudrat and He adorned you with a special soul. He commanded the Angels to prostrate before you and He allowed you to reside in Holy Paradise. He blessed you with the knowledge of the names of all things. Almighty Allah has also made you 'Safee' (His Chosen Friend). Please have mercy on our pitiful condition and intercede on our behalf, so that Almighty Allah will release us from this punishment and torment.' Hazrat Adam ﷺ will say, 'It is not my position to intercede for you. Today I am concerned about my own wellbeing.' He will further say that the Wrath of Allah is so intense today, that never has it been witnessed in such intensity before and never shall such intensity be witnessed again. He will ask them to go to another. They will ask about where they should go and he will recommend them to go to Hazrat Nuh ﷺ as he is the first Rasool whom Almighty Allah sent to earth for the guidance of a nation. The people will then go to Hazrat Nuh ﷺ

praising him. They will then request him to intercede on their behalf. Here too, they will receive the same answer. He will then send them to Hazrat Ibrahim ؑ as Allah had blessed him with being His 'Khaleel'. They will present themselves before Hazrat Ibrahim ؑ and he too will give the same answer. In brief, they will then present themselves before Hazrat Musa ؑ who will in turn send them to Hazrat Esa ؑ. He too will tell them that it is not within his power to intercede on this day. He will ask them to go to him in whose hands Allah has given the authority of intercession and who is fearless, even on this frightful day. He will ask them to go towards the leader of all the children of Adam ؑ. He will send them towards Khaatamun Nabiyeen Hazrat Muhammad ﷺ, saying that it is he alone who has been blessed with the authority of intercession. The people will go around in circles, weeping, lamenting, begging helplessly, and looking for the beloved Rasool ﷺ until finally they find him. On seeing him, they will say, 'O Muhammad ﷺ! Almighty Allah has blessed you with the power to open the doors of intercession.'

You are the only one who is completely at peace today. They will praise the Prophet ﷺ in the best manner possible and beg his assistance. The Holy Prophet ﷺ will answer by saying:

أَنَا هِيَ

"I am (here) for this reason."

أَنَا صَاحِبُكُمْ

'I am the one you have been seeking out.'

After saying this, the Prophet ﷺ will enter the Court of Allah and he will fall into Sajdah and intercede on our behalf.

Almighty Allah will say:

يَا مُحَمَّدُ ارْقُمْ رَأْسَكَ وَقُلْ تَسْبِعْ وَسَلْ تُعْطَهُ وَاشْفَعْ تُشَفَّعْ

'O Muhammad ﷺ! Raise up your head and say whatever you wish to say and it will be heard. Ask whatever you desire and it will be fulfilled and intercede, for your intercession is accepted'

In another narration, it has been mentioned:

وَقُلْ تُطَاعُ

'Ask and it will be complied with'

The Prophet ﷺ will then intercede and every person will receive his intercession including a person who has Imaan even as little as a mustard seed in his heart. Huzoor ﷺ will even remove from hell, those who accepted Islam with a sincere heart but did not perform any virtuous deeds. All the other Prophets will then be permitted to intercede for their respective Ummats. The Awliyah Allah, Shuhada, Ulama, Hufaaaz, Haajis and every such person who has been blessed with some religious status, will be allowed to intercede for their relatives and friends. Some people will go to the Ulama and remind them that they had on certain occasion given them water for Wudu, whilst some will say to the Ulama that on certain occasions they gave them clods of clay to cleanse themselves after answering the call of nature. The Ulama will then even intercede for these people.

BELIEF: The reckoning and accountability on the last day is a fact (i.e. the truth). We are certainly going to be held accountable for our deeds.

BELIEF: One who rejects the reality of accountability and reckoning is a kaafir. On the day of reckoning, there will be those whom Almighty Allah will question in confidentiality. He will question them in regards to their wrongdoings, and they will accept all their wrongs and fear the Judgment of Allah. Allah will say, 'I hid your sins whilst you were on earth and now I am forgiving you.'

Some people will be questioned with intense strictness. Those who are questioned in this manner will have their fate sealed. He will ask some, 'Did I not bless you with respect and dignity? Did I not make you a leader amongst your people? Did I not subdue for you horses and camels? With the exception of these, Almighty Allah will remind them of many other bounties which He bestowed upon them. They will answer in the positive, saying that it was true that Almighty Allah had blessed them with everything. Allah will say, 'Did you know that you were to meet with me?' and they will answer negatively. Almighty Allah will say, 'Then just as you did not remember Me, I too shall leave you to suffer in this punishment.'

When Almighty Allah will remind some of the unbelievers in regards to His bounties, thereafter questioning them about their actions, they will claim to have believed in Allah, His Books and His Prophets. They will claim to have established Namaaz and Fasting. They will also say that they gave Sadqa and performed numerous other good deeds. Almighty Allah will then silence them and bring witnesses unto what they have said. These people will wonder who will be brought as witnesses against them. A seal will be placed onto their

mouths and the rest of their body will be commanded to testify. Their thighs, flesh, bones, hands and feet etc. will testify against them and the truth will be heard. They shall then be thrown into the dungeons of hell.

The beloved Prophet ﷺ said, '70 000 from my Ummah will enter Jannat without reckoning and through their blessings, another 70 000 will enter Jannat with each one of them and Almighty Allah will send another 3 Jama'ats into Paradise with them.' It is unknown to us the amount of people each Jama'at will comprise of. This number is known to Almighty Allah. All those who performed Tahajjud will be allowed to enter Paradise without reckoning.

There will also be such a person from this Ummah whose 99 journals will be filled with sinful deeds. The magnitude of each journal will be as far as the eye can see. All these books will be opened and Almighty Allah will ask him if he has any complaint about any of the deeds that have been presented. Allah will ask if Kiraaman Kaatibeen (Angels who record our deeds) were justified in what they recorded for him. He will reply by saying that all which has been recorded is simply the truth. Almighty Allah will ask if he had any excuse and he will reply by saying that he did not have any excuse for his sins. Almighty Allah will say, *'Indeed your one good deed is present before Us. Today, you will not be treated unjustly.'* A piece of paper will be presented, on which will be written:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

It will be weighed on the command of Almighty Allah. The person will say that this one piece of paper is nothing in comparison to all his bad deeds, and Almighty Allah will again say to him that he will

not be treated unjustly. Then, all his journals of bad deeds will be placed on one end of the scale and that piece of paper will be placed on the other end of the scale. That piece of paper will weigh more than all his journals of bad deeds. There is no limit to the Mercy of Almighty Allah. Through His Mercy, modest things may become vast.

BELIEF: On the day of Qiyaamat each person will be handed his books of deeds. The obedient servants of Allah will receive their book of deeds in their right hands and the sinful ones in their left hands. The chest of an unbeliever will be torn open and his hand will be thrust into his chest and pulled out through his back, and his deeds will then be handed over to him (in this painful manner).

BELIEF: The Prophet ﷺ has been blessed with the pond of Kauthar. This is Haq (a true fact). The length and breadth of Kauthar is equal to the distance covered during one month's journey. On its banks, there are absolutely beautiful dome shaped structures made from pearls. Its 4 ends are equal, in other words, all equal right angles. Its sand is fragrant with musk; its water is whiter than milk, sweeter than honey and more pure than musk. Once you take a sip of Kauthar, you will never be thirsty again. There are goblets floating on Kauthar, which are more than the number of stars in the sky. There are 2 streams of Jannat that lead into the pond of Kauthar. One is of gold and the other of silver.

BELIEF: Mizaan (The Scale) is Haq (True). The good and bad deeds of the people will be weighed on this scale. This plate will work differently to the scale of the world. The one which is heavy will lift upwards, whilst the one which weighs less will face downwards.

BELIEF: Almighty Allah will bless the Prophet ﷺ with Maqaam-Al-Mahmud (The Exalted Station of Praise). It is here that the entire creation from the beginning up to the end will praise him.

BELIEF: The Prophet ﷺ will be blessed with a banner (flag) called 'Liwa ul Humd' (The Flag of Praise). All the believers, right from the time of Hazrat Adam عليه السلام up to the end, will be gathered under this banner.

BELIEF: Pul Siraat (The Bridge) is Haq. This is a bridge which is constructed over the fire of Hell. It is thinner than a hair and sharper than a sword. This is the only route that can be taken to enter Jannat. The Prophet ﷺ will be the first to cross the Pul Siraat followed by all the Ambia and Mursaleen عليهم السلام thereafter followed by the Ummat of the Prophet ﷺ and then the Ummats of all the other Prophets. One will pass over Pul Siraat as per his deeds. Some will pass over with swiftness of the flash of lightning. Some will pass over like wind travelling at high speeds. Some will pass over as fast as birds whilst others will pass over with the speed of a fast horse.

Some will pass over with the speed of a running man whilst others will do so dragging themselves on their bottoms. There will also be those who will pass over as slow as ants. There are two massive iron rods with curved ends like hooks on either side of Pul Siraat.

They will seize whomsoever they have been commanded to seize. Some of those seized will be severely wounded, but will still manage to cross over Pul Siraat, whilst others will be plunged by them into the fire of hell. Whilst all will be struggling to pass over Pul Siraat, our pure master, the intercessor for the sinful Hazrat Muhammad ﷺ

will be waiting on the other end of Pul Siraat praying for his Ummah to pass safely. He will be saying:

رَبِّ سَلِّمْ سَلِّمْ

'O Allah grant them safe passage'

Rasoolullah ﷺ will not remain in one place on the day of reckoning. He will be at the Mizaan interceding for those whose good deeds are few, allowing them to be pardoned, and immediately he will be at the Pond of Kauthar quenching the thirst of his thirsty Ummah. From there, he will move to Pul Siraat, lifting those who fall on their way to Jannat. In other words, the Prophet ﷺ will be at every juncture comforting his Ummah. Everyone will be calling out to him for his assistance, and who else will there be to respond our calls in such a critical moment?

He ﷺ will be the only one not concerned about himself. He ﷺ will be carrying the responsibility of the entire Universe.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَبَارِكْ وَسَلِّمْ

اَللّٰهُمَّ نَجِّنَا مِنْ اَهْوَالِ الْبَحْشِ بِجَاهِ هَذَا النَّبِيِّ الْكَرِيْمِ عَلَيْهِ وَعَلَىٰ اٰلِهِ

وَاَصْحَابِهِ اَفْضَلُ الصَّلٰوةِ وَالتَّسْلِيْمِ (آمِين)

This day of Qiyaamat will take 50 000 years to pass and it will be a day with the most testing torments and difficulties. This day will be made trouble-free for the pious and chosen servants of Allah. For these pious servants, the 50 000 year day will pass in the amount of

time that it takes to complete one Fard Salaah. Actually, it will pass even faster than this. For some, this day will pass as fast as the blink of an eye. Allah says:

وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

“The Day of Qiyaamat for the righteous is like the blinking of an eye and even less than that.”

The greatest and most cherished privilege afforded to the Muslims on that day will be the blessed opportunity of seeing Almighty Allah. There is no blessing greater than this. Once a person sees Almighty Allah once, he will be drowned in scintillating pleasure of the Divine Vision forever. It is something that he shall never forget. The first person to be granted the Divine Vision on this day will be the Holy Prophet ﷺ. Up to this point; we have briefly discussed the issues relating to the day of resurrection. When the day of reckoning comes to a close, we will each enter our final abodes, wherein we shall live forever. Some will be blessed with entering the abode of peace and tranquillity called Jannat (Paradise) whilst others will enter the abode of pain and suffering, called Jahanum (hell).

BELIEF: Jannat and Jahanum are true and a reality. One, who rejects this, is a kaafir.

BELIEF: Jannat and Jahanum have been created by Allah hundreds of thousands of years ago and are in existence even now. It is not correct to say that Jannat and Jahanum do not exist and will only be created close to or just before the last day.

BELIEF: Qiyaamat, resurrection, the reckoning, accountability on the last day, reward, punishment, Jannat and Jahanum mean the same as it is generally understood by the Muslims at large. Any person, who claims these to be true, yet shows different meanings for them. For example, he says that reward refers to acquiring satisfaction after seeing ones good deeds, or punishment refers to being saddened after observing your bad deeds or that the day of resurrection only pertains to the souls etc., then such a person is in reality rejecting all the above-mentioned beliefs and such a person is termed a kaafir. A brief account of Jannat and Jahanum will be discussed in the forthcoming chapter.

CHAPTER 6

JANNAT (PARADISE)

Jannat is the abode which Almighty Allah has created for the believers. He has adorned Jannat with marvels unseen or unheard of by anyone. Even the thought of these splendours has not crossed the mind of any person. None can ever experience the true realities and bounties of Jannat (in this world). The only one that has been blessed with experiencing all the bounties and all the beauties of Jannat is the Holy Prophet ﷺ. Whatever has been explained with regards to Jannat is only to give one an idea of the exquisiteness and splendours of Jannat. The most beautiful things on this earth cannot compare in any way to anything in Jannat.¹ One can therefore not compare the pleasures and tranquillity of Jannat. If one of the maidens of Jannat has to glance into the world then through her beauty and radiance, the entire skies and earth will light up and be overwhelmed with fragrance. Her beauty will surpass the brightness of the sun and the moon. Her head gear is greater than the world and all its possessions. If a Hur (maiden of Jannat) has to reveal her palm between the skies and the earth then the creation will be plunged into turmoil due to her beauty. If she reveals her headgear then its radiance will overshadow the sun. The sun compared to the beauty of her headgear will be like a candle in front of the sun. If anything from Jannat, even equivalent to the size of a finger-nail has to drop onto the earth, it will be regarded as the most decorative item. If the bangle (or bracelet) of a Jannati (Dweller of Paradise) is revealed, it will cause the brightness of the sun to be hidden, as the sun causes the brightness of the stars to vanish.

1. There is no doubt, that nothing can be compared to Holy Paradise, but the Holy Kaaba is greater in status than Jannat, and as for the Blessed Rauda-e-Mubaarak of the Prophet ﷺ, then this is even greater than the Kaaba and more majestic than the Arsh of Allah which is the most Majestic station in the skies. The Arsh is a creation of Allah and the Holy Prophet ﷺ is the greatest of all creation. It is thus very evident that the Prophet ﷺ being the greatest of Allah's creation is without doubt more exalted in position than the Arsh.

The smallest space in Jannat, equivalent to the amount of space needed to keep a dustbin, is more valuable than the world and all its possessions. Only Allah and His Rasool ﷺ know how vast Jannat is. For the purpose of understanding, it has been mentioned that Jannat has 100 levels. The distance between every two levels is equivalent to the distance between the skies and the earth. As for the issue in regards to the actual vastness of each level then no such narration comes to mind right now.

It is mentioned in Tirmizi Shareef, that if all the worlds have to be placed into one level, then this one level is vast enough for everything. There is a tree in Jannat that is so vast, that a fast horse is able to ride in its shade for a hundred years and still not come out of its shade.

The doors of Jannat are so extensive that, the distance from one doorpost to the other door-post is the distance in which a swift horse travels in 70 years. With all this, the amount of people that will enter Jannat will be so many, that they will be touching elbows, struggling to enter.

Due to the vast crowds of people that will enter Jannat, the doors of Jannat will actually creak. Jannat boasts a variety of unique mansions made from precious gemstones. They are so beautiful and pure that the inside can be seen from outside and the outside can be seen from within.

The walls of Jannat are made from gold and silver bricks, which are fixed together by musk. It will have a gold brick followed by a silver one. The ground will be prepared from saffron and instead of stones; there will be pearls and other precious stones on it.

It has been mentioned in one narration that the bricks of Jannat are of white pearl, reddish diamonds and green emeralds. These bricks have been placed alternately and are bound by musk. In place of grass, there is saffron, and instead of stones, there are pearls, whilst the soil is made from amber.

There is a huge pavilion (tent) in Jannat made from pearls. The height of this pavilion is more than a distance of 60 miles. There are 4 rivers flowing in Jannat; A river of water, a river of milk, a river of honey and a river of heavenly wine.

Streams flow from each river into the homes of every Jannati. All the streams of Jannat flow on its surface, without any need to cut through the ground. The banks of each stream are bedecked with pearls and rubies whilst its bed is made from heavenly musk.

The wine of Jannat has no similarity to the wine of this world, which smells of a foul odour and has a harsh taste, causing a person to become drunk by it, and lose his sense of judgment. The wine of Jannat is pure from all the above mentioned deficiencies.

The Jannatis will have the opportunity of partaking in all the delicacies provided in Jannat. Whatever they desire will appear before them without any effort. If a person sees a particular bird and wishes to taste its meat, it will appear roasted (i.e. cooked) before him immediately.

If he thinks of water etc. then the container will appear by itself in his hand. The container will have the exact amount of water, milk or honey in it that the person desires. There will neither be a drop

more or less than that what he desires. It will then return to wherever it appeared from, after the person drinks from it.

There shall be no impurities in Jannat, meaning there will be no urine, stool, mucus from the nose or ear wax etc. The Jannatis will only burp a fragrant and soothing burp. The Jannatis perspiration will be fragrant and soothing. It will cause all the food that he has eaten, to be digested.

The scent of musk will prevail in ones burp and perspiration. Every person will have the stamina of a hundred men with which to eat, drink and acquire sexual satisfaction.

Those in Jannat will be engrossed in recitation of Tasbeeh, with intent and without intent, similar to the flow of ones breath. There will be 10 000 servants standing at the head side of every person.

They will each have a bowl of gold and a bowl of silver in their hands, filled with all the delicacies of Jannat. No matter how much a person eats, the taste will never diminish. Actually, the more one eats, the tastier it will become.

Every morsel will have 70 different flavours and each flavour will be more exquisite than the next. The taste of every flavour will be experienced simultaneously.

The clothing of the Jannatis will never become old or worn out. The Jannatis will remain young forever. When the first group of Muslims enters Jannat, their faces will be as bright as the full moon.

The faces of the second Jama'at will be as bright as the brightest star. They will all live in harmony and there will be no disunity or jealousy amongst them.

Of the maidens of Jannat awarded to the men, there will be at least 2 such maidens whose beauty and exquisiteness will be such that, even after being attired in 70 sets of clothes, their ankles will be visible through these clothes, like red wine is visible through a clear glass, and this is because Almighty Allah has compared them to rubies.

If one pierces a hole in a ruby and threads a string through it, the string can be clearly seen through the precious gemstone.

A man will see his face in the face of a maiden more clearly than looking in a mirror. The smallest pearl that she wears will be so beautiful, that it can light up the area between the East and the West. It has been mentioned in one narration that if a man places his hand between her shoulders, he will be able to see it through her clothes, flesh and skin.

If the clothes of Jannat have to be worn by someone in this world, then all those who see it will fall unconscious and the sights of the people will not be able to withstand its powerful rays.

When a man goes to a maiden of Jannat, he will find her as pure and chaste as the first time he went to her but there will be no discomfort in intimacy for either the male or the female. If a drop of a Hur's saliva falls into the ocean, the sweetness of her saliva, will sweeten the entire ocean.

It has been mentioned in another narration that if a drop of a heavenly maiden's saliva had to fall into the seven seas, the seven seas would become sweeter than honey. When a person enters Jannat, he will find two maidens at his head side, singing in a beautiful and melodious voice. Their singing will not be similar to the shaitani songs and music of this world but it will be the Praise of Almighty Allah.

They have very sweet voices. The creation has never heard such a sweet voice before. They will also chant a song wherein they will say,

'Forever we will live and never shall we die. We are blessed with comfort, never to experience any discomfort. We are happy and never will be sad. Congratulations to those who have become ours, whilst we have become theirs.'

With the exception of the hair on their heads, eye lashes and eye brows, the Jannatis will not have any other hair. They will also not have beards in Jannat. The Jannatis will have bluish grey eyes and none will look older than 30 years old. An ordinary Jannati will be awarded 80 000 servants and 72 wives. He will be presented with a brilliant crown. The smallest pearl in it will illuminate the entire East and West. If a person wishes to have a child then they will become pregnant and have a child within a moment, who will even reach the age of 30 in a moment as well.

Those in Jannat will not feel the need to sleep, since sleep is a kind of death. When the Jannati enters Jannat, each will receive an exalted status according to his or her deeds. There is no limit to the Grace of Allah.

After a week, the Jannatis will be afforded the permission to make Deedar of Almighty Allah (i.e. they will be blessed with the Divine Vision). The Arsh of Allah will appear in one of the gardens of Paradise and the Jannatis will see the manifestation of Almighty Allah. Pulpits of Light, pearls, rubies, emeralds, gold, silver, musk and camphor will be laid for the Jannatis to sit on. None of them will feel inferior to another.

They will see Almighty Allah as clearly, as every person sees the sun or the full moon from wherever He is (This is an example without comparison). Almighty Allah will address some of the Jannatis reminding them of their past sins and wrongs.

He will say,

*'O certain person, the son of certain!
Do you remember that which you did on such and such a day'*

The person being addressed will humbly say,

'O Allah, have you not pardoned me?'

Allah will say,

*'Indeed I have pardoned you.
It is through my Mercy that you have received this position of excellence.'*

Everyone will still be in this highly special condition, when the sky will become overcast with clouds and a beautiful fragrance will rain down upon them, such a fragrance that they have never smelt before.

Almighty Allah will say,

‘Go towards the place of admiration which I have prepared for you and take as you desire.’

They will all go towards a special market place which will be fortified by Angels. They will see such items, which neither they had seen or heard of, nor did the thought of it even cross their minds. Whatever they desire there will be handed over to them. There will be no buying and selling at this market place. The Jannatis will meet with one another at this market place. The one with a lesser status will see the clothes of the one with higher status and admire it. Instantly he will feel that his own clothes are the best. This is because there is no unhappiness in Jannat. Each of them will return to their respective homes after visiting this beautiful Market place. They will be welcomed by their wives as they reach home. On seeing them their heavenly wives will admire them saying that they (the husbands) have returned home even more radiant and handsome than before.

The husbands will respond by saying,

‘We have been blessed with the honour of sitting before Almighty Allah. It is for this reason that we have become so radiant.’

When the Jannatis wish to meet with each other, then either their thrones will move to wherever they desire or they will be transported by very swift animals, which shall be presented to them. If they intend to visit any person or place, their desire will be instantly fulfilled. The Jannati of the most humble order will have wives, orchards etc. that will stretch out for a distance of a thousand

years. The most chosen ones in Jannat will be blessed with making Deedar of Almighty Allah, every morning and evening. When the Jannatis enter Jannat then Almighty Allah will ask if they desire anything else.

They will say,

'You brightened our faces and entered us into Jannat. You freed us from Hell. Now, there is nothing else we desire.'

Then the veils will be removed and the Jannatis will make Deedar of Almighty Allah, as there is nothing greater and more valuable than the opportunity to make Deedar of Almighty Allah.

اَللّٰهُمَّ اِزْرِقْنَا زِيَارَةَ وَجْهِكَ الْكَرِيْمِ بِجَاهِ
حَبِيْبِكَ الرَّؤُفِ الرَّحِيْمِ عَلَيْهِ الصَّلٰوةُ وَالتَّسْلِيْمُ (اٰمِيْنَ)

'O Allah Almighty, Bless us with the great privilege of seeing You, through the blessing of Your Beloved, Generous and Merciful Prophet ﷺ. Aameen

CHAPTER 7

JAHANNUM (HELL)

This is an abode which clearly symbolises the boundless Wrath of Almighty Allah. Just as there is no limit to his Mercy and Grace, which cannot be understood by the human mind, similarly there is no limit to his Wrath. All the pain, suffering and torment that a person can imagine is unparallel compared to the Wrath of Allah. That which has been mentioned in the Qur'an and Hadith concerning the wrath of Allah is being briefly explained in this discussion, so that Muslims may read this and seek refuge from the Wrath of Allah, and so that they should abstain from those practices which will lead them towards hellfire.

It has been mentioned in the Hadith Shareef that when a person sincerely seeks refuge from hell then Jahanum requests Almighty Allah to grant him refuge. The Qur'an has warned us on many occasions to fear Hell and to stay away from those things which lead one towards hell. In order to educate us, our beloved Rasool ﷺ would often ask refuge from the fire of Hell. The flames and ignitions of Jahanum will be as high as huge mansions. When leaping into the sky, the flames will seem like a caravan of yellow camels. Man and stone are the fuel of Jahanum. The fire of the world is only one portion of the seventy portions of the fire of hell. The lowest form of punishment in Jahanum is that a person will be made to wear shoes of fire, which will cause his brains to boil like a copper pot boils. He will assume that he is facing the worst punishment, whereas he will be facing the least punishment. Almighty Allah will ask him if he had the entire earth, would he exchange it in return for refuge from this torment. He will reply in the positive. Almighty Allah will say that when he was in the spine of Hazrat Adam ؑ then all that He asked of him was to obey one thing and that was never to make kufr (infidelity) but he did not take heed to this.

The fire of Jahanum has been fuelled for a thousand years, until it became red. It was then fuelled for a further thousand years until it became white. It was then fuelled again for another thousand years until it turned black. It is now completely black and dark, wherein there is no sign of light. Hazrat Jibra'eel ؑ took an oath to the Prophet ﷺ saying,

'If the doors of Jahanum are opened even equivalent to the point of a needle, then all the people on earth will die due to the intensity of the heat.'

He then swore an oath and said,

'If the warden of Jahanum had to appear to the people, then all of them would die due to his fierce appearance.'

He also took an oath and said, *'If one linkage from the chains of an inmate of hell had to be placed on a mountain, it would tremble, not being able to withstand its intensity, until it will ultimately sink deep into the farthest earth.'*

The fire of this world is so intense and none will dispute its intensity. In hot weather it is extremely difficult to stand near a fire. The fire of this world begs Almighty Allah never to re-enter it into the fire of hell, yet amazingly man seems to have no fear and does all that which will lead him into hellfire. Man seems not to fear that fire, which the fire itself fears.

Almighty Allah alone knows the depth of Jahanum. It has been mentioned in the Hadith Shareef, that if a pillar of rock is thrown into Jahanum from the edge of hell, then even after travelling for a distance of 70 years. It will not reach the bottom of hell, whereas if a

person throws a ball from the heights of the sky in the morning, it will reach earth by nightfall. Hell has numerous abysses, levels and wells. There are certain dungeons in hell from which hell itself seeks refuge more than 70 times daily and even more times than this. There are many torments which the kaafirs will face in Jahanum. The Angels will beat them with such heavy iron rods, that if one rod has to be placed on earth, all the humans and Jins together will not be able to lift it off the ground. There are enormous snakes and scorpions in hell. The scorpions are as thick as the necks of camels and the snakes are more venomous than can be imagined. Their stings and bites are so venomous and painful, that the pain and effects felt from it, will last for a thousand years. The inmates of hell will be fed water which is as hot as oil and which has been boiled to its highest intensity. When they bring the water close to their mouths, the intense heat will cause the skin on their faces to fall off. This boiling water will be poured over their heads. When they are thirsty, the pus that emanates from the body of the inmates of hell will be given to them to drink. They will be fed thorny fruits. The foul smell of these fruits will be so intense, that if one piece of it falls onto earth, it will disturb the entire cycle of humanity. When they are hungry, they will be given these fruits to eat. When they eat it, its thorny nature will cause it to be lodged in the throat, causing them suffocation. They will beg for water, so they will be given such extremely hot water, which will cause the skin on their faces to fall into it. When this water reaches their bowels, it will cause the intestines to disintegrate and flow out of the body. They will rush towards water like exhausted camels run around in search of water in the intense heat. When the kuffars become weary of the punishment, they will consult with one another and decide to call out to Hazrat Maalik رضي الله عنه, the gate keeper of Hell. They will say, *'Please ask your Lord to end our lives, so that we may be spared from this torment.'*

Hazrat Maalik رضي الله عنه will not reply to them for a thousand years. After a thousand years pass, he will say, *'Do not call out to me. Call out to Him, Whom you have disobeyed.'*

They will then call out to Almighty Allah with His Merciful and Compassionate Names for a thousand years. Almighty Allah will not reply to them for a thousand years. After this time, He will say, *'Be off. Remain in Jahanum and do not call out to me.'*

Disillusioned, the kufaar will shriek and wail like donkeys. They will cry so bitterly that deep scars will form on their faces. They will cry rivers of tears and when their tears are no more, they will cry blood and pus instead of tears. There will be so much of blood and pus that ships would be able to sail in them. The inmates of hell will be so hideous that if one inmate of hell has to be brought to earth, all the people on earth will die due to his repulsiveness and foul odour. The bodies of the inmates of hell will be inflated to such an extent that to travel from one shoulder to the other shoulder will take 3 days on a fast horse. Their skins will become 42 yards thick and their tongues will hang out of their mouths for a distance of up to 2 miles. Those who pass by will trample on their tongues. When an inmate of hell sits, he will occupy space that is equivalent to the distance between Makkah and Madinah. Their faces will be twisted and disfigured to such an extent that their upper lip will stretch over the top of their heads and their lower lip will hang over their navels. The appearance of the kufaar in Jahanum will not be the appearance of humans because Almighty Allah created humans in the best of moulds, and more so because it is the example of the appearance of the beloved Rasool ﷺ. The appearance of the inmates of hell will be as has been explained above. Finally, the kufaar will be placed into caskets of fire equivalent to their heights. A lock made from fire will

be placed onto the casket. Thereafter this casket will be placed into another casket of fire with fire between it.

This too will have a lock placed on it. It will then be placed into a third casket of fire, locked and then thrown into the depths of Hell. Every inmate of hell incarcerated in a casket will assume that he is the only one left in hell. This will be the most intense punishment and it will be forever. When the Jannatis enter Jannat and those that are to remain in hell are in hell, then death will be brought forth on a bridge between heaven and hell, in the form of a ram.

All the dwellers of heaven and inmates of hell will be summoned. The Jannatis will fear that they are to be removed from Jannat and the inmates of hell will think that they have received refuge from hell. They will be asked if they recognised the ram, and all will answer in the positive, confirming that it is 'Death'. The ram will then be slaughtered and an announcement will be made: *'Death is no more. O Dwellers of Paradise! Remain therein forever, and O inmates of hell! Death is no more; so linger therein forever.'* The Dwellers of Paradise will be ecstatic with happiness and the inmates of hell will be devastated with sadness forever.

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ

'We pray that Almighty Allah pardons us and favours us with His Mercy in this world and in the hereafter' Aameen

CHAPTER 8

IMAAN AND KUFR FAITH AND UNBELIEF

Imaan (True Faith) means to accept with the heart all those ‘Zaruriyaat-e-Deen’, i.e. ‘Essential and Fundamental Principles of Deen’¹. To reject any one of the Essential and Fundamental Principles of Deen is known as kufr (infidelity and unbelief), even if one accepts all the other essential and fundamental principles of Deen. The Essential and Fundamental Principles of Deen refer to those issues or laws which are well known by both the Muslim laymen and the people of knowledge as well. In other words to believe in:

- | | |
|-------------------------|-----------------------------|
| 1. The Oneness of Allah | 2. The Nabuiyat of Prophets |
| 3. Jannat | 4. Jahanum |
| 5. Resurrection | 6. The Reckoning etc. |

For example, one must believe that the Prophet ﷺ is ‘Khaatamun Nabiyeen’ (The Seal of the Prophets) and that no new Nabi will ever come after Rasoolullah ﷺ. Laymen or a common person here refers to those Muslims who are not amongst the Ulama, but do keep the company of the Ulama, and have the enthusiasm to acquire knowledge of Deen. This does not refer to those who live in mountains and isolated jungles etc. and who are completely disconnected from civilisation, and those who are not even able to recite the Kalima correctly².

1. This must be accepted without any doubt or reservations. Any Muslim who does not accept these principles of faith is no longer a Muslim. A Muslim who lives in a normal community has to be aware of the fundamental necessities of Islam.

2. It must be noted that this refers to communities that are totally distant from civilisation, meaning that none from another community is able to go to them and none from their community is able to go to another place to attain proper knowledge of Deen. However, the minimum requirement is that they should believe in all the Essentials of Deen in essence without rejecting any of the Essential and Fundamental Principles.

However, by such people being unaware of the Essential and Fundamental Principles of Deen does not make it non-essential in any way. However, for them to remain Muslims, it is necessary for them to abstain from the rejection of any one of the Essential and Fundamental Principles of Deen. They should have this belief that whatever is in Islam is Haq (The Truth). They should believe in everything in essence.

BELIEF: True Imaan is the sincere conviction from the depth of the heart. The physical actions are not actually regarded as being a component of Imaan. As for the issue of declaration of Imaan verbally, then if after accepting and affirming Islam, and due to circumstance, a person does get sufficient time to declare it verbally, then he is regarded in the Court of Allah as a believer ¹. If he had the time to declare his Imaan verbally but he abstains from doing so even after being requested to, then he is regarded an unbeliever and if he was not asked to declare his Imaan, then according to the laws of this world he will be regarded as a kaafir. Neither will his Janaazah Namaaz be performed and nor will he be buried in the Muslim cemetery. However, in the sight of Allah he is regarded as a believer, on condition that he did not do anything contrary to Islam.

BELIEF: To be regarded a Muslim; it is also a condition, not to verbally reject anything, which is from amongst the Essential and Fundamental Principles of Deen, even though one may affirm all the other Essential and Fundamental Principles, by saying that he is only

1. This ruling applies to a person who secretly accepted Islam but because he did not declare his Imaan, he cannot be regarded as a Muslim but since he had already secretly accepted Islam, and Allah is aware of him secretly accepting Islam in his heart, he will be regarded in the sight of Allah as a believer.

rejecting it verbally but believes in his heart. A Muslim can never utter words of kufr. Only one who harbours such thoughts in his heart and says whatever he pleases whenever he pleases will utter such words of kufr. Imaan is such a firm conviction that it has no room for denial and dispute.

LAW: If (Allah forbid) a person was forced into uttering words of kufr, like when his life is threatened and the one threatening him says that he will cut off his limbs etc. and one is completely sure that his threat is genuine, then in this circumstance, he is given room for manoeuvre. However, in his heart, he should still have the same conviction of Imaan as before and it should actually be even stronger now. However, it is more virtuous for him to be killed rather than uttering words of kufr.

LAW: Ones physical actions are not included in the actual category of Imaan. There are certain actions, which are absolutely contrary to Imaan and when done, will cause the doer to be declared a kaafir. Some examples of these actions are:

1. To make Sajdah to idols, the sun or the moon
2. To kill a Prophet
3. To use words of blasphemy against a Prophet
4. To disrespect the Kaaba Shareef or the Holy Qur'an
5. To regard any Sunnat as not being important

All the above mentioned actions are undoubtedly regarded as being kufr. Similarly, there are certain practices which are regarded as signs of kufr, such as:

1. Wearing a Zunar (belt or girdle worn by Jew or Christian as sign of recognition).
2. Growing a choti (bunch of hair grown on the back of head by Hindus).
3. Applying the qashqa (the mark made on the foreheads by Hindus indicating their conviction as Hindus).

The Fuqaha (Jurists) have declared those liable for such actions as unbelievers. Since these actions are regarded as being kufr and the one charged with this will be ordered to accept Islam again by reciting his Kalima, and if he is married, he will be ordered to renew his Nikah.

LAW: To regard any Halaal (legitimate/lawful) thing which has been proven from ‘Nas-e-Qat’ee’ (i.e. in the light of Qur’an and Hadith) to be Haraam, and to regard any established Haraam (illegitimate/forbidden) thing to be regarded as Halaal is kufr. This is on condition that the command is related to the Essential and Fundamental Principles of Deen, or if the one who is rejecting it, is well aware of the absolute injunction.

LAW: Taqleed¹ is not permissible in ‘Usool-e-Aqaa’id’, i.e. ‘Principles of Faith’. Faith must not be based merely on emulation. It must

1. To follow one of the four Imams is called Taqleed and the follower is called a Muqallid. One must be sure only to follow that which has been stipulated in his Madhab as per the command of his Imam. It is incorrect to sometimes follow one Madhab and then follow another in other times. A Hanafi should follow all the principles of the Hanafi Madhab and a Shafi’i should follow the principles of his Madhab etc. One who does not follow any one of the four Imams is a Ghair Muqallid (non-conformist) and is misguided.

rather be firmly embedded in a conviction rooted deep in the heart, no matter what the source of this conviction may be. No particular technique or argument is required for attaining this deep and unwavering conviction. However, Taqleed is permitted in certain practical aspects related to certain branches of Faith. It is for this reason that there are two basic groups even in the Ahle Sunnat:

1. 'Maturidiya': In other words, those who prescribe to the school of thought of Imam Ilm-al-Huda Hazrat Abu Mansur Maturidi رحمته الله.
2. 'Asha'ira': In other words those who prescribe to the school of thought of Hazrat Imam Shaykh Abul Hassan Ash'ari رحمته الله.

Both these Jama'ats are proper branches of the Ahle Sunnat Wa Jama'at and both are on Haq (i.e. The True Path). They do not differ in principle beliefs (Belief). The difference of opinion between them is only in regards to certain issues related to the Branches of Deen, which is similar to the difference of opinion that is found between the Hanafis and Shafa'is, who are both on Haq and neither one of them declares the other as misguided or astray.

LAW: There is no scope for any depletion or addition in Imaan. Depletion or addition only takes place in something that can be measured or counted, i.e. something that has a form, shape, height, width and length etc. and all of this is foreign to Imaan.

Imaan is an affirmation of conviction and an affirmation is in reality a condition portraying submission. Those verses of the Holy Qur'an which have discussed the issue of Imaan being increased or decreased, does not imply any increase in the intensity of value of Imaan, but rather it signifies that in which one has brought Imaan

and that in regards to which one has affirmed, because in the period when the Holy Qur'an was being revealed, there was no fixed time for this.

As and when the verses of the Qur'an were revealed, it became necessary for the people to bring Imaan in the commands, which were being revealed.

It does not mean that the fundamental nature of Imaan increased or decreased. However, there is a variation in the strength and weakness of Imaan of every individual¹. For example, the Imaan of Hazrat Abu Bakr Siddique رضي الله عنه is regarded as being stronger than the Imaan of the entire Ummah put together.

BELIEF: There is no relation between Imaan (Faith) and kufr (unbelief/infidelity). A person is either regarded a Muslim or a kaafir. There is no third category whereby a person is regarded neither a Muslim nor a kaafir.

LAW: Nifaq (Hypocrisy), in other words to verbally declare Islam, yet reject it in the heart, is also simply kufr (rejection of faith). The lowest level of hell has been prepared for such people. There were also such hypocrites in the blessed era of the Prophet صلى الله عليه وسلم. The Holy Qur'an exposed their hypocrisy and the Prophet صلى الله عليه وسلم recognised each one of them individually by way of his vast knowledge, declaring them munafiqs (hypocrites).

1. In other words the Imaan of some can be stronger or weaker than that of others, meaning one has stronger or weaker faith than another. A perfect example of this, is that which has been mentioned above in regards to the Imaan of Hazrat Abu Bakr Siddique رضي الله عنه

Today, we cannot label a person a munafiq absolutely, if he announces Islam and does not explicitly go against any Principles of Faith. We will regard such a person a believer until such time that his practices or statements, which are contrary to Imaan become evident. However, there is a category of Nifaq which is even found nowadays, whereby many budmazhabs (misguided and corrupt sects) refer to themselves as Muslims, yet it is found that even though they claim to be Muslims, they reject certain Essential and Fundamental Principles of the Deen.

BELIEF: Shirk (polytheism) means to believe in anyone other than Allah as being Waajib ul Wajood and worthy of worship, in other words, associating any partner to Allah. This is the worst form of kufr. With the exception of this, no matter how serious any other kufr may be, it will not amount to Shirk (polytheism) in reality. It is for this reason that the Holy Qur'an made a clear distinction in regards to the rules related to the mushrikeen (polytheists) and the rules related to the Ahle Kitaab (People of the Book). The Zabiha (animal sacrificed) by a Kitaabi (person of the book) is thus regarded as Halaal¹ and that of a mushrik is regarded as carrion. Nikah with a Kitaabi female is permitted, whereas Nikah with a mushrik is not. According to Imam Shafa'i رحمته الله collection of Jiziya (Tax)² from a Kitaabi is allowed, whereas collection of Jiziya from a mushrik is disallowed.

1. It must however be noted that the Jews and Christians of today are not truly regarded as being Ahle Kitaab, so the ruling in regards to their Zabiha and Nikah etc. with them is not currently applicable. A more detailed footnote in this regard can be perused at the end of this chapter.

2. Jiziya refers to the tax that is collected from a non-Muslim in a Muslim state, in exchange for their safety and security.

In certain instances the word shirk is used to imply absolute kufr. The command of the Qur'an is that; No Shirk will be forgiven, is actually in this context. In other words that in actuality no type of kufr will be pardoned. With the exception of shirk and kufr, Almighty Allah, (through His Mercy) may forgive any other sin He Wills.

BELIEF: One who is charged with committing Kabeera (a major sin) is still regarded a Muslim and will enter Jannat. This is either through the Grace of Allah or by virtue of the intercession of the Holy Prophet ﷺ, or after being punished for some of his sins. Thereafter, he shall never be evicted from Jannat.

LAW: Any person who makes Dua-e-Maghfirat for a kaafir after his death or refers to a dead murtad (apostate) as 'Marhoom' or 'Maghfoor' or refers to a dead Hindu as a heavenly soul is himself a kaafir.

BELIEF: It is from amongst the Essential and Fundamental Principles of Deen to regard a Muslim a Muslim and a kaafir a kaafir, even if one is not definite in regards to whether a particular individual died as a Muslim, or (Allah Forbid) as a kaafir; until such time that his condition at the time of death is not established in the light of evidence from the Shariah. This however does not mean that one should doubt the kufr of any person who has definitely committed kufr because to doubt the kufr of an absolute kaafir also causes one to become a kaafir. The issue regarding whether a person really died a believer or unbeliever, will be established on the Day of Qiyaamat, but the law of Shariah is based on that which is apparent. This can be better understood by the following example: If an unbeliever such as a Jew, Christian or idol worshipper dies, one cannot say with complete conviction that he died as an unbeliever but the command

of Allah and His Rasool ﷺ is that we should regard him as an unbeliever. We will deal with him in his lifetime and after his death in the manner that has been stipulated for an unbeliever, in other words in the issues of association with him, weddings, marriage and his funeral prayer and shrouding and burial etc. If he has committed kufr then it is Fard (obligatory) upon us to regard him a kaafir. We should leave the issue of his actual condition at the time of death to the Divine Knowledge of Allah. Similarly is the ruling of a person who is apparently a Muslim and whose actions and statements do not contradict Imaan in any way. It is Fard for us to regard such a person as a Muslim, even though we are unaware of the actual condition of his Imaan at the time of his death. Nowadays, there are those who say, 'In the amount of time you spend calling him a kaafir, it is better you spend it in the remembrance of Allah, as this is deserving of reward.' In response to this, it must be said: *'Where do you find us compelling people to chant kaafir, kaafir all day long? The actual aim of what we are saying is that a kaafir should be regarded as a kaafir, and if asked regarding such a person, it should be clearly declared that he is a kaafir.'* This does not mean that you should hide his kufr by way of your 'Sulah Kul' (corrupt compromising policy).

IMPORTANT FOOTNOTES IN REGARDS TO THE ZABIHA OF THE AHLE KITAAB

According to the Holy Qur'an and Hadith, only the Yahud (Jews) and Nasaara (Christians) are referred to as the 'People of the Book'. With the exception of them, no kaafir in the world can claim to have brought Imaan on any Book or Nabi of Almighty Allah. There has been a difference of opinion amongst the Ulama on whether their Zabiha (animal sacrificed by them) is Halaal or not.

Most of the Masha'ikh (Learned Scholars) declared their Zabiha as Haraam, whereas a few of them have declared their Zabiha to be Halaal. The former view is the principle of the Hanafi Madhab and the proof pertaining is stronger in this argument. Imam ibn Humaam has stated in 'Fathul Qadeer': 'Except in the case of extreme necessity, the Zabiha of the Ahle Kitaab should not be consumed.'

It is stated in 'Majma-ul-Anhur' as follows: 'The Christians of our present day and age openly declare Hazrat Esa ﷺ the son of Allah and we have no dire need for their Zabiha, thus to avoid (their Zabiha) is Waajib (Compulsory). Since the Ulama have difference of opinion concerning their Zabiha and because there is no consensus in this regard, it will be regarded as forbidden to eat.'

The difference of opinion of the Ulama is on this condition that the slaughter should be in accordance with the conditions of Zibah, meaning that all the necessary vessels should be severed and that the Zibah must be made only and only in the Name of Allah. Even the Zabiha of a Muslim will not be regarded as being Halaal if he does not adhere to the proper conditions of Islamic Zibah. How then will the Zabiha of the Christians be considered as Halaal?

The Zibah of the Christians has not been in accordance with the Shariah for years, since they neither say Takbeer nor do they slaughter it in accordance with the laws of Zibah. Actually, they usually consume the Zabiha of Muslims. They either strangle the poultry and birds or stab a knife through the neck of the sheep, thus not allowing the prescribed vessels to be severed. This makes their Zibah unacceptable.

It is in 'Fatawa Qazi Khan' as follows: 'Christians do not make Zibah but they either strangle the animal or they consume the Zabiha of Muslims.'

A'la Hazrat ﷺ quoted his personal experience as follows: 'In Zil-Qadah, 1295 A.H. I saw a ram on board the ship which belonged to a Christian from

Samur. He was selling the ram for 40 Rupees. I desired to eat meat and thus requested to purchase the animal in cash. He refused to sell the animal to me but said that I should purchase the meat after Zibah. When slaughtering, he stabbed the knife through one side of the neck not even allowing the required vessels to be severed. I then said that this meat was now as bad as swine and was not good enough for our consumption.’ [Fatawa Razviah, Vol. 8, page 331]

Thus the Zabiha of Christians of the present age are lacking in this regard, thereby making their Zabiha totally Haraam. As for the Jews, they to leave out the Takbeer and change the method of Zibah, thus even their Zabiha is Haraam. If there is no dire need for the consumption of meat then it is definitely Makruh to consume their Zabiha. Another reason for their Zabiha to be Haraam is that many Christians of this age have either become Mulhid (heretics) or Communists. For further detail, peruse Fatawa Razviah volume 8, pages 329-331.

The above footnote has been extracted from the book, ‘The Law of Shariah Regarding Mechanical Slaughter’ written by the son and true successor of Qadi Sadrush Shariah, Huzoor Muhadith-e-Kabeer Hazrat Allama Zia ul Mustafa Qaadiri Amjadi Qibla.

CHAPTER 9

MISGUIDED AND CORRUPT GROUPS (SECTS)

IMPORTANT NOTE OF CAUTION

It has been mentioned in the Hadith:

سَنَفْتَرِقُ أُمَّتِي ثَلَاثًا وَسَبْعِينَ فَرَقَةً كُلُّهُمْ فِي النَّارِ إِلَّا وَاحِدَةً

*'This (my) Ummah will be divided into 73 sects.
All of them will go to hell, except one.'*

When the companions of the Prophet ﷺ heard this, they enquired:

مَنْ هُمْ يَا رَسُولَ اللَّهِ

'Who are they, O Prophet of Allah ﷺ?'

The Holy Prophet ﷺ replied:

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

*'Those who follow my way and the way of my companions'
In other words, the followers of my Sunnah*

In another narration the Prophet ﷺ said: هُمْ الْجَمَاعَةُ *'They are the Congregation'*.

'The Jama'at' here, refers to the 'Sawaad-e-Azam', meaning the huge Jama'at of true Muslims. The Prophet ﷺ also mentioned that anyone who separates from the righteous group will be deserving of hell. It is for this reason that this group of devoted followers are known as the 'Ahle Sunnat wa Jama'at'.

Note: This section is of utmost importance if a person intends to keep his or her Imaan intact in this present day and age.

There are many misguided and corrupt sects that do not exist in India (or anywhere else) in this day and age, so there is no need and no benefit in discussing those who have ceased to exist.

The corrupt beliefs of those who exist in this day and age is being briefly discussed, so that the unsuspecting masses may be protected from their schemes and deceit, for it has been mentioned in the Hadith Shareef:

إِيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ وَلَا يُفْتِنُونَكُمْ

'Stay away from them and keep them away from you, so that they may not cause you to be misguided or plunged into corruption.'

THE CORRUPT BELIEFS OF THE QADIANI SECT

Qadiani refer to those who follow Mirza Ghulam Ahmed Qadiani. Mirza Ghulam Ahmed Qadiani is the founder of this sect. He claimed to be a Prophet and uttered blasphemy against the Ambia-e-Kiraam عليهم السلام, particularly against Hazrat Esa عليه السلام and his respected, chaste, pure and truthful mother, Bibi Maryam. He has made such insolent statements against Hazrat Esa عليه السلام and Bibi Maryam that listening to it will cause the heart of the Muslims to shudder.

However, the current alarming condition has made it necessary and thereby compelled me quote his blasphemous words. Just the claim of Prophethood by is itself kufr and sufficient to have one cast into hell for all eternity, as it is to entirely oppose the Holy Qur'an and to reject the Finality of Khaatamun Nabiyeen ﷺ, yet he did not stop at this but instead he continued to make derogatory statements against other Prophets of Allah. Thereby burdening himself with the curse of being a blasphemy, which consisted of hundreds of kufr.

The Shariah declares that the 'Tauheen' (insult) to any Nabi is confirmed kufr, even if the blasphemer acknowledges all the other Prophets and the other Essential Fundamental Principles of Deen. To reject the words of any one Nabi is to reject the words of all the Nabis. Hence, the Holy Qur'an declares:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

'The nation of Nuh, rejected the Prophets'

[Surah 26, Verse 105]

Not only did Mirza Ghulam Ahmed falsify and reject the word of one Prophet but also he claimed to be more superior to a Prophet. There is no doubt in such a person and his followers being kaafir. Anyone who doubts their kufr will himself become a kaafir. Some of the kufr statements made by him are as follows:

(1). He says that, 'In the Barahine Ahmadiya, Allah has described this humble servant as Ummati and also as Nabi'. [Izala'e-Awham pg 533]

(2). He claims that Allah has said, 'O Ahmed your name will appear even before my name'. [Anjaam Aatham pg 52]

(3). He claims that Allah has said, 'O Ahmed! Glad tidings, you are my desire and you are with me'. [Anjaam Aatham pg 55]

(4). The evil Qadiani also attributed to himself, verses which are revealed in regards to the beloved Prophet ﷺ.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We sent you not, but as Mercy unto the all the worlds"

[Surah 21, Verse 107]

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ

"And giving glad tidings of that Prophet who will appear after me.

His name is Ahmad" [Surah 61, Verse 6]

He claimed that the above verses of the Holy Qur'an are referring to him. (Allah Forbid) [Anjaam Aatham pg 78]

(5). The cursed Ghulam Ahmed falsely claims that Allah says:

أَنْتَ مِنِّي بِمَنْزِلَةِ أَوْلَادِي أَنْتَ مِنِّي وَأَنَا مِنْكَ

O Ghulam Ahmed, you are like my offspring and I am from you and you are from me [Daafi'ul Bala, pg 6]

(6). He says, “The Prophet’s ﷺ Ilhaam (Divine Inspiration) and Wahi (Divine Revelation) proved to be false.” [Izala’e-Awham pg 688]

(7). He claims that ‘Hazrat Musa’s ﷺ predictions did not come true as he had wished and expected them to.’ [Izala’e-Awham]. His aim of saying this was to try and demonstrate that most of the predictions of Hazrat Esa ﷺ were even more unsuccessful.

(8). He claims that the verse in Surah Baqara which mentions the incident of the dead person who was brought back to life after being struck with a piece of beef, was only used by Hazrat Musa ﷺ to create unnecessary fear (i.e. a threat) and it was actually a form of mesmerism. [Izala’e Awham pg 775]

(9). He claims that the incident in the Qur’an relating to the miracle of Hazrat Ibrahim ﷺ and the 4 birds is also an outcome of mesmerism. [Izala’e-Awham pg 553]

(10). He says, “in the time of a certain King, 400 Prophets predicted his victory but they were all wrong as he lost the battle and thus died on that battlefield.” [Izala’e-Awham pg 629]

(11). He says, “The Qur’an consists of vulgar and abusive language and its tone is very harsh.” [Izala’e-Awham pg 26-28]

(12). He claims that his, 'Barahine Ahmadiya' is the book of Allah. [Izala'e-Awham pg 533]

(13). He says, Neither Esa ﷺ nor Musa ﷺ were true and perfect guides. [Arba'een vol. 2 pg 13]

Let us now examine some of the blasphemous statements he uttered in particular against Hazrat Esa ﷺ:

(1). 'O Christian missionaries. Do not say that ربنا المسيح 'Esa ﷺ (Jesus) is our Lord, for there is one amongst you (referring to himself) who is greater than Esa.' [Me'yaar pg 13]

(2). 'Almighty Allah has sent in the present Ummah a Messiah who supersedes the past Messiah on glory and grace and named him Ghulam-e-Ahmed. This is to suggest that the Messiah of the Christians is inferior in status and cannot even compare to a slave of Ahmad, so far as his ability to intercede and access to Allah is concerned.' [Me'yaar, pg 13/14]

(3). 'The example of Musa is better than Musa himself and the example of the son of Maryam is better than the son of Maryam himself.' [Kashti pg 13]

(4). 'Allah has informed me that the 'Masih-e-Muhammadi' is more exalted than the 'Masih-e-Musawi'.' [Kashti pg 20]

(5). 'Almighty Allah says that He will create an equal to the Messiah, who will not only be equal, but who will supersede him in every way. This will be Ghulam Ahmed.'

He says:

ابن مریم کے ذکر چھوڑو اس سے بہتر غلام احمد ہے

'Abandon the remembrance of the son of Maryam.

Better than him is Ghulam Ahmad'

'That which has been mentioned above is not merely a poetic stanza but it is the fact. It is my experience that the support of Allah is more with me than with the son of Maryam. If this does not prove to be true then I am a liar.' [Daafi'ul ul Bala pg 20]

(7). 'As per his covenant, Allah has power over everything but he cannot bring back to earth a person who has already caused enough destruction.' [Daafi'ul ul Bala pg 15]

(8). 'Maryam's son is in no way better than Kaushalya's son (the Hindus Ram).' [Anjaam Aatham pg 41]

(9). 'I swear by him in whose control is my life, that if Esa the son of Maryam were in my time, then he would not have been able to converse in the way that I do, and he would definitely not have been able to demonstrate the signs which I show.' [Kashti-e-Nuh pg 56]

(10). He says, 'The Jews have such strong objections against the Nabuiwat of Esa ﷺ and there is not much that even I can say to clarify it. The only thing that I can say is that he is a Prophet, because the Qur'an says that he is a Prophet. With the exception of this, there is no other Proof of his Nabuiwat. Rather, there are numerous proofs which can be used to differ his Nabuiwat.' [Ijaz'e Ahmadi pg 13]

IMPORTANT NOTE: It must be noted that in the above-mentioned statement, Mirza has supported the corrupt theory of the Jews and at the same time claiming that the Qur'an preaches that which can be nullified by way of evidence and argument. (Allah Forbid)

(11). He says, 'The Christian claim that he is God, whereas in actual fact, even his Nabuwat cannot be confirmed'. [Ijaz'e Ahmadi pg 14]

(12). 'Sometimes Hazrat Esa ﷺ used to have shaitaani inspirations as well.' [Ijaz'e Ahmadi pg 14]

O Muslims! Are you aware of those that receive shaitaani inspirations? The Holy Qur'an announces:

تَنْزَلُ عَلَيَّ كُلِّ أِفَّاكٍ أَثِيمٍ

"They come down upon every extremely deceitful, rebellious sinner." ¹

[Surah 26, Verse 222]

(13). He says, 'Most of his (Esa ﷺ) predictions and prophecies were incorrect.' [Ijaz'e Ahmadi pg 14]

(14). He says, 'I must regretfully admit that the accusations of the Jews against him are so convincing that I too am unable to defend him (Esa ﷺ).' [Ijaz'e Ahmadi pg 13]

1. The above mentioned verse of the Qur'an makes it very clear that shaitaani (devilish and evil) inspirations only appear to evil persons and open sinners. The accursed Ghulam Ahmad has unsuccessfully attempted to prove this for Esa ﷺ.

(15). He says, 'O where shall I go to lament, that 3 of his (Esa ﷺ) prophecies were proven to be completely incorrect.' [Ijaz'e Ahmadi pg 13]

The above mentioned statement completely rejects the Prophethood of Hazrat Esa ﷺ.

(16). He contradicts himself by saying, 'It is impossible for the prophecies of the Prophets to be halted.' [Kashti-e-Nuh pg 5]

(17). 'I fully accept that the Messiah (Hazrat Esa ﷺ) was a very pious personality in comparison to others in his era. I cannot however accept him as being a true 'Munji' (liberated person), for he was not born in Arabia.' [Daafi'ul Bala pg 3]

(18). 'What I said earlier about Esa ﷺ was only out of gentleness and kindness, otherwise the possibility exists of there being many pious people in his era who were far more superior to him.' [Daafi'ul Bala pg 3]

(19). He says, 'The Messiahs piety was in no way better than the piety of other righteous ones in his era. When compared to Esa, Yahya appears to be more pious because he never consumed any wine in his lifetime, nor did any immoral woman ever touch Yahya in order to apply perfume to his head, which she had purchased through her illegitimate earnings, or touched his body with her hand or hair. Unlike Esa, Yahya was never served by any young female who was not related to him. This is why in the Holy Qur'an Allah has referred to Yahya as 'Husoor' and he did not use such a name for Esa because such incidents disallow him from being afforded such a name.' [Daafi'ul Bala pg 4]

(20). He says, 'He had a very close relationship to a tribe of drifters. This was probably because of his ancestral relationship to that tribe. Otherwise, there was no other reason for a pious man like him to permit a young gypsy female to apply perfume purchased from her illegitimate earnings of adultery, to his head with her impure hands and to rub her hair against his legs. Understanding people will realise from this, what kind of a person this was.'

The above mentioned are only some of the derogatory statements of Mirza. He has used many other derogatory and vulgar words with regards to Hazrat Esa عليه السلام. He referred to him as being malicious, shrewd and vulgar. He also referred to him as a liar, a thief, a cheat and dim-witted etc. In his attempt to discredit Hazrat Esa عليه السلام he did not leave any stone unturned. He writes sarcastically, 'Even his larger family are very pure and chaste. 3 of his paternal grandmothers and 3 of his maternal grandmothers were adulteresses and of bad character from whose blood he was born.'

It must be noted that here Mirza says paternal grandmothers, whereas Esa عليه السلام was born without a father. In this statement, he is rejecting the word of the Holy Qur'an that Esa عليه السلام was born without a father.

He further states that Esa عليه السلام had 4 brothers and 2 sisters and all of them were his own blood brothers and sisters. He said (Allah Forbid) that they were children of Hazrat Yusuf عليه السلام and Bibi Maryam. Like all his other corrupt beliefs, this too is no less corrupt.

He also claimed in his book Anjaam Atham that Esa عليه السلام did not have the ability to perform any miracles. He says in the same book that in those days there was a pond which had miraculous powers and all

miracles that occurred at the time, were related to this (so-called) pond. He further says that the only power Esa ؑ had was that of deceiving the people (Allah Forbid). He further states in Izala'e Awham that the miracles performed by Hazrat Esa ؑ are only misconceptions and if one leaves out the tales that are usually mentioned as miracles, then one will find that all his miracles were not true and that no miracle performed by any other Prophet is doubted as much as those performed by him.

He also again attempts to prove that all the miracles of Esa ؑ were due to the magical pond. How many other corrupt beliefs and statements of the daj'jaal Qadiani can we present to you, whereas there are so many more. Those who are true Muslims can clearly see how this accursed person has attacked the station of such an exalted Prophet, who has been given such great excellence in the Holy Qur'an. I am amazed at those unsuspecting people who are falling prey to his deceit and are blindly following him, still regarding him as being a Muslim.

I am even more astonished by those who claim to be intellectuals, yet they are blindly following him into the crater of hell. Can any true Muslim ever doubt that such a person is out of the fold of Islam, and a kaafir and murtad (apostate)? By Allah! Never!

The ruling of the Shariah regarding such a person and the one who after knowing his infidelity still regards him a Muslim is:

مَنْ شَكَّ فِي عَذَابِهِ وَكُفِّرَ فَقَدْ كَفَرَ

'The one who doubts the punishment or infidelity of such a person, will himself become a infidel'

CORRUPT BELIEFS OF THE RAAFDI SECT

If anyone wishes to examine their corrupt beliefs in detail, he should peruse 'Tuhfa Ithna Ashariyah'. A few of their corrupt beliefs are being presented here.

(1). This sect openly slanders the companions (Sahaba) of the Prophet ﷺ. Actually, with the exception of a few, they refer to all other companions of the Prophet ﷺ as kaafir and munafiq (Allah forbid).

(2). They hold the 'Khulafa-e-Thalaatha', i.e. the 3 Khulafa; Hazrat Abu Bakr Siddique, Hazrat Umar-e-Farooq and Hazrat Uthman-e-Ghani رضى الله تعالى عنهما in contempt. They believe that these 3 companions illegally usurped the Khilaafat from Hazrat Ali ﷺ who remained silent and continued to praise them, due to fear for them and because he used the device of 'Taqiyya' deception. It is completely unacceptable and an insult, to brand a brave and courageous person such as Sayyiduna Ali ﷺ as a coward and frightened person. Is it possible that Hazrat Ali ﷺ took the oath of allegiance out of fear at the hands of those who were (Allah Forbid) kaafirs and munafiqs, and remained silent about this all his life? Is this the quality of the 'Lion of Allah'? The Holy Qur'an affords these Companions of the Prophet ﷺ with great excellence. The Holy Qur'an mentions in regards to them and those who follows them that, *'They are pleased with Allah and Allah is pleased with them'*. Could Allah hold them in such excellence if they were unbelievers and hypocrites? Never!

If this were true, it would be a shame that Hazrat Ali ﷺ gave his beloved daughter in the Nikah of Hazrat Umar ﷺ. This corrupt sect tries to justify this by saying that Hazrat Ali ﷺ made Taqiyya, i.e. he

used deception, when allowing his daughter to marry Hazrat Umar رضي الله عنه. Is it possible for a person to intentionally give his daughter in the Nikah of someone, who is regarded as an unbeliever? It can never be accepted that an exalted companion like Hazrat Ali رضي الله عنه would use the vice of deception, whilst giving his daughter in the marriage of someone he recognised as an unbeliever? It is extremely unfortunate and sad to make such derogatory remarks about those who struggled throughout their lives for the sake of Islam and who ultimately sacrificed their lives for this cause. Even the Holy Qur'an, whilst referring to the gallant services of these devoted companions, announces:

لَا يَتَخَفُونَ لَوْمَةَ لَائِمٍ

“And they will fear not the admonishment of those who admonish”

[Surah 5, Verse 54]

(3). It must also be noted that the beloved Prophet ﷺ gave 2 of his beloved daughters¹ in the Nikah of Hazrat Uthman Zul Noorain² رضي الله عنه one after the other.

(4). Rasoolullah ﷺ also married the daughters of both Hazrat Abu Bakr رضي الله عنه and Hazrat Umar رضي الله عنه.

1. In other words, when one daughter of the Prophet ﷺ passed away he ﷺ gave another one of his daughters into the Nikah of Hazrat Uthman رضي الله عنه.

2. He was known as Zul Noorain because he was married to 2 daughters of the Prophet ﷺ, one after the other. This status was not afforded to anyone else in the world except to Hazrat Uthman رضي الله عنه.

All the above clearly indicates the closeness of the first 3 companions to the Holy Prophet ﷺ. After knowing of their closeness to the Prophet ﷺ who in his right sense of mind would dare to slander and insult these beloved companions of the Beloved Prophet ﷺ? Can one who believes really use such cursed words for those blessed with such special closeness to Rasoolullah ﷺ? Absolutely Not! Absolutely Not! Some other fundamental beliefs of this sect are as follows:

1. They believe in 'Aslah', in other words that Almighty Allah is compelled to do that which is best for his servants.¹
2. They believe that the Great Imams are more superior in status than the Prophets. This is absolutely contrary to the Shariah and the consensus in this regards is that it is kufr to regard any non-Nabi to be more superior to a Nabi.
3. They also believe that the Holy Qur'an is not preserved in its original sense. They say that some Parts, Surahs, verses and words of the Holy Qur'an were removed by Ameer ul Momineen Hazrat Uthman-e-Ghani ؓ and other companions, thus leaving the Qur'an incomplete. What is surprising is that, in view of their statement,

1. In other words they believe that Allah has to do such and such a thing. It must be noted that Allah does not 'have' to do anything. He does as He wills. When He does anything for his servants, this is his Mercy. Allah is in no way forced or compelled to do anything!

As mentioned by Huzoor Qadi Sadrush Shariah in the beginning of his discussion on the Raafdis, a detailed list of the corrupt beliefs of Raafdis can be found in the book 'Tuhfa Ithna Ashariyah'. These people use the love of Imam Hussain ؓ and the Ahle Bait to capture and win the hearts of the unsuspecting Sunnis. We should be aware of them and protect our Imaan from their deceit.

even Hazrat Ali عليه السلام did not do anything about this and he too left it incomplete. It must be noted that even this belief is unanimously agreed upon as being kufr because it is to directly reject the Holy Qur'an.

4. They also believe that, sometimes Almighty Allah gives a command and then later finds out that it is not appropriate, so He then regrets giving this command. To hold such a corrupt belief is definitely kufr, as such a corrupt belief claims that Allah is unaware (Allah forbid).

5. Another one of their corrupt beliefs is that Allah is the Creator of all good and the people are the creators of mischievous and evil deeds. The majoosis believed in two Gods, 'Yazdan' who they called the creator of good and 'Aharman' the creator of evil, but these corrupt Raafdis by believing in the existence of millions of Gods have even left the majoosis far behind.

CORRUPT BELIEFS OF THE WAHABI SECT

Compared to the other sects, the Wahabi sect is a new sect, which was formed in 1209 Hijri. The founder of this sect was Muhammad bin Abdul Wahab Najdi, who unleashed a reign of terror and corruption in Arabia, especially targeting Makkah Shareef and Madinah Shareef.

He mercilessly killed many Ulama and demolished and dug up many Mazaars of the Sahaba-e-Kiraam, Ulama and Shuhada. (Allah Forbid) He referred to the Blessed Rauda-e-Anwar of the Prophet ﷺ as 'Sanam al Akbar', in other words 'The biggest Idol'.

He spread immense cruelty and corruption, just as it was mentioned in a Hadith of the Prophet ﷺ where he mentioned that fitna will spread from Najd (today known as Riyadh).

The Prophet ﷺ further said that the army of shaitaan will emerge from Najd. 1200 years has since passed and this group has now emerged in Najd. Hazrat Allama Shaami رضى الله عنه referred to this group as the 'Kharijis'. The son of Abdul Wahab wrote a book called 'Kitaabut Tauheed'.

This book was later translated into Urdu by Isma'eel Dehlwi of India. He called the book, 'Taqwiyatul Imaan'. It is Isma'eel Dehlwi who was the one responsible for spreading Wahabism in India (which later spread throughout the globe). One of the core beliefs of this sect is that anyone who does not conform to their way is a kaafir and mushrik. It is for this reason that they label the Muslims throughout the world as unbelievers and whenever they have the chance, they can be heard mentioning the words kufr and 'shirk'.

On page 45 of Taqwiyatul Imaan, he quotes the Hadith which explains that close to Qiyaamat a sweet breeze will blow, causing all the Muslims to pass away. After quoting this Hadith, he says, '*It has happened just as the Prophet of Allah ﷺ prophesised and this wind has already blown.*'

In other words he believes that there are no Muslims now left on earth. So ignorant is he, that he has also included himself and his followers in this as well, meaning that according to him, he too is an unbeliever. These wahabis are bent on insulting Almighty Allah and his Prophet ﷺ. This is their main objective. In their bid to find faults, they always take a sceptical and disdainful view of everything. A few of their corrupt beliefs are being quoted below so that our unsuspecting Muslims brothers and sisters may become aware of their false beliefs and be protected from their web of deceit, so as not to be deceived by their attire and huge turbans.

My Dear Muslim Brothers! Take careful heed to what I am about to say and weigh it on the scale of Imaan, for there is nothing more valuable to a believer than his Imaan. Another name for Imaan is the love for Allah and His Rasool ﷺ. The one who attains more excellence in his faith is the one with the highest status. If a person has no Imaan then he has no value amongst Muslims, even if he claims to be a great Aalim, Zaahid or one who has divorced himself from the splendours of this world. Do not regard them your leaders merely because they are Aalims, Molvis and Faazils, if they are the enemy of Allah and His Rasool ﷺ. Do you not find learned scholars amongst the Jews, Christians and Hindus etc.? Will you accept them as your leaders? Definitely not! How then can these irreligious and corrupt people be your leaders?

THEIR CORRUPT BELIEFS UNVEILED

1. It is on pages 35 and 36 of Izaa ul Haq (published by Farooqi Publications) 'It is an evil innovation to say that Allah is free from time, space and place, and having faith in the reality of seeing him directly (i.e. being blessed with His Divine Vision). One who holds such a belief is a sinner and an innovator.' The author of this book says that to believe that Allah is free from place, time or space is wrong and we the Ahle Sunnat believe that Allah is free from time, place or space. In this statement, the author has branded the entire Ahle Sunnat and its leaders as Bid'atis (innovators) and sinners. It is in Bahrur Ra'iq, Durr-e-Mukhtar and Fatawa Alamgiri that any person who considers a place for Allah (i.e. confines Allah to limits of time or place) is a kaafir.

2. On page 60 of Taqwiyatul Imaan, he quotes this Hadith:

أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِىَ أَكُنْتَ تَسْجُدُ لَهُ

Then translates it in the following words, 'Think, whether you will prostrate before my grave when you pass by it.' After this, he puts a note and then adds to it the following words, 'One day I too will die and be mixed with the sand'. He added the above mentioned statement falsely, whereas the Prophet ﷺ himself says:

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ

*'Allah has made it Haraam upon the earth,
that it may devour the bodies of the Prophets.'*

فَتَبَىٰ اللَّهُ حَىٰ يُرْزَقُ

'So, the Prophets of Allah are alive and they are given sustenance'

3. It is as follows on page 19 of Taqwiyaatul Imaan, 'Since Almighty Allah alone is our Creator, we should only ask him for help in all our affairs, just as a man after becoming a servant of a King only turns to him and not to another King, What then has to be said about (taking help from) any 'chamar' (low cast person).'

Can any person who claims to be a Muslim use such a derogatory term towards the Ambia-e-Kiraam and Awliyah-e-Izaam?

4. On page 95 of Siraat-e-Mustaqeem under the verse:

ظُلُمْتُ بَعْضُهَا فَوْقَ بَعْضٍ

'Some (types) of darkness is deeper than the other'

(In other words, some sinful actions are worse than others) He then says, 'It is better to think of sexual intercourse with your wife than thinking of adultery. Similarly, it is better to engross yourself in the thought of your ox or donkey, rather than thinking of your Peer (Murshid) or any other pious person, even though it maybe the Prophet ﷺ.'

Dear Brothers! This is the statement of the leader of the Wahabis regarding Huzoor ﷺ. Any person with even the least bit of Imaan in his heart, which is even less than a mustard seed will be able to see this and will definitely acknowledge that there is blasphemy in it.

5. It is on page 10 of Taqwiyyatul Imaan that, ‘To increase or decrease ones sustenance, to bless with good or bad health, to give one respect, to fulfil ones desires, to get rid of evils and calamities and to remove one from hardships is only under the authority of Allah. No Prophet, Awliyah, devilish creature or fairy has any authority in this regard.’ Anyone who calls out to anyone other than Allah in time of need is a mushrik, even if he feels that the one whom he is calling out to, is able to assist him by himself or through the Will of Allah. It is shirk (polytheism) either way.’

Almighty Allah says in the Holy Qur’an:

أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ

“Allah and His Rasool enriched them with His bounties”

[Surah 9, Verse74]

Here, the Holy Qur’an is announcing that the Prophet ﷺ has blessed people to be enriched with wealth, whereas the author of the corrupt book says that one who believes anyone to have such authority over such things is a mushrik, so according to him the Holy Qur’an is propagating polytheism.

The Holy Qur’an announces:

وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي

(O Esa!) *“And you cure the those born blind, and the leper by My Command”*

[Surah 5, Verse 110]

Referring to Hazrat Esa ؑ, it is mentioned as follows in another verse of the Holy Qur'an:

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

“And I cure those born blind, and the leper; and I bring the dead back to life through the Command (permission) of Allah.” [Surah 3, Verse 49]

This is the injunction of the Qur'an and yet the Wahabis say that none other can give good health (with or without the command of Allah). They claim that anyone who believes that someone has been given any such authority is a polytheist. Almighty Allah has mentioned this kind of authority for Hazrat Esa ؑ, so the Wahabis must now say what declaration is there in this regard. According to them, even if this authority is afforded to him by Allah ﷻ, it is still polytheism and thus I cannot understand what their definition of Islam is.

6. On page 11 of Taqwiyatul Imaan, a saying of the Prophet ﷺ is quoted wherein it is said, ‘Respect this jungle for it is in the (sacred Haram) and do not hunt any animals therein and do not fell the trees in its boundary for it is a place sacred for worshipping Allah.’ After quoting this narration, he says, ‘To show respect to the jungles around the houses of Prophets or ghosts is shirk, even though one thinks that he is worthy of respect or to think that Allah will be pleased by you affording them respect is also shirk (polytheism).’ There are numerous Ahadith which prove that the Prophet ﷺ said, ‘Ibrahim made Makkah the Haram and I have made Madinah a Haram, therefore do not cut down the Acacia trees and do not hunt the wild animals in its vicinity.’

Dear Muslim Brothers (and Sisters)! Look with the eyes of Imaan and see how this mischievous author has distorted the facts? He has levelled such a terrible accusation against the Prophet ﷺ.

7. On page 8 of Taqwiyatul Imaan, its author says that even the idol worshippers in the time of the Prophet ﷺ did not equate their idols to Allah. What they really did was that they called out to them in their times of need and they made offerings to them expecting to attain some favour. He then says that it is for this reason that anyone who considers any servant of Allah as an intercessor or a mediator between Allah and the servants is equal in shirk to Abu Jahl¹. What he is really saying is that if anyone accepts and believes that the beloved Prophet ﷺ is our mediator and intercessor in the Court of Allah then (Allah Forbid), such a person is a polytheist similar to Abu Jahl.

8. In the same book, he says that if one is asked about how many leaves are on a tree, or how many stars etc. are in the sky, then one should not say that Allah and His Rasool ﷺ know because only Allah has the knowledge of the unseen (Ilm-e-Ghaib) and not the Holy Prophet ﷺ.

9. On page 7 of Taqwiyatul Imaan he says, 'Allah Saaheb has not afforded anyone the power to ordain anything.' In other words he is saying that Almighty Allah has not given anyone on earth the power to cause anything to happen.

1. This, statement, not only condemns the intercession of the Prophet ﷺ but it also condemns all the companions, the Great Imams, the Awliyah Allah and all the Muslims as mushriks like Abu Jahl. (Allah Forbid).

This clearly refutes the miracles of the Prophets and the Karaamat of the Awliyah Allah. Almighty Allah says:

فَالْمُدَبِّرَاتِ أَمْرًا

“Then plan to accomplish the commands (of Allah)”

[Surah 79, Verse 5]

Is the author not explicitly refuting the above mentioned verse of the Holy Qur’an?

10. On page 22 of Taqwiyyatul Imaan, it is said that anyone who’s name is Muhammad or Ali has no power or right over anything.

This is very astonishing because the Wahabis too have a right over their belongings and yet they say that Hazrat Muhammad ﷺ who is the most beloved to Allah has no power or right over anything.

11. One of their corrupt beliefs is that Almighty Allah has the ability to lie (Allah forbid). One of their leaders has given a decree that Waqu-e-Kizb means pardon for all those who referred to Allah as a liar and such people can no longer be condemned.

This is such a blasphemous decree. He says that even though someone calls Allah a liar, they should be pardoned and still regarded as Muslims. I cannot understand what they really regard as Allah.

12. They also refute the fact that the Prophet ﷺ is Khaatamun Nabiyeen (The Final Messenger). To deny that Prophet ﷺ is the Final Messenger is clear infidelity without any doubt.

13. Hence, it is on page 2 of Tahzeerun Naas, the view of the ordinary people regarding the Prophet ﷺ being Khaatamun Nabiyeen, is in the sense that he is the Final Messenger in the lengthy chain of Prophets.

However, the well informed (knowledgeable) people definitely know that being Khaatamun Nabiyeen has no untouchable seal to it. It only shows the end of an era. It does not in any way show or determines a special level of excellence or elevation.

If one goes by this view, then the divine mention of this verse will be regarded in its true context:

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“But indeed, he is the Prophet of Allah and the seal of the Prophets”

[Surah 33, Verse 40]

Here the malicious author has tried to establish that Khaatamun Nabiyeen only denotes the end of an era. He says that it has no significance with the pious people, as they know that it is not a unique station.

The author here has attempted to refute the words of the Prophet ﷺ who himself has explained it to mean final Messenger. This is a unique attribute which has been blessed to him by Almighty Allah.

This is evident from numerous Ahadith. However, the author out of his lack of consideration has tried to identify the Prophet ﷺ with the common people and has omitted him from the category of the men of knowledge and wisdom.

It is on page 16 of the same book that even if it is assumed that another Nabi had to appear in his era or thereafter, it will not in any way negate the finality of the Prophet ﷺ.

He further says that even if one assumes that if another Nabi had to come on this earth or in some other domain, it will still not interfere with the Prophet ﷺ being the final Messenger.

The ruling in regards to the corrupt beliefs of the author is evident from the decrees mentioned in 'Husaam ul Haramain' as decreed by the then great and learned Ulama of Haramain Sharifain. Even he has mentioned on page 46 of his book, regarding the condition of his Islam being names sake.

Allah protect us from those who are only Muslim by name. On page 5 of the same book, it has been mentioned that:

The fact that the Ambia عليهم السلام are superior to their Ummah is only in (the context) of knowledge. As for the issue of deeds (actions), then in this the Ummati occasionally appear to be equal and sometimes even supersede the Prophets.

The author of this book has also tried to establish that the Nabuiwat of the Prophet ﷺ is Qadeem whilst the Nabuiwat of the other Ambia عليهم السلام is Haadith. He states on page 7 of his book that the distinction

between Qadeem Nabuiwat and Haadith Nabuiwat, despite the union of characteristics can only then be properly applicable.

Is there really anything else with the exception of the Zaat (Divine Self) of Allah and His Sifaat (Divine Attributes) that are Qadeem (uncreated)?

It must be noted that Nabuiwat is a quality and it is impossible for the quality to exist without the one that it represents.

(In view of his statement) If the Nabuiwat of Huzoor ﷺ is Qadeem, i.e. uncreated, then it would necessarily mean that Huzoor ﷺ is also not Haadith (creation), and thereby would mean that Huzoor ﷺ is Azali (meaning he always existed and is uncreated), and according to the consensus of the Muslims, it is regarded as kufr to believe in anything else except Allah and His Divine Attributes to be Qadeem.

14. One of the characteristics of the followers of the Wahabi sect is that they attempt to invalidate and falsify everything that reflects the excellence and purity of those who have been afforded special closeness and the special favour of Allah.

They are bent on finding faults and shortcomings that can prove to be an effective tool in their hands to defame and condemn the men of true knowledge. They even refute the knowledge of the unseen which has been bestowed upon the Prophet ﷺ.

It is on page 51 of Barahin-e-Qaatiya that the Prophet ﷺ does not even have knowledge of that which is behind a wall. The author quotes this and then falsely attributes this statement to Shaykh Abdul Haq Muhadith Dehlwi رحمه الله عليه.

He further mentions that the vast knowledge of shaitaan and the Angel of death are evident from the Qur'an and there is no such source that authenticates the vastness of the Prophet's ﷺ knowledge.

He thus claims that to accept such knowledge for the Prophet ﷺ without evidence is shirk. The author of this book is prepared to give preference to the knowledge of shaitaan over the knowledge of the Prophet ﷺ.

He accepts it for shaitaan but says that it amounts to polytheism if accepted for the Holy Prophet ﷺ.

In other words, he has actually associated shaitaan as a partner to Allah, and he believes that this is established from Qur'an and Hadith. Undoubtedly, these servants of the shaitaan have no qualms in making shaitaan a partner to the Almighty.

Every Muslim should look with the eyes of Imaan, how the author has tried to establish that the knowledge of shaitaan the cursed is more than the knowledge possessed by Holy Prophet ﷺ.

Has he not really regarded it as being more and has he not really associated shaitaan as a partner to Allah?

He has definitely accepted this and not only has he accepted it but he has also tried to establish it as being true from Qur'an.

All 3 of these beliefs are undoubtedly kufr and there is no doubt that the one acknowledging it is an infidel. Which Muslim is there that can doubt the infidelity of such a person?

15. In another book, Hifz ul Imaan, its author Ashraf Ali Thanvi says on page 7, that if knowledge of the unseen which is possessed by the Prophet ﷺ is partial then there is no uniqueness in this, since all insane people, little children and animals possess such knowledge.

Dear Brothers, Think for a moment about what he has said. He has no conscious and does not feel any remorse in equating the knowledge of the Prophet ﷺ to that of children, insane people and animals.

Can any Muslim still have doubt in the author of Hifz ul Imaan and his followers being disbelievers?

16. A common practice of the Wahabis is to shun the practices of the Muslims by branding these practices as shirk, whereas they have been permitted by Allah and His Rasool ﷺ.

They brand Meelad Shareef, Standing for Salaam, Esaal-e-Sawaab, visiting the graves of the Awliyah and the Blessed Grave of the Prophet ﷺ, making Faateha and 40 days etc. as shirk.

It is in the book Barahin-e-Qaatiya that the repeated hosting of the Meelad of the Prophet ﷺ is similar to the Hindus who repeatedly host the prayer of 'Kanhaya' (a Hindu deity) and to the Shias who repeatedly observe the day of martyrdom at Karbala.

Allah Forbid! They have equated the Commemoration and Remembrance of the Birth of the Beloved Rasool ﷺ to the celebration hosted by unbelievers in remembrance of their false deity.

They have even surpassed such nations. They are allowed to do as they wish in any fixed and appointed time, and there is no stipulation in this regard for them. They formulate these false obscenities whenever they feel like.

Translator's Note: Look at how these Wahabis have branded Muslims to be worse than Hindus and Shias, just because they commemorate the Birth of the Prophet ﷺ and remember the Awliyah and convey blessings to their deceased.

Their beliefs have no bearing to Islam. They charge others with kufr and shirk for many things, yet when they have any such stipulations; it is not regarded as kufr and shirk.

This is hypocrisy of the highest degree. Beloved Muslim Brothers! That which has been mentioned above is only a few of the heretic beliefs of the Wahabis. There are numerous other corrupt and blasphemous beliefs of the Wahabis which show their enmity to the Prophet ﷺ in many of their other books.

We beseech Allah to protect us from them and from all the other corrupt and deviant sects. Aameen.

GHAIR MUQAL'LIDEEN (NON-CONFORMIST)

The Ghair Muqallids are also a branch of the Wahabis. They refuse to adhere to the established and recognised doctrines of Islam. Their views are very close to the views of the 'Deobandis', who are also a new corrupt group.

It is for this reason that the Ghair Muqallids do not accept the Deobandis as kaafir, since they both are used to uttering words of shirk. The law of Shariah is very clear, that all those who doubt the kufr or punishment of a kaafir are themselves kaafir.

The Ghair Muqallids do not accept the 4 schools of thought in Fiqh and have thus innovated a path different from the true path. They say that to make Taqleed (follow one of the 4 righteous Imams of Fiqh) is Haraam and bid'at.

They even slander the great Imams of the Madhabs. The reality is that they too make Taqleed. They are definitely the followers (Muqallids) of shaitaan. These people refute the concept of Qiyaas (Religious Discretion) and to completely reject Qiyaas, is kufr.

They also refute Taqleed and one who rejects Taqleed in totality is a kaafir.

IMPORTANT NOTE

The Wahabis use the term bid'at in abundance. They brand almost everything as bid'at (innovation). I thus feel that it is very important to explain the true meaning of the term bid'at. That bid'at which is an evil innovation and which is against the Sunnah is Makruh and Haraam.

As for any innovation which is of benefit to religion, then this is sometimes in the category of being Mustahab (desirable), sometimes Sunnat and even to the degree of being regarded in the category of being Waajib (compulsory) to act upon.

Hazrat Umar-e-Farooq رضي الله عنه says as follows concerning Taraweeh,

نِعْمَةُ الْبِدْعَةِ هَذِهِ

'This is a good innovation'

Even though Taraweeh is Sunnat-e-Mu'akkadah, it has been regarded as being a good innovation (to perform it in congregation).

That which is proven in some way through the Shariah can never be an evil innovation. If everything has to be regarded as bid'at, then even the Wahabis madrassas, lectures and gatherings should all be branded as bid'at.

Why don't they stop these practices? They brand all those blessed things which are related to the beloved servants of Allah, as being bid'at, yet if it has to do with them then they regard it Halaal and Sunnat. Such hypocrisy! وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

CHAPTER 10

IMAMAT

RIGHTEOUS RELIGIOUS LEADERSHIP

Imamat (Religious Leadership) is of 2 categories. 'Sughra' and 'Kubra' Imamat-e-Sughra refers to the Imamat in Namaaz. Imamat-e-Kubra refers to leading the Muslims in Religious and worldly issues as the True Representative of the Prophet ﷺ. The authority that has been bestowed to the Imams (in the sense of Imamat-e-Kubra) is very dominant. The people do not even have the right to disobey their commands.

Every Muslim is obligated to follow them and adhere to their commands. However, there are certain preconditions for a person to be appointed as the leader. The Imam must be a free person, i.e. not a slave, he must be sane, an adult, i.e. one who has reached puberty, he must be capable and he must be Qarshi as well, meaning that he should have connection to the Quraish. To be Alawi or to be Maasum is not a condition. This condition is one that is stipulated by the Raafdis (Shias), as they do not agree with the other conditions. They insist on the Imam being Hashmi, Alawi and Maasum. Their aim in doing so is to discredit and nullify the positions of the other three Khulafa, namely Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman رضي الله تعالى عنهما because these Khulafa were not from the families and lineage mentioned above. It must be noted that their Khilaafat has been unanimously accepted by all the Blessed Sahaba رضي الله تعالى عنهما. Hazrat Maula Ali رضي الله تعالى عنه and Imam Hussain رضي الله تعالى عنه also accepted the Khilaafat of the other 3 Khulafa. As for the condition of being from the lineage of Hazrat Ali (Alawi), then this will also exclude Hazrat Ali رضي الله تعالى عنه and even his Khilaafat will be regarded as invalid according to them, since it is not possible for Hazrat Ali رضي الله تعالى عنه to be an Alawi, as this refers to his descendants. The Raafdis also believe that the Imam must be Maasum. This too is unacceptable just as we have already explained that only the Ambia عليهم السلام and Angels are Maasum.

LAW: One being worthy of appointment as an Imam is not sufficient. It is necessary that he must be appointed by the preceding Imam or those Muslims that are appointed to handle the Religious affairs of the people.

LAW: To follow the Imam (Khalifa) is absolutely Fard upon all Muslims. However, this is on condition that his commands are in accordance with the Shariah. To follow anyone who commands anything contrary to the Shariah is disallowed.

LAW: The Imam should be a person who is an Aalim. He should be a courageous person or one who is assisted by the Ulama.

LAW: The leadership (Imamat) of a woman or a Na-Baaligh (one who has not reached puberty) is disallowed. If the preceding Imam has appointed a Na-Baaligh as the Imam, then the people should appoint a guardian to carry out the duties until such time that he reaches puberty. The Na-Baaligh will only be an honorary Imam. The actual Imam for this duration will be the appointed Guardian.

BELIEF: After the Prophet ﷺ the First Righteous Khalifa is Hazrat Abu Bakr Siddique, followed by Hazrat Umar-e-Farooq, then Hazrat Uthman-e-Ghani, then Hazrat Ali-e-Murtuza and finally Hazrat Imam Hassan who ruled for six months رضى الله تعالى عنهما. These personalities are known as the 'Khulafa-e-Raashideen' and their Khilaafat is known as the 'Khilaafat-e-Raashida'. Every one of them fulfilled their responsibilities and discharged their duties as true representatives of the Prophet ﷺ to the best of their abilities and with complete devotion.

BELIEF: After the all the Nabis and Rasools, the greatest excellence in Allah's creation amongst all the humans, Jins and Angels, has been afforded to Hazrat Abu Bakr Siddique, followed by Hazrat Umar-e-Farooq, Hazrat Uthman-e-Ghani and thereafter Maula Ali رضى الله تعالى عنهما. Anyone who considers Hazrat Ali عليه السلام as being more superior to the other 3 Khulafa is misguided and a deviant.

BELIEF: Superior as mentioned in the above sense means that they have greater status in the Court of Allah. It also means that their virtuous deeds and rewards are abundant. It has been mentioned in the Hadith Shareef, with regards to the companions of Hazrat Imam Mahdi that there is the reward of 50 for every one deed that they perform. The companions asked the Prophet ﷺ if it was equal to 50 of their deeds or 50 of the deeds of the Sahaba of the Prophet ﷺ. He ﷺ said that it was equal to 50 of the deeds of the Sahaba-e-Kiraam رضى الله تعالى عنهما. Even though their rewards are many but they can never come close in excellence to the Sahaba-e-Kiraam of Holy Prophet ﷺ.

How can the closeness of Hazrat Imam Mahdi's companions' to him compare to the excellence and the companionship of the companions of the Prophet ﷺ. An example without comparison is that of a king who sends out his Minister and a few officers on a special mission.

After achieving victory, he presents each officer with a purse consisting of 100 000 rupees each and he gives the Minister his special closeness and a greater position. In this scenario, the officers received more in wealth but the Minister received even more, for he was given greater respect and honour before the King.

BELIEF: The Khilaafat of all the Khulafa was in accordance with their excellence. Excellence does not refer to their ability to manage the affairs of the state or the people but it refers to the excellence bestowed upon them in the Court of Allah. He, who was regarded as most exalted in the Court of Allah is the one who became Khalifa first. The Tafdeelia (another corrupt sect) who nowadays claim to be Sunnis, say that excellence refers to the ability to manage the affairs of the state and the people. This is absolutely incorrect. If this was correct then Hazrat Umar رضي الله عنه should have been the first Khalifa (which is not so) because his era of Khilaafat has been acclaimed with these words:

لَمْ أَرَى عَبْرِيًّا يَأْتِيَنِي كَفَرِيَّةً حَتَّى ضَرَبَ النَّاسُ بِعُطْنِ

'I have never seen anyone stronger, thorough and more hardworking than he. He provided so much of water that not only did the people quench their thirst with it but they also used it when they prepared paving for areas where their camels sat.'

The Khilaafat of Hazrat Abu Bakr Siddique رضي الله عنه has however been described in the following words,

فِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ

'There was weakness in him drawing water from the well.

May Allah pardon him'

BELIEF: After the Khulafa-e-Raashideen, the greatest status is afforded to the Ashara Mubashara (the ten persons to whom the Prophet ﷺ gave glad tidings of Jannat whilst they were still in this

world), and Hazrat Imam Hassan and Hussain, The Ashaab-e-Badr (the companions who partook in the battle of Badr), the Ashaab Baitur Ridwaan (those who took the oath of allegiance at the hands of the Prophet ﷺ under the tree). All of them are Jannati without a doubt.

BELIEF: All the companions رضى الله تعالى عنهما of the Prophet ﷺ are virtuous and just people. We should always address them with the utmost respect and dignity as to do so is Fard upon us.

BELIEF: To think ill of any Sahabi is a sign of being a bud-madhab and a misguided person. Such a person is deserving of the fire of hell. To think ill of a Sahabi is to harbour ill feelings against the Prophet ﷺ. Those who do this are Raafdis, even if he accepts the Khulafa-e-Raashideen and claims to be a Sunni. To insult Hazrat Ameer Mu'awiyah, his father Hazrat Abu Sufyaan and his mother Hazrat Hind is not acceptable. Similarly, it is disallowed to speak ill of Hazrat Amr ibn A's, Hazrat Mughira, Hazrat Abu Musa Ash'ari or even Hazrat Wahshi who martyred Hazrat Sayyidush Shuhada Hazrat Ameer-e-Hamza رضى الله تعالى عنه before he (Hazrat Wahshi) accepted Islam. It must also be noted that after accepting Islam, Hazrat Wahshi رضى الله تعالى عنه killed one of the Daj'jaals Musailama Kaz'ab who falsely claimed to be a Prophet. He used to sadly say that he had martyred one of the best amongst the people (before accepting Islam) and he (would happily say) that he had killed the worst amongst people. To disrespect anyone of these companions is sinful and an act deserving of punishment, even though it may not be as severe as disrespecting Hazrat Abu Bakr and Hazrat Umar رضى الله تعالى عنهما. To slander them and to reject their Khilaafat is regarded by the learned Fuqaha (Jurists) as kufr.

BELIEF: No matter how exalted a Wali may be, he can never reach the excellence afforded to a Sahabi.

LAW: To discuss the issues or disagreements that took place between the Sahaba-e-Kiraam is absolutely and totally Haraam (forbidden). All Muslims need to do, is to accept that they are all the companions of the Prophet ﷺ and his true followers who were always willing to sacrifice their lives in his love.

BELIEF: All the companions of the Prophet ﷺ are Jannatis. They will not even come close to experiencing the intense heat of Jahanum. They will always live in happiness and comfort. The frightening situation on the day of reckoning will cause them no grief or sadness. The Angels will welcome them, giving them glad tidings that this was the day that has been promised to them. All this has been explained in the Holy Qur'an in detail.

BELIEF: The Sahaba-e-Kiraam are neither Ambia عليهم السلام nor are they Angels and are thus not Maasum. Some of them had certain mishaps but to hold them in contempt because of this is against the command of Allah and His Rasool ﷺ. When addressing the companions in the Holy Qur'an, Almighty Allah addressed them in two categories, i.e. those before the Great Victory at Makkah and those after the Great Victory at Makkah (Fateh Makkah). Almighty Allah says:

وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ

“And to all of them, Allah has promised a heavenly reward”

[Surah 57, Verse 10]

And Almighty Allah says

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“And Allah Knows well what you do.”

[Surah 57, Verse 10]

The fact that Allah is aware of all their actions and He has promised Jannat to them without any reckoning, does not give anyone the right to say anything against the Sahaba-e-Kiraam. Do those who speak against the companions want to establish a manner different from that which Allah has ordained?

BELIEF: Hazrat Ameer Mu’awiyah رضي الله عنه was a Mujtahid (One who has been blessed with special authority with regards to the Religious Affairs).

There is a narration of Hazrat Abdullah ibn Ab’bas رضي الله عنه reported in Sahih Bukhari which says, ‘A Mujtahid does virtuous deeds and can also make an error.’

These errors (inaccuracies) are of two types: Inaadi (with ill intent): These are inaccuracies which are pre-meditated and with ill intent. Inaccuracies of this type are not possible for a Mujtahid. Khata-e-Ijtihaadi (inaccuracies committed without motive in Managing Affairs): These are not pre-meditated. If a Mujtahid is liable for such inaccuracies then they are not held accountable for this in the Court of Allah. If one looks at this in a worldly perspective, then too there are 2 types:

Muqarar: These are inaccuracies which do not cause any dispute in Deen. Those who make such mistakes are pardoned. An example of this, is reciting Surah Faateha in Namaaz whilst following the Imam in congregational prayer.

Munkariyah: These are such Ijtihadi inaccuracies which could be the cause of disunity. The issue between Hazrat Ameer Mu'awiyah and Hazrat Ali رضى الله تعالى عنهما was of this type. The decision of the Prophet ﷺ was evident in this case and none was held in contempt.

BELIEF: There are some ignorant persons who say that when taking Hazrat Ali's ﷺ name with the name of Hazrat Ameer Mu'awiyah ﷺ we should not say 'Radi Allahu anhu'. This is baseless. The Ulama have said that we should say 'Radi Allahu anhu' with the names of all the Sahaba-e-Kiraam. This distinction is to form some new type of Religious regulation

BELIEF: Based in accordance with the manner of Nabuiwat, The Khilaafat-e-Raashida remained intact for 30 years, upto the era of Hazrat Imam Hassan's ﷺ Khilaafat, which lasted for 6 months. Then, the Khilaafat of Ameer ul Momineen Hazrat Umar bin Abdul Aziz ﷺ represented the Khilaafat-e-Raashida and towards the end of time, the Khilaafat of Hazrat Imam Mahdi ﷺ will be regarded as Khilaafat-e-Raashida. The first Sultan (Muslim Emperor) in the history of Islam was Hazrat Ameer Mu'awiyah ﷺ. This has even been indicated in the Taurat as follows:

مَوْلَدَا، بِنَكَّةَ وَمُهَاجِرَا، طَيْبَةَ وَمُلْكُهْ، بِالسَّامِ

'The Final Prophet ﷺ will be born in Makkah, he will migrate to Madinah and his Kingdom will be in Syria'

This shows that the empire of Hazrat Mu'awiyah is actually the Kingdom of the Prophet ﷺ. It has been narrated that once Hazrat Imam Hassan ؑ was in battle against Hazrat Ameer Mu'awiyah ؑ and had a massive army to fight with him, which would have allowed him victory but in spite of his strong position, he laid down his arms and announced his allegiance to Hazrat Ameer Mu'awiyah ؑ. The Prophet ﷺ had already foretold this in his lifetime on earth. He ﷺ said:

إِنَّ ابْنِي هَذَا سَيِّدٌ لَعَلَّ اللَّهَ أَنْ يُصَدِّحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ

'This son of mine is a Sayyid. I am confident that Almighty Allah will bring two huge warring groups of Muslims together (in peace), through him (Imam Hassan).'

In spite of these clear indications and suggestive references, if some people still belittle Hazrat Ameer Mu'awiyah ؑ then such people are not really true in their devotion to Imam Hassan ؑ and they are in fact insulting Hazrat Imam Hassan ؑ. They are also not sincere in their devotion to Allah and His Rasool ﷺ. Their accusations against Ameer Mu'awiyah ؑ are accusations against Allah and His Rasool ﷺ.

BELIEF: There is no doubt that Umm-ul-Momineen Sayeda A'isha Siddiqah رضي الله تعالى عنها is a Jannati and she is undoubtedly the beloved of the Prophet ﷺ in the hereafter as well. Whosoever hurts her feelings has hurt the Prophet's ﷺ feelings. Hazrat Zubair and Hazrat Abu Talha رضي الله تعالى عنهما are from amongst the Ashara Mubashara. They too were responsible for certain Ijtihadi inaccuracies by not being with Maula Ali ؑ but they too finally retracted and accepted Hazrat Ali ؑ. To be regarded as a rebel means to openly go against the appointed Imam with or without intent. The supporters of Hazrat

Ameer Mu'awiyah رضي الله عنه used to be referred to as rebels in a particular time, but now since the meaning of the term 'Rebel' has undergone a change and has a negative meaning, its use in respect of any Sahaba is prohibited.

BELIEF: Any person who accuses (Allah forbid) Sayeda A'isha Siddiqah رضي الله تعالى عنها (due to a particular incident) is definitely a kaafir and murtad. Any others who taunt her in any way are Raafdis and Tabaraee and deserving of the fire of hell.¹

BELIEF: Hazrat Imam Hassan and Imam Hussain رضي الله تعالى عنهما are indeed from amongst the exalted martyrs of Islam. Anyone who denies their martyrdom is a misguided, irreligious and deprived individual.

BELIEF: Yazeed the corrupt was a rebellious transgressor and was the perpetrator of major sinful actions. (Allah Forbid) What comparison can there be between and the beautiful rose of the

1. It must briefly be explained that the incident being explained here is in regards to the incident at 'Ifk' when Sayeda A'isha رضي الله تعالى عنها lost her necklace whilst returning from a battle with the Prophet ﷺ. She went out to search for the necklace and by the time she returned the Prophet ﷺ and the army had already left. She thus decided to wait at a secure camp area. Sayeda A'isha thus covered herself with a sheet and rested on the ground. Coincidentally at that time a companion of the Prophet ﷺ by the name of Hazrat Safwaan رضي الله عنه was asleep and also was left behind. When he woke, he was very disturbed to find Sayeda A'isha رضي الله تعالى عنها sleeping on the ground. He requested her to sit on his camel and they joined the caravan of the Prophet ﷺ. Some hypocrites gave a false account of this incident and tried to defame Sayeda A'isha رضي الله تعالى عنها. In brief, a verse of the Holy Qur'an was revealed against those who made such accusations and Sayeda A'isha's chastity was announced in the Qur'an and those who said anything in this issue were punished. Thus, anyone who still gives a false interpretation of this incident and accuses Sayeda A'isha رضي الله تعالى عنها is a kaafir.

Prophet ﷺ Hazrat Imam Hussain (رضي الله عنه)? There are some people today who say, that they have no right to discuss this issue as either one of them is the son of an exalted personality.

One who makes such an utterance is a cursed Khariji Naasibi, deserving of the fire of hell. Indeed, there are three views of the Ulama-e-Ahle Sunnat in regards to declaring Yazeed a kaafir and cursing him. The view of our Imam Azam Abu Hanifa (رضي الله عنه) in this matter is to remain silent. In other words, we should regard Yazeed as a fasiq and faajir, i.e. a rebellious and sinful person but we should remain silent in regards to him being Muslim or kaafir. In other words we should neither call him a Muslim nor a kaafir.

BELIEF: The Ahle Bait (Noble Family) of the Prophet ﷺ are the leaders of the Ahle Sunnat. One who does not love them is a contemptible and cursed Khariji.

BELIEF: Ummul Momineen Khadijatul Kubra, Ummul Momineen A'isha Siddiqa and Hazrat Sayeda Faatima (رضي الله تعالى عنهن) are undoubtedly Jannatis and they have been blessed with superior excellence over all the other Beloved Daughters and Holy Wives (رضي الله تعالى عنهن) of the Prophet ﷺ.

BELIEF: The Holy Qur'an bears testimony to their chastity and sacredness.

CHAPTER 11

‘WILAAAYAT’

DISCUSSION

ON WALI’S

(SAINTS)

Wilaayat is a special closeness which Almighty Allah has afforded to some of His beloved servants by His Grace and Mercy.

LAW: Wilaayat cannot be acquired by self-effort. It is bestowed by Almighty Allah. However, good deeds and virtuous behaviour is a means of allowing it to be bestowed. Some blessed personalities are blessed with this privilege in advance.

LAW: Wilaayat is not given to anyone without knowledge. This knowledge is either that which one has acquired or if Allah Wills, then knowledge is bestowed upon him before he receives the station of Wilaayat.

LAW: The greatest Awliyah from the beginning until the last day, are those in the Ummat of the Prophet ﷺ. The greatest amongst them are the Four Khulafa in order of excellence.

The first being Hazrat Abu Bakr, then Hazrat Umar, followed by Hazrat Uthman and Hazrat Ali رضي الله تعالى عنهما. Huzoor ﷺ bestowed the splendours from the rays of Nabuiyat to Hazrat Abu Bakr and Hazrat Umar and he made Hazrat Ali the station for distribution of the splendours of Wilaayat.

It is for this reason that all the Awliyah Allah turn towards Hazrat Maula Ali ﷺ and they shall continue to acquire this blessing through him.

LAW: Tariqat is not conflicting to Shariat. In reality it is inseparable from the Shariat. Some so-called Sufis say that Shariat and Tariqat are two separate ways and distant from each other.

This is absolutely incorrect. To regard oneself independent and free from the need to adhere to the Shariat on the basis of this baseless view, leads to infidelity and heresy.

LAW: No Wali is exempt from any Religious Obligation, no matter how exalted in status he may be. There are some ignorant ones who say that Shariah is only the path in order to reach the objective and they have already reached their objective, so there is thus no need for the path anymore (Allah forbid).

Sayyiduna Junaid-e-Baghdadi رضي الله عنه has stated as follows concerning such ignorant ones:

صَدَقُوا لَقَدْ وَصَلُوا وَلَكِنْ إِلَىٰ أَيْنَ؟

إِلَى النَّارِ

*‘They are true in what they say. They have definitely reached, but where?
They have reached hell’*

However, if they are those who are Majzoobs (one who is in a completely deep spiritual state, truly having no control over his senses), like the condition of someone who is in an unconscious state then the law of Shariah will be held back in their case.

However it must be noted that if one is truly a Majzoob, he will not speak contrary to the Shariah.

BELIEF: The Awliyah have been blessed with great power and authority from the Court of Allah. They are the true Representatives

of the Prophet ﷺ. They have been bestowed with knowledge of Ghaib (unseen) through the blessing of the Prophet ﷺ.

Most of them are aware of past and future happenings and are even aware of that which is inscribed on the 'Lauh-e-Mahfooz' 'The Protected Tablet'. All this is bestowed upon them through the blessing of the Prophet ﷺ. Without the blessing of the Prophet ﷺ no non-Nabi can attain any knowledge of the unseen.

BELIEF: The Karaamaat (miracles) performed by the Awliyah Allah are Haq (True). One who opposes this is a misguided person.

LAW: To have the ability to bring the dead back to life, to cure the leper, to cause the blind to see, to travel the entire earth from East to West in just one small step and all other like splendours are within the power of the Awliyah Allah, except for that which is unique and not possible. For example, to bring forth a Surah equal to a Surah of the Qur'an, or to have the Divine Vision of Allah whilst on this earth, with the naked eye, or to converse directly with Allah. Anyone who claims these for himself or any other Wali is declared an unbeliever.

LAW: It is permissible to seek their assistance in times of need. They assist those who sincerely seek their assistance by using any permissible manner of asking. As for accepting them as being independent in assisting with their own power (i.e. not through the will of Allah), then this is the deceit of the Wahabis (who accuse Muslims of this). The Wahabis confuse the unsuspecting Muslims on these issues. The Muslims never ever have such a belief. It is the habit and trait of the Wahabis to falsely exaggerate the practices of the true Muslims.

LAW: Haaziri (Presenting oneself) at their Holy Mazaars (Holy Graves) is a great privilege and means of immense blessings for the Muslims.

LAW: To call out to the Awliyah Allah from great distances and from close proximity has been the manner of the pious predecessors.

LAW: The Awliyah Allah are always alive in their graves. Their knowledge, recognition and their power of vision and sight increases after passing into the next world.

LAW: To make the Niyaz of the Awliyah Allah is permissible and is a type of Esaal-e-sawaab (conveying reward to the deceased). These sacred offerings are very different from the offerings made to kings etc. The Niyaz of Gyarwee Shareef is very beneficial and blessed.

LAW: To commemorate the Urs of the Awliyah Allah by reciting the Holy Qur'an, Naats, Faateha and delivering talks etc. are all permissible. Actions contrary to the Shariah are definitely disallowed, so they are disallowed to a greater degree at a Mazaar Shareef.

IMPORTANT NOTE OF CAUTION

Since the Muslims by the Grace of Allah, generally have a special spiritual and emotional attachment to the Awliyah Allah and the Masha'ikh (Pious Spiritual Guides).

They regard being attached to them and association with them by joining their Silsila, i.e. by becoming their mureeds (disciples) and entering their spiritual chain, a means of benefit in this world and in the hereafter. The Wahabis of this present day and age too have started the practice of 'Peeri Mureedi'.

Now, since the Wahabis have no attachment to the Awliyah Allah and neither do they truly believe in the sacredness of the Awliyah, their 'Peeri Mureedi' is merely a fraud to entrap the unsuspecting and innocent Muslims.

Thus, if you wish to become Mureed of anyone, be sure to exercise caution and make a thorough investigation before taking the oath of allegiance at the hand of anyone because if he is a budmazhab, one will end up losing his Imaan. The poet says:

اے بسا ابلیس آدم روے ہست پس بہر دستے نہ باید داد دست

*'Shaitaan often masquerades as a human being
Therefore do not give your hand in the hand of just anyone'*

There are four pre-requisites for a person to qualify as a 'Peer' 'Spiritual Guide'. It is an obligation to pay careful attention to this before taking Bai'at:

1. He should be Sunni Sahihul Aqida.
2. He should possess sufficient knowledge that allows him to resolve daily religious issues with the help of authentic books.
3. He should not be a Fasiq Mu'lin, i.e. an open transgressor.
4. His spiritual chain should reach the Holy Prophet ﷺ

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُنْيَا وَالْآخِرَةِ وَالِاسْتِقَامَةَ عَلَى الشَّرِيعَةِ الطَّهْرَةَ وَمَا
تَوْفِيقِي يَا أَبَا اللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ وَصَلَّى اللَّهُ تَعَالَى عَلَى حَبِيبِهِ وَآلِهِ وَصَحْبِهِ وَآئِنِهِ وَحَزْبِهِ
أَبَدَ الْأَيَّدِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

فقير امجد علی اعظمی عنی عنہ

Faqeer Amjadi Ali Aazmi
(May his sins be pardoned)

